

discovering diversity
teachers' pack

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Foreword

Discovering Diversity is a collection of some of the best ideas, expertise, practice and knowledge we could find in the field of intercultural education. We have collected and updated information from a variety of different languages, projects and cultures. We have drawn on resources from as far afield as Australia, Brazil, Hong Kong, Egypt, Ireland, Romania, Sweden and the United Kingdom. These resources have then been re-packaged and tested in ten different countries. The direct feedback of the teachers who took part in the first trial has then been fed back into this, the second edition of the **Discovering Diversity Teachers' Pack**.

The exercises in this pack are designed to support and facilitate the mobilization and involvement of young people through improved quality education, to help raise their awareness of issues surrounding cultural diversity, and to address the problems of racism, xenophobia and intolerance. It is above all a practical guide – a concrete means of helping to foster genuine cross-cultural communication and dialogue, and of empowering young people as agents for positive change.

We believe that in every society there is an abundance of genuine goodwill and informed curiosity about other cultures. This pack aims to tap into these positive forces, so that we can enrich our world in order to build a solid, sustainable and peaceful foundation for the future generations who must inhabit it. Mere tolerance is not enough. Let's join together to celebrate, share and promote diversity, not just discover it. The outcomes will be worth it.

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Regional Director North
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Section 1

Introduction

Introduction

Welcome to the **Discovering Diversity teachers' pack**, a teacher-based project intended to educate and stimulate young people about the concepts and practice of tolerance and the celebration of diversity, with the aim of supporting them against adopting extremist, xenophobic or racist attitudes or opinions. The project also aims to inspire the international community of teachers to share good practice and experience in the teaching of tolerance.

Discovering Diversity can be used successfully in a variety of curricular contexts and in situations where critical thinking, conflict prevention and post-conflict reconciliation are important topics, or where xenophobia, racism or intolerance are issues of concern.

Discovering Diversity consists of the book *Space*, this **teachers' pack** and a web site.

We have written, chosen and adapted these materials for

- their ease of use
- their simplicity
- their motivating nature, and
- the possibility to adapt them simply and mix and match them with others.

There are many resources about diversity available in the world – this project attempts to meet the challenge of where to start working on the subject.

Using and adapting the materials here directly in the classroom has shown that teachers can introduce them into many curriculum areas. A non-exhaustive list shows this range:

- human rights education
- citizenship education
- civics
- language studies
- cultural studies
- personal, social and emotional education
- information, communication and technology studies
- history
- and peer education in all of these areas

What do you find here?

The book *Space* gives the young reader a new and thought-provoking perspective on cultural diversity and human rights among young people the world over. In this publication young people from all over the world welcome the reader into their own personal spaces - their own rooms and they talk about their homes, their lives and their hopes for the future.

To have space is not only about having a physical place called 'home', a place for oneself with peace, security and dignity. It is also about having the freedom to express oneself, to fulfil one's own needs and to live in harmony with others.

The teachers' pack is divided into two sections:

SECTION ONE

Section One sets out some of the terms and themes involved, as well as suggesting appropriate lessons in which the material can be used within existing curricula. Here you find the background principles for working on issues of tolerance and intolerance. Here we

- introduce the publication and the context
- bring together some suggested definitions of terms
- highlight some of the major areas of intercultural education

SECTION TWO

Section Two brings together a series of concrete exercises, which can be carried out in the classroom, ranging from short 'warm-up' exercises to more in-depth and specific explorations of tolerance. It offers activities and pieces for reflection in the classroom and, importantly, suggestions for action in daily life.

You can use these materials, confident in the knowledge that they have been tried and tested in classrooms around the world with young people between the ages of twelve and sixteen. As educators, you know that such materials always have to be adapted to the situation in which you and your students find yourselves – so it will be necessary to think of local examples to bring the messages nearer to home. These are important activities and ideas and we hope you find them easy to read and challenging to put into practice!

What are we talking about?

Many of us manage to get through life without feeling much necessity to define anything closely. Others really feel the need to define everything, make everything concrete and strictly delimited. A concept of great importance here is 'balance' as in striking a balance between spending all the time defining ideas (leaving no time for action) and never bothering to be clear about anything (and therefore losing most people who initially sympathised with what we wanted to do).

Here we offer a set of some of the most crucial expressions used in diversity education. Rather than take strict dictionary definitions, most of these examples are drawn directly from the experience and practice of anti-racist educators (marked with an asterisk) in order to encourage debate and dialogue. As can be seen immediately, many of these descriptions also include arguments and statements. And their main use is to encourage young people to discuss and find their own meanings. There are challenges in discussing these issues especially when people are afraid of 'political correctness'. If you are working in post-conflict situations you are encouraged to pay particular care when using these descriptions and to modify or replace them where appropriate. In fact, you may wish to take some time to go through the descriptions for yourself before taking them into the classroom.

Tip for the teacher:

At the end of the pack you will find the worksheets with an ABC of definitions. Use them as they are or copy them, print and hand out them as 'cards' with the definitions in the classroom for practical exercises. You can ask your students to discuss their own definitions or descriptions and look at the interrelationships between them. Even the little diagrams or icons beside the descriptions can be used to encourage debate!

Diverse approaches

Achieving a balance between different styles of learning is an exciting challenge. Working against intolerance involves a combination of cognitive, emotional and pragmatic learning: linking the head, the heart and the hand as shown here. Sometimes it will also be important to stress the spiritual side of learning. If only one type of approach is used, then opportunities for learning are left untouched. So this publication presents ideas which attempt to appeal to a range of learning styles to help participants relate to their own experiences and work with their own resources.

Space is provided for individual work, but most of the learning outcomes will come from sharing and working together in groups. This is where active tolerance can be practised.

Do we all need prejudices?

A prejudice is a judgement we make about another person or other people without really knowing them. Prejudices can be negative or positive in character. Prejudices are learned as part of our socialisation process and they are very difficult to modify or eradicate. Therefore it is important that we are aware that we have them.

To explain this concept more directly it could help to examine how deeply we know all of our friends. We may have different friends for different occasions, for going to the cinema, going walking, helping with homework, playing soccer or horse-riding, going to concerts. Do we know what music our soccer or horse-riding friends enjoy? Or do we just guess? Making assumptions is easy and common. If it is simple to make assumptions about friends, think how easy it is to make an assumption about people you don't know.

Prejudices and stereotypes are schemes that help us understand reality; when reality does not correspond to our prejudice it is easier for our brains to change our interpretation of reality than to change the prejudice. Prejudices help us to complement information when we do not have it all.

What we need to do, in a way, is to multiply our prejudices so that we can differentiate better!

One of the ways to do this, is to find out more about the lives of other people. That is why we have used the rooms of young people in the book *Space* to help give a more differentiated insight to how they live, what is important to them.

Try reading out the following passage to your students:

"Mary heard the ice-cream seller coming down the street. She remembered her birthday money and ran into the house."

It is possible to interpret this passage like this: Mary is a child, she would like an ice-cream, she runs into the house to get some money so that she can buy the ice-cream. But where do you find any of this information? Try changing any of the nouns in the passage (‘money’ to ‘gun’, for instance) and see what happens.

We take our previous experience and knowledge and form a judgement and – most importantly – our brains fill in the gaps in order to make sense of the story.

It would appear that similar mechanisms are at work when our brains rely on prejudices. Whenever you hear talk about people from other cultures, you immediately have a picture in your head about them - whether they are from another country, another town or even another district near you. Often the information you have about those people is incomplete but, in order to make sense out of the world, your brain is still able to make some kind of picture. If we realise this happens, we can suspend our judgement about those people for a while and try to find out more – especially when we meet them!

Pause for thought

A word of caution: You are working with attitudes here which is like trying to map a rabbit community from above ground and you haven’t got anything but the most rudimentary depth finders! Sometimes we make our lives more difficult for ourselves as this story shows:

A man wants to borrow his neighbour's bicycle. But before he starts out to visit the neighbour he begins to think. He suspects that the neighbour will find an excuse and refuse to lend him the bicycle.

The man thinks, perhaps she will say the light is missing, so he takes a spare light with him.

Then he thinks, the neighbour will say one wheel is broken, so he takes a spare wheel too. Or she will claim the chain is loose, so he takes a spare chain as well.

When he arrives at the neighbour's front door he is laden with spare parts and feeling very angry.

So when the neighbour opens the door the man shouts at her: 'All right, well I don't need you or your damned bicycle.' And he storms off, confirmed in his view that his neighbour is his enemy.

Intercultural education

We have a vision of what it will mean for a society to become really intercultural: every social group must be able to live in conditions of equality regardless of their culture, lifestyle or origin. This means reconsidering how to interact with cultures which seem strange or different to our own – and it means reconsidering how majorities and minorities can work together to rid our societies of intolerance and discrimination. Numerous forces - social, economic, political - have to be combined to bring about such a society. Intercultural education is one of the main tools we have nowadays to help us take advantage of the opportunities offered by multicultural societies. The general target of intercultural education has to be favouring and reinforcing the basis of mutual relationships, between different societies and different majority or minority cultural groups.

In the **UNESCO Universal Declaration on Cultural Diversity** you can find a global recognition that 'culture is at the heart of contemporary debates about identity, social cohesion, and the development of a knowledge-based economy', and that 'culture should be regarded as the set of distinctive spiritual, material, intellectual and emotional features of society or a social group, and that it encompasses, in addition to art and literature, lifestyles, ways of living together, value systems, traditions and beliefs'.

You will find information on UNESCO's work in this field and the text of the **UNESCO Universal Declaration on Cultural Diversity** at:

<http://portal.unesco.org/culture>

In order to help us work towards intercultural societies we need:

- to see that the recognition of diversity is rooted in equality, and that it should not be seen as a means to the end of ignoring or suppressing a culture.
- to make an effort to recognise different cultural identities and to promote respect for minorities
- to resolve conflicting interests peacefully.

Intercultural education has to take place within society as a whole. It is impossible to dream of an intercultural society working only with one of the involved parts, that is, only with minority groups or only with majority groups.

In order to try and understand what is going on and attempt to act positively within such societies we need to try and develop intercultural competences. We do not possess a complete scientific theory to help us in this, we are feeling our way as we go. There is still plenty to discover.

What is culture?

There are models for analysing culture which can be of use - but they need to be seen as that: 'models' not reality. We all construct our own reality and much of this is probably conditioned by

the culture(s) in which we have grown up. (This is a little like comparing a map with the actual territory it is supposed to describe. No map can show you every little detail. Imagine a map that could show the changing shape of a stream, the tree that falls over, the house that is burning, the traffic jam!).

Hundreds of definitions of culture exist, each one longer and more difficult than the last. It has even become common to talk about organisational cultures, especially when considering transnational corporations.

- The first thing that comes to mind may be what you would find in the cultural pages of a newspaper: ballet, opera, music, books and other intellectual or artistic activities.
- Here we view culture from a much wider perspective. We are looking at the values and systems of behaviour which allow groups of people to make sense of the world. This process is complex and trying to understand cultures, including your own, will mean examining many aspects of life. Some of them are immediately visible, for others you may have to dig deeper:
 - what is defined as ‘good’ and ‘bad’ or ‘common sense’?
 - how are families structured?
 - what is the relationship between men and women?
 - how is time perceived?
 - which traditions are important?
 - what languages are spoken?
 - which rules govern the consumption of food and drink?
 - how is information shared?
 - who has power and how do they get it?
 - what are the reactions to other cultures?
 - what is funny?
 - what role does religion play?

The list could be much longer and you can find other aspects to add. It is important to stress here that the answers to such questions are, to a great extent, shared by the members of a culture - it’s obvious, it’s normal, that’s the way it is. They behave in similar ways, they share similar references and they judge things in similar ways. Such an observation is more obvious when you are confronted with a different culture or go abroad. Cultures are not static, they change and so the answers and even the questions themselves change over time.

Intercultural education proposes processes to enable the discovery of mutual relationships and the dismantling of barriers. There are close links to other educational philosophies, such as education for human rights, anti-racist education and development education. It is therefore a normal reaction if you find elements here which correspond to your experience in other fields.

We choose to use the term ‘intercultural’. Because, if the prefix ‘inter’ is given its full meaning, this necessarily implies: **interaction, exchange, breaking down barriers, reciprocity, objective solidarity.**

So we can learn **about** each other, **through** each other and **with** each other!!

Section 2

Ideas in the Classroom

This section of the teachers' pack is devoted to ideas which you can use in the classroom.

Please note: educators around the world have different ways of describing their educational approaches and this publication honours those differences. You will know best how to adapt the activities presented here for your situation and the young people with whom you work – often all you will need will be the core idea and your final result may look very different from that described.

It will be important to ensure that your students know why they are requested to participate in such activities, that they can see the relationships between them and their experience and daily lives. So you may find it advisable to think of local, national or regional examples in order to establish the context in which these activities take place.

Timings given are approximate – what is most crucial is to ensure that you and your students have enough time after each activity for a discussion in a way which allows all to have a voice and express their thoughts and emotions.

Should you wish to share any comments and feedback on these activities then please do not hesitate to contact us at info@discoveringdiversity.org

For ease of use, we have divided these materials into four parts:

- A **Starters**: easy exercises to promote a cooperative atmosphere in the classroom and begin thinking about the issues involved
- B **Opinion formers**: possibilities for school students to discover each other and share what they think
- C **Using Space**: suggestions for activities on the personal dimension of diversity, linking young peoples' spaces and their lives with human rights and the promotion of tolerance
- D **Going further**: activities which generally take more time and look to promote action and change.

At present, the website is in the 'prototype stage', but it does contain some examples of students work with Discovering Diversity, as well as some online examples from *Space*. You can also download the Teachers' Pack in PDF. The web site can be seen at www.discoveringdiversity.org

A Starters

These are easy exercises to promote a cooperative atmosphere in the classroom and begin thinking about the issues involved.

Starter 1:

60 seconds=one minute, or does it?

We all know time is relative - but what does this really mean? Participants live through their own minute of time and compare the results.

RESOURCES NEEDED:

- the facilitator needs a watch
- each participant needs a chair
- if there is a clock in the room, cover it with paper; if the clock ticks then remove it

GROUP SIZE:

Any

TIME:

Anything between 25 seconds and 2 minutes and 30 seconds!

STEP-BY-STEP:

- 1** The facilitator asks the participants to hide any watches or mobile telephones they might have.
- 2** Then everybody has to practice sitting down on their chairs silently - and with their eyes closed.
- 3** Then the facilitator asks everyone to stand up and close their eyes. On the command “GO!”, each person is to count up to 60 seconds and sit down when they have finished. It is important to stress that this exercise can only work if everyone is quiet during the whole of it. Once people have sat down they can open their eyes, but not before! The facilitator makes note of when people sit down as the exercise progresses.

REFLECTION AND EVALUATION:

Clearly this starter opens up the whole concept of time and each individual’s relationship to it. You can then go on to discuss whether there are culturally different perceptions of time.

THIS METHOD ALIVE:

Even within culturally homogeneous groups, this starter can produce fairly spectacular results. Be careful not to laugh at the people who are last! They might just be having a very ‘slow’ day.

Source: *Intercultural Learning T-Kit*

Starter 2:

Me too!

We are all unique and irreplaceable human beings, sometimes our uniqueness makes us feel proud, sometimes shy or ashamed. Nonetheless, we all share the fact that we are human beings and this makes us feel closer to each other.

ISSUES ADDRESSED:

- The differences between people and the things they hold in common.

AIMS:

- Get to know each other in the group.
- To show that we are all different.
- To show that we are also equal to the others.

GROUP SIZE:

10-12

TIME:

30 minutes

PREPARATION:

The same number of chairs as participants.

STEP-BY-STEP:

Form a circle in which everybody sits on a chair.

- 1 Ask each person to think of some personal fact or characteristic that they believe is unique to them and not shared with anybody else in the group.
- 2 Choose one person to start. They say what their unique feature is, for example 'I have visited Turkey three times'
- 3 If nobody shares this characteristic the next person says their unique characteristic.
- 4 If somebody else shares that characteristic they must jump up, shout 'Me too' and sit on the caller's lap. If several people share the same characteristic they sit on each other's laps on top of the caller.

Please note: in some cultures, it would not be appropriate behaviour to sit on someone else's lap – in such cases, it is sufficient for people to stand behind the caller.

Then everybody goes back to sit in their original places and the first person must again try to come with a characteristic which is unique to them. When they manage it, it's the turn of the next person round the circle to start.

- 5 The first round ends when everybody has said something which differentiates them from the others.
- 6 Now start the second round. Explain that this round involves searching for characteristics which are shared by everybody else in the group.
- 7 Take away one chair and tell the first person to stand in the middle of the circle. They must think of something which they share with the rest of the group. Ask them to say what it is, for example, 'I like music'.
- 8 All those who share it, have to stand up and move to another chair while they shout out: 'Me too'. The person who stood in the middle also tries to find a chair, so someone else will be left in the middle to be the next person starting.

DEBRIEFING AND EVALUATION:

Talk about the game and how the players felt and then ask:

- What was easier, finding things which differentiate us from the others or things we share?
- In real life when do we like or appreciate feeling unique and different and when do we like to feel similar to others?
- Think about the characteristics you chose; the things which separated you in this group, might you have them in common with other people in other groups?
- The things which were common to everyone in this group, would they be common to everyone in the world?

In the event that too many physical characteristics are mentioned you can ask:

- What does it mean, the fact that we all have eyes, heart or a stomach?

TIPS FOR THE FACILITATOR

This activity must be played fast. You may want to make a rule that participants have only 10 seconds to think. To keep the game going it is important that the number of participants does not exceed 10 or 12. If you are working with larger numbers you may have to create two or three sub groups.

During the second round it is likely that simple statements such as 'I have arms or legs' will be suggested several times. You may then choose to ask the players to think of other characteristics or you may prefer to leave it and talk about it in the evaluation.

The activity may also be run without chairs, with people sitting on the floor but it is less comfortable.

With classes where physical touching is a taboo, students can be asked to stand behind each other rather than on each others' laps.

Source: *Education Pack*

Starter 3:

Get in different lines!

AIM OF THE EXERCISE:

To be sensitive to one another and communicate without words.

WHAT YOU DO:

The students move freely around in the room. When you give the word, they must all get in line. The line is to be organised according to when in the year each student's birthday comes. The student who is born earliest in the year is to stand at one end of the line, the student born last in the year at the other end, and everyone else in between in the order of their birthdays.

While the exercise is in progress absolute silence must be observed, so the students are not allowed to talk to one another. They have to be creative and find ways of communicating other than by speaking.

QUESTIONS TO DISCUSS AFTER THE EXERCISE:

- Did anyone take on the role of leader?
- How did the other people react?
- What does it mean to be sensitive to other people?
- Why is it important?

ALTERNATIVE EXERCISES:

The line can also be organised by length of hair, number of the building where students live, alphabetical order of first names, favourite colours, shoe size – the only restriction is your creativity!

Source: *Tillsammans*

Starter 4:

The opinions scale

AIM OF THE EXERCISE:

To think about one's own opinions and have them questioned.

WHAT YOU DO:

Introduce the exercise and explain what is going to happen. Clear the floor and tape a long line down the middle, with one end representing 100 per cent and the other 0 per cent. The students are then asked to show what they think about a number of statements by standing at different points along the line. These statements and questions are designed to make the students think about their own opinions and positions on various different issues and be able to compare these ideas with others.

Take time after the statements to discuss why the students have stood at one point or another.

- I feel really lively today
- Sometimes I don't say what I think because I'm afraid other people will laugh
- It's important to feel appreciated
- Compliments and praise are the same thing
- Girls and boys are treated equally
- It's good to be sensitive
- I would like to be famous
- It is important to be a respected member of a group
- I made someone happy lately
- I once lied to a good friend
- I am the sort of person who says bad things about people
- I dare to say what I think
- There is a teacher at the school I trust enough to turn to
- All people are of equal value
- I often talk with people who are unlike me

You can replace the statements and questions with your own to reflect other subjects or angles. As with other exercises here, you could consider running it outside the classroom in a place where there is relatively little noise.

AFTER THE EXERCISE:

The discussion afterwards is the key thing about this exercise. The students have the right to argue and stand up for their choices and hence their opinions. Remind the students that they are free to change their mind in the course of the exercise. There are no right or wrong answers.

Ask the students whether they were influenced by one another when choosing a position.

Source: *Tillsammans*

B Opinion formers

These activities give possibilities for school students to discover and share what they think.

Opinion former 1:

Seeking similarity, discovering diversity

How easy is it to find someone who thinks and feels the same as you?

ISSUES ADDRESSED:

- Personal identity
- Accepting and celebrating diversity
- We are all different and all equal

AIMS:

- To discover the diversity within the group
- To develop communication skills
- To get to know each other and develop a good group feeling

GROUP SIZE:

10+ (preferably a group of people who do not know each other very well already)

TIME:

20 minutes

PREPARATION:

One copy of the question sheet and a pen or pencil for each person

INSTRUCTIONS:

Ask the participants to fill in the question sheet individually. (Depending on the group, you may wish to find other questions to use.) Then ask them to try to find someone else who has the same answers to all the questions. This might be a challenge! So, then ask them to find someone with as many similar answers as possible.

EVALUATION:

Start by asking if people enjoyed this activity and why? Then go on to talk about what they learned. Then ask:

- How many people found someone else with all five four three two one characteristic in common?
- What diversity of religion, taste in music, dislikes, favourite drinks etc. is there in the group?

USING SPACE HERE

Ask your students to look through *Space* and find examples of young people with whom they feel they have something in common.

Source: Adapted from *Education Pack*

Seeking similarities and discovering diversity:

Question sheet

Write in the answers to the questions below and then try to find someone else who has the same answers to all the questions. If you can't do it, try to find someone with whom you share four characteristics - or three - or two - or are you unique?

I WAS BORN IN

MY RELIGION IS

I AM ALLERGIC TO

THE THING I DISLIKE THE MOST IS

MY FAVOURITE MUSIC IS

Opinion former 2:

Association exercise

AIM OF THE EXERCISE:

To associate and think about the meaning of different words and the feelings these words arouse in me and other people, individually and in a group.

INSTRUCTIONS:

Explain and introduce the exercise.

Individual phase: Give the participants 5–10 minutes to write down as many associations with the topic ‘happy’ as they can, at least ten.

Group phase: The participants share with the others the top five ideas from their individual lists.

As facilitator you can write up what the participants say and save the list or hang it up in the classroom.

You can also choose to write a word on a chalk board, or flipchart such as ‘diversity’ or ‘racism’, and let the group write their associations round it, directly on the board.

This method can also be used in association with the descriptions/definitions to be found in the ABC of Tolerance at the end of this pack.

Source: adapted from *Tillsammans*

Opinion former 3:

Four corners: adopting a position

AIM OF THE EXERCISE:

To show that we all have a responsibility for our fellow human beings. The ways in which we act and think always have an impact on those around us.

INSTRUCTIONS:

Introduce the exercise.

In this four corners exercise, the students listen to a story and then have to decide which course of action they think would be the best to follow. The scenarios we concentrate on here have to do with the courage to stand up for one's beliefs. You can adapt the scenario to suit the lesson and the topic you want to raise with the group and, as with many of these exercises, it can be very fruitful to ask your students to bring in situations from their everyday lives.

LEVEL ONE:

A boy in a class a few years ahead of you is knocked over by another student during break and you are the only witness. The boy who gets knocked over scrapes both knees quite badly. His knees are bleeding, but he's not crying. What do you do?

Corner 1. Nothing.

Corner 2. Go up to him and ask what happened and if it hurts.

Corner 3. Protest to the other boy who knocked him over.

Corner 4. An alternative of your own.

LEVEL TWO:

You're at a party and hear two boys whom you don't know saying bad things about someone in your class. What do you do?

Corner 1. Confront the boys and protest.

Corner 2. Nothing.

Corner 3. Say nothing at the time, but tell a classmate later.

Corner 4. An alternative of your own.

QUESTIONS TO DISCUSS AFTER THE EXERCISE

- How do you think the class will react when you act as you have chosen to do?
- Would you really dare to do as you have chosen?
- What does the position you have taken mean and how does it affect you?
- What would you like other people to do in similar situations?
- Could you think of examples from your own experience that we could use for this exercise?

Source: adapted from *Tillsammans*

Opinion former 4:

The paper

AIM OF THE EXERCISE:

To learn to cooperate and together find creative solutions.

INSTRUCTIONS:

You give the students a single large sheet of white paper and say: 'I want you all to hold onto this sheet of paper at the same time, but none of you is allowed to touch the floor.'

The group now begins to discuss and exchange ideas about different ways of solving the problem. Someone may suggest that everyone should sit or stand on chairs while holding onto the paper. If the students solve the task in this way you should congratulate them on their solution and then ask them to repeat the exercise, this time without the help of chairs.

The next step in the exercise is that you as facilitator tear off a piece of the paper and ask the participants to repeat the exercise using this smaller piece of paper.

Then you tear off another piece of the paper, leaving a big enough piece for everyone to be able to hold with two fingers.

Before the last part of the exercise, the participants are instructed not to use any aids at all – no chairs, tables, rugs, other pieces of paper or anything else that can be put in between the floor and their feet. This is much harder and the group will not always succeed in solving the problem.

The most creative solution is for everyone to hold onto the paper while they all jump, all at the same time.

QUESTIONS TO DISCUSS AFTER THE EXERCISE

- Discuss how the group went about arriving at different solutions together.
- Did one or more people take charge?
- Were there any participants who were not allowed to have a say at all or not listened to?
- How do you think you could act differently in a similar situation?

NOTE FOR THE FACILITATOR:

Such exercises can often reveal communication difficulties and unequal power relations within a group. For instance, a weaker member of the group may suggest the correct solution very early in the exercise, only to be ignored. Such instances are to be handled carefully in exploring issues of intolerance or discrimination directly in the group.

Source: adapted from *Tillsammans*

Opinion former 5:

Who's in front?

INSTRUCTIONS:

The teacher tells the school students that according to the latest discoveries of science the genes of intelligence are tied to the colour of the eye. As a consequence the students have to change places, so all those with brown eyes should sit at the front of the class. The others are to sit at the back.

After the students change places, ask them to write down what they think about the reasons for this exercise. After reading their answers aloud the discussion should move on to the bases of prejudices. Why do we categorise people into, for example, white-black, European-African, Christian-Jew, thin-fat, boy-girl? What are the reasons for such categorisation? What consequences could they have?

Then ask them for examples about having been discriminated against, or being the one who did the discrimination.

EVALUATION:

Ask them how they felt during the exercise and what they have learned from it.

GOING FURTHER:

The teacher can use the exercise to introduce discussion about ideologies such as National Socialism or racism. Depending on the development of the debate, it is possible to explain racism and point out that there is no difference between people, there is only one race within humanity: Homo Sapiens. We are all alike notwithstanding the colour of our skin or that of our eyes.

PLEASE NOTE:

In classes where all the students have brown eyes, you can change the characteristic which divides them for the exercise. Examples can be: height (tall/small); hair (curly/straight); etc.

USING SPACE HERE

Ask your students to pick two or three young people at random from *Space*: which ones do they think are 'at the front of the class'? / 'at the back of the class'?

Source: adapted from Hedi Fried, 'The brown eyes are at the front', in *Lessons learned from the Holocaust*

Opinion former 6:

Culture explained

As we saw in Section One, the concept of culture can be approached in many ways. Stories can help bring the concept alive and introduce the thought that many aspects of a particular culture are not easy to perceive at first sight. This story is presented here in two versions as original trials demonstrated that some people were not happy with the idea of comparing human cultures to apes. It may be that you feel that the choice of dogs is inappropriate – if so, how would you change it?

DOGS AND MEAT

Consider the following story:

Start with a cage containing five dogs. In the cage, hang a piece of meat on a string and put stairs under it. Before long, a dog will go to the stairs and start to climb toward the meat. As soon as she touches the stairs, spray all of the dogs with cold water.

After a while, another dog will make an attempt with the same result: spray all the dogs with cold water.

Turn off the cold water.

When a third dog tries to climb the stairs, the other dogs will try to prevent it from doing so, even though the cold water has been turned off and is no longer spraying all of them.

Remove one of the original five dogs from the cage and replace him with a new one. The newcomer will see the meat and begin to climb the stairs. To her horror, all of the other dogs will attack her.

After another similar attempt and attack, she will know that trying to climb the stairs will cause her to be assaulted by the others.

Remove another of the original five dogs and replace it with another new one. This newcomer will also try to climb the stairs and be attacked by the others. The previous newcomer will take part in the punishment with enthusiasm.

Replace a third of the original dogs with a new one.

This newcomer will make it to the stairs and be attacked as well. Two of the four dogs that are beating her have no idea why they are doing so or why they were not permitted to climb the stairs.

Replace the fourth and fifth of the original dogs.

All the original dogs that were sprayed with cold water after attempting to climb the stairs and reach the meat are gone. Nevertheless, no dog will ever approach the stairs to reach the meat again.

Why? Because that's the way it's always been around here...

APES AND BANANAS

Start with a cage containing five apes. In the cage, hang a banana on a string and put stairs under it. Before long, an ape will go to the stairs and start to climb toward the banana. As soon as he touches the stairs, spray all of the apes with cold water.

After a while, another ape will make an attempt with the same result: spray all the apes with cold water.

Turn off the cold water.

When a third ape tries to climb the stairs, the other apes will try to prevent it from doing so, even though the cold water has been turned off and is no longer spraying all of them.

Remove one of the original five apes from the cage and replace her with a new one. The newcomer will see the banana and begin to climb the stairs. To her horror, all of the other apes will attack her.

After another similar attempt and attack, she will know that trying to climb the stairs will cause her to be assaulted by the others.

Remove another of the original five apes and replace it with another new one. This newcomer will also try to climb the stairs and be attacked by the others. The previous newcomer will take part in the punishment with enthusiasm.

Replace a third of the original apes with a new one.

This newcomer will make it to the stairs and be attacked as well. Two of the four apes that are beating him have no idea why they are doing so or why they were not permitted to climb the stairs.

Replace the fourth and fifth of the original apes.

All the original apes that were sprayed with cold water after attempting to climb the stairs and reach the banana are gone. Nevertheless, no ape will ever approach the stairs to reach the banana again.

Why? Because that's the way it's always been around here...

QUESTIONS FOR DISCUSSION:

- Some people think that it is impossible – or at least inappropriate – to use these stories of animals to illustrate how culture functions for humans. What do you think? What are your reasons?
- Are there any examples of prohibitions in your own culture that you do not fully understand?
- Think of an aspect of your own culture and try to explain it to an outsider.

Source: author's practice

The *Space* concept

Space takes the *Universal Declaration of Human Rights* (1949) and the more recent *UNESCO Universal Declaration on Cultural Diversity* (2001) as points of departure. It would be useful to have copies of these important declarations available for students to consult when using *Space*.

Some 38 young people from different parts of the world opened the door to their own rooms and spaces. These spaces – with their furnishings, decorations and books – mirror the lives and dreams, interests and opportunities of the teenagers who live there. In spite of the different settings – high rises in Mumbai, a tent in the Algerian desert, a gangster crib in East Los Angeles and a grassy spot under a tree in Rio de Janeiro – most of the young people share similar aspirations: tolerance, respect of privacy, happiness and peace. Of course, the teenagers in *Space* are individuals and not necessarily representatives of their countries or cultures.

The photographs and texts in *Space* aim to be a starting point for discussion and activities about human rights and cultural diversity.

One of the main points to stress here is that, yes, we can find many differences between cultures and the ways in which people live AND we can find many instances of similarities and connections which confirm us in our common humanity. As we learn about others, we learn about ourselves.

Using *Space* as a starting point

There are many different things students can do with *Space*, either by themselves or in groups. The book can be used as extra reading, for one or two lessons or for a theme week. You can select some texts to illustrate a subject such as religious knowledge, civics, geography or history. It can also be used as a source of ideas and inspiration in connection with a more detailed study of human rights and cultural diversity. Both the texts and images in the book can be used as a starting-point for discussions of values or other topics, or for written or group projects. Here we present some ideas for using *Space* and, based on our experience, once you start using it there are no limits to creating challenging activities! A great benefit of the personal stories in *Space* is their direct relevance to articles in the *Universal Declaration of Human Rights* and the *UNESCO Universal Declaration on Cultural Diversity* – so it is possible to show concrete examples as illustrations of the protection of human rights and their violation.

C Using *Space*

In this part you will find a short introduction to the *Space* publication, followed by examples of how to use the concept and guidance on how to make your own projects related to young peoples' spaces.

Space exercise 1:

A mirror to myself

AIM OF THE EXERCISE:

- to introduce the *Space* publication;
- to help students to look at themselves by comparing their lives with others.

RUNNING THE EXERCISE:

Ask each person to choose one of the young people in *Space*. Allow them time to read the associated description, look at the photo and to find out as much as possible about the person concerned. They can use the mindmap as a non-exhaustive check list (and, of course, can add items which are missing):

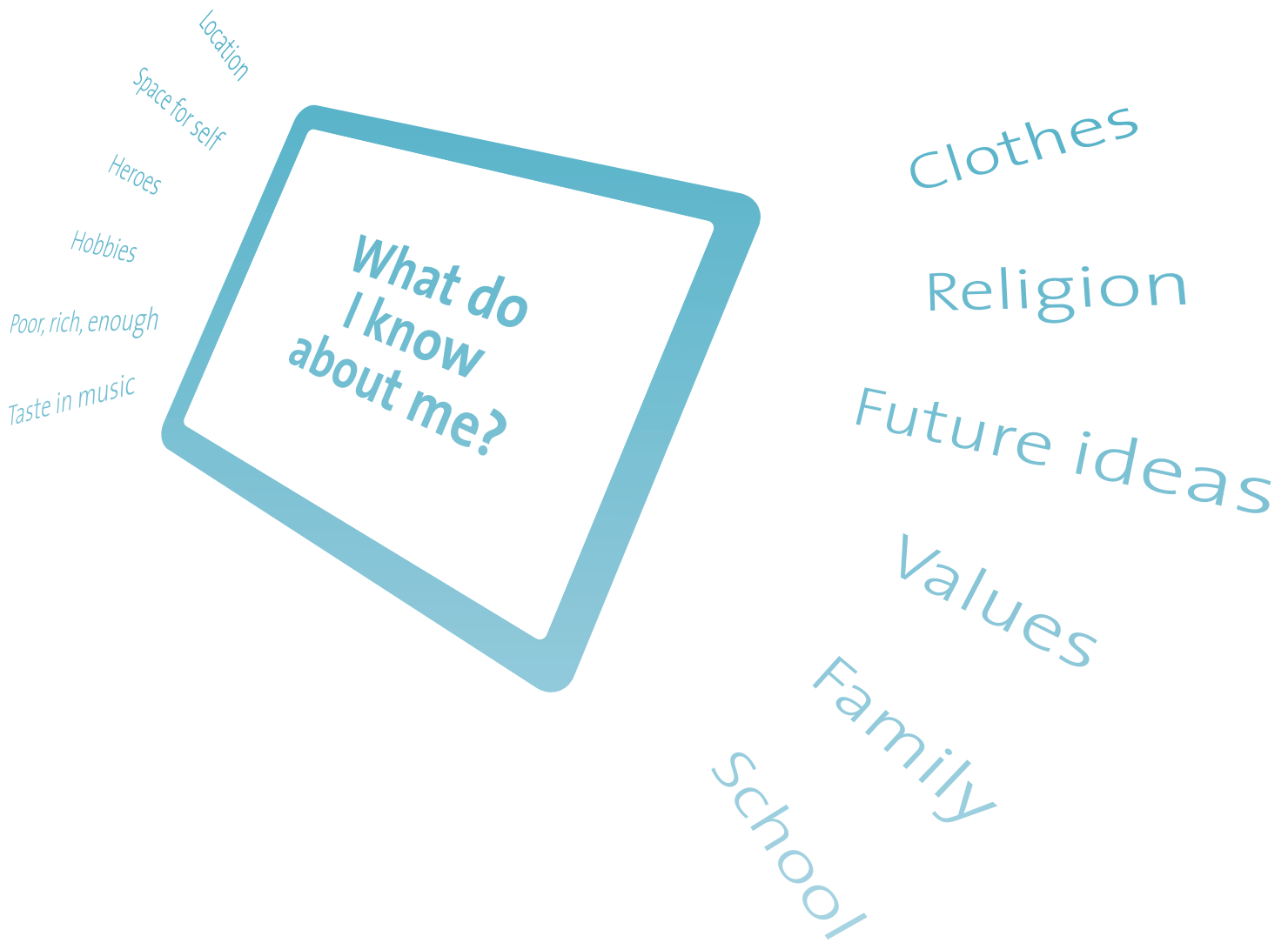


Ask the students to split into pairs and share the two things which most surprised them.

Then ask them to reflect about themselves:

Where did they find similarities and differences with the person they studied from *Space*?

Again, this can be shared in pairs with the teacher requesting two major discussion points from each pair. This can then lead to a more general discussion about differences and similarities between cultures.



Space exercise 2:

Our spaces

AIM OF THE EXERCISE:

- to encourage creativity;
- to help students find out about each other;
- to arouse curiosity for further work on tolerance

MATERIALS NEEDED:

- copies of the 'My Space' form for each student (see below)
- photograph, camera and/or drawing materials
- a wall for the exhibition
- possibly, materials for constructing rooms, such as shoe boxes, card, glue, paints

TIME:

An activity to spread over several sessions

RUNNING THE EXERCISE:

This activity works well after people have already been introduced to the *Space* publication.

Give every student a copy of the 'My Space' form and show them how to complete it.

Once all the rooms have been completed, invite each student to introduce their drawings. If you have a large group, then divide the students into small groups so that they can share their rooms in detail.

Our spaces:

My space

NAME: _____ **AGE:** _____

DESCRIBE YOUR BUILDING/HOUSE:

DESCRIBE THE AREA YOU LIVE IN:

I HAVE:

MY OWN ROOM **I SHARE WITH:**

MY DREAM HOUSE/ROOM WOULD BE:

DRAW AND DESCRIBE YOUR ROOM

Please make a description that is as detailed and careful as possible. For example: where did you get your furniture and things? Perhaps you have a special memory connected to one or more of your things. Maybe some things were found when you were travelling, or are gifts from someone you love. Describe everything in your room to give clues about your interests and hobbies, your taste in music and books etc. Of course you can also describe the part of the room that does not fit in the picture/drawing.

Draw your room, put numbers on everything you consider important and describe the different things below. Of course you can write more on another paper if your information does not fit here.

1.	6.
2.	7.
3.	8.
4.	9.
5.	10.

OPTION

If there is a camera available, take a photograph of your room. Try to fit as much as possible of your room in to the frame. It is best if you are also in the picture, so if you can get a friend or member of your family to take the picture it would be ideal.

Space exercise 3:

Build your dream space

If you have the time and resources, it has been found to be exciting for students to be given the chance to make models of their 'space'. This activity is also suitable for younger children. Use shoe boxes and cardboard, plastics, old buttons and caps, textiles, scrap materials, glue, wallpaper, colour etc and let the students build the type of space they would like to live in, or even a more abstract space for love or freedom.

Each student places their space in an exhibition created in the classroom and has a chance to explain their work to the others.

If your class has a partner class in a school from another country, you may wish to propose sharing the outcomes of this exercise with them.

Please note: Care should be taken to stress the openness and trust required in this activity and that it does not become a forum for competition between students.

Space exercise 4:

The right to a decent standard of living

AIM OF THE EXERCISE:

to look concretely at *Article 25* of the *Universal Declaration on Human Rights*

RUNNING THE EXERCISE:

Introduce the first part of *Article 25*:

Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control.

Amnesty International have produced a simplified version of the *Declaration* for educational purposes. You may wish to use their version of *Article 25*:

Everyone has the right to an adequate standard of living and medical help if they are ill.

Ask the students to read the stories of the two following people in *Space*:

Lindsey Grace (page 22) lives in a district called Fingals in Ireland. Fingals has a reputation for being a dangerous place infested with criminal gangs, but Lindsey and her friends are more interested in their horses, who are kept in the backyards of the run-down tenement houses.

Akshay Deodhar (page 28) from Mumbai, India, lives in the centre of a city with some of the poorest and richest people in the world. Akshay has a yacht outside the window and his things are spread out all over the house .

QUESTIONS FOR DISCUSSION:

- What do you think their lives are like?
- What is your opinion of their standard of living?
- How would you describe an adequate standard of living?
- Describe your own standard of living.
- Must people have a high standard of living to be happy?
- Are there great differences in living standards in your country? If your answer is 'yes' – why do you think this is so? Do you think something should be done to change the situation?

It is possible to widen out the discussion to more global issues; this would of course mean programming more time for it...

- Why do you think there are such big differences in the world?

Space exercise 5:

The right to education

AIM OF THE EXERCISE:

- to reveal differences in the practical application of *Article 26* of the *Universal Declaration on Human Rights* in different countries
- to start the process of students thinking about how this applies in their own country

RUNNING THE EXERCISE:

Introduce *Article 26*:

(1) Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit.

(2) Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace.

(3) Parents have a prior right to choose the kind of education that shall be given to their children.

Amnesty International have produced a simplified version of the *Declaration* for educational purposes. You may wish to use their version of *Article 26*:

Everyone has the right to go to school.

Students read the two personal stories from *Space*:

Buhle Mhlanga (page 44) was born in the township of Soweto, South Africa. 'I dream of becoming a doctor and moving to a residential district where you don't have to go to sleep to the sound of gunfire...' Buhle has top marks in just about all subjects and is determined not to waste his chances.

Anna Nyby Christensen (page 76) is intellectually disabled. She goes to a boarding school in Häggvik in Sweden and is taking a Restaurant and Administration programme at a secondary school for the intellectually disabled.

QUESTIONS FOR DISCUSSION:

- What is your idea of a good education?
- Why is it so important for everyone to go to school?
- Why is it sometimes difficult to study properly if you live in a poor area?
- How does widespread illiteracy affect a country?
- In many parts of the world fewer girls than boys get an education. What do you think is the reason for that?
- To what extent is it the government's responsibility to see to it that everybody gets an education?

D Going further

Activities which generally take more time and look to promote action.

Going further 1:

Listening and not listening

AIM OF THE EXERCISE:

To practice empathy, to understand what it feels like to be ignored. When we don't listen, it's difficult for the other person to talk, communication doesn't work. A good listener is an interested listener. An active listener means a lot to the person who's talking. Treat other people as you yourself would like to be treated.

RUNNING THE EXERCISE:

The participants are to work in pairs. You divide them into pairs by giving each person a number. If there are 24 participants in all, start by counting 1–12, then 1–12 again for the remaining participants. Those who get the same number work together (the two number 1's work together, the two number 2's, and so on).

One person in each pair tells the other person a story. It may be a story from last summer, something he or she has seen on TV or a made-up story. The other person has to do everything she or he can to show that she or he is not listening, short of talking or going away. Only body language and facial expression are to be used.

After about two minutes, you interrupt the exercise and let the students switch roles. The person who was telling the story now becomes the person paying no attention, and the person who was paying no attention now has to tell a story. After about two minutes, you interrupt the exercise again and let the students switch back to their 'old' roles.

You repeat the process, but the person who was paying no attention now has the task of listening actively and attentively instead. The listener must back the speaker up and respond by occasionally saying positive words or noises.

Body language and facial expression are to be used this time too. After about two minutes you interrupt the exercise and the partners switch roles again. The same type of active listening continues. After another two minutes or so the exercise ends.

QUESTIONS TO DISCUSS AFTER THE EXERCISE

Everyone sits down together. Ask the students what they felt about their different roles.

- What did it feel like when no one listened when you were trying to say something?
- What did it feel like to ignore the other person?
- What did it feel like when the other person was interested in what you were saying?
- What did it feel like to be an active listener?
- Which role felt best? Why?

After this, discuss how the students used body language and facial expression to show they were paying no attention.

- What effect did this have on the speaker's ability to tell a story?
- How did the body language and facial expression differ when the other person was listening actively instead?
- What effect did this now have on the speaker's ability to tell a story?

LIST ON THE BOARD

- What is inactive listening?
- What effect does it have?
- What can one do to become a better listener?
- Why is it important to be a good listener?
- Can everyone be a good listener?

It's important that you as leader make sure everyone feels okay after this exercise. Even if everyone knows it's 'only' an exercise, not being listened to can arouse strong feelings.

Source: *Tillsammans*

Going further 2: Just do it!

Sometimes other people like parents, teachers and adults, can be so narrow minded... but aren't we too? This activity is a simulation...

ISSUES ADDRESSED

- Discrimination against people who are different.
- The mechanisms which maintain minorities in an underprivileged position in our society.

AIMS

- To experience discrimination.
- To analyse how we discriminate against certain social groups and at the same time blame them for the situation they are in.
- To raise awareness about how we help preserve unfair social structures.

TIME

60 minutes

GROUP SIZE

Maximum 40. You will need to divide participants into four subgroups.

PREPARATION

- 4 large sheets of paper
- 4 old magazines
- 4 scissors
- 4 packs of coloured felt tip pens
- 4 tubes of glue
- Optional: 4 sets of other bits and pieces e.g. string, wool, buttons, paper clips.
- Paper and pen for the observers
- Clock or watch

INSTRUCTIONS:

Divide the players into four groups and ask each group to sit in a corner of the room where they can work comfortably. The four groups should be quite far away from each other, so that they cannot hear each other well.

Ask each group to nominate one person to be an observer to note down what the members of the group do or say.

Announce that you will be coming round to each group in turn to give them the materials and the instructions of what to do.

Go to the first group, give them a set of materials and say clearly, 'You have a sheet of paper, a magazine, scissors and glue. You must make a collage representing Spring. You have 20 minutes. You may start whenever you want.'

Then go to the second group, give them a set of materials and say clearly, 'You have a sheet of paper, a magazine, scissors and glue. You must make a collage representing Summer. You have 20 minutes. You may start whenever you want.'

Then go to the third group, give them their materials and say clearly, 'You have a sheet of paper, a magazine, scissors and glue. You must make a collage representing Autumn. You have 20 minutes. You may start whenever you want.'

Then go to the last group, give them their materials and say clearly, 'Mso, flosamd loerabtbz losnise bauqvxa poyeks, nseioamans sajiyudo laverza losifalitome. You have 20 minutes to do it. You may start whenever you want.'

While the groups are working, go round the groups, be encouraging and supportive to the first, second and third groups, but blame the fourth group for not doing what you asked them to.

After 20 minutes stop the activity and ask the groups to hand in their collages. If the first group has not yet finished give them 3 or 4 minutes more.

EVALUATION

Start with a round from those who played. Ask them to say how they felt about the activity and how they worked together in their groups, did everyone participate?

Follow with a round from the observers. Ask them to say what happened in each group. If the fourth group received no help from the others, you may wish to ask why.

Then involve everybody in a discussion about the links with reality:

- Can you see any links with real life?
- In our society, who is in the fourth group?
- How do we tend to blame the victims of social injustice?
- How do people who feel they are the victims of social injustice react?

Do they react the same way as the people in group 4 did?

TIPS FOR THE FACILITATOR

If you are working with just a few people adapt the game and create two sub-groups, the first with very clear instructions and the second with confusing ones.

An alternative to using the nonsense sentence with the fourth group is to give them proper instructions spoken very fast or in another language.

Depending on the group, you may wish to choose other themes for the collages, especially if you feel that the series of seasons would be too easy for the fourth group to follow.

Be aware that this activity is likely to generate strong reactions from the members of the fourth group because of the frustration of not understanding the instructions and still being blamed for it. Sometimes they get angry with the facilitator and leave; sometimes they turn their frustration against the other groups and prevent them from doing or finishing their work; sometimes they withhold their feelings and keep their aggression for later. Therefore we suggest the following:

- Make sure that the groups are formed randomly so as to avoid anybody in group four feeling victimised.
- Before starting the evaluation it is essential to make clear that this was a simulation and that we must now get out of our roles.
- It is important to leave time during the evaluation for everyone to express their feelings before going on to analyse what happened. If you don't allow for this the feelings will come out later on and a good evaluation will be difficult.

VARIATIONS

If you want to make it more challenging or you don't have the materials, you can ask the groups to perform a short sketch. This is more stressful for the fourth group who will be worried about having to perform and not look foolish.

Source: *Education Pack*

Going further 3: Dreams

One characteristic that we, as human beings, all share is the ability to dream and imagine a better future. This activity strengthens feelings of equality within the group through the sharing of dreams and visions.

ISSUES ADDRESSED

- Equality beyond cultural or ethnic origin
- Solidarity and empathy between members of the group

AIMS

- To stress equality within the group
- To generate solidarity and empathy and to create a positive atmosphere in the group
- To encourage co-operation
- To get to know each other

TIME

One hour

GROUP SIZE

Any size between 6 and 40

PREPARATION

Large piece of paper and markers or crayons - one set per working group

INSTRUCTIONS:

- 1 How you organise this activity will depend on the size of your group. If it is a medium-size group (10 people) do it as a whole group brainstorm. If the group is large, divide people up into small groups of 5-6.
- 2 Tell them to spend the first five minutes reflecting on their own, how they would like things to be in the future - in terms of family, job, hobbies, housing, personal development, civil rights, etc.
- 3 Then ask people to share their dreams and aspirations saying what they are and giving reasons. They should write down, or preferably draw, any common features on a large piece of paper e.g. having a job, travelling, having children, their own house, etc.
- 4 Ask each group to present their drawings or conclusions to the plenary.
- 5 Continue by asking people individually or in the groups to identify 3 concrete things that prevent them from pursuing their aspirations and 3 concrete things that they, as a group (or an organisation), can do to get a bit nearer to seeing their dreams come true.

DEBRIEFING AND EVALUATION

Start by asking people to share the feelings they experienced while doing this activity and then to say what they enjoyed about the exercise.

Follow with other questions:

- Was there anything that surprised you?
- Do you think that everybody should have the right to pursue their aspirations?
- Do you feel that some people may have more chances than others? Who and why and is it fair?
- How can you support each other in practical ways to overcome the barriers and make your dreams come true?

TIPS FOR THE FACILITATOR

This activity can be a good stimulus to the group and to individuals providing they manage to be specific about their dreams and to identify practical things which they can do together. It is important to stress this collective approach in order to overcome individual shortcomings e.g. 'I do not know how to do this or that'... 'I don't have the tools.'

The activity works better if the visions are put together in a creative way. If the group has difficulties in drawing, you can

make use of collage techniques with old colour magazines, scissors and glue. Alternatively, you can invite people to present their vision as a short drama (sketch). Any method which facilitates creative and spontaneous expression is preferable to using only written or verbal communication.

It is easier to make the links with racism and xenophobia if the group is multi-cultural. Otherwise, the question 'Do you think everybody has the right to pursue their dreams' should help lead the discussion and reflection in this direction.

Work on the concrete ideas for practical action that people thought of during the activity or plan another session to think again of what practical steps they can take.

Source: *Education Pack*

Going further 4:

The good school

AIM OF THE EXERCISE:

To find out whether the participants share the same ideals and generate discussion about this.

WHAT YOU DO:

The exercise has three phases.

Note that the instructions should be given for one phase at a time, not all at once, so as to keep the element of surprise.

Individual phase: Ask each student to choose five words characterising a 'good school' and write them down on a piece of paper. Some examples of words might be creativity, understanding, friendship, empathy, progressiveness, and so on.

Group phase: Divide the students into groups of about five. Now each group has to agree on five words, on the basis of the words the members have chosen individually. Write up these words on a pad.

Negotiation phase: Let each group appoint a negotiator. The negotiators from the groups meet in front of the whole class and have to reach consensus, by discussion, on four of the words on the pad. The other students stay in their groups but are not allowed to talk to their negotiators. However, they can send advice to their own negotiator on slips of paper.

Emphasise in particular how important it is that the group's task is to help the negotiators arrive at the best words. Attach the papers with the five words produced by each group to the wall and let the negotiations begin.

QUESTIONS TO DISCUSS AFTER THE EXERCISE

- Who got to decide?
- Was it fair?
- Are the words important to everyone?
- Do the four words describe a 'good school'?
- Do the four words fit conditions at our school?
- What do we need to do to promote our ideas of a good school?

This exercise can be adapted in different ways – one relevant here would be to use 'good world' instead of 'good school' as the basis for discussions.

Source: adapted from *Tillsammans*

Going further 5: Making the news

How good a news reporter would you be?

This is a role play activity

ISSUES ADDRESSED

- How the same events may be interpreted differently by different people.
- The promotion of a broader vision of the world.

AIMS

- To experience reporting an event.
- To develop an understanding about how reporting becomes biased.
- To be more aware of how our own perceptions may be distorted.

TIME

90 minutes (although this exercise has been shortened successfully to fit a strict timetable of 40 minutes)

GROUP SIZE

10

PREPARATION

- Big pieces of paper and crayons or pen.
- Tape for taping up the pieces of paper.

INSTRUCTIONS:

- 1 Divide the group into two.
- 2 Ask one group to work together to develop a short 5 minute role play based on an incident or event. This can be a real event or one made up involving conflict between two groups with different cultures or lifestyles.
- 3 When they are ready, ask the first group to perform the sketch to the second who play the roles of TV reporters who are covering the event.
- 4 As soon as the sketch is over ask the reporters to leave the room. Give them five minutes to think about what they have seen and to mentally prepare their report as if for the evening news bulletin. They are not allowed to write notes or to communicate with each other.
- 5 Then invite the reporters back into the room one at a time. Give each 3 minutes to make their 'report'.
- 6 Record each report on a separate piece of big paper.
- 7 Once they have told their story, tell the reporters they may stay and listen to the other 'reports', but must make no comments.
- 8 At the end, when all reporters have told their story, tape the big pieces of paper up round the room.
- 9 Ask the participants to compare the reports and talk about what they have learned.

EVALUATION

Start by asking the reporters:

- What did you find easiest to remember and report?
- What was hardest?
- What did you do if you couldn't remember something exactly?

Then ask the actors:

- Were there any significant omissions in the reports?
- Did the reporters give an accurate report of the event?

Then open up the discussion to everybody:

- What do you expect in the news? Just a report of events or also comment and opinion?
- Do reporters generally make it clear what is fact and what is comment?
- How reliable do you think the news we get in the media (TV, internet, radio, newspapers) is?

TIPS FOR THE FACILITATOR

Be prepared to offer information and examples of news stories which have been shown to be biased.

Optional: Keep the activity alive by using a large frame to represent the TV and something to represent a microphone for the reporters.

VARIATIONS

The reporters represent journalists from different newspapers e.g. a right wing paper, a left wing paper, a popular paper, a foreign correspondent from another country etc. who report the story accordingly. During discussion talk about how the reports differed and whether the different 'view points' influenced the report.

ASK THE QUESTION:

What influence do the owners, advertisers, links with political parties etc. have on what is broadcast and on our understanding of the news?

Source: *Education Pack*

Going further 6:

Ideas for actions

As with several of the activities proposed here, follow-up is all important.

Here are some suggestions to try out with your school students:

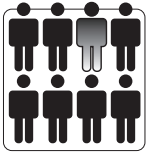
- Make a newspaper (or a website!) of your class and its exploration of diversity
- Design posters of local people who have been prominent in defending tolerance
- Find out about and cook the favourite dishes in your class
- Interview parents, grandparents or other relatives about their backgrounds and compare
- Collect different games from around the world and play them
- Go to the latest popular movie and look for diversity in the script or the actors
- Organise a children's festival
- Make a huge patchwork banner against racism
- Your idea!
- Your idea!
- Design with the students an action plan and follow it!

Addendum

A basic ABC for working with tolerance

As stated in the Introduction, we felt it necessary to offer a selection of descriptions and possible definitions to help stimulate debate and discussion within this complex field of work. The list is non-exhaustive and open for you to adapt as you see best within your context. You may feel, for example, the need to go further and include definitions or descriptions of such terms as 'culture', 'diversity' or 'cultural diversity'.

The choice is yours.



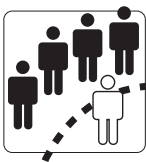
ASSIMILATION

Assimilation is the suppression of differences. Sometimes individuals choose to assimilate of their own free will, but this process is often forced upon groups against their wishes. Usually what happens is that a minority group takes up the values and behaviour of the culture of the majority. (*)



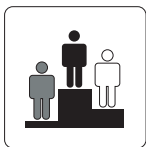
CITIZENSHIP

Citizenship is sometimes described as the relationship between an individual and a state in which an individual owes allegiance to that state and in turn is entitled to its protection. Citizenship implies the status of freedom with accompanying responsibilities. Citizens have certain rights, duties, and responsibilities that are denied or only partially extended to aliens and other non-citizens residing in a country. Recently, much focus has been placed on encouraging “active citizenship” around the world, meaning that people should take an active role in society. This means also that people need to look closely at the shared values and norms which they feel are important for developing their societies. Some even talk of ‘global citizenship’.



DISCRIMINATION

Discrimination is judging someone, and acting towards that person in a negative way, on the basis of certain characteristics such as skin colour, gender, sexuality, nationality, social class, ethnic origin, etc. (*)



ETHNOCENTRISM

This is the belief that your own culture is superior to others. Your view of the world is seen as being the only valid one.



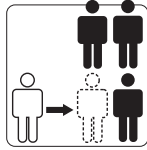
HOMOPHOBIA

The fear and hatred of homosexuals is called homophobia. Homosexuals are sometimes portrayed as being psychologically ill or as perverts. In general, homophobic people see another person's (homo)sexuality first and his/her humanity only later. Homosexuals have been persecuted for centuries and are still persecuted in many countries. As part of the movement against homophobia, many prefer to use words such as gay, or lesbian or GLBT (gay, lesbian, bisexual, transgendered) instead of homosexual. (*)



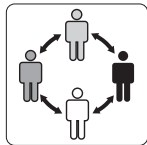
HUMAN RIGHTS

The basis of human rights - respect for each individual human life and human dignity - can be found in most of the world's great religions and philosophies. Human rights do not have to be bought, earned or inherited - they are called 'inalienable' because no one has the right to take them away from any person for any reason. This means they are inherent in every human being, regardless of race, colour, gender, language, religion, political or other opinion, national or social origin, property, birth or other status. Human rights are particularly important in the relationships between individuals and the state. They control and regulate the exercise of state power over individuals, grant freedoms to individuals in relation to the state, and require states to satisfy the basic human needs of people within their jurisdiction. These rights are best described in international texts (or instruments) which have been agreed by states and which set out human rights standards. The most famous of these is the Universal Declaration of Human Rights, adopted by the General Assembly of the United Nations in 1948.



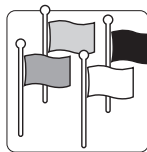
INTEGRATION

Integration is a process of unifying individuals and activities into a new system. It means that minority groups and the majority group develop a new way of living, which includes elements of the values and ideas of both groups. Integration also means that everyone finds a place in society. There are no fundamental divisions between groups. (*)



INTERCULTURALISM

This is the belief that we become richer people by knowing and experiencing other cultures. Different people should be able to live together, although they have different cultural backgrounds. Interculturalism is about accepting and respecting differences and about creating new ways of demonstrating solidarity. (*)



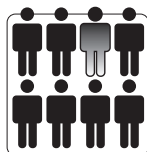
INTERNATIONALISM

This is a vision of the world in which human life, human rights and human dignity are viewed as more important and more essential than nationality. Internationalism is the refusal of recognising any real basic differences between members of the human race. People who believe in internationalism, will as a consequence struggle against extreme nationalism, racism, fascism, sexism, anti-Semitism, homophobia and other forms of intolerance. (*)



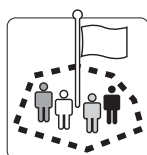
INTOLERANCE

Intolerance is a lack of respect for practices or beliefs of others. This is shown when someone is not willing to let other people act in a different way or hold different opinions. Intolerance can mean that people are not treated fairly because of their religious beliefs, their sexuality, disability or even their clothes and hairstyle. Intolerance does not accept difference. It lies at the basis of racism, anti-Semitism, xenophobia and discrimination in general. It can often lead to sectarianism, bullying and other forms of violence. (*)



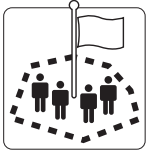
MINORITY

A minority group is a group of persons resident within an area in which it constitutes at least less than the biggest grouping within the population. Its members share common characteristics of either an ethnic, religious, linguistic or other nature that distinguish them from the rest of the population. Sometimes we consider a group a minority, not because of the percentage of people it contains in an area, but because of the position they are in. Often a minority has a lower social and/or economic position than the majority, and does not have as much power as the majority group (however, certain instances may contradict this, where numerically smaller groups have more power than larger groups). Although women are actually in the majority in the world's population statistics, they are often discriminated against and regarded as a minority. (*)



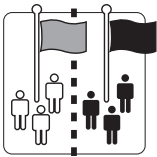
MULTICULTURALISM

Multiculturalism means the existence or the promotion of the existence of different cultures alongside each other, usually in one country. Many people use this concept when they speak of an anti-racist future and a fair number of countries across the world see multiculturalism as a positive value in itself. But remember that multiculturalism can also mean the mutual isolation of cultures. (*)



NATION

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



NATIONALISM

Nationalism is a political ideology that puts interests of one 'nation' or national group above the interests of others and above all other relationships. It is often linked with a territorial claim. Nationalism makes a difference between people as a result of borders. This political idea proclaims citizens of one nation to be superior to others and usually leads to suspicion of other nations. An extreme form of this is chauvinism. The notion of nationalism has also had positive sides as it has also dealt with the development of citizen's rights and the emancipation of oppressed minorities. (*)



POSITIVE ACTION

Positive action targets specific groups of people who are under-represented in a particular sector, for whatever reason, and gives them extra encouragement to take up employment opportunities, training offers, etc. Basically, positive action sets out to counteract the effects of past discrimination. It should not be confused with "positive discrimination" which is against the law in many countries.



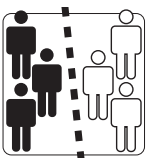
POWER RELATIONS

In a way, power is everywhere – the main questions are: who has it, who takes it, who uses it? Power relations lie at the heart of discrimination and intolerance. So intercultural education is also one of the ways to help empower people in the struggle for a more tolerant society.



PREJUDICE

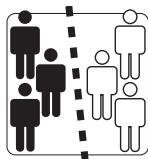
When you form an opinion about people, without knowing them, on the basis of assumed characteristics of the group you think they belong to, then you are prejudiced. Prejudices are complex ideas that are preformed and presumed without being proven right. The mind of human beings cannot work completely without prejudice. By becoming aware of the prejudices we have, we can counterbalance them. (*)



RACISM 1

Any theory which involves the claim that racial or ethnic groups are inherently superior or inferior, thus implying that some would be entitled to dominate or eliminate others, presumed to be inferior, or which bases value judgements on racial differentiation, has no scientific foundation and is contrary to the moral and ethical principles of humanity.

('Statement on Race', United Nations Educational, Scientific and Cultural Organisations – UNESCO, Paris, July 1950)



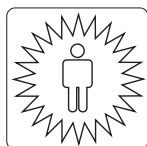
RACISM 2

Racism is the belief that some people are superior because they belong to a particular race. Racists define a race as a group of people with common ancestry. They distinguish different races from one another by physical characteristics, such as skin colour and hair texture. In fact, there are no clear differences, and especially no significant differences that matter. Research shows that race is an imagined entity. 'Race' has no biological basis. The word 'racism' is also used to describe abusive or aggressive behaviour towards members of a so-called 'inferior race'. Racism takes different forms in different countries, according to history, culture and other social factors. A relatively new form of racism sometimes called 'ethnic or cultural differentiation' says that all races or cultures are equal but they should not mix together to keep their originality. There is no scientific proof of the existence of different races. Science has only determined one race: the human race. (*)



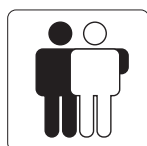
SEXISM

Sexism is making an unfounded difference between men and women. Physiologically speaking men and women are built differently, which is the only reason why it is sometimes appropriate to treat them differently. To unfairly differentiate between men and women is discrimination. Sexism is a form of discrimination. Instead of speaking of sexes, activists often refer to 'gender'. Sex is a biological term, gender a sociological or political term. Gender is the way society defines masculinity and femininity. (*)



SOCIAL INCLUSION

'Social inclusion is the process by which efforts are made to ensure that everyone, regardless of their experiences and circumstances, can achieve their potential in life. To achieve inclusion income and employment are necessary but not sufficient. An inclusive society is also characterised by a striving for reduced inequality, a balance between individuals' rights and duties and increased social cohesion'. (Centre for Economic & Social Inclusion, 2002) www.cesi.org.uk



TOLERANCE

Tolerance is respect, acceptance and appreciation of the rich diversity of our world's cultures, forms of expression and ways of being human. Tolerance is harmony in difference. It is fostered by knowledge, openness, communication and freedom of thought, conscience and belief. Tolerance is being yourself without imposing your views on others. Tolerance is not giving in or giving up. Tolerance is, above all, an active attitude prompted by recognition of the universal human rights and fundamental freedoms of others. (*)



XENOPHOBIA

Taken literally, 'xenophobia' means a fear of strangers. The word is used to describe hostility towards people who come from other countries or other ethnic groups, as well as a lack of respect for their traditions and culture. (*)

Main source: edited and adapted from Leaflet 13 'The Danger of Words', UNITED for intercultural action: <http://www.united.non-profit.nl/pages/info13.htm>

Those entries marked with an asterisk (*) are drawn and adapted from the leaflet. UNITED is an international non-governmental network with many years of experience of bringing together hundreds of organisations to promote tolerance and combat racism.

Acknowledgements

Writing such a pack cannot happen these days without a lot of input from many sources. Much inspiration has been drawn from the following sources: the *Utrymme* project of young peoples' rooms from all over the world. This was subsequently published in English by the Swedish National Commission for UNESCO as *Space* in 2003 and, as you will see, we have used this opportunity here to include examples of working with *Space*; the Council of Europe's all different-all equal youth campaign against racism, xenophobia, anti-Semitism and intolerance – and in particular from the campaign's *Education Pack*; and from *Tillsammans* – a nationally-organised Swedish anti-bullying project.

The following people have been actively involved in developing the concept and giving constructive advice:

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Wherever possible credit has been given where it is due for thoughts and ideas for activities. Should anyone feel that an activity has been appropriated without proper reference, please let the publishers know and the matter will be rectified for the next edition.

Mark would like to give his personal thanks, as usual, and just as important to **Rebekka, Moritz, Anna** and **Verena**.