



YOUTH FOR UNDERSTANDING

# Coloured Glasses

*Manual for Intercultural & Global Citizenship Education*



EN

The present Coloured Glasses manual is the result of long-term co-operation and contributions of many YFU volunteers and staff across Europe. The manual has been revised and updated throughout the years by a number of individuals with expertise in the field of intercultural learning and practical experience in facilitating Coloured Glasses workshops.

**Coloured Glasses: Resource Manual for Intercultural Education**, EEE-YFU, 1996

Julienne Buyse, Monica Pini; Heli Vuorela, Marjut Juusela, Beniamino Brocca, Christine Herbert, Matilde Scorcia; Peter Adams, Yolanda Houben, Bernadette Van Houten; Marit Brevik; Jennifer Ellis, Birgitta Graberg, Monika Lettius; Jim Watson.

**Coloured Glasses - A program for intercultural understanding and tolerance**, YFU Denmark, 2001

Berit Jenss, Katrin Schmidtke, Mikkel Sarbo, Mads-Erik Schønnemann, Uffe Vest Schneider

**Colored Glasses - Toleranzworkshops für Schulklassen**, YFU Germany, 2001 - 2016

2001: Tanja Angst, Berit Jenss, Björn Koopmann, Katrin Schmidtke, Remco Vrolijk | 2002-2004: Julika Bake, Simon Hagemann, Ramona Kirkan, Peter Kwasniewski, Daniel Abel, Désirée Gromilovich, Franziska Herkner, Imke Plesch, Berit Jenss, Kim Staack | 2005: Katharina Au, Daniel Bloemers, Maria Fleischhack | 2009: Martina Feierabend, Birte Marquardsen, Verena Hundertmark | 2010: Mirjam Heetkamp | 2016: Birte Joachimsen, Eline Joosten, Monika Kessler, Matthias Melcher, Mareike Schwartz

**Coloured Glasses: A Manual for Intercultural learning in Schools**, EEE-YFU, 2011

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**Coloured Glasses: Manual for Intercultural and Global Citizenship Education**, EEE-YFU, 2016

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The 2016 Edition of the Coloured Glasses manual was developed as part of the Colour Our World Project. EEE-YFU is grateful to the many people who were involved in the process:

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**Colour Our World Training Course Trainers:** Marzena Gawenda, Stefan Manevski, Sara Klingebiel, Michaela-Dona Mitseva, Henri Lempu. We also thank the participants of the Colour Our World training course in Valencia, Spain who gave valuable input on new concepts and methods.

**Graphic Design:** Julien Peyre



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**This 2016 Edition has been funded with support from the European Youth Foundation of the Council of Europe and the European Commission. This publication reflects the views only of the authors, and the European Commission and European Youth Foundation cannot be held responsible for any use which may be made of the information contained therein.**

Co-funded by the  
Erasmus+ Programme  
of the European Union



The electronic version of the manual can be found at [www.eee-yfu.org](http://www.eee-yfu.org)

EEE-YFU is an international non-profit organisation under Belgian law (AISBL) and is the umbrella organisation of Youth for Understanding in Europe. YFU advances intercultural understanding, mutual respect, and social responsibility through educational exchanges for youth, families, and communities. EEE-YFU works to support its member organisations to grow as quality and sustainable organisations. Through educational activities, advocacy and networking, EEE-YFU supports member organisations to develop stronger volunteer networks and leadership, have a greater influence on policy, increase the recognition of YFU, and be relevant and innovative in response to an evolving European society.

# Preface

September 2016

Dear Coloured Glasses Community,

We are excited to present you with a new version of the Coloured Glasses Manual in English that includes significant changes and revisions since the last version in 2011. This version is based on current intercultural and educational theories and reflects better the newly redefined YFU values and aim to develop global citizens:

*“We appreciate differences in people and peoples, natural or cultural, innate or learned, personal or formal, and we act accordingly, to contribute to a more peaceful world.”*

We assume that you are receiving this manual because you are part of a Coloured Glasses training for facilitators or a Coloured Glasses training for trainers. Maybe, you have already been trained with the old version(s) of the manual to either deliver workshops to students (as a facilitator) or training other people to become facilitators (as a trainer). Many of you may also be involved in using this manual to translate it into another language or to revise earlier versions.

To make it easier for you to get started with this manual, we want to point you to two sections:

- What’s New (for those of you who worked with an earlier version): See *Chapter 1.5*.
- How to use this manual (to find an overview of this manual): See *Chapter 1.6*.

We hope that you will find this version educational, interesting, easy to use and that it will help you to facilitate positive change in your encounters locally and globally!

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2016 Coloured Glasses Revision Team



**EEE-YFU**  
**European Educational Exchanges**  
**Youth for Understanding**

# Table of Contents

- 1. Introduction to Coloured Glasses. . . . .6**
  - 1.1 Background. . . . . 6
  - 1.2 Youth for Understanding . . . . . 7
  - 1.3 The Coloured Glasses Analogy. . . . . 8
  - 1.4 The Coloured Glasses Manual Aims and Target Group. . . . . 9
  - 1.5 What’s New in the 2016 Edition of the Coloured Glasses Manual . . . . . 9
  - 1.6 How to Use the Coloured Glasses Manual. . . . . 10
  
- 2. The Coloured Glasses Educational Approach & Framework . . . . 12**
  - 2.1 The Coloured Glasses Educational Approach . . . . . 13
  - 2.2 The Coloured Glasses Educational Framework . . . . . 14
  - 2.3 Intercultural and Global Citizenship Competences. . . . . 16
  
- 3. Theoretical Background Information for the Workshops . . . . .20**
  - 3.1 Theme 1: Culture & Identity . . . . . 21**
    - 3.1.1 Culture . . . . . 21
    - 3.1.2 Identity. . . . . 24
  - 3.2 Theme 2: Intercultural Communication . . . . . 26**
  - 3.3 Theme 3: Stereotypes, Prejudice, Discrimination & Inequality . . . . . 28**
    - 3.3.1 Stereotypes . . . . . 28
      - Related topic: Othering . . . . . 30
    - 3.3.2 Prejudices . . . . . 31
      - Related topic: Ethnocentrism . . . . . 32
    - 3.3.3 Discrimination . . . . . 33
      - Related topics: Xenophobia, Racism, Antisemitism, Romaphobia, Islamophobia, Sexism . . . . . 35
      - Related topic: Bullying . . . . . 38
    - 3.3.4 Inequality . . . . . 40
  - 3.4 Theme 4: Human Rights and Responsibility . . . . . 42**
    - 3.4.1 Human Rights . . . . . 42
    - 3.4.2 Responsibility . . . . . 44
  - 3.5 Intercultural and Global Citizenship Education. . . . . 45**
  
- 4. Educational Methodology . . . . . 48**
  
- 5. General Tips for Facilitators . . . . . 53**
  - 5.1 What is Facilitation? . . . . . 53
  - 5.2 Competences and Skills of a Facilitator. . . . . 54
  - 5.3 Techniques for Successful Facilitation. . . . . 55
  - 5.4 How to Work with Difficult or Challenging Situations?. . . . . 58
  
- 6. Organising Coloured Glasses Workshops . . . . . 59**
  - 6.1 Before the Workshop . . . . . 59
  - 6.2 During the Workshop . . . . . 62
  - 6.3 Follow-up After the Workshop . . . . . 63
  - 6.4 Adapting the Content to Different Target Groups. . . . . 63

<b>7. Workshop Activities</b> . . . . .	<b>66</b>
<b>7.1 Activity Index</b> . . . . .	<b>66</b>
<b>7.2 Simulations</b> . . . . .	<b>68</b>
7.2.1 Switch . . . . .	68
7.2.2 Build-ation Bridg-ation . . . . .	74
7.2.3 I-We . . . . .	80
7.2.4 Glaco . . . . .	85
7.2.5 International Conference . . . . .	90
7.2.6 Around the World . . . . .	94
7.2.7 Labels . . . . .	99
7.2.8 Circle of Society . . . . .	103
7.2.9 Paper Bin Game . . . . .	110
7.2.10 Human Rights Tree . . . . .	115
7.2.11 Human Rights Planet . . . . .	122
7.2.12 Am I a Global Citizen? . . . . .	130
<b>7.3 Point-makers</b> . . . . .	<b>136</b>
7.3.1 House and Tree . . . . .	136
7.3.2 Maps of the World . . . . .	138
7.3.3 Back to Back . . . . .	141
7.3.4 B-13 . . . . .	144
7.3.5 Nine dots . . . . .	147
7.3.6 1, 2, 3! . . . . .	150
<b>7.4 Models</b> . . . . .	<b>152</b>
7.4.1 Identity Flower . . . . .	152
7.4.2 Cultural Spider Web . . . . .	155
7.4.3 Dune Model . . . . .	157
7.4.4 Coloured Glasses Analogy . . . . .	162
7.4.5 Triangle of Intercultural Encounters . . . . .	165
7.4.6 Chest of Drawers . . . . .	168
7.4.7 Pyramid Model . . . . .	171
7.4.8 Vicious Circle of Discrimination . . . . .	174
<b>Appendix A: Example of a Workshop Outline (Identity)</b> . . . . .	<b>177</b>
<b>Appendix B: Example of a Workshop Outline (Human Rights)</b> . . . . .	<b>184</b>
<b>Appendix C: Checklist for the Preparation with Teachers</b> . . . . .	<b>190</b>
<b>Appendix D: Example of Workshop Report</b> . . . . .	<b>192</b>
<b>Appendix E: Games</b> . . . . .	<b>194</b>
<b>1. Name Games</b> . . . . .	<b>194</b>
<b>2. Getting to Know Each Other</b> . . . . .	<b>195</b>
<b>3. Games to Help Divide Participants into Groups</b> . . . . .	<b>196</b>
<b>4. Energisers</b> . . . . .	<b>197</b>
<b>Appendix F: Glossary</b> . . . . .	<b>200</b>
<b>Appendix G: Explanation of Intercultural and Global Citizenship Education Competences</b> . . . . .	<b>204</b>
<b>Bibliography</b> . . . . .	<b>208</b>



# 1. Introduction to Coloured Glasses

Every encounter in our lives has an impact on who we grow to be and how we see the world. Some encounters might have a bigger impact on us than others, but in every case, we are not exactly the same person after the encounter. The Coloured Glasses programme uses glasses as an analogy for this: We all wear a pair of glasses that influences how we see the world. As we grow, our glasses are constantly influenced by the experiences we have in our daily lives. These encounters will then leave various impressions of different sizes and colours (spots, patterns, etc.) on our glasses.

## 1.1 Background

The aim of Coloured Glasses workshops is to allow young people to examine their own attitudes towards their own cultures as well as other cultures, and to gain an understanding of issues such as culture and identity, intercultural communication, stereotypes, prejudice, discrimination and inequality, human rights and responsibility, in order to develop their intercultural and global citizenship competences. Coloured Glasses workshops can be conducted with school pupils, youth clubs and other relevant organisations. The workshop design is flexible enough to be customised for different age groups, time constraints and participants' specific needs.

Coloured Glasses workshops use the approach and values of Non-Formal Education (see Chapter 4). They are centred on participants' learning needs, promote peer-to-peer learning, are lively, and engage participants in activities that allow them to experience some aspects of intercultural interaction in a safe environment. The simulations are followed by group discussions where the participants can express their feelings and difficulties encountered during the exercises and relate them to cultural theories introduced by the facilitators. This kind of learning is called experiential learning, as the participants have the chance to be actively involved in their own learning and then relate it to different theoretical approaches.

The Coloured Glasses project was started in 1996 through a Socrates Programme Comenius project partnership of YFU organisations and volunteers from Benelux, Finland, Italy, Norway, Sweden and the UK, co-ordinated by EEE-YFU. Since the early 2000's, the project has developed in several countries in Europe with many revisions and updates to the original 1996 manual. In 2012, EEE-YFU partnered with nine YFU organisations in order to run a project called The World's Coloured Glasses; it included workshops with 15 EVS volunteers in Europe, Latin America and Asia. Today, as Coloured Glasses is spreading across the globe within YFU, the 2016 edition of the Coloured Glasses manual attempts to build upon past work at the same time that it has been expanded to take into account the latest trends in intercultural and global citizenship competences.

## 1.2 Youth for Understanding

**Youth for Understanding envisions a peaceful world with responsible and global citizens. Because of this vision, its aim is to advance intercultural understanding, mutual respect, and social responsibility through educational exchanges for youth, families, and communities.**

The Youth for Understanding (YFU) story began in 1951 during the post-World War II period and involved both war-torn Germany and the United States. John Eberly, an American minister, understood that the hardships prevalent in post-war Germany were having devastating effects on the country's youth, placing them in a cycle of bitterness, hopelessness, and despair. He proposed to local church leaders that they create a youth exchange program to bring German students to the United States to live with a family and attend high school for a year. His vision and hope was that the exchange experience would motivate the students to return to Germany and rebuild their country as a democracy, according to what they observed while living in the United States. As a result, 75 German teenagers arrived in Ann Arbor, Michigan in July 1951. They were hosted by volunteer U.S. families, and as the year went by, it became clear to Ms. Rachel Andresen (1907-1988), founder of YFU, that building bridges between nations by sending teenagers to live and learn abroad was exactly what the world needed.

Today, YFU is one of the world's oldest, largest, and most respected international educational youth exchange organisations. Since 1951, YFU organisations around the world have exchanged over

260,000 participants. Each year, approximately 3,000 participants participate in YFU programmes in 55 countries worldwide. Through the exchange experience, YFU participants gain skills and perspectives necessary to create bridges of understanding and become responsible global citizens.

### European Educational Exchanges - Youth for Understanding

European Educational Exchanges - Youth for Understanding (EEE-YFU) is the umbrella for national YFU organisations in Europe and currently has 29 member organisations. The purpose of EEE-YFU is "to provide individuals with exceptional learning and growth opportunities both for their own educational benefit and to enable them to break the barriers separating nations, cultures and beliefs." EEE-YFU works to support its member organisations to grow as quality and sustainable organisations. Through educational activities, advocacy, networking, and marketing, EEE-YFU supports member organisations to develop stronger volunteer networks and leadership, have a greater influence on policy, increase the recognition of YFU, and be relevant and innovative in response to an evolving European society.

EEE-YFU was founded in 1985 by 10 European YFU national organisations wishing to create more co-operations within Europe. 15 years before the enlargement of the European Union, YFU volunteers started building intercultural understanding between Eastern and Western Europe by facilitating long-term youth exchange programmes. By the 25th year of EEE-YFU in 2010, more than 10,000 young Europeans have benefitted from the opportunity of spending a full year in another European country through YFU programmes. Today, YFU organises around 500 annual intra-European exchanges between 29 national YFU organisations.

### EEE-YFU's Main Working Areas

**Educational Activities** - trainings for volunteers and staff; capacity building projects; educational projects and programmes such as 3D Exchanges and the Young Europeans' Seminar

**Advocacy** - representing the values and interests of YFU organisations at European level and promoting policy that facilitates long-term youth exchanges

**Networking & Projects** - developing European networking through increased sharing and exchange, including conferences and events like Voluntaria

## 1.3 The Coloured Glasses Analogy

**When we meet different people, the encounter can have a big or a small impact on us, but in every case, we are not exactly the same person after the encounter. The Coloured Glasses programme uses glasses as an analogy for this.**

We are all born with transparent glasses. When we are very young and have not yet encountered as many people as later on in life, the patterns might be less complicated, less interconnected and similar to those of our family and/or people we spend the most time with. Even if we have a twin, our glasses are unique and may be similar to those of our twin, yet will not be exactly the same. Quite early on as we see the world from our stroller, then go to kindergarten and on to further schooling, after-school activities etc., the impressions evolve and more and more people leave their impression on our glasses. Some of the impressions might expand, as the person or experience becomes more important to us, and some may get smaller in time. When we become teenagers, we start to develop our identities more intensively, spending time in different social communities, for example those linked to sports, volunteering, music, and religion. Each community has an impact on the patterns of colours on our glasses and influences how we understand and interact with the world around us.

Moving to another country, moving from the city to the countryside or changing regions within our country can have a big influence on our glasses and thereby, how we see the world. Keeping that in mind, in reality, every encounter is an intercultural encounter (even if we share the same nationality as the other(s) in the encounter). People with the same nationality can have just as big an influence on the colour and patterns of our glasses as people with a different nationality.

This means that our glasses are in a constant state of change because everything can and will affect our understanding of the world and how we perceive our surroundings. It is important to keep in mind that nobody else looks through exactly the same glasses as we do. Understanding this can help us to see why it is so easy to have misunderstandings with others as well as easy to see how we can communicate about the exact same thing in so many different ways.



## 1.4 The Coloured Glasses Manual Aims and Target Group

**Coloured Glasses contributes to increasing the number of young people who develop intercultural competences, thus equipping them to engage in non-discriminatory practices and intercultural dialogue.**

The aim of Coloured Glasses is to promote intercultural understanding and to raise awareness of related societal issues including what it means to be an intercultural and global citizen. This manual aims to empower facilitators and participants to become ambassadors of positive change in society.

The target group for the Coloured Glasses Manual are facilitators aged 17+, who can use this manual to easily and effectively design workshops based on the learning objectives of the specific participant group. While the manual seeks to be easy to use and comprehensive, Coloured Glasses facilitators also need to receive training to deliver high quality workshops. Workshops are classified in such a way as to allow easy selection by theme, group size, and age of the participants and/or amount of available time.

## 1.5 What's New in the 2016 Edition of the Coloured Glasses Manual

**For those of you who have worked with previous versions of the Coloured Glasses manual, here is a brief list of what's new in this version:**

### Theory changes

Many changes in the manual were made at the theory level to bring the content in line with the latest thinking of sociologists and intercultural theorists. The theory changes also reflect a new approach towards understanding culture that is contained within the new Educational Goals in the YFU International Basic Standards. A particular emphasis is now put on the notion of culture being dynamic (vs. static) and fluid, compared to previous editions.

*See more in Chapter 3.*

### Core analogy and background story

These have changed to be in line with the theory changes mentioned above. You will see a difference in how the glasses now reflect the new intercultural and educational theories and the complexity in each person.

*See more in Chapters 1.3 and 7.4.4.*

### Expanded scope - Intercultural and Global Citizenship Education

Whilst the previous versions focused mostly on Intercultural Learning, the scope of this version was now expanded to cover Intercultural and Global Citizenship Education. This was a direct result of both YFU's new Educational Goals as well as the new vision for YFU developed by the International Advisory Council in 2015: "Youth for Understanding envisions a peaceful world with responsible and global citizens." The expanded scope of the project can be seen in the new additional themes:

- **Identity**
- **Inequality**
- **Human Rights**
- **Responsibility**

*See more in Chapters 2 and 3.*

### Explicit Educational Approach

This version of the manual seeks to further outline the values and principles that are the foundation for all Coloured Glasses workshops. Although Coloured Glasses workshops have always been based upon non-formal education and peer-to-peer learning, the new educational approach explicitly outlines how YFU puts the Educational Framework into practice, centred around a simple and clear lens model.

*See more in Chapter 2.*

### Explicit Educational Framework

In previous versions of the Coloured Glasses manual, the Coloured Glasses concepts were not built on an explicit educational framework. The Coloured Glasses Educational Framework outlines all of the competences (knowledge, skills, attitudes and values) that are developed as a result of the

workshops. The competences are grouped by themes. With the explicit Educational Framework based on up-to-date intercultural theories, the Coloured Glasses concepts are now anchored into the global context of Intercultural and Global Citizenship Education in a coherent way giving them solid credibility in the education field.

*See more in Chapter 2.*

### New activities

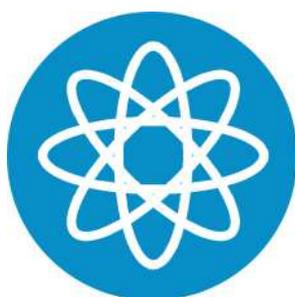
Drawing on resources from around the world, you will see new activities and facilitation tips about how to modify the activities for different audiences. You will find a new chapter on short activities, called Point-makers, which can be used to create an Aha moment and to close the workshop.

*See more in Chapter 7.*

## 1.6 How to Use the Coloured Glasses Manual

**The Coloured Glasses Manual is intended to be a resource that supports workshop facilitators in being both flexible and adaptable to the learning needs of the specific participants as well as to respond to the thematic priorities of the specific teachers and schools.**

Each workshop can be designed to introduce participants to one or more of the Intercultural and Global Citizenship themes, including:



***Culture and Identity***



***Intercultural Communication***



***Stereotypes, Prejudice, Discrimination & Inequality***



***Human Rights & Responsibility***

Each theme can be approached by choosing one or more of the simulations and then introducing one or more of the theoretical models and wrapping up with a point-maker to design a workshop. In each activity (simulation, model or point-maker), you will see a suggested participant age group as well as an estimate of the time needed.

Please note that some of the activities can easily be modified to different age groups and the amount of time needed can be adjusted with facilitator discretion.

### What you will find in this manual

After this **Introductory Chapter** about history and background of the Coloured Glasses project, you will find the Educational Approach and Framework in **Chapter 2**. The Educational Framework is the core of Coloured Glasses, outlining the knowledge, skills, attitudes and values that the workshops develop, along with the four main themes that are explored with workshop participants.

In **Chapter 3**, you can find the theoretical background information that outlines the minimum knowledge required to facilitate a Coloured Glasses workshop. They are divided into the 4 themes, and you can find the references and recommended supplemental reading materials at the end of the manual. In Appendix F, you will find a glossary that contains the most important terms and definitions that are used in the manual. This is a nice tool to go to while reading the theory chapter as well as later when you want to look up an unknown term and see how Coloured Glasses defines it.

**Chapter 4** is about the Educational Methodology used in our workshops. It contains information about non-formal education, learning styles and roles.

**Chapter 5** goes hand in hand with the chapter before, as it gives an overview of how the Educational Methodology can be applied by facilitators. In this chapter, you can find general tips for facilitators.

**Chapter 6** shows how a Coloured Glasses workshop is planned, organised, conducted and followed up. This chapter also contains some important tips and suggestions on how to adjust Coloured Glasses workshops to different target groups.

**Chapter 7** contains the Coloured Glasses activities: the simulations, point-makers and models. A very helpful page for the planning of workshops is the Activity Index at the beginning of this chapter. It shows in a brief overview the different activity requirements, how they are linked to the main themes, and how they can be combined with each other.

The **Appendix** provides you with two examples for Coloured Glasses workshops, one with a focus on Identity and one about Human Rights.

There is also a checklist for the preparation with the teachers or group leaders as well as a Workshop Report Outline. A list of games and energisers for your inspiration concludes the contents of the manual. After that, you can find the glossary and a list of reference materials.

**Enjoy!**



## 2. The Coloured Glasses Educational Approach & Framework

The content of all Coloured Glasses workshops is designed in accordance with the Educational Framework and the methods for delivery are based on the values and principles contained in the Educational Approach. Additionally, at the end of this chapter, you will find an overview of the Intercultural and Global Citizenship Competences used in Coloured Glasses.

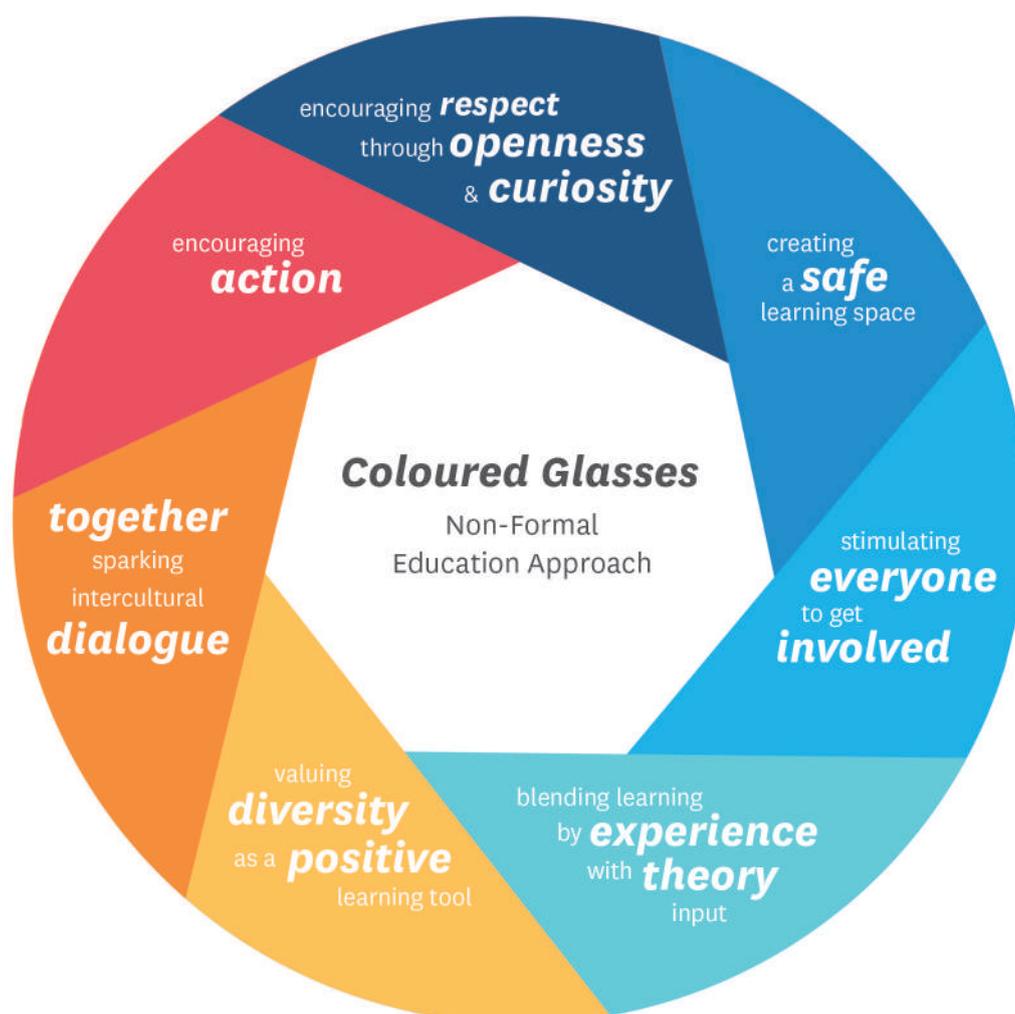


DIAGRAM 1: "Non-Formal Education Approach"

## 2.1 The Coloured Glasses Educational Approach

The Coloured Glasses Educational Approach encompasses the values and educational methodologies that are behind all workshops and activities. The Coloured Glasses Educational Approach consists of the following seven aspects, also shown in the lens model.

### Encouraging Respect Through Openness and Curiosity.

The basic attitude in our workshops is that we encourage respect (being present with others while emphasising tolerance, respect and mutual understanding) through openness and curiosity (being willing to observe, reflect and learn) to spark interest in participants.

### Creating a Safe Learning Space.

An important part of our workshops is the working environment and atmosphere, so in order to facilitate a successful workshop the facilitators need to create a safe learning space for everyone.

### Stimulating Everyone to Get Involved.

If the participants feel safe and trusted, the facilitators can stimulate everyone to get involved. The participation in Coloured Glasses workshops is on a voluntary basis, but the more the participants engage and share, the more we learn from each other.

### Blending Learning by Experience with Theory Input.

Coloured Glasses workshops are very dynamic and high-spirited. As facilitators, we are able to build upon the previous experiences and knowledge of the group. With our expertise, we can then blend learning by experience (experiential learning) during the workshop with input from academic theory in an interactive manner.

### Valuing Diversity as a Positive Learning Tool.

As workshop facilitators, we are aware of cultural and personal differences and appreciate and build upon them, so in our lives and in our work, we value diversity as a positive learning tool.

### Together, Sparking Intercultural Dialogue.

Together with all the participants our aim is to spark intercultural dialogue, meaningful exchange and building on each other's ideas and experience to create new understandings.

### Encouraging Action.

Coloured Glasses workshops are not only about sharing knowledge and factual learning, we also develop creative solutions with the participants and encourage action to become active global citizens. With our workshops, we want to inspire participants and raise their awareness about the Main Themes and encourage them to explore the world with great interest and openness.

Coloured Glasses uses a non-formal education approach in order to address each of the aspects of the lens and thereby to promote positive change.

*You will find more information about Non-Formal Education in Chapter 4.*

## 2.2 The Coloured Glasses Educational Framework

**The Educational Framework is an outline of the educational content, organised in four thematic areas. Each thematic area of the Framework gives a clear breakdown of the knowledge, skills, attitudes and values covered. In turn, the combined thematic areas of the Coloured Glasses manual promote the development of intercultural and global citizenship competences. In other words, the competences of the four themes are the building blocks for young people to develop knowledge, skills attitudes and values to enable them to successfully navigate intercultural encounters and become responsible global citizens.**

### Why Does Coloured Glasses Have a New Framework?

In previous versions of the Coloured Glasses Manual, the Coloured Glasses concepts were not built on an explicit framework. Creating an Educational Framework enables facilitators to be more conscious of why they select different workshops and how the workshops combined can contribute to developing Intercultural and Global Citizenship competences.

In addition, the Framework draws upon up-to-date intercultural theories. Sources for these current theories and the Educational Approach include: the YFU Educational Goals, the Council of Europe's Competences for Democratic Citizenship Culture, the OECD's PISA 2018 Global Competency for an Inclusive World, and inspired in terms of form by the manual on Intercultural Education in the Primary School by the National Council for Curriculum and Assessment (NCCA) in Dublin.

The value of aligning Coloured Glasses to these two political actors (the OECD and the CoE) and in particular these frameworks is that 1) they are new and up to date; 2) both institutions are close to schools. The CoE in particular reflects very much the values that YFU promotes. It is also important to underline that both the CoE and OECD frameworks are far more detailed than the Coloured Glasses Framework, which is intended to be something that is short and clear for the purposes of the Coloured Glasses workshops.

With the explicit Framework based on up-to-date intercultural theories, the Coloured Glasses concepts are now anchored into the global context of Intercultural and Global Citizenship Education in a coherent way giving them solid credibility in the

domain of education. This provides you, as Coloured Glasses facilitators, with a sound reference to use when promoting the Coloured Glasses concepts and values to teachers, headmasters, and all education experts.

Another result of creating an explicit Framework for this version of the manual was the recognition that some activities were based on outdated bipolar definitions of culture, which today are seen as inaccurate, too narrow and not in alignment with the YFU Educational Goals. Due to this realisation, some of the activities have been replaced or modified.

### How to Use the Framework

The Educational Framework can be used by you as facilitators as a quality check tool during the conception phase of a workshop. Based on both your experience and information you receive from the school or organisation contact person, you can select which competences you want to work on with the participants, and then see which theme(s) or simulation(s) best support them. In the case where you design a workshop based on a specific theme, you can then use the framework to verify which competences will be addressed.

After the workshop, you can use the results of the participant feedback and evaluation to compare with the Educational Framework in order to assess if the learning outcomes were achieved.

Finally, the Educational Framework provides a clear and concise way of talking to teachers, youth leaders and others about how Coloured Glasses contributes to developing Intercultural and Global Citizenship competences. For example, a school leader interested in having a workshop because they are preparing pupils for a class trip abroad can easily understand that Coloured Glasses workshops can help their pupils to develop a critical understanding of culture and cultures, their tolerance to ambiguity, and better value diversity.

### Overview of the Coloured Glasses Themes

Coloured Glasses is firmly anchored with the Intercultural and Global Citizenship Education fields. The Educational Framework consists of four pillars or thematic areas:

- **Culture & Identity**
- **Intercultural Communication**
- **Stereotypes, Prejudice, Discrimination & Inequality**
- **Human Rights & Responsibility**

*You can read more about the four themes in the theory chapter (see Chapter 3).*

Knowledge and understanding of as well as reflection about the 4 themes empower you and the participants in the workshops to become active citizens by acquiring knowledge, understanding and critical thinking about global, regional, national and local issues and the interconnectedness and interdependency of different countries and populations.

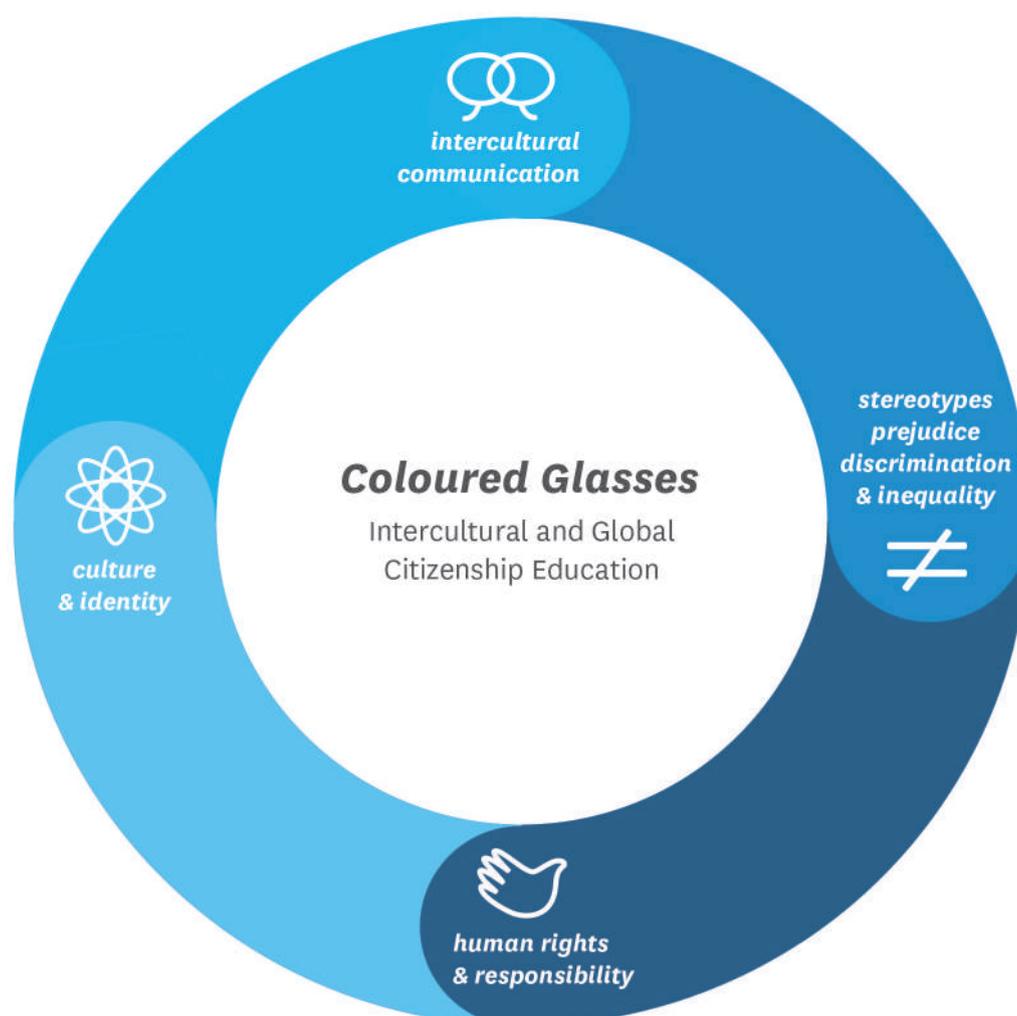
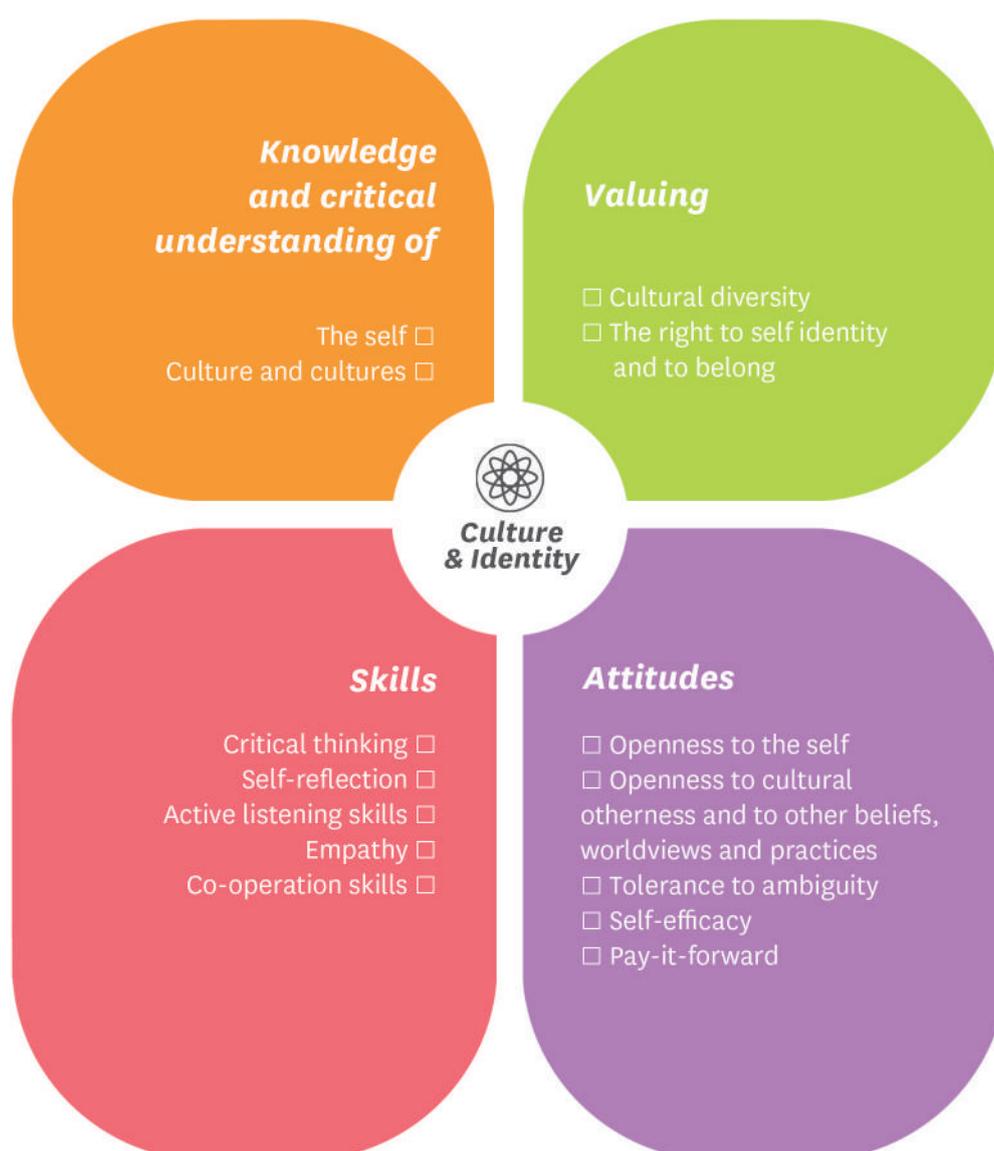


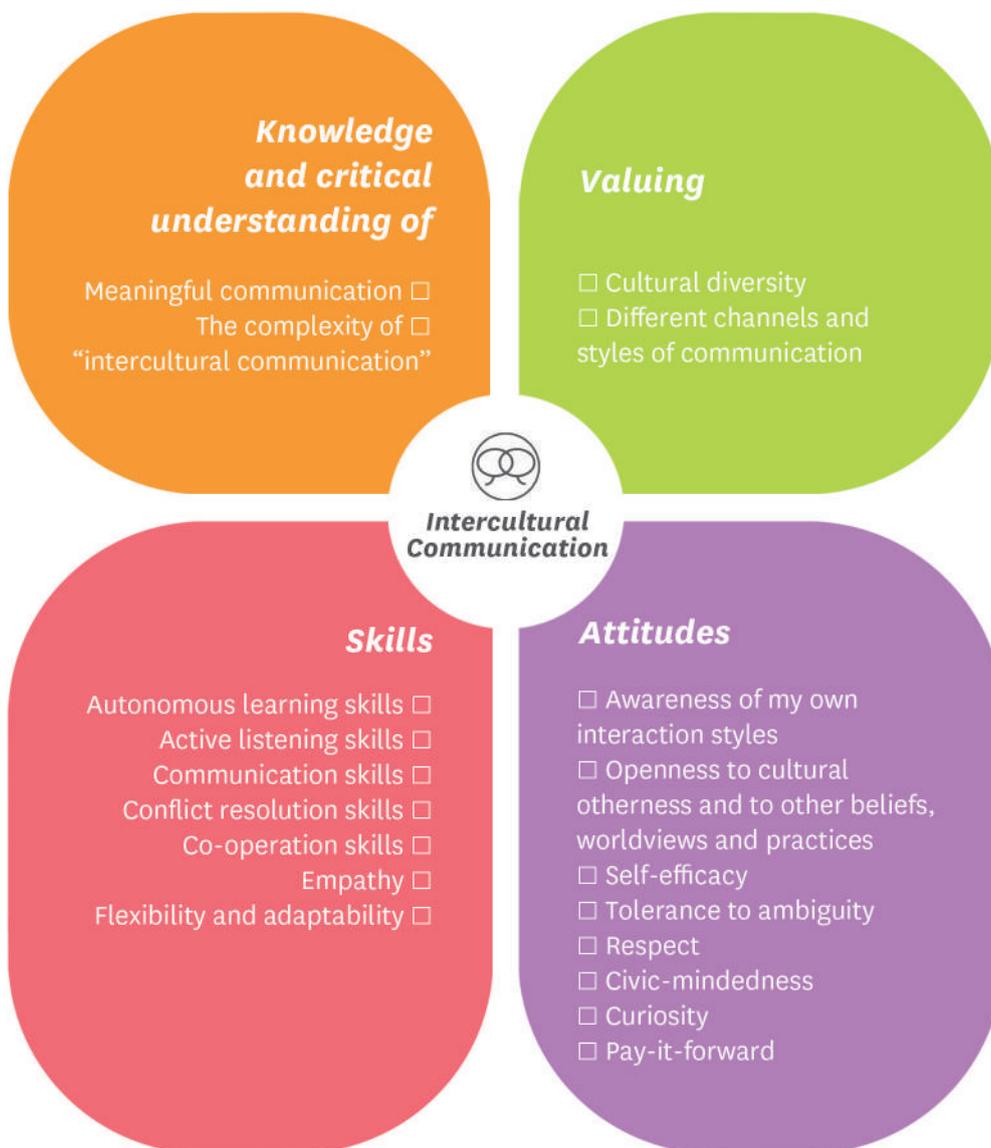
DIAGRAM 2: "Intercultural and Global Citizenship Education"

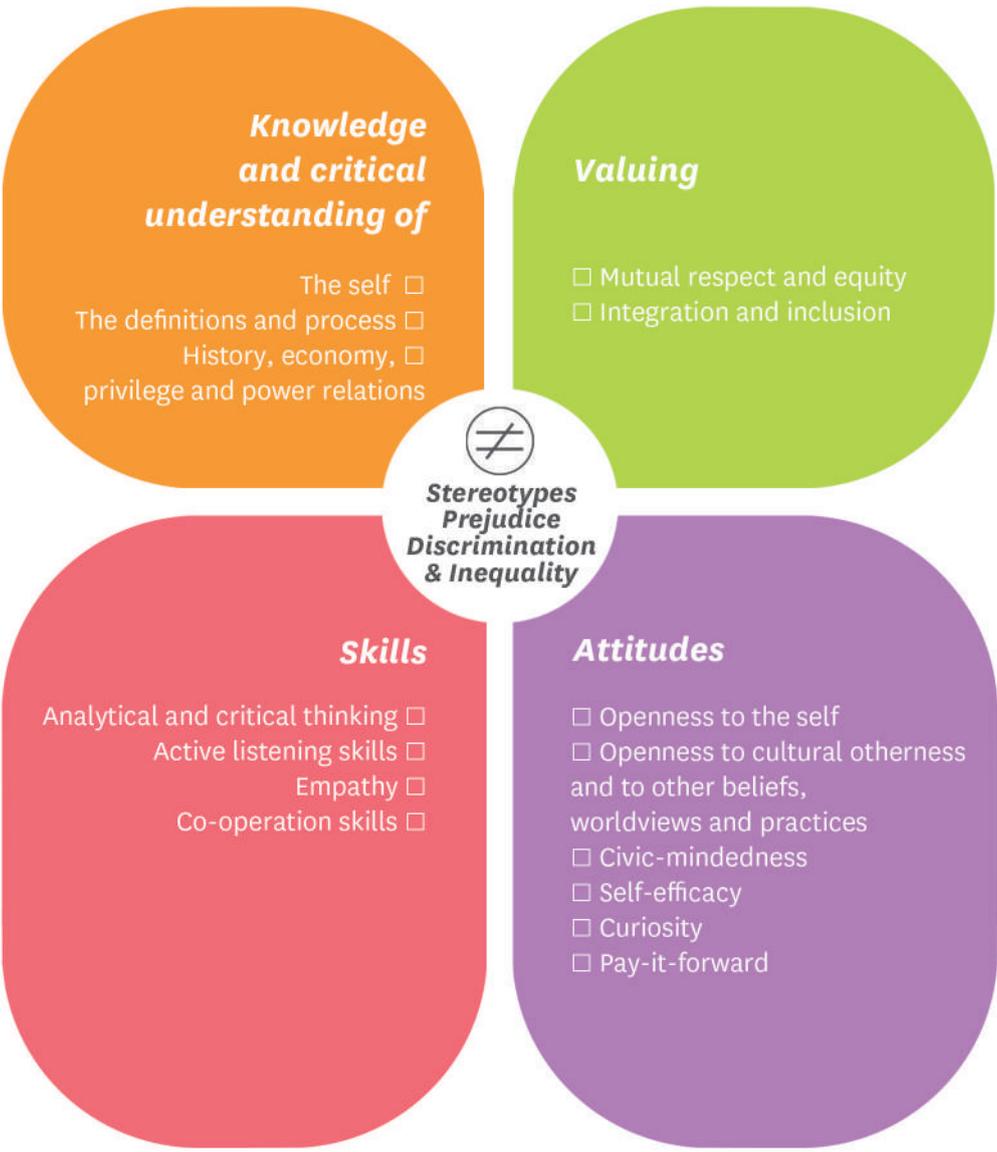
## 2.3 Intercultural and Global Citizenship Competences

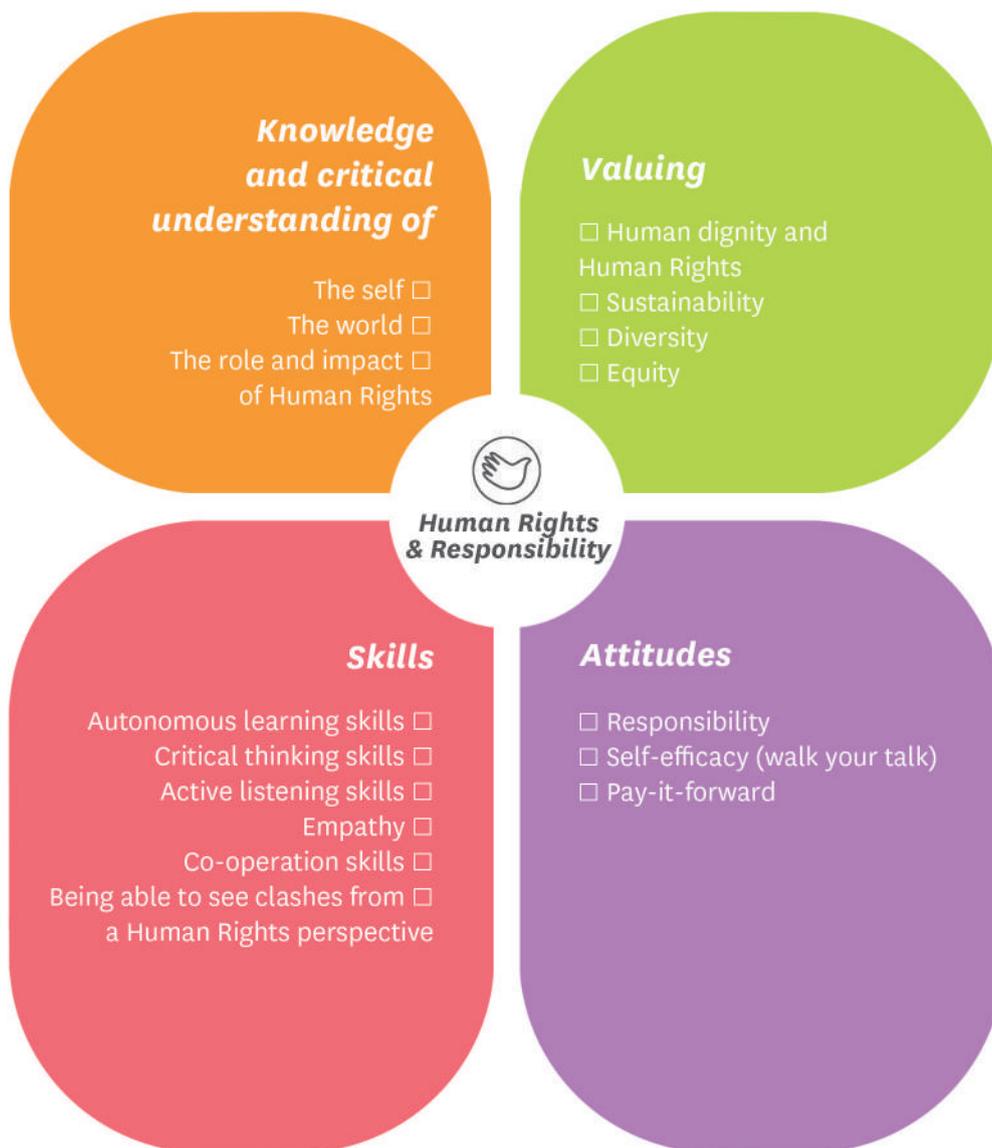
Youth for Understanding recognizes competences as a combination of knowledge, skills, attitudes, and values that drive specific behaviours in people. For example, individuals with Intercultural and Global Citizenship competences will be likely to value friendships with people who are different from them, are able to communicate well in new and foreign contexts, and are concerned with global issues and act accordingly. The sections below briefly outline each of the thematic areas and how they are connected to Intercultural and Global Citizenship competences.

Please note that you can find an overview of all competences as well as a list of explanations and definitions used for the Framework in *Appendix G*.











## 3. Theoretical Background Information for the Workshops

This chapter provides you with key background information to help you become grounded in the theories that are the bases of the Coloured Glasses programme. Please take your time when reading this chapter and even open up a dialogue with your facilitation team to help ensure that you all are well prepared to deliver together a Coloured Glasses workshop. The chapter is organised by theme and may have one or more sections per theme. Throughout the chapter, you will find boxes with a Related Topic indicator. Although these topics are not directly addressed in the rest of the manual, they are important and are included so that you can be more prepared should they arise during your workshop. You will find the following themes and related topics in this chapter:

### 3.1 Theme 1: Culture & Identity

- 3.1.1 Culture
- 3.1.2 Identity

### 3.2 Theme 2: Intercultural Communication

### 3.3 Theme 3: Stereotypes, Prejudice, Discrimination & Inequality

- 3.3.1 Stereotypes
- 3.3.2 Prejudice
  - Related topic: Ethnocentrism
- 3.3.3 Discrimination
  - Related topic: Racism
  - Related topic: Bullying
- 3.3.4 Inequality

### 3.4 Theme 4: Human Rights and Responsibility

- 3.4.1 Human Rights
- 3.4.2 Responsibility

### 3.5 Intercultural and Global Citizenship Education

## 3.1 Theme 1: Culture & Identity

### 3.1.1 Culture

**“[Cultures are] networks connecting individuals and offering them a sense of belonging; they constitute group traditions and collectively shared orientation patterns, and they include countless concrete and immaterial elements as well as the way people habitually think, feel, act, and interact, make decisions and share values; cultures are, at the same time, both consistent and dynamic as well as clearly defined and fuzzy.”**

Youth For Understanding Educational Goals 2015

#### The term Culture

*Culture* is a social construct and highly subjective. Social groups constantly create and recreate the behavioural patterns that define a culture. At the same time, the term culture is used in a variety of very different contexts in our society.

The explicit use of the term *culture* is open to misunderstandings because of unequal definitions that have evolved through history and social conditions. In the early days, it referred mostly to agriculture, e.g. the tending of crops or to the rearing of animals. During the eighteenth century, *culture* became associated with the arts and scholarship – in philosophy and history, for example – and was considered to be for the wealthy (Byram et al. 2009:7-8). Today, the term is still used to describe *fine arts*, but also to describe social groupings and their behavioural patterns.

With such a broad usage, *culture* can be misused as a label and justification for not understanding each other or not trying to understand each other because “we are from different cultures.” In this sense, the term *culture* is often used to explain misunderstandings or differences that can also be due to differences in age, socialisation, language, gender, status etc. Sometimes, the term is unfortunately also used instead of the words *race* or *ethnicity* to hide racist tendencies and legitimise racist language.

For the reasons stated above, if possible, we should promote a wide spectrum of definitions of culture as a subject in our workshops.

#### Culture is not tied to a nation

It is without question that nations and state borders have a big influence on the lives and conceptual world that humans live in. National education systems, language and customs are an important cultural baggage that people bring with them to different intercultural encounters. However, this level should not be misinterpreted as the level that all other cultural groups like family, schools or clubs are subordinated to. This is why this manual does not speak of cultures and subcultures, but of different *large and small cultures* (Holliday 1999). The terms can refer to different size; *large cultures* could for example be ethnic, national or international entities, while *small cultures* could be any type of social grouping including small entities like family, school, company, etc. Large cultures are often part of the common understanding of culture, while the *small culture* approach is more subtle and concerned with all kinds of social processes as they emerge (Holliday 1999:240).

Thinking about nations, states and borders as artificial, human-made, constructs, it seems absurd that a person living one mile north of a border should be absolutely different from a person living one mile south. There are many examples in nearly every country or region that have switched national affiliation e.g. Saarland/Sarre (in today’s Germany) has switched national affiliation eight times and has even had periods of independence during the last 200 years. One day, the inhabitants are French, the next day they are German - a seemingly fixed nationality can suddenly become fluid.

## Cultures look homogenous from the outside, but are heterogeneous the more you zoom in

Even though humans tend to group individuals together into categories as a way of making sense in a complex world, we should not forget that this is a simplification of reality. Studies have shown that we look at our own cultures and social groupings in a more *finely differentiated* way than we do *foreign* groups (see Glossary: outgroup homogeneity). We often put people in groups based on categories we make, e.g. because they are “from the same country.”

An example could be talking about *the Americans* as a homogenous group, yet it is obvious that it is not as simple as that, for the way northerners and southerners, rural and urban Americans behave and communicate with each other varies widely.

This is not only the case for *large* entities like nation-states, but also for *small cultures* like for example the competing soccer team that we only refer to or label as *the rival*, and miss seeing the subtlety of 11 individuals within the team. We often simplify *the other* with generalisations. *Othering* is a dangerous practice as it promotes stereotyping, reification (projecting our beliefs about others onto others) and a fixed understanding of others (while culture is highly fluid).

See Chapter 3.3.1 for more about *Othering*.

## Many factors influence encounters

With our approach to culture being explained, every encounter between two people could be called an *intercultural encounter*. An example could be the meeting between a young boy and an old woman.

The difference in age and gender might have an influence on how they behave and greet each other, but it also depends on the situation (Where do they meet? Do they know each other?) and the personality (Is the boy shy? Does the old woman want to impress the boy with a cool hand gesture?).

This shows that our culture is not the only determining factor in an encounter (see also *Triangle of Intercultural Encounters* in Chapter 7.4.5).

## Culture and Identity

Even though people might categorise you primarily as member of a certain cultural group, this does not mean that you actually have to take on this role. For example, being externally identified with a national culture does not mean that you have to identify with this nation and culture yourself. No person's interaction with the world is as fixed or simple as the understanding of national or other *large culture*.

On the contrary, the process of self-identification and being identified by others should be brought into consciousness. Our vision of a multicultural society is not a patchwork of several fixed cultural identities, but a network of cross-cutting networks and identifications which are situated, contested, dynamic and fluid and heavily dependent on context (Byram et al. 2009).

## Cultural models and dimensions

In this manual, you will be presented with a number of models aimed at describing or encouraging critical reflection on *what culture is*. After you have read this chapter, it might be helpful to take a look at the models that this manual uses to describe our approach to culture, for example in the Dune Model (see Chapter 7.4.3).

Please keep in mind, that all models are limited to showing a simplified version of the complex concepts of culture, identity, stereotypes etc. Many models describe cultures and cultural groupings as homogeneous and consistent on a national level (e.g. the house of culture, the onion model, the culture puzzle etc.). In these models, cultures are often portrayed as being clearly distinguished from each other; each culture with its own institutions, value systems and a singular history.

While this might have made more sense in the past, this does not correspond very well to reality and to how sociologists and intercultural theorists describe reality and human interaction today. A more appropriate model to portray social and cultural belongings would be several overlapping circles that show the diverse and overlapping social belongings an individual can have (see *Identity Flower in Chapter 7.4.1*).

Another frequently used tool to distinguish cultures and to show cultural differences are so called *cultural dimensions*. They have been developed by scholars like G. Hofstede, F. Trompenaars and E. Hall in the latter part of the 20th century. *Cultural dimensions* are models that primarily categorize nation-states as, for example, being especially individualistic or

especially collectivistic. Each country is assigned a number on a scale to make it easier to analyse and compare (national) cultural differences. Just like for the cultural models, these dimensions are very nation-based, bipolar (so only going in two directions), un-dynamic and encourage stereotyping which are things we want to avoid in our trainings.

As you can see, there are many attempts to describe and simplify the concept of culture. The reason many of them are now outdated is that the research about culture has changed a lot over the years. For centuries, culture has been visualised as static and distinguishable. Today we see culture as fluid with complex social networks, which means that most of the *older* models are too limited.

### ***Culture in Short***

- We understand culture as a complex social construct.
- We should be aware of the fact that there are many different definitions of culture and ways to use the term.
- Every person belongs to multiple, not only one culture.
- Cultures overlap and are connected in a fluid network of belongings and attributions.
- Cultures include, but are surely not limited to national culture.
- Even though cultures might seem homogeneous from the outside, they are in fact always made up of unique individuals and thereby heterogeneous.



## 3.1.2 Identity

**“Identities are emergent; they come to be in communication contexts.”**

Mary Jane Collier, professor at the University of Denver

### Identity as a construct

Identity, like culture, is a construct. Self and identity are in fact mental concepts, or a cognitive abstraction. In other words, identity is an idea that people have created to better understand and describe how individuals perceive themselves.

As individuals, we use this mental concept of identity to make sense of ourselves (what we are or may become) as well as to make sense of the world around us. It helps us to orient, position, and define ourselves in the social world in relation to other people.

The Self as a mental concept (or self-concept) is the set of all the identities of an individual.

An individual is part of several social groups (e.g. football club, music club, school, family, friends, etc.) in which they have different roles (e.g. the leader, or the funny one, the brother, the son, etc.). All those roles and social groups we belong to are our identities.

The feeling of belonging to a certain group or having a certain role will thereby also influence the way one behaves, dresses or thinks.

In other words, individuals identify with more than just one single social group. In addition, people frequently use their personal attributes (such as fun-loving, conscientious, conservative, tolerant, etc.) and their interpersonal relationships and social roles (such as mother, friend, son, employee, etc.) as components of their self-concepts/identities.

### Identity as an output

Identity is also an output because it is defined in relation to social groups or roles. Furthermore, some studies have shown that an individual's idea of oneself emerges from social comparison and/or inclusion of others into one's own identity.

This means that individuals evaluate themselves sometimes by comparing themselves to others

(e.g.: “I am more included than that person into the social group I feel I belong to,” or “I am less healthy than that person”), and sometimes by identifying with someone else (e.g.: “I feel close to this group, so I will incorporate some of their traits into my conception of myself”).

In short, our social environment influences our own self-evaluation.

### The influence of social environment on identity

**The way we see and evaluate ourselves depends on our social environment.**

Self-esteem and self-efficacy (see definition in the box) are used in evaluating oneself. Individuals define their self-esteem amongst other things depending on their role performance. Therefore, it depends on whether their performance (actions, attitudes, etc.) fits the stereotype that they have of the role they are supposed to perform. Furthermore, the self-esteem is a motivator for outcomes: individuals want to feel good about themselves. In order to feel good about themselves, people will undertake certain actions.

### Identity as a driver for action

One takes actions in relation to one's identity. For example, if an individual feels a lack of acceptance in a social group they identify with, they will act more like the stereotype of this group to prove they

#### **Self:**

“what comes to mind when one thinks of oneself” (Oyserman et al. 2012)

#### **Identity:**

“traits and characteristics, social relations, roles, and social group membership that define who one is” (Oyserman et al. 2012)

#### **Self-esteem:**

“regard or respect that a person has for oneself” (Frank 2016)

#### **Self-efficacy:**

“a person's belief in their ability to accomplish some specific goal or task” (Frank 2016).

are really a part of it. So in order to be accepted by a cool group of friends, a person might make funny comments in class or dress like this group of friends.

### Identity as fluid and context based

Another aspect of identity/Self is that it feels as if it is stable, but in reality, it is very malleable, and dynamically constructed with each use. In other words, it is impossible to *discover yourself* after an intense life experience. It is more accurate to consider that during your whole life, you are engaged in a process of self-invention.

Thus, the Self has two dimensions that cohabitate. One dimension is stable: it is made of the criteria or standards we base ourselves on to evaluate ourselves. The other dimension is ever changing: it is the description we have of ourselves at one given moment, and this description depends on the context.

We can see that the social context influences the identity and the self-evaluation of an individual. This means that identity is to some degree situation dependent. Thus, depending on the situation, a certain identity will be triggered/ activated in the individual, who will consequently adopt certain behaviour.

We can see that an individual has multiple identities or identifications, as they feel they belong to several groups (e.g. “I am Polish, and gay, and a rock music lover,” etc.). These multiple identities are not consciously active at the same time. Rather, from context to context, the salience (or probability of

an identity to be activated by the situation) of any particular identification fluctuates and changes in a dynamic and fluid manner.

In general, one’s identity is coherent or stable overall, but the link between the identity of an individual and their behaviour is not so clear, since it is very context-based. Depending on the context, one identity rather than another will be triggered, inferring certain behaviour. As some identities might be core to a person, or more salient, they are most likely to appear often, which gives an overall coherence to the behaviour of an individual, although the latter cannot be systematically anticipated.

### Identity and Coloured Glasses

As identity is shaped by the social environment, any encounter with another person can be a factor in the formation and evolution of an individual’s identity. Some encounters might influence us more than others, e.g. an exchange year or travels to other countries at a young age can have a big influence on one’s identity. However, not only meeting people from other countries, but just having contact with all kinds of people with different perspectives, shapes and changes our identity(ies), which is why we consider identity a key theme of Coloured Glasses workshops.

Coloured Glasses aims at allowing people to understand themselves better, becoming aware of their own reactions and behaviour patterns. With this new knowledge about themselves, we hope to allow participants to better grasp who they are, who they want to be, and how they may achieve that.

### Identity in Short

- Identity/Self are mental concepts and dependent on and shaped by the context.
- Our self-evaluation also depends on the context.
- Identity involves taking actions to feel good about oneself.
- We all use the same processes to evaluate ourselves, even though the content of this evaluation is changing with each situation.



## 3.2 Theme 2: Intercultural Communication

**“Intercultural dialogue is the best guarantee of a more peaceful, just and sustainable world.”**

Robert Alan (American writer, artist and social activist)

Today we are part of a multicultural society. As was stated in the culture section, this society is not a patchwork of several fixed cultural identities, but a dynamic network of cross-cutting networks and identifications which are situated, contested, dynamic and fluid as well as heavily dependent on context.

To truly be an *intercultural citizen* means to have competences that allow you to navigate and draw value from diversity, rather than experience it as divisive and negative. We are in uncharted waters where it is clear that communication reigns supreme.

### What does it mean to be intercultural?

Interculturality refers to the capacity to experience cultural otherness, and to use this experience to reflect on matters that are usually taken for granted within one's own cultural environments. It is a readiness to suspend belief about (the *normalcy* of) one's own culture and to believe in (the *naturalness* of) other cultures. Interculturality involves being open to, interested in, curious about and empathetic towards people from other cultures, and using this heightened awareness of otherness to evaluate one's own everyday patterns of perception, thought, feeling and behaviour in order to develop greater self-knowledge and self-understanding. This can be called the ability to *decentre* (see Glossary: ethnocentrism). If people do not have this respect for the way other people act and for what they believe, then there is no basis for successful communication and achievement of joint objectives.

### What is communication?

Communication is often about creating a shared understanding about a topic, from the weather to the humour of a story, to what action to take next. Successful communication does not necessarily mean agreement or even compromise. Success means that each understands what the other wishes to say as fully as possible. Thus, it is possible for people to understand each other and disagree, and it is also possible for people to agree but not realize that they have misunderstood each other.

### What are the prerequisites for intercultural communication?

Tolerance and respect are necessary prerequisites for effective intercultural communication to take place. Respect like tolerance does not require agreement with that which is respected, but can be seen as a way of appreciating *the other* and his or her differences.

The first step in understanding others and being able to empathise with them is to acknowledge fully the identities they have. There might be a tendency to assimilate their identities to ones we know; assuming for example that *being a girl* is the same identity wherever one is, whereas this in fact differs from country to country and culture to culture or group to group.

Language plays an important role in intercultural encounters and as a form of respect for the other is modified when individuals come from different linguistic backgrounds. They adapt to or accommodate each other in their use of language, which is an important characteristic of the encounter.

This last point is important to remember for our Coloured Glasses workshops since you may be working with classes in which there are one or more students whose mother tongue is different from the language you are using for the workshop. It could also simply be necessary to adjust the level of language and choice of words to your target group (younger students vs. university students).

### What is Intercultural Dialogue?

While intercultural communication refers to the way we share information across cultures and social groups, intercultural dialogue refers to an open and respectful exchange of views between individuals and groups from different cultural backgrounds.

Intercultural competences are necessary to achieve intercultural dialogue.

Power plays an important role in dialogue, if there is not an equal partnership, it is not a genuine situation of intercultural dialogue.

There is a shared goal orientation.

Example - the Muslim, Jewish and public schools of the village work together to plan and create a new playground for the community park - this task requires intercultural dialogue.

### Why are intercultural communication and dialogue important?

Intercultural communication and dialogue are important for achieving social cohesion within multicultural societies and for fostering a sense of inclusiveness in which no individual or group is marginalized or defined as outsiders. This can be modelled within the Coloured Glasses workshops as you encourage and value hearing from diverse voices especially during the debriefing sessions.

It is important to remember that competences, which are required for intercultural communication and dialogue, are not automatically acquired: they need to be learned, practiced and maintained throughout life. Creating a space for intercultural dialogue is one of the goals of Coloured Glasses workshops, especially for those that include simulations about culture and intercultural communication.

### **Communication in Short**

- Interculturality means experiencing cultural otherness and using this experience to reflect on matters that are usually taken for granted within one's own culture.
- Interculturality involves being open to, interested in, curious about and empathetic towards people from other cultures.
- Successful communication means that each understands what the other wishes to say as fully as possible.
- Tolerance and respect are necessary prerequisites for effective intercultural communication and dialogue to take place.
- Intercultural communication and dialogue help achieve social cohesion within multicultural societies and the fostering of a sense of inclusiveness in which nobody is marginalized or defined as an outsider.



## 3.3 Theme 3: Stereotypes, Prejudice, Discrimination & Inequality

### 3.3.1 Stereotypes

The term stereotype derives from the Greek words *stereos*=fixed and *typos*=concept. Stereotypes are fixed concepts and are linked to and influenced by the group membership of the person who is using them. Stereotypes can touch all areas of life, for example they can relate to profession, religion, ethnic background, nationality, gender, class, etc. They do not only reflect our own experiences, they are often based on other's experiences and things we "have heard."

Today, stereotypes are usually described as a cognitive concept, referring to an image in our heads or how we think about things. These images and thinking processes contain our opinion about the members of a societal group and are often shared within our own group. Stereotypes are thus cognitive concepts that generalise people and groups. Examples of stereotypes could be: "Swiss people are always on time," "hard rock fans are mean," "accountants are boring," "Christians are forgiving," etc. Very often, they tell you more about the person with the stereotype than about the group the person is talking about. If we know a group better, we feel the need to differentiate between its members. Groups that we do not know very well are easier to generalise about. This effect is called

*outgroup homogeneity* (members of a foreign group are all similar) and *in-group heterogeneity* (within one's own group, all people are different individuals; see Glossary). As an example of this, if you are in a sports team, the members of your own team seem very diverse and individual with each person having a different background story. However, when you meet another team for a match, you will perceive them as the competing team (as a unity) and will not see any differentiation among the members of the other team.

Stereotypes are relatively stable which means that they are hard to change. In fact, change can only happen through conscious, intentional and continuous reflection about the stereotype. This is because when we see something that does not fit into our static images, then we simply see it as an exception (e.g. my grandmother would never categorize her friend from Iraq as a terrorist or extremist, even though that might be her general picture of Iraqis). Our selective perception recognizes similarities faster and stores them longer than inconsistencies. If something does not fit, it is therefore cognitively easier for us to open up a new subcategory than to change our stereotype.

#### How are stereotypes formed?

As we live in a world where individuals are often confronted with a constant flow of information and experiences, humans need guidance and categorisation in order to deal with what can be an overwhelming amount of information/experiences and to differentiate between good and bad, what is safe and what is dangerous etc.

Humans are capable of using a large number of variations to divide other humans, animals and other things into categories. However, this does not mean that stereotypes are neutral. They are always linked to our selective perception of reality.

Stereotypes of an *outgroup* also help create a feeling of belonging within a group and naturally lead to group processes of integration and exclusion, also called *in-group favouritism* and *outgroup derogation* (see Glossary).

## ***Stereotypes in Short***

- Stereotypes are generalised images in our heads that we create about all the different things that we perceive. Stereotypes help us to navigate more effectively in a world packed full of information.
- Stereotypes are a result of subjective categorisation processes.
- Stereotypes are shared, stable assumptions about a group of people.
- Stereotyping happens both consciously and unconsciously.
- We learn about those stereotypes from our surroundings: parents, school, the media, etc.
- Stereotypes are a cognitive concept to simplify social reality so that we are not overwhelmed.
- Even though stereotypes are a normal part of human nature and are limited to what we think, they are not to be underestimated, because they are the first step towards action. Stereotyping and generalising makes you blind to the individual needs, problems, feelings and circumstances. It is therefore important to continuously question and challenge our stereotypes.



## → Related Topic: Othering

**“Otherisation can be defined as the process whereby the ‘foreign’ is reduced to a simplistic, easily digestible, exotic or degrading stereotype. The ‘foreign’ thus becomes a degraded or exotic ‘them’ or safely categorized ‘other.’”**

Adrian Holliday

As discussed in *Chapter 3.3.1*, stereotypes are the way that our brains deal with a large amount of new information coming at us all the time. Our brains develop categories for our experiences (i.e. about people) in order to cope with danger, conflict, fun, joy, etc. Thus, they are not neutral and difficult to change. They develop subconsciously. For example, think about how we grow up with the stereotype in many places believing that it is not right for boys to wear pink.

In groups of people, Othering or Otherisation, as Holliday calls it, is also a natural and subconscious process where individuals together develop a sense of us in the group, defining their group relative to how it is different from others. Their group identity allows them to say, “we are,” but at the expense of also saying “so the others must be.” Just like stereotypes, this process of Othering is a natural process to groups. Othering is also like stereotypes in that it makes assumptions about the other that are fixed and not changing. Unfortunately, characteristics are projected onto the other (reification). These processes happen at the level of small groups (e.g. think of a group of friends who think of themselves as IT geeks at school and how they think about the group of friends at their school who think of themselves as the school athletes), but they also happen at much larger levels (see *Inequality Chapter 3.3.4*).

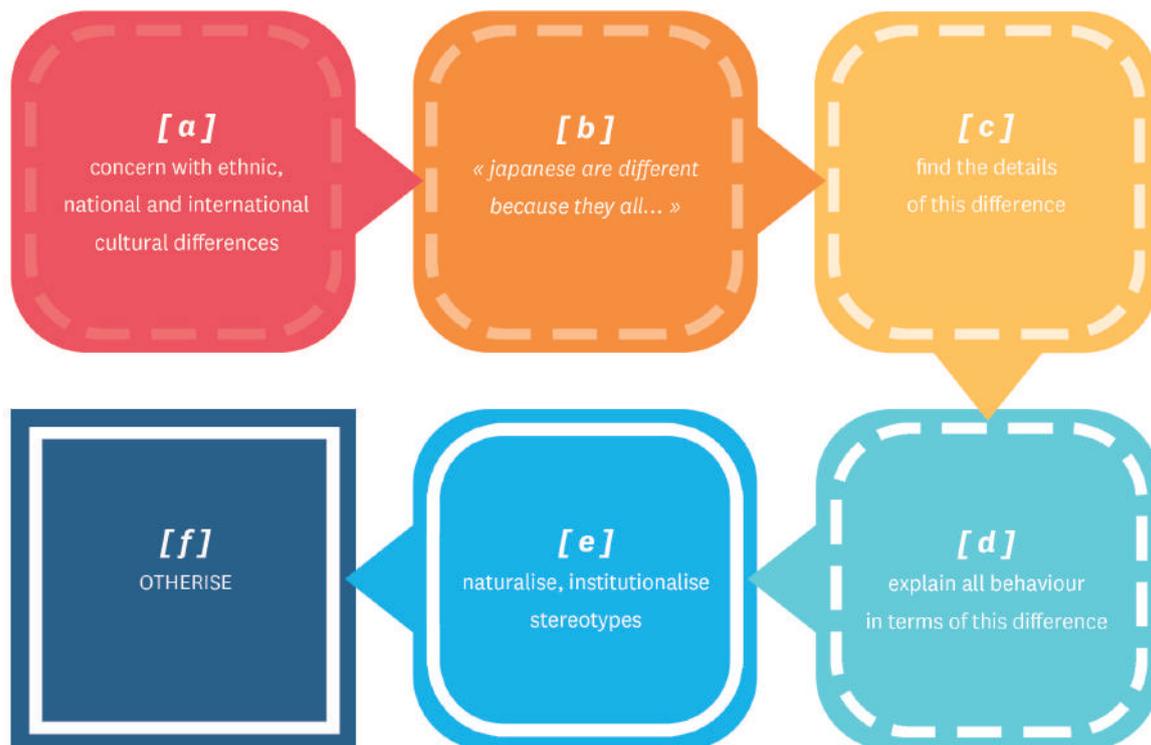


DIAGRAM 3: “Otherisation”

### 3.3.2 Prejudices

**Today's understanding of the term prejudice has been shaped by the work of Allport (1954). His definition is as follows: "Prejudice is thinking ill of others without sufficient warrant."**

Stereotypes are often the basis for prejudices. When a stereotype is linked with an emotional component (often negative), we call it a prejudice. However, not all prejudices are based on a stereotype. Prejudices can appear in very different disguises. The effect of prejudice can be open hatred and contempt, where the transition to discrimination is very fluid, but it can also be implicit and difficult to recognize. There are different theories about why stereotypes transition into prejudices, including:

- Some people tend to form prejudices faster than others because of the way and environment in which they have been raised (socialisation).
- Prejudices form because of group conflicts about resources.
- Prejudices form because one group tries to put their own group in a better position than the others.

It is now known that stereotypes and prejudices have a serious impact on how people act.

Here are two examples:

- **Self-fulfilling prophecy:**

The actor expects certain behaviour from the other person and is thereby creating exactly this behaviour through their actions and selective perception: a teacher expects less from a student with a migration background (Elias). The teacher therefore does not support Elias as much as they could. The result: Elias' grades are lower than the ones of the students without a migration background. The teacher feels justified in their prejudice.

- **Stereotype threat:**

The person that the prejudice is about does not want to fulfil the prejudice, but because of this fear, they perform even worse: Elias knows that his teacher expects that he will not do well in the test; therefore, he tries hard not to fail the test. He gets test anxiety and performs badly.

#### ***Prejudices in Short***

- Both stereotypes and prejudices are the result of categorising and oversimplifying.
- Prejudices take a step closer towards discrimination by adding emotions and evaluation to stereotypes.
- People are often doomed or excluded merely because they are a member of a certain group, even though the person judging them does not actually know the person or the group.
- One of the most important reasons why we use prejudices is to build and reinforce our own positive identity of ourselves. While doing this, we are often discounting and undermining the outgroup.
- Stereotyping and prejudice often happens so quickly and subtly that we do not even realize we are doing it. This is why we want to raise awareness so that these seemingly unconscious actions can become conscious so that they can be constantly questioned.



## Prejudices and preventative actions

New studies show that children develop prejudices at a very young age (2-4 years old) and at the same young age, the studies show that they also have a very strong sense of justice (Malti 2016). It is therefore recommended that interventions to reduce prejudice be started in primary school (7-10 years old), when the children can already express themselves in a more abstract manner (Beelmann 2015). Coloured Glasses workshops generally address students from ages as early as 10 or 11. The advantage of *waiting* until the students are a bit older is that we can make our workshops more sophisticated than would be appropriate for primary school.

Studies have also shown that the more contact students have with other cultures and different people, the lower the number of prejudices. In our workshops, we work with both the actual diversity in the classroom as well as with what is called “imagined contact” during the Coloured Glasses simulations. Experience has shown that “imagined contact” has proven to reduce prejudices, if executed and debriefed properly (Wagner 2016).

### → Related topic: Ethnocentrism

When we talk about prejudice, ethnocentrism is an important term to understand. Ethnocentrism refers to a prejudice based solely on your own cultural background, knowledge and point of view.

If we take actions based on only our own values and point of view, this is called ethnocentrism. *Ethno* derives from the Greek and means *people* (in the sense of a large community like a nation). Thus, ethnocentrism means *to put yourself and your own point of view into the centre*. Our own values and perceptions are used as a reference point. People, who live together, often agree about basic values and the sense of what is right and wrong, good and evil.

For a visual example of ethnocentrism, we can look at a world map sold in the area where we live. What we see is that our country is in the middle - the centre - of the map. On European world maps, Europe is in the middle, while you might find maps from Australia that are *upside down* from a European point of view, and where Australia is in the centre (see *World Maps in Chapter 7.3.2*).

Being aware of ethnocentrism can help to open up to understanding other’s point of view. If you have been raised in one part of the world, a certain law, social norm etc. might make perfect sense to you, while it is difficult for others who have been raised in another part of the world to understand.

The approach to realise that an individual’s beliefs and actions must be understood from their point of view and culture, is called *cultural relativism*.

With this said, it is very difficult to decide where to draw a line. There have been many discussions about whether we have the right to intervene in actions that are violating human dignity from our point of view, but are not a matter of discussion for others. The Declaration of Human Rights for example, even though claiming to be universal and global, is criticised as imposing a *Western mind set* onto the rest of the world (see also *Chapter 3.4*).

### 3.3.3 Discrimination

**The word discrimination originates in the Latin verb *discriminare* and means to separate, divide. Discrimination is characterised by adding a negative action to a prejudice that can lead to social exclusion, but also to a violation of human dignity based on people's social group belonging or certain physical characteristics.**

Discriminating behaviour can occur, even though there is no personal relationship to the individual. If we understand stereotypes as the basis for prejudice (see *Chapters 3.3.1 and 3.3.2*) and prejudice as the basis for discrimination, it results in a three-tiered model (thinking→emotions→action, see *Pyramid Model in Chapter 7.4.7*) that explains the formation of discrimination

#### Factors and motives in discrimination

Discrimination is not necessarily caused by only one motive or characteristic. Often, many motives come together or reinforce each other and lead to what is called multiple discrimination. If multiple characteristics overlap and interact so they cannot be separated anymore and become dependent, we speak of intersectionality (see *Glossary*). Take as an example Mary, who is the headmaster's child, is a Roma, and is overweight - none of which should be important to how she is treated - yet it is impossible to tell whether the other children pick on her based on only one, all three or some other characteristics.

The motives for discrimination are multi-layered. Some people act out of self-interest to gain benefits, to keep their privileges (see *Glossary*), or to differentiate themselves from others in hopes of looking and feeling better (see *Chapters 3.3.1 and 3.3.2*). There can also be larger political motives leading to uneven and unfair distribution of resources, e.g. jobs, housing, access to public institutions, income or health care.

Discrimination is fuelled by power relations in society. Whoever has the power will try to keep it. For example, the colonial powers of the 19th and 20th centuries used and promoted discriminatory behaviour to keep and increase their world domination. Another example of a power constellation can be found in a majority-minority relationship. A possible scenario is that people from the minority become outsiders because it is more difficult for them to integrate (e.g. a Syrian refugee is assigned to live in a refugee home with other refugees). The majority blame them for this and find

their prejudices about the minority confirmed (“they only stick together/ create ghettos”). They legitimise their behaviour through discriminatory actions (see *Vicious Circle in Chapter 7.4.8*). However, also people who are part of the majority can be discriminated against. This could be because of the regulated access to education, politics and money as well as socially constructed roles. We can see this in the form of gender discrimination where women have been systematically excluded from political participation and are still underrepresented in elected positions and on the executive floor, even though they make up slightly more than half of the population.

#### How discrimination develops

Once you have entered the vicious circle, it is hard to break out. Expectations, selective perception and self-fulfilling prophecies alternate and provide space for prejudices to be confirmed, creating numerous reasons for further discrimination by the group in power. Power is the key word, because it is the precondition for gaining control over resources and others by restricting them.

People, who are heavily oriented towards their own groups and don't often interact with people from other groups, have a tendency of accepting their own group's values easily and without question (see *Othering in Chapter 3.3.1*). This creates a greater tendency of falling into discriminatory behavioural patterns. This tendency does not occur for people who question their behavioural patterns.

Discrimination can have different dimensions and levels. If we take as an example a child of Jewish parents, named Elias, who is treated differently by the other children because of his religion:

**Manner:** conscious/intentional vs. unconscious/unintentional discrimination

- Conscious/intentional: Elias is the only kid that is not invited to a Birthday party.
- Unconscious/unintentional: Because the majority of the children in school are Christian, they do a Christmas celebration. Elias cannot/does not want to participate, because he does not celebrate Christmas. Even though there might not have been a discriminatory intention by the school, this leads to exclusion of the student.

**Execution:** direct/open discrimination vs. indirect/hidden discrimination

- Direct/open: The children tease Elias about his religion.
- Indirect/hidden: The students are asked to work in groups. Somehow, everyone ends up with a teammate - except for Elias. He has to be assigned a group by the teacher, because none of the students wants to work with him.

**Actors:** individual vs. institutional/structural discrimination

- Individual: His classmates take discriminatory actions against him - they call him names and send him mean notes during the lessons.
- Institutional/structural: The school policies (e.g. Christmas celebration, mandatory attendance at the Christian service, parents' evening on Fridays (the day of Shabbat for Jews) etc.) are one example for how the structure as a whole leads to discrimination/exclusion of the student.

As was mentioned above, discrimination often occurs in connection with prejudices. It follows certain norms that are defined and constructed by the group in power. It is not rigid, but changes over time and is influenced by societal change. Everybody, who is different from what is considered normal, might face consequences.

Discrimination can have serious consequences, e.g. mental or physical illnesses like depression and heart diseases. Other negative effects can be anxiety, performance loss and loss of self-confidence.

The people affected have different options to cope with discrimination. Standing strong and fighting back consumes a lot of time and energy. Resignation and defensive attitudes together with the famous *thick skin* are other possibilities. It is especially important for the people affected that the discrimination they experience be recognized and given a name by other people (i.e. including by us as facilitators).

### ***Discrimination in Short***

- Discrimination is the unequal treatment or disfavourisation of groups or their members.
- This treatment is the **action component** of stereotypes and prejudices. In this sense, discrimination can be seen as the third stage of the Pyramid Model (see Chapter 7.4.7).
- A common distinction is between conscious, unconscious, direct, indirect, institutional, individual and structural discrimination.
- It is very important to note that it is hard yet possible to break out of the circle of discrimination. The first step is to bring discriminating actions into consciousness and raise awareness of underlying stereotypes and prejudices.



## → Related topics: Xenophobia, Racism, Antisemitism, Romaphobia, Islamophobia, Sexism ...

### **Background information about other forms of discrimination**

Please note: As mentioned in the previous section, discrimination can take many different forms. This section aims to give you an overview about at least some of them and provides you with some background information that can help you in finding examples of discrimination to use in your workshops. This chapter was adapted from the CoE Compass on Discrimination and Intolerance. Find more information here: <http://www.coe.int/en/web/compass/discrimination-and-intolerance>

### **Xenophobia**

The Oxford English Dictionary defines xenophobia as “a morbid fear of foreigners or foreign countries.” In other words, it means an irrational aversion to strangers or foreigners; it is irrational because it is not necessarily based on any direct concrete experiences of threat posed by foreigners. Xenophobia is a prejudice related to the false notion that people from other countries, groups, cultures, or speaking other languages are a threat.

Xenophobia is closely related to racism: the more *different* the other is perceived, the stronger the fears and negative feelings tend to be. Xenophobia is one of the most common forms of and grounds for discrimination and it is for this that it is a challenge to Human Rights.

### **Racism**

Some prejudices may transform into ideologies and feed hatred. One such ideology is racism. Racism involves discriminatory or abusive behaviour towards people because of their imagined *inferiority*. There has been widespread belief that there are *human races* within the human species, distinguishable because of physical differences. Scientific research shows, however, that “human populations are not unambiguous, clearly demarcated, biologically distinct groups” and that *race* is an imagined entity or social construct. All humans belong to the same species and, therefore, it makes no sense to talk of *races*.

The impact of racist ideologies has been devastating to humanity; it has justified slavery, colonialism, apartheid, forced sterilisations and

annihilations of peoples. It has been the basis of the Nazi ideologies and of the programmes to exterminate Jews and other *inferior peoples*. Even in the aftermath of colonialism, it is often overlooked that these racist ideologies still today have an influence on power-relations.

Unfortunately, racism continues to be present in contemporary European societies and politics. Although race is no longer accepted as a biological category there are still some people who believe *in superior races* with an inherent right to exercise power over those considered *inferior*. The impact of racism lingers on and takes on different forms, such as ethnocentrism, the belief that some cultures, usually their own, are superior or that other cultures, traditions, customs and histories are incompatible with theirs.

Racism has been deeply rooted in our social constructs since the period of European colonialism. Ideas and beliefs from this period and stereotypes based on them still have a significant influence on the lives of many people. For example, for some people or groups:

- It is more difficult to find an apartment and to get a job;
- They are looked at with suspicion when seen on the street;
- They are automatically given extra attention by security staff (see *Glossary: racial profiling*); or
- At the extreme, this can result in violent racist attacks and even homicide.

## Anti-Semitism

Anti-Semitism can be defined as “hostility towards Jews as a religious or minority group often accompanied by social, economic, and political discrimination.” Anti-Semitism has been widespread in European history up to the present.

### Examples of Anti-Semitism in history

By the end of the 19th century, Jewish communities in Russia had regularly become victims of pogroms, which were organised systematic discriminatory acts of violence against Jewish communities by the local population, often with the passive consent or active participation of law enforcement, encouraged by the anti-Semitic policies of governments. Attacks on Jewish communities were also common in other European countries, including among others France and Austria.

The rise of Fascism (see *Glossary*) in the first part of the 20th century brought further hardship for many Jews in Europe, as anti-Semitism became part of the racist ideologies in power. This is true for Fascist regimes and parties that collaborated directly or indirectly with the German Nazi regime during the Holocaust, but it also had an influence on other societies and systems that were influenced by racist ideologies.

During the Holocaust, perpetrated by Nazi Germany and its allies in the Second World War, known also as the Shoah (Hebrew for *desolation*), an estimated 6 million Jews were systematically exterminated for no other reason than that they were Jews.

### Anti-Semitism in today’s Europe

Today, anti-Semitism remains widespread in Europe; even if in some cases, it is harder for the public to identify or to admit. In recent years, Jewish cemeteries have been desecrated, Jews are regular targets of hate speech and they are sometimes physically attacked. Research regularly indicates ongoing high levels of anti-Semitism among mainstream European societies, accompanied by sporadic rises.

As the European Commission Against Racism and Intolerance (ECRI) pointed out, it is an alarming trend in Europe, that despite all efforts anti-Semitism “continues to be promoted, openly or in a coded manner, by certain political parties and leaders, including not only extremist parties, but also certain mainstream parties”, and in many cases there is tolerance or even acceptance of these agendas by certain segments of the population.

### Discrimination against Roma people: Romaphobia and Anti-gypsyism

The name Roma or Romani is a collective title for a very diverse ethnic group of people who self-identify as members of various sub-groups based for example on current or past geographical location, dialect, and occupation. There are approximately 10 million Roma in Europe. A few groups live as travellers with no permanent home, but the majority is now living under sedentary conditions: there are urbanised Roma groups as well as many living in more or less segregated neighbourhoods or sections of smaller towns or villages. Roma are present in virtually all European countries.

Anti-gypsyism can be defined as a specific form of racism, an ideology of racial superiority, a form of dehumanisation and of institutionalised racism applied against Roma people. “It is based, on the one hand, on imagined fears, negative stereotypes and myths and, on the other, on denial or erasure from the public conscience of a long history of discrimination against Roma.”

Discrimination against Roma is deeply rooted and a common reality all over Europe. As the Council of Europe Commissioner for Human Rights pointed out, there are alarming trends throughout Europe, strongly resembling Nazi ideology and reasoning in relation to Roma, such as fears for safety and public health. Rhetoric criminalising the whole Roma population is also very common throughout the member states. You can read more about Romaphobia and Anti-gypsyism in the CoE compass on discrimination (see *link in the beginning of this chapter*).

### **Intolerance based on religion**

Freedom of religion and religious tolerance are basic values present in every European country, yet acts of discrimination based on religion have not disappeared. Religious intolerance is often linked with racism and xenophobia – particularly with Anti-Semitism and Islamophobia. Whereas in the past Europe was characterised by conflicts between, and discrimination of Protestant or Catholic Christians, Roman and Eastern Orthodox or official churches and dissenting groups, today the political differences among Christian denominations have become far less important. At the same time, many religious communities in minority positions continue to thrive across Europe, including Baha'is, Buddhists, Christians, Hindus, Jews, Muslims and Rastafarians. This growing religious diversity is often ignored, as well as those millions of Europeans who are not religious.

Religious intolerance and discrimination are often linked with racism and xenophobia and, therefore, tend to involve multiple discrimination.

### **Discrimination based on gender identity, gender or sexual orientation**

Gender-related discrimination includes the discrimination of women as opposed to men (this form is also called sexism or sex discrimination) and that of transgender or transsexual people, whose gender identity is inconsistent or not culturally associated with their assigned sex (*you can find a definition of the terms gender and sex in the glossary*). Discrimination based on sexual orientation affects homosexual and bisexual people.

Homophobia is often defined as “an irrational fear of and aversion to homosexuality and of lesbian, gay, bisexual and transgender, queer and other people who do not identify with either label (short: LGBTQ+), based on prejudice, similar to racism, xenophobia, anti-Semitism and sexism”, as well as people who are perceived as being LGBTQ+.

Today, discrimination against LGBTQ+ people still occurs in all societies in Europe in spite of the fact that many states have adopted anti-discrimination legislation. Many LGBTQ+ people cannot fully enjoy their universal Human Rights, run the risk of becoming victims of hate crime and may not receive protection when attacked in the street by fellow citizens.

In many parts of the world, LGBTQ+ people are subjected to different forms of violence that range from verbal attacks to being murdered. In many countries in the world, the practice of homosexuality is still a crime and in some of them, it is punishable by a prison sentence or the death penalty.

You can find more information on discrimination based on gender and gender equality in the CoE compass on discrimination (*see link in the beginning of this section*).

## → Related topic: Bullying

**Please note: Even though bullying is not directly addressed in the rest of the manual and not the focus of our workshops, it was included in order to inform you about the topic. Bullying is a growing topic in our society and especially in the school context.**

When talking to school classes about discrimination, the word bullying is often mentioned. Bullying happens based on one or more personal characteristics, which are not accepted by a larger group, whether it is the majority group or the group in power.

### What is bullying?

Bullying is a special type of discrimination that is a dynamic process. Bullying can take different forms, and in this chapter, the focus is on school bullying. Other forms of bullying could be workplace bullying, cyber bullying, etc. According to the Swedish-Norwegian psychologist Olweus, a student experiences (school)bullying, “when he/she is exposed to negative actions by one or more other students repeatedly and over an extended period of time” (tr. from Olweus 2011:22). Here, it is important to understand that the term “negative actions” is subjective and determined by the person affected, so the victim (the receiver of the actions) is the one to determine if and when the actions are offensive and harmful.

For external parties, it can be difficult to evaluate actions. A slap on the back of the head might be a sign of friendship or brotherly love, yet could also be received as offensive and harmful behaviour. In a game of tag, if everyone always tries to catch one girl, it could be because she is the most popular girl or it could be because she is being victimized.

Bullying is a form of violence and takes many forms. It can be physical violence, like for example punches and kicks, and non-physical, like verbal and nonverbal violence. Looks and verbal abuse can be just as harmful as punches or other forms of physical violence.

Another way to categorise bullying is the manner in which it is exercised. For example, there are direct actions, like sticking out your tongue or tripping someone and also indirect actions like not inviting someone to a party or spreading rumours.

A special and more recent type of bullying that has emerged is *cyberbullying*. This could look like, photoshopped montages, insults on social media, recorded or edited clips and pictures being posted anonymously or not. These are all categorised as bullying.

New studies show that bullying is a dynamic group process that consists of several stages, which are:

- **Preparatory phase** where groups form and roles are assigned;
- **Exploration phase** where a potential victim is found and social boundaries of the school class are tested;
- **Consolidation phase** in which the bully extends their influence and induces others to follow their behaviour;
- **Manifestation phase**, which is the last phase where the roles are established and the victim in most cases has no chance of escaping without help. The power of defining the norms of the group is solely owned by the bully and their followers.

### Roles in bullying

In terms of role assignment, it is important to know that only a small percentage of the group can be labelled as the real *bullies*, the assumed number is 10% of the group. 10% are classified as *assistants* and 10% as *supporters*, 20-30% as *bystanders* and 20-30% as *defenders*. The remaining 10% are *victims*. This means that around one third of the class is not actively involved in the process.

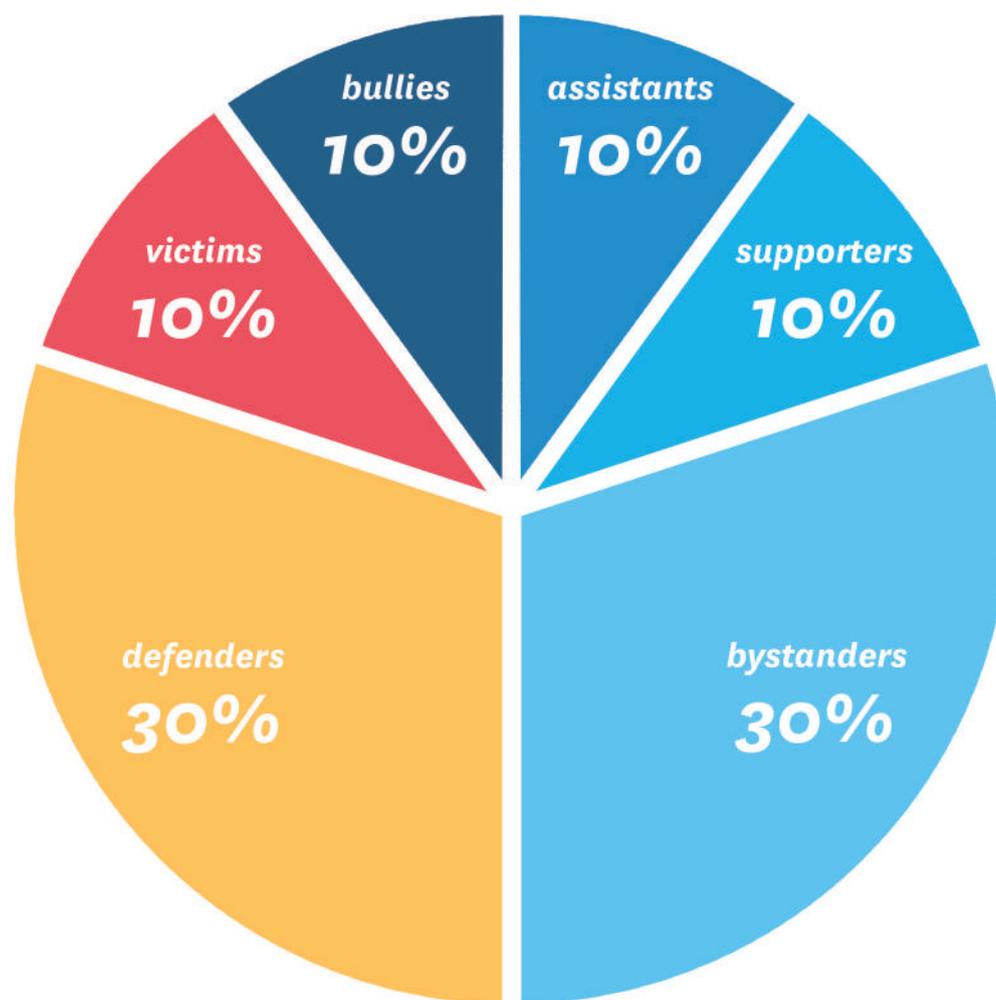


DIAGRAM 4: "Roles in Bullying"

In the past, it was assumed that bullies were social rejects or incompetents, but new studies show that most of them are quite capable of reading social structures and existing norms. Furthermore, they are to some degree aware of what they are doing and the likelihood that their actions can lead to negative consequences.

Victims are hard to categorise. There is not really a specific type, look or behaviour that is classified to be a victim, nor are the victims statistically predictable based on certain conditions being in place. What we do know is there are always several factors and external circumstances that come together to select a victim.

### **Bullying and Coloured Glasses**

As a facilitator, you might experience situations where you think that a student could be the victim of bullying and in this case, we encourage you to take the time to think very carefully before possibly acting. Be aware that what may be intended as help from you, could lead to an open victimisation of the person (e.g. reprimanding a bully shows them and the rest of the class that the victim is not capable of defending themselves). What you can do in every case it to consult the teacher about your observation.

*Every facilitator has own ways of acting when it gets difficult. You can find some tips in Chapter 5 (General Tips for Facilitators).*

### 3.3.4 Inequality

**“Peace does not just mean putting an end to violence or war, but to all other factors that threaten peace, such as discrimination, such as inequality, poverty.”**

Aung San Suu Kyi, Burmese politician and activist and Amnesty International Ambassador of Conscience

#### Economic Inequality

The dynamic of free, globalised market economies have provided modernising societies with permanent growth in productivity and economic output, and competition has produced winners and losers. Increase in wealth tends to be associated with an increase in inequality of both distribution of resources and opportunities. These disparities have a Human Rights dimension; if they are not corrected, they may develop the potential to disrupt a community.

As a market economy is incapable of providing such correctives, it is a permanent political issue to do so. The loss of social cohesion is too high a price to pay for increasing unequally distributed affluence and welfare.

The increasing frequency of migration and mobility – a phenomenon which divides industrial, and post-industrial, societies irreversibly from agrarian societies – has created new minority social groups within countries which previously considered themselves, with only some justification, to be homogeneous. Such new social groups are often vulnerable because they are lacking social status.

This situation is ripe for *discrimination*, which denotes the unequal treatment of people who belong to particular groups based on their group memberships.

For example, ethnic background can be a determining factor for discrimination (see *Chapter 3.3.3*). Other possible determining factors for discrimination include (yet are not limited to): gender, age, sexual preference, education, social class, etc.

#### Global Position and Politics

As explained after Chapter 3.3.1, Othering is a way of reducing social groups of people, including large ones, to generalisations that are static and

vastly oversimplified. In the past, Othering has been an important tool for the colonialist and post-colonialist understanding and explanation of the world. For example, simplifying native cultures in the Americas to being uncivilized became a justification for colonisation and ongoing subjugation of native peoples. This example also shows how Othering (like stereotypes) is value-laden and carries with it links to geopolitical power. In an extreme example, in the early 19th century, Sara Baartman, from the region of South Africa was exhibited in human zoos (freak shows) in Europe. Clearly, this was possible because many Europeans at the time believed themselves to be part of a superior civilization, and Sara to be a savage. Because of this Othering about Sara’s group, individuals who were part of the group of people from a ‘civilized Europe’ were able to treat Sara in ways that reflected the geopolitical power relations between Europe and other parts of the world at the time.

These processes continue today and are sometimes encouraged through media, socialisation and even formal education systems. We are all part of geopolitical groups that have specific power relations with other groups. For example, in a more contemporary and Western context, it has been argued that Islam has replaced Communism as the evil in the world, however it is surely beyond reason and dangerous to lump together the behaviour, beliefs and mind-set of a billion people who practice Islam across the globe.

#### **But why is this important in the context of Intercultural and Global Citizenship Education?**

It is important to be aware that when we are in an intercultural context, we carry with us a cultural baggage, shaped by Othering that goes on in all the groups we are a part of. For example, many

Europeans still carry a significant heritage of colonial attitudes from what we learn in school and social life. Those attitudes form part of the cultural baggage of unequal power relations between North and South, and East and West, to every intercultural encounter they are in. It is thus particularly important for individuals to learn to recognize this cultural baggage, associated stereotypes and the Othering that happens in the groups they identify with, so they can overcome such stereotypes when in new intercultural situations.

From the perspective of global citizenship, there are also several important points to bear in mind. In the past, the multicultural and assimilationist approaches to citizenship promoted, that individuals in a nation-state should share common values and be part of the national identity. Among the problems with this approach is that nation-states have many ethnic, religious, cultural groups, even further intensified in the last decades due to global increases in immigration. The reality is that some groups tend to be in power and others not, thus the importance of group rights have emerged.

### **Discrimination (unequal treatment) and poverty (unequal distribution)**

The link between discrimination and poverty suggests that in order to eradicate global poverty completely, inequalities due to discrimination need to be addressed. Protecting minority groups from discrimination can help alleviate the number of people who fall or get trapped into poverty solely because of race, gender, ethnicity, religion or any other characteristic. Amending laws that pose a threat to minority groups as well as enacting laws that fight discriminatory policies can be a means of reducing discrimination, which will ultimately alleviate poverty.

### **Inequality and Coloured Glasses**

In Coloured Glasses workshops, inequality is a main theme, because unequal treatment and inequality can happen on both a large and a very small scale. Due to the system and structures in schools, there might for example be unequal preconditions amongst students or teachers. An example easier to grasp

for students is unequal treatment in their lives (e.g. in French literature classes in France, students study almost entirely works by French authors and not works by francophone authors in e.g. Canada, The Antilles, Africa, etc.) because of remaining colonial perceptions of inequality. However, it is also important that the large national/global scale of inequality is addressed in our workshops (e.g. addressing topics such as the importance of gender equality as well as the very real gap between rich and poor, etc.).

If we hope to counter inequality, then the only solution would be for every culture to stop being considered as the property of a particular group and to be seen as a contribution from the group to a general effort to identify and clarify the major challenges facing humankind. This is one of the messages that we want to deliver in Coloured Glasses workshops.

### ***Inequality in Short***

- A bigger gap between the rich and poor increases inequality of both distribution of resources and opportunities.
- In order to eradicate poverty, inequalities due to discrimination need to be addressed.
- Economic inequality is defined as unequal access to resources and opportunities.
- Power is defined as having control of resources and determining who has access to them.
- Awareness of our cultural baggage is important, shaped by Othering that goes on in all the groups we are a part of. Those attitudes form part of the cultural baggage of unequal power relations between North and South, and East and West, to every intercultural encounter they are in.

### **When involved in intercultural encounters:**

- We need to stop behaving as if cultures are the property of a particular group;
- ...and start acting as if culture is a contribution from the group to the world.

## 3.4 Theme 4: Human Rights & Responsibility

***“To deny people their human rights is to challenge their very humanity.”***

Nelson Mandela, South African civil rights activist

### 3.4.1 Human Rights

#### What are Human Rights?

United Nations defines Human Rights as a set of universal moral principles that allow people to live in a world of freedom, justice, equality and peace with dignity without distinction as to sex, colour, religion, language, political or other opinion, property, national or social origin or status.

Human Rights are founded on respect for dignity and they are universal which means that they are applied equally to all people without discrimination. Human Rights are also inalienable which means that no one can take away another person's rights. There may be exceptions in which Human Rights can be restricted if one is found guilty of a crime by a court of law.

Human Rights have equal importance altogether and they are indivisible and interdependent, so one cannot choose to respect some and not others (e.g. the violation of one right will often lead to the violation or abuse of other rights).

Human Rights are part of international law as they are contained in different declarations and treaties. Additionally, countries incorporate them in national, state and local laws.

#### Where do they come from?

The Universal Declaration of Human Rights (UDHR) was born during World War II, when it became obvious that previous efforts to protect individual rights from government violations were not adequate.

During World War II, The Allies (the Soviet Union, the US, the UK and China) formed the basis of the United Nations, the charter of which was ratified shortly after the war was over. The United Nations Charter committed all member states to promote universal respect and observance of fundamental freedoms for all. When the horrors committed by the Nazis became apparent, the consensus within the world

community was that the United Nations Charter did not sufficiently define the rights for all humans. In June 1946, the UN Economic and Social Council established the Commission on Human Rights, which consisted of 18 members from various nationalities and political backgrounds and was commissioned to undertake the work of preparing what was initially conceived of as an International Bill of Rights.

The commission established a special Universal Declaration of Human Rights Drafting Committee, chaired by Eleanor Roosevelt, to write the articles of the Declaration. The committee met over the course of two years and included other well-known members, such as René Cassin of France, Charles Malik of Lebanon, and P. C. Chang of the Republic of China, among others.

The UDHR was ratified without opposition on December 10, 1948, by the UN General Assembly. It was the first international document to spell out the “basic civil, political, economic, social and cultural rights that all human beings should enjoy.” The 10th of December has since been known as Human Rights Day.

The UDHR is the biggest achievement regarding the documents related to the history of Human Rights. At present (June 2016), there are 475 different translations of it, meaning, it is the most translated document in the world.

#### Why are Human Rights important? How to apply them?

Human Rights are essential to the full development of individuals and communities. The primary responsibility for protecting and promoting Human Rights falls on the shoulders of governments. However, individuals, businesses and civil society also have an important responsibility.

Protecting Human Rights is closely linked to sustainable development. Rights are both part of the goal of development and instrumental to attaining other long-term goals such as democracy or economic growth.

The links between rights and development are complex. Persons lacking rights often live in poverty, are excluded from access to resources as well as the right to citizenship. This happens even in resource-rich environments and can lead to cycles of violence. Having rights enables people to make choices about their own lives, which motivates them to unleash their own creativity and can strengthen social unity. A rights-protecting culture unleashes the full potential of people's capabilities.

Protecting Human Rights helps communities and countries to address many fundamental issues that would otherwise result in conflict and instability. However, it becomes tricky and challenging when "cultural traditions" are seen as violating an individual's basic Human Rights. Where do "cultural traditions" end and "Human Rights" begin? With this question in mind, Human Rights might not be as universal as western countries wish us to believe.

### **Human Rights Education and Coloured Glasses**

Human Rights Education (HRE) is a fundamental and core piece of the right to education and is recognized as a Human Right in and of itself. To guarantee respect for rights of all, one must have the knowledge of one's rights and freedom.

Education should reflect different values such as peace, justice, equality, tolerance, non-discrimination, non-violence and in general respect for human dignity. Rights being implemented in all learning environments and throughout the education system, means that education is based on a Human Rights approach and is regarded as a quality education.

The main aim of Human Rights Education in Coloured Glasses workshops is to support an environment where Human Rights are mutually understood, defended and respected. Nothing can describe HRE better than the terms which it sets out to achieve -

not one person, group or culture, have or will have the same requirements as others, this means that no educational approach will suit all people, groups or societies. This is why we use such a large variety of methods and approaches in our workshops to reach as many participants as possible. In our workshops about Human Rights, we inform participants about what their Human Rights are, let them find their own connection with the UDHR and encourage them to take civic-minded actions based on their increased awareness and sensitivity about Human Rights.

HRE needs to start from the needs, preferences, abilities and desires of each person within each society and it needs to be learner-centred, which means that the educational approach acknowledges the value of personal action and personal change and takes the social circumstances where the learners are located into consideration.

HRE and responsibility is one of the main themes of Coloured Glasses, because it enables the participants to develop their critical thinking skills, to increase their interest in learning how to handle conflicts and to take constructive actions.

### ***Human Rights in Short***

- Human Rights are a set of universal moral principles or norms that aim for people to live in a world of freedom, justice, equality and peace with dignity.
- The biggest achievement related to the history of Human Rights was the Universal Declaration of Human Rights (1948).
- Education about Human Rights should be learner-centred and start from the needs, preferences, abilities and desires of each person within each society.
- One of our goals in Coloured Glasses is to encourage participants to think critically, to increase their interest in learning how to handle conflicts and how to take responsibility and thereby protect Human Rights.

## 3.4.2 Responsibility

**As the world around us grows more complex every day with more and more things having a global reach and impact, we need to be increasingly aware of the impact of our actions or non-actions on the Human Rights of others. Additionally, we need to be willing to speak up for things that may not be popular in order to address Human Rights violations. All this for the sake of creating a world where everyone can live peacefully together and fulfil their dreams and potential.**

### Responsibility and Coloured Glasses

A truly ethical world cannot be achieved by laws, prescriptions and conventions alone. We all need to *walk our talk*, which means that in our everyday life we need to look for the opportunities to make the world a better place by taking responsibility for our actions.

This is not related only to the Human Rights theme but to all that is covered in the Coloured Glasses programme. Coloured Glasses workshops are designed for being and promoting being an active citizen as well as seizing the opportunities to make the difference so everyone can achieve living together peacefully.

This does not mean that everyone has to be a Coloured Glasses workshop facilitator but rather for taking responsibility to taking a closer look at our lives. We can make a difference when we speak up about a problem in our neighbourhood or defending someone whose rights are being violated either verbally or physically. This can also mean that we can volunteer in other NGOs or create our own project to help a cause.

Although we might not see the results of our actions right away, even small actions can have a great impact on someone's life in the future. It does not matter how big or small these steps might be, they are all a step closer to a brighter future.

### ***Responsibility in Short***

Coloured Glasses workshops are designed for being and promoting being an active citizen as well as seizing the opportunities to make the difference so everyone can achieve living together peacefully.



## 3.5 Intercultural and Global Citizenship Education

**“Global citizenship education aims to be transformative, building the knowledge, skills, values and attitudes to enable learners to contribute to a more inclusive, just and peaceful world.”**

UNESCO 2015:71

The concept of citizenship has evolved over time. It can in fact have a different meaning in different countries, professions and academic contexts. Historically, the concept has been influenced by civil, political and social rights. Globalisation raised an important question: how could different nationalities deal with each other if their citizenship concept is different? The idea of a global citizenship was born. In fact, this growing interest has influenced the global dimension in citizenship education.

UNESCO defines global citizenship as follows: “Global citizenship refers to a sense of belonging to a broader community and common Humanity. It emphasises political, economic, social and cultural interdependency and interconnectedness between the local, the national and the global.”

### Global Citizenship Education

The intention of global citizenship education is to provide a broad, multi-disciplinary approach leading to positive attitudes and approaches towards people from other groups as well as increasing in one’s own self-understanding.

Global Citizenship Education aims to enable learners to:

- Develop an understanding of global governance structures, rights and responsibilities, global issues and connections between global, national and local systems and processes;
- Recognise and appreciate difference and multiple identities, e.g. culture, language, religion, gender and our common humanity, and develop skills for living in an increasingly diverse world;
- Develop and apply critical skills for civic literacy, e.g. critical inquiry, information technology, media literacy, critical thinking, decision-making, problem solving, negotiation, peace building and personal and social responsibility;
- Recognise and examine beliefs and values as well as how they influence political and social decision-making, perceptions about social justice and civic engagement;
- Develop attitudes of care and empathy for others and the environment and respect for diversity;

- Develop values of fairness and social justice, and skills to critically analyse inequalities based on gender, socio-economic status, culture, religion, age and other issues;
- Participate in, and contribute to, contemporary global issues at local, national and global levels as informed, engaged, responsible and responsive global citizens.

The Coloured Glasses Educational Framework is directly inspired by this concept and the institutions that promote it (e.g. the Council of Europe). You can find more details about the specific competences that Intercultural and Global Citizenship Education promote in Chapter 2.

### Intercultural Education

Intercultural Education is a tool to contribute to respect, understanding and solidarity among culturally different people. It also aims at providing knowledge, attitudes and skills to allow active and full participation in society, and quality education for all. As a field, Intercultural Education developed in the 1960s in different countries across the globe as a way to deal with larger numbers of immigrants and thus more diverse classrooms in schools. Different countries have used various words to describe this development in school education and took different approaches.

In some countries, there was a *multi-culturalist approach*. This largely meant the promotion of equality and understanding how different social groups within the country were different from one another. This approach heavily focused on *tolerance*, promoting that people acknowledge difference and tolerate it, in order to promote more peaceful societies. Coloured Glasses workshops, similar to more modern approaches in the education field, promote more than just learning about difference, it promotes *interculturalism*, where people and groups who are different from one another work and live together, moving beyond tolerating difference.

The concept of Intercultural Education is framed within the perspective of the Human Rights as expressed in the Universal Declaration of Human Rights (see Chapter 3.4).

*The link between Educational Methodology and Intercultural Education is described later in Chapter 4.*

Intercultural Education refers to the concept of Interculturalism that was developed in contrast to the concept of Multiculturalism. Interculturalism aims at creating and building upon cultures' diversity, vs. Multiculturalism that refers to several cultures cohabitating without really mixing (see Glossary).

## Linking Intercultural and Global Citizenship Education

As the previous paragraphs highlight, Intercultural Education and Global Citizenship Education have very closely connected objectives. Global Citizenship Education is a creative approach for bringing about change in our society. It begins with raising awareness of global challenges such as poverty or the inequalities caused by the uneven distribution of resources, environmental degradation, violent conflicts and other Human Rights violations, thus creating deeper understanding of the complexity of the underlying causes. It aims to change people's attitudes by inviting them to reflect on their own roles in the world.

Global Citizenship Education, as Intercultural Education, motivates and empowers people to become active, responsible global citizens. They are both an active learning process based on the universal values of tolerance, solidarity, equality, justice, inclusion, co-operation and non-violence.

These values provide the basis of how to approach intercultural encounters in a positive manner. Global citizenship education and intercultural issues are tightly intertwined using intercultural differences as a positive learning tool to help the individual gain deeper understanding of the world and its complexity.

## Coloured Glasses and Intercultural and Global Citizenship Education

The description of Global Citizenship Education (GCE) as well as the background knowledge from the different theory chapters should help you understand why we call Coloured Glasses workshops Intercultural and Global Citizenship Education experiences. Coloured Glasses workshops aim to turn participants' experiences, especially regarding intercultural encounters and beyond, into learning. The goal is for participants to gain awareness of their own impact on the world and feel empowered to act for positive change. In this way, the workshops offer a direct and effective way to reach the goals of Intercultural and Global Citizenship Education.



DIAGRAM 5: "Coloured Glasses and Intercultural and Global Citizenship Education"



## 4. Educational Methodology

**“Upon the subject of education...I can only say that I view it as the most important subject which we as a people may be engaged in.”**

Abraham Lincoln

(Partly adapted with permission from the Council of Europe Manual for facilitators in non-formal education, 2009)

### Concepts of how we learn

There are many different ways to learn, all of which depend on the educational context. To give only a few examples, people learn: at school, at work, at home, through volunteering, on the internet and in daily life in general. In these various learning contexts, we use one, some, or all of the following educational concepts:

- **Informal Learning** refers to the lifelong process whereby each individual acquires attitudes, values, skills and knowledge from educational influences and resources in his or her own environment and from daily experience (family, neighbours, the marketplace, the internet, social networks, mass media, work, play, etc.).
- **Formal Education** refers to the structured education system that runs from primary school to university, and includes specialised programmes for technical and professional training.
- **Non-Formal Education** refers to any planned programme of personal and social education for people designed to improve a range of skills and competences, outside the formal educational curriculum.

### Need for Coloured Glasses and Complementary Approaches to Education

To say it simply, young people encounter Formal Education in schools, while Coloured Glasses workshops are based on a Non-Formal Education approach. Youth for Understanding (YFU) believes formal and Non-Formal Education approaches are seen as complementary, being mutually reinforcing elements of lifelong learning processes.

Newer approaches to Intercultural Learning and Intercultural Education are needed in both classrooms and in youth work settings. In school settings, teaching methods are often traditional and lack participatory and experiential approaches (see *Bibliography: NESET II Report*) which can be invaluable for the development of intercultural competences.

At a more basic level, while there has been policy discourse in many countries about Intercultural Education, in many cases concrete implementation has been partially or entirely lacking.

In the field of youth work, Intercultural Learning has been present (especially in European level youth work promoted by the EU and Council of Europe), but has too often been superficially implemented and limited to “intercultural food evenings” and the like.

Youth work, like Intercultural Education in the formal education sector, lacks a wider vision of cultural diversity that can help young people to learn to avoid *Othering*, stereotyping and ultimately discriminatory behaviour. Perhaps most worryingly, the development of Intercultural Learning and Intercultural Education practices, respectively in Non-Formal and Formal Education contexts, has been done in separate educational spaces, with little awareness of the other sector. The NESET II Report also addressed this issue, recommending that NGOs and youth organisations should be further involved in formal education settings.

Coloured Glasses thus brings an up-to-date approach to Intercultural Learning and seeks to create a bridge between educational spheres.

### Non-Formal Education

EEE-YFU, in line with the Council of Europe, understands Non-Formal Education as:

- a planned learning process of personal, social and political education;
- designed to improve a range of skills and competences;
- outside, yet supplementary to the Formal Education curriculum;
- programmes where participation is voluntary;
- programmes which are carried out by trained leaders (instead of e.g. teachers).

For participants, Non-Formal Education is mainly about experience, dialogue and reflection. It is not about being taught, it is rather about learning together. Non-Formal Education activities can be seen as fun and creative, however learning outcomes are equally valuable when compared to other educational approaches and not always emotionally easy to reach.

### Main Characteristics of Non-Formal Education (NFE)

- **Balanced coexistence and interaction between cognitive, affective and practical dimensions of learning:**

It is only when mind, feelings and body are stimulated that socially engaged learning takes place.

- **Linking individual and social learning, partnership-oriented solidary and symmetrical teaching/learning relations:**

NFE is influenced by group dynamics, e.g. how and how much participants engage and inspire each other in their learning processes.

This means that the learning process of one member is an essential part of the input into the learning processes of the other members of the group.

- **Participatory and learner-centred:**

The participants can take part in their own learning processes. In addition, NFE is more open to participants' input than other educational approaches. This input is then coupled with expert knowledge of the trained facilitators.

Participants will internalise the concepts best if they are asked to define them on their own first, as concepts that would be applicable to their own environment and to the real-life situations that they face.

- **Close to real-life concerns, experiential and oriented to learning by doing:**

NFE enables the participants to make direct links and eventually take actions based on their newly obtained competences.

## Methods Used in Non-Formal Education

- **Communication-based methods:** interaction, dialogue, meditation;
- **Activity-based methods:** experience, practice, experimentation;
- **Socially-focused methods:** partnership, teamwork, networking;
- **Self-directed methods:** creativity, discovery, responsibility.

In Coloured Glasses workshops, we use this mix of methods by combining practical role-plays and games with theoretical input and discussions.



DIAGRAM 6: “The Experiential Learning Cycle”

## The Experiential Learning Cycle

To easily explain the learning process that we want to create in Coloured Glasses workshops, we will use The Experiential Learning Model. It was developed by Horton, Hutchinson, Barkman, Machtmes, and Myers in 1999 and is in line with Kolb's Experiential Learning Cycle developed in 1984.

The Experiential Learning Model consists of five phases, all of which can be the starting point of learning. In Coloured Glasses workshops, the first activity will usually be a simulation, so in this case, the learning begins with an immediate or concrete **experience**, which provides the basis for observations and reflections. After the simulation ends, the participants are given the space to **share** their observations and feelings with the group in order to begin a process of **reflection** about what happened and how they reacted to what happened. The next step is to **generalise** these observations and reflections by digesting them in a way that starts to trigger ideas in participants which link to situations in their real-life and to share related examples from their life experience. As you can see in this learning model, the learners increase their coping strategies backed by theoretical models and learning as well as increase their self-awareness of their own behaviour during the experience. All of this enables participants to **apply** their learning in the form of concrete actions that will lead to creating positive new experiences. In Coloured Glasses, the primary aim is to raise participants' awareness about the topics and to give them knowledge and tools to act as a *Global Citizen*.

The model shows very clearly that the *experience*, in this case the simulation, is an essential part of the learning process, yet cannot stand alone. To create a valuable learning outcome, a safe and structured environment must be provided for the other learning phases.

## Learning Styles

Learning takes place on three related levels:

- **Cognitive learning** is the acquisition of knowledge and skills by mental processes. The person learns by listening, watching, touching, reading or experiencing and then processing

and remembering the information. For example, children learn by listening, watching and reading that the earth is round and that it goes around the sun.

- **Emotional learning** is the process through which people acquire and effectively apply the knowledge, attitudes, and skills necessary to understand and manage emotions as well as express them in a positive way.
- **Behavioural learning** is how the external environment changes the way people do things. The behaviourist approach to learning centres around the belief that appropriate behaviour can be taught through constant repetition of a task combined with feedback from the facilitator.

Learning involves all three levels as well as actually having the desire to learn or to see the benefit of having this new information. Learning can be both structured and unstructured. In a natural flow, people learn from their experiences, without necessarily having made a plan to obtain new information. However, learning cannot happen without reflection on the experience or new information.

## What to keep in mind when designing experiential learning experiences

People learn best through their own experiences, using a combination of cognition, emotion and action. This is why, apart from theories on culture and intercultural learning, this manual contains games, simulations and emphasizes group discussions after each game and simulation.

Dale's Cone of Experience shows us that because people learn differently and at different times, it is not sufficient to have only one method in your workshop. Using a variety of methods in your workshop facilitates learning for all; this is something important to keep in mind when designing Coloured Glasses workshops. In your design, pay attention to how various people learn, remember and perceive things. With this in mind, it is essential that a workshop varies between theory, exercises and discussions.

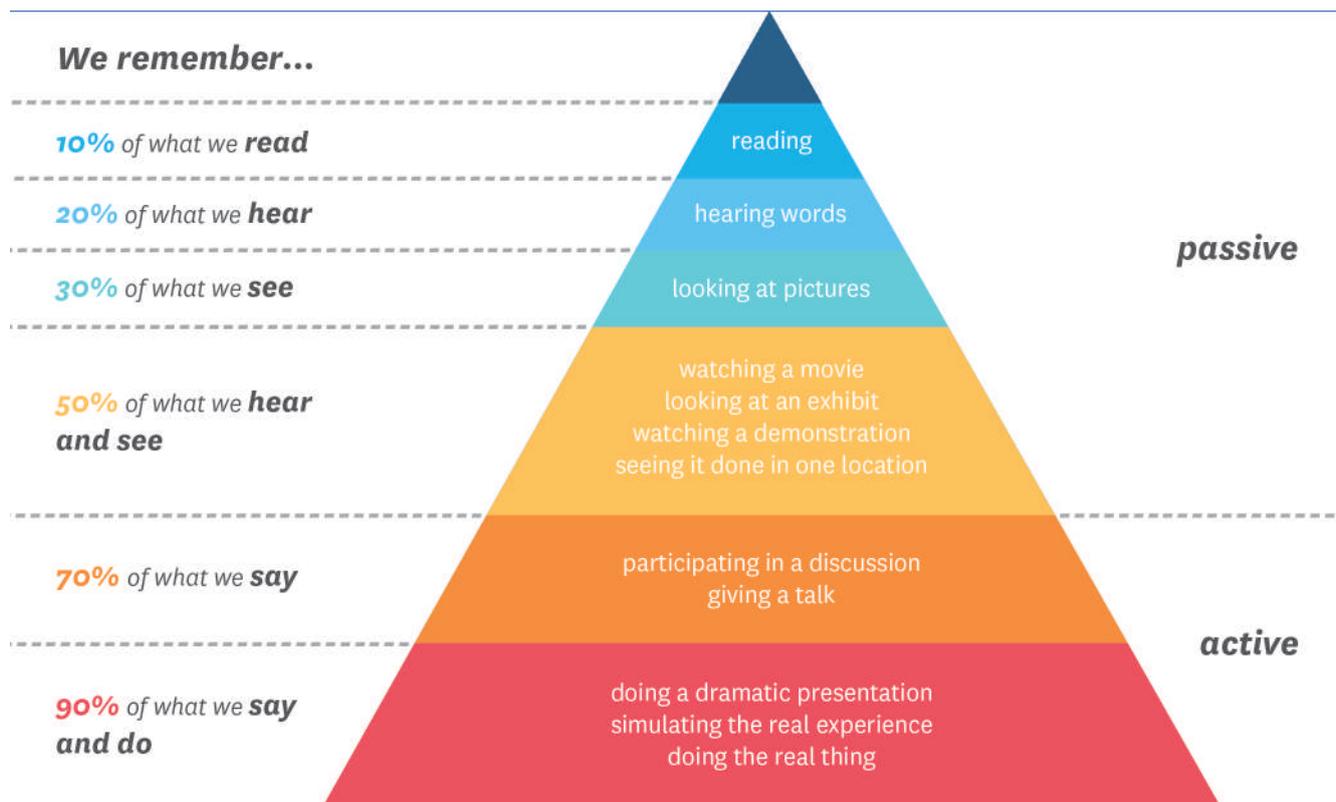


DIAGRAM 7: “What to keep in mind when designing experiential learning experiences”

This variety should be taken into consideration when developing training aides since you will always have people with different learning styles in the group.

### Roles in Learning

Learning involves roles. Most children have the experience of school providing a structured learning experience early in their life. In the case of school, usually there is a role-pair of teacher-student.

As people encounter Non-Formal Education, they discover that learning can happen effectively in a two-way process, where people learn from each other by interacting (this is called peer-to-peer learning). Facilitating peer-to-peer learning can work with facilitators of any age, but the term is especially used for facilitators who are the same age as the participants and therefore can easily connect with the participants on their level. For all facilitators and especially for those who are a bit older than the participants are, it is important to be aware of the difference in the amount of knowledge and life experience they have from the participants. With this in mind, it is crucial that all facilitators express genuine interest in, as well as encouragement and appreciation of, what the participants say and do.

Creating this kind of openness for mutual learning is one of the challenges everyone involved in Non-Formal Education faces when starting to work with a new group of participants and yet without it, Non-Formal Education has a much smaller impact.



## 5. General Tips for Facilitators

*(Partly adapted from the Council of Europe Manual for Facilitators in non-formal education, Council of Europe, 2009)*

### 5.1 What is Facilitation?

**The function of facilitation is to keep a workshop focused and moving forward while ensuring that all participants have space to participate actively. The facilitator ensures this by consciously leading the process, which includes monitoring the group's use of the process and intervening as needed. The facilitator focuses on the way the group works - the process - and does not influence the content or product of the group. As part of the process to reach the group's goal, the facilitator may act as a resource for the group in the area of problem-solving techniques.**

The facilitator must be comfortable with team-building techniques and group processes as well as group dynamics, in order to assist the group in performing tasks and maintaining roles essential to a functioning team. When the facilitator intervenes, it is in service of helping the group to stay focused and to build cohesiveness, getting the job done with excellence, while developing the product.

#### **A facilitator is...**

- a consultant who designs work sessions with a specific focus or intent;
- an adviser who brings out the full potential of working groups;
- a provider of processes, tools and techniques that can help groups get work accomplished quickly and effectively;
- a person who keeps a workshop on track;
- someone who helps to resolve conflict;
- someone who draws out participation from everyone;
- someone who organises the work of a group;
- someone who makes sure that the goals are met;
- someone who provides structure for the work of a group;
- someone who is empathetic;
- someone who organises space and time.

### **What a facilitator aims NOT to do:**

- judge and correct what a participant says;
- refuse to record an idea (looks tired, gets distracted, too many ideas coming at once);
- get involved in the content of the group work;
- fix the group (even in the most loving way!);
- fix the problem for the group;
- get attached to certain outcomes;
- judge comments of the group and like some ideas better than others;
- flip-flop the agenda and work processes;
- manipulate people and behaviours through their own feedback;
- monopolise conversation;
- take sides on issues or people;
- be closed to group suggestions on the process;
- try to have all the answers.

## **5.2 Competences and Skills of a Facilitator**

### **It is important that a facilitator is able to:**

- provide an approach to encourage new thinking/perspective skills;
- encourage full participation;
- promote mutual understanding;
- foster inclusive solutions (integrate opinions);
- notice and react to group dynamics;
- be a time- and rhythm-keeper;
- be affirmative (looking out for and acknowledging positive contributions);
- be a keeper of personal integrity (no one's personal integrity can be put into question);
- wrap up and sum up.

## 5.3 Techniques for Successful Facilitation

<b>Behaviour of the Facilitator</b>	<b>Description</b>	<b>How do you do this?</b>
<b>Group Focus</b>	Keeping the members of the class or group paying attention to the task, keeping as many students as possible occupied	<ul style="list-style-type: none"> <li>• Pose questions to the whole class and redirect questions from PAX (participants) to the whole group (“What do you think?”)</li> <li>• no individual conversations</li> <li>• let your gaze wander</li> <li>• avoid long periods of listening</li> <li>• give enough time to think and reflect</li> <li>• let the students present their results, e.g. by showing it to the class or by letting the whole group present it</li> </ul>
<b>Paraphrasing</b>	A fundamental active listening skill. It is the foundation for many other facilitative listening skills, including mirroring, gathering and drawing people out.	<ul style="list-style-type: none"> <li>• Use your own words to say what you think the speaker said.</li> </ul>
<b>Mirroring</b>	Capturing people’s exact words. It is a highly formal version of paraphrasing, in which the facilitator repeats the speaker’s exact words.	<ul style="list-style-type: none"> <li>• If the speaker said one sentence, then you repeat it word for word. IF they said more than one sentence, repeat back key words and/or phrases.</li> </ul>
<b>Gathering Ideas</b>	Helping a group build a list of ideas at a fast moving pace, you want to gather ideas in a sort of brainstorming vs. discussing them.	<ul style="list-style-type: none"> <li>• Effective gathering starts with a concise description of the task (for example, “For the next 10 minutes, please evaluate the ‘pros’ and ‘cons’. Firstly, I will ask someone to call out a ‘pro’ reaction. Then I will ask for a ‘con’ and so on. We will build both lists at the same time.”)</li> </ul>
<b>Drawing People Out</b>	Supporting people to take the next step by clarifying and refining their ideas. It makes the speaker understand that you are with them and that you understand them so far.	<ul style="list-style-type: none"> <li>• Paraphrase the speaker’s statement, and then ask open-ended non-directive questions: “Can you say more about that?” or “What do you mean by...?”</li> </ul>
<b>Encouraging</b>	Creating an opportunity for people to participate, without putting any one individual on the spot.	<ul style="list-style-type: none"> <li>• “Who else has an idea?”, “Is this discussion raising questions for anyone else?”, “Let’s hear from someone who hasn’t spoken for a while”, etc.</li> </ul>
<b>Creating Space</b>	Sending the quiet person this message: “If you don’t wish to talk now, that’s fine. But if you would like to speak, there is an opportunity”.	<ul style="list-style-type: none"> <li>• Keeping an eye on the quiet members. Observing body language or facial expressions that may indicate their desire to speak. Inviting them: “Was there a thought you wanted to express?”, “Did you want to add anything?”</li> </ul>

<b>Behaviour of the Facilitator</b>	<b>Description</b>	<b>How do you do this?</b>
<b>Stacking</b>	A procedure for helping people take turns when several people want to speak at once.	<ul style="list-style-type: none"> <li>• First, the facilitator asks anyone who wants to speak to raise their hand.</li> <li>• Then the facilitator creates a speaking order by assigning a number to each person.</li> <li>• Third, they call on people when it is their turn to speak.</li> <li>• After the last person has spoken the facilitator checks to see if anyone else still wants to speak. If so, the facilitator does another round of stacking.</li> </ul> <p><b>For example:</b></p> <ol style="list-style-type: none"> <li>1. “Would everyone who wants to speak, please raise your hand.”</li> <li>2. “Anna, you are first. John you are second. Natasha, you are third.”</li> <li>3. [When Anna has finished] “Who was second? Was it you John? OK, go ahead.”</li> <li>4. [After the last person has spoken] “Does anyone else have something to say?”</li> </ol>
<b>Tracking</b>	Keeping track of various lines of thought that are going on simultaneously within a single discussion.	<ul style="list-style-type: none"> <li>• First, the facilitator indicates that they are going to step back from the conversation and summarise it.</li> <li>• Then they name the different conversations that have been in play.</li> <li>• Last the facilitator checks for accuracy with the group.</li> </ul> <p><b>For example:</b></p> <ol style="list-style-type: none"> <li>1. “It sounds like there are three conversations going on here right now. I want to make sure I’m tracking them.”</li> <li>2. “It sounds like one conversation is about methods and methodology. Another is about finances. And a third is about the educational programme of the activity.”</li> <li>3. And third, they ask for validation “Am I getting it right?”</li> </ol>
<b>“With-it-ness” &amp; Overlapping</b>	Awareness of what is going on in all parts of the classroom at all times and being able to attend to two or more issues at the same time.	<ul style="list-style-type: none"> <li>• Eye contact (to the whole class)</li> <li>• Do not stand with your back to the class</li> <li>• Positioning (distribute the trainers in the room)</li> <li>• Non-verbal signals</li> <li>• Backing each other up in the team</li> </ul>

<b>Behaviour of the Facilitator</b>	<b>Description</b>	<b>How do you do this?</b>
<b>Balancing</b>	By disavowing the common myth that “silence means consent”, you are providing welcome assistance to individuals who do not normally feel safe enough to express their views because they think they are in an unpopular minority position.	<ul style="list-style-type: none"> <li>• “Okay, now we know where three people stand; does anyone else have a different position?”, “Are there other ways of looking at this?”, “What do others think?”, “Does everyone else agree with this?”.</li> </ul>
<b>Intentional Silence</b>	This is highly underestimated. It consists of a pause, usually lasting no more than a few seconds, to give the speaker brief “extra quiet time” for reflection and time to discover what she/he wants to say.	<ul style="list-style-type: none"> <li>• Using eye contact and body language, stay focused on the speaker.</li> <li>• Do not say anything, not even “Hmm”. Just stay relaxed and pay attention.</li> </ul>
<b>Effective Transitions &amp; Smoothness</b>	Keeping the lesson moving avoiding abrupt changes or holes.	<ul style="list-style-type: none"> <li>• Prepare all materials (don’t let the PAX go and get it)</li> <li>• Good preparation of the contents</li> <li>• Consultations within the team: who does what and when?</li> <li>• Clear and understandable instructions (tip: write it down beforehand)</li> <li>• Clear signals for the beginning and end of an activity (“Now you can start”, “Put your pens down, please”)</li> <li>• Well-structured discussions and debriefing</li> <li>• No casual remarks</li> </ul>
<b>Avoiding Satiation</b>	Watching out for PAX checking out or being overly full with information, providing a sense of progress, offering challenges, being enthusiastic, adding variety to the way information is presented.	<ul style="list-style-type: none"> <li>• Short, changing activities</li> <li>• Adjust the level (of discussion)</li> <li>• Energisers and breaks in between</li> <li>• Level of voice, body language</li> <li>• Variety by changing the speaker (facilitator/trainer)</li> </ul>

## 5.4 How to Work with Difficult or Challenging Situations?

It is important to address them in a timely manner! Be careful not to cause an even bigger disruption by intervening.

### Possible interventions

- non-verbal signals (eye contact, body language/gesture etc.);
- address people by their names;
- integrate troublemakers into the discussion, but do not expose them (don't ask "can you please repeat what he just said?" or "<name>, how did you experience the simulation?" or "<name>, can you remember any situation where you have encountered discrimination before?");
- direct requests to do this or that followed by positive reinforcement ("Thank you", "well done");
- get students to change their seats (can be done smoothly by playing fruit salad or by asking everybody after the break to sit next to two different persons than before the break).

Ignore open provocations! Provocative participants want attention, so they often stop if you do not react.

If there are many disturbances at once, it can be a sign that the participants need a break, that they are bored or that they cannot follow anymore!

<i>Participant's Behaviour</i>	<i>Intervention</i>
<b>1. Small interruption/interjection</b>	→ Ignore
<b>2. Talking privately during discussion</b>	→ Eye contact, gesture (put your finger over your lips)
<b>3. Repeatedly talking privately during the discussion</b>	→ Ask students to change seats so they are sitting next to different people

(Inspired by Nora Ebert: Webinar on Classroom Management, CG Germany.)



## 6. Organising Coloured Glasses Workshops

**The process of organising a Coloured Glasses workshop can begin in a variety of ways including when a youth group leader or a teacher approaches YFU requesting a workshop or when YFU approaches local schools in order to find out if they would like to have one or more workshops in their school. Together with the school or youth group, YFU will agree to a date and a time to deliver the workshop(s).**

Depending on the country, you, as a workshop facilitator, may also be involved in approaching schools. The communication system with schools may differ from country to country, so clarify your role in this early phase with your YFU office. Some countries might already have established links with schools while in other countries you might have to assist and even lead the process of bringing Coloured Glasses to schools and youth groups. When possible, involve local YFU volunteers to help you carry out the workshops, as doing it alone might prove to be rather challenging for you as well as for the participants.

### 6.1 Before the Workshop

**As a workshop facilitator, you are responsible for both the overall and detailed planning of the workshop. This includes, for example, organisational arrangements with the teacher (see Appendix C) as well as preliminary agreements with the other facilitators in the team. Equally important, it means planning the educational content of the workshop. Once you know the size of your group, you can better determine how many facilitators you will need. Also the simulation you choose may influence how many facilitators you need to effectively work with the group. In all cases, we encourage you to have a minimum of two facilitators when delivering Coloured Glasses workshops.**

Before you begin a Coloured Glasses workshop, we highly recommend that you take time to meet with your facilitation team to get to know each other and to discuss how you will work together and how you will run the workshop. This can be done virtually, with for example a Skype call, if it is not possible to meet in person. This meeting can take place a few days before the workshop and if the circumstances are challenging (for example giving a workshop in a language in which you are not completely fluent or in preparation for an international youth meeting), it is advisable to begin preparations even earlier (this could be several weeks before the workshop). In some cases, multiple preparation meetings may be necessary.

## Please make sure that you have established the following:

- Assess the needs. Ask the teacher or group contact to give you a sense of the participants and any other information that they think might be useful for you. This may be helpful context in case something surprising arises and will allow you to more effectively be with what arises and hopefully incorporate it into a Coloured Glasses framework (see Appendix C). Additionally, ask the teacher if they think it would be possible to take photos and/or videos of the workshop. If the teacher agrees to allow this then ask the teacher if they would inform the parents about the workshop a week before it takes place and give the children prepared consent forms for the parents to sign and to bring back before or on the day of the workshop.
- Define the aims and objectives of the workshop first then make the detailed step-by-step design (see visual below).
- Determine the scope of your workshop and tailor the workshop to the class (age, composition, previous knowledge) and the time available.
- Once you have done the step-by-step detailed design of the workshop including a time estimate for each step then calculate the overall time estimate and validate that it fits within the available time (assume that you will need at least 5-10 minutes for the Introduction and dividing the groups and about 10-15 minutes for the Closing). Remember that this is only an estimate and you may have to adjust in the moment during the workshop. Doing this kind of detailed walk through of the workshop will also help you and your facilitation team to identify any topics that you do not fully understand including any challenges that you might have explaining related theories and activities (simulations, point-makers, models) to the participants. It is very important that you select the model that you want to present to the PAX in advance of the workshop, as oftentimes, in the moment, you may not be as clear headed to select the best model to convey your learning objectives.
- Take the time to brush up on your knowledge about thematic topics that you have chosen to focus on in the workshop so that you can answer unanticipated questions and keep the workshop flowing and providing a positive learning environment. With your facilitation teammates, write down the desired learning outcomes and create a list of related questions to ask the PAX during the debriefing. If core theoretical and/or educational methodological approaches are unclear, ask for help from someone who has already facilitated a similar workshop. You should also think of appropriate examples beforehand, so you can guide the PAX during the workshop.
- Ensure that you share preparation tasks among team members. Try to do this based on individual desires, interests and skills of each member. You may want to use your detailed workshop design and indicate who is responsible for which part of the workshop. Often recently trained Coloured Glasses facilitators may want to conduct the simulation and leave the debriefing to more experienced Coloured Glasses facilitators as a way for the newer facilitators to continue their learning.
- Make sure that you are well rested before the workshop begins: as a facilitator, you need to be enthusiastic and full of energy in order to set the right atmosphere for the participants.

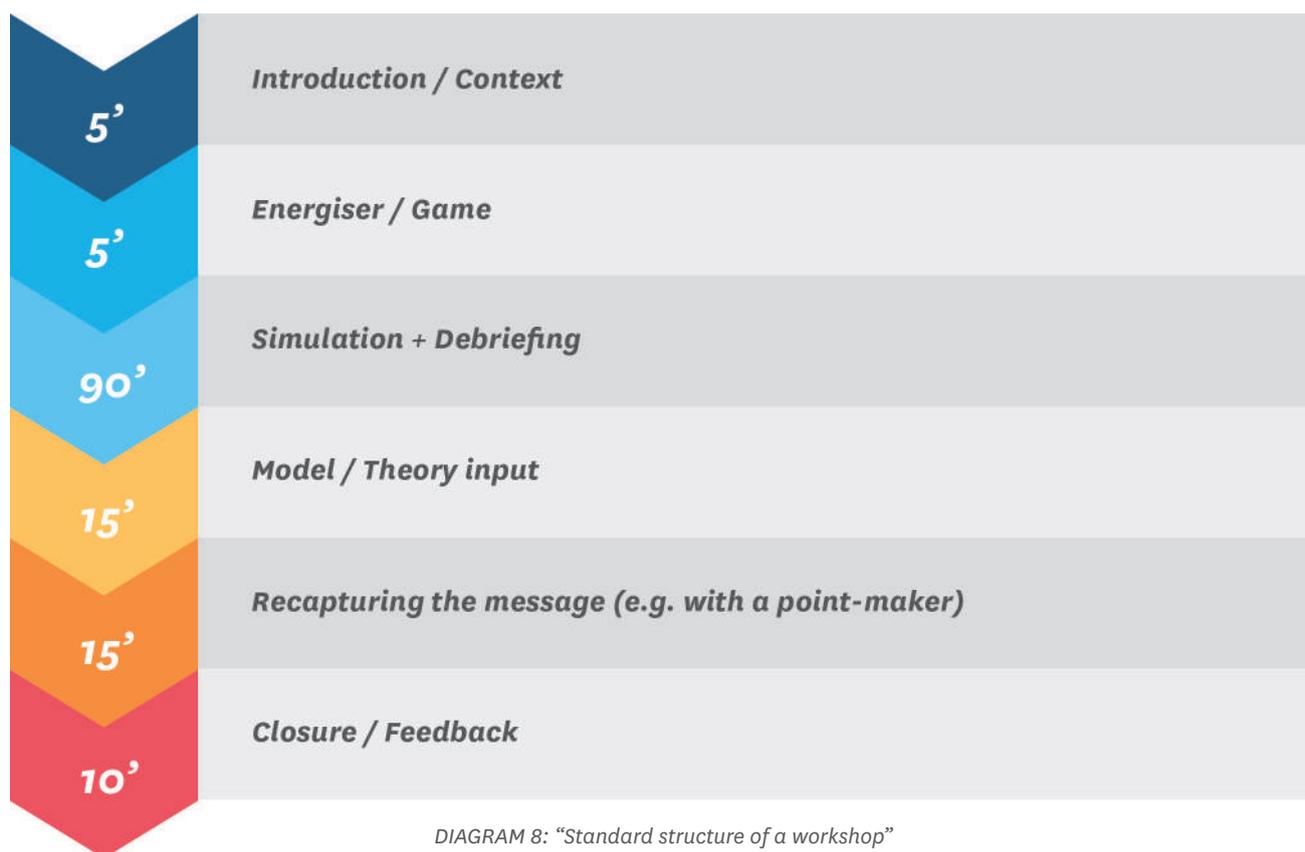


DIAGRAM 8: "Standard structure of a workshop"

### Standard structure of a workshop

The visual shows the standard structure that we use in Coloured Glasses workshops. Basically, the workshop should always offer a simulation before providing a space for theoretical input (experiential learning first, then knowledge acquisition). Also, the debriefing of the simulation should never be interrupted by an energiser, but directly follow the simulation. However, the elements of the workshops can be rearranged by experienced facilitators, if needed. The times shown here are estimated for a workshop of 140 minutes. You can find two workshop outline examples in the appendix.

### Beginning: Introductions and introducing the Workshop (15-20 Minutes)

- Introduction of the Facilitators and YFU/Coloured Glasses.
- Round of Introduction and creating nametags. When you are working with young participants, prepare the nametags in advance.

- Let participants know that there will be a break, yet it will not be at the normal break time for the school.
- Introduce the ground rules e.g. there are no right and wrong answers, you do not need to raise your hand before you speak, no phones, respect and listen to each other, etc.
- Plan a name game if there are members of the group who are not familiar with each other or an energiser for a group where everyone already knows each other.

### Breaks (depending on workshop length)

There should be a break in every workshop in order to help keep the participants engaged. For workshops of 90 minutes or less, energisers can be used as the break. However, never take a break within the simulation. Always complete the full simulation without a break in the middle.

Young participants need more breaks than older participants.

If a workshop runs longer than 2 hours, then plan a longer break (20-30 minutes).

## During the workshop

Both when debriefing the simulation and when using a point-maker, it is very important that all facilitators are clear about the desired learning outcomes. To help with this, use the list of questions that you created before the workshop that tie to the learning outcomes for the PAX. Remember that point-makers are intended to *make a point* about something covered in the simulation and not to open up new topics.

- Ask PAX open questions to invite reflection about how to apply their learnings “What will you do now with all that you’ve just learned and experienced?”

There are two ways to convey the model to the participants (depending on available time and the group):

- Create the model together with the participants
- Facilitators present the model to the participants

## Conclusion: Ending of the workshop and Evaluation (10-20 minutes)

- Before wrapping up the workshop, it is highly recommended to have a very short activity to make sure that all the participants have understood the key message. This short activity is called a point-maker (see *Chapter 7.3*).
- Summarising the workshop: it is important to summarise key points from the workshop. This can be done in many ways including asking PAX to connect it to their daily lives and/or have them make a poster or do a sketch to represent the key points.
- Feedback & evaluation: check with the teacher in advance and if agreed, prepare a feedback/evaluation form to distribute and collect at the end of the workshop.

## 6.2 During the Workshop

Arrive at the school well before the workshop begins, in order to have enough time to prepare the workshop room(s) and make final arrangements with the teacher.

### You will need to:

- Take time to connect with your facilitation team. In addition to finding out how each member is doing, also check to see if anyone needs to *let go* of anything in order to be fully present with the class.
- Prepare all the rooms that you will need for the day (some activities need more than one room).
- If possible, arrange the chairs in a circle.
- If possible, and if it does not cause too much distraction, take photos and/or videos during the workshop that can be used for YFU public relations. In order to do this, arrange to get the written consent of the participant’s parents to use the photos. On the day of the workshop, collect the consent forms to give to your local YFU office.
- Make sure that you end the workshop at the agreed upon time so as not to lose the participants attention. Remember that participants may need to catch a bus, train or subway with a fixed schedule.

## 6.3 Follow-up After the Workshop

Once again, the procedure of the follow up might differ from one YFU organisation to another, so check with your local YFU office about any existing procedures. If Coloured Glasses workshops are rather new for the country where you are, establish the procedure together with your YFU office, and check in with each other to see how it is working. We recommend that the following parts be included in the procedures:

- After the workshop is over, have a debriefing with the teacher and the facilitation team. If the teacher is interested in further workshops, forward this request to your local YFU organisation.
- At the end of the workshop, have the facilitation team complete the evaluation form, in order to make improvements for the future by reflecting on things that went well and things that could be improved. Remember, it is a learning process for all, and often we learn best by doing. *An example of a workshop report outline can be found in the Appendix D.*
- Additionally, you contribute to improving this work by compiling relevant pictures and examples related to your workshop that could be used by other facilitators as well as the next team that revises the Coloured Glasses Manual.

## 6.4 Adapting the Content to Different Target Groups

This manual targets working mainly with school classes ranging in age from 10 to 18 years old. However, other groups could be participants as well, such as other youth groups, YFU programme participants, teachers or university students. In any case, it is important to adapt each workshop to the specific group of participants. To be able to do that effectively, you need to get to know your target group even before you meet them in the workshop room. This chapter offers a few tips and ideas on how to address different target groups.

### Younger Participants

Remember the younger the participant, the more likely that their attention span is shorter. More frequent and especially active shorter breaks are therefore important to consider. One way to keep the kids cognitively awake is frequent energisers.

For the same reason, pay even more attention to offering a diverse mix of educational methods for this age group. The more senses (auditory, visual, kinaesthetic) are engaged, the more accessible the information becomes. While it may be the case for people from any age group, it is likely that younger children may not have yet been able to identify their preferred learning style(s). With this in mind, we encourage you to balance theories and verbal discussions with other age appropriate activities. Remember, if younger participants get distracted and become unfocused, the topic itself might not be the reason. In the case of unfocused participants, changing the method or taking an active break often can help to re-engage the participants.

Children are not as capable of using abstract thinking in the same way as adults. Use concrete and tangible examples to avoid confusion among the younger participants. Children tend to perceive the information better when they can see, hear or touch something. For example, you could let them draw or build their own version of a theoretical model like the Chest of Drawers Model (see *Chapter 7.4.6*).

Moreover, hypothetical questions tend to pose an obstacle for younger children. We recommend that you avoid “What if...?”-questions and stay close to their daily reality with your examples e.g. relate abstract concepts to things they do in school, in their sports club, with their friends or parents.

## Different School Types

In the country or region where you are conducting the workshop, there might be different school types, e.g. specialised schools (music, science etc.) or schools that finish already after 9th or 10th grade (age 16), while others continue until A-levels (university entrance exams). Be sure to check what type of school you will be in, because there might be some differences in the way the pupils express themselves or find solutions depending on the school type, or this may be a good starting point to design a workshop specifically for e.g. a class of music-loving pupils.

## Youth Groups

Workshop participants from youth groups are more likely taking part in the Coloured Glasses workshop on a voluntary basis, which is different from school pupils who are required to attend workshops during their class time. This can affect their motivation and willingness to participate actively during the workshop. Youth groups can be more diverse and include a wider age range. Some youth groups, among them scout and/or Girl Guide groups in some countries, might have a religious orientation. That does not have to be addressed in the workshop, yet it may be addressed, if it makes sense. Groups tend to be smaller, but can also differ in size, which often means that you need to adapt the activities in this manual that have been designed for groups of around 25-30 participants.

If a workshop is offered as part of a larger training program (e.g. for youth group leadership), make sure to coordinate with the responsible trainers to see potential overlap and connection points to other topics that will be addressed.

### Tips for scouts or other youth groups:

- (Outdoor) activities that involve running and movement tend to be popular.
- The group may already have experience with team building exercises.
- Participants might have known each other for a long time (check beforehand!).
- Participants are generally more comfortable

around each other so energisers and activities that might be perceived as embarrassing in a school class are less likely to be perceived that way with this group.

- They are more likely to enjoy acting and playing (e.g. you can use the simulation *Labels* for older participants (16+) as it is intended for smaller group and at the same time for active participants who play along in the role-play).
- Use the group relevant contexts in the simulation, e.g. in *Around the World*, you can ask who they would share a tent with at a scout camp, or call the *International Conference* an international camp or jamboree. Continue the thread of using group relevant context in the debriefing – e.g. for the topic of adaptation, how it would be for a new person to join their group.

The group leaders usually know their participants much better than a teacher would know their pupils in school, so make sure to discuss with them when planning your workshop, e.g. what simulation could work for the group or if there is anything else to consider.

## Preparation or Follow-up for Exchange Programmes

Coloured Glasses workshops can also be conducted as part of the preparation before or reorientation after a stay abroad, for different kinds of exchange programmes, including for YFU, Erasmus and more. As with all training and facilitation, you should always start with the needs assessment: make sure to ask questions to identify the needs and to take

### Tips for Younger Participants:

- A lot of active breaks
- Visualise as much as possible, ideally use something tangible
- Concrete examples
- Stay close to participants' reality (no hypothetical questions)
- Use understandable language – simplify and avoid complicated terms
- Create a sense of personal connection

them into account in your workshop design. For YFU orientations, it is especially important during this phase to use the Learning Outcomes for Orientation Programmes (LOOP) framework as it already outlines learning outcomes for different YFU participant groups, based on prior learning needs assessment (You can get more information about LOOP from your National Organisation). At the same time and if possible, ask for the participants' expectations and needs before the workshop and even if you do that, we recommend that you always ask for the participants' expectations at the beginning of the workshop. This sets the tone for an open exchange between you and the participants. It also serves as a sort of contract and basis for evaluation by both the participants and the facilitation team of the workshop and of how well the expectations were met.

To avoid misunderstandings, clarify beforehand that you will not provide country-specific preparation (e.g. we are not giving out lists with "Do's and Don'ts"), as this would not be in line with our approach to culture.

For a group preparing to leave for an exchange abroad, they might be interested in hearing someone's first-hand experience from their own exchange. If possible, plan time to let the workshop leaders or others share their experience (e.g. at the end of the workshop). Simulations such as *Glaco* or *Build-ation Bridg-ation* are particularly suitable for this group.

For a group that has just returned from an exchange, the participants probably need more time at the beginning of the workshop to share their own experience. Depending on the length and intensity of the exchange, you can refer to different theoretical models and connect them with the experience of the participants.

### Adult Participants

If you conduct the workshop in another language than English that makes a difference between formal and informal pronouns (e.g. in French tu/Vous, German du/Sie, Spanish tú/Usted), be sure to ask in the beginning of the workshop, which form they wish to use. Normally, we also allow younger participants to call us with our first name and use the informal pronoun, but if this seems inappropriate for your group of participants, you can choose another way.

Adult participants naturally have more life experience than teenagers or children. Therefore, it is important to consider this when planning a workshop for adult participants. When you ask concrete questions, you

may need to target them, for example "Have you experienced cultural stereotypes in your work life?" to help them focus on their everyday life vs. time on vacation in a foreign country.

It is important to adjust your language to the specific group in order to create both a safe space and a space of mutual respect. When working with adults, try to use phrases and expressions that are familiar to them vs. the phrases you would use with children. This is particularly important during the debriefing and the introduction of any theoretical models.

Make no mistake that just because they are older and have more life experience, it does not mean that your participants will be familiar or comfortable with your content. Depending on their previous life choices and their life path, they may or may not have some knowledge of the topic you are covering in the workshop. Pay close attention to the group and individuals within the group to see if they are able to understand and follow you. Remember that practical examples are useful with any age group.

### University Students

Based on their experience in university, these students are used to having to pay close attention and taking in information through listening for a longer time than other groups. You might consider using that longer attention span to explain in detail a theoretical model or to take time to offer more recent information to support your points/workshop objectives. You can also take time to share information for further reading after the workshop.

Additionally, university students are used to working on their own. You may want to offer them some individual work to do and/or to work in small groups to debate and further develop the ideas presented in theoretical models. A method that works very well with university students is the Silent Discussion (as explained in the second part of the simulation *Paper Bin Game* in Chapter 7.2.9).

Just like with any other group, it helps to be well informed about the group and the group dynamics – e.g. university students might not know each other as well as students in secondary school or in a youth group. Therefore, you need to plan time for some getting to know each other activities in the beginning of the workshop.

# 7. Workshop Activities

## 7.1 Activity Index

This index gives you an overview of all Coloured Glasses activities presented in this manual. Activity is the umbrella term for simulations, point-makers, models and engagers/icebreakers. In the below table, you can see which theme(s) the activity supports. Please note that there may exist multiple versions of some of the proposed activities in the world at large and this index only addresses the version of the activity as referenced in this manual.

Of course, some activities can be modified, so that the debriefing leads to another theme than the one listed in this manual. However, this is only recommended for experienced facilitators. In the table, you will also find basic information related to each activity (i.e. number of facilitators, age of the participants, duration of the activity) to help you assess very quickly when/if two activities (e.g. a simulation and a model) can be combined. The intention is for you to use this index when planning a workshop and see which activities fit your basic requirements. Like in the rest of the manual, the abbreviation PAX stands for participants.

**Please note: In order to fully understand the activities, it is often necessary to read the whole training session outline (table) as well as the rule sheets or handouts after the table!**

Simulations	Culture & Identity	Intercultural Communication	Stereotypes, Prejudices, Discrimination and Inequality	Human Rights & Responsibility	Age of PAX	Number of Facilitators	Duration	Page
7.2.1 Switch	✓	✓			13+	3-4	75'	68
7.2.2 Build-ation Bridg-ation	✓	✓			14+	3-4	135-150'	74
7.2.3 I-We	✓				12+	2-4	75-90'	80
7.2.4 Glaco	✓	✓			14+	3-4	105-120'	85
7.2.5 International Conference	✓	✓			14+	2-4	80'	90
7.2.6 Around the World			✓		10+	1-2	55-60'	94
7.2.7 Labels			✓		16+	1-2	65'	99
7.2.8 Circle of Society			✓		15-16+	2-3	45-55'	103
7.2.9 Paper Bin Game			✓		14+	2-3	60-70'	110
7.2.10 Human Rights Tree				✓	13+	2-3	90-100'	115
7.2.11 Human Rights Planet				✓	13+	2-3	110-130'	122
7.2.12 Am I a Global Citizen?				✓	14+	1-3	60'	130

<b>Point-makers</b>	<b>Culture, Perception &amp; Ethnocentrism</b>	<b>Cooperation &amp; Teamwork</b>	<b>Age of PAX</b>	<b>Number of Facilitators</b>	<b>Duration</b>	<b>Page</b>	
7.3.1 House and Tree	✓		10+	1-2	15-20'	136	
7.3.2 Maps of the World	✓		12+	1-2	30'	138	
7.3.3 Back to Back	✓	✓	10+	1-2	15-25'	141	
7.3.4 B-13	✓	✓	10+	1-2	20-25'	144	
7.3.5 9 dots	✓		10+	1-2	20'	147	
7.3.6 1, 2, 3!	✓		10+	1-2	15-20'	150	
<b>Models</b>	<b>Culture &amp; Identity</b>	<b>Stereotypes, Prejudices, Discrimination and Inequality</b>	<b>Human Rights &amp; Responsibility</b>	<b>Age of PAX</b>	<b>Number of Facilitators</b>	<b>Duration</b>	<b>Page</b>
7.4.1 Identity Flower	✓			12+	1-2	20-25'	152
7.4.2 Cultural Spider Web	✓			12+	1-2	20-30'	155
7.4.3 Dune Model	✓			13+	1-2	25-30'	157
7.4.4 Coloured Glasses Analogy	✓	✓		12+	1-2	20'	162
7.4.5 Triangle of Intercultural Encounters	✓		✓	10+	1-2	25'	165
7.4.6 Chest of Drawers Model		✓		10+	1-2	20'	168
7.4.7 Pyramid Model		✓		14+	1-2	35 minutes	171
7.4.8 Vicious Circle		✓		14+	1-2	30 minutes	174

# 7.2 Simulations

## 7.2.1 Switch

  <b>Culture, Intercultural Communication</b>	
<b>Learning Outcomes</b>	
<p>PAX:</p> <ul style="list-style-type: none"> <li>• Are able to better understand and appreciate cultural otherness.</li> <li>• Have learned that frustration is a normal part of learning and can be the gateway to connection in an intercultural encounter.</li> <li>• The power of cooperation, flexibility and adaptability.</li> </ul>	
<b>Simulation Objectives</b>	
<ul style="list-style-type: none"> <li>• Provide a safe environment for PAX to experience fun/frustration/learning during any encounter (with the assumption that all encounters are intercultural encounters).</li> <li>• Encourage empathy, curiosity and a positive attitude in encounters with someone from another culture.</li> </ul>	
<b>Theme(s)</b>	
	3-4 facilitators
	from 13 y.o.
	75-80 minutes
	9-35 PAX
<b>Space requirements</b>	
1 Classroom	
<b>Materials</b>	
4-6 decks of cards, rule sheets	
<b>Handouts</b>	
Rule sheets (6 versions)	
<p><b>→ Pay Attention:</b></p> <p>Do not mention the key concept (i.e. culture) before the PAX come to it themselves. If they do not mention the term culture, try to make them guess: What do you call a group of people who share the same rules and behaviour?</p>	
<p><b>→ Tips for Facilitation:</b></p> <ul style="list-style-type: none"> <li>• The number of rounds can be adapted depending on the time and energy level of the PAX.</li> <li>• If possible, place one facilitator at each table to make sure the PAX learn the rules in the practice round and keep them silent during the game. If you do not have enough facilitators, you can ask the teacher/group leader to help.</li> <li>• Do an energiser that is dynamic and loud before (if you are allowed). This way, PAX will not feel too constrained by being silent during the simulation (and the energiser will break the “classroom effect”).</li> <li>• If you are using normal decks of cards, it might be helpful for some students to explain the names and symbols of the suits beforehand.</li> <li>• More experienced facilitators can make up their own rule sheets, if they want.</li> </ul>	

🕒	Phase	Description	Key Questions / Announcements	Aim
15'	Task and dividing groups	<p>Divide the PAX into groups of 4-5 and ask them to sit around a table or on the floor, if possible with one facilitator per group. The tables should be arranged in a big circle.</p> <p>It is announced that a tournament will be played. Each group is provided with a rule sheet. There are different rule sheets for each group, <b>which the PAX are not told!</b> The rules of the tournament are explained (see key questions).</p>	<p><i>We will play a card game tournament. To make it a bit more difficult, you will be asked to play in total silence. Laughing is of course allowed, but no talking or whispering! We have printed the rule sheets for you. Please read them through in your group carefully and start playing a practice round to see whether you understand. The rule sheet will be taken away after the practice round, so make sure you remember the rules! If you have won, please stand up, so we can see you.</i></p>	
25'-30'	Simulation	<p>During the simulation, the facilitators “guard” the rules, but do not play themselves. If you have one facilitator per group, each facilitator can just sit with their group. If not, make sure to walk around and signal to the PAX that they should not speak.</p> <p>After all groups have finished their practice round, the rule sheets are taken away by the facilitators and the real game starts. Try to keep the PAX from talking or whispering. When a winner is found, they have to stand up or raise their hand and get a post-it on their shoulder. The groups have to wait until a winner is found in every group, before the game can continue. Once all groups have found a winner, they are asked to rotate to the next table clockwise, so that every group gets one new player. Confusion is to be expected, because the winner plays with different rules. However, questions and complaints from the winner or the other players are not to be answered!</p> <p>The game can be ended after one, two or more rotations. The facilitators can make this decision in the moment considering their time window and the group dynamic and energy level. The game should end, while everybody is still excited, but there should also be some slight confusion and frustration.</p>	<p><i>Let the tournament begin!</i></p>	<p>Facilitators create an atmosphere of friendly competition. It is ok if there is both fun and frustration. The facilitators observe the PAX closely to be able to capture different reactions and later address them in the debriefing.</p>

10'	Phase	Description	Key Questions / Announcements	Aim
10'	Transition from the simulation to the debrief	When announcing the end of the game, the person who has won most times (most post-its) is celebrated and gets a round of applause. Afterwards, the tables are moved back against the wall and chairs are put into a circle. The PAX tend to be very excited and confused at this moment, so they get a bit of time to talk while rearranging the chairs, but the debriefing should start shortly after, so they can make sense of what happened.	Back to normal, you can speak again.	
15'	Debrief part 1: related to the simulation	Key questions are asked. Facilitators can address the “winners” first, then the rest of the group. It is important to make feelings of frustration, confusion and maybe even anger heard instead of suppressing them. Also short, fun anecdotes can be shared that describe problems and misunderstandings on a lighter note.	What happened? How did you feel, when you came into the new group? How did you/the group react, when you did not agree on the rules? Were there any problems/misunderstandings? Which and why?	The facilitators collect the experiences of participants during the simulation.
10'	Debrief part 2: related to real life experience and connection with the theory of culture	Transfer to everyday life, connection to intercultural encounters/communication. Link to the topic of culture. It can be introduced with a brainstorming about the different aspects of culture followed by a presentation of a culture model.	Why did we do this simulation with you? Have you experienced something like this before? How did you react? How does it feel when you do not know the rules of behaviour? How can you behave in a situation like that to feel better? How do you get to know other cultures/cultural rules?	Facilitators want PAX to connect this experience with their own real life and lead PAX to a certain level of abstraction/theory.



## Switch Rules

You may know this game, but just in case here are the general rules:

- The game must be played in silence (!) (The only exception is rule 7!).
- Each player receives 5 cards.
- The remaining cards are placed face down in a stack in the middle.
- The top card of the deck is turned face up and placed next to the stack in the middle.
- When all players have received their cards, the first card is dealt from the deck.
- The Game is played clockwise. The person left of the dealer begins.
- When it is someone's turn to play, they must:
  - put the card of the same suit (♠ ♣ ♥ ♦) or the same number/character, on the top of card in the middle.
  - If they do not have one they have to take a card from the deck in the middle.
- If a player plays their second to last card and thus has only one card left, they must clearly say "one" before the next player draws. If a player forgets this, that player must take two cards, unless the players do not notice it and the next sequence is played.
- Different cards have special features:
  - Jack: The player can ask for a particular suit. Since you are not allowed to speak, you must show the suit you want or make it clear in another way yet keeping the silence. Jack on Jack is allowed.
  - Card with number 7: The next player must take two cards, unless they can put down an additional 7 (then the next player must take 4, 6, etc.).
  - Number 8: The next player must miss their turn.
  - Queen: The person who played the card may exchange all of their cards with any of the players at the table.
- If a player breaks any of the above rules, they must take a card.
- The player who does not have any cards left wins.



## Switch Rules

You may know this game, but just in case here are the general rules:

- The game must be played in silence (!).
- Each player receives 5 cards.
- The remaining cards are placed face down in a stack in the middle.
- The top card of the deck is turned face up and placed next to the stack in the middle.
- The game is played counter-clockwise. The oldest person begins.
- When it's someone's turn to play, they must:
  - put a card that is the same suit (♠ ♣ ♥ ♦) or the same number / character, as the top card in the middle of the table.
  - If you don't have a card you can play with, draw a card from the middle.
- If a player plays their second to last card and thus holds only one card in their hand, they must lay it face down on the table, before the next player draws. If the player fails to do so and it is noticed by other players then the player must take 2 cards from the deck.
- Different cards have special features:
  - Jack: With a Jack you can change the suit of the card (♠ ♣ ♥ ♦). As you are not allowed to speak, you must show the suit you want or make it clear in another way yet keeping the silence. Jack on Jack is not allowed.
  - Number 7: The following player must take two cards. You have no choice but drawing the two cards, because laying a seven on a seven is not allowed.
  - Number 8: The following player must miss their turn. If they can put down another eight, the next player must miss.
  - Queen: Direction of the game changes.
- If a player breaks any rules, they must take 2 cards.
- The player with no cards left wins.



## Switch Rules

You may know this game, but just in case here are the general rules:

- The game must be played in silence (!).
- Each player receives 5 cards.
- The remaining cards are placed face down in a stack in the middle.
- The top card of the deck is turned face up and placed next to the stack in the middle.
- The game is played clockwise. The youngest person begins.
- When it's someone's turn to play, they must:
  - Put a card that is the same suit (♠ ♣ ♥ ♦) or the same number / character, as the top card in the middle of the table.
  - If you don't have a card you can play with, you need to draw a card from the middle and you cannot immediately play it.
- If a player plays their second to last card and thus holds only one card in hand, the player must knock two times on the table before the next player draws. If the player fails to do so and it is noticed by other players then the player must take 2 cards from the deck.
- Different cards have special roles:
  - King: With a King you can change the suit of the card (♠ ♣ ♥ ♦). As you are not allowed to speak, you must show the suit you want or make it clear in another way yet keeping the silence. King on King is not allowed.
  - Number 8: The following player must take two cards. If they can block with another 8, the next player must take 4 cards, etc.
  - Number 7: The person who played the card can give one of their cards to another player at the table.
  - Queen: All players change their cards clockwise around the table.
- If a player breaks any rules, they must take one card.
- The player with one card left wins.



## Switch Rules

You may know this game, but just in case here are the general rules:

- The game must be played in silence (!).
- Each player receives 5 cards.
- The remaining cards are placed face down in a stack in the middle.
- The top card of the deck is turned face up and placed next to the stack in the middle.
- The game is played clockwise. The loser of last game starts (in the first match the dealer starts).
- When it's someone's turn to play, they must:
  - put a card that is the same suit (♠ ♣ ♥ ♦) or the same number / character, as the top card in the middle of the table.
  - if you don't have a card you can play with, you can skip a turn or draw a card from the deck. You can put a card down that you have just drawn, if it fits.
- If a player has only one card left, then they put it face up on the table.
- Different cards have special features:
  - King: With a King you can change the suit of the card (♠ ♣ ♥ ♦). As you are not allowed to speak, you must show the suit you want or make it clear in another way yet keeping the silence. King on King is allowed.
  - Number 8: The following player must take two cards, if they do not immediately knock on the table twice as the 8 is put down. If the player is fast enough, then the player after them must take 2 cards (keep things moving and don't let the players debate or negotiate what is fair).
  - Number 7: The person who played the card can take any card from any player and give it to any other player at the table.
  - Queen: All players show their cards to the person next to them following a clockwise direction.
- If a player breaks any rules, he must take 2 cards.
- The game ends, when one player has no cards left. However, the person with most cards left wins. If two people have the same amount of cards left, the person with most red suits wins.



## Switch Rules

You may know this game, but just in case here are the general rules:

- The game must be played in silence (!).
- Each player receives 5 cards.
- The remaining cards are placed face down in a stack in the middle.
- The top card of the deck is turned face up and placed next to the stack in the middle.
- The game is played clockwise, starting with the person with the darkest eyes.
- When it's someone's turn to play, they must:
  - Put a card that is the same suit (♠ ♣ ♥ ♦) or the same number / character, as the top card in the middle of the table.
  - If you don't have a card you can play with, you draw a card from the deck. You cannot play the card in this round.
- If a player has only one card left after their turn, they have to make it visible for the rest of the players (not showing the card yet e.g. perhaps pointing to their one card, so everyone sees). If the player fails to do so, they have to take 1 card from the deck.
- Different cards have special features:
  - Jack: With a Jack you can change the suit of the card (♠ ♣ ♥ ♦). As you are not allowed to speak, you must show the suit you want or make it clear in another way yet keeping the silence. Jack on Jack is not allowed.
  - Number 7: The following player must take two cards. If they can block with another 7, the next player has to take 4 cards, etc.
  - Number 8: The next player has to reveal their cards to everyone at the table. The player after that player chooses the card to put down for the player who revealed their cards. After the player has picked the card, the next player continues the game and the first person can pick up their cards again.
  - Queen: The person who played the card can swap all of their cards with anybody else at the table.
- If a player breaks any rules, they must take a card.
- The game ends when one player has no cards left. The winner is then whoever holds the most cards. If two people have the same amount of cards left, the points of the number cards are added (7,8,9,10) and the highest number wins.



## Switch Rules

You may know this game, but just in case here are the general rules:

- The game must be played in silence (!).
- Each player receives 5 cards.
- The remaining cards are placed face down in a stack in the middle.
- The top card of the deck is turned face up and placed next to the stack in the middle.
- The game is played counter clockwise, starting with the person with the longest hair.
- When it's someone's turn to play, they must:
  - Put a card that is the same suit (♠ ♣ ♥ ♦) or the same number / character as the top card in the middle of the table.
  - If you don't have a card you can play with, you draw a card from the deck. You cannot play the card in this round.
- If a player plays their second to last card and thus holds only one card in their hands, they must stand up before the next player draws. If they fail to do so and it is noticed by other players, then they must take 2 cards from the deck.
- Different cards have special features:
  - King: With a King you can change the suit of the card (♠ ♣ ♥ ♦). As you are not allowed to speak, you must show the suit you want or make it clear in another way yet keeping the silence. King on King is not allowed.
  - Number 8: direction of the game changes.
  - Number 7: The player can take any card from any player and give it to any other player at the table.
  - Queen: All players show their cards to the person on the clockwise direction to them.
- If a player breaks any rules, they must take 2 cards.
- The player with no cards left wins.

## 7.2.2 Build-ation Bridg-ation

 		<b>Culture, Intercultural Communication</b>	
<b>Theme(s)</b>		<b>Simulation Objectives</b>	
	3-4 facilitators	<ul style="list-style-type: none"> <li>• Provide a safe environment for PAX to experience fun/frustration/learning during any encounter (with the assumption that all encounters are intercultural encounters).</li> <li>• Encourage empathy, curiosity and a positive attitude in encounters with someone from another culture.</li> </ul>	
<b>14+</b>	from 14 y.o.	<b>PAX:</b> <ul style="list-style-type: none"> <li>• Are able to better understand and appreciate cultural otherness.</li> <li>• Have learned that frustration is a normal part of learning and can be the gateway to connection in an intercultural encounter.</li> <li>• The power of cooperation, flexibility and adaptability.</li> </ul>	
	135 minutes		
	15-25 PAX		
<b>Space requirements</b>		2 Classrooms	
<b>Materials</b>		Flipchart, building materials, rule sheets	
<b>Handouts</b>		Rule sheets	

### → **Pay Attention:**

- This simulation is very language-based! This needs to be considered when delivering a workshop with speakers of different languages.
- It is no longer recommended to step in as a facilitator if PAX do not stick to their rules during the simulation. In a situation of encounter, there does not necessarily have to be a “clash” and adaptation to the other person’s behaviour. Instead, the two parties might naturally find common rules within the encounter.
- The feeling of success when the groups have built the bridge together is essential for conveying the message of the simulation! Therefore make sure to let them finish the building of the bridge, even though it might exceed the estimated time.

### → **Tips for Facilitation:**

- Please make sure you give the PAX enough time to practise their rules and special roles.
- For the Nutos, it is important to define clearly how strict the colour rules are (e.g. “Only the dominating colour of the T-shirt counts”). Maybe you can already spot during the introduction of the workshop, how colourfully the PAX are dressed and therefore how strict or relaxed the rules should be.
- While the two groups meet, the facilitators should not intervene. They should instead try to observe all encounters between people in order to make notes of interesting situations that could be discussed during debriefing (e.g. the behaviour and reactions when two people from different groups meet and how they solve differences or misunderstandings that occur).

### → **Extra Tips for the Debriefing:**

When asking the groups to reconstruct each other’s rules, you can ask about the following aspects:

- What are the greeting styles?
- Who can talk to whom?
- Who can touch which materials and why?
- What are the language rules of the architect(-ations)?
- Which rules/professions are there in the queendom?

It is okay if the PAX misinterpret some of the observations they made, as long as their way of thinking is logical. This means: all observations that are written on the flipchart have to be logically explained. If they draw wrong, but logical conclusions about the other group’s rules, the other group can correct them and thereby show how difficult it is to interpret cultures.

### → **Variations of the Activity:**

- With a small group of PAX, the extra roles (professions) can be left out.
- The materials for building the bridge, as well as the distance between the two tables, can be adjusted to create different levels of difficulty.

🕒	Phase	Description	Key Questions / Announcements	Aim
5'	Contextualisation and dividing the groups	PAX are divided into two groups. Two thirds of the groups are the inhabitants of the kingdom Nuto, and one third is a group of architects from around the world (see handouts below). Each group is assigned a room and one or more facilitators.		
20'	Simulation phase 1: get to know your roles	The groups get their rule sheets and the Nutos are assigned their roles/jobs. Both groups should practice the rules by trying out some possible scenarios. The architects should furthermore develop a concept for building the bridge.	<i>Do you have any more questions about the rules?</i>	The PAX get into their roles and the architects develop a plan.
60'	Simulation phase 2: role play	Role-play: After the preparation time, the architects visit the Nutos to build the bridge together. The facilitators should only observe during this phase.		Simulate an intercultural encounter.
15'	Debrief phase 1: in small groups about the simulation	<p>The simulation ends and PAX return to their respective classrooms. In their classroom, each group:</p> <ul style="list-style-type: none"> <li>• shares and discusses their experiences.</li> <li>• tries to identify the rules of the other group</li> <li>• collects examples of situations that were difficult</li> <li>• Important aspects: communication, rules of the other group, behaviour of the other group, adaptive behaviour etc.</li> </ul> <p>In order to do this, they should describe what they have observed first, and then interpret the details of the other culture.</p> <p>Facilitators can address some people directly whom they have observed during the simulation.</p> <p>Capture the details of what is said on a flipchart or blackboard. The facilitators should not correct the details, as long as they are clear and make some sort of sense based on the experience with the other group</p>	<i>What happened? How did you feel, when you met the people from the other group? Were there any problems or misunderstandings? What and why?</i>	The PAX collect and share their experiences and reflect on them.

🕒	Phase	Description	Key Questions / Announcements	Aim
25'	Debrief phase 2: in big group about the simulation	The groups come together in one classroom and present their results: The architects present the Nutos' rules and the Nutos can correct them, if necessary, and then the Nutos present the architects' rules and again, the architects can correct them, if necessary. The two presentations should show how adapting to another culture is difficult (both for the Nutos and the architects). The facilitators can ask key questions to help stimulate the discussion.	<p><i>What does it mean to adapt to new surroundings?</i></p> <p><i>How does the host culture view the new people?</i></p> <p><i>How can adaptation happen from both groups? (give examples)</i></p>	The PAX discuss problems and possible solutions for any kind of encounter with people or groups.
10'	Debrief phase 3: connection to real life and theory	Translate to everyday life, connection to intercultural encounters and communication. Link to the topic of culture. It can be introduced by brainstorming different aspects of culture, followed by a presentation of a culture model.	<p><i>Have you experienced something like this before?</i></p> <p><i>How did your intercultural encounter go?</i></p> <p><i>How does it feel when you do not know the rules of behaviour? How can you behave in a situation like that to feel better? How do you get to know other cultures/cultural rules?</i></p>	The PAX translate their experiences into everyday life.



## Instructions for Architect-ation

You will have 15 minutes to read the instructions and prepare for your task.

**Situation:** You are the team of Architect-ation from different kingdoms and queendoms long before our time. The Queen of Nuto has asked for your help to build an “Ation-ian bridge” in the capital of Nutos. It is your job to develop that particular style of construction before you visit them. Since it is very expensive for the queen to pay for your team and to prepare for future construction projects in Nuto, she has asked you to share both design and structure of the bridge to her own construction staff during your trip. You will not be building the bridge yourselves, but instead you will be training and giving guidance to the local construction staff in Nuto.

**Task:** Before your trip to Nuto (and within the 15 minutes preparation time), you need to design a sketch or model of the bridge using paper and other available materials. During your visit in Nuto, you need to guide the local construction staff on how to build the bridge. You are not supposed to do it yourself, only explain. The bridge needs to be completed within 1 hour. If you prefer, you can assign certain roles or tasks within your team.

**Scale:** The bridge needs to be substantial and should span the gap between two tables standing about 1 metre apart. In the end, it needs to carry the weight of a full bottle of water (or the equivalent). Prior to using any items or materials for the construction, all items need to be drafted on paper with pencil and ruler and then cut out with scissors. The Nuto construction staff is responsible for all of this.

**Code of conduct:** Since you are juggling many different construction assignments, your time is limited. You refrain from greeting others, small talk or non-work related conversations. You even try to save time by speaking faster. Whenever you feel like another person is wasting time by speaking too slowly, you can encourage him or her with the (quickly spoken) sentence “Lost Time-ation is never found again.”

In Architect-ation, you use nouns in a different way by making them end on -ation, e.g. scissors become scissor-ation, paper is paper-ation, chair-ation, tabl-ation, model-ation etc.

**It is strongly prohibited to explain these rules to others!**



## List of professions for Nutos

**Queen:** You have ordered the bridge to be built and will supervise the construction.

**Bridge construction expert:** You are specialized in the Nutoian style of bridge construction and will help the other experts to implement the construction project. Before the guests arrive, make sure you know who the other bridge construction experts are, what colours you are wearing and what tools you will be allowed to touch.

**Herald 1:** You are a herald, one of the queen’s main assistants. Since she has financed the project, you are expected to report to her regularly (every 5-10 minutes or whenever there is something important to report) about the progress of the construction and your experience of the guests. Remember to respect and greet the queen with the longer wiping greeting every time. In her position, she can never be greeted with the shortened greeting alone.

*(For larger groups): In your reports, you need to coordinate with the second herald, who is responsible for interviewing the people involved in the construction.*

**Herald 2:** You are a herald, one of the queen’s main assistants. Since she has financed the project, she expects a regular report (every 5-10 minutes or whenever there is something important to report) about the progress of the construction. The first herald is responsible for this report, and you can help by providing additional interview material. For that, you should interview all those who are not actively involved in the construction of the bridge. You can pose your own questions (e.g. “How happy are you with the construction so far?”). Make sure to include both other Nutos as well as a few of the guests. Share your observations with the other herald on a regular basis. Pay attention to the greeting rituals (longer wiping greeting for the first encounter, and shortened greeting for all further conversations).

**Cupbearer:** You are the Nutos’ cupbearer, in charge of the well-being of everyone around. Your task is to regularly check on the Nutos and especially the guests to make sure if everything is all right for them, offer them food or drinks, to open or close a window, tie their shoe laces etc. Keep the greeting rituals in mind every time you approach a person. If the other person does not respect the rules, you as a cupbearer are entitled to ignore this rude offense. However, physical contact needs to be established in any case.



## Instructions for Nutos

*You will have 15 minutes to read and familiarize yourselves with the rules of the Nutos.*

**Situation:** You are in the Queendom of Nuto, long before our time. The Queen of Nuto has chosen you to meet a group of experts on bridge construction from several other kingdoms and queendoms. The Queen has invited them to share their special technique and unique architectural style to introduce it in Nuto. Your guests are to arrive in about 15 minutes and will explain their bridge building technique to you. You will then have one hour to build a model using paper and other available materials under the supervision of the construction experts. For the future of architecture in Nuto and in order to please your Queen, who is particularly fond of this architectural style, it is important to follow the instructions of the experts and build the bridge according to their vision.

**Greetings:** You as Nutos are proud of your royal manners. When you meet or talk to a person for the first time, you use the so-called “wiping greeting”. For that, you take a step away from the person, move your right hand twice in a circular movement above your head, and then bow gracefully with your right arm stretched out in front of you. If you have already talked to the person before and would like to continue the conversation, you shorten the greeting: you do not need to move your hand above your head, and only bow with your left arm stretched out. Remember, one of these greetings needs to have taken place before you can communicate with each other!

**Conversation:** Once you have greeted each other, physical contact is very important in Nuto. Interpersonal communication cannot function without physical contact. There are several ways to establish that: It does not matter whether you place your hand on the other person’s shoulder, put a foot on the other person’s foot, or touch one of the hands with your finger. In a conversation with several people, you do not need to be in direct physical contact with all of them. It is enough to establish contact with one of the people in the circle for you to join the conversation.

**Yes & No:** Nutos do not use the word “no”. They always say “yes”, but will emphasise if they mean “no” by nodding their head when they say “yes”. (Make sure to practice!)

**Offences:** When someone breaches the rules (e.g. does not greet you or avoids physical contact), you as Nutos simply turn away from the conversation. If the offence occurs repeatedly, loud reactions are possible.

**Tools:** In Nuto, life close to the royal court makes you very aware of fashion and colours. Therefore, you are not allowed to touch any tools or materials with a different colour than your own clothing. Only someone who wears something green, e.g. a green shirt, is allowed to touch a pair of green scissors. If someone offers you a tool, which you are not allowed to touch, raise your hands in the air, nod your head and shout “YES” (as explained above).

**Professions:** You are all assigned different professions. You will receive further information on a separate paper. Feel free to share amongst each other what your professional assignment is. Those of you who are bridge construction experts are allowed to help with the construction in the exceptional case when nobody else is allowed to touch a certain necessary tool.

***It is strongly prohibited to explain your rules to others!***

## 7.2.3 I-We

		<b>Identity and Culture</b>		<b>Pay Attention:</b> <ul style="list-style-type: none"> <li>Talk to the teacher or responsible person of the group beforehand to make sure not to pick the bullied or discriminated PAX as group leaders.</li> </ul>	
<b>Theme(s)</b>		<b>Simulation Objectives</b>		<b>Learning Outcomes</b>	
	3-4 facilitators	Provide an opportunity to explore the concepts of identity and culture including having the experience of joining a group and adjusting.		<b>Tips for Facilitation:</b> <ul style="list-style-type: none"> <li>In the debriefing, you can lead the PAX in the direction of talking about identity or talking about culture, depending on the focus you have chosen for your workshop.</li> <li>Make sure to address the group leaders directly during the debriefing, since they have had different experiences from the rest of the PAX.</li> <li>You can allow the PAX to form alliances, if they come up with this idea themselves. If they do, be sure to address it in the debriefing: why and how did you form alliances?</li> <li>If PAX have a lot of trouble redefining their group in the last round, allow 1 minute of exchange with their group leader.</li> </ul>	
<b>14+</b>	from 14 y.o.	<b>PAX:</b> <ul style="list-style-type: none"> <li>Have identified what is essential for them as an individual and to be part of a group.</li> <li>Have a better understanding of group dynamics and how that influences them as an individual</li> </ul>		<b>Variations of the Activity:</b> <ul style="list-style-type: none"> <li>Depending on the number of PAX, you can decide the number of rounds that are played.</li> <li>You can also choose to let the group leaders change the group, if they wish. In this case, the rule of the group leaders being observers during the final round is removed.</li> </ul>	
	135 minutes				
	15-25 PAX				
<b>Space requirements</b>		1 room			
<b>Materials</b>		Flipcharts, paper, pens			
<b>Handouts</b>		-			

10'	Phase	Description	Key Questions / Announcements	Aim
10'	Simulation phase 1: personal preparation	<p><b>Identity hand:</b></p> <ul style="list-style-type: none"> <li>• Invite PAX to sit in a place where they feel comfortable to write, with some space away from each other, and to take a piece of paper and a pen.</li> <li>• Ask PAX to draw their hand on the paper with their name or the word "Me" in the centre.</li> <li>• Ask questions (see key questions) which can help the PAX to fill in their hand. Invite them to write at least 5 things they consider important to define themselves. Remind them to work on their own, that there is no "right or wrong" and that they won't have to share this – it's just for themselves.</li> </ul>	<p>Here are some suggested questions to use if the PAX need help to get started:</p> <ul style="list-style-type: none"> <li>• <i>Who are you?</i></li> <li>• <i>What do you like?</i></li> <li>• <i>Where do you come from?</i></li> <li>• <i>What values/ traits do you like in other people?</i></li> <li>• <i>What do you want to do in your life?</i></li> </ul> <p>etc.</p>	The PAX reflect on their own values and identity.
7'	Simulation phase 2: the group leaders	<p>Pick 3 to 5 PAX (ensure that they are not victims of bullying, or in any special or discriminated situation in the group). Keep the chosen PAX in the room and invite the others to wait outside.</p> <p>Tell the volunteers that each one of them will be a group leader and will have to create a new group and attract members. The purpose of each group has to relate to something about themselves (e.g. Football fans, music lovers...). It is better if the purpose of each group unique and not shared by another group. They can use their hand for inspiration regarding the characteristics of the group they want to create.</p> <p>Invite them to mark a separate space (e.g. rectangle with coloured tape) on the floor, to geographically differentiate each group. They should also find a name for their group, and find 5 characteristics that define their groups. Give them a flipchart and a marker. They have 5' to do this.</p> <p>In the meantime, the other participants (waiting in the corridor or another room) can be with another facilitator and do energizers while they wait.</p>		The group leaders pick one aspect of their own identity and prepare to share it with the other PAX.

1	Phase	Description	Key Questions / Announcements	Aim
5'	Simulation phase 3: 1st round	<p>Bring new participants into the room (more or less twice as many as the original volunteers – if 3 volunteers bring in 6, if 5 bring in 10...).</p> <p>Each group leader will then briefly advertise about their group one after another (30 seconds each).</p> <p>Then the incoming participants will individually have 30 seconds to choose which group they want to join, and jump in the space for that group. They can also individually choose to form a new group, and therefore mark a new space on the floor.</p>	<p><i>You will be able to hear each person present their group. You then have 30 seconds to choose which group you want to join, and jump into the space for that group. You can also individually choose to form a new group, and therefore mark a new space on the floor.</i></p>	<p>The group leaders try to attract new members to their group. The PAX can choose freely which group to join.</p>
5'	Simulation phase 4: reflection/ redefinition of the groups	<p>Invite each of the groups that are now formed to reflect on how they would want to advertise themselves next. They should draw something to support their identity, a logo, before a new group of potential members enters the room.</p> <p>They should then write it/ draw it on the flipchart, along with any adjustment they make to the characteristics or name. If they need more space, they can get another piece of flipchart paper while still keeping the original piece of flipchart paper.</p>	<p><i>How will you advertise your group, now that you have new members?</i></p>	<p>The groups redefine their identity that might have changed with new members.</p>
5'	Simulation phase 5: 2nd round	<p>For this round, the group leaders are only observers. This means that they still belong to the group, but they do not help advertising or redefining the group.</p> <p>Bring in the rest of the group. Invite the groups again to advertise themselves (30 seconds). Then every participant (including those already in a group, but not the group leaders) will have 30 seconds to choose which group they want to join (they shouldn't form a group on their own, since this is the final round). Ensure that they understand that they can leave their original group if they feel like it, if they join another already formed group.</p>	<p>-</p>	<p>The group leaders observe how the group identity evolves with the new members, even when they are not actively participating.</p> <p>The PAX redefine their group identity once again. The PAX can choose to change the group, if they wish to.</p>

10'	Phase	Description	Key Questions / Announcements	Aim
10'	Simulation phase 6 : final reflection/ redefinition of the groups	<p>The group leaders are still observers and do not participate actively.</p> <p>After each group has been reformed, give them some time to redefine themselves (5 minutes). They should write on the flipchart, the same one where all the changes are written. If they need more space, they can get another piece of flipchart paper and should also keep the original piece of paper. At the end, come to each group and ask them briefly "Who are you?" to which they should respond in one slogan or simple sentence (5 words or less) and a common logo and name.</p>	<p>Who are you, expressed in one sentence?</p>	<p>The PAX summarise the essence of their "final" group identity.</p>
3'	Transition to debrief	<p>Reorganize the group for the discussion (invite everyone to sit in a circle).</p>		
15'	Debrief phase 1: about the simulation	<p>Discussion - see Key Questions</p>	<p>Group leaders, what can you say about the evolution of the identity of your group?  PAX, how did you come to decide to write this and that? How was the process? How did your opinions or attitude change with the discussion?  Or how did you influence the discussion? What happened?  How did you feel? (first group leaders first, then PAX)  What did you observe?  What made you choose to join your group? Were you happy with that choice afterwards?  Did you stay in your original group in the second round or did you move? Why?  What important aspects of yourself do you feel were expressed in the group(s) you chose to join and which ones were missing?  Why did you choose to form a new group, if you did?</p>	<p>The PAX share their experiences.</p>

15'	Phase	Description	Key Questions / Announcements	Aim
	<p>Debrief phase 2: connection to real life and theory input.</p>	<p>Once you have heard from both the group leaders and the rest of the PAX about the simulation, you can link the experience to their own lives.</p>	<ul style="list-style-type: none"> <li>• <i>Why did we play this game with you? What connection do you make from this game to your real life?</i></li> <li>• <i>Would you like to change something in your behaviour during the game?</i></li> <li>• <i>What would you do differently?</i></li> </ul>	<p>The PAX reflect on their behaviour during the simulation and translate their experiences to everyday life.</p> <p>The PAX discuss either the term identity or the term culture.</p>
		<p>Guidelines for Debriefing questions (see Key Questions)</p>	<p><b>Debriefing questions for IDENTITY</b></p> <ul style="list-style-type: none"> <li>• <i>What is identity? How is identity formed?</i></li> <li>• <i>Direct link to identity model: What are the factors that influence identity?</i></li> <li>• <i>Can you have multiple identities/belongings? (example bilingual person or being religious and like death metal)</i></li> </ul> <p><b>Debriefing questions for CULTURE</b></p> <ul style="list-style-type: none"> <li>• <i>What are the groups we created called in real life? (If they are not on the right track: How would you call a group of people that share the same rules/values/identity? – culture)</i></li> <li>• <i>Direct link to a culture model: What is culture for you? What are the elements of culture?</i></li> </ul>	

## 7.2.4 Glaco

 		<b>Culture, Intercultural Communication</b>	
<b>Theme(s)</b>		<b>Simulation Objectives</b>	
	3-4 facilitators	<ul style="list-style-type: none"> <li>• Provide an experience that conveys the complexity of “intercultural communication” using different channels and styles of communication.</li> <li>• Encourage positive attitude and willingness to better communicate with someone from another culture.</li> </ul>	
<b>14+</b>	from 14 y.o.	<b>PAX:</b> <ul style="list-style-type: none"> <li>• Are curious to better understand and appreciate someone from a different culture.</li> <li>• Have learned that frustration is a normal part of learning and can be the gateway to communication with someone from another culture.</li> </ul>	
	135 minutes		
	15-25 PAX		
<b>Space requirements</b>		2 rooms	
<b>Materials</b>		Glaco cards, paper, pens, rule sheets	
<b>Handouts</b>		Rule sheets, template for self-made Glaco cards	

### → Pay Attention:

- This simulation is very language-based! This should be considered when delivering a workshop with speakers of different languages.
- It is no longer recommended to step in as a facilitator, if PAX do not stick to their rules during the simulation. In a situation of encounter, there does not necessarily have to be a “clash”: Instead, the two parties might naturally find common rules within the encounter.

### → Tips for Facilitation:

- It is important that the PAX understand and learn the rules of the new culture. They should be given enough time to get used to them and to practice.
- If the PAX need more time to learn the rules, be sure to give them more preparation time than estimated.
- It is helpful for the facilitators if they can exchange what they have seen in the different groups before the debriefing, so the facilitator leading the debriefing can also give examples and address students from the other group. Of course, it is also possible that the other facilitators step in to do this.

### → Template for Cards

You can easily create the cards used during the simulation before the workshop:

- If this game is known in your country, you can easily use UNO-cards or cards from other games that include cards from 1-9 in red, blue, green and yellow. Be sure to take any other cards out before using it for the simulation, so the PAX do not get confused by them.
- Otherwise, take 36 post-its and write the numbers from 1-9 on them in red, blue, green and yellow. If you have post-its in the four different colours, you can use those instead and just use a black marker to write the numbers. You can also take a sheet of normal A4 paper and cut it into 10 pieces (you only use 9 of them). With normal paper too, it is easier to use paper that is already red, blue, green and yellow.



Phase	Description	Key Questions / Announcements	Aim
5'	PAX are divided into two groups. Each group is assigned a room and one or more facilitators	-	-
25'	<p>The facilitators explain the context and rules of the culture (find the rule sheets below) (10min).</p> <p>PAX practise the rules of their artificial culture (15min)</p>	Do you have any more questions about the rules?	The PAX imagine themselves in the situation and learn their roles/culture.
25-30'	<p>Role-play: When PAX have understood and learned the rules, the groups begin to exchange visitors (1-2 people at a time). They stay with the other group for as long as the facilitators allow (around 5 min) and then return to their own group.</p> <p>The visitors come back and discuss with their group what happened in the other room (around 3-4 min). When the discussion is over the next people go for a visit.</p> <p>If you are working with a small group (5-7 per group), you can choose to let them all meet at once.</p>	The sudden formation of a wormhole has given us access to another space ship. Let's see how the people there are living.	-
30'	<p>The simulation ends and PAX return to one classroom. They share and discuss their experiences. Facilitators can address some people directly whom they have observed during the simulation.</p> <p>The details of what is said are written on a flipchart or blackboard.</p> <p>Afterwards, the PAX are given the task of identifying the rules that the other group had and writing them on the flip chart.</p>	<p>What happened? How did you feel when you met people from the other group? How did it feel when strangers came into your group? Were there any problems/ misunderstandings? What and why?</p> <p>Did the report from the first visitors help you before going to the other group?</p> <p>How close was their report to your own experience?</p>	The PAX collect and share their experiences and reflect upon them.
20'	<p>Translate to everyday life; connection to intercultural encounters and communication.</p> <p>Link to the topic of culture and IC. It can be introduced by brainstorming different aspects of culture followed by the presentation of a culture model and IC.</p>	<p>Have you experienced something like this before? How did your encounter go?</p> <p>How does it feel to be a stranger or when you do not know how to behave? How can you behave in a situation like that to feel better? How do you get to know other cultures/ cultural rules?</p>	The PAX translate their experiences into everyday life.

## Information for Alpha Centauri

*You are located on a spaceship orbiting around Alpha Centauri, which is a very bright star with a visual magnitude of -0.01 in spectral class A. On board the spaceship, there is a super computer called Glaco, which secures the existence of all living beings in space. In order to function, Glaco needs to regularly receive more energy. That is your job. You will receive cards loaded with energy. Glaco has been programmed to receive 6 energy cards at a time. Not more and not less, because the energy on each card can only be released if provided in a set of 6. If you provide 6 cards on a regular basis, the spaceship and its inhabitants will continue to exist. However, be careful that there are never more than 6 cards in a row. That would create too much energy, which could cause the space ship to explode. Securing your existence is the most important thing for you, so all your actions and communication revolve around that.*

You are working hard on the spaceship to feed Glaco, while paying attention to the following rules:

- In the beginning, everyone will receive 8 energy cards. By trading cards with each other, you need to create a sequence of 6 cards in the same colour, e.g. red 1-6, green 3-9, yellow 2-8.
- As soon as someone has completed a sequence, the cards are given to Glaco (a facilitator), who will de-charge them and provide you with 6 new ones.
- When trading cards, the traders start with blinking their eyes two to three times, but are not allowed to laugh. That will make it easier for them to see each other against the brightness of the Alpha Centauri star, to show professionalism and prove that they possess energy cards. If someone does not blink back, there is the risk of a fraud and dubious transaction.
- In the spaceship, room is quite narrow and limited. Therefore, you all need your own personal space. You do not like physical contact and do not care about unnecessary politeness.

It is not permitted to speak English or any other human language on board; you may only speak the Alpha-Centauric language:

- You say “yes” by holding one of your hands in front of your eyes trying to see the person across better – despite the strong light of the star.
- You say “no” by lifting your elbows up to your face (the higher your elbows the more you disagree).
- To signal the others that something needs to be repeated, show a “thumbs up” with your hand.
- The colours of the cards are expressed by pronouncing the first two letters of the colour (in English) – “re” for red, “bl” for blue, and so on.
- The numbers of the cards are expressed after the colour is mentioned as above. All numbers are counted using the name of the supercomputer as follows: 1 is Gla, 2 is Gla Co, 3 is Gla Co Gla, 4 is Gla Co Gla Co, and so on. However, it is not appreciated in your spaceship to count these numbers with your fingers!

## Information for Gatria

*You are located on a spaceship circulating Gatria, which is a rather dark star with a visual magnitude of 3.1 in spectral class A0. You need more light for your spaceship and your hearts, which is why you deeply value friendships and politeness. It is your main goal to collect as many signatures as possible to be able to show off all your friendships.*

In order to make friends, you meet to play a game according to the following rules:

- In the beginning, everyone starts with 6 random cards.
- The two players who would like to befriend each other put one card upside down in front of them. When both have chosen a card, the cards are revealed to each other. The person whose card has a lower value wins both cards.
- If you are pleased with the interaction, you can become friends by signing the other person's paper.
- If you were already friends beforehand, you can intensify your friendship with another round of the game and mark behind your signature on the paper. The more meetings and the more marks on paper, the better friends you are.
- If someone does not have any cards left, he or she can get more cards from the captain (facilitator).

The rules on your spaceship:

- You greet and say farewell with a friendly clap on the shoulder; make sure to have physical contact at least once. That shows you whether the other person is interested in a friendship at all and if it would be worth playing the game.
- On your spaceship, you only talk about friendship. Therefore, you use the term "friend" in different forms (friend-ly, friend-ship etc.) at least once in every sentence.
- Those who do not wear jeans are not allowed to directly address those who wear jeans; they have to be introduced by someone wearing jeans first. After that, they can play with the person.
- Those who wear jeans can talk to everyone. Verify that some people have jeans, and others do not. Otherwise, choose another item (glasses, etc.).
- Since friendship plays such a key role for you, you also value trust highly. That is why it is important for you to follow your rules, but you would never discuss them or talk about them.
- When someone breaks a rule, the person is forced to stand in a corner facing the wall.

## 7.2.5 International Conference

 		<b>Culture, Intercultural Communication</b>	
<b>Theme(s)</b>		<b>Learning Outcomes</b>	
	3-5 facilitators	<b>Simulation Objectives</b>	
<b>14+</b>	from 14 y.o.	<b>PAX:</b> <ul style="list-style-type: none"> <li>• Are curious to better understand and appreciate someone from a different culture.</li> <li>• Have learned that frustration is a normal part of learning and can be the gateway to communication with someone from another culture.</li> </ul>	
	55 minutes		
	9-35 PAX		
<b>Space requirements</b>		1 classroom	
<b>Materials</b>		Rule sheets, business cards for group C	
<b>Handouts</b>		Rule sheets	
<b>→ Tips for Facilitation:</b> If possible, use separate rooms/go outside for the preparation time, so the groups do not see or hear each other.  During the simulation, especially at the beginning, if the PAX cannot get started, or don't play their roles immediately, you can encourage them by making a remark like: <ul style="list-style-type: none"> <li>• “Show your best”, meaning show the best behaviour that you just learned, following the rules of your group.</li> <li>• Or “Are you going to let that happen, to be treated that way?”, if a “business person” gets a hug from the “friendly persons”.</li> </ul> For the Group B rules: “You distinguish between those who wear jeans and those who don't”. Verify that some people in the group have jeans, and others do not. Otherwise, change the item: glasses, T-shirt, etc.		<b>→ Variations of the Activity:</b> The team can also decide on a topic for the conference, which the PAX have to discuss.	

🕒	Phase	Description	Key Questions / Announcements	Aim
5'	Dividing the groups and contextualisation	PAX are divided into four or five groups. Each is provided with a rule sheet (see below) and one facilitator, if possible. The overall instructions are given (see key questions). If more than one room is available, the sub group briefing can be done in separate rooms or some groups can go outside to reduce the noise level.	You are participants of a huge international conference. This is the first night, and the main goal is to get to know each other and have a bit of smalltalk about the topics that are important to you. You prepare yourselves in small groups.	
10'	Simulation phase 1 : getting to know your role	Either the PAX are given the rule sheets to read by themselves or a facilitator reads them to their own group. The PAX should practice the rules, so they are prepared for the encounter.	Do you have any more questions about the rules?	The PAX get into their roles
15'	Simulation phase 2: role play	Role-play: When PAX have understood and learned the rules, they all come together for the conference. At this moment, the facilitators should take a step back into a passive role and observe what happens.	You can now greet each other and have a short talk, if you wish.	

🕒	Phase	Description	Key Questions / Announcements	Aim
30'	Debrief phase 1: about the simulation	<p>The simulation ends, when the facilitators say so. Everybody should have had the chance to greet at least one member of every group. The PAX return to their seats to share and discuss their experiences. The PAX can be given the task of identifying the rules that the other group had and writing them on the flip chart.</p> <p>Facilitators can address some people directly whom they have observed during the simulation.</p> <p>The details of what is said are written on a flipchart or blackboard.</p>	<p><i>What happened? How did you feel, when you met people from the other group? Could you identify some of the others' rules? Were there any problems/ misunderstandings? Which and why? Did you change your behaviour during the simulation? Why/why not?</i></p>	<p>The PAX share their experiences and feelings and reflect about them. They discuss whether their behaviour has changed during the simulation (adaptation).</p>
10'	Debrief phase 2: connection to real life and theory	<p>Transfer to everyday life, connection to intercultural encounters/ communication.</p> <p>Link to the topic of culture. It can be introduced with a brainstorming about the different aspects of culture followed by a presentation of a culture or IC model.</p>	<p><i>Have you experienced something like this before? How did your intercultural encounter go?</i></p> <p><i>How can you behave in a situation like that in order to feel better? How do you get to know other cultures/ cultural rules?</i></p>	

## Greetings at the Conference

### Group A

*It is important for you to maintain a positive yet superficial contact with everyone present. To keep the conversation going at all times, you bring up uncontroversial topics such as the weather or the latest gossip about celebrities, but never private matters. You can make an invitation to someone else, but it only really counts once repeated for the third time.*

## Greetings at the Conference

### Group B

*You distinguish between those who wear jeans and those who do not. Those who wear jeans are only allowed to speak with the non-jeans-wearers when introduced by one of the non-jeans-wearers. Otherwise, they need to avoid eye contact out of respect for the non-jeans-wearers. Typical conversation topics are family history (of everyone who is part of the conversation) as well as hopes for the coming generation.*

## Greetings at the Conference

### Group C

*When getting to know a stranger, their professional position is decisive in how you address them. Therefore, you would exchange business cards in the very beginning – and certainly expect to receive one in return. You avoid talking about private matters in the first meeting and focus the conversation on business instead.*

## Greetings at the Conference

### Group D

*You honour the person you meet by saying “I salute the energy within you!”. Since you avoid any form of physical contact with strangers, you keep an arm’s length distance by crossing your arms and bowing for the other person. If you are more familiar with a person, you may put your hand on the shoulder of the other person. In a conversation, you avoid the word “I” and personal topics. For you, everyone is supposed to be a part of the community. You do not look at those who are taller than you.*

## Greetings at the Conference

### Group E

*You come from a very sociable community – you immediately hug strangers and address them as “honey” or “sweetie”. You tell others what they would like to hear in order to always maintain a cheerful and relaxed atmosphere in the conversation.*

## 7.2.6 Around the World

<b>Theme(s)</b>		 Stereotypes and Prejudices	
	1-2 facilitators	<b>Simulation Objectives</b>	
<b>10+</b>	from 10 y.o.	Provide an experience to expose and better understand one's own stereotypes and prejudices.	
	60-70 minutes	<b>PAX:</b>	
	6-35 PAX	<ul style="list-style-type: none"> <li>• Have learned how the mental process of stereotyping happens, how to go beyond it and stay open to new encounters.</li> <li>• Are able to better understand and appreciate someone beyond what they can directly see from the person.</li> </ul>	
<b>Space requirements</b>		1 room	
<b>Materials</b>		Flipcharts, paper, pens	
<b>Handouts</b>		Copies of the images	
<b>Learning Outcomes</b>			

### → **Pay Attention:**

- The facilitators have to be very aware of the fact that the PAX need to use stereotypes to create their list. Make therefore sure that existing stereotypes are addressed in the debriefing to avoid reinforcement of the stereotypes!
- The facilitators can either use the pictures from the master copy or find their own pictures, but please make sure that they are under a common licence or that you have the copyright.

### → **Tips for Facilitation:**

- Recommended for short workshops.
- You can tell the students who the people in the pictures really are, but you can also skip this step.
- To be ecological in the use of paper and ink, you can print each picture in A4 and put them in the middle of the circle, with magnets on the board or attach them to the walls of the room and reuse them for the next workshop.

### → **Variations of the Activity:**

(16+): instead of picking people to sit next to in the plane, you can ask the students to pick three roommates.

If you know that participants have never flown then make the setting be in a train, or a bus.

If it is not possible to make copies, you can also work with written labels. In this case, you use a list of passengers like in the former simulation “Interrail/Eurorail” that can be written on the blackboard or a flipchart.

Advantage: no copies needed. Disadvantage: there might be more questions to understand the labels than the pictures.

• Please note that in Around the World, the participants have to actively put the person into a drawer/category, based only upon visual judgement, which is very close to what happens in real life.

• For this variation, please make sure that the characteristics/labels of the people on the list are not represented in the class.

Suggestions for the list of passengers:

- Parents with a child, person sitting in front of laptop, person talking in a language you do not understand, person with green hair, person with a dog, police officer, etc.
- (16+): instead of picking people to sit next to in the plane, you can ask the students to pick three roommates.

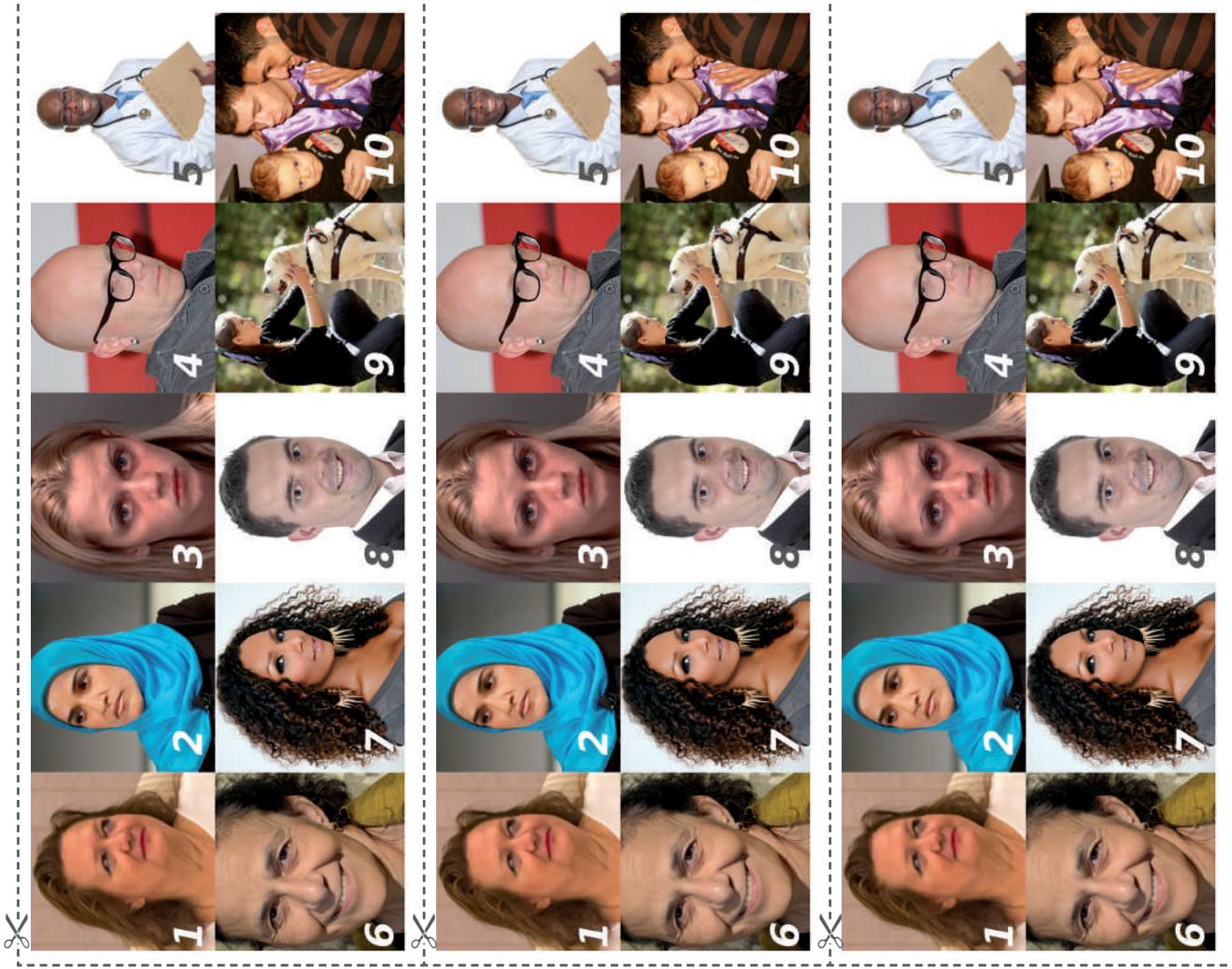
1	Phase	Description	Key Questions / Announcements	Aim
5'	Contextualisation and instruction	The PAX are given the following task (see key questions): Each student (or every second student) is given a sheet of paper with pictures of the other passengers.	You have won a trip to New Zealand and you are really excited, even though it is a long journey. It will be a 16-hour flight. In this particular plane, you can choose where to sit. You will have to sit in a row of five seats and you can decide whom you want to sit next to.	The PAX imagine themselves in the situation.
10'	Simulation phase 1	The PAX get 5 minutes to make a list of the people they would prefer to sit next to. They have to write down, from 1 to 4: 1 is their favourite passenger 4 is the least favourite.	Who do you want to sit next to? Make a list.	The PAX refer to existing experiences/images (stereotypes)
10'	Simulation phase 2	The PAX get 10 minutes in small groups to agree on a list of four people and the order.	Please agree on four people.	The PAX compare their experiences/stereotypes
30'	Debrief phase 1: about the simulation	The PAX are asked to present their list to the others. The facilitators take notes on a flipchart or the blackboard how often the people are named. Afterwards, the notes are used to compare the lists and the debriefing questions are asked.	How was it? How did you feel? Was it easy? (Why (not)? How did you make your list? Why is this passenger especially popular/unpopular to sit next to?	The PAX reflect on the stereotypes mentioned

🕒	Phase	Description	Key Questions / Announcements	Aim
10'	Transition from debrief about the simulation to real life	It is possible to reveal at this point, who the people in the pictures are in real life. The facilitators present the people and check whether the groups want to change their list or order now that they know more about the people	<i>Do you want to change your list/order? Do you now know everything about the person that you need to know or could the list change again, if you got new information?</i>	Some of the stereotypes are addressed and reduced through confrontation with the facts. The PAX recognise that more information changes the way they see the people on the list.
15'	Debrief phase 2: about real life experiences	The PAX are led towards the topic of stereotyping and prejudice. Facilitators can ask for examples of stereotyping in everyday life (e.g. the choice of seat on a train or bus at night) and what it is good for and when stereotyping is dangerous. This can be followed by a presentation of the pyramid model and/or the drawer model to show the difference between stereotype and prejudice	<i>How did you proceed and make your list? How could you have preferences, even though you did not know the person? Can you give examples of real life situations?</i>	The PAX abstract their personal experience of the simulation and get more aware of the issues addressed
5-10'	Conclusion	Message of the exercise: it is important to be aware of stereotypes and prejudices and to reflect on them in order to be able to overcome some of them	-	-

**For Facilitators Only:**

**Background information about the pictures in "Around the world"**

1. Gina Rinehart is an Australian mining entrepreneur. She is the richest woman in Australia.
2. Dalia Mogahed is an American scientist. She is the Director of Research at the Institute for Social Policy and Understanding in Washington D.C.
3. Rachel Wade was convicted of the murder of another girl at the age of 19.
4. Toni Wirtanen is a famous Finnish singer.
5. He is an actor and not a real doctor.
6. Wafaa El-Sadr is the Director of the International Center for AIDS Care and Treatment Programs (ICAP) and a professor at Columbia University.
7. Janet Mock is an American author and TV host. She is transgender: she was born as a boy yet did not identify as such and is now a woman.
8. Gábor Vona is chairman of the extreme right-wing party Jobbik in Hungary.
9. The woman is blind and is therefore accompanied by her guide dog.
10. A same-sex couple with their first child.



## 7.2.7 Labels

		<b>Stereotypes, Prejudice, and Discrimination</b>	
<b>Theme(s)</b>		<b>Simulation Objectives</b>	
	1-2 facilitators	<b>Learning Outcomes</b>	
<b>16+</b>	from 16 y.o.	PAX: <ul style="list-style-type: none"> <li>• Are able to better understand and appreciate others and themselves, beyond the roles that they are labeled with in real life.</li> <li>• Have concrete ideas about actions that they can undertake in their everyday life to reduce stereotyping, prejudice and discrimination.</li> </ul>	
	60-65 minutes		
	4-10 PAX (per group)		
<b>Space requirements</b>		1 Classroom per group	
<b>Materials</b>		Post-it notes or masking tape to write the labels on, paper, pens	
<b>Handouts</b>		-	

### → Pay Attention:

- Depending on the age and make up constellation of the group, the roles should be adjusted!
- The facilitators need to be aware that the PAX use stereotypes to decide on their behaviour towards the other people. Also, all of the participants actively experience (and practice) discriminating actions. Make sure, therefore, that existing stereotypes are addressed in the debriefing to avoid reinforcement of the stereotypes and that the atmosphere of unequal treatment is broken after the simulation ends.
- You should also be sure not to assign “negative” labels (labels that encourage discrimination from the others like “unpopular”) to students who face bullying in the class.

### → Variations of the Activity:

You can also use job titles instead of adjectives, for example: police officer, doctor, mayor, model, football player etc. If you choose this option be aware that you have to adapt the task and the setting (not a student council, but may be the town council, etc.).

### → Tips for Facilitation:

- Recommended for small groups (4-10). Of course, a larger group can be divided into several groups, but then you need at least one facilitator and a separate room per group, so the groups do not disturb or influence each other.
- Recommended for groups that like to play and act, because the outcome depends on how well the others play the game.
- This simulation can be very emotional – it is therefore only recommended for groups that know each other well or students who do not get offended or feel hurt very easily. Please talk to the teacher or group leader about this beforehand.
- Do not assign labels that are obviously represented in the class. When you design the labels, discuss this with the teacher.
- If you feel like things are getting out of hand during the simulation (e.g. a student is obviously hurt by the other's comments and cannot handle it), you should stop the simulation rather than keep it running for the sake of sticking to your plan.
- Recommended model for this simulation: Vicious Circle.
- Suggestions for the labels: *Lazy, slow, empathetic, know-it-all, unpopular, disinterested, shy, sensitive, helpful, likable, happy, responsible, tired, dominant, nervous.*
- Labels that occur in the school context should be avoided! (E.g. teacher's pet, highly intelligent, dumb etc.)

1	Phase	Description	Key Questions / Announcements	Aim
5'	Contextualisation	<ul style="list-style-type: none"> <li>Facilitators give the instructions.</li> <li>Facilitators distribute the labels after having given the instructions.</li> </ul>	<p>You are members of the student council and have been asked to plan the next school event. You can decide what it should be, who is responsible for what etc. You are each assigned a characteristic that is stuck on you, so you cannot see it, but the others can. You are asked to read the others' labels through and treat them according to what it says on their label. For example, if it says "beautiful", you can repeatedly bring up how handsome the person looks today during the discussion, suggest that the person will do the fundraising, because it will be easy to convince people etc. However, you should not directly name the characteristic. At the end, you will be asked to guess, what your label was. You have 15 minutes.</p>	<p>The PAX get into their roles and focus on the task while keeping in mind how they should behave and treat the others.</p>
20'	Simulation	<p>The role-play starts. Facilitators should not intervene, unless people give too much away about others' labels or it gets out of control. It is not important that the group end up with a result, as the planning of the event is only a red herring.</p>	-	<p>The PAX practice stereotyping and discrimination.</p>
5'	End of simulation, transition to the debrief	<p>The planning time is over. The PAX are asked to guess what their label was. If they have trouble figuring it out, the rest of the group can help them by giving them some clues.</p>	<p>Can you guess your label?</p>	-

🕒	Phase	Description	Key Questions / Announcements	Aim
20'	Debrief phase 1: about the simulation	The role-play ends and the PAX can remove their labels. Key questions are asked. The last question in particular – about acting the way you are treated and thereby encouraging similar treatment – is essential because it easily relates to the vicious circle model.	<i>How did you feel? Was it difficult to treat each other according to the labels? Did it get easier over time? Did somebody start to act the way they were treated?</i>	The PAX reflect about their experiences and discuss the consequences of their behaviour.

15'	Debrief phase 2: connection to real life, theory, and solutions for concrete actions	<p>The PAX are led towards the topic of labelling, stereotyping and prejudging. Facilitators can ask for examples of labels in everyday life, and what they are good for, as well as when stereotyping is dangerous.</p> <p>The focus of the debriefing can be on the topic of labelling/stereotyping, in this case the key questions can be followed by a presentation of the pyramid model and/or the drawer model to show the differences between stereotyping and prejudice</p> <p>Another focus can be discrimination – this can be done by linking the behaviour during the simulation to the vicious circle model and discussing with the PAX how and at what point it is possible to break out of the vicious circle and who is responsible for doing it. In this way, PAX can work on solutions and be encouraged to change their own behaviour and attitudes.</p>	<i>What kinds of labels do we give people in real life? What impact does this have on our thinking and behaviour? Are the labels true?</i>	The PAX translate their experiences into real life.
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## 7.2.8 Circle of Society

		<b>Discrimination and Inequality (&amp; privilege)</b>	
<b>Theme(s)</b>		<b>Simulation Objectives</b>	
	2-3 facilitators	In a safe environment, provide an experience that mirrors part of society in regard to privilege and unequal power relations in support of greater understanding of the impact of discrimination on individuals and groups	
<b>15+</b>		PAX: <ul style="list-style-type: none"> <li>• Have increased awareness and sensitivity to inequality and discrimination.</li> <li>• Are able to better understand, evaluate and react to a situation where a person is being discriminated against.</li> </ul>	
	45-55 minutes		
	5-35 PAX		
<b>Space requirements</b>		1 room	
<b>Materials</b>		Role cards, sweets	
<b>Handouts</b>		Role cards	
		<b>Learning Outcomes</b>	

### → **Pay Attention:**

- The role cards should be modified according to the age and needs of the PAX!
- The facilitators have to be very aware of the fact that the PAX need to use stereotypes to create their list. Make therefore sure that existing stereotypes are addressed in the debriefing to avoid reinforcement of the stereotypes!

### → **Variations of the Activity:**

As a variation, you can choose to work with pictures just like in the simulation “Around the World”.

Instead, or in addition to distributing candy to everyone after the first part of the debrief, you can have a small “free hugs energiser”: tell the group that they have 30 seconds to hug as many people as possible. It will help you lighten up the atmosphere.

If you do not have enough space to make a big circle, you can do the variation “One Step Up”, where the PAX stand in a line instead and take steps forward towards the facilitators. Advantage of this variation: It is very clear to see at the end, how far ahead some PAX stand, while others have not taken more than two small steps forward. Disadvantage: PAX sometimes take a step forward, so as not to be too far behind.

### → **Tips for Facilitation:**

- If the PAX are unsure whether they should take a step or not, you can also let them modify the size of their steps. If they agree 100%, they should take a big step, and if they are unsure, they can take a very small step.
- It is very helpful to use marks on the floor (tiles, parquet patterns etc.) to standardise the size of the steps.
- In order to answer questions and to link the simulation closely to daily life, it is recommended, that facilitators know what is going on in the world and have some up-to-date examples ready.
- You can modify the amount of questions to read to the PAX depending on the time you have for the workshop, and the size of the space. You can order the questions in terms of priority: if you really want to ask this one question put it first. So that if there is no more space for the PAX to move, you do not miss a question that you think is important.
- Recommended model for this simulation: Vicious Circle of Discrimination.

🕒	Phase	Description	Key Questions / Announcements	Aim
5-10'	Introduction Preparation	<p>All participants get a role card but are not allowed to show it or speak about their role. If a PAX wants to change their role card, this is okay (only, if they don't feel comfortable, and not because they don't know a lot about this person, as this is the point of the simulation)</p> <p>Everybody lines up in a big circle with one facilitator in the middle.</p>	<p>Does anybody not feel comfortable with his/ her role?</p>	<p>The PAX get into their roles.</p>
5'	Transition to the simulation	<p>The PAX get a moment, to think about their roles, put themselves in the shoes of the person on the card. Then give the the instructions and ask the questions (see key questions).</p>	<p>(See role cards and statements below)</p> <p><b>Instructions:</b></p> <p>Imagine that you are the person on this card. You only have the information on the cards, so you can create the rest yourself. Take a short moment to think about the following questions. You don't have to tell us your answers or write them down:</p> <ul style="list-style-type: none"> <li>• How was your childhood?</li> <li>• What kind of home did you have?</li> <li>• How is your life today?</li> <li>• What do you do during the day, the night?</li> <li>• Where do you live?</li> <li>• How much money do you earn?</li> <li>• What do you enjoy, what are you afraid of?</li> </ul>	<p>The PAX create the information that is missing about their roles.</p>

	Phase	Description	Key Questions / Announcements	Aim
15'	Simulation	<p>PAX are now standing in a large circle each facing the facilitator who is in the middle. The PAX should have enough space to take steps forward as well as backwards. They are asked statements to agree or disagree to according to their role. They should answer as if they were the character on the role card.</p> <ul style="list-style-type: none"> <li>• If they agree to the statement/ answer with “yes”, they go one step ahead.</li> <li>• If they answer with “not sure”/”maybe”, they do not move.</li> <li>• If they disagree/ answer the question with “no”, they go one step backwards.</li> </ul> <p>After the statements have been read everybody stays in the final position.</p>	See statements below.	The PAX answer the questions according to their roles and use stereotypes and existing knowledge about social structures to do so.
5'	End of simulation, transition to debrief	<p>The facilitator in the middle says a code word (for example “tolerance”) with a low voice, so that only those who are in the inner circle can hear it.</p> <p>Everybody who can hear the word can go to a facilitator and get some candy when whispering the code word to him/her.</p>	Listen very closely: The code word is ... (in a low voice)	The PAX in the middle experience privileged treatment, while the ones outside the circle experience discrimination/ exclusion.

Phase	Description	Key Questions / Announcements	Aim
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15-20'

Debrief

The role-play ends and the PAX can de-role. Key questions are asked. Take your time with the debrief and pay close attention to responses to the last question which relates to the connection between how you are treated and how you treat others. This easily relates to the vicious circle model.

After you finish the first debriefing, distribute candy to the ones that did not get any. You will need the emotions that emerge from the simulation to do an effective first debriefing. However, you should pay careful attention to see if anyone is really upset and maybe somehow “shutting down”, so you may need to “shake up” and change the atmosphere already before the first part of the debriefing (e.g. using the candy to bring some lightness), before moving on.

The PAX are led towards the topic of labelling, stereotyping and prejudging. Facilitators can ask for examples of labels in everyday life and what they are good for and when stereotyping is dangerous.

The focus of the debriefing can be on the topic of labelling/ stereotyping, in this case the key questions can be followed by a presentation of the pyramid model and/ or the chest of drawers model to show the difference between stereotype and prejudice.

If you choose the focus of stereotypes, it should however be done in combination with the focus on discrimination and/ or inequality:

Another focus can be discrimination by linking the behaviour during the simulation to the vicious circle model and discussing with the PAX, how and at which point it is possible to break out of the vicious circle and who is responsible for doing it. Thereby, PAX can work on solutions and be encouraged to change their own behaviour and attitudes.

- How did it feel to be close to the middle and getting sweets? How did you feel when you couldn't step forward/ had to go back? How did you feel when moving away from the others?
- How did you feel when the others knew the code word and you did not?
- Did you notice the others falling behind? If yes, how could you have helped? Why did you not do that? Why did you not tell the code word to the others?
- Why did we play this game with you? This game is called circle of society, can you explain, why the name?

**Debriefing for STEREOTYPES:**

- How could you know how the person would behave without knowing them personally?
- From where did you get/draw your information?
- What is this general representation called?

**Debriefing for DISCRIMINATION and INEQUALITY:**

- Could you have done anything to help the persons behind you? Did you want to or did you think about it during the simulation? Why/why not?
- If you could do it again, what would you change?
- What is the impact of your responses in real life?
- What are discrimination/ inequality?
- What is the difference between discrimination and inequality? (Discrimination is unequal treatment and inequality is due to unequal power relations)

The PAX translate their experiences into real life.

People who might end up in the inner circle

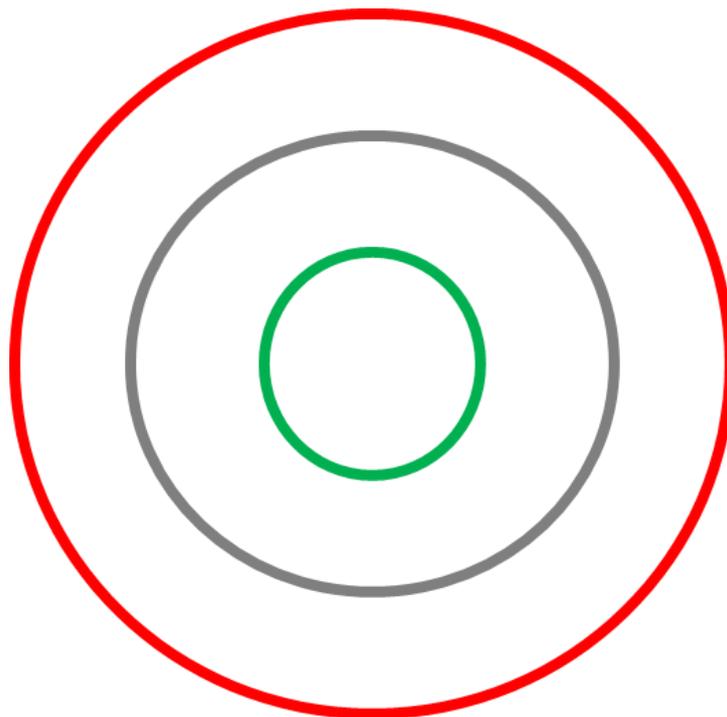
People who might end up in the middle of the circle

People who might end up in the exterior circle

  <p>Actor of a well-known daily TV-soap opera, male, 24 years old</p>	 <p>Woman who takes care of her sick mother, no money for professional care, 33 years old</p>	 <p>Muslim woman, 39 years old, strictly religious</p>
 <p>Judge, married, 50 years old, 2 children</p>	 <p>Telecommunications-trainee, 22 years old, temporary contract</p>	 <p>Adiposity patient (overweight), male, 44 years old</p>
 <p>Architect, politically active, male, 45 years old</p>	 <p>Electrician, 22 years old, addicted to video games</p>	 <p>Mechanical engineer, 46 year old, addicted to alcohol, male</p>
 <p>High school graduate with part-time job, female, 25 years old</p>	 <p>Punk girl, physical therapist, 22 years old</p>	 <p>Former drug dealer and prisoner, tattooed, 36 years old</p>
 <p>Banker, 30 years old, single</p>	 <p>Model, 20 years old, left school early (did not graduate)</p>	 <p>Cleaning lady, does not speak the language of the country, 53 years old</p>
 <p>Manager of a hotel chain, female, 35 years old</p>	 <p>Computer programmer (nerd), 25 years old, looks unkempt</p>	 <p>Pregnant teenage girl, 17 years old</p>
 <p>Elementary school teacher, married, 2 children, female</p>	 <p>Lesbian mom, 2 children, in a relationship</p>	 <p>Asylum seeker from Kenya, male, 23 years old</p>
 <p>Son of a millionaire, 19 years old, student</p>	 <p>Farmer, gay, 45 years old</p>	 <p>Prostitute, 25 years old, addicted to drugs, HIV-infected</p>
	 <p>Student, sitting in a wheelchair, male, 15 years old</p>	 <p>Homeless man with a dog, 50 years old</p>
	 <p>Teacher, female, deaf, mother tongue: British Sign Language, 27 years old</p>	 <p>Poor unemployed man, 45 years old, lives with the help of the state, no graduation</p>
	 <p>Single mother, 31 years old, works 3 jobs</p>	

**Statements:**

- You have a clear vision of what your life will be like in 10 years.
- When trying to report a theft, you can expect fair treatment from the police.
- You feel safe on the street after dark.
- You have never encountered any serious financial difficulty.
- You can expect sympathy and support from your family.
- You have no problems finding and renting or buying a new apartment.
- You feel your language, religion and culture are respected in the society where you live.
- You can kiss your partner on the street.
- You have never felt discriminated against because of your origin.
- You can go away on holiday once a year.
- You can invite friends for dinner at home.
- You assume that you or your children are not discriminated against in school.
- 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.



## 7.2.9 Paper Bin Game

 <b>Discrimination and Inequality</b>			
<b>Theme(s)</b>			
	2-3 facilitators		
<b>14+</b>	from 14 y.o.		
	60-70 minutes		
	10-30 PAX		
<b>Space requirements</b>		1 room	
<b>Materials</b>		Different types of balls for the ballgame (juggling balls, paper balls, an inflatable ball too big for a bucket, etc.), maybe candy as a prize. For the silent discussion: markers, pens, flipchart sheets with topics.	
<b>Handouts</b>		-	
		<b>Simulation Objectives</b>	
		In a safe environment, provide an experience that mirrors part of society in regard to privilege and unequal power relations in support of greater understanding of the impact of discrimination on individuals and groups	
		<b>Learning Outcomes</b>	
		PAX: <ul style="list-style-type: none"> <li>• Have increased awareness and sensitivity to inequality and discrimination.</li> <li>• Are able to better understand, evaluate and react to a situation where a person is being discriminated against.</li> </ul>	

### → **Pay Attention:**

- During the simulation, you should at all times keep an eye on the PAX, especially those who are in the 3rd row and experience discrimination. If possible, you should not place any students in the 3rd row who have actually experienced bullying or other forms of discrimination in the class (ask the teacher beforehand).

### → **Tips for Facilitation:**

- Recommended model for this simulation: Vicious Circle of Discrimination.

### → **Variations of the Activity:**

Propose having another round of throwing, where participants can change anything they want in the setting.

If you use this variation, you can add the following questions to the debriefing:

- What did you change or not?
- How did that happen? How did you agree on that?
- Why did you do that and not something else? Since it was completely open to do whatever you wanted.
- Would you do something different now that the game is finished?

For the silent discussion, you can choose the headlines of the flipcharts according to the direction you want to go into for the final debriefing.

- Examples: different forms of discrimination (bullying, racism, etc.), privilege, poverty, power-relations etc.
- 16+.: conscious/ intentional vs. unconscious/ unintentional discrimination, direct/ open discrimination vs. indirect/ hidden discrimination, individual vs. institutional/ structural discrimination (see theory chapter on discrimination).

1	Phase	Description	Key Questions / Announcements	Aim
5'	Dividing the groups and setting	<p>Form a line with the participant with date of birth earliest in the year furthest to the left, and everyone else lined up to their right in order of their dates of birth. Facilitators then assign them to their different places: “early birthdays” get to sit very close to the goal, “late birthdays” in the back.</p> <p>Balls are handed out. Those closest receive juggling or table tennis balls (i.e. balls that are easier to throw) those furthest away receive lower quality balls, i.e. crumpled paper.</p>	-	The PAX are divided into “privileged” and “underprivileged” based on random facts (birth date)
10'	Transition to the simulation	<p>Explain that they have to throw their ball into the trashcan one after the other.</p> <p>Laughing is allowed, but no talking. PAX are only allowed to talk if they raise their hands.</p> <p>Now the game starts:</p> <ul style="list-style-type: none"> <li>The first row gets a lot of applause and appreciation for their goals and may try again if they miss. Facilitators can move the goal in order to catch their ball if they miss or just pick it up and throw it for them. They might get candy when they score.</li> <li>The second row throws once or twice with a “well done!” if they score.</li> <li>The 3rd row can be distracted and they have to go further back if they want a second try. If they score, it will be brushed off as luck and they have to try again to prove their abilities.</li> </ul>		The PAX experience unequal treatment.

🕒	Phase	Description	Key Questions / Announcements	Aim
15'	Debrief	The PAX rearrange the room and return to their seats (in 1 big circle). The debriefing starts (see key questions). Make sure to ask at least one person who was in each row to answer, so that the different perspectives can be seen. Start with the first row, then the second and then the third, so you get closer and closer to the topic of inequality and discrimination.	<p>What happened?</p> <p>Why do you think you were in the row you were? Was it your choice?</p> <p>How did you feel?</p> <p>How did you feel getting another chance/only one chance?</p> <p>How was it to be treated like that?</p> <p>How did you feel about the others? Did you notice them?</p> <p>How did you manage your feelings?</p> <p>(How) did you interact with the others?</p> <p>Did you want to change the situation?</p> <p>Did you look for solutions?</p>	The PAX share their experiences and reflect on their behaviour during the simulation.
10-15'	Debrief phase 2: connection to real life	Once you have talked about the simulation, you can link the experiences to real life.	<p>Why did we do this game with you?</p> <p>Can you think of real life situations where people are treated like in the game?</p> <p>What could you do against it?</p> <p>Have you already experienced something like that in real life?</p> <p>How did you act in this situation?</p> <p>What do you think you can do for more equality?</p>	The PAX translate their experiences into daily life.

1	Phase	Description	Key Questions / Announcements	Aim
10-15	Silent Discussion	<p>The facilitators put four or more flipcharts on the ground with the beginning of a mind map. The PAX may walk around and write on flipcharts, brainstorming and commenting on each other's thoughts. Possible headlines:</p> <ul style="list-style-type: none"> <li>• Gender Inequality</li> <li>• Inequality as presented in the media (i.e. currently discussed issues related to inequality)</li> <li>• Financial Inequality</li> <li>• Inequality in Education</li> </ul> <p>Make sure beforehand that the PAX know what the topics mean.</p> <p>To make it easier for the PAX to comment, you can write the key questions on the blackboard or in the corner on every flipchart.</p>	<p><i>What do you know about this topic? What does this mean? Can you give examples? How could you resolve the issue?</i></p>	<p>The PAX share their knowledge, ideas and solutions about the given topics in an interactive manner yet, in silence, after having had a noisy simulation.</p>
10'	Sharing results	<p>Read what the students have written down and ask them if they want to add something more, summarize each subject, and then summarize the overall opinions.</p> <p>Discuss with everybody:</p> <p>Then you can ask the PAX to write down on a piece of paper 1-2 concrete actions that they can take to reduce unequal treatment (=discrimination) or unequal access (=inequality). It can be very small actions like helping a friend who has a hard time studying for an exam, or bigger actions like joining a volunteer organisation that fights racism.</p>	<p><i>When and where do you get in touch with inequality/discrimination? Can you change something about that in your daily lives?</i></p>	<p>The PAX share their results and discuss the topics.</p> <p>The PAX find their own creative solutions and concrete actions they can take.</p>

## 7.2.10 Human Rights Tree

		Human Rights and Responsibility	
<b>Theme(s)</b>		<b>Simulation Objectives</b>	<b>Learning Outcomes</b>
	2-3 facilitators	Create a safe and empathic learning environment that simulates an experience with both people who have been stripped of their Human Rights and those whose Human Rights are maintained. Allow room for reflection and identification of actions to support Human Rights for all.	PAX: <ul style="list-style-type: none"> <li>• Have increased awareness and sensitivity to Human Rights.</li> <li>• Have experienced empathy for people stripped of their rights.</li> <li>• Have concrete ideas about actions that they can undertake in their everyday life to support Human Rights.</li> </ul>
<b>13+</b>	from 13 y.o.		
	90-100 minutes		
	6-30 PAX		
<b>Space requirements</b>	1 room		
<b>Materials</b>	Printed rule sheets (1 per group), art supplies (coloured pens), flip chart paper and markers for each group, copies of the UDHR, complete or simplified version		
<b>Handouts</b>	Rule sheets, copies of the trees (or PAX draw it themselves), UDHR		
<b>→ Tips for Facilitation:</b> <ul style="list-style-type: none"> <li>• With older PAX (16+), you can also use the original UDHR, versus the version we use which is a simplified version.</li> <li>• Experienced facilitators can of course change the set of restrictions.</li> <li>• You can talk to the teacher beforehand and see whether it is possible for them to follow-up on the actions that the PAX have committed to. It would be ideal to encourage the teacher to help keep the PAX accountable and to “report” back to you some time after the workshop. The actions taken could also be published on the school’s website in order to create an impact and awareness in the whole school.</li> </ul>		<b>→ Variations of the Activity:</b> <ul style="list-style-type: none"> <li>• If you do not have enough time to do the whole activity, you can choose only to do the first activity (planning the event with restrictions) or only the second activity (HR tree). However, remember to do a proper debriefing for the activities, so they do not feel disjointed and out of context for the PAX.</li> <li>• Variation for the event to organise: ask PAX to prepare their prom (date, location, theme, etc.). Then a new director arrives and puts on these new regulations and restrictions.</li> </ul>	

1	Phase	Description	Key Questions / Announcements	Aim
5'	Instructions	PAX are divided into groups (of maximum 5 PAX) and given the following instruction (see key questions)	<p>You have been asked by the city council to plan a big event in your city in honour of the soon to be “former” mayor’s upcoming retirement. The event should be addressing different age groups. You can decide</p> <ul style="list-style-type: none"> <li>• what kind of event it should be</li> <li>• how many days it will last and</li> <li>• what the name of the event will be</li> </ul> <p>You have 5 minutes to do these tasks.</p>	-
5'	1st planning phase	PAX complete the tasks in their groups	-	PAX experience how collaboration without any restrictions feels.
15'	Instructions	The PAX are given the next instructions (see list of restrictions below this table).	<p>While you have been planning the event, a “new” mayor has been elected and the atmosphere in the city council has changed. Instead of supporting your work, your group has been given some very restrictive guidelines that you <b>MUST</b> follow. However, because this project is very important to you and to the population, you decide to make the best of it.</p> <p>Read your instructions and follow them while you are addressing the next tasks:</p> <p>make a list of the tasks that need to be done before and after the event</p> <p>decide on the location for your event</p> <p>You have 5 minutes for these tasks.</p>	PAX experience how collaboration with restrictions feels.

🕒	Phase	Description	Key Questions / Announcements	Aim
5'	2nd planning phase	PAX try to solve the tasks despite the restrictions. The facilitators should be strict in reminding the PAX of the restrictions, as the tasks should be much harder or impossible to complete due to the restrictions. This phase can be shorter than 5 minutes, if PAX get too frustrated.	-	The PAX feel frustrated about the restrictions.
5'	Short debriefing	The debriefing should give the PAX the possibility to express their frustration and thoughts during the simulation. The groups briefly explain what their restrictions were. Then, a link should be created to the theme of laws/rights and Human Rights. Explain very briefly what Human Rights are.	How was the experience? What were the restrictions given to each group? How did you feel, when your work was restricted by the city council? How would it feel, if you had to adhere to these restrictions in your daily lives? Why did we do this game with you?	The PAX reflect on their feelings and behaviour during the simulation. The PAX create a link from their own experiences to Human Rights.
15'	Tree activity: complete the tree	The PAX are divided into new groups, so that in every group there is one person from each of the former groups who experienced a different kind of restriction in the previous activity. Then, the new groups are asked to each draw a large tree on a flip chart. The instructions (see key questions) are given. If they have only a few ideas, you can ask the PAX to draw from their experiences during the previous activity. Hints and examples to give to the PAX for the second task: e.g. a healthy economy, laws, or universal education. Based on the age and group dynamics, you might need to give the PAX more than 5 minutes per task.	<ul style="list-style-type: none"> <li>• Write on the tree (in the form of leaves, fruits, flowers, or branches) those rights that you think all people in the world should have (5 minutes)</li> <li>• A Human Rights Tree needs roots to grow and flourish. Give the tree roots and label them with the things that make the Human Rights flourish or that help to make sure Human Rights are protected (5 minutes).</li> </ul>	The PAX mix groups and begin to explore Human Rights.

🕒	Phase	Description	Key Questions / Announcements	Aim
10-15'	Presentation of the tree	<p>When drawings are complete, ask each group to present its tree and explain very briefly its reasons for the items they have included (3 minutes per group)</p> <p>One of the facilitators starts matching the rights on the trees with UDHR articles (in silence, to be used later on), while the other one starts debriefing</p>		The PAX present the Human Rights that are especially important to them
5'	Debrief phase 1 : Simulation	<p>In this debriefing, you can also refer to the experiences that the PAX have had during the first activity.</p>	<ul style="list-style-type: none"> <li>• <i>What was that experience like?</i></li> <li>• <i>Was it difficult to agree on what to write? If yes, why?</i></li> <li>• <i>Which of the rights did you have to discuss the most?</i></li> <li>• <i>Were there any rights that you agreed on very easily? If yes, why?</i></li> </ul>	
10'	Debrief phase 2 : Connection to real life	<p>Link to UDHR (see below).</p>	<ul style="list-style-type: none"> <li>• <i>In real life, what can the tree represent? Do you know a document that states all of the Human Rights?</i></li> </ul>	The PAX translate their experiences into daily life.
5'	Model	<p>Hand out and present the UDHR.</p> <p>The facilitator who has matched some rights from the trees with UDHR articles can read those articles aloud, so the PAX' results are used to explain the UDHR. You can also mention the articles that explain the rights that were taken away from the PAX in the first activity (if they are not already in the trees).</p>		The PAX feel connected to the UDHR, because they have unconsciously named articles of the UDHR.

🕒	Phase	Description	Key Questions / Announcements	Aim
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10'	Follow up activity matching	<p>Afterwards, let the PAX take a look at some of the articles that have not been mentioned in their trees the facilitators can use as a help the list of matched articles that one of them has made during the tree-activity to see which of the articles of the UDHR have been mentioned and which have not)</p> <p>Discuss with them, why they did not write these rights.</p>	<ul style="list-style-type: none"> <li>• Why were some of the rights not mentioned in your trees?</li> </ul>	The PAX understand that some of the articles are closer to their personal lives than others.
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10'-15'	Taking action	<p>PAX are asked what action they can take to protect HR (see Key Questions column).</p> <p>Examples you can give: standing up against bullying, helping a total stranger out, give old toys to a refugee centre, etc.</p>	<ul style="list-style-type: none"> <li>• Why do you think we did this activity with you? How is this connected to your lives? In your opinion you, what rights are of particular concern to you and your community? Why?</li> <li>• Please take five minutes by yourself to write down 1 concrete action that you can take in order to protect the human rights on your tree. You do not have to take on an action plan for world peace, only a small, concrete action that you can take in your everyday life.</li> <li>• After the five minutes: Please share what you have written down as your action with your neighbour.</li> </ul>	PAX reflect on a concrete action they can take to protect Human Rights
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1'	Closing	Close the activity by reading articles 1, 29 and 30 of the UDHR aloud.	<ul style="list-style-type: none"> <li>• <b>1. We Are All Born Free and Equal.</b> We are all born free. We all have our own thoughts and ideas. We should all be treated in the same way.</li> <li>• <b>29. Responsibility.</b> We have a duty to other people, and we should protect their rights and freedoms.</li> <li>• <b>30. No One Can Take Away Your Human Rights.</b></li> </ul>	The PAX understand the importance and their personal responsibility in connection with Human Rights.
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**Group 1:**

You have to work together as a group, but you are not allowed to gather as a group. This means, that every member of the group has to be 2 metres away from all other group members at all times. The only way you can communicate over the distance, is by written communication, so you can write letters, but you are not allowed to speak or shout. As you are not allowed to come too close to your fellow group members, you must ask one of the facilitators to deliver the letters. It is very important that you take these rules seriously.



**Group 2:**

Your budget has been cut, so your do not have any materials to plan your event. You are also obliged to give the facilitators everything they ask for during your meeting without any comment. It is very important that you take these rules seriously.



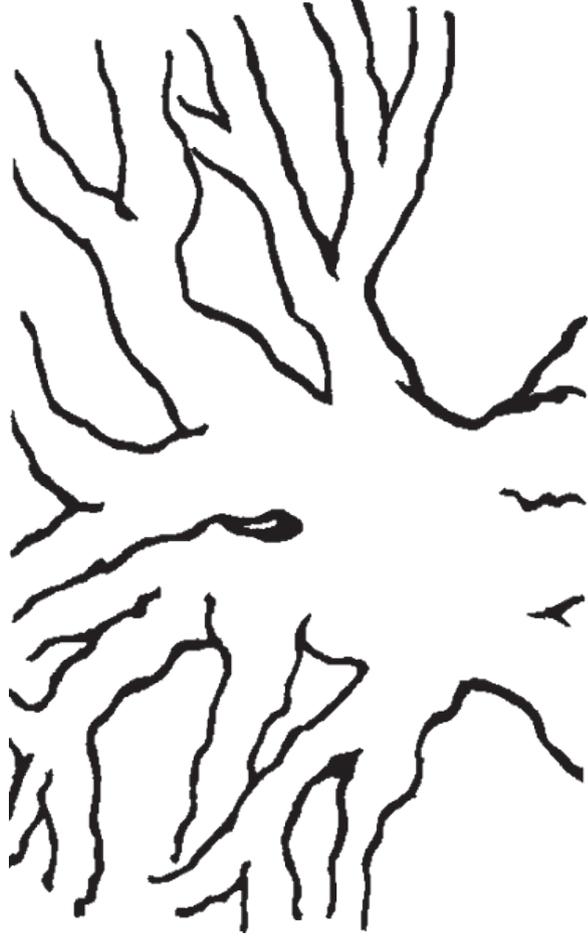
**Group 3:**

You cannot read or write anymore. In your discussion, you can only use words with an “e” in them. You cannot make up words. It is very important that you take these rules seriously.



**Group 4:**

You cannot make any decision without a facilitator being around and approving of your decisions. So every time you decide on something, you have to ask a facilitator, whether this is okay. If the facilitator does not approve, you are not allowed to write it on your flip chart and have to discuss another solution. It is very important that you take these rules seriously.



**List of Restrictions**

**For facilitators only:** Rights taken away from the PAX:

- **Group 1:** articles 13 & 20: Right to move, right to assembly
- **Group 2:** article 17: Right to your own things
- **Group 3:** article 19, 26: Freedom of expression, right to education
- **Group 4:** article 12, 19: Right to privacy, freedom of expression

## United Nations: Universal Declaration of Human Rights

*This simplified version of the 30 Articles of the Universal Declaration of Human Rights has been created especially for young people.*

- 1. We Are All Born Free and Equal.** We are all born free. We all have our own thoughts and ideas. We should all be treated in the same way.
- 2. Don't Discriminate.** These rights belong to everybody, whatever our differences.
- 3. The Right to Life.** We all have the right to life, and to live in freedom and safety.
- 4. No Slavery.** Nobody has any right to make us a slave. We cannot make anyone our slave.
- 5. No Torture.** Nobody has any right to hurt us or to torture us.
- 6. You Have Rights No Matter Where You Go.** I am a person just like you!
- 7. We're All Equal Before the Law.** The law is the same for everyone. It must treat us all fairly.
- 8. Your Human Rights Are Protected by Law.** We can all ask for the law to help us when we are not treated fairly.
- 9. No Unfair Detainment.** Nobody has the right to put us in prison without good reason and keep us there, or to send us away from our country.
- 10. The Right to Trial.** If we are put on trial this should be in public. The people who try us should not let anyone tell them what to do.
- 11. We're Always Innocent Till Proven Guilty.** Nobody should be blamed for doing something until it is proven. When people say we did a bad thing we have the right to show it is not true.
- 12. The Right to Privacy.** Nobody should try to harm our good name. Nobody has the right to come into our home, open our letters, or bother us or our family without a good reason.
- 13. Freedom to Move.** We all have the right to go where we want in our own country and to travel as we wish.
- 14. The Right to Seek a Safe Place to Live.** If we are frightened of being badly treated in our own country, we all have the right to run away to another country to be safe.
- 15. Right to a Nationality.** We all have the right to belong to a country.
- 16. Marriage and Family.** Every grown-up has the right to marry and have a family, if they want. Men and women have the same rights when they are married, and when they are separated.
- 17. The Right to Your Own Things.** Everyone has the right to own things or share them. Nobody should take our things from us without a good reason.
- 18. Freedom of Thought.** We all have the right to believe in what we want to believe, to have a religion, or to change it if we want.
- 19. Freedom of Expression.** We all have the right to make up our own minds, to think what we like, to say what we think, and to share our ideas with other people.
- 20. The Right to Public Assembly.** We all have the right to meet our friends and to work together in peace to defend our rights. Nobody can make us join a group if we don't want to.
- 21. The Right to Democracy.** We all have the right to take part in the government of our country. Every grown-up should be allowed to choose their own leaders.
- 22. Social Security.** We all have the right to affordable housing, medicine, education, and child-care, enough money to live on and medical help if we are ill or old.
- 23. Workers' Rights.** Every grown-up has the right to do a job, to a fair wage for their work, and to join a trade union.
- 24. The Right to Play.** We all have the right to rest from work and to relax.
- 25. Food and Shelter for All.** We all have the right to a good life. Mothers and children, people who are old, unemployed or disabled, and all people have the right to be cared for.
- 26. The Right to Education.** Education is a right. Primary school should be free. We should learn about the United Nations and how to get on with others. Our parents can choose what we learn.
- 27. Copyright.** Copyright is a special law that protects one's own artistic creations and writings; others cannot make copies without permission. We all have the right to our own way of life and to enjoy the good things that art, science and learning bring.
- 28. A Fair and Free World.** There must be proper order so we can all enjoy rights and freedoms in our own country and all over the world.
- 29. Responsibility.** We have a duty to other people, and we should protect their rights and freedoms.
- 30. No One Can Take Away Your Human Rights.**

## 7.2.11 Human Rights Planet

 <b>Human Rights and Responsibility</b>		<b>Learning Outcomes</b>	
<b>Theme(s)</b>	<b>Simulation Objectives</b>	<b>PAX:</b> <ul style="list-style-type: none"> <li>Have increased awareness and sensitivity to Human Rights.</li> <li>Have concrete ideas about actions that they can undertake in their everyday life to support Human Rights for others.</li> </ul>	
 2-3 facilitators	<ul style="list-style-type: none"> <li>Support recognition and reflection on Human Rights.</li> <li>Reflect on actions one can take to support Human Rights, especially in one's own community</li> </ul>		
13+	from 13 y.o.		
 110-130 minutes			
 6-30 PAX			
<b>Space requirements</b>	1 room		
<b>Materials</b>	Tape to mark the playing field, bell or something else to announce event fields, pens and post-its (10 per group), flip chart, markers, copies of the UDHR, complete or simplified version, 2 dice as large as possible		
<b>Handouts</b>	Copies of the UDHR		
<b>→ Tips for Facilitation:</b> <ul style="list-style-type: none"> <li>With older PAX (16+), you can also use the original UDHR instead of the version we use which is a simplified version.</li> <li>Experienced facilitators can, of course, change the event fields and how frequent they occur.</li> <li>You can talk to the teacher beforehand and see whether it is possible for them to follow-up on the actions that the PAX have committed to. It would be ideal to encourage the teacher to help keep the PAX accountable and to “report” back to you some time after the workshop. The actions taken could also be published on the school’s website in order to create an impact and awareness in the whole school.</li> </ul>		<b>→ Variations of the Activity:</b> <ul style="list-style-type: none"> <li>If you do not have enough space to have an interactive playing field, you can also bring along a game board that is placed in the middle of the room.</li> <li>If your time is limited you can also choose to remove the event fields 1 and 4 (Energisers). If you do, be sure to keep an eye on the energy level of the group.</li> </ul>	

🕒	Phase	Description	Key Questions / Announcements	Aim
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5'	Instructions	<p><b>Please see the handouts below to fully understand this activity!</b></p> <p>PAX are divided into groups (of maximum 6 PAX) and given the following instruction (see key questions).</p> <p>The playing field should be marked with tape on the ground, so the PAX can actually walk through the playing field. Keep in mind that it must be possible to step on the marks in order to take actions whenever an event field is activated.</p> <p>The playing field is: a START mark (line with tape), 5 square fields (big enough for a person to stand in, so 20x20cm with tape), and a GOAL mark (line with tape)</p>	<p>You are all astrophysicists and your latest project is to find other planets that allow human life. With your research team, you work hard to be a few steps ahead of the other research teams. The status of your research project is represented by how far ahead you are on this playing field. During the simulation, you will discover new findings, yet you can never predict when they will appear. Please send one of your team members to represent you on the playing field. The person on the playing field will be changed after every round. One round means that all the teams have rolled the dice once.</p>	
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5'	1st round	<p>The groups each send one representative to roll the dice one after the other. Encourage the groups to cheer for their representative. Also, the representative should change after each round!</p> <p>After the “winner” has been announced (lowest number), ring a bell or make another noise that announces that an event field has been activated. Then give the instructions for event field 1 (see below)</p>	<p>Roll the dice: The lowest number wins!</p> <p>If two groups have the same number, only the two groups roll again.</p>	
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5'	Event field 1: Energiser	<p>Choose an energiser and try to adjust it to the context of working as astrophysicists.</p>		
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5'	2nd round	<p>The game continues.</p> <p>After the “winner” has been announced (highest number), ring a bell or make another noise that announces that an event field has been activated. Then give the instructions for event field 2 (see below)</p>	<p>You continue your research. This time, the highest number wins</p>	
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15-20'	2nd planning phase	<p>Longer explanation below.</p> <p>Summary: In their groups, PAX write down 10 rights for their new planet, each right on one post-it. Adjust the time to allow PAX enough time to finish the task without getting bored</p>		
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1	Phase	Description	Key Questions / Announcements	Aim
5'	3rd round	<p>The game continues</p> <p>After the “winner” has been announced (rolled a “6”), ring a bell or make another noise that announces that an event field has been activated. Then give the instructions for event field 3 (see below)</p>	<p>You continue your research. This time, the team who rolls the first “6” wins!</p> <p>If there is more than one team, the two teams roll again and the highest number wins.</p>	
10'	Event field 3: Joining forces	<p>Longer explanation below.</p> <p>Summary: The groups present their 10 rights (2 mins each) and stick the post-its on a flip chart on the wall. While one of the facilitators listens to the PAX, the other one already begins to combine rights that are the same or similar, so that one big “master list” is created. It is important that no suggestion is thrown away; the facilitators only consolidate duplicates.</p>		
5'	4th round	<p>The game continues.</p> <p>After the “winner” has been announced (lowest number), ring a bell or make another noise that announces that an event field has been activated. Then give the instructions for event field 4 (see below)</p>	<p>You continue your research. This time, the lowest number wins!</p>	
5'	Event field 4: Energiser	<p>Choose an energiser and try to adjust it to the context of working as astrophysicists.</p>		

🕒	Phase	Description	Key Questions / Announcements	Aim
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5'	5th round	<p>The game continues.</p> <p>After the “winner” has been announced (highest number), ring a bell or make another noise that announces that an event field has been activated. Then give the instructions for event field 5 (see below)</p>	<p>You continue your research. This time, the highest number wins!</p>	
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5-10'	Event field 5: UDHR	<p>Longer explanation below.</p> <p>Summary: The PAX are each provided with a copy of the simplified Universal Declaration of Human Rights (UDHR). They are then given one or more post-its from the master list to match with UDHR articles. It is important to mention that sometimes, there is more than one article that matches and in that case, the PAX should write both numbers. This is an individual task, but of course, they can ask the others for help. The PAX should write the number(s) of the article(s) that match on the post-it (if any match) and stick it back on the “master flip chart”, once they have finished.</p>		
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5'	6th round	<p>Afterwards, let the PAX take a look at some of the articles that have not been mentioned in their trees the facilitators can use as a help the list of matched articles that one of them has made during the tree-activity to see which of the articles of the UDHR have been mentioned and which have not)</p> <p>Discuss with them, why they did not write these rights.</p>	<p>You continue your research. This time, the lowest number wins!</p>	
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①	Phase	Description	Key Questions / Announcements	Aim
5'	Event field 6: End of the game	Longer explanation below. Summary: The game ends and the PAX enjoy the candies, while rearranging the room back into a circle.	-	-
5-10'	Debrief phase 1 : Simulation	You can start the debriefing by revisiting the events that happened during the game: 1. (Energiser) 2. Find 10 rights for your planet 3. Joining forces, master list 4. (Energiser) 5. Matching articles from the UDHR 6. (Chocolate)	<ul style="list-style-type: none"> <li>• What was this like?</li> <li>• Was it difficult to agree on the 10 rights? If yes, why?</li> <li>• Which of the rights did you have to discuss the most?</li> <li>• Were there any rights that were easy for you to agree on? If yes, why?</li> </ul>	-
5-10'	Debrief phase 2 : UDHR	Debriefing of the last part of the activity: the connections between their own list of rights and the UDHR	<p>Take a look at the numbers of the articles that you have matched with your own list of rights. Which ones are named more than once? Which articles were not mentioned at all on your master list? Why do you think that is?</p>	The PAX translate their experiences into daily life.

1	Phase	Description	Key Questions / Announcements	Aim
10'-15'	Taking action	PAX are asked what action they can take to protect HR (see Key Questions). Choose two or three people to share their ideas with the whole group.	<ul style="list-style-type: none"> <li>• <i>Why do you think we did this activity with you? How is this connected to your lives? In your opinion, what rights are of particular concern to you and your community?</i></li> <li>• <i>Please take five minutes by yourself to write down 1 concrete action that you can take in order to protect the Human Rights on your planet. You do not have to take on an action plan for world peace, only a small, concrete action that you can take in your everyday life.</i></li> <li>• <i>After the five minutes: Please share what you have written down as your action with your neighbour.</i></li> </ul>	PAX reflect on a concrete action they can take to protect Human Rights.
2'	Closing	Close the activity by reading articles 1, 29 and 30 of the UDHR aloud	<ul style="list-style-type: none"> <li>• <b>1. We Are All Born Free &amp; Equal.</b> <i>We are all born free. We all have our own thoughts and ideas. We should all be treated in the same way.</i></li> <li>• <b>29. Responsibility.</b> <i>We have a duty to other people, and we should protect their rights and freedoms.</i></li> <li>• <b>30. No One Can Take Away Your Human Rights.</b></li> </ul>	The PAX understand the importance and their personal responsibility in connection with Human Rights.

## Instructions for the event fields

### 1. Energiser

Please choose an energiser you know before the workshop and try to adjust it to the context of working as astrophysicists.

### 2. Find 10 rights for your planet

*“The explorer [name of the representative who has activated the event field] and his research team have discovered a new planet! It looks like it fulfils all the requirements to support human life on the planet, however, it seems like no species other than fish have evolved there yet. The planet, of course needs a name, what should it be? (PAX discuss briefly or let the explorer decide) The government has heard of your discovery and plans to send humans to [name of the planet] very soon in order to give more life to the planet. In your teams, please make a list of 10 rights that you think everybody on [name of the planet] should have in order to live there. Write each right on a post it so you should have 10 post-its when you are done. You have 10 minutes.”*

(Discuss very briefly the difference between a right and a law. A right could be a phrase like this: “Everybody on the planet can/ is allowed to/ has the right to...”).

### 3. Joining forces, master list

*“[Name of the planet] seems to be much smaller than planet Earth, so the government has decided that there will only be one group of new settlers on the planet with one set of rights. You are therefore asked to join forces and combine the research that you have done in your groups. Please present the 10 rights you have written down to the other groups and we will see, how they fit together.”*

### 4. Energiser

Please choose an energiser you know before the workshop and try to adjust it to the context of working with astrophysicists.

### 5. Matching articles from the UDHR

*“The government has asked for a report about the new list of rights you have put together. They provided you with a list of rights that we have on planet Earth, called the Universal Declaration of Human Rights (UDHR). (At this point, you can choose to give some basic facts about the UDHR). Your task is to compare the rights you have created for your planet with the articles of the UDHR. You will each be given one or more post-its from the master list and a copy of the UDHR so that you can match the rights on the post-its to the UDHR. There may even be more than one article that matches one of the rights on the post-its and in some cases there may be none. Please write the number or numbers of articles that you find that match on the post-it and stick it back on the master list.”*

### 6. Chocolate

*“The government is very pleased with your work and you are given an award for the discovery of the planet. Enjoy!”*

## United Nations: Universal Declaration of Human Rights

*This simplified version of the 30 Articles of the Universal Declaration of Human Rights has been created especially for young people.*

- 1. We Are All Born Free and Equal.** We are all born free. We all have our own thoughts and ideas. We should all be treated in the same way.
- 2. Don't Discriminate.** These rights belong to everybody, whatever our differences.
- 3. The Right to Life.** We all have the right to life, and to live in freedom and safety.
- 4. No Slavery.** Nobody has any right to make us a slave. We cannot make anyone our slave.
- 5. No Torture.** Nobody has any right to hurt us or to torture us.
- 6. You Have Rights No Matter Where You Go.** I am a person just like you!
- 7. We're All Equal Before the Law.** The law is the same for everyone. It must treat us all fairly.
- 8. Your Human Rights Are Protected by Law.** We can all ask for the law to help us when we are not treated fairly.
- 9. No Unfair Detainment.** Nobody has the right to put us in prison without good reason and keep us there, or to send us away from our country.
- 10. The Right to Trial.** If we are put on trial this should be in public. The people who try us should not let anyone tell them what to do.
- 11. We're Always Innocent Till Proven Guilty.** Nobody should be blamed for doing something until it is proven. When people say we did a bad thing we have the right to show it is not true.
- 12. The Right to Privacy.** Nobody should try to harm our good name. Nobody has the right to come into our home, open our letters, or bother us or our family without a good reason.
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- 18. Freedom of Thought.** We all have the right to believe in what we want to believe, to have a religion, or to change it if we want.
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- 21. The Right to Democracy.** We all have the right to take part in the government of our country. Every grown-up should be allowed to choose their own leaders.
- 22. Social Security.** We all have the right to affordable housing, medicine, education, and child-care, enough money to live on and medical help if we are ill or old.
- 23. Workers' Rights.** Every grown-up has the right to do a job, to a fair wage for their work, and to join a trade union.
- 24. The Right to Play.** We all have the right to rest from work and to relax.
- 25. Food and Shelter for All.** We all have the right to a good life. Mothers and children, people who are old, unemployed or disabled, and all people have the right to be cared for.
- 26. The Right to Education.** Education is a right. Primary school should be free. We should learn about the United Nations and how to get on with others. Our parents can choose what we learn.
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- 30. No One Can Take Away Your Human Rights.**

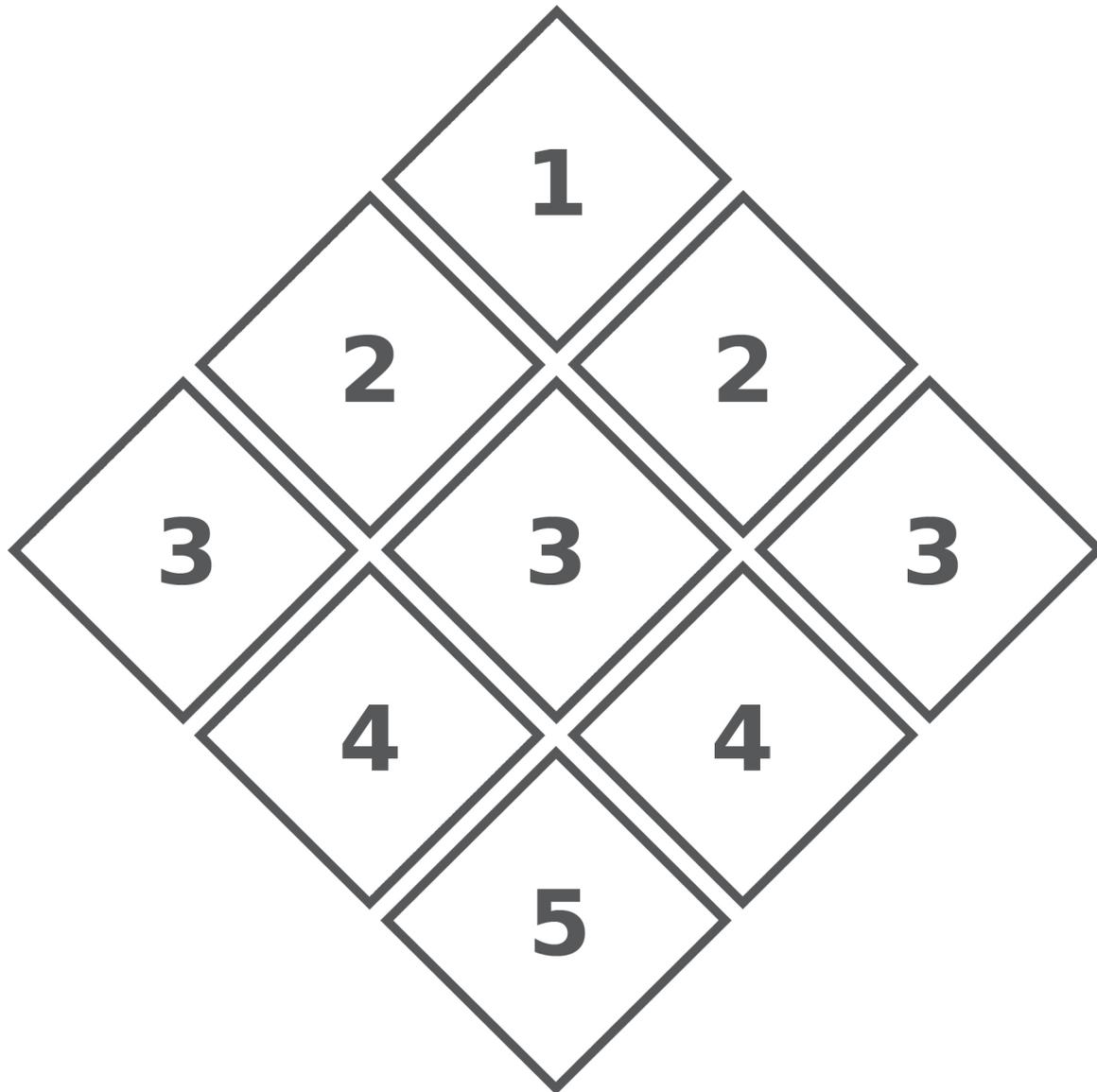
## 7.2.12 Am I a Global Citizen?

		<b>Human Rights and Responsibility</b>		<p>→ <b>Pay Attention:</b></p> <ul style="list-style-type: none"> <li>• Prepare the diamond and the colour patterns beforehand, so you are ready to present it to the PAX.</li> <li>• Be sure to have examples ready, so you can help the PAX when they have questions.</li> </ul>	
<b>Theme(s)</b>		<b>Simulation Objectives</b>		<b>Learning Outcomes</b>	
	1-3 facilitators	<ul style="list-style-type: none"> <li>• Support understanding of Human Rights through peer-to-peer discussion.</li> <li>• Promoting understanding of one's own impact on society and the ability to take actions at a local level towards global positive change.</li> </ul>		PAX: <ul style="list-style-type: none"> <li>• Have increased knowledge, understanding and sensitivity to Human Rights and human dignity.</li> <li>• Feel able to “think globally, act locally”.</li> </ul>	
<b>14+</b>	from 14 y.o.			<p>→ <b>Tips for Facilitation:</b></p> <ul style="list-style-type: none"> <li>• Recommended for groups that can keep focused on a task without being in a role-play or other more engaging activities.</li> <li>• If you have more than one hour for your workshop, you can do one of the more engaging and experiential simulations in the first part (followed by the usual debriefing) and do this activity in the second half as a closing activity. All of our themes fall under Global Citizenship Education, so all simulations can be combined with this activity.</li> <li>• You can talk to the teacher beforehand and see whether it is possible for them to follow-up on the actions that the PAX have committed to. It would be ideal to encourage the teacher to help keep the PAX accountable and to “report” back to you some time after the workshop. The actions taken could also be published on the school’s website in order to create an impact and awareness in the whole school.</li> </ul>	
	60 minutes				
	9-25 PAX				
<b>Space requirements</b>		1 room			
<b>Materials</b>		Flipchart, markers, handouts, tape or glue			
<b>Handouts</b>		“Diamond” template, List of statements			

①	Phase	Description	Key Questions / Announcements	Aim
3'	Introduction	<p>Post a flipchart (description below)</p> <p>Ask the class if anyone has heard of this term, and if they know what it could mean. If no one guesses or speaks, then break down the term and start by asking what is a “citizen”? ask what does it mean to be “global”? Now ask again if they have even a vague idea of what global citizenship is.</p> <p>Let them know that you will not tell them what the term means but rather let them discover the meaning throughout this session where they will engage in activities that will help them understand more of what global citizenship is. Later they will have the chance to define the term for the group.</p>	<p>What is <i>global citizenship</i>?</p>	<p>The PAX think about what they already know about the key terms.</p>
10'	Group Work	<p>Break into groups (preferably 3 students per group and no more than 5). Be creative in the way you create random groups.</p> <p>Distribute the handout with the 9 statements (see below) to each student, with colour patches, and the diamond map. Give them a few minutes to read.</p> <p>Ask each group to read out loud the statements, one at a time, taking turns until all have been read.</p> <p>As they are read out loud, 1 facilitator should indicate that the statement is on the chart as well.</p> <p>Turn to the flipchart and explain the colour that is matched with each of the 9 selected phrases.</p>		<p>The PAX are provided with more information about global citizenship.</p>

10'	Phase	Description	Key Questions / Announcements	Aim
10'	Diamond 9	<p>Show the diamond model. Explain how it represents prioritization.</p> <ul style="list-style-type: none"> <li>1 first priority</li> <li>2 second priorities</li> <li>3 third priorities</li> <li>2 fourth priorities</li> <li>1 fifth priority</li> </ul> <p>The PAX are now asked to take their diamond and paint the 9 fields of the diamond in the colours/patterns that are indicated in the list of statements (so if they want to put the fourth statement on the list as their first priority, they colour the top field of the diamond in blue with a white cross (see the statement list below).</p> <p>Give enough time to allow room for real discussion (10 min)</p>	<p>Debate the order and placement of the statements on the diamond.</p> <p><i>Which one is most important to you, when you hear the term "Global Citizen"? Where do you place the ones that are less important to you?</i></p>	<p>The PAX decide which statements are most important to them.</p>
10'	Priorities	<p>As the PAX start to decide and colour their diamonds, you can quietly approach each group and add the following tasks (see key questions):</p> <ul style="list-style-type: none"> <li>- give a specific example yourself to help them understand.</li> </ul> <p>Have them post the diamond map on the flip chart, when they are finished.</p>	<p><i>For the top three priorities, write or draw an example of the statement</i></p> <p><i>Be ready to share with the others WHY you selected the top three as priorities.</i></p>	<p>The PAX translate the statements into real life examples and reflect on the reasons to prioritise certain statements.</p>

10'	Phase	Description	Key Questions / Announcements	Aim
10'	<p>Debrief phase 1 : about the simulation</p>	<p>To start the debrief, ask about the group process (see key questions). For the discussion, the focus should be on the top three priorities (so only the first two lines). You can draw a line on the diamond (see example below) to make this clearer.</p> <p>Identify if there are priority statements in common across the small groups.</p>	<p><i>How did the cooperation with the others go? Was it challenging to prioritise? Did you all share the same opinions? How did you make a final decision?</i></p> <p><i>Can you see any commonalities between the priorities?</i></p> <p><i>What did you write or draw to explain the statement?</i></p> <p><i>Why did you prioritise the way you did?</i></p>	<p>The PAX reflect on the group process.</p> <p>The PAX compare their priorities with the other groups.</p>
15'	<p>Debrief : taking action</p>	<p>Reflection and wrap-up: Stop at least 20 min before end of workshop (to give time for overall debrief).</p> <p>Commitment for the next months: (have a few examples ready)</p> <p>You can either let the PAX write down their commitment in silence and share it only with their neighbours or let them write it on a post-it with their names and put it on the classroom wall for everybody to see.</p>	<p><i>Do you feel like you understand global citizenship a little more?</i></p> <p><i>With this basic understanding, we would like to challenge you to take action now to become an active global citizen.</i></p> <p><i>Is there anything you would be willing to commit to, to take action (consider activities you can do independently, with a friend, your family, class...)?</i></p>	<p>The PAX have a greater understanding of what it means to be a global citizen and connect it with their personal lives.</p> <p>The PAX are encouraged to take action based on what they have learned.</p>



Blue: Understanding others and respecting differences is important.



Orange: I am responsible for my actions.



Yellow: I see inequalities and try to do the right thing to be fair.



Blue & White Cross: I want to learn more about the world.



Circles: I think I can change things in the world.



Orange with Stripes: I contribute to a more peaceful and tolerant environment.



White: I am as important as everyone else.



Green: Everyone else is equal to me but different from me.



Red: I have my own ideas, and am willing to consider different perspectives.

Am I a

# Global Citizen?



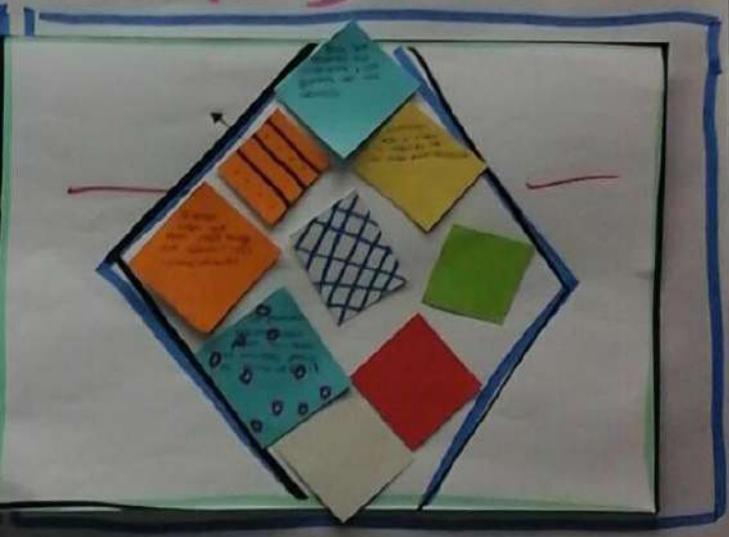
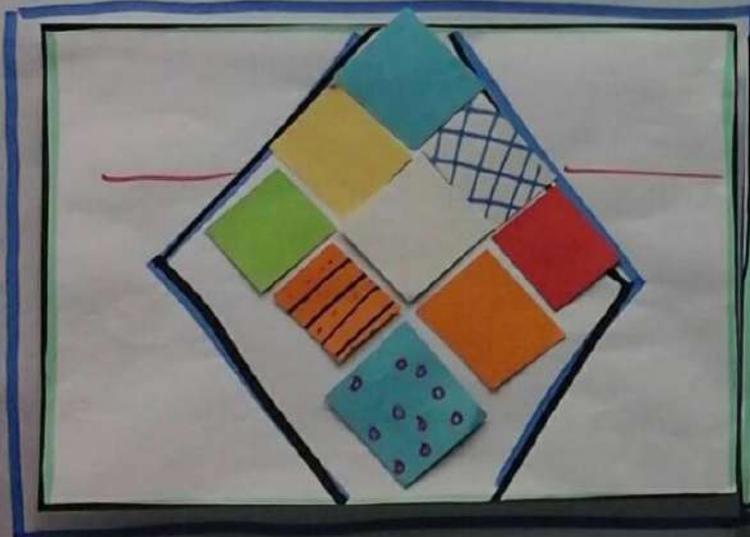
**3** Understanding others & Respecting differences is important.  
 I am responsible for my actions  
 I see inequalities and try to do the right thing to be fair.

I want to learn more about the world.  
 I think I can change things in the world.  
 I contribute to a more peaceful & tolerant environment.

**1** I am as important as everyone else.  
 Everyone else is equal to me, but different from me.  
 I have my own ideas, but am willing to consider different perspectives.

JVM

PAD



BWOY GROUP



AJA

## 7.3 Point-makers

### 7.3.1 House and Tree

<b>Theme(s)</b>		   		<b>Culture and Stereotypes,</b> Conclusion to all four Themes
	1-2 facilitators	<b>Simulation Objectives</b>		
<b>10+</b>	from 10 y.o.	Provide an exercise that helps to reveal the cultural and stereotypical meanings that we can associate with words and images without realizing that we are doing it.		
	10-20 minutes	<b>PAX:</b>		
	35 PAX	<ul style="list-style-type: none"> <li>• Start to understand and question the meanings that they associate with words and images.</li> <li>• Have a great understanding of how perspectives are formed, and how they influence the meaning we give to the world, to the people we meet.</li> <li>• Can connect the message of this activity to the whole meaning of the workshop</li> </ul>		
<b>Space requirements</b>		1 room		
<b>Materials</b>		Paper, pens		

#### → **Pay Attention:**

Please do not use the images of a tipi or an igloo anymore, as they are stigmatising and they reinforce stereotypes. This point-maker is just as eye-opening using images that are not “exotic” or obviously far away from our PAX’ daily life.

#### → **Tips for Facilitation:**

The drawings of the houses and trees can either be taken home by the PAX as a memory of the workshop or hung on the wall of the classroom.

🕒	Phase	Description	Key Questions / Announcements	Aim
2'	Instructions	All the participants receive a piece of paper and a pen, and the following task:	Draw a house and a tree. You have 1 minute.	PAX should have as little time as possible so that they cannot think or be creative, but draw the first thing that comes to their mind.
5'		When everyone is finished, ask the participants to put their drawings in the middle of the circle.	What do you notice at first glance when you look at the drawings?	Depending on where the workshop is held, most of the PAX will have drawn the same kind of house and tree.
1'		Show your own drawing, which is a house with a flat roof, a skyscraper, a houseboat or an apartment building. For the tree, you can draw a palm tree, a pine tree etc.	How about this? Why didn't any of you draw anything like this?	PAX are surprised - "Aha" moment!
10'	Debrief	Facilitate a discussion with the PAX about the importance of language, stereotypes and culture in our perception of the world. You can also guide the discussion towards ethnocentrism (see <i>chapter 3.3.2</i> ).		PAX understand what stereotypes and culture mean and that they are interlinked with the language we use.

## 7.3.2 Maps of the World

   		<b>Culture (i.e. Perception and Ethnocentrism),</b> Conclusion to all four Themes	
<b>Theme(s)</b>		<b>Learning Outcomes</b>	
 1-2 facilitators	<b>Simulation Objectives</b>		
<b>12+</b>	Provide an exercise that helps to reflect on: <ul style="list-style-type: none"> <li>How subjectivity interferes in the formation of cultural perspective.</li> <li>Judgement and ethnocentrism.</li> </ul>	<b>PAX:</b> <ul style="list-style-type: none"> <li>Start to understand how prejudices are formed and how they influence one's own perspective of the world.</li> <li>Can connect the message of this activity to the overall theme of the workshop.</li> </ul>	
 30 minutes	<b>Tips for Facilitation:</b> <ul style="list-style-type: none"> <li>This is a short activity that does not require much preparation or time. As mentioned above, depending on the size of the group you can give the task to draw the map individually or as a group. Adjust your time accordingly. With younger PAX, it might be better if they do it together, as their knowledge of the map might be more limited.</li> <li>You can also notice how they drew neighbouring countries; notice that the PAX pay more attention to details for the countries/ regions that they know well.</li> <li>If some actual printed world maps are available, do not hesitate to use those. Another option is to use old world maps (then you have to address that the information on the map is outdated, so time is also a factor for how we draw maps).</li> <li>In addition, the maps can be projected on the wall via an overhead projector.</li> <li>You can hang up some of the drawings in the classroom in the end.</li> </ul>		
 6-30 PAX	<b>Space requirements</b>		
<b>Space requirements</b>	1 room		
<b>Materials</b>	Handouts of the maps or use a computer and projector to display the images of the maps		
<b>Handouts</b>	Printed versions of the maps		

🕒	Phase	Description	Key Questions / Announcements	Aim
7-10'	Starting point and instructions	Ask participants to take 5 minutes to draw a map of the world by themselves on a piece of paper. (Can be also done in smaller groups, or in plenary depending on the number of participants)	Please take a piece of paper and a pen and draw a map of the world (it does not have to be an art project).	The PAX quickly and on their own draw their version of a world map (without outside input).
5'		<p>Gather PAX in a large circle. In the middle, or somewhere visible to all place the different drawings.</p> <p>Start the debriefing. The PAX most likely drew their region in the centre and bigger than the rest (e.g. PAX from Europe will most likely draw Europe much bigger than it is in relation to other continents).</p> <p>Show the various maps of the world (see examples below).</p>	How would people from different continents have drawn the map?	Most PAX are influenced by their previous knowledge and perception of the world.
15'	Debrief	<p>In the debriefing, start by comparing the world maps the participants drew to the copies of the maps (see below).</p> <p>Lead the conversation to discussing the themes of ethnocentrism and how it changes our perspective of other cultures and countries.</p> <p>Reminder: Ethnocentrism means to believe that some cultures, usually your own, is superior or that other cultures, traditions, customs and histories are incompatible with yours; "I am the sun/centre of my own universe". (see <i>Chapter 3.3.2</i>)</p>	What is similar? What is different? What comes to their minds when they see all the different maps?	<p>"Aha" moment: Other people have other perceptions of the world.</p> <p>The PAX become aware of their own ethnocentrism.</p>



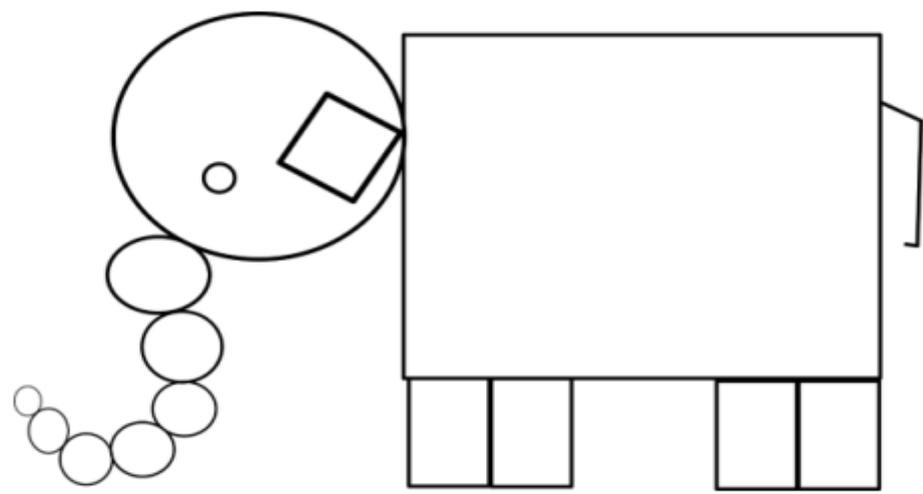
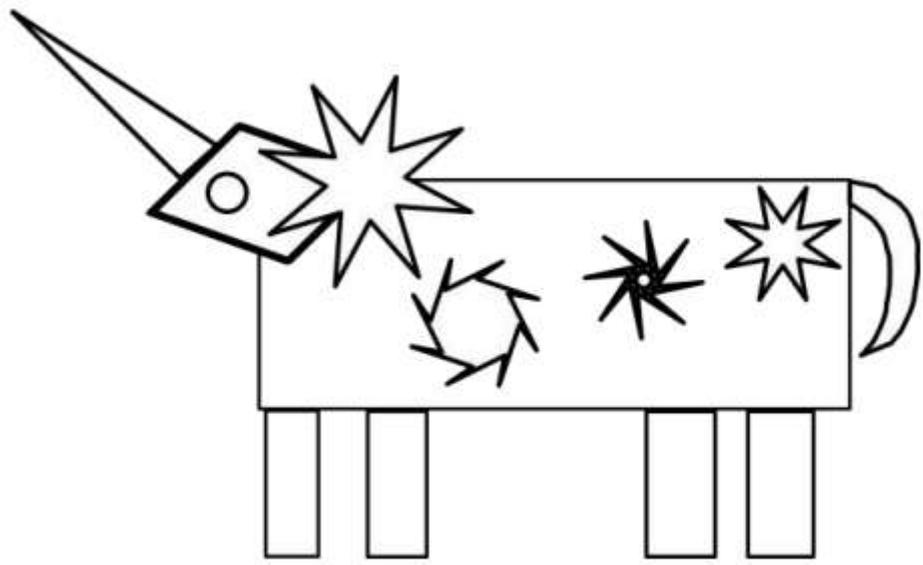
## 7.3.3 Back to Back

Theme(s)		Intercultural Communication, Culture (i.e. Perception), Conclusion to all four Themes	
	1-2 facilitators	   	<b>Simulation Objectives</b>
<b>10+</b>	from 10 y.o.	<ul style="list-style-type: none"> <li>Create a learning situation that reveals how, even with people whose lives seem relatively similar, communication can be interpreted differently.</li> </ul>	<b>Learning Outcomes</b>
	20-30 minutes	PAX:	<ul style="list-style-type: none"> <li>Understand how intercultural difference influences communication.</li> <li>Can connect the message of this activity to the overall theme of the workshop.</li> </ul>
	6-36 PAX (equal number)		
<b>Space requirements</b>	1 room		
<b>Materials</b>	Pens, papers		
<b>Handouts</b>	Copies of the drawings. 1 per pair		

### → Variations of the Activity:

- The activity can also be presented as a competition, where the teams try to deliver the “best” drawing as fast as possible.
- You can also allow the people who are drawing to ask questions to show that even if we communicate and have a dialogue, we will still understand/perceive things differently.

🕒	Phase	Description	Key Questions / Announcements	Aim
5-10'	Starting point and instructions	<p>The PAX are asked to form pairs. One person has to describe a picture (choose one below) to their partner, who should draw the image based on the description. The partners are back to back, and the person drawing cannot see the picture described beforehand.</p> <p>The drawing should be finished within 4-5 minutes. The person drawing cannot ask the person describing questions.</p>	-	The PAX understand the task.
10-15'	<p>After all drawings are finished, the pairs can compare the original with the drawing made by the participants.</p> <p>You should lead the debrief to the theme of intercultural perceptions.</p>		<p><i>Was it difficult to describe the image? Did you understand all the instructions the person describing gave you?</i></p> <p><i>Did you experience any misunderstandings? If yes, what were they and why?</i></p>	The PAX realise their different perceptions



## 7.3.4 B-13

<b>Theme(s)</b>		   		<b>Intercultural Communication (i.e. Perception),</b> Conclusion to all four Themes		<p>→ <b>Tips for Facilitation:</b>          Recommended for younger PAX, as 16+ PAX might already guess the outcome of the activity.</p>
	1-2 facilitators	<b>Simulation Objectives</b>		<b>Learning Outcomes</b>		
10+	from 10 y.o.	<ul style="list-style-type: none"> <li>Increase awareness of how different perspectives influence our actions.</li> </ul>		PAX: <ul style="list-style-type: none"> <li>Understand how different perceptions influence communication and actions.</li> <li>Can connect the message of this activity to the overall theme of the workshop.</li> </ul>		
	20-25 minutes					
	6-36 PAX (equal number)					
<b>Space requirements</b>	1 room					
<b>Materials</b>	Pens, papers					
<b>Handouts</b>	Copies of the drawings. 1 per pair					

🕒	Phase	Description	Key Questions / Announcements	Aim
10'	Task in pairs	<p>The PAX are asked to form pairs. Then, partner B is asked to close his/her eyes. Show image 1 (see below) to partner A. Partner A is asked to close his/her eyes and partner B opens his/her eyes. Partner B is shown image 2.</p> <p>Afterwards, both may open their eyes and both have to hold one (!) pen together and draw what they see in image 3, which is shown to them both.</p> <p>The PAX are not allowed to talk during this activity.</p>	-	The PAX are put into different situations to influence their perceptions of the image
10-15'	Debriefing	<p>When all drawings are finished, you can show the entire image 4 to the PAX.</p> <p>You should lead the debriefing to the theme of perceptions, socialisation and standardisation.</p>	<p><i>What did you see in the pictures? Why did your partner see something different? Can this happen in real life, too? Examples? What can we learn from this game?</i></p>	The participants realise their different perceptions.

1.

A B C

3.

B

2.

12  
13  
14

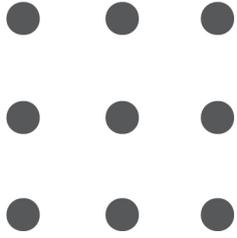
4.

12  
A B C  
14

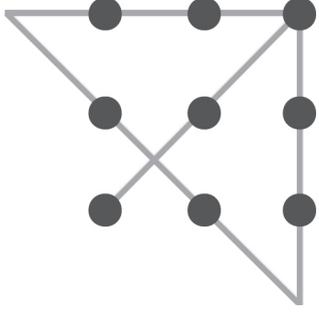
## 7.3.5 Nine dots

		<b>Culture (i.e. Perception and Ethnocentrism),</b> Conclusion to all four Themes		<p>→ <b>Pay Attention:</b></p> <p>It is important not to make the participants feel too frustrated. Emphasise that it is okay to find a solution within the box first. The point is just to think out of the box, if you see that it does not work.</p>
<b>Theme(s)</b>	<b>Simulation Objectives</b>	<b>Learning Outcomes</b>		
 1-2 facilitators	Create a learning situation that reveals limitations/structures of our thinking as well as ways to overcome them.	PAX: <ul style="list-style-type: none"> <li>• Have understood how their mind set/ structures create limits, and start to see how to go beyond them.</li> <li>• Can tie this message to the meaning of the whole workshop.</li> </ul>	<p>→ <b>Tips for Facilitation:</b></p> <ul style="list-style-type: none"> <li>• Ask participants to connect to real life what the “box” could be (e.g. our stereotypes, our culture, our habits, etc.).</li> <li>• Ask participant to connect the meaning of this game to the whole workshop.</li> </ul>	
<b>10+</b>			from 10 y.o.	
 20 minutes				
 5-35 PAX				
<b>Space requirements</b>	1 room		<p>→ <b>Variations of the Activity:</b></p> <p>If PAX already know the 9 dots or find the solution very quickly, you can give them the 16 dots. For the 16 dots game, the PAX have to draw 4x4 dots that have to be connected with 6 straight lines.</p>	
<b>Materials</b>	1 flipchart, markers, small papers, pens			
<b>Handouts</b>	-			

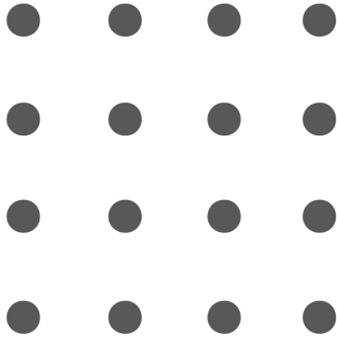
⌚	Phase	Description	Key Questions	Aim
5'	Explanation of the task	Participants receive a small paper and a pen, and the following task:	<p>Draw 9 dots on your piece of paper as shown on the flip chart (see riddle below).</p> <p>You must connect all the dots using only 4 straight lines, and without raising your pen from the paper. You have 3 minutes.</p>	
5'	Presentation of the solution	<p>If no one finds the solution, present it yourself on a flipchart, or on the blackboard - see below.</p> <p>If a participant found it, ask them if they are willing to come and show it to everyone.</p>	Was it hard to find the solution? Why?	The PAX experience the restrictions that their minds create when hearing the instructions.
10'	Debrief	<p>Lead the participants to the theme of the activity: "thinking out of the box".</p> <p>It is normal to try to find solutions only inside the "box". However if you are aware of this limitation in your mind, it is easier to overcome it and find creative solutions. Just open your mind to other perspectives.</p>	What is the message of this game?	The PAX translate the message of the game to daily life.



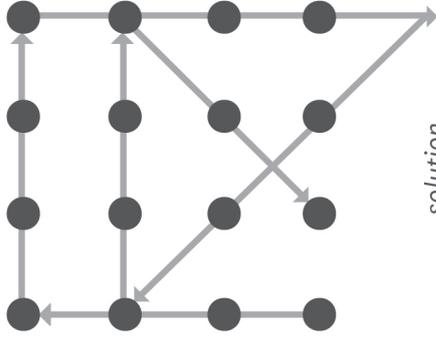
9 dots



solution



16 dots



solution

## 7.3.6 1, 2, 3!

<b>Theme(s)</b>	   			<b>Culture (i.e. Perception),</b> Conclusion to all four Themes
 1-2 facilitators	<b>Learning Outcomes</b>			
<b>10+</b>	<b>Simulation Objectives</b> <ul style="list-style-type: none"> <li>• Create a learning situation that reveals limitations/structures of our thinking as well as ways to overcome them.</li> </ul>	<b>PAX:</b> <ul style="list-style-type: none"> <li>• Have understood how their mind set/structures create limits and start to see how to go beyond them.</li> <li>• Can tie this message to the meaning of the whole workshop.</li> </ul>	<b>→ Riddle:</b> <ul style="list-style-type: none"> <li>• 21</li> <li>• 1211</li> <li>• 111221</li> <li>• 312211</li> <li>• 13112221</li> </ul>	
 15-20 minutes				
 5-35 PAX				
<b>Space requirements</b>	1 room			
<b>Materials</b>	Pens, papers			
<b>Handouts</b>	The series of numbers that you can write on a flipchart or paper yourself.		<b>→ Solution:</b> <p>21</p> <p>There is one “2” (12) and one “1” (11). So the next line says:</p> <p>1211</p> <p>Here there is one “1” (11), one 2 (12), and two “1s” (21). So the next line says:</p> <p>111221</p> <p>Etc</p>	

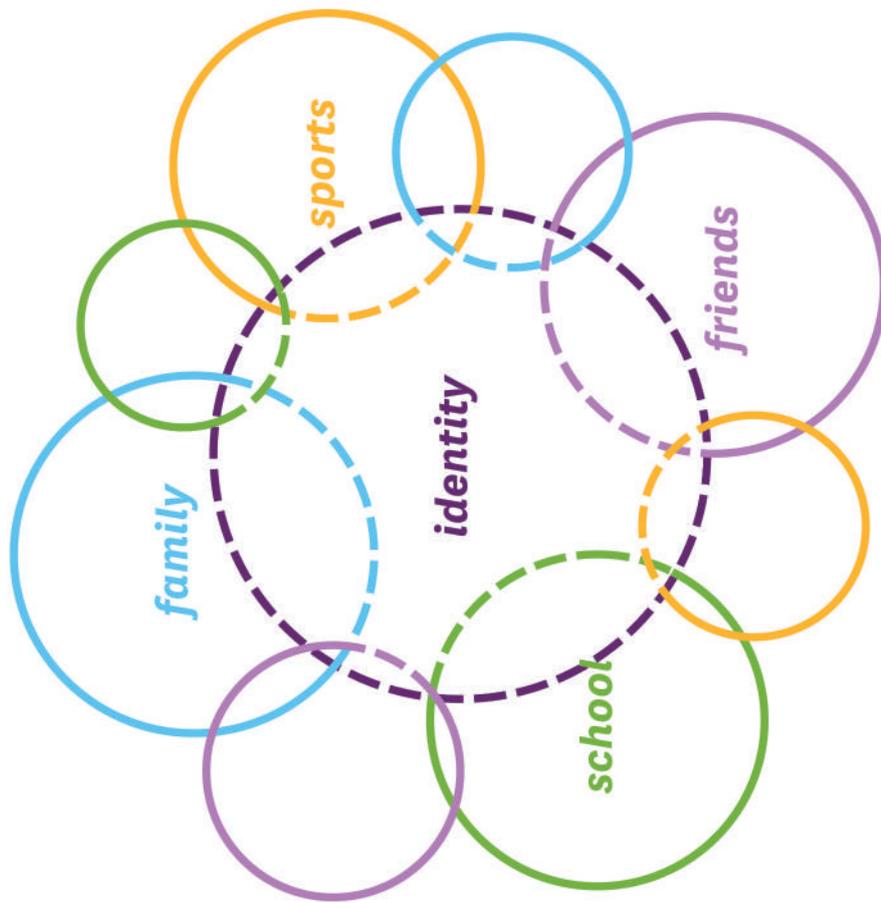
⌚	Phase	Description	Key Questions / Announcements	Aim
5'	Explanation of the task	The PAX get a paper and a pen each. They receive the following task (see key questions).	Take a look at this series of numbers and try to find the logic behind it. You have 3 minutes. (Please see both the riddle and the solution on the first page of this activity!)	
2'	Presentation of the solution	If the PAX find the solution, ask them to present it to everyone. If not, you can present the solution yourself, before the PAX get too frustrated. It is only about reading the numbers! See the solution below.		The PAX encounter frustration and experience, how their own mind limits their thinking.
10'	Debriefing & Conclusion	Lead the PAX to the theme of the activity: “think out of the box”, or “see the other perspectives”. It is normal to try to find a mathematical solution. If you are aware of this tendency or limitation in your mind, it is easier to overcome it and find other creative solutions. All you need to do is open your mind to other perspectives.	Why did we do this game? Can you find examples from daily life, where you limit your own thinking?	The PAX translate the message of the game into daily life.

# 7.4 Models

## 7.4.1 Identity Flower

<b>Theme(s)</b>	 Identity		
 1-2 facilitators	<b>Simulation Objectives</b>	<b>Learning Outcomes</b>	<p>→ <b>Tips for Facilitation:</b></p> <ul style="list-style-type: none"> <li>• This model can be extended, if necessary (e.g. for university students). Beyond groups, other things shape a person's identity too, like for example time/history, knowledge, experience.</li> <li>• Recommended simulation for this model: I-We.</li> </ul>
12+	Provide a simple image to understand and reflect about identity.	PAX: <ul style="list-style-type: none"> <li>• Have understood that their identity is shaped by themselves and the groups they belong to, and is dynamic and infinite.</li> </ul>	
 20-25 minutes			
 -			
<b>Space requirements</b>	1 room		
<b>Materials</b>	Paper, pens		

1	Phase	Description	Key Questions / Announcements	Aim
5'	Starting point and brain-storming	PAX experienced the simulation and are now led to the theme of identity	<p>Who were the different groups in the simulation? Which groups were there in the simulation?</p> <p>Have you heard the word identity before? What is it/ how would you define it? What does it mean to you?</p>	Segue from simulation to theory.
10'	Explanation of model	<p>While one facilitator draws the model on the blackboard/flip chart, another facilitator explains:</p> <p><i>In the middle of this model stands the individual (the Identity), as the heart of the flower. The petals can e.g. be social groups the person belongs to. They are always part of several groups. The dotted lines illustrate that these groups do not have fixed forms, but are changeable and open and can vary in size. In the different groups the respective person makes a decision how much they reveal about themselves, what kind of language they speak (e.g. dialects or slang), which kinds of behaviour they adopt from the other group members, how other groups perceive them etc.</i></p>	<p>A person's identity is never fixed. The behaviour of a person changes according to the groups that individual moves in. In front of our parents, we behave differently than e.g. when we are with our friends.</p> <p>Can you give examples of what we can write in the petals? E.g. Different languages, Different clothes (baggy clothes vs. suits), etc.</p>	PAX understand that people present themselves differently in different groups.
10'	Development of ideas in group	<p>Possible examples for groups, that shape certain individuals' lives:</p> <ul style="list-style-type: none"> <li>• Big families vs. smaller families: we behave differently at a dinner table with siblings and parents compared to a lunch at a family reunion.</li> <li>• In my sports team I use a different language compared to when I am at work. In my sports team I also wear the same jersey, while in my circle of friends we all wear different things.</li> <li>• To my teacher I talk differently than I do to my mother.</li> </ul>	<p>Which groups do you personally belong to? How do you act differently in these groups? (E.g. clothes, language, traditions etc.)</p>	Model is made clear to PAX through the development of examples.



## 7.4.2 Cultural Spider Web

Theme(s)		Culture	
	1-2 facilitators	<b>Simulation Objectives</b>	<b>Learning Outcomes</b>
<b>12+</b>	from 12 y.o.	<ul style="list-style-type: none"> <li>Increase awareness of how different perspectives influence our actions.</li> </ul>	<p>PAX:</p> <ul style="list-style-type: none"> <li>Understand how different perceptions influence communication and actions.</li> <li>Can connect the message of this activity to the overall theme of the workshop.</li> </ul>
	20-30 minutes		
	-		
<b>Space requirements</b>	1 room		
<b>Materials</b>	Post-its, pens, ball of yarn		
<b>Handouts</b>	-		

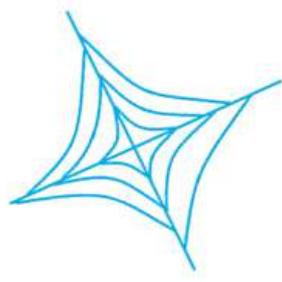
### → Tips for Facilitation:

This activity can easily be followed by the Dune model to give the PAX a deeper understanding of culture(s).

To go further with this model, you can ask the PAX to give you examples of different cultures (see some examples below) and show with the cultural spider web, how all cultures are overlapping and closely connected in the world. Food and music culture might for example be linked with the national culture, and the national culture is linked to international, religion is linked to national culture, family and food and so on. Some examples of cultures:

- national: Bulgarian culture
- inter/transnational: European culture
- ethnic cultures: Roma culture
- religious cultures: Jewish culture
- music culture
- food culture
- family culture
- school/university culture
- job/business culture
- etc.

	Phase	Description	Key Questions / Announcements	Aim
5'	Starting point and introduction to the model	Start with the reflection of experience on intercultural encounter from the activity.		
10'	Brainstorming	<p>With the PAX, make a list of the elements of culture. If necessary, this can be done with reference to a preceding simulation.</p> <p>While the PAX brainstorm, write the concepts they come up with on post-its (1 word per post-it).</p> <p>For example : “language”, “values”, “norms”, “family”, “history”, etc.</p>	<p><i>What are the elements of culture(s)?</i></p>	<p>The PAX connect the experience from the simulation to the theory.</p>
10'	Presentation of the model	<p>The PAX stand in a circle, each holding one or two post-its.</p> <p>Using the ball of yarn, a facilitator creates the links between all the elements (written on post-its). The facilitator stands in the middle of the circle and randomly chooses a participant to start by handing them part of the yarn. That participant names one element they are holding and then the facilitator asks who is holding a related element. The facilitator goes to the next PAX who raised their hand. The next PAX grasps another part of the yarn, and the facilitator turns to the rest of the group and keeps asking to which other elements this one can be connected. All PAX should be connected to the yarn at least once.</p> <p>The ‘spider web’ is gradually developed, embracing the facilitator that is standing in the middle.</p> <p>Once all links are made, you can demonstrate what happens when an item moves (dynamics of culture). Indeed, the whole pattern drawn by the interlaced threads will then change: “if one element changes, then the whole culture changes, because everything is interconnected”.</p> <p>In addition, a person (facilitator) can symbolically stand in the middle of the spider web and show how the “culture holds them”.</p>	<p><i>Where do you see links?</i></p> <p><i>How and why?</i></p> <p><i>(Culture is like a spider web and all the components influence each other).</i></p>	<p>The PAX understand the concept of culture by relating to a simple metaphor.</p>



## 7.4.3 Dune Model

Theme(s)		Culture	
	1-2 facilitators	<b>Simulation Objectives</b>	<b>Learning Outcomes</b>
<b>13+</b>	from 13 y.o.	Provide a model that conveys the notion of large and small cultures.	PAX have understood that large and small cultures: <ul style="list-style-type: none"> <li>• May be different in size, but contain the same elements.</li> <li>• Are dynamic on different levels.</li> <li>• Are interconnected and interdependent.</li> <li>• Are not clearly distinguishable (“fuzzy”).</li> </ul>
	25-30 minutes		
	-		
<b>Space requirements</b>	1 room		
<b>Materials</b>	Flip chart or blackboard, post its		
<b>Handouts</b>	-		

### → **Tips for Facilitation:**

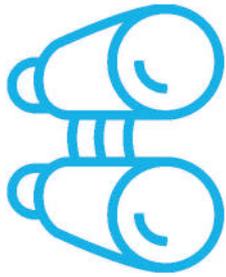
- Please read the theory chapter about culture (Chapter 3.1.1) before facilitating this activity, so you have the background knowledge needed.
- Think about good and age-appropriate examples beforehand, so you have them ready, if PAX do not understand one of the points.
- Even if your group is above 16, you can still consider using the explanation for younger PAX or mixing the two together!

### → **Variations of the Activity:**

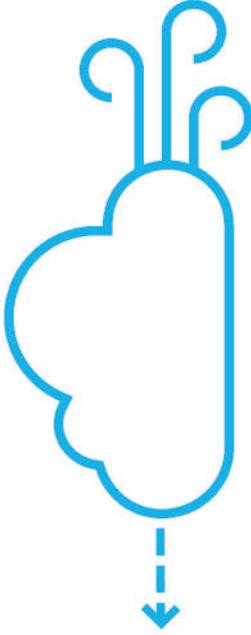
- As mentioned above, you can use the Cultural Spider Web as introductory activity, so the PAX have already brainstormed some elements of culture and written them on post-its.
- If you do not have enough time to present the whole model, you can only draw the dunes without adding and explaining the small pictures (wind, binoculars, magnifying glass and arrows). However, this is not recommended, because an important part of the Coloured Glasses approach to culture would be missing.

🕒	Phase	Description	Key Questions / Announcements	Aim
5'	Starting point and introduction	Ask the PAX to write down elements of culture. Alternatively, you can do the Cultural Spider Web before this activity.	What are the elements of culture(s)? Write them down on post-its	PAX identify which elements make up cultures.
2'	Sorting the elements	Take a look at the post-its that the PAX have written and group them, if some of them say the same thing.		
5'	Presentation of the model	<p>One of the facilitators draws a big and a small dune on a flip chart and makes sure everybody understands what a dune is.</p> <p>Ask for examples of “types” of cultures. If only national cultures are named, you can guide them by asking questions about other types of cultures. Select one large (e.g. national culture) and one small (e.g. family) culture (see theory chapter on culture for background information).</p> <p>State that the big dune is a national (large) culture (e.g. the Polish culture) and the small dune is the (small) culture of a family. Work together with the PAX to see that small cultures actually contain the same elements as large cultures by checking every element on the post-its to see that most or all of them also apply to a family or sports club or school class etc. (shared values, language/dialect, food, music, rules, traditions etc.).</p>	<p>Do you all know what a dune is? What kind of group can be a culture?</p>	<p>Present the model to the PAX</p> <p>The PAX understand that small cultures are not subsets of large cultures and that they are no more or no less of a culture.</p>

🕒	Phase	Description	Key Questions / Announcements	Aim
10'	Involving the PAX	<p>Tell the PAX that you will now stick the post-its on the large dune, because it is more spacious, but it could just as well be on the small dune representing small culture.</p> <p>Ask the 1st key question. The answers could be: in deserts, at the seaside etc.</p> <p>Explain that when a sandstorm hits the desert, the dunes look quite different after the storm, because the top layer of sand has moved somewhere else. The sand closest to the ground that is covered and hidden by the rest of the sand, however, remains the same. So there are different levels of “flexibility”/readiness to change within the dune. It is the same with cultures: Similarly, some elements of culture are quite easily changed and this happens in a short amount of time, while other elements stay the same or nearly the same for centuries. Let’s try to stick the post-its to the dune according to how easily this element can be changed.</p>	<p><i>Where can dunes be found? What happens, if a sandstorm hits the desert?</i></p> <p><i>Which elements of cultures can be rather easily changed and which ones take a long time to be changed?</i></p>	<p>PAX understand that culture is dynamic and fluid.</p>
5'	Explanation of the essentials	<p>After the elements have been stuck to the dune, the other essentials of the Coloured Glasses approach to culture are drawn and explained one by one (see below). Remember to give examples and to involve the PAX in finding the answers (see explanations for the different age groups below).</p>		<p>The PAX understand that cultures are fuzzy and interconnected.</p>



... look as one from far away



... are dynamic

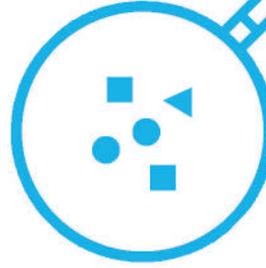
## cultures ...

small culture  
(e.g. family)



... are connected

large culture  
(e.g. nation)



... are different within

### For younger PAX (about 13-16):

1. Draw the WIND: cultures are changing all the time, but some elements change more easily and often than others (e.g. the fashion trends change several times a year, while traditions like celebrating Christmas, are still practised after centuries).
2. Draw the BINOCULARS: from outer of space, if you look at the desert and it is filled with all the cultures in the world, from that distance it just looks like one big desert. From far away, you cannot really see the people who make up the culture (e.g., we often speak about “the Americans”, as if they were one large group of people that all act the same in every situation, which is not really the case).
3. Draw a MAGNIFYING GLASS: if you zoom in, however, you can see that we are all different people with our own lives that we live very differently (e.g. even though two people are “Americans”, they can have a totally different personality the same is true with twins).
4. Draw ARROWS: in the desert, it is impossible to say, whether one grain of sand belongs to one or another dune. There are no clear borders between cultures. All cultures, whether they are large or small, are connected to each other. All people, including ourselves, are part of not only one, but several cultures (e.g. the regions or countries where your parents were born or have lived for a long time as well as travels you have taken might influence the kinds of food you eat at home or the languages that you speak. With every club that you belong to and new people you meet, your culture(s) change a little bit).

### For older PAX (16+):

1. Draw the WIND: cultures are dynamic on different levels, so some elements change more easily and often than others do.
2. Draw the BINOCULARS: seen from far away, cultures look homogenous and we cannot see the individuals who make up the culture, but we see them as one group.
3. Draw the MAGNIFYING GLASS: if you zoom in, however, you can see that we are all individuals with our individual lives. Even though we might share some values or behavioural patterns with the “cultures” we are a part of, every individual lives their life differently.
4. Draw ARROWS: in the desert, it is impossible to say, whether one grain of sand belongs to one or another dune. Cultures are not distinct bubbles, but are interconnected and interlinked. As individuals, we are not only part of one culture, but of several that change all the time.

### For university students:

You can provide university students with the original version of the Dune model by Jürgen Bolten, translated by Fergal Lenehan, that can be found online at the following link:

[http://iclibrary.afs.org/cms/media/com\\_form2content/documents/c3/a816/f21/AFS%20Intercultural%20Link%20news%20magazine,%20volume%205%20issue%202.pdf](http://iclibrary.afs.org/cms/media/com_form2content/documents/c3/a816/f21/AFS%20Intercultural%20Link%20news%20magazine,%20volume%205%20issue%202.pdf)

A German version is described here:

[http://www2.uni-jena.de/philosophie/IWK-neu/typo3/fileadmin/publicationen/Bolten\\_2014\\_Fuzzy\\_Sandberg.pdf](http://www2.uni-jena.de/philosophie/IWK-neu/typo3/fileadmin/publicationen/Bolten_2014_Fuzzy_Sandberg.pdf)

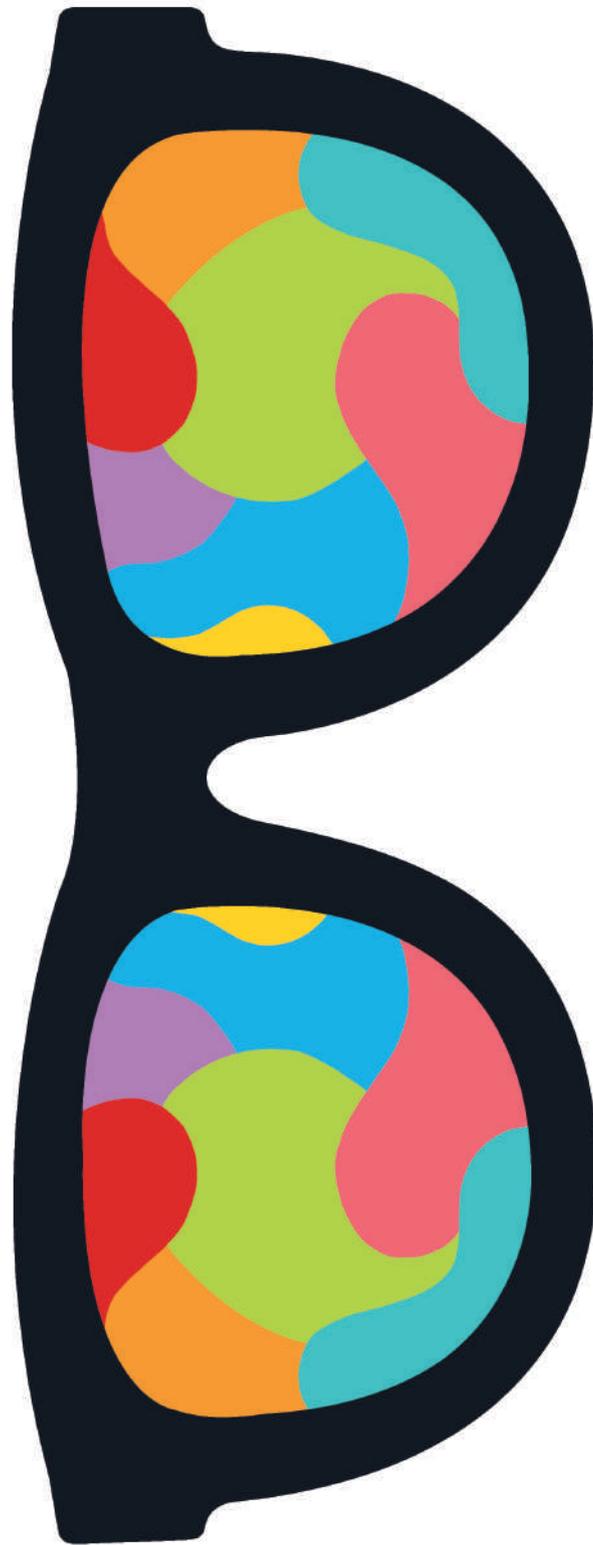
## 7.4.4 Coloured Glasses Analogy

 		<b>Culture, Identity, Intercultural Communication, Introduction to Coloured Glasses</b>	
<b>Theme(s)</b>		<b>Simulation Objectives</b>	
	1-2 facilitators	<b>Learning Outcomes</b>	
<b>12+</b>	from 12 y.o.	PAX: <ul style="list-style-type: none"> <li>Have understood that meeting new people make them richer and broaden their perspective on the world and themselves.</li> <li>Have understood that their perspective is ever changing and dynamic, and depends on their social context.</li> </ul>	
	20 minutes		
			
<b>Space requirements</b>		1 room	
<b>Materials</b>		1 flipchart, a lot of different coloured markers	
<b>Handouts</b>		-	

### → **Tips for Facilitation:**

- If the simulation right before the presentation of this model was I-We, the last part of this activity is redundant, as they have already created a visual of their own identities.
- This model can also be used as an introduction to Coloured Glasses as a project, e.g. for sponsors, teachers, PR presentations etc. Please adapt the storytelling to the target group, before using it in other contexts.

🕒	Phase	Description	Key Questions / Announcements	Aim
5'	Starting point and introduction to the model	After a simulation experience or as an introduction to possible sponsors, teachers, etc.	When we meet different people, the encounter can have a big or a small impact on us, but in every case, we are not exactly the same person after the encounter. We will explain this in more detail with the help of the Coloured Glasses analogy.	
10'	Explanation of model	<p>We are born with transparent glasses. As we grow, our glasses are constantly influenced by the experiences we have in our daily lives. These encounters will then leave different spots in different colours, patterns and sizes on our glasses that we use to filter our experiences.</p> <p>To give an example, I might share the same colour of glasses with my family, however in different shades, because we are different people. When we are a baby and have not encountered as many people as we will in later life, the patterns might be less complicated and interconnected. Yet quite quickly as we enter kindergarten, then further schooling, after-school activities etc., the patterns are evolving and more and more people and experiences leave their spot on our glasses - some of them might expand, as the person or experience become more important for us, and some may get smaller, in time. Moving to another country, moving from the city to the countryside or changing regions within your country can have a big influence on our glasses and thereby, how we see the world.</p> <p>Keeping that in mind, in reality, every encounter is an intercultural encounter (even if we share the same nationality as the other(s) in the encounter). People with the same nationality can have just as big an influence on the colour and patterns of our glasses as people with a different nationality.</p>	What are the elements of culture(s)?	PAX understand the basic concept of culture, identity, and the influence of encounters to shape these.
10'	Personal connection to the model	Now you can ask the PAX to draw their own glasses on a piece of paper (5'). Afterwards, ask two or three of the PAX to share their own examples.	Please take a piece of paper and try to draw your own set of coloured glasses. You can make notes on the side, where you describe what the colours, patterns and spots represent. You have 5 minutes.	The PAX make a personal connection to the model and explore their own identities.



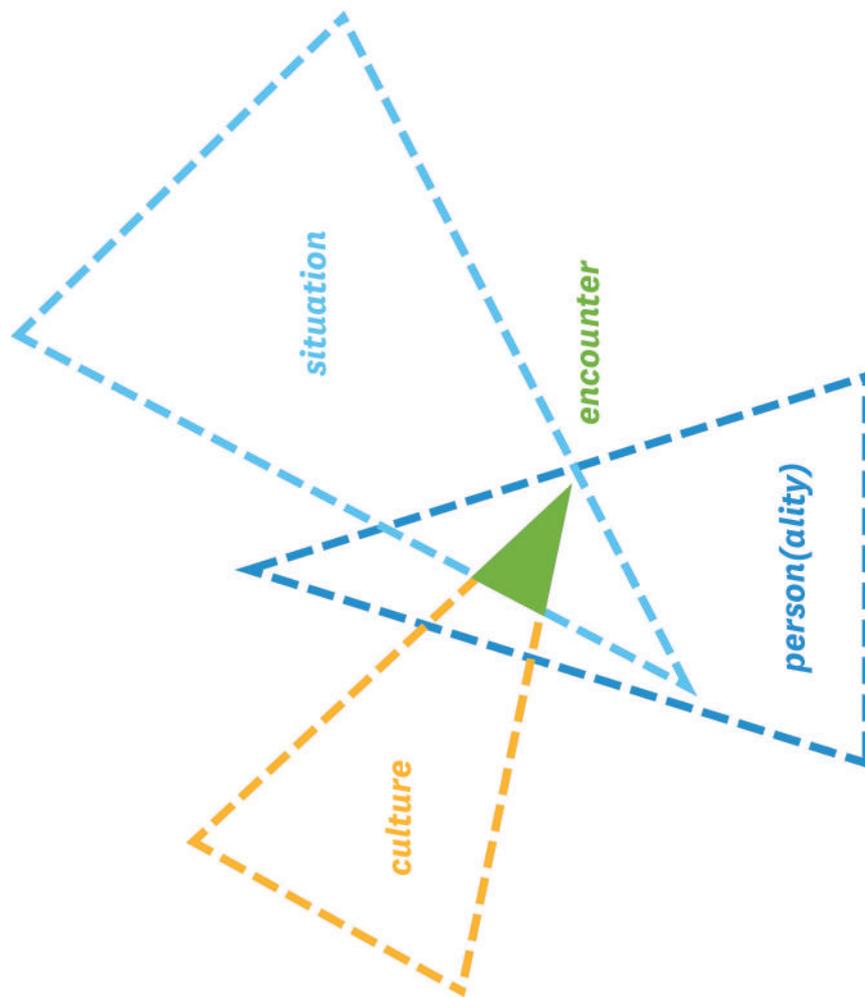
## 7.4.5 Triangle of Intercultural Encounters

Theme(s)		Intercultural communication, Culture	
	1-2 facilitators	 	<b>Simulation Objectives</b>
<b>10+</b>	from 10 y.o.	Provide a simple image to understand and reflect about intercultural encounters and communication.	<b>Learning Outcomes</b>
	25 minutes		
	-		
<b>Space requirements</b>	1 room		
<b>Materials</b>	Flipchart, markers		
<b>Handouts</b>	-		

### → **Tips for Facilitation:**

- The team should come up with examples that explain the three aspects of the model beforehand, in case the group cannot think of any at first. These should be appropriate for the target audience.

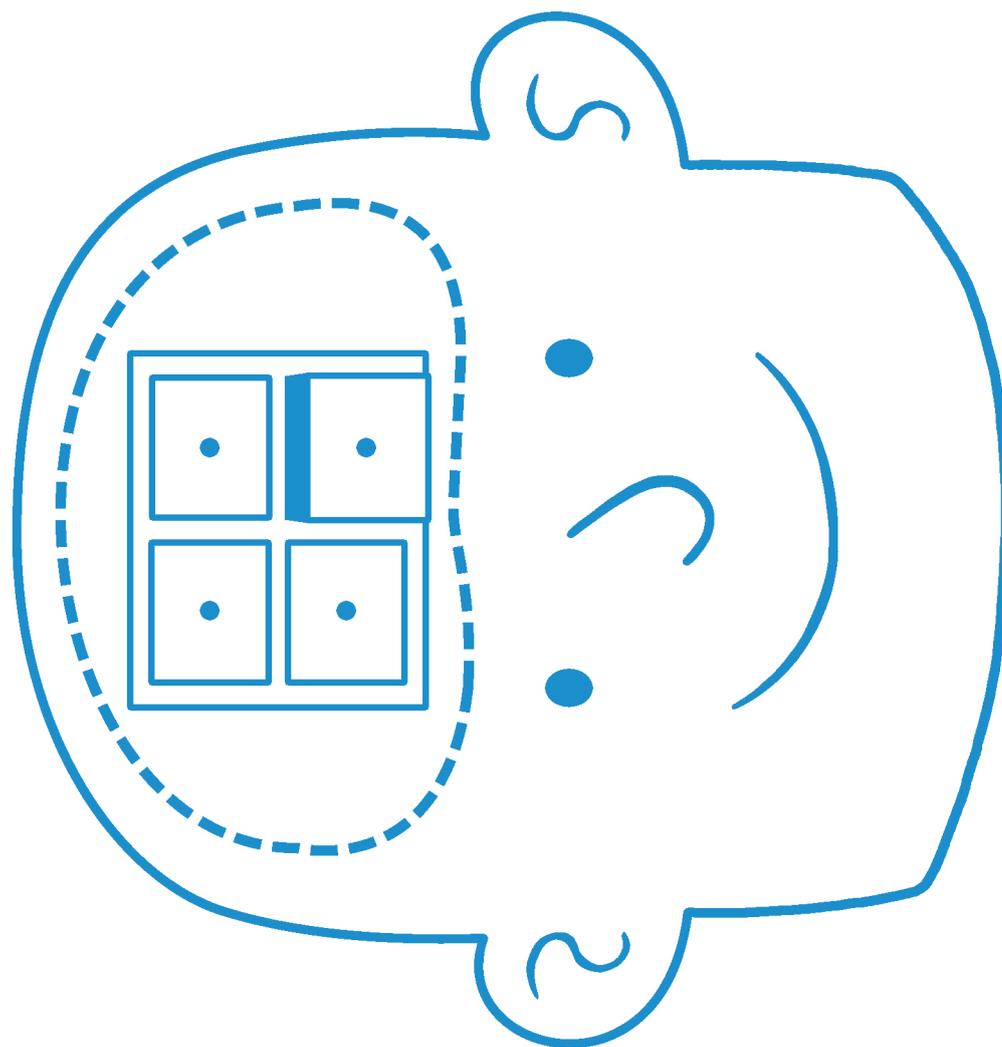
🕒	Phase	Description	Key Questions / Announcements	Aim
5'	Starting point and introduction to the model	The PAX are asked the key question. They can either respond verbally or optionally they can write their ideas on post-its.	Which things play a role when people (from different cultures) meet each other?	Segue from simulation to theory.
10'	Explanation of model	<p>The facilitator draws the triangle on a flipchart or the blackboard and explains the three aspects. If possible, refer to the answers the PAX have given.</p> <p>Then, they explain that:</p> <ul style="list-style-type: none"> <li>• Culture plays a role when people encounter each other, because culture shapes an individual's perceptions and actions.</li> <li>• Separate from cultural background, the situation in which they meet plays a role in the encounter.</li> <li>• As well as the particular personality of the individual (often forgotten), plays an important role too.</li> </ul> <p>For example: if a person is late for an appointment, it may have nothing to do with their culture, but merely because of them missing their bus on that day or they might have different priorities than you (e.g. being ready to help out a friend spontaneously is more important than being on time).</p>	-	-
10'	Development of examples in group based on everyday life	<p>The PAX then collect examples of situations that can add to a positive or negative perception of a person:</p> <p>In long queues or packed trams people are usually irritated</p> <p>....</p> <p>Examples for how personality traits can shape encounters:</p> <ul style="list-style-type: none"> <li>• When a person got up on the wrong side of the bed, or is just in a bad mood.</li> <li>• When a person is on holidays.</li> <li>• When I am hungry, I perceive people differently.</li> </ul>	<p>What kind of encounters can you think of where the situation might play a big role (maybe even a bigger role than the cultural backgrounds)?</p> <p>How can the character or personality of a person influence an encounter?</p>	<p>The model is made clear to participants through the development of examples. In addition, they reflect on situations from everyday life.</p>



## 7.4.6 Chest of Drawers

<b>Theme(s)</b>		 <b>Stereotypes</b>		<p><b>→ Tips for Facilitation:</b></p> <ul style="list-style-type: none"> <li>• Recommended for younger PAX: if you have a lot of time, you can let the PAX create or draw a chest of drawers themselves, after you have explained the model.</li> <li>• This model can be easily followed by the pyramid model to give the PAX a deeper understanding how stereotypes are connected to prejudices and discrimination.</li> </ul>	
	1-2 facilitators	<b>Simulation Objectives</b>			<p><b>Learning Outcomes</b></p> <p>PAX:</p> <ul style="list-style-type: none"> <li>• Have understood that stereotypes are a part of them.</li> <li>• Have understood that they can go beyond them and not judge a person/ country/situation based only on stereotypes.</li> </ul>
<b>10+</b>	from 10 y.o.	<p>Provide a simple image to understand the process of stereotyping and to reflect about stereotypes.</p>			
	15-20 minutes				
	-				
<b>Space requirements</b>		1 room			
<b>Materials</b>		Flipchart, markers			
<b>Handouts</b>		-			

①	Phase	Description	Key Questions / Announcements	Aim
5'	Starting point and introduction to the model	We often think in categories, when we hear a certain term.	<p>If it is not too repetitive with the previous activity, you can ask: For example, if I say "Spain" (or "Rock," etc.), what do you think about? What comes to mind?</p>	Segue from simulation to theory.
10'	Presentation of the model		<p>Imagine that your brain is a big chest of drawers. Everything in your head, all knowledge, is arranged in drawers. This makes it easier for us to sort new information and to create links between new and old information. A piece of information is like a piece of laundry that you sort into your chest of drawers.</p> <p>First, we determine what kind of clothing we are holding, and then we put it into the corresponding drawer. All socks, no matter their colour, go into the sock drawer. Each piece of information we get is also put in a drawer in our head.</p> <p>The information is simplified (this is called abstraction), because we cannot remember every single detail; that would be very exhausting and it is often not even necessary.</p> <p>Whenever we need information about a certain subject, we open the relevant drawer and take out the information just like we get a pair of socks when our feet are cold.</p> <p>However, there is also a disadvantage to classify information in this way: Although, the information stored in the categories is easier for us to remember, if some pieces of information do not fit into either category, this information can get lost.</p> <p>This selecting and simplifying takes place all the time; it is natural and completely human. It happens constantly, usually unconsciously, but it is not inherently "bad". For humans like us, these are essential behavioural patterns that make life easier for us.</p> <p>The simplified picture of people, or in fact of all things/creatures, is called STEREOTYPE.</p> <p>Here you can draw upon the previous activity to help participants find examples:</p> <p>For instance, when we talked about [previous topic], what was in your drawer? Can you give any examples?</p>	-
5'	Conclusion	We should be aware of this selecting and simplifying process in our minds and "rearrange" the drawers from time to time and question, whether the categories still make sense.		-



## 7.4.7 Pyramid Model

		<b>Stereotypes, Prejudice and Discrimination</b>	
	1-2 facilitators	<b>Simulation Objectives</b>	<b>Learning Outcomes</b>
<b>14+</b>	from 14 y.o.	Provide a simple image to understand and reflect about discrimination, prejudices, and stereotypes as well as how they relate to each other.	PAX: Have understood that stereotypes can lead to prejudices that can lead to discrimination and are aware of the differences between the terms
	30-35 minutes		
	-		
	<b>Space requirements</b>	1 room	
	<b>Materials</b>	Flipchart or blackboard	
	<b>Handouts</b>	-	

### → **Tips for Facilitation:**

For younger participants, use different terms. Best to use words that the participants use themselves:

- stereotype = pictures in your head/ categories we make
- prejudice = judging someone because of the category you in which you have put them in your head
- discrimination = taking actions based on the categories you have made that hurt other people or groups emotionally or physically

As a foundation for the pyramid, you can use the drawer model (see page ...), to clarify exactly what a stereotype is.

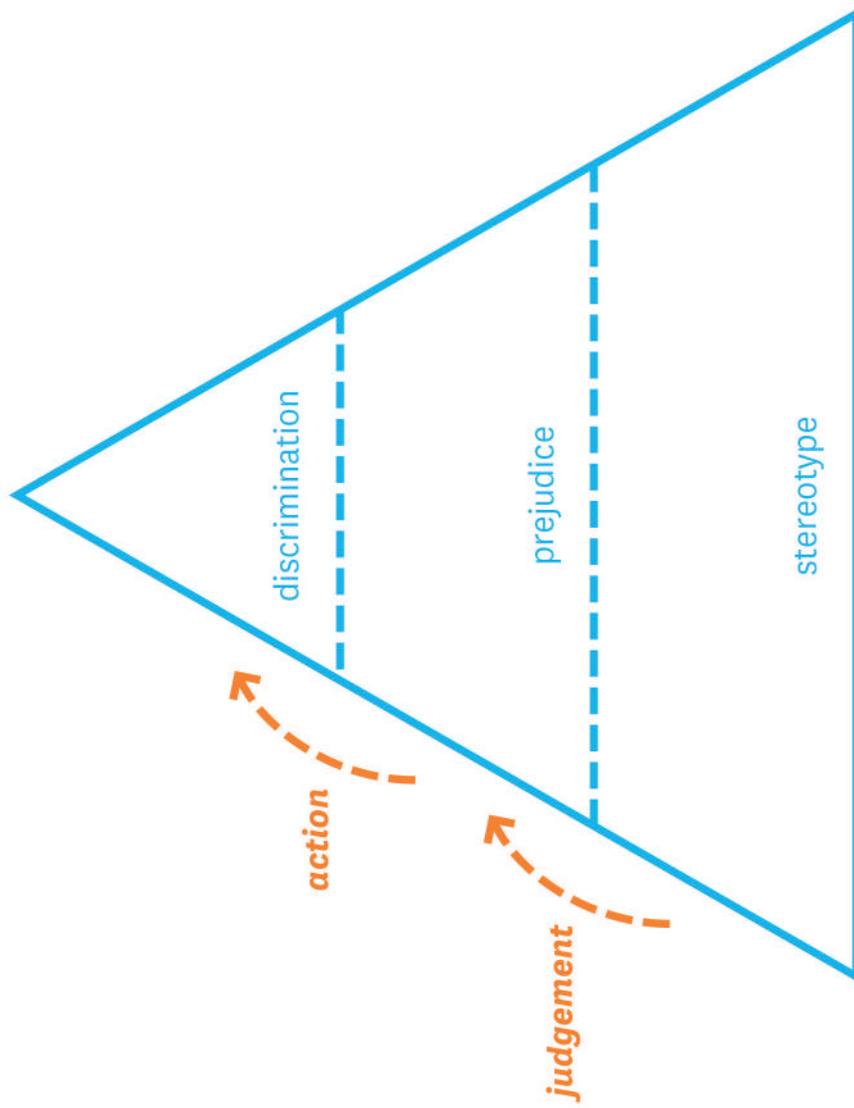
It might be nice to give out index cards of the model for the PAX to take home

### → **Variations of the Activity:**

To make this model more participatory, you can also present it as follow:

- Draw the outlines of the pyramid and the arrows. Explain the idea that there is the concept of the bottom section or base (empty for now) that is common and often used, and can change into something else (the concept directly above). It can again lead to the top concept, which can be found less often than the other two.
- Then have the PAX fill it in. You can give them (or make them guess) the words/concepts (write on the blackboard or write them on cards). Ask them if they know and understand all the words. Ask them to explain them. PAX often confuse prejudice and stereotype so make sure that they understand the difference.
- Then ask them to put the words into the pyramid, and explain why they put each word where they did. (With the cards, it is easy to put them where they say and then move them around according to their explanations).
- At the end, ask them to summarize the process described by the model. Emphasise what might not be very clear or detailed in the PAX answers.

🕒	Phase	Description	Key Questions / Announcements	Aim
5'	Starting point and introduction to the model	Simulation experience that helps to reveal that there are differences and similarities between people.	-	-
10'	Presentation of the model	<p>At the base of the pyramid, there are the stereotypes, since there are many of them influencing our reasoning. If stereotypes are rated (in a positive or negative way), prejudices arise. If people act according to prejudices this becomes discrimination.</p> <p>Discrimination is the unequal treatment of groups or their members. This discriminatory treatment is generally legitimized by the prevailing prejudices against this group.</p> <p>You can also point out the degree of awareness that grows with each step: the process of stereotyping is unconscious, while the action of discriminating is much more conscious.</p>	-	The PAX get to know the terminology and how to use it.
5'	Translation to daily life and consequences	<p>What does this mean exactly for us in everyday life? Collect examples.</p> <p>Encourage action: it is up to you! You can make a difference! Being aware of stereotypes and prejudices and questioning them are the first two steps to overcome some of them</p>	<p>Can you give some examples of stereotypes and prejudices? What are the consequences of prejudice for your daily lives? What is one positive change that you can make?</p>	The PAX reflect on their newly learned knowledge and transfer it to their daily lives. The PAX discuss actions they can take to overcome stereotypes and prejudices.



## 7.4.8 Vicious Circle of Discrimination

<b>Theme(s)</b>	 <b>Prejudice, Discrimination, Inequality</b>	
 1-2 facilitators	<b>Simulation Objectives</b>	<b>Learning Outcomes</b>
<b>14+</b>	Provide a simple image to understand and reflect about discrimination.	PAX: <ul style="list-style-type: none"> <li>• Have understood what can provoke discrimination.</li> <li>• Have reflected about how to break the circle, starting with oneself in one's own community and everyday life.</li> </ul>
 30 minutes		
 -		
<b>Space requirements</b>	1 room	
<b>Materials</b>	Flipchart, markers	
<b>Handouts</b>	-	

### → Pay Attention:

It should not look like this circle is inevitable or impossible to break out of. You as facilitators must put the emphasis on how to break out of the circle. Make PAX reflect about what can be done in general, and especially what they can do in their everyday life, in their immediate surroundings. You could consider using a flipchart with moveable cards, or coloured papers taped on the flipchart, to show a visual image of breaking the cycle.

### → Tips for Facilitation:

The Vicious Circle can be explained very well with the help of specific examples e.g.: women, people with migration backgrounds, refugees, LGBTQ+ (lesbians, gays, bisexuals, transgenders, queers and others not included in the former) etc.

To guide you more specifically to the steps of the Vicious Circle, here is a specific example with refugees:

- Refugees arrive in a country, and the people are sceptical.
  - The refugees are not granted the same rights and opportunities as the locals (they live in the streets or in camps, are not allowed to work so have to beg for money and food, etc.).
  - Under the pressure, the refugees start a riot, or a demonstration.
  - The riot or demonstration confirms to the locals that their fears and concerns were justified and are even less open to allowing the refugees to stay.
- Furthermore, the team can introduce personal experiences (e.g. their exchange year). REMINDER: experiences from one's exchange year should never be equated with experiences of people with migration backgrounds.

🕒	Phase	Description	Key Questions / Announcements	Aim
5'	Starting point and introduction to the model	We often think in categories, when we hear a certain term.	<p>If it is not too repetitive with the previous activity, you can ask:</p> <p>For example, if I say “Spain” (or “Rock”, etc.), what do you think about? What comes to mind?</p>	Segue from simulation to theory.

10-15'

Discussion of model

In the course of the discussion, the different aspects of the Vicious Circle model should be addressed with the PAX, so that one by one, the elements of the circle are introduced. The facilitators draw and write the four steps on a flipchart, while explaining:

**UNEQUAL POWER**

All people assign themselves to specific groups. These groups have a different amount of power - or rather “a say” (e.g. through political participation, money, size of the group etc.). People from a group that has a lot of power, will do anything to safeguard this power from other groups and will act based on prejudices.

**UNEQUAL OPPORTUNITIES**

Groups that have less power/ less of a say, cannot integrate well in society, because their interests are not recognised, and they are not invited to participate: “You are responsible for yourself and your situation!”

**COPING STRATEGY**

The excluded group will develop strategies to cope with their position, because they want to experience themselves positively, too. They think, “I can cope. I do not actually want to belong to them anyways. I am proud of being different.”

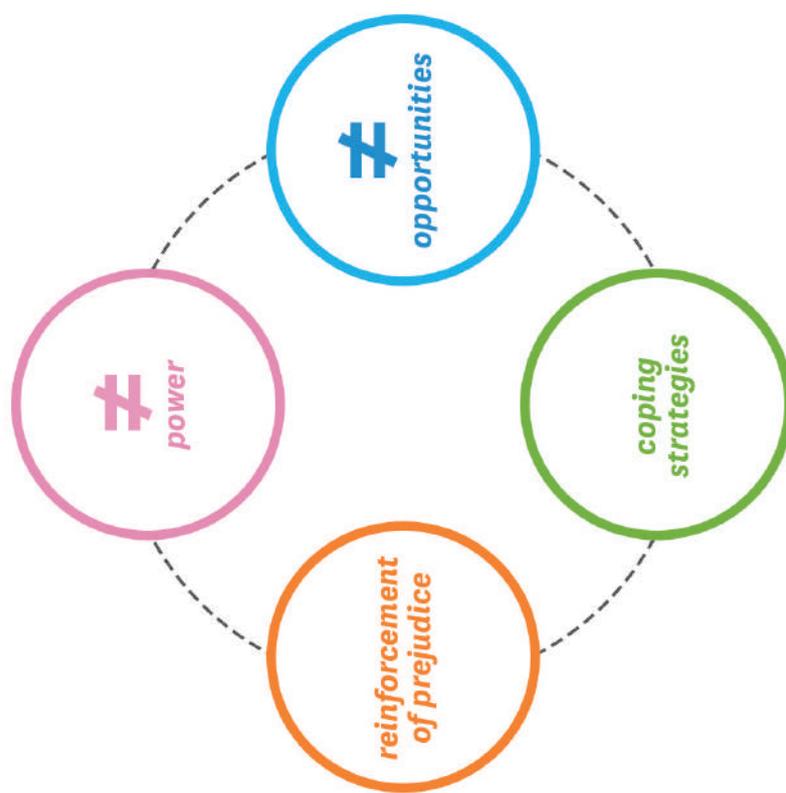
**REINFORCEMENT**

The group with power/ that has a say thinks: “They think they’re better and aren’t willing to adjust (and integrate)! They don’t want to belong!” Fronts are hardening, differences are being emphasised and prejudices become more rigid.

Who do we make responsible for (social) injustice and discrimination? How do people react when they consider themselves exposed to (social) injustice?

PAX understand the Vicious Circle.

5' 	Phase	Description	Key Questions / Announcements	Aim
5'	Conclusion	Afterwards, the PAX explore ways out of the Vicious Circle.	Do you know of examples from everyday life? What are ways out of this Vicious Circle? What can you do personally, in your everyday life?	PAX reflect on their everyday life on the basis of the Vicious Circle model and look for possibilities to break through a vicious circle.



# Appendix A: Example of a Workshop Outline (Identity)

In the following, you will find an example for a Coloured Glasses workshop on Identity. Please note that this is a shortened overview of the activities, you can find the full Activity Outline for each activity in Chapter 7. As you can see, two columns have been added in this outline that can be helpful to plan and to ensure the flow of the workshop.

 Phase	Description	Key Questions/ Announcements	Aim	Person Respon- sible	Material Needed
-	Welcome When the participants arrive in the room, it is nice to give them name tags/white tape so that they can write their names and wear it.	-	This way, it is easier for you to call them by name during the simulation and the debriefing which will create a stronger connection and have a stronger impact.	-	Name tags/white tape and markers
2'	Brief pre- sentation of the team	-	-	-	-
2'	Brief pre- sentation of YFU	-	-	-	YFU brochures

⌚	Phase	Description	Key Questions/ Announcements	Aim	Person Respon- sible	Material Needed
3'	Rules	<p>Start by asking the PAX if they know what a workshop is.</p> <p>Build on their answers to explain that :</p>	<p>What is a workshop?</p> <ul style="list-style-type: none"> <li>The main point is that it is interactive and participative. You do not need to raise your hands to talk. However, you need to be aware of others so as not to all talk at the same time.</li> <li>There is no right or wrong answer, no judgement.</li> <li>The timing of the different activities might differ from their regular school schedule, so even when the bell rings, please stay. There will be breaks, just not exactly on the bell.</li> <li>Please focus on what is happening, not on your cell phones.</li> </ul>	-	-	-
10'	Energiser	Choose one from Appendix E: Games		<p>You want PAX to release some energy before starting the simulation which is a bit more introspective and not very physically dynamic.</p>	-	

	Phase	Description	Key Questions/ Announcements	Aim	Person Respon- sible	Material Needed
10'	Simulation phase 1 : personal preparation	<b>Identity hand</b> Ask PAX to draw their hand on the piece of paper along with their name or the word „Me” in the centre.  Invite them to write at least 5 things they consider important to define themselves.	E.g. <i>Who are you?</i> <i>What do you like?</i> <i>Where do you come from?</i> <i>What values/traits do you like in other people?</i>  <i>What do you want to do in your life?</i>  <i>etc.</i>	You want PAX to release some energy before starting the simulation which is a bit more introspective and not very physically dynamic.  The PAX reflect on their own values and identity.	-	1 A4 piece of paper and 1 pen per PAX.
7'	Simulation phase 2 : the group leaders	Pick 3 to 5 PAX. Keep them in the room and ask the others to wait outside.  Brief the selected PAX (see <i>Chapter 7.2.3</i> )  In the meantime, the other participants can be with another facilitator and do energisers while they wait.		The group leaders pick one aspect of their own identity and prepare to share it with the other PAX.	-	1 flipchart and 1 marker per group leader.
5'	Simulation phase 3 : 1st round	Bring new participants into the room.  Each group leader advertises about their group, one after another (30 seconds each).  Then the incoming participants have 30 seconds to choose which group they want to join.		The group leaders try to attract new members to their group. The PAX can choose freely which group to join.	-	-

⌚	Phase	Description	Key Questions/ Announcements	Aim	Person Respon- sible	Material Needed
5'	Simulation phase 4 : reflection /reform- ing of the groups	Invite each of the groups that are now formed to reflect on how they would want to advertise themselves next. They should also draw a logo.	<i>How will you advertise your group, now that you have new members?</i>	The groups redefine their identity which might have changed with new members.		A few different coloured pens per group.
5'	Simulation phase 5 : 2nd round	<b>For this round, the group leaders are only observers.</b> Bring in the rest of the group. Invite the groups again to advertise themselves (30 seconds). Then every participant will have 30 seconds to choose a group.		The group leaders observe how the group identity evolves with the new members, even when they, the leaders, are not active. The PAX redefine their group identity once again. The PAX can choose to change their group, if they wish to.		
10'	Simulation phase 6 : final re- flection/re- forming of the groups	<b>The group leaders are still observers and do not participate actively.</b> After each group has reformed, give them some time to redefine themselves (5 minutes).	<i>Who are you, expressed in one sentence?</i>	The PAX summarise the essence of their final group identity.		
3'	Transition to debrief	Reorganise the group for the discussion (sitting in a circle).				

🕒	Phase	Description	Key Questions/ Announcements	Aim	Person Respon- sible	Material Needed
15'	Debrief phase 1 : about the simulation	Discussion – see Key Questions.	<p>What happened?</p> <p>How did you feel? (group leaders first, then PAX)</p> <p>What did you observe?</p> <p>What made you choose to join your group? Were you happy with that choice afterwards?</p> <p>Did you stay in your original group in the second round or did you move? Why?</p> <p>What important aspects of yourself do you feel were expressed in the group(s) you chose to join and which ones were missing?</p>	The PAX share their experiences.	-	-
15'	Debrief phase 2: connection to real life and theory input.	Once you have heard from both the group leaders and the rest of the PAX about the simulation, you can ask them to link the experience to their personal lives.	<p>Why did we play this game with you? What connection do you make from this game to your real life?</p> <p>If you could, would you like to change something in your behaviour during the game?</p> <p>What would you do differently?</p> <p>Debriefing questions for IDENTITY</p> <p>What is identity? How is identity formed?</p> <p>Direct link to identity model: What are the factors that influence the identity?</p>	<p>The PAX reflect on their behaviour during the simulation and translate their experiences to everyday life.</p> <p>The PAX discuss either the term identity or the term culture.</p>	-	Post its + 1 pen per facilitator

🕒	Phase	Description	Key Questions/ Announcements	Aim	Person Respon- sible	Material Needed
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Can you have multiple identities/  
belongings? (example bilingual  
person or being religious and liking  
heavy metal)

Direct link to the identity model:  
What is identity for you?

What groups could you belong to?  
Give examples from your personal  
life.

While the PAX brainstorm, write the  
concepts they come up with on post-  
its (1 word per post-it).

For example: family, friends, sports  
club, school, country, etc.

10'	Model	Identity Flower While a facilitator explains the model, another can be sticking the post-its on the overlapping circles (petals of the flower).				
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🕒	Phase	Description	Key Questions/ Announcements	Aim	Person Respon- sible	Material Needed
10'	Point-maker	<p>9 dots (see Point-makers section)</p> <p>Direct the participants to the theme of the activity: “think out of the box”.</p> <p>It is normal to try to find solutions only inside the “square”. However, if you are aware of this limitation in your thinking, it is easier to overcome it and find creative solutions. Encourage opening participants to open their mind to other perspectives.</p>	<p>What is the message of this game?</p> <p>How can you connect this message to the overall point of the workshop?</p> <p>Why did we come here today to do this workshop with you?</p> <p>Point: we all see things through our own perspective. If we open up and think out of our comfort zone, we will start to see the big picture, the pattern or the thread and be more able to influence it consciously.</p>	<p>Use the simple message of the point-maker to lead PAX to understand and elaborate the global message of the workshop.</p>	-	-
5'	Feedback	<p>Inform PAX that the workshop is now finished.</p> <p>Before they leave, you would like to know what they thought and learned from it.</p> <p>Distribute small papers and pens.</p> <p>Ask the PAX to (see Key Questions)</p>	<p>“Write down 1 thing that you liked about the workshop, 1 thing to improve, and 1 thing that you learned.”</p>	-	-	1 small piece of paper and 1 pen per PAX
2'	Closure	<p>Collect the written feedback sheets, thank the students for their attention and participation.</p> <p>Remind them about YFU.</p>	-	-	-	YFU brochures

# Appendix B: Example of a Workshop Outline (Human Rights)

**Please note:** This workshop outline shows how the standard structure for Coloured Glasses workshops as shown in Chapter 6 can be modified to your needs. In this full workshop outline, the model is replaced by the theoretical input acquired from working with the UDHR. Also, the point-maker is replaced by the activity at the end, where the PAX think about how they can take actions and be global citizens and be global citizens, which in this case should be the overall message of the workshop.

 Phase	Description	Key Questions/ Announcements	Aim	Person Responsible	Material Needed
Welcome	When the participants arrive in the room, it is nice to give them name tags/white tape so that they can write their names and wear it.	-	This way, it is easier for you to call them by name during the simulation and the debriefing which will create a stronger connection and have a stronger impact.	-	Name tags/ white tape and markers
2' Brief presentation of the team	The facilitators introduce themselves briefly.	-	-	-	-
2' Brief presentation of YFU	Explain briefly what YFU is. Mention that the PAX can get more information after the workshop.	-	-	-	YFU brochures

⌚	Phase	Description	Key Questions/ Announcements	Aim	Person Respon- sible	Material Needed
3'	Rules	<p>Start by asking the PAX if they know what a workshop is.</p> <p>Build on their answers to explain that:</p>	<p>What is a workshop?</p> <ul style="list-style-type: none"> <li>The main point is that it is interactive and participative. You do not need to raise your hands to talk. However, you need to be aware of others so as not to all talk at the same time.</li> <li>There is no right or wrong answer, no judgement.</li> <li>The timing of the different activities might differ from their regular school schedule, so even when the bell rings, please stay. There will be breaks, just not exactly on the bell.</li> <li>Please focus on what is happening, not on your cell phones.</li> </ul>			
10'	Energiser	Me too (see Appendix E, Games Section 2)		You want PAX to be awake and available before starting the simulation and help them to realise that this is not a normal class.		

 Phase	Description	Key Questions/ Announcements	Aim	Person Respon- sible	Material Needed
5'	Instruc- tions  PAX are divided into groups (with maximum of 6 PAX) and given the following instruction (see Key Questions).	<i>You are all astrophysicists and your latest project is to find other planets that allow human life. With your research team, you work hard to be a few steps ahead of the other research teams. The status of your research project is represented by how far ahead you are on this playing field. During the simulation, you will discover new findings, yet you can never predict when they will appear. Please send one of your team members to represent you on the playing field. The person on the playing field will change after every round. One round means that all the teams have rolled the dice once.</i>	-	-	White tape for the floor
5'	1st round  PAX roll the dice one after the other. Then give the instructions for event field 1 (see <i>Chapter 7.2.11</i> )	<i>Roll the dice: The lowest number wins!</i>	-	-	Dice and bell
5'	Event field 1:  Energiser	-	-	-	
5'	2nd round  Then give the instructions for event field 2 (see <i>Chapter 7.2.11</i> )	<i>You continue your research. This time, the highest number wins!</i>	-	-	Dice and bell
15-20'	Event field 2: New planet discovered!  PAX write down 10 rights for their new planet.	-	-	-	10 post-its and a few pens per group

	Phase	Description	Key Questions/ Announcements	Aim	Person Respon- sible	Material Needed
5'	3rd round	Then give the instructions for event field 3 (see <i>Chapter 7.2.11</i> )	You continue your research. This time, the team who rolls a "6" wins! If there is more than one team, the two teams roll again and the highest number wins!	-	-	Dice and bell
10'	Event field 3: Joining forces	The groups present their 10 rights (2 mins each) and stick the post-its on a flip chart on the wall. One big master list is created.	-	-	-	1 flipchart
5'	4th round	Then give the instructions for event field 4 (see <i>Chapter 7.2.11</i> )	You continue your research. This time, the lowest number wins!	-	-	Dice and bell
5'	Event field 4: Energisier					
5'	5th round	Then give the instructions for event field 5 (see <i>Chapter 7.2.11</i> )	You continue your research. This time, the highest number wins!	-	-	
5-10'	Event field 5: UDHR	The PAX are each provided with a copy of the simplified Universal Declaration of Human Rights (UDHR). They are then given one or more post-its from the master list to match with UDHR articles. The PAX should write the number(s) of the articles on the post-it and stick it back on the master flip chart, once they have finished.	-	-	-	handouts of the UDHR

🕒	Phase	Description	Key Questions/ Announcements	Aim	Person Respon- sible	Material Needed
5'	6th round	Then give the instructions for event field 6 (see Chapter 7.2.11)	You continue your research. This time, the lowest number wins!	-	-	-
5'	Event field 6: End of the game	The game ends and the PAX enjoy the candy, while rearranging the room back into a circle.	-	-	-	candy
5-10'	Debrief phase 1 : Simulation	<p>You can start the debriefing by revisiting the events that happened during the game:</p> <ol style="list-style-type: none"> <li>1. (Energiser)</li> <li>2. Find 10 rights for your planet</li> <li>3. Joining forces, master list</li> <li>4. (Energiser)</li> <li>5. Matching articles from the UDHR</li> <li>6. (Chocolate)</li> </ol>	<p>What was this like?</p> <p>Was it difficult to agree on the 10 rights? If yes, why?</p> <p>Which of the rights did you have to discuss the most?</p> <p>Were there any rights that were easy for you to agree on? If yes, why?</p>	-	-	-
5-10'	Debrief phase 2 : UDHR	Debriefing of the last part of the activity: the connections between their own list of rights and the UDHR	Take a look at the numbers of the articles that you have matched with your own list of rights. Which ones are named more than once? Which articles were not mentioned at all on your master list? Why do you think that is?	-	-	-

 Phase	Description	Key Questions/ Announcements	Aim	Person Responsible	Material Needed
10'-15'	<p>PAX are asked what action they can take to protect Human Rights (see Key Questions).</p> <p>Choose two or three people to share their ideas with the whole group.</p>	<p><i>Why do you think we did this activity with you? How is this connected to your lives? In your opinion, what rights are of particular concern to you and your community?</i></p> <p><i>Please take five minutes by yourself to write down 1 concrete action that you can take in order to protect the Human Rights on your planet. You do not have to take on an action plan for world peace, only a small, concrete action that you can take in your everyday life.</i></p> <p><i>After the five minutes: Please share what you have written down as your action with your neighbour.</i></p>	PAX reflect on a concrete action they can take to protect Human Rights.	-	1 paper + 1 pen per PAX
2'	<p>Close the activity by reading articles 1, 29 and 30 of the UDHR aloud.</p>	-	The PAX understand the importance and their personal responsibility in connection with Human Rights.	-	-
5'	<p>Inform PAX that the workshop is now finished. Before they leave, you would like to know what they thought and learned from it. Distribute small pieces of paper and pens.</p>	<p>Ask the PAX to :  <i>"Write down 1 thing that you liked about the workshop, 1 thing to improve, and 1 thing that you learned."</i></p>	-	-	1 small piece of paper and 1 pen per PAX
2'	<p>Collect the written feedback sheets, thank the students for their attention and participation. Remind them about YFU.</p>	-	-	-	YFU brochures

# Appendix C: Checklist for the Preparation with Teachers

<i>Global Questions for the Teacher</i>	
<input type="checkbox"/> Can you tell me about your school? What are the educational needs and challenges?	
<input type="checkbox"/> Can you tell me about your class? What are the educational needs and challenges?	
<i>Questions about the Class and the Participants</i>	
<input type="checkbox"/> What grade is the class? Or is it a mixed grade course? What are the ages of the participants?	
<input type="checkbox"/> How many students are in the class?	
<input type="checkbox"/> What is the atmosphere like within the class/course? Are there any cliques? Challenges?	
<input type="checkbox"/> Are there any students with an immigration background? How many? From where?	
<input type="checkbox"/> Are there any students with special needs, i.e. very aggressive students, ADHD, dyslexia, physical limitations or something else?	
<input type="checkbox"/> Will the theme for the workshop be used in lessons after the workshop or has it been mentioned before? Does the workshop have to fit in a certain context (project week, etc.)?	

### Organisational Questions

<input type="checkbox"/> Team travel: What public transportation stops/stations are nearby? If arriving by car, is there parking available?	
<input type="checkbox"/> Date, time and place to meet the teacher before the workshop starts	
<input type="checkbox"/> What size and type of room is available? Is there a second room available, if necessary? E.g. for some workshops it is recommended to use two rooms that are right next to each other.	
<input type="checkbox"/> How much time is allocated for the workshop? Do we need to follow the official school schedule or can we choose the break times? => Flexible break times can contribute to a more effective and coherent workshop! If the workshop is directly before or after the lunch break, it is important to ask if the students leave the school premises for lunch.	
<input type="checkbox"/> What types of facilitation media or tools are available? (Black/whiteboard, flipchart, overhead or video projector, etc.). Make sure to specify which media or tools need to be in the classroom the day of the workshop.	
<input type="checkbox"/> Do not forget to ask if there are other teachers in the school interested in having a workshop for their class(es)?	

### Things to Clarify with the Teacher in Advance

<input type="checkbox"/> If possible, we recommend that the teacher be present during the workshop and that they are clearly an observer and not a participant. In some cases, for example if you have special knowledge of the teacher, pupils or school system, you may recommend that the teacher not be present in order to allow the students to fully express themselves. In the case of a longer workshop (that crosses over more than one period) ask if the same teacher will be there the whole time or if a staff change will happen.	
<input type="checkbox"/> Prepare the teacher that you will be asking them for a short evaluation after the workshop (this will be included in your workshop report).	
<input type="checkbox"/> Ask the teacher if there are any donation monies available to help cover workshop expenses.	
<input type="checkbox"/> For workshops directed toward 14 and 15 year olds, ask if it is ok to talk about YFU programmes and to leave some YFU information and material at the end.	
<input type="checkbox"/> If applicable, ask the teacher if they are ok with a potential press visit? (This is especially important if nothing has previously been published. If you have never organised a press visit before, talk with your local YFU office to see if they can help you.)	

# Appendix D: Example of Workshop Report

Workshop Report		
Date of workshop:	Report prepared by:	
School Information		
School Name:	Type of school: <input type="checkbox"/> Primary School <input type="checkbox"/> Middle School <input type="checkbox"/> Secondary School <input type="checkbox"/> High School <input type="checkbox"/> University	
School Address:		
Phone:	Number of workshop participants:	
Website/E-mail:	Participants' Grade:	Age range:
Name of Contact, Email, Phone:	Was a possible donation discussed? <input type="checkbox"/> yes <input type="checkbox"/> no	
Facilitated by:	What class/ subject? Or special event? (e.g. week of tolerance etc.)	
Workshop Theme(s) and Activities (please list them in the order in the workshop)		
Workshop Concept		
Schedule of the Workshop: (overall Training Session Outline in a table format)		

## Evaluation and Feedback

**Feedback from workshop participants:**

*Please give a summary of the main strong and weak points of the workshop (as well as comments, questions) that have been offered by the participants.*

**Feedback from the teacher/contact person:**

*Please give a summary of the main strong and weak points (as well as comments, questions) that you have been offered by the teacher/contact person of the institution.*

**Teamwork:**

*Please briefly describe your collaboration process on the workshop, communication and organisation.*

**Individual Feedback:**

*According to your co-facilitator(s), what were your clear strengths as a facilitator? What can be improved? What should you work on?*

## Tips for Other Facilitators / Further Comments About the Workshop

*What went particularly well, what did not go so well? Do you have any suggestions to give for future facilitation and workshops?*

# Appendix E: Games

## 1. Name Games

→ Adjective Game	
<b>Space</b>	indoors or outdoors
<b>Number of Players</b>	whole class
<b>Age Group</b>	14 years old and up
<b>Duration</b>	depends on the class size
<b>How to Play:</b>	<i>Every player has to choose an adjective, which starts with the same letter as the player's first name and – if possible – describes them (for example “charming Charles” or “hungry Harriet”). The player also needs to pick an accompanying gesture. It works best if a facilitator starts by saying their phrase (“I am charming Charles”) and making the accompanying gesture. If there is time, you can also get every participant to say their sentence (with their gesture) and repeat all the previous sentences and gestures (“He is charming Charles, she is hungry Harriet, I am lazy Lauren”). Once completed, if there is time you can go around the group again in the other direction so that the names really stick in people's memories.</i>

→ Where are You?	
<b>Space</b>	indoors or outdoors
<b>Number of Players</b>	any number is fine
<b>Age Group</b>	11 years old and up
<b>Duration</b>	as long as you like
<b>Material</b>	-
<b>How to Play:</b>	<i>Ask the group to spread out evenly in the space available, and – at the signal – start walking. While doing so, ask everyone to pay attention to where the others are. When the game-leader calls “stop!” everyone stops and closes their eyes. When everyone has closed their eyes, the game-leader asks “Where is [name]?” and the players are to point (still with their eyes shut) to the relevant person. This can be repeated as often as you like. After a while, everyone will try to focus more on the other people and so the group becomes more aware of all of its members.</i>

## 2. Getting to know each other

### → Alphabet Jungle

<b>Space</b>	indoors
<b>Number of Players</b>	smaller groups work best
<b>Age Group</b>	10-14 years old
<b>Duration</b>	depends on the number of players
<b>Material</b>	chairs
<b>How to Play:</b>	<i>All participants must arrange themselves in alphabetical order by name, without talking. Instead, this can be done by birthday, shoe size, star-sign or other similar categories, all without talking.</i>

### → Me Too!

<b>Space</b>	indoors or outdoors
<b>Number of Players</b>	at least 10, up to 30
<b>Age Group</b>	10 years old and up
<b>Duration</b>	depends on the number of players
<b>Material</b>	Name badges and chairs
<b>How to Play:</b>	<p><i>Everyone forms a circle; people put their name badge in the middle. One person begins by going into the middle; taking their name badge and starting to tell the others about themselves (name, hobbies, personality, and so on). As soon as the person says something that one of the other players has in common, that player shouts “me too!” stands up, and goes into the middle of the circle (while the first person to speak sits down again). The new person in the middle picks up their name badge and tells the others about themselves until someone else shouts “me too!”. The game finishes when every single person has been in the middle and all name badges are gone.</i></p> <p><i>(At first, it is often the case that several people shout “me too!” at the same time. Whoever is quickest to move gets to be in the middle. To keep the game dynamic, it is best if players present new topics. If you have a large group, towards the end of the game it can become difficult to find new topics so it may feel like the game is dragging on a bit long! As facilitators, you can help by reminding participants to think about new and varied topics.)</i></p> <p><i>Variation (silent version): Instead of saying “me too”, players simply stand up without saying anything (the rest of the players remain seated). This version can work better for loud or hard-to-control classes.</i></p>

### 3. Games to help divide participants into groups

→ Chickens, Cows, Rattlesnakes	
<b>Space</b>	indoors or outdoors
<b>Number of Players</b>	Does not matter – but it is more fun in larger groups
<b>Age Group</b>	any age
<b>Duration</b>	3 minutes
<b>Material</b>	Pre-prepared slips of paper with animal names
<b>How to Play:</b>	<p><i>Hand out the slips of paper with animal names. When the game leader asks, all participants close their eyes and make the sound of the animal on their slip of paper, and gather themselves into groups.</i></p> <p><i>Alternatively, this can be done with eyes open and the animals imitated with gestures and sounds.</i></p> <p><i>Possible animals include those in the title, as well as cats, monkeys, donkeys, crabs, fish etc.</i></p>
→ Chocolate/Candy for Everyone!	
<b>Space</b>	indoors, a circle of chairs
<b>Number of Players</b>	as many as you like
<b>Age Group</b>	any age
<b>Duration</b>	3 minutes
<b>Material</b>	Chocolate or candy bars in different colours, wrappers
<b>How to Play:</b>	<p><i>Before the workshop or in a break, tape a (mini) chocolate or candy bar under every chair. After the introduction to the session, encourage the participants to look under their chairs and find the chocolates or candy. These are used to form groups (each group has a certain colour/size/type of chocolate bar/candy).</i></p> <p><i>If there is no circle of chairs available, you can also get the participants to pick a chocolate/candy bar out of a hat – of course, that lessens the surprise factor.</i></p> <p><i>This game works well as a first game for new groups.</i></p>

→ Johnson

<b>Space</b>	indoors or outdoors
<b>Number of Players</b>	at least 20
<b>Age Group</b>	11 years old and up
<b>Duration</b>	10 minutes
<b>Material</b>	Preprepared slips of paper with titles and surnames
<b>How to Play:</b>	<p><i>The game-leader explains that the game is about creating groups. To this end, the game-leader explains, they have prepared a slip of paper for every participant with a family name, age and position within the family – for example Mr. Johnson (55), Mrs. Johnson (52), Grandma Johnson (81), Johnson junior (6 years) and so on.</i></p> <p><i>The goal is to find all other members of your family as quickly as possible and to line up in order of age (from youngest to oldest).The game-leader gives everyone a hint: it would be wise to shout out your family name as soon as the game starts. The game leader has prepared the slips of paper before the game starts (4 or 5 to each family, depending on group size) and lets each participant pick a slip out of a bag or hat, telling each to only look at the slip when the game leader gives the signal, and not beforehand.</i></p> <p><i>The twist to this game is that all the participants have the name Johnson – spelled in many different ways (Johnson, Jonson, Johnsen, Jonsen, Johnsonn, etc.) – and when the game leader gives the signal, everyone shouts Johnson. Other names with varying spellings can be used.</i></p>

## 4. Energisers

→ Buzzing Bees

<b>Space</b>	indoors or outdoors
<b>Number of Players</b>	10-40
<b>Age Group</b>	all ages
<b>Duration</b>	5 minutes
<b>Material</b>	-
<b>How to Play:</b>	<p><i>Everyone stands in a circle. Each player – without saying – picks another person from the group. When the team member in charge gives the signal, everyone runs around the person they have picked and then returns back to stand in their original place. In the second round, each person picks two people and tries to run in a figure 8 around both.</i></p>

### → Cheering Kangaroos

<b>Space</b>	indoors or outdoors
<b>Number of Players</b>	10-30
<b>Age Group</b>	all ages
<b>Duration</b>	5 minutes
<b>Material</b>	-
<b>How to Play:</b>	<p><i>The participants are told that they are a specific kind of extremely energetic and competitive kangaroos. Everyone has to move around, in no particular direction, each shouting out their own name, as though they are cheering themselves on.</i></p> <p><i>When two people come across each other, they play rock-paper-scissors. The loser of this game then becomes a fan of the winner, both start shouting the winner's name and hopping after them.</i></p> <p><i>The game continues until only two players are left, both with large groups of jumping and cheering fans.</i></p> <p><i>They then play rock-paper-scissors to decide who wins the game.</i></p>

### → Fruit Salad

<b>Space</b>	indoors with a circle of chairs
<b>Number of Players</b>	10-30
<b>Age Group</b>	all ages
<b>Duration</b>	10 minutes
<b>Material</b>	1 chair per player
<b>How to Play:</b>	<p><i>All players sit in a circle. Every participant is assigned a fruit (Apple, Orange, etc.) by the facilitator. Pay attention, depending on the size of the group, 4-8 people should be given the same fruit.</i></p> <p><i>The facilitator asks one student to stand in the middle and takes away the student's chair. The student who stands in the middle must attempt to get a seat. To do this, the student calls out a fruit and all people with that fruit must get up and move to another fruit. Alternatively, the person in the middle can call "fruit salad", which means everyone must swap places (yet they cannot take the seat of their neighbour).</i></p>

→ Oh Yeah!

<b>Space</b>	indoors
<b>Number of Players</b>	does not matter
<b>Age Group</b>	all ages
<b>Duration</b>	5 minutes
<b>Material</b>	-
<b>How to Play:</b>	<i>Everyone walks around the space. One person calls “Let’s all ... jump on one leg” or “Let’s all ... make animal noises” etc. Everyone else shouts “Oh yeah!” and does what the person has suggested. Then someone else makes a new suggestion, and everyone shouts “Oh yeah” and does it again. And so the game continues.</i>

→ Zig-Zag

<b>Space</b>	indoors or outdoors
<b>Number of Players</b>	at least 8
<b>Age Group</b>	10 years old and up
<b>Duration</b>	as long as you like
<b>Material</b>	chairs
<b>How to Play:</b>	<p><i>All players sit in a circle – there is one chair less than the number of players, so the player without a chair stands in the middle.</i></p> <p><i>The objective of the player in the middle is to get a chair.</i></p> <ul style="list-style-type: none"> <li>• The player in the middle points to a player in the circle and says “Zig” – the person pointed to must immediately then say the name of the person sitting to their left.</li> <li>• If the player in the middle says “Zag”, the player pointed to must immediately say the name of the person sitting to their right.</li> <li>• If the answer is not quick enough (this is determined by the facilitator), the person pointed to goes to the middle, and the person who was in the middle takes their seat.</li> <li>• If the person in the middle calls “Zig-Zag”, all the players must swap seats so that everyone has new neighbours – and the player in the middle can attempt to take a seat.</li> </ul> <p><i>At the start of this game, people are usually confused as they integrate the rules so a brief practice round before starting the official game is recommended.</i></p>

# Appendix F: Glossary

In the list below, you can find terms that are used in the manual, especially in Chapter 3–Theoretical Background Information for the Workshops that you might not be familiar with. Most of the definitions are adapted from sources like the Council of Europe, the UN (especially UNESCO) and several websites for youth work, Human Rights projects etc.

## A

### **Anti-Gypsyism**

A specific form of racism, an ideology of racial superiority, a form of dehumanisation and of institutionalised racism applied against Roma people.

### **Anti-Semitism**

Hostility towards Jews as a religious or minority group often accompanied by social, economic, and political discrimination.

## B

### **Bullying (school context)**

Unwanted, aggressive behaviour among usually school-aged children that involves a real or perceived power imbalance.

## C

### **Civic-mindedness**

Attitude towards other people beyond family and friends involving a sense of belonging, awareness, solidarity and sense of civic duty.

### **Competence**

The ability to mobilise and deploy relevant values, attitudes, skills, knowledge and/or understanding in order to respond appropriately and effectively to the demands, challenges and opportunities that are presented by a given type of context.

### **Cultural dimension**

A model that is an approach to describe cultures (mostly national cultures) by comparing different criteria. The cultural dimensions represent independent preferences for one state of affairs over another that distinguish countries (rather than individuals) from each other.

Please note that we do not use or promote this type of model in Youth For Understanding!

### **Cultural relativism**

The principle that an individual person's beliefs and activities should be understood by others in terms of that individual's own culture.

### **Culture**

A set of distinctive spiritual, material, intellectual and emotional features of society or a social group. Any social group can have a culture and all cultures are dynamic and constantly changing over time as a result of internal and external factors. All people belong to multiple groups and their related cultures, as well as participate in different constellations of cultures.

### **Cyberbullying**

The use of technology to harass, threaten, embarrass, or target another person.

## D

### **Discrimination**

Discrimination occurs when people are treated less favourably than other people are, in a comparable situation only because they belong, or are perceived to belong, to a certain group or category of people. People may be discriminated against because of their age, disability, ethnicity, origin, political belief, skin colour, religion, sex or gender, sexual orientation, language, culture and on many other grounds.

Discrimination (which is often the result of prejudices people hold) makes people who are discriminated against powerless, impedes them from becoming active citizens, restricts them from developing their skills and, in many situations, from accessing work, health services, education or accommodation.

### **Diversity**

The concept encompasses acceptance and respect, it means understanding that each individual is unique, and recognizing our individual differences. These can be along the dimensions of ethnicity, gender, sexual orientation, socio-economic status, age, physical abilities, religious beliefs, political beliefs, or other ideologies. It is the exploration of these differences in a safe, positive, and nurturing environment.

It is about understanding each other and moving beyond simple tolerance to embracing and celebrating the rich dimensions of diversity contained within each individual.

## E

### **Equality**

The right to protection from discrimination on the grounds of, among other things, sex, gender, skin colour or ethnic origin, religion or belief, disability, or age, sexual orientation, etc.

### **Ethnocentrism**

The view of things in which one's own primary culture is the centre of everything, and all others are scaled and rated with reference to it.

## F

### **Fascism**

A governmental system based on an ideology of national or racial supremacy and the importance of control over all aspects of political, economic and cultural life. It may be characterised by forcible suppression of opposition and criticism, control over the mass media, state control of industry, commerce, etc., and an aggressive nationalism and often racism.

### **Formal education**

Structured education and training system that runs from pre-primary and primary through secondary school and on to university, ending with a certificate or diploma.

## G

### **Gender and sex**

Gender refers to the socially constructed set of expectations, behaviours and activities of women and men, which are attributed to them based on their sex. Social expectations regarding any given set of gender roles depend on a particular socio-economic, political and cultural context and are affected by other factors including ethnicity, class, sexual orientation and age. Gender roles are learned and vary widely within and between different human societies, and change over time.

Sex refers to the biological and physiological characteristics that differentiate men and women.

We are defined as male or female at birth, which becomes a social and legal fact from that point on. Some people are born with atypical combinations of physical features (body characteristics) that usually distinguish boys from girls at the time of birth. These persons may be referred to as intersex.

## H

### **Heterogeneous**

Diverse in character or content.

### **Homogenous**

Of the same kind; alike.

### **Homophobia**

An irrational fear of and aversion to homosexuality and people who identify as lesbian, gay, bisexual and transgender, queer and other people who do not identify with either label (short: LGBTQ+), based on prejudice,

as well as people who are perceived as being LGBTQ+.

### **Human Rights**

Rights inherent to all human beings, whatever our nationality, place of residence, sex, gender, national or ethnic origin, colour, religion, language, or any other status.

### **Human Rights Education (HRE)**

Learning about Human Rights, HRE is an integral part of the right to education and is increasingly gaining recognition as a Human Right itself.

## I-J-K-L

### **Identity**

Traits and characteristics, social relations, roles, and social group membership that define who one is.

### **In-group favouritism**

A pattern of favouring members of one's in-group over out-group members.

### **In-group heterogeneity**

Within one's own group, all members are perceived as being different individuals.

### **Inequality**

The existence of unequal opportunities and rewards for different social positions or statuses within a group or society.

### **Informal education**

The lifelong process whereby every individual acquires attitudes, values, skills and knowledge from the educational influences and resources in his or her own environment and from daily experience.

### **Interconnectedness**

The idea that all things are of a single underlying substance and reality, and that there is no true separation deeper than appearances.

### **Intercultural(ism)**

Refers to the interdependency and interaction between various linguistic and ethnic communities. An intercultural perspective requires us to recognise that reality is plural, complex and dynamic, and that interaction is an integral part of all life and cultures.

### **Intercultural communication**

Communication between individuals or groups of different linguistic and/or cultural origins. The communication can be situated in the environment, in the perception the participants have of the environment, and also in the mental representations they privately entertain

### **Interdependency**

The mutual reliance between two or more groups.

### **Intersectionality**

The interconnected nature of social categorizations such as ethnicity, class, and gender as they apply to a given individual or group, regarded as creating overlapping and interdependent systems of discrimination or disadvantage.

## **M**

### **Migration**

Crossing of the boundary of a political or administrative unit for a certain minimum period of time. It includes the movement of refugees, displaced persons, uprooted people

as well as economic migrants.

Internal migration refers to a move from one area (a province, district or municipality) to another within one country. International migration is a territorial relocation of people between nation-states.

### **Multi-cultural(ism)**

People of different cultures living side by side in a community, interacting to various degrees but at the same time retaining their distinctive features.

## **N**

### **National culture**

A very precise set of customs and behaviours within one specific nation-state.

### **Nation-state**

An area where the cultural boundaries match up with the political boundaries. In theory, a nation-state would exist if nearly all the members of a single nation were organised in a single state, without any other national communities being present. Although the term is widely used, it is important to be aware that no such entities exist.

### **Non-formal education**

Any planned programme of education designed to improve a range of skills and competences, outside the formal educational setting.

### **Normality**

Within the culture or society commonly accepted expectation of what is normal.

## **O**

### **Outgroup derogation**

The phenomenon in which an outgroup is perceived as being threatening to the members of an in-group.

Outgroup homogeneity

Effect where members of a foreign group are perceived as being all similar and using generalising terms and stereotypes to describe them.

## **P-Q**

### **Pay-it-forward**

Attitude that when someone does something for you, instead of paying that person back directly, you pass the good deed on to another person instead.

### **People of Colour (PoC)**

Self-designation that non-whites have given themselves (primarily used in the United States and Canada); singular: Person of Colour.

### **Poverty**

Income poverty is when a family's income fails to meet a federally established threshold that differs across countries.

Absolute poverty measures poverty in relation to the amount of money necessary to meet basic needs such as food, clothing, and shelter.

Relative poverty defines poverty in relation to the economic status of other members of the society: people are poor if they fall below prevailing standards of living in a given societal context.

## **Prejudice**

Preconceived opinion, unfavourable or discriminatory attitudes towards persons of different categories. When actions are taken based on these attitudes, we speak of discrimination.

## **Privilege**

A special right, advantage, or immunity granted or available only to a particular person or group.

# R

## **Racial profiling**

Law enforcement and private security targeting People of Colour with humiliating and often frightening detentions, interrogations, and searches without evidence of criminal activity and based on perceived ethnicity, national origin or religion.

## **Racism/racial discrimination**

Racism involves discriminatory or abusive behaviour towards people because of their imagined “inferiority”. There has been widespread belief that there are “human races” within the human species, distinguishable based on physical differences. Scientific research shows, however, that human populations are not unambiguous, clearly demarcated, biologically distinct groups, and that “race” is an imagined entity or social construct. All humans belong to the same species and, therefore, it makes no sense to talk of “races”.

## **Reification**

Projecting our beliefs about others onto others

## **Responsibility**

An attitude towards one’s own actions. It involves being reflective about one’s actions, forming intentions about how to act in a morally appropriate way, conscientiously performing those actions, and holding oneself accountable for the outcomes of those actions.

# S

## **Self**

What comes to mind when one thinks of oneself. (see also Definitions of KSAVs in Appendix G)

## **Self-efficacy**

A person’s belief in their ability to accomplish some specific goal or task with confidence. It also involves understanding issues, selecting appropriate methods for accomplishing tasks, navigating obstacles successfully and making a difference in the world.

## **Self-esteem**

Regard or respect that a person has for oneself.

## **Self-fulfilling prophecy**

A person unknowingly causes a prediction to come true, due to the simple fact that he or she expects it to come true.

## **Socialisation**

Process by which individuals acquire the knowledge, language, social skills, and values to conform to the norms and roles required for integration into a group or community.

## **Stereotype**

Generalised views or preconceived ideas, according to which individuals are categorised into particular groups.

# T

## **Transculturalism**

Refers to the idea that cultures are shaped by continual interactions, by overlapping (political) relationships, and transformed through specific and individual actions. This definition emphasises the contextual and individual relationships to cultural experiences rather than a static and categorical approach to culture.

# U-V-W

## **UDHR**

Universal Declaration of Human Rights, a milestone document in the history of Human Rights drafted by representatives with different legal and cultural backgrounds from all regions of the world.

# X-Y-Z

## **Xenophobia**

An irrational aversion to strangers or foreigners.

# Appendix G – Explanation of Intercultural and Global Citizenship Education Competences

	Culture & Identity	Intercultural Communication	Stereotypes Prejudice Discrimination & Inequality	Human Rights & Responsibility
<b>Knowledge and Critical Understanding of</b>	<ul style="list-style-type: none"> <li>... the self</li> <li>... culture and cultures</li> </ul>	<ul style="list-style-type: none"> <li>... meaningful communication</li> <li>... the complexity of “intercultural communication”</li> </ul>	<ul style="list-style-type: none"> <li>... the self</li> <li>... the definitions and process</li> <li>... history, economy, privilege and power relations</li> </ul>	<ul style="list-style-type: none"> <li>... the self</li> <li>... the world</li> <li>... the role and impact of Human Rights</li> </ul>
<b>Valuing</b>	<ul style="list-style-type: none"> <li>... cultural diversity</li> <li>... right to self identify and to belong</li> </ul>	<ul style="list-style-type: none"> <li>... cultural diversity</li> <li>... different channels and styles of communication</li> </ul>	<ul style="list-style-type: none"> <li>... mutual respect and equity</li> <li>... integration and inclusion</li> </ul>	<ul style="list-style-type: none"> <li>... human dignity and Human Rights</li> <li>... sustainability</li> <li>... diversity</li> <li>... equity</li> </ul>
<b>Attitudes</b>	<ul style="list-style-type: none"> <li>• Openness to the self</li> <li>• Openness to cultural otherness and to other beliefs, worldviews and practices</li> <li>• Tolerance to ambiguity</li> <li>• Self-efficacy</li> <li>• Pay-it-forward</li> </ul>	<ul style="list-style-type: none"> <li>• Awareness of my own interaction styles</li> <li>• Openness to cultural otherness and to other beliefs, worldviews and practices</li> <li>• Self-efficacy</li> <li>• Tolerance to ambiguity</li> <li>• Respect</li> <li>• Civic-mindedness</li> <li>• Curiosity</li> <li>• Pay-it-forward</li> </ul>	<ul style="list-style-type: none"> <li>• Openness to the self</li> <li>• Openness to cultural otherness and to other beliefs, worldviews and practices</li> <li>• Civic-mindedness</li> <li>• Self-efficacy</li> <li>• Curiosity</li> <li>• Pay-it-forward</li> </ul>	<ul style="list-style-type: none"> <li>• Responsibility</li> <li>• Self-efficacy (walk your talk)</li> <li>• Pay-it-forward</li> </ul>
<b>Skills</b>	<ul style="list-style-type: none"> <li>• Critical thinking skills</li> <li>• Self-reflection</li> <li>• Active listening skills</li> <li>• Empathy</li> <li>• Co-operation skills</li> </ul>	<ul style="list-style-type: none"> <li>• Autonomous learning skills</li> <li>• Active listening skills</li> <li>• Communication skills</li> <li>• Conflict resolution skills</li> <li>• Co-operation skills</li> <li>• Empathy</li> <li>• Flexibility and adaptability</li> </ul>	<ul style="list-style-type: none"> <li>• Analytical and critical thinking</li> <li>• Active listening skills</li> <li>• Empathy</li> <li>• Co-operation skills</li> </ul>	<ul style="list-style-type: none"> <li>• Autonomous learning skills</li> <li>• Critical thinking skills</li> <li>• Active listening skills</li> <li>• Empathy</li> <li>• Co-operation skills</li> <li>• Being able to see clashes from a Human Rights perspective</li> </ul>

The definitions are adapted from a variety of sources including the Council of Europe.

## Knowledge and Critical Understanding of...

- **...the self-awareness about how one functions** – One’s own thoughts, beliefs, feelings and motivations, and of one’s own cultural affiliations and perspective on the world.
- **...culture and cultures** – how culture is formed, the process and elements composing it. See Glossary for a definition of culture.
- **...meaningful communication** – including the socially appropriate verbal and nonverbal communicative conventions with a focus on expressing only what needs to be expressed to honour the connection.
- **...complexity of intercultural communication** – understanding it can be a difficult process particularly when participants perceive each other as representatives of cultures that have an adversarial relationship with one another. Under such circumstances, intercultural dialogue can be extremely difficult, requiring a high level of intercultural competence and very considerable emotional and social sensitivity, commitment, perseverance and courage.
- **...the definitions and process of stereotyping, prejudice, discrimination and inequality** – understanding that stereotypes are oversimplified, generalised and often unconscious preconceptions about people or ideas that may lead to prejudice and discrimination; understanding the link and differences between stereotypes, prejudices and discrimination; understanding and knowledge about how to break out of the vicious circle of discrimination; understanding that inequality is a reality due to unequal power relations.
- **...history, economy, privilege and power relations** – understanding the fluid nature of history and how interpretations of the past vary over time and across cultures; knowledge and understanding of economies and of the economic and financial processes that affect the functioning of society; knowledge and understanding of the economic interdependence of the global community and of the impact that personal choices and patterns of consumption may have in other parts of the world; understanding that systematic marginalisation and exclusion from democratic processes and intercultural exchanges can lead to citizens’ civic disengagement and alienation.
- **...the world** – a large and complex body of knowledge and critical understanding in a variety of areas including politics, law, Human Rights, culture, cultures, religions, history, media, economies, the environment and sustainability.
- **...the role and the impact of Human Rights** – using the knowledge that all people share a common humanity and have equal dignity irrespective of their particular cultural affiliations, status, abilities or circumstances in your everyday life as well as in exceptional circumstances.

## Valuing...

- **...cultural diversity** – this value is based on the general belief that other cultural affiliations, cultural variability and diversity, and pluralism of perspectives, views and practices ought to be positively regarded, appreciated and cherished.
- **...the right to self-identify and to belong** – recognises the uniqueness of all individuals, in terms of their own personal histories, experiences, wants and needs. Part of our uniqueness is that we are all members of particular social groups, which means that we share some experiences, wants and needs with other members of those groups.

- **...different channels and styles of communication** – valuing the diverse forms that communication can have; appreciating the use of verbal and nonverbal communication.
- **...mutual respect** – living with others on the basis of tolerance, respect and mutual understanding.
- **...equity** – availability, accessibility, acceptability and quality.
- **...integration and inclusion** – accepting and valuing all human beings and their ideas as equal; building upon each other’s diversity.
- **...human dignity and Human Rights** – this value is based on the general belief that every human being is of equal worth, has equal dignity, is entitled to equal respect, and is entitled to the same set of Human Rights and fundamental freedoms, and ought to be treated accordingly.
- **...sustainability** – this value is based on the belief that there are connections between economic, social, political and environmental processes, especially when viewed from a global perspective.

## Attitudes:

- **Openness to self** – being willing to reflect and learn, to observe oneself in a critical and accepting way, and being willing to challenge and question own systems of categorization.
- **Openness to cultural otherness and to others beliefs, world views, practices** – openness is an attitude toward people who are perceived to have different cultural affiliations from oneself or towards beliefs, worldviews and practices which differ from one’s own. It involves sensitivity towards, curiosity about and willingness to engage with other people and other perspectives on the world.
- **Tolerance to ambiguity** – an attitude towards situations which are uncertain and subject to multiple conflicting interpretations. It involves evaluating these kinds of situations positively and dealing with them constructively.
- **Self-efficacy** – an attitude towards the self. It involves a positive belief in one’s own ability to undertake the actions that are required to achieve particular goals, and confidence that one can understand issues, select appropriate methods for accomplishing tasks, navigate obstacles successfully and make a difference in the world.
- **Pay-it-forward** – the simplest way to define “pay it forward” is that when someone does something for you, instead of paying that person back directly, you pass it on to another person instead.
- **Awareness of own interaction styles** – becoming aware of the individual style of communication and interaction, being aware and critically observing personal reactions in difficult situations.
- **Respect** – consists of positive regard and esteem for someone or something based on the judgment that they have intrinsic importance, worth or value. Having respect for other people who are perceived to have different cultural affiliations or different beliefs, opinions or practices from one’s own is vital for effective intercultural dialogue and a culture of democracy.
- **Civic-mindedness** – an attitude towards a community or social group to which one belongs that is larger than one’s immediate circle of family and friends. It involves a sense of belonging to that community, an awareness of other people in the community, an awareness of the effects of one’s actions on those people, solidarity with other members of the community and a sense of civic duty towards the community.
- **Curiosity** – interest in discovering and learning about other cultural orientations and affiliations and other world views, beliefs, values and practices.

- **Responsibility** – An attitude towards one’s own actions. It involves being reflective about one’s actions, forming intentions about how to act in a morally appropriate way, conscientiously performing those actions, and holding oneself accountable for the outcomes of those actions.

## • Skills:

- **Analytical and critical thinking skills** – the skills required to pursue, analyse, evaluate and make judgements about materials of any kind (e.g. texts, arguments, interpretations, issues, events, experiences, etc.) in a systematic and logical manner.
- **Self-reflection** – being able to observe oneself and questioning own systems of categorization; reflecting about one’s own attitudes and actions in an accepting way.
- **Active listening** – the skill required to notice and understand what is being said and how it is being said, and to notice and understand other people’s non-verbal behaviour.
- **Empathy** – the set of skills required to understand and relate to other people’s thoughts, beliefs and feelings, and to see the world from other people’s perspectives.
- **Co-operation skills** – the skills required to participate successfully with others in shared activities, tasks and ventures and to encourage others to cooperate so that group goals may be achieved.
- **Autonomous learning skills** – the skills required to pursue, organise and evaluate one’s own learning in accordance with one’s own needs, in a self-directed manner, without being prompted by others.
- **Communication skills** – the skills required to communicate effectively and appropriately.
- **Conflict resolution skills** – the skills required to address, manage and resolve conflicts in a peaceful way by guiding conflicting parties towards optimal solutions that are acceptable to all parties.
- **Flexibility and adaptability** – the skills required to adjust and regulate one’s thoughts, feelings or behaviours so that one can respond effectively and appropriately to new contexts and situations.

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The following reading materials were used to write this manual. Highlighted in bold are the resources we can especially recommend to you and that are easily accessible via internet. If you need more detailed information or suggestions for resources, please contact the EEE-YFU Revision Team 2016 (see Acknowledgements on the first page).

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## Chapter 7 – Activity References

It should be acknowledged that the activities presented in this manual have been published previously in other forms and variations in other manuals and toolkits. All of the activities have been thoroughly revised in order to align them with the Coloured Glasses Educational Framework and Educational Approach (see chapter 2) as well as with the theoretical approaches presented in chapter 3 and the Educational Methodology presented in chapter 4. You are welcome to browse through the manuals and toolkits for inspiration; however, it should be very clear that none of the activities found there can be used for Coloured Glasses without modification. You can send suggestions for new activities to the EEE-YFU office, if you wish.

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- eDidact.de (only in German): - [http://www.edidact.de/articlesid/247757/Detail/Zusammenleben\\_in\\_der\\_multikulturellen\\_Gesellschaft.htm](http://www.edidact.de/articlesid/247757/Detail/Zusammenleben_in_der_multikulturellen_Gesellschaft.htm) Variations of the following simulations can be found there: International Conference – (“Multikulturelle Konferenz”)
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- Bausteine zur nicht-rassistischen Bildungsarbeit; DGB Bildungswerk Thüringen e.V (only in German): <http://www.baustein.dgb-bwt.de/SiteMap.html>
- Variations of the following simulations can be found there: Circle of Society – (“Wie im richtigen Leben”)

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Credit for the Model of Otherisation (*Chapter 3.3.1*) goes to Adrian Holliday. Find the credit for Jürgen Bolten’s inspiration of the Dune Model (*Chapter 7.4.3*) in the Tips for Facilitation.



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