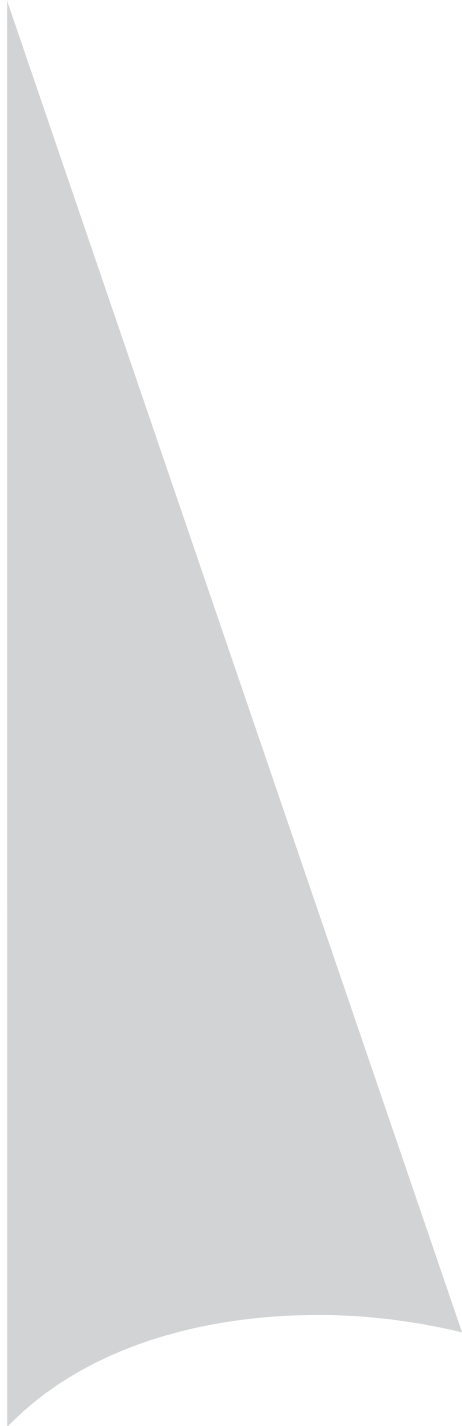


Activities



Activities index

Title	Level	Political and Institutional Context	History and Memory	Intercultural Learning	Participation and Active Citizenship	Human Rights/ Education	Gender Equality	Diversity and Minorities	Religion and Tolerance	Peace and Conflict	Environment	PAGE
1 A family row	2			X			X			X		
2 All that we are	2				X			X	X			
3 Believers	3					X	X		X			
4 Camels go far without water	4			X					X		X	
5 Challenge beauty	2			X			X	X				
6 Did I forget something?	3	X		X						X		
7 Euro-Mediterranean quiz	2	X			X	X						
8 For and against the motion	2	X		X		X						
9 Ideal woman – ideal man	2			X		X	X					
10 Let's cross the sea	2			X			X	X				
11 Look around you	3		X	X			X	X				
12 Lose yourself	2	X		X				X				
13 Making memories	2	X	X							X		
14 Mapping the globe	3				X	X					X	
15 My history	3	X	X		X							
16 Natural beauty	4		X				X				X	
17 Orange blue	1	X	X	X								
18 Our village	3				X			X			X	
19 Paper factory	4				X					X	X	
20 Pass it on	2	X		X				X				
21 Pieces of cake	3	X		X		X						
22 Rebels and freedom fighters	3	X		X						X		
23 Reshaping racism	3			X		X		X				
24 Responsible tourists	2			X		X					X	
25 Selection panel	3	X		X								
26 Talking proportions	1	X		X								
27 Time line of history	2		X						X	X		
28 Turn it over	3			X			X		X			
29 Young people's paradise	2			X	X			X				
30 Where is dignity?	1			X		X				X		

A family row

'Don't put your daughter on the stage ...'

This role-play looks at a conflict between a teenager and her immediate family.

Themes



Peace and conflict



Intercultural learning



Gender equality



Level of complexity 2



Group size 10+



Time 90 minutes

Issues addressed

- Conflict transformation
- Attitudes towards conflict
- Emotions during a conflict

Objectives

- To identify different attitudes towards a conflict
- To understand the influence of emotions on the outcome of a conflict
- To consider personal responsibility in a conflict
- To discuss cultural differences towards conflict

Preparation

Prepare the room so that the 'actors' can be seen by the whole group.

Photocopy the scenario and the roles and give them to four volunteers just before the session starts. Explain to them that they should play a family meeting until they find a solution. As an option, they should be ready to adapt their roles according to certain genres that you will announce at intervals during the performance, for example, a soap opera or thriller. They should not show their role cards to each other.

Materials

Copies of the role-cards and the scenario for the four actors

Notepaper and pens for participants

Instructions

- Explain that the activity will involve a short role-play, performed by some of the participants. Those not taking part should observe how the conflict shown in the role-play develops and what role each actor has in the conflict. They should also make a note of the different emotions they see displayed by the actors.
- Read out the scenario to the group and invite the actors to start the role-play.
- At intervals, call out a change of genre: drama, soap opera, mystery – or others of your choice.
- The role play should continue until the players reach agreement or until you feel that the main objectives have been reached.

Thank the four actors and bring the group back for the debriefing and evaluation.

Debriefing and evaluation

Begin by asking the four actors to come out of their roles and reflect on the process:

- How do you feel about how the role-play went?
- Was it difficult to play the role you had been allocated? Do you feel happy with the way you did it?

Questions for the whole group:

- Did you find the scenario realistic? Could such a disagreement happen in your family or social environment?
- Which emotions did you identify among the characters? Which of these were more helpful and which least helpful for reaching a peaceful solution?
- Do you think that the various emotions people display (or even the emotions they experience) depend on their cultural background?
- How do you explain Aya's attitude during the conflict? Do you think that she was right to stay out of the argument?
- Do you think that in general it is more important to 'reach agreement' or to reach the 'right outcome'? What are the dangers in pursuing either of these?
- Can you think of decisions you have been involved in, where you have taken a role similar to any of the characters in this scenario? Which role was closest to your position?
- Is the conflict a real one? Are there other "typical" generational conflicts in the Euro-Mediterranean society where you live?

Can you draw any lessons from the role-play on how to behave in a conflict? Do you think these lessons would be applicable to other situations and cultures?

Tips for the facilitator

The activity is based on Augusto Boal's Theatre of the Oppressed, which is intended for both actors and non-actors. You should make sure, however, that your group is comfortable about working in this way and that the actors in particular will not be uneasy about role-playing the scenario in front of their peers.

- You may want to ask for volunteers for the four roles or identify people you know will be comfortable playing them. Give the actors a few minutes after receiving their roles to prepare themselves and use the time to explain the task to the rest of the group. This may also be an opportunity to encourage them to support those who have volunteered to take on the roles.
- Do not allow the performance to go on for too long: change the genre if the pace is slowing or if you feel that the actors are going round in circles. Make sure to leave at least 30 minutes for the debriefing and evaluation, since these provide the important learning opportunities.
- Depending on the volunteer actors and on the way the play is going, you may not want to introduce a change of genre, but rather let the play go on so as to exploit fully the development of the plot.
- When you discuss the emotions that participants have identified, tell them that the actors were asked to represent attitudes of:

Competition (Nadia)

Co-operation (Mariam)

Submission (Afram)

Avoidance (Ava)

Participants will almost certainly identify co-operation as the most useful in reaching a resolution, but you may want to explore examples of conflict where they feel that co-operation is not appropriate: for example, where co-operation may mean sacrificing certain principles.

Variations

If you have a large group, you can run the role-play simultaneously in two or three small groups and then bring the groups together at the end to debrief and compare outcomes.

You can also bring in new actors when you introduce each genre: this gives more people the opportunity to take part in the role-play and will help to change the dynamics.

Ideas for action

Suggest that participants look at a real conflict and try to identify the emotions present in the different actors. They may be able to identify attitudes of competition, co-operation, submission and avoidance. Ask them to consider which different attitudes among the actors could help to bring about a peaceful resolution of the conflict.

Suggestions for follow-up

Try some of the other activities in the 'Peace and conflict' section of this T-kit: for example, 'Paper factory' looks at an imaginary conflict between two neighbouring regions and 'Did I forget?' looks at personal memories of past conflicts. You could also look at some of the activities in Compass online on Terrorism. 'Throwing stones' is another drama activity which looks at the motives for and attitudes behind violent actions.

Further information

A brief account of the role of emotions in conflicts can be found in Chapter 9 (page 213). The typical attitudes and reactions to conflict portrayed in the role play can also be found in this chapter (section 9.2.2).

Handouts

Role-cards and the scenario



Scenario

The scene is a family get-together, the first for several months. Dinner has just started, when Grandfather Afram turns to his 15-year-old granddaughter, Mariam, and asks her what she is planning to study at college. Mariam has not told her family that what she intends to do is to go to drama school. Her parents have always expected her to go into the nursing profession, like her aunt Ava. She decides that now is the time to tell them about her plans. In addition to Mariam, Afram and Ava, Mariam's mother, Nadia, is also at the dinner table.

Nadia: You are convinced that your daughter will be unhappy all her life if she tries to pursue a career in acting. It is a profession where finding work is difficult and uncertain, and it offers no financial security. You cannot accept that she will go to drama school, although you can see it is what she has decided she wants to do. You see this as a mistaken decision and you know she will regret it later on. Although she is angry with you now for not supporting her decision, *you will not support her decision* and you believe she will be thankful when she understands the situation better. You know it will be better for her own happiness and security.

Ava: You are a nurse and you understand very well all the difficulties of working in that profession. You cannot see anything particularly advantageous about Mariam going into the nursing profession, but you do not intend to take sides in this argument. *You think that the decision is nothing to do with you:* it concerns Mariam and her parents. You believe that Mariam should be able to decide what she thinks is best for her, but you do not think it is your place to say that at this time.



Afram: You love your granddaughter very much but you are surprised and disappointed by her decision to study drama. You know she is very talented and could be successful in various fields, and you will try to persuade her to study something more appropriate. You believe that drama is not useful, and nor does it have a good reputation for young women. You would much rather that Mariam found something more respectable, more worthwhile and more suited to her abilities. However, *you do not want to push Mariam into doing something she is not interested in or happy to do.* You may in the end be prepared to accept her position if she is really determined that she cannot do anything else.

Mariam: You have been thinking about this decision for many months now but have not spoken about it before with your family. You know that what you want to do is to study drama and become a professional actress. You are very determined that this is what you will do: you do not intend to be pressured by your family into going into something you are not interested in. You know there is no point in studying anything else as a back-up option, because this will be expensive and time-consuming and will only make it less easy for you to do what you believe you are best suited to doing. *You will not alter your decision to study drama but you do want the support of your family,* so you will try to explain your decision as well as you can and try to make them see your point of view.

All that we are

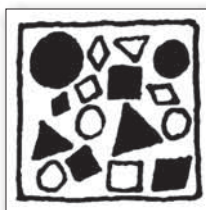
*I am who I am, you are who you are,
so when can we say "we are who we are"?*

In this activity, participants are for a short time grouped around realities that they have in common with other participants.

Themes



Participation



*Diversity
and minorities*



*Religion
and tolerance*



*Level of
complexity 2*



*Group
size 10+*



*Time
45-60 minutes*

Issues addressed

- Diversity
- Majority–minority relationships
- Identity

Objectives

- To discover the diversity of the group
- To experience the feeling of belonging to the “in-group” or the “out-group”
- To stand up for one’s own opinion
- To promote sensitivity, empathy and respect

Preparation

A prepared list of questions (see “Tips for facilitators”)

Materials

A large room or open space

Two signs – one saying “We do”, the other “We do not” – on opposite walls

Instructions

- Ask the group to stand at one end of the room. Explain that you are going to read out questions. Those who can answer “Yes, I do/am/can/did/have, etc.” can go to the side of the room with the “We do” sign, those who answer “No, I don’t/I’m not/can’t/didn’t/haven’t, etc.” go to the other side with the “We do not sign”. If anyone feels they do not belong in either group, they should stand in the middle.
- Tell the group that it is up to each individual how they interpret the questions; there are no right or wrong answers.
- Tell them that after each question they should wait a moment, look around and be aware of how many people there are in each group.
- Read out the questions one after another. Leave time for people to take up their positions.
- After the last question, ask the participants to get into small groups to share their feelings and experiences.

Debriefing and evaluation

In plenary, ask:

- How did you feel being in a big group?
- How did you feel standing alone or with only a few others?
- How did you feel when you thought you did not belong in either group?
- What other feelings did you experience?
- Have you experienced any similar feelings in your daily lives?
- Think of examples in your daily lives when you are part of the majority. When do you feel good about this, and when not? Why?
- Think of examples in your daily lives when you are part of the minority. When do you feel good about this and when not? Why?
- What does this exercise tell us about access and barriers to participation?
- What does this exercise tell you about power relations in society? How do you experience them?
- What can we take from this exercise to help us be together in this group?

Tips for the facilitator

- You need to know the group at least a little to be able to make an appropriate list of questions. Try to include a variety of categories so that everyone can have the experience of being in the minority. Try to find questions that do not divide the group by nationalities; the aim of the activity is to show diversity within the group.
- Be aware that some questions may be sensitive. For example “Who is homosexual?” may be OK for some participants but not for others. Therefore, avoid questions that could be embarrassing for some individuals.
- Write the questions in a form that can be answered with “I do/ am” and “I don’t/’m not” and make the order varied.

Suggested questions:

- Who is a student at university?
- Who is studying education?
- Who still lives in the place where they were born?
- Who still lives in the country where they were born?
- Who is a citizen of the country where they live? (or has a passport from that country?)
- Who can speak three or more languages?
- Who has a child or children?
- Who is unemployed at the moment?
- Who lives in a country that is not their country of birth?
- Who has lived where they now live for more than three years?
- Who has parents who are divorced?
- Who has a parent or grandparent who emigrated from one country to another?
- Who lives together with a partner?
- Who lives alone?
- Who grew up in a village?
- Who is a smoker?
- Who is religious?
- Who has more than three brothers and sisters?
- Who feels their human rights are safeguarded in the country where they live?
- Who is married?
- Who has participated in a Euro-Mediterranean youth activity before?
- Who lives with their parents?
- Who feels part of a minority group?

Variations

You can use this exercise at the beginning of a seminar with the aim of helping people to get to know each other and to discover the diversity within the group. Although it functions also as a good icebreaker, it is still important to have a short evaluation of people's feelings during the exercise.

Depending on the time and situation, you may leave some time for the participants to say more about what makes them say yes or no.

When you have finished your list of questions, you can call on the participants to ask their own. Tell them to be careful and to think about people's feelings.

You can choose questions that offer three or more possible answers. Make sure you show clearly where people should stand.

Ideas for action

Compare the situation of and attitudes toward a certain minority (for example, the Roma) in the participants' home countries.

Research and share information about the social construction of (cultural) differences and barriers to participation.

Brainstorm the structures and power relations in Euro-Mediterranean countries that have negative consequences for participants' daily lives.

Make an action plan to work together to address one common problem.

Suggestions for follow-up

If you want to continue working on power relations with a focus on social inequality as a source of discrimination and exclusion, look at the activity, "Take a step forward" in Compass.

There are several activities on the theme of diversity in the All different – All equal education pack: "Dominoes," "Seeking similarities and discovering diversity" and "Trailing diversity".

If you would like to explore religious affiliations in the group, try the activity "Believers".

Further information

See the All different – all equal education pack, page 26: the onion of identity.

Believers

*The opposite of love is not hate, it's indifference.
The opposite of art is not ugliness, it's indifference.
The opposite of faith is not heresy, it's indifference*

Elie Wiesel

By picking up a card, the participants learn about each others' religion and beliefs.

Themes



*Religion
and tolerance*



*Gender
equality*



*Human
rights*

Issues addressed

- Freedom of religion and belief
- Religious diversity
- Individual attitudes to religion and belief
- Perceptions of religion and their influence on young people's lives
- Knowledge about different religions and their precepts in relation to spiritual and secular matters

Objectives

- To share knowledge about participants' religions and beliefs
- To explore perceptions and stereotypes about religions in the group
- To highlight similarities and differences among religions and beliefs in the group
- To develop an awareness about and acceptance of religious diversity

Preparation

If you have more than seven participants, divide them in sub-groups of four to six people each, and prepare and assign a facilitator for each group.

Prepare and cut out cards for the activity (see *Handouts*); make extra copies if necessary, according to the number of groups.

If you feel insecure about working with religion and belief matters, reading through Chapter 8 of this T-kit may be a real confidence-booster!

Materials

Copies of the activity cards (one set per group)



*Level of
complexity 3*



*Group
size 4-6*



*Time
120 minutes*

*(more than
one group
can be formed)*

Instructions

- Explain that the activity is about religious beliefs and non-beliefs, including those of people who don't believe in God or religion (atheists), those who are not sure (agnostics) and those who may feel more or less indifferent to the issues.
- Invite the participants to share with the rest of the group:
 - The first time they took part in a religious ceremony (either what they remember or what they were told); or,
 - The first time they realised (or their family made them realise) that they had not taken part in a religious ceremony or sacrament (e.g. when I was told that I was not circumcised or baptised...).

This should be done in a way as informal as possible. The other participants in the group may help with questions or with their own experiences.

- Introduce the second part of the activity. Each participant turns over one of the cards from the pile and they (or the facilitator) read it out loud. Participants who believe or agree with the statement, or for whose religion the statement is valid, tell the others why or how it is manifested (e.g. in my religion we are supposed to help the poor by... contributing to a charity/helping a family in need, etc.).
- All the other participants who can relate to the statement should then add their own experiences or beliefs (even if these are contradictory).
- Try to keep a high level of attention and participation while, at the same time, avoid getting stuck in too many details. You should keep an eye on the pile of cards so as to make sure that you'll have enough time for most of them (this may be important in order to cover a broad range of religions, beliefs and practices).
- Stop the activity with the cards when the pack is exhausted or when you feel that there has been a sufficient variety of questions and religions addressed.
- Move on to the debriefing and evaluation (in the same group).

Debriefing and evaluation

Begin by inviting the participants to share:

- How they liked the activity so far;
- If there was any part of any statement they found difficult or felt uncomfortable to deal with, and why (if they wish to say). This may be due to lack of knowledge or disagreement (e.g. "this is practised in my religion but I personally don't find it important").

Move on to analysis and generalisation, by inviting participants to discuss questions such as:

- Were there any facts or beliefs about your own religion/belief that were unexpected to you?
- Did you find similarities between different religions and beliefs? Were you surprised by that or not? Why?
- Do you feel that people of other religions know enough or care enough about your religion or belief?
- Do you feel that you are knowledgeable about other religions or beliefs represented in the group?

- Did the activity help to change your perception about other religions regarding, for example, gender equality or tolerance of other religions?
- In the Euro-Mediterranean context, do you think that ignorance and prejudices about religions and beliefs play a role in peoples' perceptions about each other?
- Are all religions and beliefs represented in this group respected and practised on an equal footing with the predominant religion and belief in your country?
- What can we do as youth workers, multipliers or young people to help make Article 18 of the Universal Declaration of Human Rights true for everyone?

Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.

Tips for the facilitator

This activity is designed for a multicultural group, such as those typically involved in Euro-Mediterranean youth exchanges. You may need to substantially adapt it if using it with potentially monocultural or mono-religious groups.

- It is important to run the activity in an easy-going manner. Pay particular importance to the following risks:
 - Do not put or allow pressure on participants to tell or explain more than they want or feel they can. We are not always necessarily aware of all the theological or scientific reasons behind some practices or belief.
 - Be aware of some participants "taking over" others' religions (there are always people who feel that they know the 'real' reasons or explanations for this and that). Make sure that they do not take over.
 - Avoid putting participants in a defensive position about their religion or beliefs (e.g. "how can you be of that religion and accept ...?")
- Let the discussion flow naturally and intervene when you feel that the question has been exhausted or that there is a risk of going too far.
- Intervene when you feel participants may be placed in an uncomfortable situation or when "dominance" attitudes surface.
- You may also bring in your own knowledge when you feel it is necessary to complement the information provided by participants or to bring in information about religions not necessarily represented in the group.
- Most of the activity is based on the assumption that religions have many things in common, at least as many as their differences. Not everyone, however, is able to explain why this and that is practised in their own religion, especially if they were raised and educated within a certain religion from an early age (and this is very normal!). In this aspect, religion is very much like culture: you tend to assume your values and cultural patterns as "natural".
- The distinction between religion and belief is very fluid. By referring to both, we want to emphasise situations where religions or "sects" are not recognised as religions and also the fact that people who may be atheist or agnostic have nevertheless convictions and beliefs as important as anyone else's.

- Religion and spirituality can not always be explained by rational arguments. Hence the necessary limit to the discussions about the “why” and “why not” of some practices. This does not mean that there is no point in discussing them; it only means that as a facilitator you should avoid or limit attempts to challenge religious beliefs by rational arguments (and vice versa). Respect for religious diversity implies necessarily respect for something that we either do not understand or should be even opposed to by our own religious norms.
- The borderline between religion and culture is sometimes very thin. But it is important not to confuse them; many practices of minority communities in the Euro-Mediterranean region are sometimes interpreted as religious when in fact they are not. Again, the background information in Chapter 8 may be useful.
- If you have a large group and run the activity in several small groups, it is recommended that you have also a facilitator for each sub-group. The facilitators should be well prepared, especially in relation to their own knowledge or biases.

Variations

If you run the activity in several groups and would like to round it up together, you may ask each group to report back on two questions:

- In the Euro-Mediterranean context, do you think that ignorance and prejudices about religions play a role in peoples’ mutual perceptions?
- What can we do as youth workers, multipliers or young people to help make true Article 18 of the Universal Declaration of Human Rights?

Ideas for action

Depending on the context where you and the participants live or work, it may be interesting to visit a religious or community centre of a different religion and to take up contact with their youth groups in order to discuss possible common actions. These could include:

- Common actions on Human Rights Day (10 December);
- Mutual invitations on the occasion of important religious festivals/celebrations;
- Joint actions in favour of the poor and needy.

Possible follow-up activities could be to create a mixed group to participate in or prepare a Euro-Mediterranean youth project, such as a youth exchange or study visit.

Suggestions for follow-up

The activity “A mosque in Sleepyville” (in *Compass* online and *Companion*) provides a good simulation about the rights of minority religious communities.

Further information

Chapter 8 of this T-kit on “Religion and tolerance” should provide you and the participants with basic factual information about Baha’i, Christian, Druze, Muslim, Jewish and Yazidi faiths. If you are likely to have also participants of other religions, it is worthwhile doing some preliminary reading about them. In addition to using an encyclopaedia, use the Internet sites of the United Religions Initiative (www.uri.org) and the Ontario Consultants on Religious Tolerance (www.religioustolerance.org), which provide easy-to-use basic information about world religions.

Cards (copy, cut and glue on cardboard).

We have a special ceremony for bringing in or introducing children to our faith or religion.	We have specific religious ceremonies and norms for burials and funeral.
Men and women have distinct functions and roles in our religion, for example in leading prayers or religious services, or in their participation in the temple.	We have specific times of the calendar for fasting.
Crimes and discrimination have been or are being committed in the name of our religion.	We are supposed to help the needy and poor.
Our religion or belief condemns homosexuality.	Some people in our religion have rules or guidelines about what to wear or their appearance.
Our religion has specific moral norms and commands regarding marriage and sexuality.	We condemn abortion.
Our religion is based on sacred books or writings.	We believe in the value of life as the most important thing to preserve.
Our religion teaches tolerance of other religions and faiths.	Our religion has been deeply shaped by prophets, who are recognised as carriers of divine messages.
We believe in life after death and in a final judgment.	We have important religious festivals that are observed as holidays in our countries.
We pay tribute to the dead at least once a year and visit cemeteries.	We have our own religious calendar, often different from the civil one. Our religious new year is not on the 1st of January.
We organise schools and classes where children are taught our religion.	We believe that life is not only about material things but has an essential spiritual dimension that orients our relationship to each other and to the creator.
We have our own history about how the world was created.	We do not favour marriage with someone outside our religion or group. Even if this is possible, it is more difficult than if both people are of the same religion.
Our religion has also commands and norms about how we should function as a society, not only about spiritual matters.	We are often misunderstood and sometimes discriminated against.
We are expected to pray several times a day.	We have a day in the week when we should not work, but should attend a special religious service, ceremony or prayer.



Camels go far without water

Camels can go without water; how far can you go without words?

This activity involves creativity and an extended role-play, simulating a meeting between “anthropologists” and Bedouins.

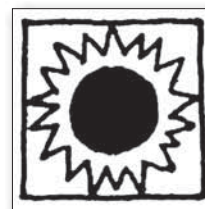
Themes



Intercultural learning



Religion and tolerance



Environment



Level of complexity 4



Group size 8-18



Time 180 minutes

Issues addressed

- Intercultural communication
- Ethnocentrism and cultural prejudice
- Relation between traditional cultures and the environment

Objectives

- To develop non-verbal communication skills
- To promote team building
- To value diversity and open-mindedness about the “other”
- To learn about other cultures

Preparation

Do a little basic research about Bedouin culture, using the Internet or a library. Find pictures of Bedouins, their tents and camels, and other characteristic images; make copies for the group of participants that will play the Bedouins. Make copies of the handouts, one for every two participants. Gather together materials and equipment for use in the role play.

Materials

A large space for the role play

A second room so the two groups can prepare separately

Cloth for a tent (this can be simulated, no need for a real one!), mats, long robes and scarves for the Bedouin

Scraps of cloth, paper, card and junk that can be used to make camels' noses, ears, eyelashes, feet and humps

Sticks to represent a fire, plus cooking pots, tea cups and water jug

Bedouin music/stories or poetry

Scraps of cloth, card and junk for the anthropologists to make equipment, for example, sun hats, sandals, cameras, GPS, short-wave radios

Notepad and pencil for every anthropologist (one each)

Scissors, tape, glue and string for both groups

Large sheets of paper and pens for reporting back

Instructions

- Ask people to get into two groups: one group are “anthropologists”, the other group “members of a Bedouin tribe” who host the anthropologists.
- The aim is for the anthropologists to learn from the Bedouin as much as possible about Bedouin culture and how camels are adapted to living in deserts – WITHOUT USING ANY WORDS!
- Give out the handouts. Each group has 60 minutes to prepare.
- Then allow 30 minutes for the actual role play.
- When the “experience with the Bedouins” is over, get the Bedouins and anthropologists to pair up with each other to discuss what they have learnt. Ask them to make lists. Allow 20 minutes for this.
- Then get the original two groups together again to discuss the lists and to summarise their findings on large sheets of paper. Each group should choose a spokesperson to report back in the plenary.

Debriefing and evaluation

In plenary, ask each group to report back and then go on with a general discussion:

- How “accurate” are the findings of each group? What may have made people learn or notice some things and not others?
- How did people feel in the activity?
- How did the participants playing Bedouins and anthropologists fill their role? Where did they get information from (reading, movies, stories, real experiences)?
- How much of that information is stereotypical and carrying potential prejudice?
- Is this a suitable activity for intercultural learning?
- Do you think the activity reinforces possible prejudices and stereotypes?
- Do you feel that you now know better the Bedouin culture now?
- What about the culture of the “anthropologists”? What could the Bedouins learn about it?
- As two cultures in contact with each other, what did you find comfortable and uncomfortable?
- Was it hard to communicate? What were the strategies used for it?
- What did you find strange/ unusual/ exciting/ uninteresting about Bedouin culture and camels?
- Was the choice of Bedouin as a “special” culture a good one in the Euro-Mediterranean context? What about the anthropologists’ culture?
- Which other culture or cultures would be good choices for you to use in the context of your own work on Euro-Med relations? And what other groups could be the “visitors”?

- What did you learn about yourself during the exercise?
- What lessons have you learnt from this exercise that you can use in your youth work?

Tips for the facilitator

The whole exercise is about a shift of attention. It is about learning about a culture that is potentially different from any of the participants' own cultures – yet it is an interesting platform for discussion.

- Reading a story or poem or listening to some music from Bedouin culture as a taster before you start will enrich this exercise immensely.
- Be aware that this activity needs good role-playing skills; there is a lot of information that has to be communicated.
- Depending on the role-playing skills of your group and the time available, you might choose to reduce the scope and detail of the activity.
- Before embarking on this activity, do a little basic research about Bedouin culture yourself so that you can offer advice and guidance.
- You could prepare masks for the “camels” in advance to save time.

Variations

If you have no props or if this is difficult, call on participants' capacity for improvisation. You may also debrief the activity directly with the whole group, especially if the total number of participants is small.

You may shorten the duration of the stay to three days, instead of seven, if you find it complicated (or you can tell the anthropologists of a change of plan, if you feel the role-play is losing steam).

You may ask the Bedouins to reflect first about what they learnt from the anthropologists.

As a different way of reporting and summing up, you could ask each group to report their experience with the other through either a story or a report.

Ideas for action

To extend people's knowledge and understanding of other cultures, organise a trip to a Bedouin tribe in the evening during a residential seminar or training course (if possible).

Suggestions for follow-up

Why not go on to listen to explore music or stories from other cultures? Try “Knysna blue” or “Tales of the world” in the education pack *All different – All equal*.

What do we know about daily life in Pakistan? The activity “Ashique's story” in *Compass* will open your eyes to issues of poverty and child labour.

Further information

Some Bedouin stories and descriptions of their culture are available at:

www.geographia.com/egypt/sinai/bedouin.htm

www.mnsu.edu/emuseum/cultural/oldworld/middle_east/bedouinculture.html

www.desert-divers.com/page22.html

Handouts

See also Materials (above).



Photographs for the members of the Bedouin tribe

Handout for the members of the Bedouin tribe

A group of anthropologists are keen to learn as much as possible about camels and how they are adapted to life in the desert, about Bedouin culture and about how camels are perceived in Bedouin culture. You have invited them to live with you for a week so you can teach them – but **WITHOUT USING ANY WORDS**. You may not speak or write in any common language. You can draw pictures, but may not use letters or numbers.

Your daily life

You live in a small tent with your extended family. Some (but not all) members of the family pray five times a day (before sunrise, at midday, at mid-afternoon, at sunset and again in the late evening). You usually pray together, but some do it alone.

The whole family drinks tea four or five times every day.

In the morning, the whole family has breakfast together, sharing from one bowl. Then the wife tidies the tent, sweeps the floor and feeds the camels. She wears a traditional Bedouin scarf, made of a long and colourful piece of fabric.

In the afternoon you sit around and watch the sunset.

In the evening the family entertains each other with dances and music (you can sing tunes but may not use any articulated words!).

An event

One day you realise that the grazing land is getting exhausted so you need to move to a more fertile place. The whole family packs up and moves to another area where you settle down and start a new life.

Things you need to teach to the anthropologists

- While a camel can tolerate thirst better than any other beast of burden in the world, it has a very definite limit of endurance. Almost any camel can go three or four days without a drink, especially if it has been allowed to drink all it can before starting.
- For a camel which has been living in a fertile country and has become “green”, four days without water is its limit. On the fifth day it will simply kneel down and never get up again. It is useless to beat the animal or to prod it with a goad. Removing the load will make no difference. The creature will not try to get up. When a camel has once made up its mind to die, it will die, even if water is only a short journey away.
- If the wells are not reached by the end of fifth day, most of the camels which are not desert-bred and desert-trained will succumb.
- Usually, a camel which can endure five days can endure six, and the Bedouin Arabs have a tradition that if a camel dies on the sixth day it is a sign that a ghost has been sitting on top of the load.
- A well-trained desert camel should always be able to reach the evening of the seventh day without water. However, this is the breaking point. On the morning of the eighth day, a third of the camels of a caravan will not even try to rise, and, at intervals throughout the day, those which have stood up will drop to their knees, abandoning hope.



- A camel which has carried its load or its master without food or water until the evening of the ninth day, has, according to Bedouin tradition, won for itself a human soul and will go to Paradise. Should the evening of the tenth day be reached and the camel is still able to travel, it is regarded as having been touched by the miraculous hand of Allah and may never be ridden again.
- Ears: These are small and not prominent. Hairs cover them for protection against wind-blown sand. The ears can also be bent backwards and will stick to the head if a sandy wind is blowing.
- Nose: The nostrils are two tight slits with skin rims surrounded by hair. The camel is able to close its nostrils to protect the lungs from particles of sand carried by wind.
- Eyes: The eyes have a double row of long eyelashes which are interlaced to trap sand and protect the camel's eyes.
- Limbs: These are long and raise the body high above the rising dust. Long legs means the camel is agile and can move fast. The feet are reinforced with broad, calloused, elastic pads that spread when the camel walks on sand. Thus it is able to walk over the softest kinds of sand, which is difficult for all other animals. It is the feet that make the camel worthy of the title "The ship of the desert".



Tips

It is you who control the pace of the role play. Remember that the anthropologists are going to stay with you for a week, so you will have to work out how to represent seven days and nights plus a journey (you decide how long the journey to the fertile land will take) all in 30 minutes!

Handout for the anthropologists

You are keen to learn as much as possible about camels and how they are adapted to life in the desert, about Bedouin culture and about how camels are perceived in Bedouin culture. You have decided to live with the tribe for a week and you hope that they will teach you lots of new things.

As anthropologists, you do not mind staying with the Bedouin for a week sharing their life, food and tents, and learning from them by observing their daily rituals and way of life. You do not speak their language, but will do your best to communicate **WITHOUT USING ANY WORDS**. You may not speak or write in any common language. You can draw pictures, but may not use letters or numbers.

You need to prepare by making a list of the basic things you will need to take with you and then assembling them from the materials provided.

While living with the Bedouin you will experience things that are different from your life and culture, so take notes about their practices and everything of interest.



Challenge beauty

Beauty is in the eye of the beholder

The participants choose who they think is the most beautiful and ugly, and discuss the relation between gender equality and stereotyping.

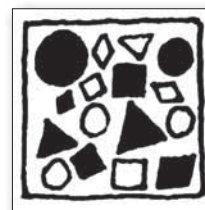
Themes



Gender equality



Intercultural learning



Diversity and minorities



Level of complexity 2



Group size 8+



Time 90 minutes

Issues addressed

- The concept of beauty
- Stereotypes
- The gender dimension in how we “see” people

Objectives

- To promote respect for diversity
- To challenge stereotypes about beauty and gender roles
- To promote independent and critical thinking

Preparation

Collect together 10 diverse pictures of men and women from Euro-Med country magazines/Internet sites.

Mount the pictures on large sheets of stiff paper or card and number them.

Tape them up on a wall as in an exhibition.

Write or print small labels with ♀ (female) and ♂ (male) signs – enough for 12 labels of each sign per participant.

Make copies of the worksheet, one per participant

Materials

Sticky tape

Large sheets of paper, pencils and marker pens

Sheets of sticky red and blue stars or dots, one red and one blue star per participant

Sheets of blank labels about 70 × 37mm – 12 labels per participant

Instructions

Tell people to get up and look at the portraits in the “Exhibition of Beauties”.

- Hand out the worksheets. Tell participants to write down which, in their opinion, is the most beautiful, which the most ugly, which are men, which are women and which country they think each person comes from. (20 minutes)
- Then, when people have done that, hand out the stars and ask people to place a red star beside the portrait they think is the most beautiful and a blue star beside the most ugly.
- When that is done, hand out the sheets of gender symbols and ask participants to indicate whether they think the portrait is of a man or a woman.
- Finally, ask people to copy their guess of the country of origin onto the labels (using marker pens and large letters for easy reading) and stick them beside the portraits.
- When all the work is done, give people time to look at the results.

Debriefing and evaluation

In plenary, review the results of the activity and how it went. Then go on to discuss the wider issues raised by the activity:

- Was there general agreement about “Who is the most beautiful?” and “Who is the most ugly?”?
- How easy was it to guess the genders of the people in the portraits?
- How easy was it to guess the countries of origin?
- What criteria did people use to define beauty in the portraits?
- Do you think the person whom you thought was ugly thought of themselves as being ugly?
- What is beauty? Is it more than appearances?
- Are opinions about what is beauty in any way related to participants’ ages, nationality, gender or religion?
- How is our concept of beauty formed?
- What clues did people use to guess a person’s gender?
- Does our perception of beauty and gender influence gender equality?
- How difficult or easy was it to tell the country of origin of the people in the different pictures? What were the reasons for the difficulties?

Depending on the group and the previous discussions, you can now raise issues about cultural differences, stereotypes and gender equality. Topics for discussion could be:

- Sharing information: what is the significance of wearing a crucifix, a shawl, a hijab, a niqab or a kippah?
- Body modification: what are the limits of what is considered beautiful, acceptable and unacceptable: for example, gold teeth, dyed hair, plucking eyebrows, tattoos, piercing, scarification, make-up (for both men and women)?
- Our appearance is an expression of our identity; but what if others find the way we dress offensive? For example, if we have heavy tattoos, wear T-shirts with explicit sexual images, do not wear any clothes and wish to go nude, or wear religious symbols?

Tips for the facilitator

Choose pictures from Euro-Med magazines/Internet sites. Copy or download and print them out. Try to get pictures that have a similar impact on the viewer: colour pictures have a different impact from black and white ones; glossy pictures are more attractive than ones on newsprint; size is also important.

- Choose a wide variety of portraits that will provoke comments and discussion about the points you want to raise: for example, a picture of a punk with lots of piercings, a Muslim woman in a chador, a bikini-clad bathing beauty, people in traditional dress, or someone whose gender is not immediately identifiable.
- Mount the pictures on large sheets of paper so there is enough margin around for all the stars, stickers and labels.
- Give people 12 of each of the gender stickers so they have the option of recording both ♀ and ♂ if they think the person is transgender.
- The purpose of getting participants to use the worksheet is to encourage them to think for themselves and express their own opinions without being influenced by others.
- Participants will want to know the “correct” answers to the gender and country questions. To limit any inhibitions about giving right and wrong answers, try to get feedback from the participants first and to offer the answers later during the discussion.
- Be aware that the girls/women and boys/men in the group may be interested in different aspects of the topics. You may like to raise this gender dimension as a point for discussion or you can leave it as a comment in your closing remarks at the end of the activity.
- Remember that gender is not the same as sex! Avoid providing straightforward answers if you are not sure about them! Chapter 6 of this T-kit provides useful background information on the difference between gender and sex.

Variations

Divide participants into homogeneous groups according to cultural background, and focus on comparing the differences and similarities in the concept of beauty in the Euro-Med region. Or, perhaps more fun (!), divide the groups according to sex.

Focus on stereotypes and prejudice. Choose pictures according to other issues. For example, sexuality: can you see if someone is homosexual or lesbian? Or health: guess who has AIDS? Or gender: what is their job?

Ideas for action

Publish the activity as a quiz in a paper or youth magazine, or use it as an icebreaker or introduction before a presentation or as part of an international day celebration.

Suggestions for follow-up

Having compared attitudes towards beauty, the group may like to compare attitudes towards homosexuality; see “Let’s talk about sex” in *Compass*.

Alternatively, you may like to go on to use the activity “Portraits” in the *All different – All equal* education pack to look at images of social success.

Further information

See <http://en.wikipedia.org/wiki/Beauty>.

Handouts

Worksheet

See also Materials (above).



Picture No.:	Most beautiful/ most ugly	Gender	Country of origin
1			
2			
3			
4			
5			
6			
7			
8			
9			
10			



Did I forget something?

Can we be impartial in judging conflict?

This is a reflective activity, focusing on conflict in the Euro-Mediterranean region.

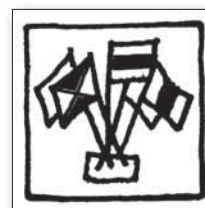
Themes



Peace and conflict



Intercultural learning



Political and institutional context



Level of complexity 3



Group size 6-30



Time 40 minutes

Issues addressed

- Conflicts in the Euro-Mediterranean region
- In-group/ out-group perceptions
- Subjective opinion, memory and bias

Objectives

- To be aware of the selective nature of memory and the influences that shape it
- To reflect on our own thought processes
- To discuss perceptions of different conflicts in the Euro-Mediterranean region

Materials

Sheets of paper and pens for each participant

Instructions

- Explain that the activity will begin with individual reflection; people will have the opportunity later on to share their thoughts with others.
- Ask participants to think about one group with which they strongly identify, for example, their country, ethnic group, religious group, school or football club.
- Now ask participants to focus on conflicts in which that group has been involved. They should try to list instances of their group:
 - having suffered at the hands of other groups
 - having caused other groups to suffer

- Explain that the information should be as concrete and as detailed as possible: for each case, participants should try to explain what was the cause of the suffering and they should attempt to give (rough) statistical information. Give them 15 minutes to think about this.
- Invite people to get into pairs or small groups to share their information with others. Ask them to try to assess their own information and that provided by others in terms of the following questions:
 - To what extent do you think the information is balanced? Would the other side in the conflict agree?
- Bring everyone together to share the results of the discussions.

Debriefing and evaluation

Ask each group in turn to share briefly the results of their discussion, but explain that the plenary discussion that follows will then try to focus on the way people think about conflict, rather than on the details of specific conflicts.

- Do you think that you and others in your group managed to give a fair and objective representation of the conflicts?
- Did you manage to recall any statistics? If so, were these statistics from both sides of the conflict or did they mostly record victims from your side?
- What type of reasons did you give for particular acts of hostility? Did the reasons differ if the hostile acts were carried out by your side?
- Did you represent hostile acts committed by your side as any 'more justified' than those committed by the other side? If so, why do you think this was the case?
- Did you notice any similarities or differences between the way you represented your conflict and the way others represented theirs?
- Can you draw any conclusions about the way that conflict is perceived and remembered? What are the main influences that shape our perceptions or memory of a conflict?
- Did you feel you needed more information? Where did most of your information come from? Do you think this is a reliable source?
- Can you imagine that more information might alter your view of this conflict?
- Can you draw any similarities with on-going conflicts in the Euro-Mediterranean area?
- Did you learn anything about yourself in this activity?

At the end, invite anyone who wants to share their feelings about the activity as a whole. Ask them whether they found it difficult/ useful/ challenging/ upsetting.

Tips for the facilitator

- This activity could provoke very strong feelings and you need to be aware whether there are likely to be participants in the group who come from different sides of a particular conflict. You should be prepared to deal with any potential conflict that might arise.

- When people are working in small groups, try to ensure that no group contains people from different sides of the same conflict. The discussion will be more useful if the sides do not get engaged in strong arguments about how the conflict should be represented. If you feel that this is a possible risk, you could miss out the small-group stage and bring everyone together after the process of reflection.
- During discussion in the whole group, try to be aware of participants' feelings and avoid any situation where someone may feel personally hurt or rejected. If such a possibility arises, it can be useful to invite opinions from other participants who are less emotionally involved. Do not be afraid to raise the topic of how people are feeling: it is important to acknowledge that this is a difficult and sensitive area, and participants are quite entitled to experience emotional conflict.

It is worth pointing out to participants that there are various reasons, both internal and external, why perceptions of a conflict can differ so strongly. Internal reasons include psychological factors such as selective attention and memory: people tend to remember information that does not challenge but rather reinforces existing prejudices. External factors include the media, politicians and the fact that our sources of information are normally those on the same side of the conflict divide. Both internal and external factors play an important role in perpetuating one-sided views of a conflict, and this in turn can lead to escalation or at least continuation of the conflict mentality.

Variations

If you feel that international or regional conflicts may be too controversial for your group, you can ask participants to think about a personal conflict that they have been involved in. Many of the same points can be drawn out and there is less likelihood of participants being strongly challenged by an opposing point of view.

Participants can also be asked to think about positive attempts at reconciliation between two sides, for example, treaties between Germany and France after the Second World War, treaties between Israel and Egypt, Israel and Jordan, exchanges of prisoners, and so on. This also helps to illustrate that we tend to remember negative examples more easily than positive ones.

Ideas for action

Encourage participants to try to find out from the other side about the conflict they have chosen. This could involve looking at websites, reading newspapers or looking at other mass media, or trying to make contact with people on the other side of the conflict divide.

Suggestions for follow-up

The activity "Mesorgiu" in the online version of *Compass* is a simulation which looks at memories of an ancient conflict between two imaginary peoples. You could also try the activity "Memory tags" in *Compass* online, or "Making memories" (Activity 13 in this T-kit), both of which look at the way that memories of conflict are "fixed" by public monuments or other official records.

Further information

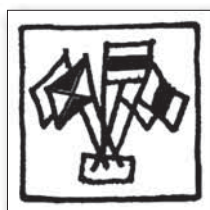
The *Enemy images manual*, published by Psychologists for Social Responsibility, is an interesting document about images of the enemy and reactions to such images. The document can be found at www.psyr.org/Enemyimagesmanual.pdf. It includes examples from, and activities looking at, relations between the USA and the Soviet Union.

Euro-Mediterranean quiz

What do we really know about the Euro-Med Partnership?

This is a fast-moving team game about the Euro-Mediterranean region.

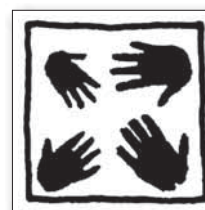
Themes



Political and institutional context



Human rights



Participation



Level of complexity 2



Group size 12-25



Time 60 minutes

Issues addressed

- The Barcelona process
- Similarities and differences in the Euro-Mediterranean region
- Human rights and the Council of Europe

Objectives

- To explore the group's awareness about the Euro-Mediterranean region and the Barcelona process
- To warm the group to the institutional and political processes of Euro-Mediterranean co-operation
- To foster learning in a co-operative and enjoyable way

Preparation

Make three copies of the question and answer cards and cut out the cards.

Make sure you have enough space to run the activity: the two teams should be working in separate spaces, so that they cannot hear each other's answers. After each question, they will need to send a "runner" back to the base to give the team's answer and collect the next question. The base should be the same distance from both teams.

Prepare a scoreboard on a sheet of flipchart paper. This can be divided into two columns, one for each team.

Materials

One set of questions and answers for each team

One set of questions and answers for the scorer

Pencils and paper for the groups to write down their answers

A scoreboard

Instructions

Divide the group into two teams: these should be as diverse as possible in terms of gender and region.

- Explain that the activity is an energetic team game to find out how much participants know about the Euro-Med region. Show them the rooms or spaces where each team will work and indicate where the base will be located.
- Explain the Rules of the Game (see below); then ask the teams to go to their separate rooms or spaces, leaving one member behind to collect the first question.
- Give the team members the first question card, which they take back to their teams to discuss.
- When a team representative arrives back at the base with the answers, add up the score and put it on the scoreboard. Give them the answer card to take back to the team, along with the next question card.
- When one team has completed all the cards, allow the other team time to finish. Add up the scores at the end and bring both teams together for debriefing and evaluation.

Debriefing and evaluation

Begin by asking everyone how they felt about the activity.

- How well do you think your team worked as a group?
- Did you feel it was more important to get the right answers or to finish all the questions before the other team?
- Were there disagreements? How did you resolve these?
- Did you learn anything new or surprising?
- Did you learn anything useful?
- Which sources did you draw on to answer these questions? Do you think these sources are reliable?
- Which other sources could you draw on to find answers to questions such as these?

- Do you feel you are well informed about the Euro-Mediterranean region? Which issues do you feel you know most about, and where is your knowledge weakest?
- Did the quiz raise other questions that you would like to explore further?
- How important are these issues for the young people you work with?

Tips for the facilitator

The base where the questions are kept can be as far or as near to the teams as you like: it can be up four flights of stairs, or just on the other side of the room, depending on how much you want people to run about. You can also make it a rule that the whole team arrives to pick up the questions!

- It may take a few minutes to check some of the answers and give the score: the team member does not have to wait while you do this. They can take the next question card straightaway and find out their scores afterwards.
- Try to keep a spirit of friendly competition: groups or individuals should not feel inadequate if they do not have answers to all the questions. Emphasise that this is an opportunity for everyone to learn from everyone else.
- You may want to add your own questions to make the quiz longer. You can use the information in Chapter 1 of this T-kit for inspiration.

Variations

You can use other competition formats to run this quiz: the activity “Bingo” in *Compass* or “Inter-religious champion” in this T-kit offer two such possibilities.

Ideas for action

Look at the Euro-Mediterranean Youth Platform at www.euromedp.org, and in particular at the possibilities for exchange or co-operative projects between young people.

Suggestions for follow-up

The activity “The island” from the *All different – All equal* education pack looks at two imaginary communities coming into contact. Use this to open up discussion on intercultural communication and learning.

You could also develop the human rights theme introduced in this activity, using “Act it out” or “Children’s rights” from *Compass*.

Further information

Methodology adapted from “Refugees” by Dan Jones for Amnesty International (UK).

Handouts

Rules of the Game

Question cards

Answer cards (later!)



Rules of the Game

1. Question cards are available from the scorer, who will be at the base.
2. You can only receive one question card at a time, but (after Question 1) you have to first return the previous question card with the answers filled in.
3. A different team member must be sent back to the base each time.
4. The first team to finish scores an extra 20 points.
5. You must answer all the questions!

QUESTION 1: The Barcelona process

Name 12 of the EU member states and eight of the Mediterranean partners involved in the partnership known as the Barcelona process.

1 point for each correct country

-2 points for incorrect country

Bonus questions (2 points each):

How many countries in total make up the Euro-Mediterranean partnership?

Which of the following is not in the EU?

Lithuania, Norway, Poland, Romania, United Kingdom

QUESTION 2: Geography

Name six European states which have no outlet to the sea.

1 point for each correct country

-3 points for incorrect country

Bonus questions (2 points each):

Which of the following has no border with the Mediterranean Sea?

Israel, Italy, Morocco, Portugal, Syria

Which of the following is **not** a Mediterranean island?

Corsica, Cyprus, Mallorca, Rhodes, the Faroes

QUESTION 3: Population

a) Name the three largest Euro-Mediterranean countries in terms of population.

2 points for each correct answer

-1 for incorrect answers

b) Name a country in the Euro-Mediterranean region with a population of less than 100,000.

c) Which of the following is closest to the total number of people living in the Euro-Mediterranean region?

1 billion

750 million

500 million

100 million



**QUESTION 4: Human Rights and the Council of Europe**

Name five human rights listed in the European Convention on Human Rights.

3 points for each correct right

-2 points for incorrect right

Bonus questions (2 points each)

How many member states are there in the Council of Europe?

How many member states still apply the death penalty for some crimes?

QUESTION 5: "Meda" countries

Name three Meda countries that are members of the African Union.

2 points for each correct answer

-3 points for incorrect answers

Bonus questions (2 points each)

How many Meda countries are members of the Arab League?

How many Meda countries have **not** ratified the Convention on the Elimination of Discrimination against Women?

QUESTION 6: Young people in the Euro-Med region

List 10 things young people have in common throughout the Euro-Med region.

1 point each for correct answers

-5 points for each incorrect answer!!

Bonus questions: 2 points each

b) Name one Council of Europe publication designed for young people that has been translated into more than five languages.

c) What is the Arabic (or Hebrew, Russian, Turkish...) word for "young people"?





Answers to Question 1: The Barcelona Process

- | EU member states: (Any 12 of the following)
- | Austria, Belgium, Bulgaria, Cyprus, the Czech Republic, Denmark, Estonia, Finland, France,
- | Germany, Greece, Hungary, the Republic of Ireland, Italy, Latvia, Lithuania, Luxembourg,
- | Malta, Netherlands, Poland, Portugal, Romania, Slovakia, Slovenia, Spain, Sweden,
- | the United Kingdom (27 countries)
- | Mediterranean partners: (any eight of the following)
- | Algeria, Egypt, Israel, Jordan, Lebanon, Morocco, the Palestinian Authority, Syria, Tunisia,
- | Turkey (Libya has had observer status since 1999)
- | *Bonus questions (2 points each):*
- | How many countries in total make up the Euro-Mediterranean Partnership?
- | 37 countries (plus one with observer status)
- | Which of the following are not in the EU?
- | Norway

Answers to Question 2: Geography

- | Any six of the following:
- | Lichtenstein, Switzerland, Austria, the Czech Republic, Slovakia, Hungary, Belarus, the
- | former Yugoslav Republic of Macedonia, Serbia, Moldova, Andorra, Vatican City.
- | *Bonus questions (2 points each):*
- | Which of the following has no border with the Mediterranean Sea?
- | Portugal
- | Which of the following is not a Mediterranean island?
- | The Faroes

Answers to Question 3: Population

- | Germany (82 million), Egypt (80 million), Turkey (71 million)
- | Any of the following: Vatican City (932), San Marino (29,585), Monaco (32,661), Lichten-
- | stein (32,447), Andorra (71,776)
- | c) 1 billion is closest (Council of Europe member states population: 800 million; Meda
- | partnership countries: 262 million)

Answers to Question 4: The Council of Europe and Human Rights

- | Can include: right to life, freedom from torture, right to a fair trial, freedom of expression,
- | prohibition of slavery, right to liberty and security of person, freedom of thought, con-
- | science and religion, right to privacy/family life, freedom of assembly/association, right to
- | marry, freedom from discrimination.
- | 47
- | None (it is still legal in Russia, but there has been a moratorium in place since 1996.)

Answers to Question 5: Meda countries

- | Algeria, Egypt, Tunisia
- | 8 (Algeria, Egypt, Jordan, Lebanon, Morocco, Palestine, Syria, Tunisia)
- | None (they all have)

Answers to Question 6: Young People in the Euro-Med region

- | Use your discretion!
- | Compass, Education Pack, Domino
- | "Young people":
- | in Arabic: (*shabab*) شباب
- | in Hebrew: (*Tze-rim*) עירי
- | in Russian: (*Molodezh*) молодежь,
- | in Turkish: *Genclik* or *Genc Insanlar*



For and against the motion

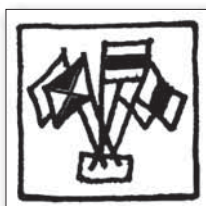
Which political choices and decisions are best for us?

This is a small-scale organised debate to discuss human rights issues.

Themes



Human rights



Political and institutional context



Intercultural learning



Level of complexity 2



Group size 9-18



Time 1-1 1/2 hours

Issues addressed

- Human rights
- Universality and cultural relativism
- Dialogue, debate and differences of opinion

Objectives

- To practise skills of discussion and debate
- To develop critical thinking on key human rights issues
- To understand the connection between human rights and the realities of political life

Preparation

Prepare three large signs: AGREE, DISAGREE, PARTLY DISAGREE. Put the signs up around the room so that there is space around each for a group to work.

Decide which topics in the handouts you will use for the debate (or use statements of your own).

Materials

Three signs (see above)

A watch, to time the speeches

Flipchart, paper and markers for each group

Instructions

Explain that the activity will take the form of a debate. Participants will be divided randomly to begin with, in order to draw up arguments for different positions but will then have the opportunity to “vote with their feet” after hearing the speeches for each side.

- Check that everyone understands what is meant by the terms “motion” and “amendment”. If anyone is unsure, explain the terms using the example under “Further information” (below).
- Indicate the three signs and explain that these will represent the positions of the three parties.
 - AGREE for the government (proposing the motion)
 - DISAGREE for the opposition (opposing the motion)
 - PARTLY DISAGREE for the centrists (also opposing the motion)
- Divide the participants into three groups and invite one group to select one of the three positions, then invite another group to choose one of the other two positions (or they can draw lots); they gather near their sign. Tell them it is not important whether in fact the group believe in the position they have been allocated: the task at first is simply to put the best possible arguments for that position.
- Read out the motion for debate. Explain that the government needs to prepare two short speeches proposing the motion, and the other two groups need to propose amendments corresponding to their positions, with speeches to back them up.
- Tell them the order in which the speeches will be heard:
 - Agree (Government Speaker 1)
 - Partly disagree (Centrist Speaker 1)
 - Disagree (Opposition Speaker 1)
 - Agree (Government Speaker 2)
 - Partly disagree (Centrist Speaker 2)
 - Disagree (Opposition Speaker 2)
- Tell groups that they have 30 minutes to think about arguments for their position, and each group should select two speakers who will speak in the debate. Tell them that each speaker will have only two minutes and the group should think about the points their speakers should make so they complement and do not repeat each other.
- After 30 minutes, bring the groups together and introduce the start of the debate. The six speakers should stand next to the signs corresponding to the position for which they will argue; everyone else should stand in the middle of the room.
- Tell those in the middle that they should no longer consider themselves as members of the government, opposition or centrists: they should now listen to the arguments as objectively as possible and make up their own minds as to which position they most agree with. Explain that, at the end of each speech, they must take at least one step in any direction, to signal their agreement or disagreement with the speech they have heard.

At the end of the debate, ask everyone, including the speakers, to make a final decision and stand by whichever sign best represents their own position. Ask them to look around and make a note of where most people are standing, then invite everyone back to the circle for the debriefing.

Debriefing and evaluation

Participants may want to go on discussing the issue of the debate. Allow anyone who wants to the opportunity to do so, but try to keep this brief, so that the whole group can debrief the activity as a whole.

- What are your impressions of the debate? What did you like or dislike about the process?
- Did you find the discussion useful and did it change anyone's opinion on the issue?
- Which arguments did you find most convincing and why?
- How much were you influenced by the arguments themselves, and how much did other factors play a part? (For example, the group you were in first, the people who were speaking, the rhetorical skills of the speakers)
- Was it difficult to select one position at the end? What made the choice difficult or easy?
- What relation does this issue have with human rights? Did the debate help you to understand human rights issues any differently?
- Do you think that regional factors played any part in the way people voted at the end? Is this issue viewed any differently in different parts of the Euro-Mediterranean region?
- Do you think that young people view this issue any differently from other members of the population? If so, what might be the reasons for this?
- Would you like to have had more information on anything discussed in this debate? (*Here you could draw up a list of issues that participants would like to pursue further.*)

Tips for the facilitator

You could get the group to decide which of the motions they would find most interesting to discuss, or make the choice beforehand. Write up the motion, when the decision has been made, so that everyone can see it.

- Make sure that everyone understands the amount of time there will be available for speeches and that the Chair will take a strict view of speakers who exceed their time limit! Emphasise to the groups that they should help the speakers prepare the speeches since they will be putting the group's position in the debate. They could start by making a list of all the arguments they want to make and then dividing them between the two speakers.
- You may wish to give groups copies of the Universal Declaration of Human Rights (UDHR) or at least of the relevant rights for the debate.
- Check that the two 'opposition' groups understand that they need to propose amendments to the motion. You may want to ask them to let the Chair know these before the start of the debate, and write them up so that they are visible

to the rest of the group once the debate starts. You should also make sure that the centrist and the opposition amendments are indeed representing different positions.

- You may want to invite someone in the group to act as Chair for the debate and someone else to be timekeeper. In this case, make sure that the Chair understands that his/her task is to remain outside the debate and simply to keep order while the speeches are going on. S/he needs to call the speakers in turn, according to the order they were given in the instructions, and make sure that speakers do not exceed their time limit.
- The Chair should also remind participants that they must take at least one step after every speech. This will give an indication of how people are responding to the different positions.
- After the official speeches, and if you have additional time available, you could open the floor to other speakers. Allow them no more than one minute to put their point of view.

At the end of the debate, emphasise that people need to make a decision in favour of one of the three positions – either for the government motion or for one of the amendments proposed by the opposition parties.

Variations

You could allow participants to choose which group they want to join after they have heard the motion. They could also be given the chance to choose the topic for debate, though this will add a little to the time required. Read out all five possibilities for the motion (and others of your own, if you wish), then ask them to select the one they would most like to debate. You may need to point out that the debate will be most interesting if there is a good range of opinions on the selected issue.

The topics can also be debated using different methods of discussion, for example, methods used in the *Compass* activities “Where do you stand?”, “Electioneering” or “Let’s talk about sex”.

Ideas for action

Encourage participants to look at their country’s national budget and try to identify the relative amounts allocated for:

- Military spending
- Education (or young people, if there is a separate budget for this)
- Social security (including homelessness, if this is identifiable separately)
- Homeland security (police and law-enforcement agencies)

Then discuss and compare the results:

- Does the relative weight for each of these items differ significantly from one country to another?
- Do rates of taxation differ significantly?
- How would they allocate spending if they were members of the government?

Suggestions for follow-up

Depending on which motion the group discussed, you may want to pursue some of the other human rights issues raised in the different proposals:

- The activity “Money to spend” in *Compass* looks at the tension between military spending and securing human rights.
- “Chahal vs. UK”, available in *Compass* online, is a mock trial which looks at the rights of a suspected terrorist.
- The activity “Children’s rights” in *Compass* provides an introduction to the Convention on the Rights of the Child, or “Take a step upwards” (*Compass* online) looks specifically at the right to participation for young people.

Further information

A motion is a proposal which will be put to the vote, for example: “The Government should not spend any more money on transport until the housing problem has been fully resolved.”

An amendment is a change which one party might propose in order to make the original motion acceptable. For example:

- “The government should not spend any more money on roads until 90% of those currently homeless have been housed.”
- Or “The government should *continue to improve the transport system irrespective of other problems.*”

Articles from all international documents on human rights can be found at:
www.ohchr.org/english/law/index.htm.

Motion 1:

Article 9 of the International Covenant on Civil and Political Rights (ICCPR)

Articles 9, 10 and 11 of the Universal Declaration of Human Rights (UDHR)

Motion 2:

Article 11 (part 1) of the International Covenant on Economic, Social and Cultural Rights (ICESCR)

Articles 22 and 25 of the UDHR

Motion 3:

Articles 9 and 11 of the ICESCR

Article 25 of the UDHR

Motion 4:

Articles 1 and 2 of the UDHR

Handouts



Possible topics for debate

The government should be able to hold people without charge in order to address the threat from international terrorism.

The government should raise taxes to eliminate the problem of homelessness.

The government should cut military spending and redistribute the money to ensure that no-one lives below the poverty line.

The government should ensure that young people have exactly the same rights as older people.

The government should abolish visas for all young people coming to study or to participate in a youth exchange.

Ideal woman – Ideal man

Ten things you want in a woman or a man!

Participants choose qualities they would like to see in an ideal man or woman.

Themes



Gender equality



Intercultural learning



Human rights



Level of complexity 2



Group size Any



Time 40 minutes

Issues addressed

- Gender stereotypes
- Cultural perceptions of women and men
- Women's rights

Objectives

- To explore perceptions about women and men in different cultural contexts
- To identify stereotypical thinking in relation to gender
- To introduce the idea of women's rights

Preparation

Print out or write out the list of qualities (see "Handouts"), ideally on small pieces of sticky paper or sticky notes. You need a complete set for each small group.

Make a large cardboard or paper cut-out of a woman and one of a man. If you have more than 12 participants, you may need to make more figures.

Make sure that you have enough space for the groups to work around their figure.

Materials

A large cut-out of a woman and one of a man

A list of qualities for each cut-out

Flipchart and marker pens.

Instructions

- Divide participants into small groups, ideally of mixed sex and 4-6 people.
- Explain that the groups will be building an ideal man or an ideal woman! Give each group a list of qualities and the corresponding figure.
- Tell participants that they need to select the 10 qualities, from those written on the sticky notes, that they regard as most important. They are allowed to substitute any two qualities from the list for two new ones of their own choice – but these should be unanimously agreed by all members of their group. They should stick their final 10 qualities on the cut-out figure.
- When they have finished this part of the activity, invite the groups to walk around and look at the ideal men and women created by other groups.
- Invite them back into the circle for the debriefing and evaluation.

Debriefing and evaluation

Start by asking the participants about how the activity went, then explore with them some of the related issues:

- How did you decide on the features? Did you manage to reach consensus?
- Were there any major differences of opinion in your group? Could any of these be explained by different cultural perceptions?
- Are you surprised by any of the features chosen by other groups?
- Are there certain features that we tend automatically to associate with women or with men? What can you say about women or men who do *not* have these qualities?
- Do you think that in 30 years' time you will draw up the same list of qualities?!
- Do you ever feel under pressure to conform to certain stereotypes about your gender? Can you identify stereotypes in the thinking today?
- Do you think that men and women in your society have equal opportunity to realise their potential? What are the obstacles for women or for men?
- How can young people help to remove some of these obstacles?

Tips for the facilitator

Try to create a good sex balance in the small groups and if possible a regional/ cultural balance as well.

- Explain that the aim of the activity is to explore differing perceptions about men and women, rather than to convince others that certain perceptions are correct. People should choose the qualities on the basis of their personal feelings and should not try to hide these, or guess at what might be the politically correct answer!
- In some cultures, the way women are portrayed can be a sensitive issue. If you think that the cardboard images could be offensive to people in the group, you could simply provide flipcharts with the appropriate labels, so that groups can use these rather than some visual representation.
- The first six qualities relate only to one gender and should be given to the appropriate group (for example: give the quality 'a good father' to the group working on the ideal man)

If the participants are not already aware of it, use the brief information on women's rights at the end of this activity to close the session and provide some indication of the progress that has been made in recognising the rights of women internationally. Participants may wish to explore the commitments made by their own governments and compare this with the situation on the ground.

Variations

You may wish to use different variations to explore the group's perceptions about

- Their own gender
- The opposite gender

For example, by creating single-sex groups or asking everyone to work first on the image of a woman, then of a man. You may also want to ask groups to come up with their own lists of qualities rather than those you have provided.

Ideas for action

Try to contact local organisations working on gender issues and invite a representative to come and talk to the group. Encourage the group to prepare questions beforehand.

Suggestions for follow-up

Make a list of the ways that members of the group feel under pressure to conform to particular stereotypes or prejudices, and the behaviours or attitudes that put them under pressure. Draw up an action plan with the group to reduce or eliminate this behaviour.

Further information

The Convention on the Elimination of All Forms of Discrimination against Women (CEDAW), adopted in 1979 by the UN General Assembly, is often described as an international bill of rights for women. It consists of a preamble and 30 articles and has been adopted by over 90% of the member states of the United Nations.

CEDAW defines discrimination against women as "any distinction, exclusion or restriction made on the basis of sex which has the effect or purpose of impairing or nullifying the recognition, enjoyment or exercise by women, irrespective of their marital status, on a basis of equality of men and women, of human rights and fundamental freedoms in the political, economic, social, cultural, civil or any other field."

By accepting the convention, states commit themselves to undertake a series of measures to end discrimination against women in all forms, including:

- to incorporate the principle of equality of men and women into their legal system, abolish all discriminatory laws and adopt appropriate ones prohibiting discrimination against women;
- to establish tribunals and other public institutions to ensure the effective protection of women against discrimination; and
- to ensure elimination of all acts of discrimination against women by persons, organisations or enterprises.

Source: www.un.org/womenwatch/daw/cedaw/index.html.

Handouts

The list of features. (The first six features need to be allocated to the appropriate groups; both groups should get the “Ideal person” list.)



Ideal woman qualities		
Good mother	Looks after her parents	Perfect housewife



Ideal man qualities		
Good father	Looks after his parents	Supports his family



Ideal person qualities		
Active in the community	Ambitious	Assertive
Career-orientated	Cheerful	Co-operative
Contented	Courageous	Creative
Doesn't drink/ smoke	Easy-going	Emotionally strong
Financially secure	Fun to be with	Forgiving
Good cook	Good figure	Good-looking
Hard-working	Honest	Humble
Independent	Inquisitive	Intelligent
Intuitive	A leader	Loves children
Loving	Loyal	Married
Modest	Multi-tasker	Passionate
Patient	Patriotic	Peaceful
Physically strong	Polite	Positive in outlook
Practical	Respectful	Respected in the community
Religious	Responsible	Risk-taker
Self-assured	Sensitive	Sincere
Single	Sociable	Social conscience
Sporty/ athletic	Straightforward	Tolerant of difference
Team player	Trusting	Trustworthy
Understanding/ empathetic	Young	Warm/ caring

Let's cross the sea

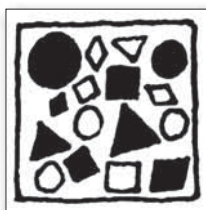
Pack your bags – you're moving house!

This activity involves individual reflection and group discussion on perceptions of, and fears about, migration in the Euro-Mediterranean region.

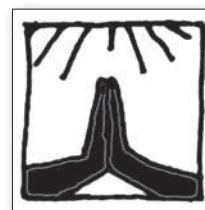
Themes



Intercultural learning



Diversity and minorities



Religion and tolerance



Level of complexity 2



Group size Any



Time 1 hour 40 minutes

Issues addressed

- Cultural and religious stereotypes
- Occidentalism and Orientalism
- Life as a young person in the Euro-Mediterranean region

Objectives

- To discuss different stereotypes of people in the Euro-Mediterranean region
- To promote greater understanding of the participants' societies and cultures
- To think about sources of information and misinformation

Preparation

Label two boxes or bowls: one "Moving to the North", the other "Moving to the South".

Make sure you have enough space for the working groups.

Materials

Small pieces of paper, pens, two boxes or bowls, flipchart paper

Instructions

The activity is split into four stages of 10, 40, 20 and 30 minutes each.

Stage 1: What concerns us? (10 minutes)

- Show the group the two boxes and ask them to imagine that they have to move home to the other side of the Mediterranean – to the South, if they live on the North side, or to the North if they live on the South side. What would worry them most about living in this new region?
- Hand out small sheets of paper and ask participants to write down their concerns – as many concerns as they wish, but each concern on a separate piece of paper. These can be anonymous.
- When they have finished, the papers should be put into the appropriate box.

Stage 2: Discussing the concerns (40 minutes)

- Divide participants into an even number of groups, making sure that people from the Northern and Southern countries are well mixed in each group. There should not be more than five people in each group.
- Distribute the “Northern” papers among half of the groups and “Southern” concerns among the other half. Ask the groups to read aloud (within the group) the papers they receive and discuss each concern among themselves. Ask them to consider, in particular, the following issues:
 - Do they share the concern?
 - How, if at all, could they reassure someone who had this concern?

Stage 3: Preparing the presentations (20 minutes)

- Ask the groups to use the next 20 minutes to produce a flipchart presentation for the other groups.
- They should concentrate on the specific concerns they discussed and try to present what they have learnt about the different regions from other people in the group.

Debriefing and evaluation

Stage 4: Each group presents their results using a flipchart (30 minutes), answering:

- What are your feelings about the discussions that have just taken place?
- Were you surprised either by people’s concerns about the area you live in or by what you learnt about other regions?
- What was the basis of people’s concerns? Media reports, friends or relatives’ experiences, personal experiences – or what?
- Do you have fewer concerns than you had at the beginning of the activity? Do you have a different image of the other region?

- Why do you think that mistaken perceptions occur? What are the sources for most of your information relating to other cultures?
- Do you think all people who migrate in the Euro-Mediterranean region have to face those fears?
- Do you think there are more differences or more commonalities between young people in different parts of the Euro-Mediterranean region?
- What can we do to try to arrive at a more balanced picture of other parts of the Euro-Mediterranean region?
- How can we help to break down the stereotypes which are prevalent in our culture and, in particular, among young people?

Tips for the facilitator

Some people may wonder whether they are currently living in the North or the South! You may want to limit North and South to “North of the Mediterranean” and “South of the Mediterranean”, or else allow participants to decide for themselves where they feel they are currently living. Ideally the result should be that roughly half of each group come from one region, half from the other.

- When people are writing down their concerns, encourage them to be open and honest in what they write down, but remind them to be sensitive to others in the group. Explain that part of the purpose is to explore existing prejudices, so people should not be shy about expressing these.
- The activity is very effective, but can also be very controversial if you have groups representing different Euro-Mediterranean regions. You should be sure that the participants feel comfortable enough with each other to share their concerns, and also that they will be sensitive when it comes to discussing them. You may want to establish some ground rules at the beginning of the activity and you should certainly be ready to address any possible conflicts, should these arise.
- Everyone should be encouraged to write down at least one concern.
- Suggest that groups start working on their flipcharts at least 20 minutes before the end. They need to produce something visual that the other groups will understand and find interesting, and which responds to the specific concerns they discussed in their group. You can invite groups to present their results, or you could simply hang up the flipcharts and give people a few minutes to look at them. In either case, then invite comments to the group that prepared each one.
- If the flipcharts are general in the points they try to present, some people may feel at the end that their own concerns have not been heard. In this case, you could give people the opportunity to ask the groups specifically how they addressed the issue. However, you should try to limit this in the debriefing, in order to avoid repeating discussions that some groups have already had.

You may want to introduce the concepts of Orientalism and Occidentalism: ask participants what they already know about these concepts and whether they find these terms useful in explaining the discussion they have just been having. You can find background information in Chapter 3 on intercultural learning; and you may also want to consult the relevant terms at <http://wikipedia.org>.

Variations

You could use the method in “Let’s talk about sex”, which can be found in *Compass*, to address the concerns in a more public way. This will have the advantage that everyone will take part in the same discussion, but the disadvantage that you will probably not have time to address all concerns.

Ideas for action

Encourage participants to find out more about issues in their own society that give rise to negative images of other cultures. They could write a letter to a local newspaper or even write their own article to dispel some of the more destructive myths. Some of them may wish to publish an account of lessons learnt from this activity, either in their own country or on an international forum like Salto-Youth Euro-Med (www.salto-youth.net) or the Euro-Med Youth Platform (www.euromedp.org).

Suggestions for follow-up

The activity “Can I come in?”, in *Compass*, is a role-play looking at the plight of refugees and could be a strong follow-up for this activity. You could also look at some of the activities in this T-kit on diversity and minorities – for example, Activity 23, “Reshaping racism”, which deals with racist attitudes and how they can be transformed.

Look around you!

Look around: what do you see of the past?

This is an activity based in the community, in which participants explore the city and find traces of history and culture.

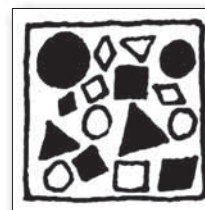
Themes



History



Intercultural learning



Diversity and minorities



Level of complexity 3



Group size 9-30



Time Half a day

Issues addressed

- Historical awareness
- Minorities and majorities
- Local history

Objectives

- To be able to “read” the cultural and historical signs around us
- To learn about similarities and differences between the localities of different group members
- To identify and discuss the challenges of such realities for youth work in the Euro-Med context
- To develop skills of exploration, observation and working in a team

Preparation

Find out a bit beforehand about the city where you will do the activity. In particular, try to find some local information about the different neighbourhoods, so that you can identify areas with different cultural perspectives. You will need to select and mark on the maps as many separate neighbourhoods as there are small groups.

Photocopy the maps and the handout (at least one of each for each group).

Materials

Maps of the town (one for each group) and copies of the handout
 Notebooks and pens
 Flipchart paper and marker pens
 A camera for each group (optional)

Instructions

Introduce the aims of the activity, the time schedule and practical details of the task. Explain that participants will work in small groups in different parts of the city, to explore the local history.

- Ask them to form groups of between three and six people, and show them the neighbourhoods you have selected and marked on the maps.
- Provide each group with a map, paper for making notes, and the list of questions (see Handouts). Go through the handout with them and make sure that the task is clear to everyone.
- Explain that the groups will have two hours to carry out the activity, after which time they will all return to discuss the results in plenary. Encourage groups to think about how they will present their findings to the other groups.
- When the groups arrive back, give them 20-30 minutes to think how they will present their findings to the others and to prepare any visual material. Provide them with flipchart paper and marker pens, and remind them that they need to address the points outlined in the handout.

Invite each group to present their findings to the others. Then run a general debriefing and evaluation of the activity.

Debriefing and evaluation

Begin by asking each participant in turn to choose one word to express his/her feelings about the activity. Then use some of the following questions to explore conclusions and general impressions:

- Was it hard to find signs of the past in the neighbourhood you were given?
- Did you approach people to receive information? If so, what was their reaction?
- Did any of the information you gathered conflict with your existing knowledge or with what is said about the area in public documents (for example, in guidebooks or articles in the press)?
- Did you find any evidence of groups that once lived in the area but do not any longer? If so, how do you think this came about?
- Were you surprised by any of the findings of the other groups, or by what they considered to be historical signs? If so, what was surprising?
- Did you notice any similarities with your own city? Do you see any differences?
- Did you find any features that might be common throughout the Euro-Mediterranean region? Did you find anything that might be specific to this region?

Tips for the facilitator

The activity can be useful as an exploration of history; but, if you also want to explore multicultural aspects, it is important to speak with local people beforehand in order to understand the real history of different communities and to identify possible risks.

- When creating the groups, try to make them as diverse a group as possible.

- If you have participants from the city being explored, you may prefer to put them all in one group, to prevent them from “informing” the foreign participants.
- You may wish to run the activity as two (or even three) separate sessions, and give people time before and after the actual exploration to reflect on some of the issues.
- If you have two or more sessions available, it would be interesting for participants to produce a photographic record of their findings, and for the groups to share these when they present their results. If digital cameras are available, together with some means of projecting the photos, then the groups can present their results as a slide show. However, in this case, they should be selective about the pictures they show and the reasons for doing so.
- Presentations should be kept relatively brief! This will make the groups focus on what was most important in their findings.

Variations

The focus of the exploration can be altered to suit the realities of the locality where you are working, the group you are working with and the time available. You may want to draw up your own list of questions – or add to those on the handout – to give a different emphasis to the activity. For example, groups could research specific issues connected with the history of a particular group in a given neighbourhood, or the influence of religion on the neighbourhood’s development.

Ideas for action

Produce an “alternative” history of the area in the form of an exhibition or else a presentation and open discussion. Invite local inhabitants to take part in compiling it or to help fill gaps in the information.

Invite a local expert to give a presentation about the history of the city, and encourage participants to compare this version with their own findings. You could also look at historical documents or visit local museums or exhibitions to see how the area is presented in the “official” histories.

Suggestions for follow-up

The activity “Memory tags” in *Compass* online looks at official memorials where the participants live. You can use this, or “Creating memories” in this T-kit, to look at the way the state tries to record and influence perceptions of history.

If you want to pursue the minorities theme further, the Activity 2 “All that we are” in this pack can be used to initiate a process of reflection and discussion.

Further information

This activity is a modified version of “Multicultural realities of Alexandria”, which was used on the training course *Citizenship Matters: Participation of Women and Minorities in Euro-Med Youth Projects*, Alexandria, Egypt, April 2004.

Handouts

Handouts in envelopes for group presentations in the plenary.



Look around you!

You have been given a particular area (marked on the map) to explore in the next 2 hours. In this time, you need to identify some of the key historical and cultural landmarks of your area, so that you can tell a “story” about how it has developed. Look out for as many of the following as possible, and make a note of them:

What are the earliest landmarks you can find?

Can you see any particularly significant events or landmarks in this area, such as a synagogue, a monument, a mosque, a market or government buildings?

Can you say anything about the different kinds of people who “use” this area?

Can you see how the area has changed over time, for example, in economic terms or in terms of the people who live here?

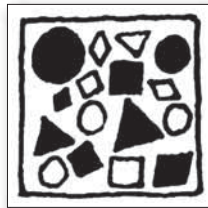
Is there anything unexpected, anything that does not “fit” with everything else?

Lose yourself

Can you lose yourself and still be you?

Participants reflect on the most important aspects of their identity – and then compare them with other people's.

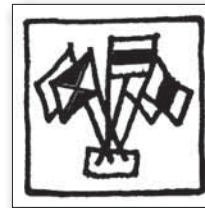
Themes



*Diversity
and minorities*



*Intercultural
learning*



*Political and
institutional context*



*Level of
complexity 2*



*Group
size Any*



*Time
90 minutes*

Issues addressed

- Identity and how we relate to it
- The challenges faced by young people in minority groups in the Euro-Mediterranean region
- Living with diversity

Objectives

- To become aware of other people's understanding of identity and the importance it assumes in their lives
- To experience what it might feel like to "lose" or change your identity
- To discuss how we can be respectful towards the self-identities of others

Materials

Flipchart; paper and pens for each participant

Instructions

- Ask participants to brainstorm what they understand by the word "identity". Write their answers on a flipchart.
- Hand a piece of paper to each participant and ask them to divide it into eight sections. In each section, they should write down one element in their own identity, so that the whole piece of paper covers what they consider most essential to themselves. Allow about 10 minutes for this part of the activity.

- Tell them that they now need to remove three elements of their identity! They should take out those that they consider least important to themselves, without which they can still maintain their sense of self. Ask them to cross out these three items.
- When they have done that, ask them to remove two more; and then a further two. They should now be left with just one element.
- Invite them to get into small groups and talk about the identity they put down on the paper to begin with and the elements they felt able to remove. Why did they choose to remove these elements and not others? How do their choices compare with others in the group? Allow 30 minutes for these discussions.

Ask each small group to present any general conclusions to the remaining participants. Then move onto a general debriefing and evaluation.

Debriefing and evaluation

Begin by asking what participants felt about the activity as a whole; then discuss issues related specifically to minorities:

- Was it easy to come up with eight aspects of your identity? How did it feel to remove parts of that identity?
- Do you see any interesting patterns or differences between people's choices?
- Did people's choices follow any national or regional patterns? For example, was it possible to say that European participants had a common approach, or South Mediterranean participants had another?
- Were you surprised by anyone else's choices?
- In real life, have parts of your identity ever felt threatened, or have you ever felt that you were being asked to give up a part of yourself?
- What did this feel like and how did you react?
- What are the different ways we might "threaten" people's sense of identity?
- Do you think there are people in your community who feel threatened in any of these ways? Do you think you have ever played a part in challenging someone's identity?
- What challenges do young people in minority groups face in your community or country?
- What can you do to support them in facing these challenges?
- If we did this activity again, would you put down different aspects of your identity or you would keep the same ones?

Tips for the facilitator

Try to be aware beforehand of any potentially sensitive areas, for example, if there are participants who are likely to feel that their identity is challenged by other communities represented in the group. If this is the case, you may want to speak to them beforehand, and be aware that the issue may dominate discussion later on.

- Some participants might find it difficult to "cross out" parts of their identity. Try to explain that this will be discussed in the debriefing, but you could also give people the option of making a fresh choice, this time selecting five elements rather than eight (for example).

- Depending on how comfortable the participants feel with one another, try to create variety when breaking them into small groups, for example, by mixing European and Mediterranean participants, northern and southern participants, minority and majority representatives (if this distinction can be drawn at all). However, you should be sensitive to the possibility that there may be groups or individuals who will feel uncomfortable discussing these issues with some people in the group. In such a case, try to create “safe” groups to begin with.
- You may want to give participants a list of specific issues to address in the small groups. For example:
 - How do the eight characteristics chosen by people in your group compare from one person, or one region, to another?
 - How did you go about selecting the parts of your identity that were more or less important?
 - How do the single characteristics differ from one person or one region to another?
 - Are you surprised by any of the choices made by other participants?
- You may want to ask groups to appoint a rapporteur to present the main issues discussed in the small groups. Try not to let the presentations be too detailed or too long: ask simply for a summary of the main discussions.
- Bear in mind that majority-group identities often feature personality traits, such as being amusing, generous, warm-hearted and the like. In contrast, minority-group identities and groups perceived to be “lower” in status tend to feature things like nationality, gender, race and so on. One way to understand this is that majority groups are often unaware of certain aspects of their identities because these are perceived to be the norm. In a dominant white society, for example, white people rarely think about being white, while black people have no choice but to think about being black.

You could explore some of these issues by asking the group to compare the selected characteristics from minority/majority groups and asking members of each group the reasons for their selection: why they included or omitted such things as skin colour, gender or nationality as elements of their core identity, for example.

Variations

Carry out the activity the other way round! Start by asking participants to select one key characteristic, and then build up gradually to create a fuller sense of identity, consisting of eight (or more) characteristics. This may be a more comfortable option to use with groups that could feel insecure about “losing” elements of their identity. Discussion can then centre around points of similarity between different individuals or groups.

Ideas for action

Find out which minority groups are living in your neighbourhood and organise a cultural evening involving as many of them as possible.

Suggestions for follow up

If you want to explore identity and minorities, try some activities from the *All different – All equal* education pack: “First impressions” looks at how we make assumptions about people based on very little real information; “One equals one” deals with stereotypes.

Further information

This activity is adapted from Liza Chambers, *Soliya online curriculum*, 2006

Making memories

What do you want to remember about the past?

This is a drama activity in which participants create a monument with their own bodies.

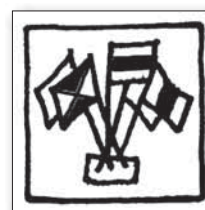
Themes



History



*Peace
and conflict*



*Political
institutions*



*Level of
complexity 2*



*Group
size 10-30*

Issues addressed

- Perceptions of historical events
- Local or national symbols
- Heroes and heroines

Objectives

- To encourage a critical attitude towards symbols of the past
- To draw attention to the way history is recorded
- To give physical expression to ideas or concepts that we would like to be remembered



*Time
60 minutes*

Preparation

None

Materials

A large room

Instructions

Explain that the participants will work in small groups to create a monument using their own bodies. Each group will have to agree on one event, person or community that they want to celebrate and record for future generations.

- Ask participants to get into groups of four to six. They have 20 minutes to discuss, agree on and then create their monument. They should also decide on a title.
- Each group presents its monument, without saying anything about what it is supposed to portray. Those who are observing may walk around and try to guess the title or theme, and they may also ask questions about the meaning of certain parts, as long as these do not refer to the whole monument or to the overall theme.
- For each monument, give the observers a chance to guess what they think it was meant to be showing, and then ask the group making the statue to respond with the correct answer.

Debriefing and evaluation

Discuss some of the following issues with the group as a whole:

- Was it difficult to decide on a theme and an idea for the monument?
- How easy was it to guess the themes of other monuments? Were they similar to those we see around us in our towns or villages?
- Are monuments in one country similar to those in another? What similarities or differences have you noticed?
- What can you say about monuments to the same event in different countries, particularly where the monument may be related to a war between the countries?
- What kind of feelings do monuments usually aim to arouse?
- Which general themes are “celebrated” on your streets at home? Who decides which themes should be portrayed – and do you agree with these decisions?
- Which other methods or forms are used to represent and remind us of the past? How do these attempts to recapture history differ from monuments?
- To what extent do monuments and memories in your country reflect the history of its Euro-Mediterranean relations?

Tips for the facilitator

When setting the initial task, allow participants complete freedom in deciding how specific they wish to be in choosing their subject. They may want to celebrate something as general as peace or dignity, or they may choose a particular individual or date to remember.

- This activity can be very powerful and can provoke strong feelings, particularly if there are participants from groups that are in conflict with one another. You should be sure that you know where the potential areas of conflict may lie and how you might deal with them, before trying it out.
- Try to create groups that reflect cultural, national and gender diversity, rather than homogenous ones, which may share similar perceptions of the past.

Variations

As an alternative, participants could be given the task of creating a monument out of different materials (paper, card, wood, etc.) instead of using their bodies. This has the advantage that the monuments can themselves become a fixture in the room where you are working, a reminder of the participants' initial perceptions.

You may wish to provide the groups with themes to work on, rather than asking them to decide on this among themselves. This might be helpful either when time is short or when there are sensitive issues that you do not wish to address in this forum.

Ideas for action

Ask participants to carry out a study of monuments or other official representations of the past that are to be found in the local neighbourhood. Ask them to think about the extent to which these monuments might have influenced their view of the locality. Would the presence of other monuments have encouraged a different view?

Suggestions for follow-up

You could follow up this activity with "Heroines and heroes" from *Compass*, which looks specifically at gender stereotypes and the role they play in the retelling of history. Alternatively, try Activity 6 "Did I forget something?" in this T-kit, which looks at personal memories of conflict and points up the selective nature of the way we perceive past events.

Further information

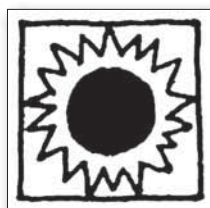
The activity was inspired by the work of Augusto Boal, founder of the Theatre of the Oppressed, and also by an activity in www.facinghistory.org. Various other methods of the Theatre of the Oppressed can be found in: Augusto Boal, *Games for actors and non-actors*, London: Routledge (1992) or at www.theatreoftheoppressed.org.

Mapping the globe

If you don't look after the environment, it won't look after you!

The activity uses mind-mapping to highlight the connections between human rights and the environment.

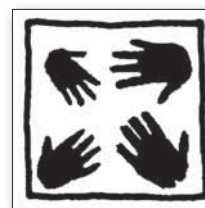
Themes



Environment



Human rights



Participation



Level of complexity 3



Group size 9+



Time 90 minutes

Issues addressed

- Environmental protection as a human rights issue
- The rights to health, food and water
- The interdependence/connections between environmental issues and human rights

Objectives

- To understand the close connection between environmental questions and human rights
- To explore the meaning of the rights to health, food and water
- To develop skills of co-operation and analysis

Preparation

Print or write out the key terms of the handout on sticky notes or coloured paper for each group (three groups altogether).

Prepare a large sheet of paper for each group: this could be two pieces of flipchart paper taped down the middle. In the centre of each group's sheet, write one of these:

- The right to health
- The right to water
- The right to food

Ensure you have enough room for three groups working around their sheet of paper.

Materials

Copies of the role-cards and the scenario for the four actors

Notepaper and pens for participants

Instructions

Ask participants what they know about the rights to health, food and water. Give them the basic information at the end of this activity if they are not aware of it already.

- Explain that the activity will explore the connection between these human rights and environmental protection, using the process of a mind map. Give an example of a mind map (see Handouts) if participants have not used this method before.
- Divide participants into three groups, and allocate one of the rights (to health, food or water) to each group. Give each group the flipchart paper you have prepared and a set of cards with the key terms on them.
- Tell groups that they have 45 minutes to produce a mind map connecting up as many of the key terms as they can. Explain that if the connections are not obvious to others, they will need to provide information on their diagram, for example by writing in the connecting links between two terms. They may also wish to include more key terms of their own. Provide them with some spare blank pieces of paper or sticky notes in case they need to do this.
- After 40 minutes, invite the groups to look at the mind maps produced by other groups. Ask them to make a note of anything that is not clear or where they need further information from the group responsible.

Bring all participants back together for the debriefing and evaluation.

Debriefing and evaluation

How did you find the task? Was it easy or difficult? Was it enjoyable?

- Did you manage to include all the key terms in your map? Could you have done with more time?
- How easy was it to identify the links? Which ones were least obvious?
- Was the task helpful in clarifying concepts or in seeing connections?
- Did you learn anything new from anyone in your group?
- What did you notice about the maps produced by the other groups? Did you have any questions?
- What are the main conclusions you would draw from the discussions you had?
- Do you think it makes sense to talk about the right to environmental protection?
- Do you notice examples of the environment affecting people's rights in your society? Do you notice them in other parts of the Euro-Mediterranean region?

- How can you help to protect the environment in your everyday life?
- Are young people conscious enough of the links between human rights and environmental protection? Can you think of ways to make the links more explicit?

Tips for the facilitator

You may need to familiarise yourself with some terms used in this activity before you introduce them to participants. You can find more about the key terms in Chapter 10, “Environment”. If you decide to supply some of this information to participants while they are working, you should probably allow them more time for the mind maps.

- It is also important to familiarise yourself with the mind-mapping tool: look at the example below and make sure you are happy about explaining it to participants. Work on a few branches with them before asking them to do their own mind map.
- When groups do their own mind maps, encourage them to be creative and include details or visual aids such as icons, drawings, arrows or highlighting.
- When the groups have finished their mind maps you could simply invite them to walk around and look at the mind maps of other groups. If groups do want to present their results, they should be advised to talk briefly about the process, perhaps focusing on difficulties or points of disagreement, rather than trying to talk through the mind map itself.

You can find a summary (below) of the human rights that groups will be working on. For more general information about human rights, consult Chapter 5 on human rights.

Variations

An easier version of this activity could involve participants brainstorming the key terms to start with, and then trying to build their mind maps using these terms. This will involve slightly less specialised knowledge of environmental issues and may be less intimidating for participants.

Ideas for action

Draw up a list of specific ways the group can help to protect the environment. Help them put the ideas into practice!

Suggestions for follow-up

You can look at some other activities on the environment in this T-kit: 16 “Natural beauty” or 24 “Responsible tourists”. Alternatively you could develop the human rights theme further by using some of the activities in that section. Activity 21 “Pieces of cake” looks at the right to food and the distribution of resources around the globe.

Further information

The rights to health, food and water

Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family.

Article 25, Universal Declaration of Human Rights

The States Parties to the present Covenant recognize the right of everyone to an adequate standard of living for himself and his family, including adequate food The States Parties will take appropriate steps to ensure the realization of this right, recognizing to this effect the essential importance of international co-operation based on free consent.

Article 11, International Covenant on Economic, Social and Cultural Rights

1. The States Parties to the present Covenant recognize the right of everyone to the enjoyment of the highest attainable standard of physical and mental health.

Article 12, International Covenant on Economic, Social and Cultural Rights

The right to health was recognised as early as 1946, when the Constitution of the World Health Organization (WHO) stated that the enjoyment of the highest attainable standard of health is one of the fundamental rights of every human being.

In 2000, the United Nations Committee on Economic, Social and Cultural Rights, the covenant's supervisory body, adopted a general comment on the right to health that interprets the right to health as enshrined in Article 12 of the covenant. This General Comment interprets the right to health as an inclusive right that extends not only to timely and appropriate health care but also to those factors that determine good health. These include access to safe drinking water and adequate sanitation, a sufficient supply of safe food, nutrition and housing, healthy occupational and environmental conditions, and access to health-related education and information.

In 2002, the committee further recognised that water itself was an independent right. Drawing on a range of international treaties and declarations, it stated:

The right to water clearly falls within the category of guarantees essential for securing an adequate standard of living, particularly since it is one of the most fundamental conditions for survival.

Source: www.who.int/water_sanitation_health/rightwater/en

Human rights and the right to environmental protection

In parts of the Euro-Mediterranean region, as in all other parts of the world, there are people facing acute water shortages, declining fish supplies, deforestation, pollution and other environmental disasters. The victims of these disasters include animals and wildlife as well. More often than not, the humans who are affected are those least able to defend themselves: the poor, the disadvantaged and the marginalised.

The issues of human rights and environmental protection come together in a world that manages to protect and nurture both human and non-human life in a sustainable way. It is increasingly obvious that the questions of environmental degradation and human rights violations are heavily interdependent, and an understanding of the common issues can only help our efforts to work on each of them.

For more on the links between environmental rights and the European Convention, see Daniel García San José, *Environmental protection and the European Convention on Human Rights*, available at <http://book.coe.int/>. The Declaration on the United Nations Conference on the Human Environment (the Stockholm declaration) is at: www.unep.org/Documents.Multilingual/Default.asp?DocumentID=97&ArticleID=1503

Handouts

Role-cards and the scenario



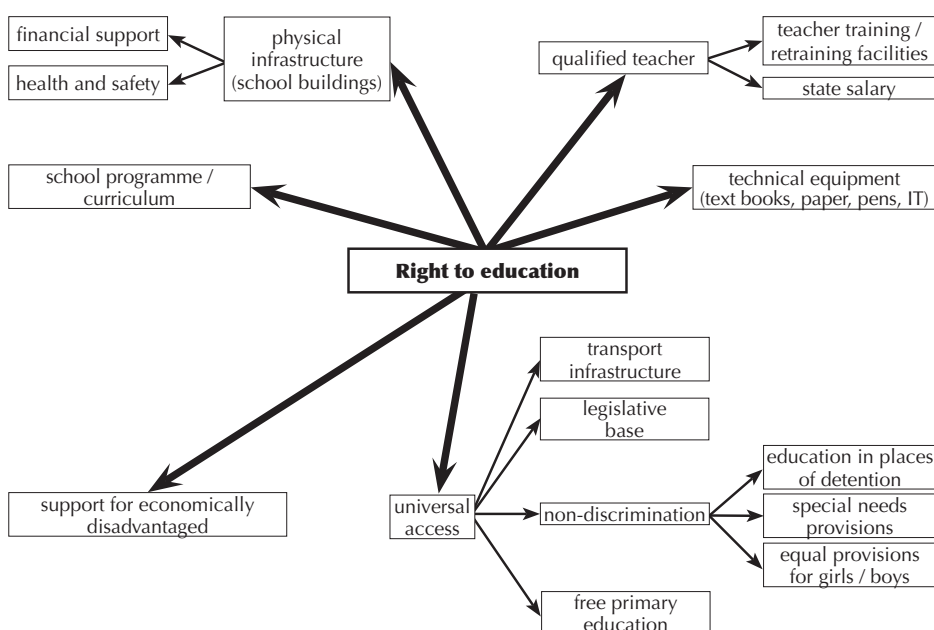
Key Terms

Environmental protection, human rights, agricultural productivity, children's health, coastal systems, diet, economic development, social development, cultural development, food distribution, adequate food, healthy development of the child, infant mortality, land use, nutrition, food resources, arable land, crops, irrigation, dams, immigration, minorities, soil depletion, food and agriculture policies, food safety, pesticides, food security, wetlands, estuaries, fisheries, globalisation, refugees, labour issues, rural development, trade, sustainable development, urbanisation, pesticides, disease, drugs, climate change, natural hazards, local knowledge, pollution, waste, watersheds, rivers, nuclear energy, marine mammals, groundwater, peace, conflict, forest, deforestation, toxins, biodiversity, cultural diversity, Europe, the Mediterranean, culture, the right to property, the right to health, the right to food, NGO, youth organisations

Mind mapping

Mind mapping is a simple and powerful tool, a non-linear way of organising information and a technique that allows the natural flow of ideas to be captured. The purpose is to cluster similar ideas, to see links between them and to pick out the most important issues, particularly when discussing or brainstorming. It is a good way of making sure that all aspects of a situation have been considered. Start with the central issue or question and branch outwards like a tree, extending to make sub-branches and even sub-sub-branches. You should end up with a spider's web of interconnected concepts. For further information, see: www.thinksmart.com/mission/workout/mindmapping_intro.html. (see next page for an example of a mind map)

Mind mapping the right to education



My history

Do things happen to us, or do we make things happen?

Participants share and discuss their personal histories – and how they connect with history.

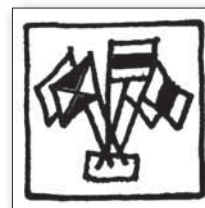
Themes



History



Participation



Political and institutional context



Level of complexity 3



Group Any



Time 1½ hours

Issues addressed

- History, understood as a series of everyday events
- Similarities and differences between the lives of young people in the Euro-Mediterranean region
- Empowerment and the possibility of influencing events

Objectives

- To discuss the way that history is recorded and recalled
- To observe similarities and differences between participants' personal histories
- To consider the possibilities of influencing events in our lives

Materials

A3 pieces of paper (one for each participant), coloured markers and pens

Instructions

Explain that the activity will begin with a period of individual reflection. Participants will then have the opportunity to share their thoughts with others in small groups.

- Give everyone a large sheet of paper and ask them to think about their personal history – from their earliest memory to the present day. They may represent this in whatever form they like: as a letter, a series of drawings, a timeline, etc. They should include anything they want to say about themselves, paying particular attention to any momentous events or turning points in their lives.

- Give them 15-20 minutes for this. Then ask them to get into groups of four or five. Try to ensure that the groups include representatives from different regions.
- Ask the groups to share and discuss the different accounts. Invite them to try to produce a summary of the group's work, concentrating on:
 - What are the main similarities and differences between people's personal histories?
 - Do the differences or similarities seem to depend more on regional/cultural factors, or on personal factors, or on something else?

Give them 40 minutes for this discussion. Bring the groups together and ask them to give a summary of their discussions. Then move on to the debriefing.

Debriefing and evaluation

Do you think the similarities between young people's histories in the Euro-Mediterranean region are more significant than the differences, or vice versa?

1. What was most interesting for you about other people's histories?
2. Were you surprised by anything you learnt about another individual or another region?
3. How easy was it to draw up your own personal history? How did you choose what to put in and what to leave out?
4. Did you give more weight to internal or external influences: did things *happen to you*, or did you *make them happen*?
5. To what extent do you see your personal history as inevitable? Do you think you could have shaped your history differently?
6. How much do you think that past events should influence the future?
7. Can you draw any lessons from this exercise about the way that History is written? How do you think historians "decide" which events to include and which to leave out?
8. Can you draw any lessons about history in the Euro-Mediterranean region, or the way it is presented? Could you draw a different history of the region!?

Tips for the facilitator

This activity may be difficult or traumatic for participants if they have experienced a painful past, so you need to be sure that people feel comfortable in the group and that you will be able to deal with any problems that arise. You may also need to be aware of potential conflicts between members, for example, if their national groups have a history of conflict or oppression.

- Allow participants to choose whatever medium they wish to express their personal histories, and emphasise that the only thing it is important to include is what they think is important. They do not have to include certain events if they do not wish to or if they do not think they are relevant.

- In the debriefing, try to draw discussion away from personal issues and encourage participants to see links between their own histories and those of others. The activity will be most useful if participants can begin to generalise about the role and importance of history for any individual.

It is important to give participants a feeling for their own power to influence events in their own lives, without making them feel in any way responsible for any difficulties they may have encountered so far.

Variations

Participants could be asked to draw a human (or geometrical) figure on paper, with their history as part of this shape, putting internal influences (like career choices or personal relationships) inside the shape and external influences (like school or family) outside.

- If you want to avoid discussion of personal incidents, you could ask participants to think about their local (or national) history in their lifetime.

Ideas for action

Participants could research and try to draw up an alternative history of some event or period of time – perhaps the period of their lifetime. Half of the group could research official accounts of the period, using history books or the media, and the others could research “unrecorded” events. Oral history is a good way to uncover such events: the group could conduct interviews with parents or people of an older generation.

Suggestions for follow-up

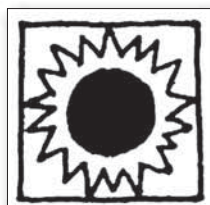
Activity No. 22 “Rebels and freedom fighters” looks at the different ways the mass media report on major events. Participants could use this to look at the way today’s events are recorded and then become part of the official history. If you want to pursue the idea of influencing events, you could look at the activity “Our futures” in *Compass*, or “Young people’s paradise”, No. 29 in this T-kit. In these activities, participants think about how they can shape events in their own locality.

Natural beauty

How did they manage without shampoo?

This is a research-based activity, looking at the impact on the environment of cosmetics and the cosmetics industry.

Themes



Environment



Gender equality



History



Level of complexity 4



Group size Any



Time 90 minutes (plus an evening or similar for the preparation)

Issues addressed

- The cultural and biological diversity of the Euro-Mediterranean region
- Local knowledge (see “Further information”, below)
- The impact of the cosmetics industry on the environment
- Expectations placed on women regarding beauty and appearance

Objectives

- To understand the impact on the environment of the cosmetics used every day
- To understand the importance of cultural and biological diversity in the Euro-Mediterranean region
- To appreciate the importance of local knowledge
- To develop research and (visual?) presentation skills

Preparation

Ask participants beforehand to talk to grandparents or other people of an older generation in their local community and find out what they used for cosmetics, creams, shampoos and so on in their youth. Encourage the group to find out as much detail as possible and bring the information to the next session.

Ask participants also to bring in leaflets or information on cosmetics and products that they (the participants) use themselves. You can add some printouts from the section “Further information”, particularly if the group does not have access to the Internet.

Materials

Access to the Internet (ideally); otherwise printouts from some of the sites in the section “Further information” plus old magazines and newspapers

Instructions

Introduce the activity and ask people to get into groups of about five people. It may make sense to ask people to form groups with others from the same region.

- Explain that participants will have about 30 minutes to produce a collage based on the research they have done and using other materials that you will make available. The theme of the collage should be “Natural beauty in the Euro-Mediterranean region”. Tell them they can make use of any of the available resources and whatever they have managed to collect themselves.
- At the end of this time, display the collages in a place where they can be seen by all the participants. Invite people to look at those done by the other groups, and then bring everyone together to discuss the activity as a whole.

Debriefing and evaluation

Ask if anyone has any questions for members of the other groups about their collages.

- Are the messages behind the collages understandable? What do you think each one was trying to say?
- Have the different groups tried to express the same ideas or sentiments? How do you explain the similarities or differences?
- How easy was it to collect the information? Was there some information you were not able to obtain?
- Did anything surprise or shock you as a result of the research you carried out in this activity?
- Are the collages mainly about cosmetics and products used by women or men, or both? Why?
- What are some of the differences between cosmetics and products used today and those used 50 years ago?
- How do you assess or evaluate the difference in the impact on the environment today and 50 years ago? Has the world progressed or regressed in this time?
- Would you like to have more information about the creams or cosmetics that you use? Why do you think it is so difficult to find out about their effects on the environment?
- Do you think that expectations placed upon women concerning their beauty and appearance are justified? What about expectations placed on men? To what extent do they reflect stereotypical gender roles which may legitimise (or not) gender inequality?
- Do you think the reality is the same in all societies in the Euro-Mediterranean area?
- Has the activity made any difference to the way you think about the cosmetics and products you use? Will it make any difference to your behaviour in the future?

Tips for the facilitator

This activity may be challenging for participants if you (or they) do not have access to the Internet. In that case, you will need to do some research beforehand and provide printouts or books and/or leaflets for them to use. But, the more information they can

find, the more interesting and useful the activity will be; therefore it may be worth spending some time with them beforehand, so they know where and what to look for.

When you set the task of creating a collage, you do not need to give them too much guidance on the exact theme: allow them to use their own research to decide how they wish to go about designing it, and which messages they want to emphasise.

If you have the opportunity, you could invite a local expert on cosmetics and the environment to speak to the group beforehand. This will give them more of an orientation, and help to guide their researches.

Variations

Groups could be set the task of investigating different specific aspects. For example, groups could focus on the plants used to manufacture cosmetics (such as jasmine); the testing of cosmetics on animals; the chemical additives used in the manufacture process; the human rights records of the companies involved; waste disposal; and the loss of biodiversity.

If the research element is difficult, you can focus on the local history aspect and make this an activity consisting mostly of interviews with older citizens, with the collages representing the findings.

Ideas for action

Encourage participants to make a pledge to themselves about their behaviour as a result of the activity. The pledges could be kept private (for example, written down and kept private) or they could be made public and put up next to the collages.

If they did not look at human rights in their research, encourage them to follow up some of the companies identified at the Business and Human Rights Resource Centre: www.business-humanrights.org/Categories/Sectors/Consumerproductsretail/Cosmetics.

Suggestions for follow-up

Look at some other activities on the environment in this T-kit, for example No. 24 “Responsible tourists” or No. 14 “Mapping the globe”. The second of these activities explores the connections between environmental issues and human rights.

Further information

Looking after ourselves is an important part of our everyday lives. Whatever our nationality or place of residence, we all care about our health and appearance. This has been the case for centuries. The Ebers Papyrus from ancient Egypt describes 700 medicines and 811 prescriptions that can be extracted from plants, animals and mineral resources. The diversity of Euro-Mediterranean biology and geography offers both natural healing and beauty, but the local knowledge required to make use of it is in danger of disappearing.

Local knowledge refers to the knowledge, know-how and practices that have been maintained, developed and transferred (normally orally) by peoples who have had a long history of interaction

with the natural environment. Many different terms are used for this type of knowledge: local knowledge, traditional knowledge, indigenous knowledge, ethno-biology/ ethno-botany/ ethno-zoology, ethno-science, folk science and folk knowledge.

Local knowledge is a growing area of interest, especially in Europe. It has been present for centuries and contains the roots of medicine, the cosmetics industry, meteorology and agriculture. It is becoming increasingly understood that this type of knowledge has central importance for such diverse fields as the prevention of natural disasters, intellectual property, heritage preservation, information technologies, biodiversity governance, self-determination, intercultural dialogue and the eradication of poverty. Throughout the Euro-Mediterranean region there is important local knowledge which can help with all of these issues.

The use of plants in particular, but also of animals and minerals, for health and beauty purposes is one of the best-known and most popular elements of local knowledge. Health practices and theories based on plants, animals or minerals are used to treat, diagnose and prevent illness, or to maintain health and beauty. Plants are used especially for health and beauty. For this reason, ethno-botanists are continually seeking new information from local people all over the world.

The Euro-Mediterranean region is rich in cultural and biological diversity. The people living here have a long history of interaction with their environment. Because it was a major centre of commerce for centuries, the region was like a magnet for bringing local knowledge from all over the world. This region possesses particularly important local knowledge, accumulated over centuries, of medicinal and aromatic plants.

What are these plants and where are they to be found? They are all around us, from northern Europe to the countries of North Africa: daisies, jasmine, peach, cucumber, thyme, apple, arnica, olive, the sandalwood tree, fig tree, carob tree, poppy, aloe vera and so on.

The misuse of traditional medicines and practices can obviously have dangerous or detrimental effects and it is important to distinguish between local knowledge and superstition. It is also important not to over-harvest the natural resources in the Euro-Mediterranean region, particularly in view of the growing interest in herbal/natural health and beauty care, and the commercialisation of this sector worldwide. If not controlled, harvesting can cause the extinction of endangered species and destruction of natural habitats and resources; this is a danger in most Mediterranean countries.

Adapted from C. Durmuskahya, "Natural beauty", *Atlas* magazine, Turkey (December 2006).

Further reading, articles and references

Traditional knowledge in the European context –
www.iddri.org/iddri/telecharge/id/id_02_kiene_tk.pdf

A human rights approach to traditional knowledge –
<http://sippi.aaas.org/Annual%20Meeting/Hansen.pdf>

Plants for a future: edible, medicinal and otherwise useful plants for a healthier world –
www.pfaf.org/

Planta Europa – www.plantaeuropa.org

Medicinal plants in the Balkans under threat –
www.panda.org/about_wwf/where_we_work/europe/what_we_do/danube_carpathian/news/index.cfm?uNewsID=8768

Orange Blue

The earth is blue like an orange

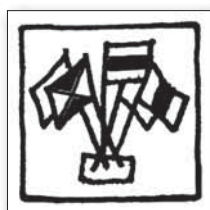
Paul Eluard

The youth exchange was being fantastic, until someone pinned a map of the region being discussed on the wall. That's when conflicts in the group got really serious.

Youth worker

A look at historical representations of the Euro-Mediterranean space and how they may convey ethnocentric views, perspectives on the world. And interests, too.

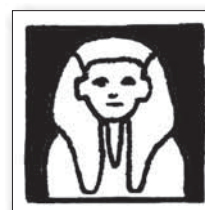
Themes



Political and institutional context



Intercultural learning



History

Issues addressed

- History
- Representations and perceptions of Euro-Mediterranean geography and politics
- World views and the perception of oneself and others in the world

Objectives

- To look at different perspectives of the Euro-Mediterranean space, region and history, and the way it is represented and visualised
- To raise participants' awareness of ethnocentric views and perspectives of the world
- To introduce historical perspectives of the Euro-Mediterranean region and how these may have evolved
- To develop critical thinking and challenge personal perspectives of the world

Preparation

Copy the maps (see "Handouts") onto transparencies for overhead projection or computer files to show them with a digital projector. If none of these is available, you may just photocopy copy the maps in the handouts.

Materials

Copies of the handouts, as above – Flipchart paper – Overhead or digital projector



Level of complexity 1



Group size 5-40



Time 45 minutes

Instructions

Begin by asking all the participants to stand up. Place a reference point (for example, a pen on the floor) to show where they are now, and tell them to imagine the whole floor is a map. Now ask them to position themselves around the room in relation to the reference point and each other.

- With all participants still on their place on the “map”, ask them to tell the others about where they come from (this can be the country, the town or even a district of the city, depending on how international or local the group is).
- Ask them if they want to adjust or change their position after they have seen where the others are.
- Ask them where north and south are on that “map” and why they placed them there. Let them discuss their answers.

Now, ask participants to sit down and show them (project) the Idrisi map.

- Let them look at it for a while and then tell them this a map of the world. Invite them to indicate where their country is on the map (they may simply point with the finger or use a laser pointer, if you happen to have one).
- Encourage them not to give up. If you feel that the group might get “stuck”, tell them that the map being projected covers Europe, North Africa and the Middle East but – important detail! – the map has been drawn with south at the top and north at the foot. Can they now place themselves on the map?
- If you made paper copies, you may pass them around and suggest they rotate the page so as to get another perspective on the map.
- What does the Idrisi map convey about the author’s perception of the world in his day?

Move on to the debriefing and evaluation.

Debriefing and evaluation

Invite the participants to comment and discuss the following points:

- What are their general impressions about the activity?
- Was it very difficult to place themselves on both maps? Why?
- Did everyone in the group understand that north is now at the top of maps and south at the foot?
- Does being placed in the upper or lower part of the map influence the way we look at other peoples and countries?
- To what extent do the maps we use reflect ethnocentric perspectives of the world? For example, the proportional size of continents, which country or region is in the centre, how borders are drawn and how countries are named?

Round up the activity by telling them more about the Idrisi map and, if possible, by showing other forms of representing the earth (see “Further information”).

Tips for the facilitator

The activity works better in international groups because the scale of the Idrisi map hardly allows for the identification of cities. You can get a full-colour copy (copyright free) from wikimedia.org by searching for “Idrisi world map”. This is much more practical and clear to use with a digital projector.

Collect other historical or physical maps of the world that show different perspectives. The website <http://nonformality.org> has a large selection of maps for educational purposes. You can see other “upside-down” maps at <http://flourish.org/upsidedownmap/>.

Variations

You may take the activity one step further by inviting participants, in pairs or small groups, to place themselves in the others’ perspective by “looking” at what the others see, from the place where they live or were born, to their north, south, east and west. Using programmes like Google Earth, for example, can be very useful to show others what you see when you look at where the sun rises and sets.

If you have time and you feel that the group is interested, you may organise small-group discussions of the following statement by James S. Aber: “Any map is the product of human endeavor, and as such may be subject to unwitting errors, misrepresentation, bias, or outright fraud.”

- Do participants agree with the statement?
- Do they have examples that could illustrate the point of the author?
- Should we refrain from using maps in Euro-Mediterranean activities?

More maps! If you have the time, you can provide another example of south-on-top maps with the semi-circular one reproduced below. You can challenge participants to identify specific towns because many of the names on it are legible. The Old Slavic map provides a very interesting perspective from the Russian/Slavic point of view.

Ideas for action

Encourage the group to research and share other representations of the world.

Suggestions for follow-up

If you want to continue with mutual perceptions of history, try Activity No. 13 “Making memories”.

The activity “All equal – all different”, in *Compass*, provides an interesting insight of some views of the world by an Arab/Spanish scholar of the Middle Ages.

Further information

You may want to do more research about maps and how they reflect particular views of the world. In any case, the few lines below give you a little information to start with.

Abu Abd Allah Muhammad al-Idrisi al-Qurtubi al-Hasani al-Sabti, or simply El Idrisi (1100–1165 or 1166), the author of the map being presented, was an Arab geographer, cartographer and traveller from Ceuta.

The original orientation of the map has the south at the top, north at the bottom, east to the right and west to the left. You will note that the Arabian Peninsula is at the centre of the map, probably because of the holy city of Mecca (spiritual centre of the world for the author; Christian maps would present Jerusalem at the centre). It is only rather recently that it has become common to represent the world with north at the top. Not only was it common to put the south on top, but also for a long time the east (or orient, for “orientation”) was placed at the top. Seen from far away there is no reason why the earth should be represented with north on top and south below (you can show this with a picture of the earth taken from space).

Maps are never a fully realistic picture of the world. Even modern maps, such as those created by aerial photographs and satellite images, portray only certain portions of the light spectrum, as filtered through the atmosphere and detection instruments.

In these ways, all maps are estimations, generalizations, and interpretations of true geographic conditions. Any map is the product of human endeavor, and as such may be subject to unwitting errors, misrepresentation, bias, or outright fraud.

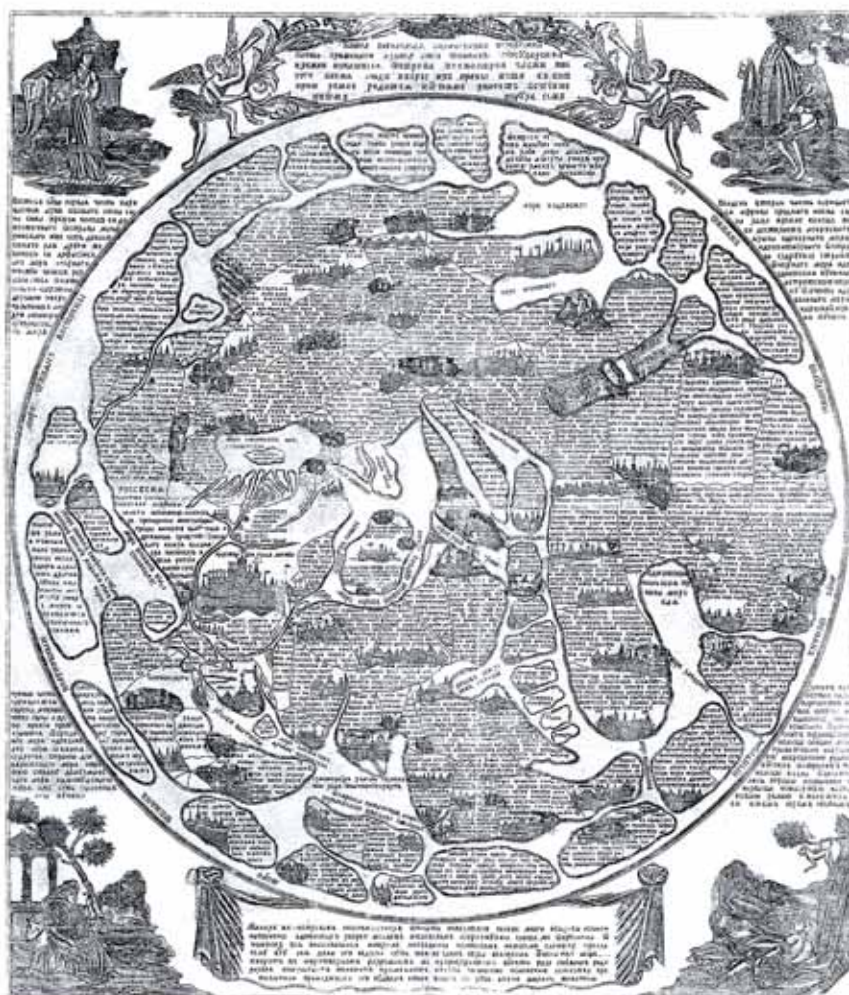
James S. Aber

Handouts

Idrisi map of the world



More maps!



Our village

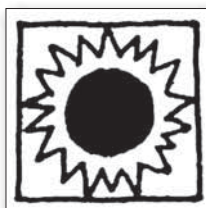
Where do you want to live? In a global village or local world?

Each group plans their village, deciding where to put the main buildings and services. This activity involves co-operation and creativity.

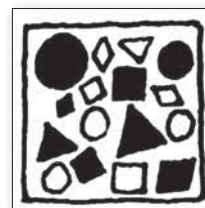
Themes



Participation



Environment



Diversity and minorities



Level of complexity 3



Group size 10+



Time 90 minutes

Issues addressed

- Visions of, and realities in, local communities
- Participation in civic life in the Euro-Mediterranean region
- Democracy and local participation
- Visibility of minorities and cultural diversity

Objectives

- To foster democratic decision making
- To develop team building and group work skills
- To promote respect for the needs of others

Preparation

Collect pictures or drawings (e.g., clip-art) of the basic elements of a village or town – church, synagogue, temple, mosque, kindergarten, park, streets, shops, factories, schools and so on. Cut them out and put them in an envelope, one set per group.

Prepare large sheets of paper, one per group. On each, draw a river and a small lake marking out the site for the construction of the village.

Make copies of the handout (guidance notes) for the observers, one per group.

Materials

Large sheets of paper – Adequate tables or floor space for people to work on – The prepared elements in an envelope, one set per group – Glue – Paper and pens for the observers – Sticky tape for attaching the completed plans on a wall for display.

Instructions

Divide people into groups of five to seven.

- Ask each group to choose one member to be an observer. His/her job is to report back on how the group worked together. Give him/her a copy of the handout.
- Give each group a prepared sheet of paper and an envelope full of images.
- Tell the groups that the task is to plan the layout of a village. There are two rules:
 - Whatever they put down on the paper stays put; they cannot pick it up again
 - They can only use the elements they have been given
- Tell them they have 30 minutes for the group work.

After 30 minutes, ask the groups to display their pictures on the wall.

Debriefing and evaluation

In plenary, ask each observer to report on the working process in their group:

- How well did the group work together?
- Did they finish the task?
- Did everyone participate?

Then ask the workers in each group to reflect and comment:

- How did you experience the process? What was difficult? What was easy?
- How did you make decisions?
- Did you have enough elements (schools, roads, factories, etc.)?
- How did you cope with the rule about not adding any elements of your own?

Then go on to generalise from the experience:

- What do we have to be aware of, if everyone is to take part in an activity like this?
- Is it possible to accommodate everybody's wishes when people have different norms, values and expectations of what their ideal town would be like?
- How do young people participate in your local communities? By demonstrating? By campaigning? By serving society where there are gaps and needs?
- What are the realities in the countries of the Euro-Mediterranean region?
- To what extent are minorities involved in decisions that concern them? Are "minorities" visible in the villages you have built?
- How easy is it for young people to participate in decision-making processes at local, regional and national levels?
- How can we promote greater participation through our youth work?

Tips for the facilitator

Make the elements of the village by cutting pictures out of magazines and tourist brochures, using postcards or drawing your own. Try to get all the pictures to the same scale so that the final collage looks good.

When choosing the elements, be careful to include a wide variety: do not be restricted by your assumptions about people's needs and ideas according to their cultural or national background. Think creatively: you could include windmills, waterworks or an oil pipeline. You could also include elements that people might not like to have in their village, like a nuclear power station or a pig farm.

Be prepared for the groups to need more time to discuss and to make their collage.

Some groups may disobey the rules and add elements of their own. You should accept this, but take it up in the discussion: "When it is useful or permissible to accept rules, and when not?" "In real life, if you don't like the a rule, what can you do about it?"

Consider the composition of the groups. There may well be more similarities between two international participants who both live in a capital city than between two people from the same country, one from a town and one from the countryside. Do you want the groups to be mixed or do you want to put together people from cities, people from rural areas or people from a particular country?

Variations

This activity can be adapted and extended to raise issues about environmental protection, sustainability, alternative energy supplies and so on.

Ideas for action

Find new ideas for developing participation in your own community. Learn from each other: start by sharing information about your daily lives and the opportunities you have for participation in community life. What similarities and differences are there between the countries of the Euro-Mediterranean region? What would work where you live? Make an action plan for a project in your own community.

Suggestions for follow-up

Make surveys of different areas in the town. Are there signs of town planning and local democracy? Use "Trailing diversity" in the *All different – All equal* education pack for guidance.

If you are interested in exploring issues about the value of local democracy and good local services, then do the activity, "A tale of two cities" in *Compass*.

Further information

See http://en.wikipedia.org/wiki/Urban_planning for background information about the concepts of town planning and some inspiration for the elements you include.

Handouts



Guidance notes for the observers

Here are some things you could look out for:

Does everyone enjoy themselves?

Is everyone involved?

Do any leaders emerge? How do you see this happening?

How do people lead? By example? By taking control? By organising the work process? Why?

Are the members of the group aware of each other?

Do some people hold back to allow others to come forward?

How are decisions made?

How are disagreements managed?

How do the participants organise the work?

Can you identify different working styles, e.g. systematic workers, others who work at random or spontaneously?

What are the most controversial or difficult issues?

As an observer, your role is to observe. Try to note the facts, rather than your own interpretation of them!

Paper factory

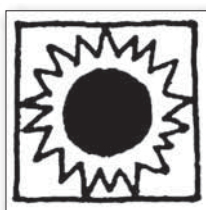
Don't go to Gonzo this year for your holiday!

Tension is rising between Liper and Gonzo. Analysing and exploring an imaginary conflict helps us to see how to prevent it.

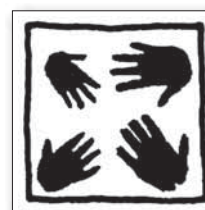
Themes



*Peace
and conflict*



Environment



Participation



*Level of
complexity 4*



*Group
size 12-24*



*Time
30 minutes
for part 1;
60 minutes
for part 2
(parts can be
run as separate
sessions)*

Issues addressed

- Conflict analysis
- Project design and planning
- Conflict transformation

Objectives

- To practise skills of conflict analysis
- To work on creative solutions to a conflict
- To plan youth projects
- To develop team work and creativity

Preparation

Photocopy the handouts, so that there are enough copies for each group.

Materials

Photocopies of 'Paper Factory' and the role cards

Flipchart paper and marker pens for each group

Instructions

Part 1:

Invite people to form four groups. Explain that the activity takes place in the imaginary Republic of Liper, where there are serious concerns about an emerging conflict with the neighbouring Republic of Gonzo. Hand out the description of the conflict, or tell it in your own words.

- Explain that the first task is to analyse the conflict so that the different elements are better understood. Introduce the five elements that will be analysed by the groups:
 - Causes – anything that has helped to cause the conflict
 - Splitters – anything that is helping to divide the two sides further
 - Connectors – everything that connects the two sides in the conflict
 - Threats – things that could escalate the conflict
 - Opportunities – things that could help to transform the conflict
- Give the groups 25 minutes to think about these five items and map them on flipchart paper.

Part 2:

Then go round the groups, giving each a role card, which gives details of the next task. Tell them they have 45 minutes to think what they will do and draw up a plan of action.

- They need to decide on:
 - a name for the project
 - aims
 - beneficiaries
 - the main project activities
- Bring the groups back together after 45 minutes and allow each group to present its solution to the others. Allow time for others to ask questions if they wish.

Move on to the debriefing and evaluation of the activity.

Debriefing and evaluation

Give everyone a chance to say something in their role of Liperi youth representative, if they wish. Then explain that debriefing will discuss the activity as a whole, with everyone out of role.

Ask for people's general feelings after the activity: did they find it useful/ difficult/ interesting?

- How did analyses of the conflict differ among the groups?
- How did you decide on the project in your group? Was there agreement over the general direction?
- Did people find it helpful to have done the analysis when they began planning their actions? Was the conflict analysis used to rule anything in or out?
- What was the most difficult thing about deciding on a project?
- Do you think these types of projects might really make a difference in this kind of conflict?
- Can you think of ways you could try using to influence real or potential conflicts that you are in contact with in the Euro-Mediterranean region?

- What are the most important lessons you have learned from this activity, in planning future youth work?

Tips for the facilitator

You can run the two parts separately, or even singly (as described under “Variations” below).

Make sure that groups understand what the five terms mean and how they differ from each other. You may want to give examples, or invite them to do so, before breaking into small groups:

- *Causes of the conflict*: the poor economy of the Liper Republic, the threat of pollution to the River Noe, historical disputes
- *Examples of connectors*: the River Noe running from one country to the other, ecological groups on both sides, the EMOPAC, the fact that the differences between the two sides are relatively small
- *Examples of opportunities*: the offer to both governments to sit together, the next holiday period, and the fact that Liperi people tend to travel to the Gonzo Republic in summer
- *Examples of splitters*: the paper factory, protests, attacks, hate speech, historical disputes
- *Examples of threats*: a possible escalation of violence, the alarmist news being put out

It is important that the projects proposed are as creative as possible, so it may be helpful to provide materials for drawing or artwork, and allow more time for this part of the activity. Encourage them to use their imaginations in drawing up their projects!

Emphasise to all the groups except “Youth for employment” that they should plan actions that can be carried out without additional financial support.

Variations

If the group is familiar with the process of conflict analysis, you could miss out this part of the activity, in order to give more time to the project planning. Equally, if you have less time available and the group has not analysed a conflict in these terms before, you could leave out the project planning element, or run it at a later stage.

Ideas for action

Ask participants to look at a real conflict and use the same analysis tool to try to understand it. You might also go further and encourage them to plan a youth project that could help to bring the sides of the conflict together.

Suggestions for follow-up

The activity “A mosque in Sleepyville”, in *Compass* online, looks at an imaginary dispute about plans to build a mosque in a small community. Participants role-play the different characters involved in the dispute.

You could also try some other “Peace and conflict” activities in this T-kit, for example, No. 1 “A family row” or No. 6 “Did I forget something?”

Further information

Have a look at www.haguepeace.org/resources/youthAgenda.pdf – the Youth Agenda for Peace and Justice – which was agreed by youth participants at the World Peace Conference in The Hague in 1999. You could also look at the web page of the Decade for Culture of Peace and Non-violence (2001-2010) at www.unac.org/peacecp/decade, where there is information from 700 different organisations on what they do to promote a culture of peace.

Handouts

Description of the conflict: Paper factory

Analysis of the conflict

Role cards for groups 1 to 4



Handout 1: Paper Factory

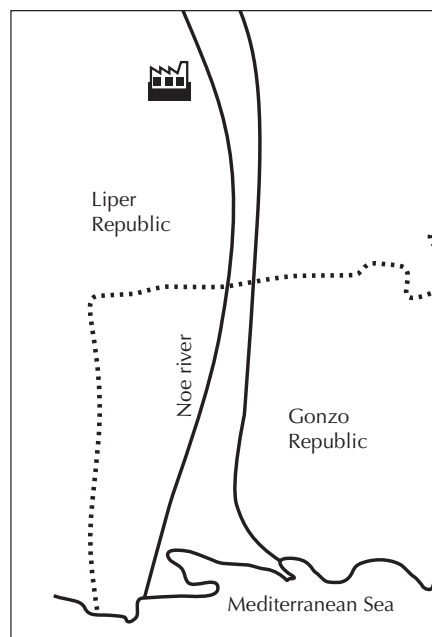
You are a youth group in the Liper Republic. A few months ago, the President of Liper announced that a large paper factory would be built by the Noe River, the main river running through the republic. The factory will provide thousands of new jobs for local workers and will give a significant boost to the country's ailing economy.

However, the announcement has been met by furious protests in the country bordering yours, the Republic of Gonzo, which is downstream on the Noe River. The economy of Gonzo is heavily dependent on agriculture and food industries, and farmers and ecological groups are concerned that polluted water running through their land will be detrimental to public health and to the economy.

Mass demonstrations have been organised in towns in Gonzo to try to force the government to take action to stop the building of the paper factory in Liper. Some of these protests have turned violent. The atmosphere is so tense that Liperi residents of Gonzo have been attacked and feel increasingly under threat. There has recently been a marked increase in hate speech, often recalling historical tensions between the two countries.

Mr Azzaitun, the President of the EMOPAC (Euro-Med Organisation for the Prevention of Armed Conflict), has offered to mediate in the growing conflict and has tried to get the two governments to sit down together. But things have reached such a stage that neither side will even agree to that.

As a youth group in the Liper Republic, you are concerned about the escalating conflict and would like to do something to prevent it becoming more violent. Every day the news gets worse and you hear more and more alarming accounts of what is happening in Gonzo. The cultural differences between the Liperi and Gonzi people are not significant, but your news channels say that Liperis are being targeted for attack and now your government has announced that it is not a safe place to travel to Gonzo. It is hard to know what to believe, since the Gonzo news seems to give the opposite point of view. Many Liperis have holiday homes on the coastline in Gonzo and it is the traditional place for people from your country to go in the summer.



**Analysing the conflict**

You want to do something to prevent the conflict from escalating further. As a first stage, you need to analyse the conflict and fill out the following table.

Causes of the conflict – <i>things that have helped to cause the conflict</i>	
Connectors – <i>everything that connects the two sides in the conflict</i>	
Splitters – <i>anything that is helping to divide the two sides in the conflict</i>	
Opportunities – <i>things that could help to transform the conflict</i>	
Threats – <i>things that could escalate the conflict</i>	

Role card, Group 1: ECO-YA

You are an environmental youth association and you want to address those aspects of the conflict that relate to potential environmental damage.

You need to design a project whose aim is to prevent the conflict from escalating further. You should decide on:

- a name for the project
- its objectives (that will help to meet your aim)
- the project beneficiaries
- a brief description of project activities

You have no additional money and no possibility of applying for funding!

Role card, Group 2: INFO-YOUTH

You are a small, low-budget youth group worried about the messages put out by the mainstream media. You think more should be done to denounce hate speech and draw attention to young people's desire for a peaceful solution. You need to search for cheap, creative tools to get your message across.

The aim of your project is to prevent the conflict from escalating further. You should decide on:

- a name for the project
- its objectives (that will help to meet your aim)
- the project beneficiaries
- a brief description of project activities

You have no additional money and no possibility of applying for funding!

Role card, Group 3: Mediation Youth (MY)

Your association specialises in mediation and promoting dialogue between conflicting sides. You believe that you can do something to prevent the further spread of violence by encouraging and promoting dialogue between different elements of Gonzi and Liperi societies.

You need to design a project whose aim is to prevent the conflict from escalating further. You should decide on:

- a name for the project
- its objectives (that will help to meet your aim)
- the project beneficiaries
- a brief description of project activities

You have no additional money and no possibility of applying for funding!

Role card, Group 4: Youth for Employment (YFE)

Your organisation works to help young people find work. You believe that the strong economic causes of this conflict may provide a way for you to influence the increasingly violent situation. You know of an international organisation that may be interested in financing new opportunities for work.

You need to design a project whose aim is to prevent the conflict from escalating further. You should decide on:

- a name for the project
- its objectives (that will help to meet your aim)
- the project beneficiaries
- a brief description of project activities

You have no additional money; the only available funding would be start-up loans for small business ventures.



Pass it on

*Be not disturbed at being misunderstood;
be disturbed at not understanding.*

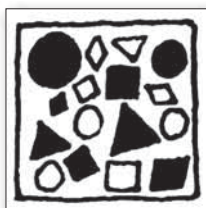
Chinese proverb

A journalist tries to describe to his editors abroad what he is experiencing. This activity involves working with pictures to address issues of communication.

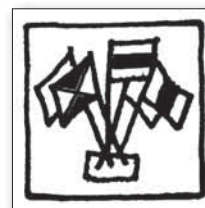
Themes



Intercultural learning



Diversity and minorities



Political and institutional context



Level of complexity 2



Group size 8+



Time 45-60 minutes

Issues addressed

- The interpretation of images and words
- The role of the media in creating opinions and perceptions
- Cultural diversity

Objectives

- To illustrate the difficulties involved in interpreting and communicating events outside our cultural perspective
- To understand the power and the limitations of visual communication
- To reflect on the way the mass media influence public opinion

Preparation

Choose a photograph showing a reality or event that the participants are not necessarily familiar with. The picture should show something happening, people engaged in some activity, and ideally you will also have some background information about the subject it represents. You can find good photographs of refugees and other marginalised groups at www.photovoice.org or www.unhcr.org/static/home/photosets.htm, or you can select something from a magazine or newspaper.

Make four or five copies of the picture, or use an overhead projector, so that everyone can see it.

Materials

One photograph, as above

Instructions

Ask for four volunteers to leave the room and wait outside until you call them back in. Then explain the activity to the rest of the group. The volunteers will be called back one by one, and will be asked to describe an event shown in a photograph to the next volunteer in the chain. The difficulty is that none of the volunteers will actually see the photograph! The contents of the photograph will be described to the first volunteer by the group left in the room. After that, each volunteer will pass on what they remember to the next one in the chain, without any help from the participants in the room.

- Explain to those left in the room that their task after communicating the “event” to the first volunteer will be to observe how the volunteers then communicate it to others further down the chain. They should make special note of:
 - any information that is left out;
 - any information that is altered in meaning;
 - Any information that is added by someone later in the chain.
- When the group has understood their task, show them the photograph. Do not allow them to take notes at this stage. Then invite back the first volunteer. Explain the task to the volunteer as follows:

“You are a journalist in a foreign land and you are about to hear some information from eyewitnesses to an event. Your task is to remember what you have been told, and then to relay this information as accurately as you can to the foreign editor of your newspaper. You are not permitted to ask any questions.”

- Now ask the group to describe the “event” to the journalist-volunteer. Call in the second volunteer immediately afterwards and explain their task as follows:

“You are the foreign editor of a newspaper and you are about to hear some information from one of your foreign journalists. Your task is to remember what you have been told, and then to relay this information as accurately as you can to the general editor of your newspaper. You are not permitted to ask any questions.”
- After the foreign editor has received the information, invite in the third volunteer, and explain the task in a similar way. This volunteer is the General Editor and will communicate the information to a journalist who should write up the story.
- The General Editor listens to the information and you then invite in the fourth and final volunteer. Explain the task in the same way: he/she is a journalist who is to listen to the information and then communicate it to the readers of the newspaper.
- After listening to the information, the journalist tells the whole group about the event.

Bring everyone together for debriefing and evaluation.

Debriefing and evaluation

Show everyone the picture. Ask people about their general impressions and feelings. Start with the volunteers. Then move on to discuss the process as a whole.

- How well did the description at the end correspond to the original photograph?

- What information was left out, and what information was changed?
- Was anything added to the description that was not in the original picture at all?

You may wish to represent the answers to these questions in 3 columns on a flipchart.

- What was remembered correctly? Why do you think these were recalled, and not other things?
- What were the main difficulties in communicating the information? Why do you think the main errors arose?
- How well do you think the group understood and communicated the image to begin with? If you did the activity again, would you describe the image in the same way?
- Was there a common understanding in the way the group transmitted the message? If not, was the diversity of opinions represented in later versions of the event?
- Would it have been easier if the image had represented a scene in your own community? What does this tell us about trying to interpret events in other cultures?
- Have there been occasions when you have misunderstood something you have seen because you did not appreciate the context behind it?
- Why is it so easy to misunderstand and misinterpret images? How can we lessen the impact of such misunderstandings, for example, when watching the news?
- Can you think of instances in your own community when images have been misinterpreted or used to send an incomplete message? Does advertising fall into this category?
- How do the media influence people's thinking? Do you tend to accept what you read or see on the news as fact or do you take it as the opinion of certain journalists?
- How do pictures, images and representations from the media influence perceptions of each other in the Euro-Mediterranean area? How do they confirm existing stereotypes and prejudice? What can we do to change prejudicial views of each other?

Tips for the facilitator

The description of the activity is a great deal more complex than the activity itself! You are probably familiar with the methodology as "Chinese whispers" or "Telephone", used as a children's game. The difference with this activity is that the message itself is complex and involves both memory and interpretation at each stage of the process.

- You can warn the volunteers before they leave the room that they will be playing the role of journalists – or you can spring it on them as they enter, one by one! The first option has the advantage that they are able to prepare themselves psychologically while they are out of the room – for example by thinking about the skills that will be most important. The second option has the advantage of spontaneity: the activity can be more fun if the 'journalists' are unprepared for their role.

- The selection of the photograph is important and you should try to choose one that shows some kind of action or activity, rather than a static portrait-type picture, in a culture as distant as possible from most of the participants in your group. If you have background information about the picture, this can be useful in the debriefing, and you should use it to discuss the original interpretation by the group.
- The activity can be very amusing, particularly when information is badly distorted from one person to the next. You may need to remind participants at the beginning that the task is difficult and that they should not do anything that might be likely to make the volunteers feel uncomfortable or that they are failing in their task.

Remind volunteers and participants that questions of any kind are not permitted! The information should be transmitted and received by the volunteers without their having the chance to check facts or ask clarifying questions. The pass-it-on part of the activity should not take longer than about 10 minutes.

Variations

The activity also works well with a written text, though here the interpretation aspect is less striking than with images. If you use a text, it should not be more than about half a page of A4 and should describe an event, in the same way that the photograph should.

If you have an artistic volunteer, you can ask him/ her to draw the photograph on a flipchart at the end! In this way the visual image is transformed back to a visual image at the end of the process.

Ideas for action

Ask participants to look at various newspapers or websites and consider how images of certain groups are used to send a particular message. For example, they might investigate images of Africans, or Muslims, or refugees or young people. Encourage the group to research and put together a collection of images that represent a different picture from that put out by the media. They could send some of these images to local media outlets or post them on a website of their own.

Suggestions for follow-up

The activity “Young and beautiful”, in the online version of *Compass*, looks at society’s images of young people and encourages them to think about the way they would like to be seen by others.

If you want to follow up the media theme, you could try the *Compass* activity “Front page”, where participants work to put together the front page of an imaginary newspaper.

Further information

The activity is adapted from *The world through children’s eyes*, published by Amnesty International, in Russian. It can be found at <http://amnesty.org.ru/pages/mgd-index-rus>.

Pieces of cake

Everyone has the right to a standard of living adequate for the health and well-being of themselves and of their family.

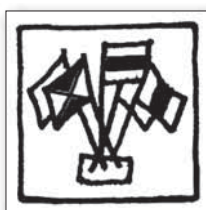
Article 25, UDHR

The difference between richer and poorer regions of the world, using pieces of cake as symbols of wealth.

Themes



Human rights



Political and institutional context



Intercultural learning



Level of complexity 3



Group size 15-30



Time 45 minutes

Issues addressed

- Social and economic rights
- Global inequality
- Poverty

Objectives

- To raise awareness of differences in economic status around the world and across Euro-Mediterranean societies
- To become familiar with the social and economic rights protected by international documents
- To discuss the impact of poverty on human dignity

Preparation

You need to buy or make a large cake! Divide the cake into 32 pieces, more or less equal in size (or you can buy 32 small sweets or biscuits – but a cake is a more potent image).

Look at the table in the handout and work out roughly how many participants will go into each region of the world.

Make large signs for the regions named in the table, and display them around the room.

Materials

- 32 slices of cake or sweets (keep them hidden to begin with!)
- 5 signs representing 5 regions of the world

Instructions

Ask the group what they think is the total number of people in the world. Give them a few guesses and then tell them the correct number. Explain that, for today's activity, the group represents all the people in the world.

- Show them the five signs; ask them to distribute themselves among the five regions that these represent. For example, if they think that 20% of the world lives in Europe, then 20% of the group should go and stand next to the Europe sign.
- Give them time to discuss this among themselves; then tell them the true proportions. Invite people to move between regions so the correct number stand beside each sign.
- Bring out the cake! Tell the group that this represents GDP (gross domestic product) for the world as a whole. For the purposes of the activity, GDP means the amount of food it can buy – in other words, the amount of cake.
- Ask the group to try to work out, or guess, how many slices of cake they think each part of the world consumes. Again, give them time to discuss this.
- When they think they have the correct answer, distribute the cake according to the table in the handout, giving each region of the world the correct number of slices.

Give the group some time to digest the information (and the cake), then invite them back to the circle for the debriefing.

Debriefing and evaluation

Are you surprised by the information? What are you feeling at the moment? (You may want to ask representatives from each region to respond.)

- Was this a fair way to divide up the cake? What would have been a better way?
- Do you think it is fair that the world's resources are distributed in this way? How do you think that such a state of affairs has come about?
- Do you think that the rich have a duty (or responsibility) to share resources with the poor, or do you think it should be a matter of personal choice?
- "Possession is nine tenths of the law" – do you agree? What does it mean for resources to "belong" to someone or some country?
- Do you think we have obligations only to our own people, or do obligations stretch across national boundaries? What do you feel about obligations between different Euro-Mediterranean countries?
- Do you think there should be limits to the resources that one individual or country can own, if there are others who are starving?
- How do you understand what has been discussed today in terms of human rights?

Tips for the facilitator

The activity can be fun to begin with, but most people find it very sobering when the cake is actually divided up. It is probable that the Americans will want to share their cake with other countries. You may want to bring this into the discussion during the debriefing.

- The statistics are only approximate, and you should make this clear. Obviously there are some countries (and individuals) in each region that are richer than

the average, and would receive more cake; there are countries that are poorer than the average and would receive less. There are extreme inequalities within every country of the world.

- You can use other statistics to give some questions in the debriefing more impact. For example, see the article by Thomas Pogge (extracts in “Further information” below).

Variation

You can use anything in place of the cake – for example, false money. The statistics are taken from www.geohive.com/default1.aspx – you may wish to break down the regions into smaller parts.

Ideas for action

Go to the International Covenant on Economic, Social and Cultural Rights (ICESCR) database at www.ohchr.org/english/countries/ratification/3.htm – encourage participants to find out whether their country has ratified the treaty, and also to look at some reports from member states and from the committee. The Summary Report gives an account of the meeting to discuss the report and the Concluding Observations/ Comments give the committee’s final recommendations.

Suggestions for follow-up

The activity “Money to spend” in *Compass* is a role-play which looks at the question of how states allocate their budget to different sectors, such as the military, education or health. You could also follow up the activity by looking at a specific issue relating to poverty, like child labour. The activity “Ashique’s story”, also in *Compass*, takes a real case of an 11-year-old boy forced to work in order to help his family get out of debt.

Further information

Relevant human rights articles

1. The States Parties to the present Covenant recognize the right of everyone to an adequate standard of living for himself and his family, including adequate food, clothing and housing, and to the continuous improvement of living conditions. The States Parties will take appropriate steps to ensure the realization of this right, recognizing to this effect the essential importance of international co-operation based on free consent.
2. The States Parties to the present Covenant, recognizing the fundamental right of everyone to be free from hunger, shall take, individually and through international co-operation, the measures, including specific programmes, which are needed:

from the International Covenant on Economic, Social and Cultural Rights, Article 11

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

from the Universal Declaration of Human Rights, Article 28

Statistics on poverty

Out of a total of 6 373 million human beings (in 2004), about 1 000 million have no adequate shelter; 831 million are undernourished; 1 197 million have no access to safe water; 2 742 million lack access to basic sanitation; 2 000 million are without electricity; 2 000 million lack access to essential drugs; and 799 million adults are illiterate. About 170 million children between 5 and 14 years old are involved in hazardous work (for example, in agriculture,

construction, textile or carpet production); 8.4 million of them in the “unconditionally worst” forms of child labour, “defined as slavery, trafficking, debt bondage and other forms of forced labour, forced recruitment of children for use in armed conflict, prostitution and pornography, and illicit activities”. People of colour and females bear a disproportionate share of these deprivations.

Roughly one third of all human deaths – about 50 000 daily – are due to poverty-related causes, easily preventable through better nutrition, safe drinking water, mosquito nets, re-hydration packs, vaccines and other medicines. This amounts to 300 million deaths in just the 16 years since the end of the Cold War – more than the 200 million deaths caused by all the wars, civil wars, and government repression of the entire 20th century.

Never has poverty been so easily avoidable. The collective annual expenditure of the 2 735 million people living below the World Bank’s “\$2 a day” poverty line is about \$400 billion. Their collective shortfall from that poverty line is roughly \$300 billion per year. This is 1.1 per cent of the gross national incomes of the high-income countries, which totals \$27 732 billion.

from Thomas Pogge, “Poverty is a violation of human rights”, available at www.onlineopinion.com.au/view.asp?article=3717

Handouts

Pieces of cake – Number of people, by region

Pieces of cake

Each region receives the number of pieces of cake indicated in the last column. The two middle columns are only for information and can be ignored. Oceania is also given for information: you will not have this region.

Region of the world	GDP*	GDP as % of total GDP	Number of pieces of cake
China	7 505 600 000 000	13	4
Asia (without China)	13 998 897 000 000	25	8
Africa	2 092 300 800 000	4	1
Northern America	12 776 478 300 000	23	7
Latin America and Caribbean	4 299 879 000 000	8	2
Europe	14 244 444 000 000	26	8
Oceania	737 226 300 000	1.32	0
World total	55 654 825 400 000	100	32 (total)

*Figures are mostly for 2003-2004

Number of people, by region

If you have a group of 15 people, use the numbers in that column to tell you how many should be in each region of the world. If you have 20 people, you use the next column. If you have any number in between (16, 17 etc) then make a rough guess. The figures are anyway only an approximation.

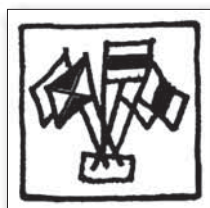
Region of the world	Population	Popn as % of total	Group of 15	Group of 20	Group of 30
China	1 329 289 289	20	3	4	6
Asia	2 672 344 701	40	6	8	12
Africa	934 499 752	14	2	3	4
Northern America	334 659 631	5	1	1	2
Latin America and Caribbean	568 110 471	9	1	2	3
Europe	729 861 490	11	2	2	3
Oceania	33 560 095	1	0	0	0
World	6 602 325 429	100	15	20	30

Rebels and freedom fighters

What is the difference between an insurgent, a freedom fighter, a rebel, a bandit and a terrorist?

The activity analyses a political event as reported by different news outlets.

Themes



Political and institutional context



Intercultural learning



Peace and conflict



Level of complexity 3



Group size 8-25



Time 90 minutes

Issues addressed

- Analysis of a current event
- The reliability of media sources
- Different cultural or national perspectives on international news

Objectives

- To analyse a piece of international news from different perspectives in the Euro-Mediterranean context
- To relate critically to sources of information and understand the hidden messages contained in much media reporting
- To practise a piece of “objective” reporting

Preparation

Select three or four different news sources, like Internet sites or newspapers/magazines.

Print out or make available articles from each of these sources, all relating to one event, for example, an account of a terrorist act, a military strike or a major political decision. Include any accompanying images.

Materials

Articles or print-outs, as above

Flipchart paper

Marker pens, glue, coloured paper

The handout “Reporting on reporting” (optional)

Instructions

Begin by asking participants the question posed by the taster: how should we distinguish between “freedom fighters”, “rebels”, “insurgents”, “terrorists”, “paramilitaries” and any other terms that are used? Which of these terms is negative and which, if any, is positive? Why do media outlets sometimes use one and sometimes another of these terms?

- Explain that they are going to look at an event that has been reported in different ways by different media channels. The task of each group is to establish the “facts” in the news report they are given, and to establish any opinions that are implied or stated explicitly. Groups should spend their first 20 minutes noting and discussing:
 - facts that can be deduced from the report (anything it is hard to dispute!)
 - opinions presented in the report as opinions (i.e. words or phrases that make it clear that the author is only expressing his/her opinion)
 - words, images or phrases that have been used to give the report a particular slant or interpretation and that “hide” as facts (like “terrorist” or “freedom fighter”)
- Divide participants into groups, trying to ensure gender and regional diversity within each group. Give each group one article and (if you wish) a copy of the handout “Reporting on reporting”. Tell the groups they have 45 minutes for the whole task and that they should leave at least 20 minutes of this time to produce the flipchart.
- Explain that at the end of the session their flipcharts will be displayed as a series of “reports on reports”. Emphasise that there will be no verbal presentations, so the flipcharts need to be self-explanatory. The flipcharts need to contain:
 - essential information about what happened: what is the report meant to be about?
 - the editorial position: what attitude (if any) does the news outlet adopt to this event?
- When the groups have finished, ask them to display their flipcharts so that they can be viewed. Give everyone time to walk around and look at the different reports.

Bring the group together for the debriefing and evaluation.

Debriefing and evaluation

What are your general impressions after the activity? Are there any questions for the other groups?

- How different were the reports on the same event?
- How much of the report that you studied was “fact” and how much appeared to be interpretation or opinion?
- How easy was it to distinguish fact from interpretation or opinion?
- Are you surprised by the “objectivity” of these different media outlets, or are you more surprised by the lack of objectivity?
- Was any of the bias regional in scope, for example, reflecting a southern or northern, European or Mediterranean perspective?

- Would it be possible to be objective about the type of event you have studied? What would this involve?
- Did you have disagreements in your group either concerning the analysis of the report or concerning the way you produced your own report?
- How did you resolve any differences of opinion?
- Does the activity evoke any example from real news in the Euro-Mediterranean context? What effect are they likely to have on young people's mutual perceptions?
- If you had to name one thing you have learnt from this activity, what would it be?

Tips for the facilitator

When selecting articles to be discussed, you can make use of both international and local news sources, if these are available in a language understandable to enough participants. It may be worth creating one local group if that language is not widely known, because this is likely to offer an interesting new perspective.

The event to be analysed can be anything significant enough to be reported by several news outlets: for example, a meeting of the G8, a decision of the European Court of Human Rights or the European Parliament, a military or terrorist attack, a statement by the UN Secretary General or the US President or the Arab League, and so on. Try to choose something that is likely to have a different significance or interpretation in the major news outlets. If the event is a decision or statement by some international body, use the account from their official website for one of the groups to work on.

Depending on the experience and interest of the group, you may want to spend some time at the beginning looking at an article together, so that they are clear about the different ways that an editorial position can be presented, either more or less openly. The more controversial the news item, the easier it should be to spot the editorial position!

You may want to give some examples of the three categories that you explained earlier:

- examples of facts: "there were 15 casualties", "The President said ...", "the UN has passed a Resolution"
- examples of opinions presented in the report as opinions: "it looks as though ...", "he was obviously sincere", "it must have been a mistake"
- examples of words, images or phrases used to give the report a particular slant or interpretation, but which hide as facts: "insurgents"/ "freedom fighters"; "incursion"/ "invasion"; "Muslim extremists"/ "religious leaders"; "Islamists"/ "Fundamentalists"

Make it clear to groups that it is not their task to state their own position on the news item. They should concentrate on identifying the editorial position and the bare facts that can be deduced from the article. Groups should also try not to introduce any of their own "facts" (that is, gained from prior knowledge) when presenting their reports, unless this has helped them to identify a subjective position in the article they are analysing.

If reproducing pictures or images, be aware of possible copyright issues!

Variations

You can also compare audio-visual media reports from different outlets. Groups can present their reports in audio-visual form.

Ideas for action

Encourage the group to write to the media outlets that, they felt, showed the greatest bias in reporting, outlining their analysis and explaining their perception of bias. Most major news outlets have complaints procedures and contact details for the public to give feedback on their work. Encourage the group to use them!

Suggestions for follow-up

If you want to pursue the “terrorism” theme, you could look at one of the new activities in Compass online; for example, “What is terrorism?” explores further the idea that acts may be as horrific as each other in their consequences, but may be given a different evaluation according to which groups have carried them out.

The media theme can be further developed with the activity “Front page”, or using some of the picture games in *Compass*.

Further information

Possible news items could include:

- the events of September 11
- the run-up to the war in Iraq (you could take news stories from a particular day)
- the execution of Saddam Hussein
- the war in Lebanon in July 2006

For media sources, use:

- one local media source
- the Aljazeera website at <http://english.aljazeera.net>
- the BBC website at <http://news.bbc.com> or Euro-News at www.euronews.net
- Le Monde Diplomatique at <http://mondediplo.com/>
- the CNN website at www.cnn.com/

All these channels are available in various different languages. Use any accompanying photographs to the articles.

Handouts

Reporting on reporting



Reporting on reporting

How far do we accept without question what we see or read in the news? How much of what we read is really fact, and how much is the opinion of the journalists or editors of news outlets? Read the article with the accompanying picture (if there is one). Look out for:

- facts that can be deduced from the report (anything it is hard to dispute!)
- opinions presented in the report as opinions (i.e. words or phrases that make it clear that the author is only expressing his/her opinion)
- words, images or phrases which have been used to give the report a particular slant or interpretation and which “hide” as facts (like “terrorist”/ “freedom fighter”)

Then put together a report on this report, in which you should include:

- essential information about what has happened: what is the report meant to be about?
- the editorial position: what attitude (if any) does the news outlet adopt towards this event?

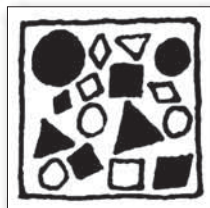
Reshaping racism

*There is no justification for racial discrimination,
in theory or in practice, anywhere.*

International Convention on the Elimination of All Forms of Racial Discrimination

This is a drama activity about racism and racial discrimination.

Themes



*Diversity
and minorities*



*Human
rights*



*Intercultural
learning*



*Level of
complexity 3*



*Group
size 15-30*



*Time
60-90 minutes*

Issues addressed

- Racist and discriminatory attitudes
- The right to non-discrimination
- Acting against discrimination

Objectives

- To share personal stories with other members of the group
- To think about the impact of discrimination
- To show the effects of discriminatory behaviour
- To encourage people to speak about certain societal taboos
- To encourage people to combat discrimination
- To encourage action for the protection of minorities and migrants

Preparation

Sharing personal stories and re-enactment might be too emotional for the participants; so, depending on the group and the facilitators, it may be a good idea to agree on and write a set of behavioural guidelines – a social contract between the participants. This contract might include: not taking things personally, being open, being respectful, listening to each other, valuing and honouring each other's experiences, and so on.

Materials

None

Instructions

Ask participants what they understand by the term “discrimination”. Can they distinguish between “discrimination” and “racism”?

Provide them with the following definition and explain that “racism” is normally used to describe an attitude to particular groups of people, whereas “discrimination” expresses behaviour towards people, often on the basis of racist attitudes. Explain that discrimination is forbidden under international law, and under most national laws as well.

The term “racial discrimination” shall mean any distinction, exclusion, restriction or preference based on race, colour, descent, or national or ethnic origin which has the purpose or effect of nullifying or impairing the recognition, enjoyment or exercise, on an equal footing, of human rights and fundamental freedoms in the political, economic, social, cultural or any other field of public life.

from the International Convention on the Elimination
of All Forms of Racial Discrimination

- Invite participants to get into groups of four to six people, and explain that the task of each group is to discuss instances of racial discrimination and select one to show the rest of the group. The group should present their story in the form of a “sculpture” by arranging themselves into a static image that expresses what happened.
- Give the groups 20-30 minutes for discussion and to think about their sculpture. Then bring them together to view the sculptures.

After each group has shown its sculpture, while they continue to hold the pose, invite other participants to make alterations to the sculpture in order to “remove” the act of discrimination. They can ask people to change places, change the expressions on their faces, alter an individual pose or make any other changes that would help to remove the discrimination. When the group feels that the sculpture has been transformed, move onto the next group’s sculpture.

When all the sculptures have been transformed, bring everyone together for the debriefing.

Debriefing and evaluation

What are your feelings at the end of this exercise? Did you find it challenging to think about instances of discrimination?

- Did you identify common characteristics of racist or discriminatory behaviour in the stories you discussed?
- Are you able to identify common “solutions” that address such behaviour?
- Why do you think that racist attitudes towards minorities are so common? Do you think that you are ever guilty of discriminatory or racist thoughts?
- Who are the people most likely to experience racial discrimination in our societies? Does it differ much between “European” and “Mediterranean” societies?
- Did watching these sculptures help you to identify things that can be done to prevent such behaviour or such thoughts?

Tips for the facilitator

Depending on how well participants know each other, and how comfortable they feel discussing personal issues, you may want to encourage them to share their own stories about discrimination in the small groups, rather than looking at discrimination in a more detached way. Using personal stories will be a more powerful use of the activity, but you will need to allow more time and you should be aware that it may be difficult for individuals who may feel uneasy about sharing personal experiences.

After showing each sculpture, you may want to ask participants to shake their arms, or jump up and down, to get out of their roles. Make sure, in the discussion at the end, that people are back in their own roles and do not feel the need to continue thinking about the cases they have illustrated.

Since some people may feel that they still have feelings that need to be expressed, allow some time when you begin the debriefing for people to express any personal feelings about the cases. After that, try to encourage them to adopt a more “objective” attitude and think about the concept of discrimination as a whole.

Variations

Instead of using snapshots, each team could present a short theatrical sketch. This will take slightly longer, so you should allow more time.

If the group are very comfortable with each other and there is a high degree of trust, you might ask them to think about cases where they have been not the victim, but the “offender” in an instance of discrimination. This is only recommended if you know the group well and are sure that everyone feels this is a safe environment where they are happy to talk about personal difficulties.

Ideas for action

Help the group to draw up an anti-racist policy: the activity “Responding to racism” in *Compass* is a good way of leading them through this.

Suggestions for follow-up

You could look at other examples of discrimination, such as sexism or discrimination against the disabled. Activity No. 9 “Ideal woman – ideal man” in this T-kit encourages participants to think about their own prejudices in relation to gender. For activities on disabled issues, look at “Young and disabled” in the online version of *Compass*.

Responsible tourists

Tourism promotes dialogue between people and states, it improves their knowledge of each other and it helps them recognize the importance of valuing and respecting their differences.

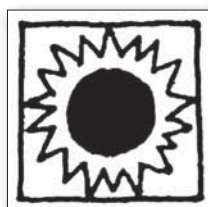
Francesco Frangiali, UN World Tourism Organization

Participants think about the ways that tourists can help or hinder the environment.



Level of complexity 2

Themes



Environment



Human rights



Intercultural learning



Group size 6+

Issues addressed

- Tourism and its impact
- Sustainable development
- Responsibility for the environment

Objectives

- To consider the impact of tourism on the environment and on local culture
- To think about personal responsibility for the environment
- To discuss actions that participants can undertake when travelling as tourists



Time
90 minutes

Preparation

(This is optional.) Try to find examples of the impact of tourism on the environment, using the sites listed in "Further information".

Materials

Flipchart paper, marker pens

Instructions

Ask participants what they understand by the word “tourist”. Are they tourists at this moment, for example!? What do they think of this definition by the World Tourist Organization (WTO)? A tourist is “a visitor staying for more than 24 hours in a country visited for business or leisure purposes”.

- Explain that tourism is one of the largest and fastest-growing areas of the world economy, but mass tourism is beginning to have detrimental effects on the environment and often on local culture. Ask participants to name any examples they can think of.
- Introduce the concept of a “responsible tourist” and explain that the WTO has drawn up a Global Code of Ethics, ten principles to guide tourists when they are visiting. (See the section “Further information” for details.)
- Divide participants into four groups, trying to ensure regional and gender diversity. Give each group flipchart paper and markers, and one of these themes to work on:
 - Social responsibility
 - Economic responsibility
 - Environmental responsibility
 - Human rights

You may also wish to give each group a handout with the relevant WTO principle.

- Explain that the groups should divide their flipchart paper down the middle: on the left-hand side they should write down any possible negative consequences of tourism in relation to their theme. On the right-hand side, they should write down practical steps that a responsible tourist can take to avoid these negative consequences. Give groups 20 minutes for the task.

After they have finished, invite each group to show the flipchart and present their results. Allow time for questions or comments to the groups; then move on to the debriefing.

Debriefing and evaluation

Did you find the task easy? Had you thought about these issues before?

- How do you evaluate your own behaviour as a responsible tourist? Do you generally behave according to the principles drawn up by the groups?
- Why is it difficult in practice to keep in mind all the issues discussed here? Why do we so often fail to do the things we know we ought to do?
- Do you see evidence in your own district of “irresponsible tourism”? Have you seen evidence in any other Euro-Mediterranean countries that you have visited?
- Can you think of ways to make tourists coming to your region more aware of the impact they have on the place?
- Do you see evidence of local inhabitants behaving in ways that are detrimental to the environment?
- Can you think of ways to make local people more aware?

Tips for the facilitator

Participants will be more likely to see the urgency of this issue if you can provide some examples of tourism harming the environment: for example, photographs or statistics from some of the sites mentioned below. You could also collect any local information about tourism to share with the participants.

You might raise the issue of air travel, if any participants have travelled to the training venue by air.

Variations

If the region you are working in is visited by tourists, participants could spend some time in the area, collecting information before drawing up their flipcharts. If they have cameras, they can record evidence of lack of care for the environment and show these in the presentation.

The number of groups is variable: if you have a small number of participants, you can choose two or three of the themes for them to work on. If the group is large, you could add a fifth group to look at respect for cultural resources (point 4 in the principles).

Ideas for action

Ask participants to draw a simple map of the Euro-Mediterranean region (or the region from which participants have come). Each person should decide on at least one thing they will do to help ensure the social, economic and environmental sustainability of the Euro-Mediterranean region. They should represent this on the map, with a picture of themselves and a symbol of what they are going to do.

Suggestions for follow-up

Try the activity “The web of life” from *Compass*, which looks at how living and non-living things are inter-related and interdependent. Activity No. 14 “Mapping the globe” in this T-kit also looks at connections between human behaviour and the environment, this time focusing on the impact of the rights to health, food and water.

Further information

Tourism has an important impact on people’s lives and on the environment. European tourism accounts for two thirds of global tourism; the Mediterranean is the number one tourist destination in the world. By 2020, the World Tourism Organization (WTO) estimates that there will be an estimated 717 million tourists in Europe alone.

Tourism is of vital importance for most countries in the Euro-Med region. It generates income through increased consumption of goods and services by tourists and it opens up new areas for employment; but mass tourism often results in overdevelopment and environmental degradation. A new form, ecotourism, tries to combine tourism with sustainable development. Ecotourism aims to have a positive impact not only on the economy but also on social, cultural, and environmental aspects.

The WTO recommends a number of steps that tourists can take to practise more responsible tourism:

1. Open your mind to other cultures and traditions. This will transform your experience, and you will earn respect and be more readily welcomed by local people. Be tolerant and respect diversity; observe social and cultural traditions and practices.
2. Respect human rights. Exploitation in any form conflicts with the fundamental aims of tourism. The sexual exploitation of children is a crime punishable both in the destination country and in the offender's home country.
3. Help preserve natural environments. Protect wildlife and habitats and do not purchase products made from endangered plants or animals.
4. Respect cultural resources. Activities should be conducted with respect for the artistic, archaeological and cultural heritage.
5. Your trip can contribute to economic and social development. Purchase local handicrafts and products to support the local economy using the principles of fair trade. Bargaining for goods should reflect an understanding of a fair wage.

from "The responsible tourist and traveller" at www.unwto.org/code_ethics

Further resources are available from the following websites:

- the World Tourism Organization: www.world-tourism.org
- the International Ecotourism Society, promoting responsible travel that unites conservation and communities: www.ecotourism.org
- the Ecotourism main page of UNEP: www.unep.org/pc/tourism/ecotourism

Handouts (optional)

Principle 1 – for the group studying social impact

(from "The responsible tourist and traveller" at www.unwto.org/code_ethics)

1. Open your mind to other cultures and traditions. This will transform your experience, and you will earn respect and be more readily welcomed by local people. Be tolerant and respect diversity; observe social and cultural traditions and practices.



Principle 2 – for the group studying human rights

(from "The responsible tourist and traveller" at www.unwto.org/code_ethics)

2. Respect human rights. Exploitation in any form conflicts with the fundamental aims of tourism. The sexual exploitation of children is a crime punishable both in the destination country and in the offender's home country.



Principle 3 – for the group studying environmental impact

(from "The responsible tourist and traveller" at www.unwto.org/code_ethics)

3. Help preserve natural environments. Protect wildlife and habitats and do not purchase products made from endangered plants or animals.



Principle 5 – for the group studying economic impact

(from "The responsible tourist and traveller" at www.unwto.org/code_ethics)

5. Your trip can contribute to economic and social development. Purchase local handicrafts and products to support the local economy using the principles of fair trade. Bargaining for goods should reflect an understanding of a fair wage.

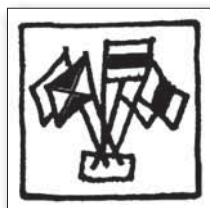


Selection panel

Will our Euro-Mediterranean project be funded?

The activity simulates a funding organisation's decision-making process for projects.

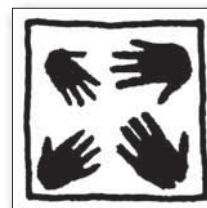
Themes



Political and institutional context



Intercultural learning



Participation



Level of complexity 3



Group size 12-40



*Time
1½ -3 hours
for part 1,
1½ hours
for part 2*

Issues addressed

- Planning Euro-Mediterranean youth projects
- Applying for funding and meeting funding criteria
- Co-operation and group work

Objectives

- To practise designing a project for youth work and drawing up a proposal
- To familiarise participants with different funding organisations and criteria for projects
- To obtain feedback from experts or representatives of funding organisations

Preparation

This is a simulation which can be used to help youth workers to develop youth projects for funding. The activity should be run in two parts, ideally at separate times, so that those on the selection panel have time to read the proposals.

Before Part 1

Select one or two funding programmes that might be appropriate for participants and make copies of the application forms, background information, etc.

Before Part 2

Try to invite resource people from various funding organisations. This is an opportunity for the participants to receive useful advice on their potential projects.

- Resource people (the selection panel) need to be briefed and ideally need to see copies of the projects beforehand.

- The activity will be more useful for all participants if they too have seen the project proposals prepared by other groups.
- Arrange the chairs and tables so that the selection panel sits slightly apart, behind a table. In front of the table there should be two or three chairs for representatives of the group being interviewed.

Materials

For part 1: copies of application forms and background information (one for each group)

For part 2: copies of the project proposals – if these have been done on flipchart paper you can allow half an hour at the beginning of the session for people to walk around and look at them

Instructions

Part 1

Explain that the purpose is to help participants to submit successful applications to funding organisations. Tell them that the activity will be in two parts: in the first part, groups will draw up a proposal for a Euro-Mediterranean project; in the second part, the project proposals will be assessed by a selection panel.

- Divide participants into groups of four to six people.
- Hand out application forms and background information. Tell them they have 1½ hours before the deadline for applications, at which time they should submit their proposal.

Part 2

- The selection panel should consider each project proposal in turn.
- The panel should give a brief summary of the project.
- They may ask clarifying questions from members of the applicant group concerned.
- They should finish with a brief summary of their considerations.

Explain that the discussion will now move on from the specific projects designed by the participants. Give them the opportunity to ask general questions of members of the selection panel, and then move on to debrief the activity as a whole.

Debriefing and evaluation

Did you find the activity helpful? What was particularly helpful (or unhelpful)?

- How did you work in your groups: do you think that everyone was given the same opportunity to influence or contribute to your project?
- What was the most difficult part of this process?
- Do you feel more confident about designing and submitting project proposals for funding?

- Are there aspects of the process about which you are still unclear or in which you would like further practice?
- What do you think are the benefits for the Euro-Mediterranean region of the projects that were proposed?
- Is the support/funding of Euro-Mediterranean youth projects transparent and does it reflect the concerns of young people?
- Do you know who decides on Euro-Med youth projects, and how?

Tips for the facilitator

The way you run this activity depends to a large extent on your group and the level of their experience. You may find it helpful to allocate the maximum amount of time for the preparation phase (part 1) so that groups can put together project proposals that are as complete as possible.

- You should try to leave enough time between parts 1 and 2 for participants and the selection panel to familiarise themselves with the project proposals, but not so much time that the momentum is lost from the first part.
- The most obvious programmes in Euro-Mediterranean youth co-operation are the Euro-Mediterranean Youth Programme or the Anna Lindh Foundation. Check their conditions and criteria at: http://ec.europa.eu/youth/priorities/euromed_en.html and www.euromedalex.org
- If the application forms are current and relevant for the group, the activity will obviously have more practical use for participants: they can even submit these actual proposals afterwards. Have a look at some of the websites listed (below) in “Further information” to see if there are current calls for proposals.
- You need to brief the selection panel beforehand: explain that the purpose is to give feedback for participants that is as helpful as possible for their future work.

Depending on how many external experts you are able to invite, the selection panel could also include yourself and any other members of the training team.

Variations

If you are not able to run the sessions separately, or give members of the selection panel the project proposals beforehand, ask participants to draw up an outline of the project on one sheet of flipchart paper. They can also give a brief presentation.

If you are unable to invite anyone from a funding organisation, you could set a minimum level for the budget, or even stipulate that the proposals do not require outside funding. This is a useful discipline for participants and will help them to see that a great deal can be done without external funding.

Ideas for action

Submit the proposals to funding organisations! If the proposals were drawn up with very low budgets, you can encourage participants to try to implement them anyway.

Suggestions for follow-up

Look at Chapter 3 of *Compass*, which contains suggestions for practical actions that can be carried out to support human rights or human rights education. The activity “Dosta!” in the online version of *Compass* uses the planning tool in this chapter to organise an action to support Roma groups or individuals.

Further information

Look at the following sites for their application procedures and calls for proposals:

- The Euro-Mediterranean Youth Programme at www.euromedyouth.net/
- The EC Europa Programme at http://ec.europa.eu/youth/program/index_en.html
- The Council of Europe Youth Programme at www.coe.int/t/e/cultural_co-operation/youth/
- The Anna Lindh Euro-Mediterranean Foundation for the Dialogue between Cultures at www.euromedalex.org

Handouts

Application forms and background information from relevant funding organisations

Talking proportions

Who does most of the talking?!

This is a fun activity, looking at the group's attitudes to participation.

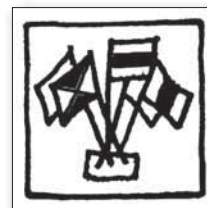
Themes



Participation



Intercultural learning



Political and institutional context



Level of complexity 1



Group size 8+



Time 30-40 minutes

Issues addressed

- Participation
- Roles and power differences within a group
- Degrees and forms of involvement in society

Objectives

- To stimulate participants to reflect on their behaviour in the group
- To illustrate the perception that participants have of their own participation
- To discuss elements of a group dynamic that influence behaviour
- To initiate discussion on participation in the wider community

Preparation

Make sure you have enough space for participants to stand in one straight line.

Materials

Make two signs, one saying "Talks most" and the other saying "Talks least".

Instructions

Ask the group to be silent. Show them the signs, and stick one at each end of the room.

- Invite everyone to stand up and form a line between the two signs. People should position themselves along this line according to how much they feel they have been talking in the seminar. Explain that there are no "right" answers: a person's position should depend on their own assessment of their participation.

- When they have arranged themselves accordingly, ask them to sit down in a circle which respects the same order – in other words, people should sit between the two people who were next to them in the line.
- Ask for their impressions and debrief the activity.

Debriefing and evaluation

Did you find it easy or difficult to rank yourself in this way?

- Did anyone feel surprised by where others positioned themselves on the line? To what extent do you think that your perception coincided with that of other people?
- How much is your participation influenced by the way others behave? For example, do you think that you would talk more or less in a different group?
- Can you think of other things that influence your behaviour in this group?
- What other forms of participation are important in a process such as a seminar?
- What do you understand by “participation” in the wider community? Why do you think it is important?
- In what ways do you participate in the community and what opportunities do you see for participating further?
- Are there any “cultural” obstacles to greater participation that you can identify, particularly in relation to specific groups? Do these obstacles differ from one Euro-Mediterranean region to another?
- Can you draw any conclusions from the discussion about participation in the group which are relevant to participation in society?

Tips for the facilitator

This exercise can provoke a great deal of discussion and some people may not feel comfortable being put in the role of “the greatest talker” or “the silent one”. You should know the group quite well before using this activity, and should be prepared to support individuals during the discussion afterwards.

- Try to emphasise that the purpose of the activity and the discussion is to give them an opportunity for self-reflection, and not for them to judge one another.
- You may want to draw out or ask participants to identify any patterns relating to gender, or to geographical or cultural location. Are women, for example, expected to sit and listen, while the men do the talking?
- Try to bring the discussion to a constructive end, perhaps by drawing up a list of ways that people could become involved more actively in their local community.

Variations

The activity could be run not in silence, but allowing people to negotiate and discuss their relative positions. This will allow some of the discussion that might have followed in the debriefing to take place between individuals.

Ideas for action

Get everyone to write a letter to themselves, suggesting how they could become more active in their local community. To reinforce this, provide envelopes for all of them to self-address. Collect up the letters at the end and post them back to participants.

Suggest that, in one of the next sessions, people experiment with changing their position, for example by trying to move up or down the line. This can be done purely as an individual exercise and does not need to be discussed or debriefed.

Suggestions for follow-up

The activity “To vote or not to vote” in *Compass* (a small-scale survey of voting patterns in a local community) can be used to provoke discussion about participants’ attitudes to voting. You could also follow up with Activity No. 29 “Young people’s paradise” in this T-kit, where participants think what they would like to change in their own communities.

Timeline of history

Inter-religious relations of today are rooted in our history and its interpretation.

Participants create a timeline of the role that religion has played in historical events and how they perceive it.

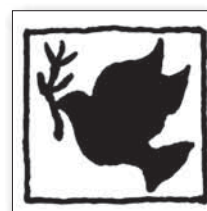
Themes



Religion and tolerance



History



Peace and conflict

Issues addressed

- The history of religions and their historical relationships
- Consequences of past events for present-day society
- Critical approaches to the teaching of history

Objectives

- To explore different perspectives of history
- To arouse curiosity about other people's religions
- To promote respect and tolerance
- To develop skills of critical thinking

Preparation

Acquire a little background knowledge of the history of the Euro-Med region and the countries the participants come from (reading Chapter 8, "Religion and tolerance", should be sufficient).

Materials

A long wall with plenty of space in front of it

A long roll of paper (wallpaper or lining paper) marked off in decades, centuries or millennia, according to the scope of the activity, and fixed to the wall

Sheets of A4 paper in two contrasting colours (for example, blue and yellow)

Sticky tape

Pens or markers



Level of complexity 2



Group size 6-30



Time 90 minutes

Instructions

- Individual work (15 minutes): ask the participants to think of three significant historical events in which religions played an important role. For example, in Spain in the year 1000 Jews and Christians co-existed peacefully with the country's Islamic rulers, but in 1492 Jews and Muslims were persecuted and expelled.
- Then tell people to write down on a separate piece of paper each event and its date, year or century, as precisely as possible. They should use a blue sheet if they consider the role of religion to have been positive, and a yellow sheet if they think that religion played a negative role.
- Making the Timeline of history (45 minutes in plenary): ask each participant in turn to fix their three sheets on the Timeline of history and to briefly describe the events they have chosen, explaining why he/she considers the role of religion to have been positive or negative.

Debriefing and evaluation

In plenary, discuss and analyse the timeline:

- Are there any events in which the role of religion was seen as positive for some participants and negative for others?
- What relationships are there between the different events?
- Which historical events have had the biggest consequences for our present-day societies?
- How does our past affect our contemporary ways of thinking?
- On balance, does a knowledge and understanding of history help or hinder current religious majority–minority relations, stereotyping and discriminatory practices?
- Does your religion influence your perspective of historical events?
- Can you identify any biases in the way you were taught history at school? What were the causes of this?
- What are the implications of unavoidable biases and inherent subjectivity for our youth work?
- What are the wider implications for co-operation and understanding in the Euro-Mediterranean region?

Tips for the facilitator

Plan the activity according to the group. The time and geographical scope of the history to be considered should be specified: for example, Lebanon in the last two centuries, the Euro-Mediterranean area in the last 50 years, or Naples in the last 500 years.

Too often, history is learnt as a succession of violent events (wars, persecutions, invasions and displacements). Encourage the discovery of peaceful periods: treaties, agreements, periods of co-operation, cultural development, etc.

Variations

The “personal history line”. Religion is something personal, with an important emotional dimension, and while a timeline is an adequate method for learning facts about historical events and their consequences, it misses other elements. A good way to cover these missing elements is to make a “personal history line”. The purpose is to give participants (including the non-religious ones) the opportunity to share their relationships with religion on a personal level and to promote dialogue and mutual understanding.

Ideas for action

History is normally learnt in formal education and not always with the emphasis of promoting religious tolerance. It could be worthwhile dealing with these issues by organising debates, giving talks or showing films in youth clubs and schools.

Suggestions for follow-up

If participants are curious to find out more about each other’s cultures, you could adapt the activity, “Heroines and heroes” on page 143 of *Compass*.

If the group is interested in those aspects of religion that relate to values and moral behaviour, they may also be interested in the role of folk tales: “Tales of the world” in the *All different – All equal* education pack deals with this issue.

If you have done the personal history line, you may like to go on to explore other factors that affect personal development through the activity “My childhood” in the *All different – All equal* education pack.

Further information

For background knowledge of the history of the countries the participants come from, see also www.wikipedia.com and www.atlapedia.com, and any maps of war or simplified maps of religion and history as in, for example, www.mapsofwar.com. General references and resources are given at the end of Chapter 8, “Religion and tolerance”.

Turn it over!

"Only women can be good politicians." Discuss!

The activity involves small-group discussion on gender issues, using decision cards.

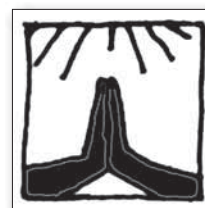
Themes



*Gender
equality*



*Intercultural
learning*



Religion



*Level of
complexity 3*



*Group
size 12+*



*Time
1-1 1/2 hours*

Issues addressed

- Gender identity and stereotypes in Euro-Med countries
- The role of women and men in social and political life
- Cultural diversity and tolerance

Objectives

- To explore controversial issues relating to gender and gender roles
- To understand various cultural differences in Euro-Med countries
- To develop discussion and co-operation skills
- To challenge existing stereotypes

Preparation

Copy the cards (see "Handouts" below). You will need one copy for each small group.

Cut out the cards.

Prepare a piece of flipchart paper for each group: divide it into three columns with the headings Never, Sometimes, Always at the top of the columns.

Materials

Sets of the cards for each group

A piece of flipchart paper for each group

Instructions

Divide participants into groups of four to six people. Make sure the groups have enough space to work around a piece of flipchart paper, which can be placed on the floor.

- Explain that the first part of the activity is silent. Give each group the prepared flipchart paper and cards. Ask them to distribute the cards among themselves.
- Ask each participant to read (silently) the cards in his/her hands and decide whether each statement is true always, never or sometimes. They should then place each card in the corresponding column.
- When they have placed all their own cards, they should look at the cards placed by others in their group. Still without talking, if anyone disagrees with the positioning of someone else's card, they should silently turn it over so the card is face-down on the flipchart. Explain that cards can only be turned over once: this simply signifies disagreement in the group.
- At the next stage, they can talk! In their groups, participants should take each of the cards that has been placed face-down and try to reach a consensus as to where it should go. Depending on the diversity of the groups, they may need 30-40 minutes for this stage.

After this time, invite the groups to look at the decisions of other groups and then bring everyone together for the debriefing.

Debriefing and evaluation

Try to use most of the debriefing to address general issues arising from the process as a whole, rather than returning to the specific issues raised by the cards.

- Which of the cards were most controversial in your group, and why?
- Which card was most difficult for you personally to position on the flipchart?
- Are you surprised by any of the results of other groups for particular cards?
- How did your group reach agreement on the different issues? Do you feel that everyone had the same chance to participate in the discussion?
- Did you change your mind on any issue? Did you come to see any of the issues in a different light?
- What, if anything, did the process of discussion tell you about perceptions of gender in the Euro-Med region?
- Which of the issues do you see as most problematic today in terms of building cohesive multicultural societies?
- Which of the issues do you see as most problematic for young people today?
- How do you think that societies should deal with the type of differences you have been exploring?

Tips for the facilitator

You may find that some of the statements are too controversial for your group (or not controversial enough!); if so, you should feel free to adapt them as necessary, or

exclude some of the cards. Try to ensure throughout the discussions that no-one is being made to feel uncomfortable because of the views they hold.

- The first few stages should be conducted in silence; you will almost certainly have to remind participants! These stages should not take longer than about 5 minutes and are important only to get the cards “on the table”.
- The discussion phase is the most important part and you should encourage the groups to try to reach a genuine consensus – rather than voting, for example, to reach a majority decision. Group discussions will be most effective if there are four or five people in each group and if there is a good gender and cultural balance.
- In the debriefing, some participants will want to return to the debates on specific issues. You should try not to devote too much time to this, because others will probably feel they have already covered the main arguments. Try to keep to issues about the process and what it showed about the group, about different cultural perceptions and in particular, about the concept of gender. You can always return to specific issues later on.

Variations

You could make use of the statements various other ways to provoke discussion: for example, using a method like “Where do you stand?” in *Compass*, or “Electioneering”.

Ideas for action

Find out whether there are any organisations working in the local community on gender issues. Make contact with them and invite someone to come in and speak to the group. Encourage the group to prepare a list of questions beforehand

Suggestions for follow-up

Look at some of the other activities in this T-kit on gender – either No. 9 “Ideal woman – ideal man” or No. 5 “Challenge beauty”. The group may also want to discuss further issues relating to family life: a good activity for this is “Guess who is coming to dinner” from the education pack, *All different – All equal*.

Further information

The issue of women’s participation is well covered in the report *Citizenship matters: the participation of young women and minorities in Euro-Med youth projects*, edited by Ingrid Ramberg (Council of Europe, 2006). The book can be ordered through the Council of Europe bookshop at <http://book.coe.int/EN/>.

The methodology in this activity was adapted from “Human rights” in *The individual and society* by the Citizenship Foundation.

Handouts

Decision cards 1-14



<p>Card No. 1: Women behind veils are not free</p>	<p>Card No. 2: A woman's place is in the home</p>
<p>Card No. 3: A woman's career should take second place to her husband's</p>	<p>Card No. 4: Physical appearance is more important for women than for men</p>
<p>Card No. 5: Arranged marriages are better than marriages 'based on love'</p>	<p>Card No. 6: A woman should always support her husband</p>
<p>Card No. 7: Men and women should not have equal rights in every matter</p>	<p>Card No. 8: Inter-religious marriages are wrong</p>
<p>Card No. 9: No-one should get married against their parents' wishes</p>	<p>Card No. 10: A woman cannot be a good politician</p>
<p>Card No. 11: It is more important that a wife is faithful to her husband than the other way round</p>	<p>Card No. 12: Quotas for women discriminate against men</p>
<p>Card No. 13: Women are too emotional to make effective employees in most professions</p>	<p>Card No. 14: Women work harder than men</p>

Where is dignity?

All human beings are born free and equal in dignity and rights

Article 1, UDHR

Using photographs and diamond ranking to look at concepts central to human rights.

Themes



Human rights



Intercultural learning



Peace and conflict



Level of complexity 1



Group size 8-25



Time 45 minutes

Issues addressed

- The Universal Declaration of Human Rights
- Dignity and human needs
- Equality

Objectives

- To understand the concept of dignity and the importance it has for human rights
- To become familiar with the Universal Declaration of Human Rights
- To practise skills of observation, discussion and analysis

Preparation

You will need nine different photographs for each small group of four to five people. Try to select photographs showing different cultural realities in the Euro-Mediterranean region, some reflecting positive experiences, others more negative. You can use the same set of photographs for each group (photocopied) or select different ones.

Draw the diamond-ranking diagram (see "Handouts" below) or arrange a set of photographs so they are visible to everyone (by way of example).

Materials

Sets of photographs, as above
Flipchart paper and marker pens

Instructions

Begin by asking participants what they understand by the idea of dignity. Ask them for word associations and see if they can come up with a definition. Give them the English dictionary definitions of the concept (see “Further information” below) and ask whether this corresponds to the meaning in their languages.

- Put participants in groups of four to six people; give each group a set of photographs. Show them the diamond-ranking diagram and explain they should arrange the nine pictures in this shape. At the start, it does not matter which picture goes where.
- Explain that the task is to arrange the photographs according to the concept of dignity – so the photograph that best corresponds with or illustrates human dignity should be at the top of the diamond, in position 1. The picture that corresponds least well should be at the bottom of the diamond, in position 5. The others should be ranked and placed in the positions in between.
- After 20 minutes, invite the groups to walk around and look at the ranking other groups have given.

Bring the groups together for the debriefing and evaluation.

Debriefing and evaluation

How easy did you find the task? What was the most difficult thing?

- How did you try to think about the dignity expressed by each photograph? Which questions did you ask yourself?
- Did you mostly agree in your group? How did you reach agreement when there were differences of opinion?
- Does the ranking in any of the other groups surprise you?
- Why is dignity important?
- What relation, if any, does this activity have to the concept of human rights?

Provide participants with these extracts from the UDHR, if they are not already aware of them:

... recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world
from the Preamble to the UDHR;

All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

Article 1, UDHR

- What do you understand these statements to be saying? Do you agree with the claims they make?
- How do you think we can better ensure “recognition of the inherent dignity ... of all members of the human family”?
- What do you see as the main challenges to dignity in your country or in the Euro-Mediterranean region as a whole?

Tips for the facilitator

The activity aims to start discussion of human rights by looking at the concept of dignity, which is essential to understanding what human rights are about and why we have them. You may or may not wish to make this link clear at the beginning: if you do make it explicit, make sure that the groups are discussing dignity (rather than human rights).

- It may be helpful for the discussion afterwards if you have some information about the pictures. You can then use the discussion to raise questions about interpretation of images, or use issues expressed by the images to initiate discussion on topics related to human rights.
- The concept of dignity has slightly different meanings in different languages. You may find it useful to collect a few different definitions beforehand!

Variations

Participants can be asked to arrange photographs in a line rather than a diamond shape.

Ideas for action

With the participants, draw up a list of everything they feel is important if they are to feel respected, dignified human beings. Encourage them to think about physical, cultural, social needs and the ways (they may feel) these come under threat in their societies. Then compare the list with the human rights listed in the Universal Declaration of Human Rights.

Suggestions for follow-up

The activity “Draw the word”, in *Compass*, is a fun way for participants to familiarise themselves with the content of the UDHR using drawing, and incorporating a mild spirit of competition. You could also try No. 21 “Pieces of cake” from this T-kit, which looks at some of the real tensions involved in realising human rights in the world.

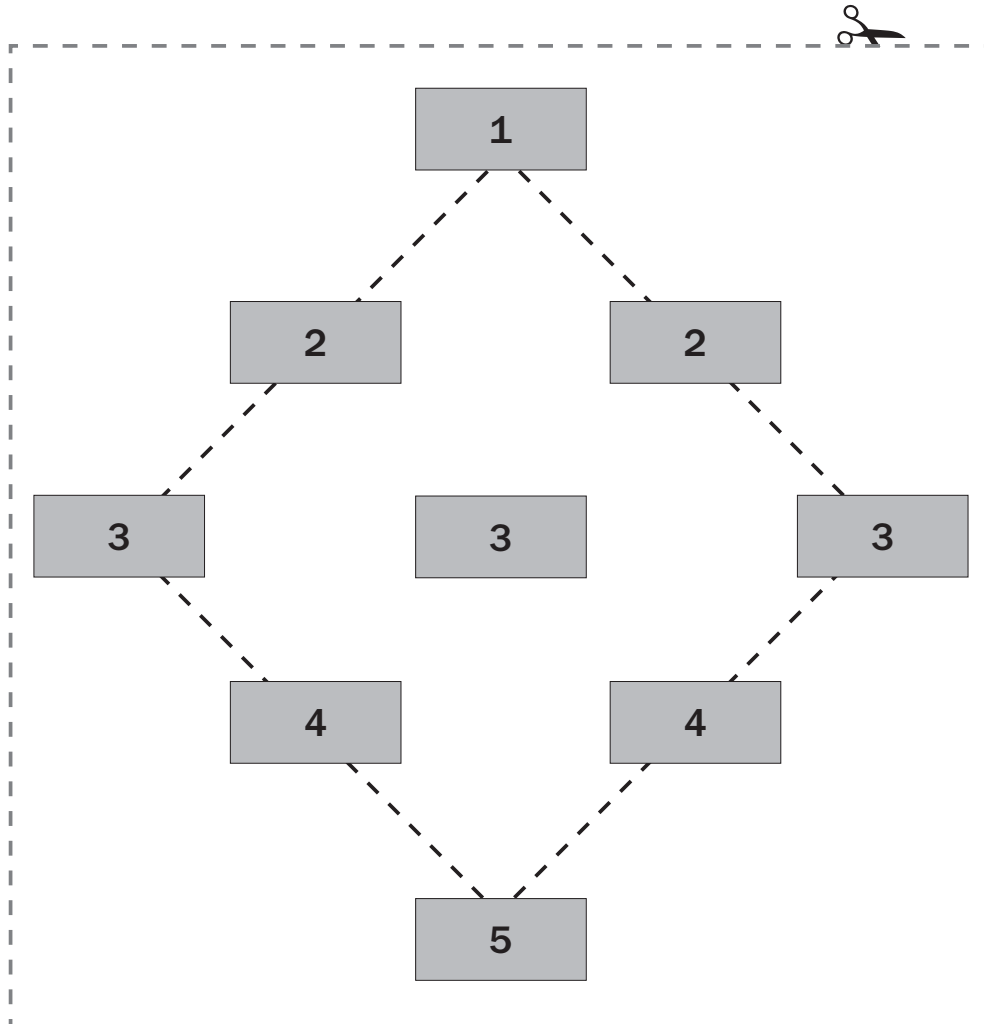
Further information

English dictionary definitions of “dignity”:

- The quality or state of being worthy of esteem or respect
- Inherent nobility and worth
- Poise and self-respect
- The state of being worthy or honourable; elevation of mind or character; true worth; excellence
- Quality suited to inspire respect or reverence

Handouts

Diamond-ranking diagram

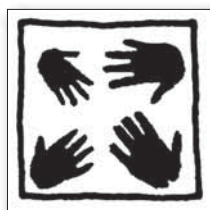


Young people's paradise

What would you do if you ruled your local community?

The group discusses problems facing young people in their communities and explores possible solutions.

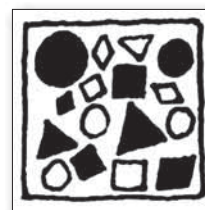
Themes



Participation



Intercultural learning



Diversity and minorities



Level of complexity 2



Group size 20-30



Time 60-75 minutes

Issues addressed

- Participation
- Problems facing young people
- Creative problem-solving

Objectives

- To discuss problems facing young people in different Euro-Mediterranean countries
- To explore creative solutions to local problems
- To empower participants to become more involved in the life of their community

Preparation

You will need to make sure you have enough space for three or four groups to work independently – ideally, in different rooms.

Materials

Flipchart paper, marker pens, crayons and other drawing tools

Instructions

Ask participants to list all the problems facing young people in their local community. This can be done by brainstorming. Write down the answers on a flipchart.

- Divide participants into groups of four to six people, trying to ensure regional and gender diversity within groups. Give each group several sheets of flipchart paper, markers or crayons, etc.
- Explain that they are to imagine they have the power and the means to design an ideal community, where as many as possible of the problems listed on the flipchart will be resolved. Encourage them to try to be realistic, but to think creatively.
- Tell them they have 45 minutes to think about their community, give it a name and represent it visually in as attractive a way as they can! At the end of this time, they will show their poster to the others and try to persuade them to join their community.

After the groups have presented their results, bring everyone together for the debriefing.

Debriefing and evaluation

Begin by asking for general comments on the activity and the posters. Ask if anyone has questions for people in other groups.

- How easy did you find it to come up with solutions? Do you think you managed to solve the most important problems?
- How inclusive is the community you created? Do you think that it would be attractive for older people, for minorities, for immigrants, and so on? Did you devote any attention to this issue?
- How much agreement was there in your group about the approach you should use?
- Did you find that regional differences made a common solution problematic, or were the issues sufficiently similar in your different localities?
- Can you identify a general strategy that your group adopted, or did you tend to select problems on an ad hoc basis?
- How realistic were your solutions? Can you see any of them being implemented in your community at home?
- Can you think of specific steps that you personally could take to try to bring any of these solutions closer to reality?
- Do you think that anything can be done at an international level to address problems facing young people in the Euro-Mediterranean region?

Tips for the facilitator

During the brainstorming, you may wish to prompt participants if they do not mention problems that might concern other young people in their communities. Try to encourage them to think inclusively: ask them to imagine what minority or disadvantaged groups might say about problems in the community.

- Groups may want to have the list of problems with them for their discussions: if you think this is likely, you can divide them into working groups before the brainstorming and ask a representative in each group to make a note of the suggestions.
- Allow the groups to decide on the form they want for their presentation and poster. For example, they might want to draw a map of their imaginary community or produce a poster in the form of an advertisement.
- Do not give groups too long to present their posters: try to allow them no more than 2 or 3 minutes. Tell them beforehand that the main points should be visible on their posters!

Variations

Participants could present their ideal community in the form of a role play, rather than a poster.

Ideas for action

Help participants to draw up an action plan for them to try to implement when they go back to their communities. This could be a single (international) plan for the whole group, or they could design them individually and then present them to the group for suggestions and feedback.

Suggestions for follow up

If you want to pursue the theme of participation, look at Chapter 3 from *Compass*, "Taking action", and at the activity "Dosta!" in *Compass* online. This offers a step-by-step approach to planning a community activity on the theme of Roma discrimination, but you can also use it to draw up an action plan to address some of the problems identified in this activity. The activity "Take a step upwards" in *Compass* online could also be used to stimulate discussion of participants' own perceptions of their ability to take part in community decisions.