EUROPE THROUGH OUR HEARTS AND MINDS

PROMOTING CITIZENSHIP IN EUROPE
A TRAINING MANUAL

May 2006

ACKNOWLEDGEMENTS

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INTRODUCTION

Most Europeans were born within a divided continent. Not just divided in terms of nations, religions or languages, but profoundly divided by ideologies. The majority of the European population was raised in a bipolar continent, with clearly defined borders and rules. In fifty years, Europe has changed dramatically, witnessing the expansion of a European Economic Community of six countries in 1957, to a European Union that will gather 27 countries in 2007. Two generations of peace for most of Europe, an unprecedented achievement in our common history, set the foundations of an extraordinary event: a massive movement of nation-states voluntarily abdicating of their sovereignty rights to join a free association of states. The success of this endeavour is confirmed by the existence of even more countries applying for membership.

It may seem that only one block prevailed in Europe, and that the attraction of the European Union will eventually bring all nation-states to a common ground. Such a vision neglects the essence of the process. Europe integrated the existing cultural diversity. The differences that were our borders are now inside of us. Europe remains as diverse as in the past, but diversity no longer differentiates between us. Rather, it is our ability to integrate diversity that makes us different from other parts of the world. It is also our greatest strength to remain influential in a global world that attentively observes our example.

The rules have changed and will continue to do so. Everyday we have to come up with solutions for new problems related to our cultural diversity. In times punctuated by culture-related conflicts, AFS Member Organisations in Europe, some of them with more than 50 years of experience in the intercultural dialogue, have a lot to share. This was the spirit that motivated the project "Europe through hearts and minds" proposed by several AFS Member Organisations to the European Union, with the main goal of promoting a more active European citizenship. This manual is one of the material outcomes of this project.

The European Federation for Intercultural Learning (EFIL) was a precursor, when in 1971 it placed intercultural learning, "a process that moves human beings to a deeper awareness of their own culture through a qualitative immersion in another culture," as its core business. EFIL anticipated what was to become one of the building blocks of multicultural Europe. Without the benefit of intercultural learning, it is virtually impossible to become an "active" citizen of a multicultural society.

Section 1:

Key Concepts and Controversial issues

CHAPTER 1:

KEY CONCEPTS

CITIZENSHIP

"Citizenship is a complex and multi-dimensional reality which needs to be set in its political and historical context. One cannot speak of citizenship in isolation, since the idea only has any meaning in relation to the real needs of society or a political system (Consultation Meeting for the Education for Democratic Citizenship Programme, Council of Europe, 1996)

➤ Q: What is citizenship?

There is still debate about the meaning of citizenship. The concept of legal citizenship appears to be relatively simple: it is normally linked to a nation state and is defined in terms of the laws of that nation. This is perhaps why, for many people, the idea of citizenship has an immediate connection with the idea of patriotism: a "good citizen" is often thought to be a "good patriot". However, the concept of citizenship has far more layers of meaning than mere patriotism, as we can see from the historical origins of the idea, set out in the next section. A helpful distinction to bear in mind is that between a *citizen*, on the one hand, and a *subject*, on the other.

It is useful to look at some of the more important developments in the idea of citizenship, since this helps to bring out the various strands of meaning that are discussed today.

➤ The origin of citizenship can be traced back to Ancient Greece, when "citizens" were those who had a legal right to participate in the affairs of the state. But by no means everyone was a citizen: slaves and women, in particular, were mere subjects. For those who did have the privileged status of being citizens, the idea of "civic virtue" or being a "good" citizen

was an important part of the concept. This tradition led to an emphasis on the duties that citizens were supposed to perform.

➤ The association of citizenship with national identity arose naturally from the fact that the legal status of a "citizen" was always tied to a nation state, hence the link between citizenship and patriotism.

➤ The liberal view of citizenship, which was developed in the nineteenth century, emphasised the importance of rights for all citizens. As the franchise began to be gradually extended, so justice and political rights became a reality for an increasing proportion of the population.

➤ In the twentieth century, the supporters of "social citizenship" went further, in recognising that civil and political rights are only part of what citizens ought to be able to expect from the state. The rise of the welfare state in the last century owed a great deal to thinkers who argued that rights of citizens ought to cover their own living and working conditions, rather than just their participation in "high" politics.

➤ The concept of "multiple citizenship" has been in existence for a while and allows that individuals may simultaneously be citizens of more than one state or organising body. For example, with the development of the European Union, citizens of the member states increasingly possess some rights from and duties to the Union as a whole, and not only to their own nation state.

➤ A final strand in the concept of citizenship, but one that is gaining increasing importance, involves the idea of education. If citizenship in the traditional sense involves enjoying rights and also performing duties, then there is a sense in which citizens may be said not to be born, but created. Loyalty and responsibility, for example, are qualities that need to be learned and cultivated. So, if these are qualities that are essential to being a citizen in the full meaning of the term, then "real" citizens need to be educated - in the broadest sense of the word.
Today, most people's notion of citizenship will include elements of each of the six concepts outlined above, although in different proportions. Some people will emphasise the "duties" element, while others will give more importance to "rights" or "patriotism", or to the qualities that should be possessed by "real" citizens.

➤ **Q**: What should be the criteria for citizenship in increasingly multicultural societies?

We can see that both rights and responsibilities have been an important part of the notion of citizenship from the earliest days: citizens are expected to possess certain fundamental rights, and they are also required to perform certain duties. It is these "duties", or responsibilities, that people have in mind when they speak of what citizens ought to be like or how they ought to behave.

However, if such a notion strikes us as too directorial or as limiting too much the inherent freedom and dignity of every individual citizen, then it is important to remember that these limits arise as a direct consequence of human rights theory. It is only the desire to build societies which respect the human rights of all citizens that imposes responsibilities on us all as citizens.

There are two immediate links between the responsibilities of citizenship and human rights theory:
1. The fact that every individual possesses basic human rights does not give anyone licence to behave exactly as he or she wishes. It only gives them licence to do so in so far as this does not infringe upon the human rights of other individuals. So one thing we can certainly say about good citizenship is that it requires citizens to have respect for the human rights of others.
2. The second close link with human rights concerns the way in which the concept of citizenship is essentially tied in with membership of society. We do not speak, for example, of citizens of desert islands, because a citizen is much more than just an inhabitant of a particular country or region. A citizen is essentially a member of the society, which inhabits that region; so, if we are concerned with building societies that respect human rights, then this imposes another restriction on the way that individuals inhabiting that society should behave.

Thus, another thing that we could say about good citizenship would be that it requires the type of behaviour that would lead society as a whole to be more respectful of human rights.

Most of the debate today concerning citizenship is focused on the problem of increasing citizens' involvement and participation in the processes of democratic society. It is being increasingly realised that periodic voting by citizens is insufficient, either in terms of making those who govern in the interim period fully accountable or in promoting feelings of empowerment among ordinary citizens. Furthermore, even voting patterns themselves indicate levels of political apathy among the population that seriously undermine the effective functioning of democracy. It is with problems such as these in mind that programmes like the Council of Europe's Education for Democratic Citizenship have been initiated.

A second set of issues which has possibly deserved less attention to date, but which is increasing in importance, concerns the question of those individuals who do not, for one reason or another, receive the full benefits of citizenship. One aspect of this is a result of continuing patterns of discrimination within societies: minority groups may very often have formal citizenship of the country in which they are living but may still be prevented from full participation in that society. A second aspect of the problem is a consequence of increasing globalisation, including new patterns of work and migration, which leads to a significant number of people throughout the world being resident abroad but unable to apply for formal citizenship. Such people may include immigrant workers, refugees, temporary residents or even those who have decided to set up permanent residence in another country.

➤ **Q**: Who is the main actor at the European level?

The Council of Europe's programme under this name has attempted to provide a European framework for the strengthening of education for *democratic citizenship*. The Council calls on member states to include such programmes within their educational, training, cultural and youth policies and practices, and it has itself worked actively to identify new strategies and approaches and to disseminate these.

The Draft Declaration and Programme on Education for Democratic Citizenship (April 1999) identified the following essential characteristics, of Education for Democratic Citizenship, although they could be understood in a much wider sense:

➤ constitutes a lifelong learning experience and a participative process developed in various contexts;
➤ equips men and women to play an active part in public life and to shape in a responsible way their own destiny and that of their society;
➤ aims to instil a culture of human rights which will ensure full respect for those rights and understanding of responsibilities that flow from them;
➤ prepares people to live in a multicultural society and to deal with difference knowledgeably, sensibly, tolerantly and morally;
➤ strengthens social cohesion, mutual understanding and solidarity;
➤ must be inclusive of all age groups and sectors of society.

KEY QUESTIONS

➤ **Q**: Do you feel any "ownership" of the rules in your country? What might be the reasons for this?

➤ **Q**: What should the citizen do when society is failing to respect the rights of certain sections of the community?

➤ **Q**: What forms of involvement and participation, other than voting in elections, are possible for the ordinary citizen?

➤ **Q**: How do you participate in the life and decisions of your community? How could you improve such participation?

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Source: adapted from "Compass", EYCB, Budapest, 2002

DEMOCRACY

"The will of the people shall be the basis of the authority of government; this will shall be expressed in periodic and genuine elections which shall be by universal and equal suffrage and shall be held by secret vote or by equivalent free voting procedures."
Article 21, paragraph iii, UDHR.

Democracy describes a system of making rules for a group of people. It comes from the Greek words demos - meaning people - and kratos meaning power. Accordingly, democracy is often defined as "the rule of the people"; in other words, a system of making rules which is put together by the people who are to obey those rules.

➤ **Q**: Could such a system exist and could it possibly be a good way of making decisions?

➤ **Q**: Why did such an idea originally arise and why is it today considered, at least by most people and most countries in the world, the only system that is worth our attention?

➤ **Q**: Does it really make sense for everyone to rule?

There are two fundamental principles that lie at the base of the idea of democracy and which help to explain its appeal:
1. the principle of *individual autonomy*: that no one should be subjected to rules that have been imposed by others.

2. the principle of *equality*: that everyone should have the same opportunity to influence the decisions that affect people in society.

Both of these principles are intuitively appealing to everyone, and a democratic system of government is the only one that, at least in theory, accepts both as fundamental. Other systems, such as oligarchy, plutocracy or dictatorship normally violate both principles: they give power to a certain (constant) sector of society that makes decisions on behalf of the rest of the population. Neither equality nor individual autonomy is respected in such cases.

The two principles above provide the moral justification for democracy, and we can see that both are in fact key human rights principles, but there are also pragmatic reasons that are often given as justification for a democratic system of government, rather than any other:

1. a democratic system is claimed to provide for a more efficient form of government because the decisions that are taken are more likely to be respected by the people. People do not usually break their "own" rules.
2. acceptance by the population since decisions have been reached as a result of building a consensus among different factions; the rules would not be realistic if they were unacceptable to large sections of the population. Thus, there is a form of internal control on the type of laws that a democratically accepted government ought to consider.
3. a democratic system is also supposed to foster more initiative and therefore to be more responsive to changing conditions, on the "two heads are better than one" principle.

In practice, it is of course not reasonable to expect everyone in society to contribute to the rule-making process nor would everyone want to. Indeed, many countries use a system whereby citizens appoint representatives to make decisions on their behalf: representative rather than direct democracy. Every citizen, in theory, has an equal possibility to select the person they think will best represent their interests. In this way, the principle of equality is observed. This was not always the case: at the birth of democracy, in Ancient Greece, women and slaves were not allowed to vote and neither, of course, were children.

Today, in most countries of the world, women do have the vote but the struggle was won only relatively recently. As seen earlier, there are other sections of society, which commonly include immigrants, prisoners, children, who are not entitled to vote, even though they are obliged to obey the laws of the land.

➤ Q: If the principle of equality is more or less respected today, at least as far as voting is concerned, how does the first principle of autonomy stand in the existing democracies?

➤ Q: To what extent do individuals in these societies feel any "ownership" of the laws that are made by their representatives?

The answer here is a great deal less encouraging. Indeed, most people, in most democracies of the world, would claim that the laws of the land are "imposed" on them by rulers who do not represent their interests. So has the first principle gone astray?

There are a number of senses in which people can be said to have some control over the law-making process in a representative democracy. Again, we shall consider the ideal model, even if it does not seem to represent accurately the

political situation in many countries. At least it assists us in identifying the problem areas and suggests ways in which these may be overcome.

1. Citizens influence the law-making process because they select the people who will make the laws: in theory, at elections, citizens choose between different possible representatives of their interests. Thus, they can choose the individual that offers the platform that is closest to their own interests.

2. Politicians have to stand for re-election. In the time period between elections, lawmakers will be aware that they will be judged at the next election on their performance and therefore should not be inclined to pass laws that will be obviously unacceptable to the people that elected them. This is a form of tacit control.

3. There are, in principle, ample opportunities for citizens to indicate actively their displeasure with particular policies or laws, and thus to send a message back to their representatives that this is an area of concern.

4. There are also, in theory, opportunities for citizens to have a more positive influence on the legislative process by engaging in consultation with political representatives, either through NGOs, or other pressure groups and consultative bodies.

5. Ultimately, any individual is free to stand for election if they feel that none of the candidates is able to represent their interests.

Elections are a method of exerting control over the lawmakers, and they exert that control, in theory at least, by invoking a desire, or need to make sure that politicians to take their electorate into account in everything they wish for. Such a method clearly requires the elections to be free and fair but it also requires something that is perhaps more fundamental: that politicians believe that they will be held to accountable by the electorate if they fail to represent their interests. No politician has any need to represent interests that are different from his or her own unless he or she fears the punishment of the electorate. The system depends on that belief to operate effectively; and it therefore depends, ultimately, on the electorate applying that sanction from time to time or at least appearing to be ready to do so.

Thus "elections" may be quite easily introduced into a political system without necessarily having the effect of making that system genuinely democratic. Structural elections only contribute to a democratic system where the electorate uses them to call its representatives to account. High voter apathy in most democratic countries at the beginning of the twenty-first century threatens the effectiveness of this system of control.

It also calls into question the legitimacy of so-called democratically elected governments, which are, in some cases, actually elected by a minority of the total electorate.

> Q: How should one learn about democracy? What is it important to learn about it?

There are as many different forms of democracy as there are democratic nations in the world. No two systems are exactly the same and no one system can be taken as a "model" of democracy. There are presidential and parliamentary democracies; democracies that are federal or confederal or unitary in nature; democracies that make constant use of referenda or other forms of consultation democracies that use a proportional voting system, and ones that use a majoritarian system - or combinations of the two; and so on.

Each of these systems can lay some claim to being "democratic" in virtue of the fact that they are, nominally at least, based on the two principles above: equality of all citizens, and the right of every individual to some degree of personal autonomy. It is clearly not realistic to regard "autonomy" as meaning that every individual can do what he or she likes, but at the least, the system, in allocating equal votes to all citizens, recognises that each individual is capable of independent choice and is entitled to have that choice taken into account. After that, a great deal depends on the individual citizens.

Nevertheless, despite the claims of almost every nation in the world to be "democratic", there is no doubt that every democratic system currently in existence is quite capable of being more democratic than it is at present, something that each of them is arguably in need of.

There is a fairly universal concern about the status of democracy since the beginning of the twenty-first century. Much of this is based on the low levels of citizen participation at elections, which appear to indicate a lack of interest and involvement on the part of citizens and which undermine the democratic process in some of the ways that have been discussed. Although this is undoubtedly a problem, there are other studies which indicate that participation in different forms is actually on the increase - for example, pressure groups, civic initiatives, consultative organs, and so on. These forms of participation are just as essential to the effective functioning of democracy as voter turnout at elections, if not more so. Elections, after all, are a crude way of ensuring that people's interests are accurately represented, and four or five years, which is the normal gap between elections, is a long time to wait to hold the government to account. People have short memories!

There are two further problems that are more intricately connected to the notion of representative democracy, and these concern minority interests. The first problem is that minority interests are often not represented through the electoral system: this may happen if their numbers are too few to reach the minimum level necessary for any representation, or it may more commonly happen because electoral systems often use a "winner-takes-all" system.

The second problem is that even if their numbers are represented in the legislative body, they will have a minority of representatives and these may therefore not be able to summon up the necessary votes to defeat the majority representatives. For these reasons, democracy is often referred to as "rule of the majority".

Democracy itself cannot be relied upon to solve the second of these issues. It is perfectly conceivable - and has happened innumerable times - that the majority authorise decisions that are detrimental to the minority. That it is the "will of the people" is no justification for such decisions. The basic interests of minorities as well as majorities can only be safeguarded through adherence to human rights principles, reinforced by an effective legal mechanism - whatever the will of the majority may be.

KEY QUESTIONS

> Q: Does good governance coincide with proper democracy?

> Q: Did you know that only 50% of EU citizens voted at the last elections for the European Parliament? How come?

> Q: Should youth aged 16 have the right to vote? Why?

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Source: adapted from "Compass", EYCB, Budapest, 2002

HUMAN RIGHTS

José Saramago

A right is a claim that we are justified in making. I have a right to the goods in my shopping basket if I have paid for them. Citizens have a right to elect a president, if the constitution of their country guarantees it, and a child has a right to be taken to the zoo, if her or his parents have promised that they will take her of him. These are all things that people can be entitled to expect, given the promises or guarantees that have been undertaken by another party.

But human rights are claims with a slight difference, in that they depend on no promises or guarantees by another party. Someone's right to life is not dependent on someone else promising not to kill him or her: their life may be, but their right to life is not. Their right to life is dependent on only one thing: that they are human.

An acceptance of human rights means accepting that everyone is entitled to make the claim: I have these rights, no matter what you say or do, because I am a human being, just like you.

➤ **Q**: Human rights are inherent to all human beings. Why should that claim not need anything to back it up? What does it rest on? And why should we believe it?

The claim is ultimately a moral claim and it rests on moral values. What my right to life really means is that no one ought to take my life away from me; it would be wrong to do so. Put like that, the claim needs little backing up. Every reader is probably in agreement with it because we all recognise, in our own cases, that there are certain aspects of our life, our being, that ought to be inviolable, and that no one else ought to be able to touch, because they are essential to our being, who we are and what we are; they are essential to our humanity and our human dignity. Human rights simply extend this understanding on an individual level to every human being on the planet. If I can make these claims, then so can everyone else as well.

Key values

There are thus two key values that lie at the core of the idea of human rights. The first is human dignity and the second is equality. Human rights can be understood as defining those basic standards which are necessary for a life of dignity; and their universality is derived from the fact that in this respect, at least, all humans are equal. We should not, and cannot, discriminate between them.

These two beliefs, or values, are really all that is required to subscribe to the idea of human rights, and these beliefs are hardly controversial. That is why the idea receives support from every different culture in the world, every civilised government and every major religion. It is recognised almost universally that state power cannot be unlimited or arbitrary; it needs to be limited at least to the extent that all individuals within its jurisdiction can live with certain minimum requirements for human dignity.

Many other values can be derived from these two fundamental ones and can help to define more precisely how in practice people and societies should co-exist. For example:

Freedom: because the human will is an important part of human dignity. To be forced to do something against our will demeans the human spirit.

Respect for others: because a lack of respect for someone shows a failure to appreciate their individuality and essential dignity.

Non-discrimination: because equality in human dignity means we should not judge people on the basis of non-relevant physical (or other) characteristics.

Tolerance: because intolerance indicates a lack of respect for difference; and equality does not signify identity or uniformity.

Justice: because people, equal in their humanity, deserve fair treatment.

Responsibility: because respecting the

rights of others entails responsibility for one's actions.

Characteristics of human rights

➤ **Q**: Do you feel any "ownership" of the rules in your country?

Philosophers may continue to argue about the nature of human rights. The international community has established a set of key principles that states have agreed to and have to abide by. According to these principles:

1. Human rights are inalienable. This means that you cannot lose them, because they are linked to the very fact of human existence. In particular circumstances some - though not all - may be suspended or restricted. For example, if someone is found guilty of a crime, his or her liberty can be taken away; or in times of civil unrest, a government may impose a curfew restricting freedom of movement.

2. They are indivisible, interdependent and interrelated. This means that different human rights are intrinsically connected and cannot be viewed in isolation from each other. The enjoyment of one right depends on the enjoyment of many other rights and not a single right is more important than others.

3. They are universal, which means that they apply equally to all people everywhere in the world, and with no time limit. Every individual is entitled to enjoy his or her human rights without distinction of race, colour, sex, language, religion, political or other opinion, national or social origin, birth or other status. We should note that the universality of human rights does not in any way threaten the rich diversity of individuals or of different cultures. Diversity can still exist in a world where everyone is equal, and equally deserving of respect.

A Human Rights historical outline

In the later so-called section, we will also elaborate on the fact that universal rights differ a great deal from culture to culture.

Ancient History

    • The Code of Hammurabi in Babylonia (Iraq, c 2000 B.C.) was the first written legal code, established by the king of Babylon. It vowed to 'make justice reign in the kingdom, to destroy the wicked and violent, to prevent the strong from oppressing the weak, ... to enlighten the country and promote the good of the people'

    • A Pharaoh of Ancient Egypt (c 2000 BC) was quoted as giving instructions to subordinates that 'When a petitioner arrives from Upper or Lower Egypt, ... make sure that all is done according to the law, that custom is observed and the right of each man respected.'
    • The Charter of Cyrus (Iran, c 570 BC) was drawn up by the king of Persia for the people of his kingdom, and recognised rights to liberty, security, freedom of movement and some social and economic rights.

The English Magna Carta and Bill of Rights
In 1215, English nobles and members of the clergy rallied against King John I's abuse of power, and made the King agree to abide by the law by drawing up a Great Charter of liberties (Magna Carta). Although the King did not respect it, the Magna Carta became a widely cited document in defence of liberties. It enumerates a series of rights, such as the right of all free citizens to own and inherit property and to be free from excessive taxes. It establishes principles of due process and equality before the law. Following King James II's abuse of the law, his subjects overthrew him in 1688.

In 1689, Parliament passed a bill declaring that it would no longer tolerate royal interference in its affairs. This bill, known as the Bill of Rights, forbade the monarch to suspend the law without Parliament's consent, specified free elections for members of Parliament and declared that freedom of speech in Parliament was not to be questioned, in the courts or elsewhere.

The birth of natural rights
During the seventeenth and eighteenth centuries in Europe, a number of philosophers proposed the concept of "natural rights". These were rights that belonged to a person because he or she was a human being, rather than, for example, being a citizen of a particular country or a member of a particular religion or ethnic group. The idea that these natural rights should entitle people to certain legal rights became more widely accepted and began to be reflected in the constitutions of some countries.

The French Declaration on the Rights of Man and the Citizen

In 1789, the French overthrew their monarchy and established the first French Republic. The Declaration came out of the revolution and was written by representatives of the clergy, nobility and commoners, who wrote it to embody the thoughts of Enlightenment figures such as Voltaire, Montesquieu, the Encyclopedists and Rousseau. The Declaration attacked the political and legal system of the monarchy and defined the natural rights of man as "liberty, property, security and the right to resist oppression". It replaced the system of aristocratic privileges that had existed under the monarchy with the principle of equality before the law.

The United States Declaration of Independence, Constitution and Bill of Rights (1791)

In 1776, most of the British colonies in North America proclaimed their independence from the British Empire in the United States Declaration of Independence. This was largely based on the "natural right" theories of Locke and Montesquieu, and inspired the French revolution and rebellions against Spanish rule in South America. Later on, the United States Constitution was amended, and the government was centralised but with powers limited enough to guarantee individual liberty. Twenty amendments to the constitution form the American Bill of Rights.

Early international agreements

In the nineteenth and twentieth centuries, a number of human rights issues came into the fore and began to be questioned at an international level, beginning with such issues as slavery, serfdom, brutal working conditions and child labour. It was at around this time that the first international treaties concerning human rights were adopted.
• Slavery became illegal in England and France around the turn of the nineteenth century and, in 1814, the British and French governments signed the Treaty of Paris, with the aim of co-operating in suppressing the traffic in slaves. At the Brussels Conference of 1890, an anti-slavery Act was signed, which was later ratified by eighteen states.
• The first Geneva Conventions (1864 and 1929) marked another field of early co-operation among nations in setting out the elaboration of the rules of war. In particular, the Conventions laid down standards for caring for sick and wounded soldiers.

The idea of protecting the rights of human beings against the governing powers began to receive ever wider acceptance. The importance of codifying these rights in written form had already been recognised by some individual states and, in this way, the documents described above became the precursors to many of today's human rights treaties. However, it was the events of World War II that really propelled human rights onto the international stage.

The International League of Nations was an intergovernmental organisation created after the First World War, which tried to protect basic human rights standards but it was only after the terrible atrocities committed in the Second World War, and largely as a result of them, that a body of international law emerged. These events made it both possible and necessary for an international consensus to emerge on the need for international regulation to protect and codify human rights.

The UN Charter

The Charter of the United Nations, signed on 26 June 1945, reflected this belief. The Charter states that the fundamental objective of the United Nations is "to save succeeding generations from the scourge of war" and "to reaffirm faith in fundamental human rights, in the dignity and worth of the human person and in the equal rights of men and women".

The Universal Declaration of Human Rights (UDHR) was drawn up by the Commission on Human Rights, one of the organs of the United Nations, and was adopted by the General Assembly on the 10 December 1948. Since then, a series of key instruments to safeguard its principles have also been drawn up and agreed by the international community. More information on some of these international treaties can be found below in this chapter, including information on the European Convention for Human Rights and Fundamental Freedoms.

Human rights around the world

Several regions of the world have established their own systems for protecting human rights, which exist alongside that of the UN. To date, there are regional institutions in Europe, the Americas, Africa and the Arab states, but not yet in the Asia-Pacific region. However, most countries in this part of the world have also ratified the major UN treaties and conventions - thereby signifying their agreement with the general principles, and expressing themselves subject to international human rights law.

The African Charter on Human and Peoples' Rights came into force in October 1985 and has been ratified by more than 40 states. The Charter is interesting for a number of differences in emphasis between the treaties that have been adopted in other parts of the world:
• Unlike the European or American Conventions, the African Charter covers social, economic and cultural rights as well as civil and political rights.
• The African Charter goes beyond individual rights, and also provides for collective rights of peoples.
• The Charter also recognises that individuals have duties as well as rights, and

even lists specific duties that the individual has towards his or her family, society, the State and the international community.

In the Arab world, there currently exists a regional Commission on Human Rights, with only limited powers. However, an Arab Charter on Human Rights has been adopted. This document, like the African Charter, includes social-economic rights as well as civil-political rights, and also a list of 'Collective Rights of the Arab People'.

There have been calls for such a system to be set up in the Asian-Pacific region, but no formal agreements have yet been adopted. A meeting of NGOs in the region in 1993 resulted in the Bangkok NGO Declaration on Human Rights, which stated:

"We can learn from different cultures from a pluralistic perspective. ... Universal human rights are rooted in many cultures. We affirm the basis of universality of human rights which afford protection to all of humanity. ... While advocating cultural pluralism, those cultural practices which derogate from universally accepted human rights, including women's rights, must not be tolerated. As human rights are of universal concern and are universal in value, the advocacy of human rights cannot be considered to be an encroachment upon national sovereignty".

One important role in exerting pressure on states is played by associations, non-governmental organisations, charities, and other civic initiative groups. This forms the subject matter of the section on activism and the role of NGO's. The role of such associations is particularly relevant to the man - and woman - on the street, not only because such associations frequently take up individual cases, but also because they provide means for the ordinary person to become involved in the protection of human rights.

Key questions

➤ Q: Why is it wrong to infringe someone else's right to life? Why is it wrong to take their life away? Are these the same questions?

➤ Q: Do you know which rights you have?

➤ Q: Have you ever been involved in any campaigning or human rights activism?

➤ Q: Is it permissible to restrict the rights of minorities in the name of national security? If so, should there be any limits?

➤ Q: Should cultural values ever be able to 'override' the universality of human rights?

➤ Q: In the name of a good cause

➤ Q: Can the defence of human rights be used to justify a military campaign?

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Source: adapted from "Compass", EYCB, Budapest, 2002

Cultural Diversity

Introduction

Cultural diversity is a fact: the world has some 6000 communities and as many distinct histories and languages. Such differences naturally lead to a diversity of visions, values, beliefs, practices and expressions.

➤ **Q**: What community (which communities) are you part of?

There is a general consensus among mainstream anthropologists that humans first emerged in Africa about two million years ago. Since then we have spread throughout the world, successfully adapting to widely differing conditions and to periodic large-scale changes in local and global climate. The many separate societies that emerged around the globe differed markedly from each other, and many of these differences persist to this day.

As well as the more obvious cultural differences that exist between peoples, such as language, dress and traditions, there are also significant variations in the way societies organise themselves, in their shared moral values, and in the ways they interact with their environment.

Cultural diversity is our everyday reality. Due to international migration, one thing is sure: we live in an increasingly heterogeneous society. Hence, we can choose to understand cultural diversity as the variety of human societies or cultures in a specific region, or in the world as a whole.

The meaning of culture

Prompted by unprecedented global flows of information, capital, goods and people, 'cultural diversity' became a buzzword of the 1990's. However, the underlying concept of culture is very complex and no single definition has been agreed upon in literature.

Anthropologists have collected more than 160 different definitions of culture, a discussion of which is beyond the scope of this chapter. A widely accepted definition is that "culture is not a 'thing', a substance with a physical reality of its own" but rather "made by people interacting, and at the same time determining further action".

"Culture is a set of shared and enduring meanings, values and beliefs that characterise national, ethnic, or other groups and orient their behaviour" (Leitner: 2000).

Culture is therefore something shared by (almost) all members of a social group, something one tries to pass on, which shapes (through morals, laws, customs) behaviour, or structures one's perception of the world.

Cultural diversity as a resource for European Citizenship

➤ **Q**: If Trompenaars (1997) is right to argue that "every culture distinguishes itself from others by the specific solution it chooses to certain problems which reveal themselves as dilemmas" and that "culture is the way in which a group of people solves problems and reconciles dilemmas", what could that imply in terms of European citizenship?

➤ **Q**: An approach which harness and encompasses this diversity and a way of thinking which helps to free us from outdated patterns and can break the shell of indifference and ignorance?

Q: How is cultural diversity a resource for you, in your daily life?

This requires going beyond awareness of our own cultural heritage and producing something greater through cooperation and collaboration. The very diversity of people can be utilised to enhance problem-solving by combined action. Cultural synergy builds on similarities and fuses differences resulting in more effective human activities and systems. This approach recognises both the similarities and the differences between the cultures and suggests that we neither ignore nor seek to minimise cultural diversity, but rather that we view it as a resource in designing and developing organisational and societal systems and structures.

Cultural diversity, indeed, is not just a natural fact that we need simply recognize and respect. It is about plurality of knowledge, wisdom and energy which all contribute to improving and moving the world forward (Leitner: 2000).

Cultural diversity 'under threat'

Cultural diversity is a tricky thing to quantify, but a good indication is thought to be a count of the number of languages spoken in a region or in the world as a whole. By this measure, there are signs that we may be going through a period of precipitous decline in the world's cultural diversity.
Even if we only look at the projections on the conservative estimate of 50% of the world's languages disappearing in the coming century, the rate of death computes at one language dying roughly every two weeks. Overpopulation, globalisation, immigration and imperialism (of both the cultural and old-fashioned kind) are reasons that have been suggested to explain any such decline.

Q: Is your culture 'under threat'? If so, how?

There are several international organisations that work towards protecting threatened societies and cultures, including the Council of Europe and UNESCO. The UNESCO Universal Declaration on Cultural Diversity, adopted by 185 Member States in 2001, represents the first international standard-setting instrument aimed at preserving and promoting cultural diversity and intercultural dialogue.

Article 2, of UNESCO

In our increasingly diverse societies, it is essential to ensure harmonious interaction among people and groups with plural, varied and dynamic cultural identities as well as their willingness to live together. Policies for the inclusion and participation of all citizens are guarantees of social cohesion, the vitality of civil society and peace. Thus defined, cultural pluralism gives policy expression to the reality of cultural diversity. Indissociable from a democratic framework, cultural pluralism is conducive to cultural exchange and to the flourishing of creative capacities that sustain public life.

Council of Europe Declaration on Cultural Diversity

1.1 Cultural diversity is expressed in the co-existence and exchange of culturally different practices and in the provision and consumption of culturally different services and products.

1.2 Cultural diversity cannot be expressed without the conditions for free creative expression and freedom of information existing in all forms of cultural exchange, notably with respect to audiovisual services

1.3 Sustainable development as defined in relation to cultural diversity, assumes that technological and other developments, which occur to meet the needs of the present, will not compromise the ability of future generations to meet their needs with respect to the production, provision and exchange of culturally diverse services, products and practices.

The situation of cultural diversity 'under threat' sharpens a long-standing dilemma: How can universal human rights exist in a culturally diverse world? As the international community becomes increasingly integrated, how can cultural diversity and integrity be respected? Is a global culture inevitable? If so, is the world ready for it? How could a global culture emerge based on and guided by human dignity and tolerance? These are some of the issues, concerns and questions underlying the debate over universal human rights and cultural relativism.

Cultural relativism

Cultural relativism is the assertion that human values, far from being universal, vary a great deal according to different cultural perspectives.

> Q: Are you a cultural relativist sometimes? Why (not)?

Some would apply this relativism to the promotion, protection, interpretation and application of human rights which could be interpreted differently within different cultural, ethnic and religious traditions. In other words, according to this view, human rights are culturally relative rather than universal.

Taken to its extreme, this relativism would pose a dangerous threat to the effectiveness of international law and the international system of human rights that has been painstakingly constructed over the decades. If cultural tradition alone governs State compliance with international standards, then widespread disregard, abuse and violation of human rights would be given legitimacy.

Accordingly, the promotion and protection of human rights perceived as culturally relative would only be subject to State discretion, rather than international legal imperative. By rejecting or disregarding their legal obligation to promote and protect universal human rights, States advocating cultural relativism could raise their own cultural norms and particularities above international law and standards.

Ethnocentrism

If we highlight cultural relativism, we should also briefly take ethnocentrism as a response to cultural diversity into account. Our judgements, evaluations and justifications are influenced strongly by our ethnocentrism. This means that we believe our response to the world - our culture - is the right one, others are somehow not normal. We feel that our values and ways of living are universal, the correct ones for all people, the "others" are just too stupid to understand this obvious fact. Mere contact with people from other cultures can actually reinforce our prejudices, our ethnocentric spectacles blinding us to anything but that which we expect to see. Other cultures may seem attractive or exotic for us but usually our view is coloured by negative prejudices and stereotypes and so we reject them (All Different, All Equal: 2004).

Cultural diversity for building Human Capital

To be able to make use of our cultural diversity, to improve and move the world forward, we need a strategy that releases the plurality of all knowledge, wisdom and energy that we hold together, as opposed to ethnocentrism or cultural relativism. We could synthesize our main strategy for maximizing human capital through cultural diversity as "empowering citizens and communities *of whatever culture to engage in communicational interaction based on mutual respect*" (Marsh: 2002). How to do so is not entirely clear for anyone.

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> **Q**: What do you need to make positive use of cultural diversity?

Although some recent developments point to possible directions for action, as an example, we develop approaches for each of the three components identified below: technical literacy, cultural literacy and collective creativity.

Figure 2. Elements of Communicational Capability
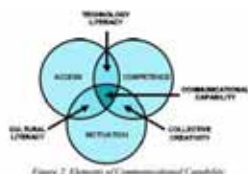
Technical Literacy
Technical literacy stands at the intersection of Access and Competence, which currently constitute (separately) the two main information society priorities in Europe. From an industrial policy point-of-view, the main concern is to close "gaps" in individual opportunities for access and skills in the most technically efficient manner.

Cultural Literacy
Cultural literacy (alphabétisme culturelle) is a term appearing ever more frequently, and refers to the ability of an individual (or perhaps community) to critically relate to another culture in a positive way. This means learning from both similarities and differences, being able to reject some aspects and accept others. From a social point-of-view, this may suggest that we aim to promote intercultural interaction and mutual understanding and respect.

Collective Creativity
Collective creativity is of great importance if we are aiming for a shift towards social inno-

vation. Particularly if we consider technologies as socially constructed, then the building of an information society most appropriate to a given community will depend more on the collective creativity of its individuals and organisations than on the actual availability of state-of-the-art infrastructures. Even more so, we need artistic activities that encourage innovation through interaction.

The Developmental Model of Intercultural Sensitivity

The Developmental Model of Intercultural Sensitivity (DMIS) was created by Dr. Milton Bennett (1986, 1993) as a framework to explain the reactions of people to cultural difference. In both academic and corporate settings, he observed that individuals confronted cultural difference in some predictable ways as they learned to become more competent intercultural communicators.

Using concepts from cognitive psychology and constructivism, he organised these observations into six stages of increasing sensitivity to cultural difference. The underlying assumption of the model is that as one's experience of cultural difference becomes more complex and sophisticated, one's competence in intercultural relations increases. Each stage indicates a particular cognitive structure that is expressed in certain kinds of attitudes and behaviours related to cultural difference. By recognizing the underlying cognitive orientation toward cultural difference, predictions about behaviour and attitudes can be made and education can be tailored to facilitate the development into the next stage.

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The first three DMIS stages (denial, defence, and minimisation) are ethnocentric, meaning that one's own culture is experienced as central to reality in some way:

Denial of cultural difference is the state in which one's own culture is experienced as the only real one. Other cultures are avoided by maintaining psychological and/or physical isolation from differences. People at this stage generally are not interested in cultural difference, although they may act aggressively to eliminate a difference if it impinges on them.

Defence against cultural difference is the state in which one's own culture (or an adopted culture) is experienced as the only good one. The world is organised into "us and them," where "we" are superior and "they" are inferior. People at this stage are threatened by cultural difference, so they tend to be highly critical of other cultures, regardless of whether the others are their hosts, their guests or cultural newcomers to their society.

Minimisation of cultural difference is the state in which elements of one's own cultural world view are experienced as universal. Because these absolutes obscure deep cultural differences, other cultures

may be trivialised or romanticised. People at this stage expect similarities, and they may become insistent about correcting others' behaviour to match their expectations.

The second three DMIS stages (acceptance, adaptation and integration) are ethno-relative, meaning that one's own culture is experienced in the context of other cultures.

Acceptance of cultural difference is the state in which one's own culture is experienced as just one of a number of equally complex worldviews. Acceptance does not mean agreement—cultural difference may be judged negatively—but the judgment is not ethnocentric. People at this stage are curious about and respectful toward cultural difference.

Adaptation to cultural difference is the state in which the experience of another culture yields perception and behaviour appropriate to that culture. One's worldview is expanded to include constructs from other worldviews. People at this stage are able to look at the world "through different eyes" and may intentionally change their behaviour to communicate more effectively in another culture.

Integration of cultural difference is the state in which one's experience of self is expanded to include the movement in and out of different cultural worldviews. People at Integration often are dealing with issues related to their own "cultural marginality." This stage is not necessarily better than the previous stage (adaptation) in most situations demanding intercultural competence, but it is common among non-dominant minority groups, long-term expatriates, and "global nomads."

The DMIS has been used with great success for the last fifteen years to develop curriculum for intercultural education and training programmes. Content analysis research has supported the relevance of the stage descriptions and has suggested that a more rigorous measurement of the underlying cognitive states could yield a powerful tool for personal and group assessment.

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IDENTITY

Introduction

"Cultural background is one of the primary sources of identity. It is the source for a great deal of self-definition, expression, and sense of group belonging. As cultures interact and intermix, cultural identities change. This process can be enriching, but disorienting." (UN Background Note DPI/1627/HR – March 1995, by Diana Ayton-Shenker)

"*Men and women are not only themselves; they are also the region in which they were born, the city apartment or the farm in which they learnt to walk, the games they played as children, the tales they overheard, the food they ate, the schools they attended, the sports they followed, the poets they read and the God they believed in.*" (W. Somerset Maugham, The Razor's Edg

➤ **Q**: What do the latter quote tell you about identity?

Our identity includes many layers and features that we can attach to ourselves. Some of these will be related to:
- The roles we play in life: a daughter, a friend, a school student, a baker, a banker;
- The parts of our identity we may be able to choose: fan of a certain type of music, member of a political party, style of clothes;
- Where we were born, where we now live;
- Belonging to a minority or not;
- Our gender and your sexuality;
- Our religion

And, perhaps strangely,
- What we are not or don't want to be: not a woman, not a socialist, not French, not an alcoholic.

When looking at identity in general and European Citizenship in specific it might be convenient to organise the different features of our identity in an easy framework, or 'identity map' you like.

From Ken Wilber, A Theory of Everything

➤ **Q**: Can you make a map of your identity, using the framework above?

The following questions go with different quadrants:

➤ **Q**: *What are your personal values? (Individual Interior)*

➤ **Q**: *How do you express your values? What rights are important for you to claim? What responsibilities are important for you to take on? (Individual Exterior)*

➤ **Q**: *What are your main senses of belonging? What values do you share with those communities? (Collective Interior)*

➤ **Q**: *How do you engage with the cultural, social, political and economic structures and systems of your communities? (Collective Exterior)*

For every individual we can distinguish between the interior and exterior. The interior is what's inside of that person and might not easily show (such as values, opinions, sexual preferences, personal interests and spirituality).

The exterior can on the one hand be considered the manifestation of this inner-self, of the interior; for example through sexual behaviour, personal health, interest in books or films, or style of clothes. On the other hand, an individual can also be identified by purely biological features, such as sex, skin colour or disability. When someone's behaviour is congruent with the inner-self, then we refer to 'personal alignment' of the identity.

At the same time, referring to the first quote in this chapter, every individual is a member of different communities that contribute to their identity. From the interior point-of-view that tends to be first and foremost: culture, but also, socialisation through acquaintances with specific groups of friends, colleagues or family members. The congruency between our own personal values and those values of the cultural and social groups that we belong to is referred to as 'values alignment' of the identity.

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On the exterior side, we are also members of different political, social, cultural or economic systems and structures. For example, an individual can be identified as a member of the Green Party, as an inhabitant of Spain, as a member of the lower-income class, as a member of the native English speakers, and so forth. The big difference with the collective interior is that the exterior can easily be measured and recognised (for example with a membership card or passport). The extent to which those more 'formal' memberships of different structures and systems match with our cultural background is what we call 'structural alignment'.

Finally, how our behaviour (individual, exterior) corresponds and interacts with the systems and structures that we are (or choose to be) part of, is what we refer to as 'mission alignment'. Or maybe clearer to say: how we behave in the different structures and systems, in order to manifest ourselves and our ideas is a good indicator of how we align with those structures and systems.

Cultures & Communities: a sense of belonging

Another way of approaching the individual identity and the issue of citizenship is to look at it purely from the perspective of senses of belonging. The identity of each individual is shaped by many different belongings or senses of belonging to certain groups of people. Of course, it is not always easy for yourself or for other people to recognise or to point-out what different senses of belonging you have.

The more senses of belonging we reco-

gnise in ourselves, the more aware we become of the complexity of our identity. At the same time, each of these senses of belonging opens us up to a new group of people. The more senses of belonging we are aware of, the more able we are to relate to and interact with other people. In other words, identity - if it is considered in all its complexity - whilst distinguishing us from others also implies openness to different individuals, other groups and our common humanity. However, this can only be the case if we do not reduce identity to solely a couple of senses of belonging.

This process of development involves a move away from egocentrism and towards a more world-centric view of the world and approach to people, as our consciousness expands from an awareness of ourselves to one including those close to us to one embracing all humanity. Such a process is not always easy and sometimes provokes fears (e.g. losing one's national identity). It is important to remember that as a more world-centric consciousness emerges, it transcends and includes the earlier more egocentric and ethnocentric ways of thinking – they do not disappear, they are simply framed within a more complex way of thinking, making their expression more healthy and constructive. (Inspired by Wilber (2000))

Figure 9 – Developing Wider Senses of Belonging
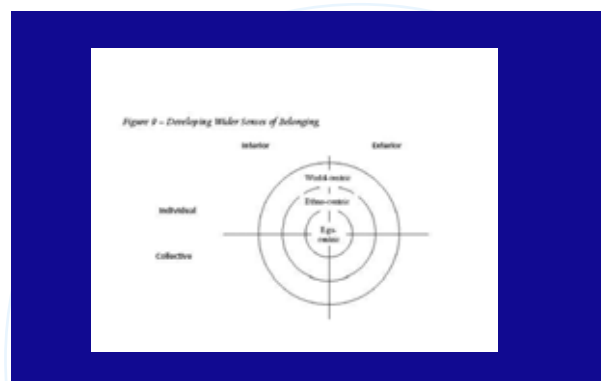
The different senses of belonging of each individual do not have the same importance (e.g. you may rank your sense of belonging to a religious group higher than that of your nationality).

This approach rooted in the senses of belonging embraces two important affirmations. Firstly, everybody is different, is influenced by different life conditions, has different values and needs, and, therefore, needs to be treated as their individual condition determines. At the same time, it acknowledges that different individuals are connected with different groups and in the end all people are connected by the very fact of their being human – equality of being. In the words of the Council of Europe campaign, "All Equal, All Different". Within these affirmations, all of us are negotiating our agency as individuals and our communion with others. This is also recognised by the institutions of the EU as they seek to look at citizenship in a holistic way, including diverse values and identities.

European Citizenship: a sense of belonging?

As seen in the first section on Key Concepts, citizenship, a lot of adjectives have been used combined with citizenship: e.g. environmental citizenship, student citizenship, feminist citizenship. Too often those adjectives which emphasise a certain understanding of citizenship are only trying to promote a legitimate but exclusive sense of belonging in a specific group of individuals.

Should European be one more adjective of citizenship? Should "European Citizenship" be one more "kind of citizenship"?

The identification of the individual with a continental reality which is already part of their life is probably desirable; the sense of belonging to Europe is important. This sense of belonging to Europe is neces-

sary, with all the external symbols attached to it, but European Citizenship should not be reduced to it. European Citizenship, even considered from the point of view of the individuals, should be more than another sense of belonging to another "family".

At least for this reason it is useful to start to draw some conclusions about its relevance for our youth work in relation to the concept of citizenship. This second approach to the issue of citizenship through the senses of belonging gives us a perspective about what happens, from the point of view of the individual, though in the interaction between an individual and a community. We could say that this approach is "person-centred", since the description of the relation between the individual and the community is done through an individual notion: the senses of belonging. Without going too much into detail at this point and without pretending to explain everything through this approach, we think that it can help to understand the identities, behaviours, tensions and even apparent "contradictions" in individuals, particularly in young people. Youth work, at the end of the day, is a question of working for and with young people. To consider the senses of belonging of individuals can, as a first step, help us to understand others' identity and the mechanisms of interaction of individuals living in complex and demanding societies. This is especially relevant in some thematic fields of youth work such as minorities, discrimination, anti-racism, where the attention to and the consideration of the individual dimension is particularly important.

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GLOBALISATION

As nações todas são mistérios cada
Uma é todo um mundo a sós

All nations are all mysteries each
One is a whole world alone

Fernando Pessoa

Globalisation is a major part of our daily lives. The supermarkets offer grapes from Chile, bananas from Costa Rica, kiwis from New Zealand, pineapples from Senegal, litchis from China and dates from Iraq. Often, such fruits are flown in over-night and priced lower than the apples produced by our neighbours, and they all just taste delicious in our fruit salads. In clothing retail shops, you may buy a skirt from Cambodia, with a shirt from China, a jumper made in Turkey, a leather purse from Tunisia, a Brazilian necklace, shoes from Indonesia and glasses made in Europe, and their designs, materials and colours all perfectly fit and correspond to the latest fashion. We communicate with software made in India, screens made in South Korea, American chips assembled in Mexico, keyboards made in Malaysia, headphones from China, and the impec-cable service provider is a simple web-page. All of this, and much more, has been integrated in our lifestyle and turns out to be normal. Abnormal is to realise that eating fruit that does not correspond to the local season (i.e., refrigeration and transport) costs twice the energy spent in producing it. That the delocalization of fashion serves the higher profits of the few well-known brands that use the competi-tion between delocalized production units to lower their costs and increase their margins. That the cheap communication service providers also may keep a registry of our personal and financial data, our "digital fingerprint", and that they are beyond the control of our national laws.

Globalisation is the planetary dimension of information, corporations, products, work and services. It was made possible thanks to the amazing possibilities offered by satellite communications and computers, but also because of the unparalleled triumph of the market economy.

In recent years, the World Trade Organisation reached free-trade agree-ments in key areas dealing with Tariffs and Trade, Agriculture, Textiles and Clothing, e-related aspects of Investment Measures, and others (Uruguay Round). The explicit agenda was opening the mar-kets of the Industrialized World to the pro-ducts, primarily agricultural, of the Developing Nations. In practise, as it always happens in a deregulated society, the strongest always takes advantage. Today, it is clear that a few strong coun-tries (such as China for industry and India for services) are rapidly pushing weaker countries away from the open markets. The incipient industry and traditional agri-culture of the Developing Nations may not really have the opportunity to ever become relevant. The richest quarter of the world's population saw its per capita GDP increase nearly six-fold during the century, while the poorest quarter expe-rienced less than a three-fold increase. Income inequality has increased. In parti-cular, per capita incomes in Africa have declined relative to the industrial countries and in some countries have declined in absolute terms.

The effects of the deregulated global society are most felt in finance. Over 1.4 trillion euro are traded across borders each day, and about 90 percent of the short-term currency trades are speculative. In 1978 James Tobin, a Nobel laureate economist, proposed a sales taxes on currency trades across borders at 0.1 to 0.25 percent of volume. The idea of the "Tobin currency transfer tax" is to restrain the movement of capital by currency speculators and produce funds for development. This tax would generate an estimate of 100 - 300 billion per year, and make it possible to meet urgent global priorities, such as preventing global warming, disease, and poverty (www.tobintax.org).

Free trade is not necessarily synonym of fair trade. Half of the budget of the EU - 12 billion Euros - is spent in sponsoring farmers who represent 4.2% of the total population. They supply sponsored cereals, sponsored sugar, sponsored dairy products, sponsored fruit, often in excess for our needs, and definitely keeping the prices of European agricultural products unrealistically low. Clearly, should the sponsorship not exist, most of that agricultural activity in Europe would just disappear and farms would be abandoned. Fair trade is the lemma of a number of Organisations (www.fairtradefederation.com, www.fairtrade.net, www.fairtraderesource.org, www.ifat.org) that aim at an equitable and sustainable global system of production and trade.

Mobile phones and the Internet changed the way we communicate. The cost of sending messages or calling over the Internet is not related to the location or the distance. Global instantaneous communication is pervasive. It assigns a new meaning to time and space. The "where are you?" replaced the "how are you?" We experience an urge to be permanently on-line, with Instant Messaging rendering Emails obsolete. Globalizing is also "googlelizing" the knowledge at your fingertips. Soon, the (partial) contents of all published book will be available in the Internet. But knowledge is not wisdom, just as power and justice are unrelated. They are separated by a long travel through the deceptive sea of ethics, that few dare to sail in solo. And the choice of partners, blind dates over the Internet, becomes crucial and difficult. Who dares to make the first step out of the digital cocoon to enter the real world? Is it time to drop the mask and reveal the real identity? What is left of that identity?

The most dramatic changes induced by Globalisation are taking place inside of each one of us. The way that global information presents the world is shaping our minds and hearts. Tsunamis washing out thousands of people with their belongings. Earthquakes erasing entire cities. Bombs exploding in schools. Live… Or death? To the point that the application of the death penalty next door is not likely to make it in the tonight news. Globalisation sets a new criterion for disaster: the availability of strong and poignant images. It also gives another dimension for solidarity. Our perception of who our neighbours are is changing.

Globalisation is a double-edge knife. It encourages common values for humankind and global thinking, at the risk of cultural homogenization and global lifestyles. It seems irresistible, like gravity. A grassroots movement, aimed at "countering the trend of Globalisation and its harmful effects, and to reform unbridled capitalism" (www.anti-marketing.com) is fighting a loosing battle against it. It is a disproportional fight between big-becoming-bigger and divergent-defending-diversity. Another reaction to Globalisation is self-segregation, enforcing regional cultures and identities. "The clash of civilizations" by Huntington published in the journal "Foreign Affairs" in 1993, re-centred the fundamental source of conflict in this new world away from ideological or economic issues. The great divisions among humankind and the dominating source of conflict would be cultural. Nation states remain the most powerful actors in world affairs, but the principal conflicts of global politics will occur between nations and groups of different civilizations. According to Huntington, the clash of civilizations will dominate global politics, and the fault lines between civilizations will be the battle lines of the future. In the quest for Peace, should we encourage common values or should we promote a multicultural society? Can we do both?

When the media are offering "live" all significant events, and everybody "interesting" is on-line, why visit the places and meet people personally? Why go through the humiliation of being searched like a terrorist at the airport, make a fool of oneself in a language on the brink of extinction, eat strange things, and be questioned? What is the added value of actually being there and kiss her / shake his hand? Can we digitalize "turning places into people"?

Perhaps surprisingly, travelling has never been so intense. 700 million tourists crossed borders in 2004, an increase of nearly 50% over the last 10 years. Cross-cultural exchanges accompany this trend. There is an increasing recognition that our preparation for the future requires that we actually go to places to meet and understand the people and their culture. Structured exchanges are the most reliable method to prepare that future while respecting our past.

Globalisation placed Intercultural Learning on the agenda of many international Organisations. Soon it will also be assimilated by national governments, as the cement of ever more diverse societies, where the State divorced the Nation. Our contribution is to nourish this concept with the best of long our experience in this field.

INTERCULTURAL LEARNING

Try google-ing "Intercultural Learning". You will find a quarter million hits, the first of them being the European Federation for Intercultural Learning, EFIL. Many of the Google hits are institutional, others are academic, and quite a few are offering training or reading on the subject. Intercultural Learning became a large market, with demand and offers coming from all continents. It is a part of language training, a competence in diplomacy, a key to international business efficacy, and a good political practise. It is perceived as solution to many problems of our increasingly multicultural societies.

Try now to look for books referring to "Intercultural Learning", using the Google book search engine www.books.google.com. You will find over 150 books addressing the subject, although, just like the one above, this search is intrinsically restricted to the English language. They range from handbooks, to activity books, to essays and reports. However, perhaps what's most striking is that they all were written over the last 20 years.

For specialists, there are several professional journals and publishers in the area of Intercultural Learning. The journal with the highest impact in this area is the International Journal of Intercultural Relations, published by Elsevier since 1977 and ranked in 44th place among the professional journals in Sociology, according to the Science Citation Index (SCI). Intercultural Learning, however, should not be confused with the study of social interactions, which is the subject of Sociology. Intercultural Learning is a personal process.

Additionally, Intercultural Learning may be presented under different names, with subtle nuances. The most common, and the closest, is "Intercultural Education", with an additional quarter million hits at Google's. This is the designation chosen by many institutions, most notably, the Council of Europe. In the early 80's, the Council for Cultural Co-operation of the Council of Europe started to lobby for an important role of Intercultural Education in the political agenda. In 2002, a decision of the Secretary General made intercultural and interfaith dialogue one of the major axes of the Council of Europe's development.

With such a vast literature on Intercultural Learning and thousands of specialists producing more of it every day, it is virtually impossible to say anything new about it, and this introductory chapter may seem redundant. And yet, the foundation of the European Federation for Intercultural Learning in 1971 preceded the Internet, all the books on the subject presently retrieved by Google, the scholar articles and journals of the SCI database, and institutional efforts of the Council of Europe. It would be abusive to say that EFIL "invented" the concept of intercultural learning, but it is not an overstatement that the founders of EFIL were precursors in this area and had the extraordinary vision of the central role that it was going to play in our societies.

According to EFIL, Intercultural Learning is "a process that moves human beings (minds, hearts and bodies) to a deeper awareness of their own culture (norms, behaviours, relationship and visions) through a qualitative immersion in another culture." The perception of Intercultural Learning as a process and the acknowledgment that it must be accomplished through immersion in another culture sets a high standard to those working in this field. One of its most fundamental implications is that a process is always evolving and there is no final result, just an "unfinished product". Another consequence is that the method (the way it is done) is as important as the content (what is acquired).

Q: Is it possible to become an expert in Intercultural Learning by studying the books written on the subject? Is the experience of living in another culture enough to attain the goals of Intercultural Learning?

The flagship of EFIL member organisation is the 10-month AFS study abroad programme. An assessment of this programme was recently conducted by an external auditor, based on the experience of 1,500 participants from September 2002 to July 2003 and a control group of 600 "students friends". Intercultural immersion programme is remarkably effective across a number of important benchmarks. Intercultural competence is improved, knowledge of the host culture increases, intercultural anxiety decreases, cross-cultural networks expand, friendships increase upon return home, and strong gains in host language fluency result. Not surprisingly, the member organisation of EFIL give the following definition of the benefit of such an experience: a greater flexibility when dealing with other people and situations, a strong connection to and involvement with the people and way of life of the host country, a passion for understanding different cultures, new relationships that change one's outlook in profound ways, and the ability to understand and to express oneself in another language.

But the study also revealed a tendency for the programme participants to be uncritical toward their host culture and more critical toward their home culture. They are experiencing cultural differences from a polarizing orientation in which the host culture is viewed as superior to their own culture. This has a profound resonance with Lévi-Strauss who once observed "while often inclined to sub-version among his own people and in revolt against traditional behavior, the anthropologist appears respectful to the point of conservatism as soon as he is dealing with a society different from his own." The parallelism with such an eminent anthropologist is more than just a coincidence. It reveals the common traits between the participant of an intercultural learning experience and a field anthropologist who lived many years with the South American Indian tribes.

But this common pattern with the founder of structural anthropology is not the primary orientation of AFS programme participants. They view cultural differences largely through the lens of human and value similarities and may ignore culture differences that cannot be subsumed under the "similarity" orientation. In short, they are largely discovering how cultures and peoples in the world are similar rather than probing more deeply into more fundamental cultural differences in family interaction patterns, communication and cultural values. Moreover, AFS students do not experience difficulties concerning their cultural identity as they do not have confused cultural perspectives or alienation around their cultural identification. This secure identity is essential for a successful Intercultural Learning experience.

The Intercultural Learning process, as defined by EFIL, presupposes a prolonged immersion in a host culture. It is the outcome expected from a long-term stay abroad, through a successful adjustment cycle. This process is pictured in the figure below, inspired from the work of Grove and Torbiörn, and requires a few concepts to be fully appreciated. In our native culture we have a clear understanding of the cultural values and of its manifestations.

Hence, our mind operates with a framework that gives meaning to what we see, hear, smell, taste and feel. The "clarity of our mental frame of reference" is high. Also, we were raised to have a socially acceptable behaviour in our society. Thus, our behaviour is highly adequate to the circumstances, or our "applicability of behaviour" is high. When we move to another culture, our behaviour suddenly becomes inadequate. This can be manifested in our difficulty to express ourselves in a foreign language, lack of understanding of how things work, rejection of dietary changes, etc. Slowly, what seemed to be simple becomes awkward. The "normal" rules do not seem to apply anymore, and a state of confusion starts to dominate our mind. For a tourist, it is probably time to return home and tell friends how exciting the trip was. For a prolonged immersion in a host culture the time comes when we feel that our behaviour is not adequate and our mind is troubled. It is a time of personal crisis, or "culture shock". There are hundreds of little concrete things that justify our feeling miserable, and it seems that nobody understands that. A secure identity is very important to overcome such a crisis. Writing a diary, or any other type of introspection, may help to re-organise the mental structure. Appropriate counselling will certainly assist in finding the right track. Trial-and-error, as a last resource, will also bring the behaviour to an acceptable level. And, with time, the clarity of the mind will also improve, as we finally start to understand how things work and reach a level of competence comparable to the one we had in our own culture. The "culture shock" triggered the process of intercultural learning.
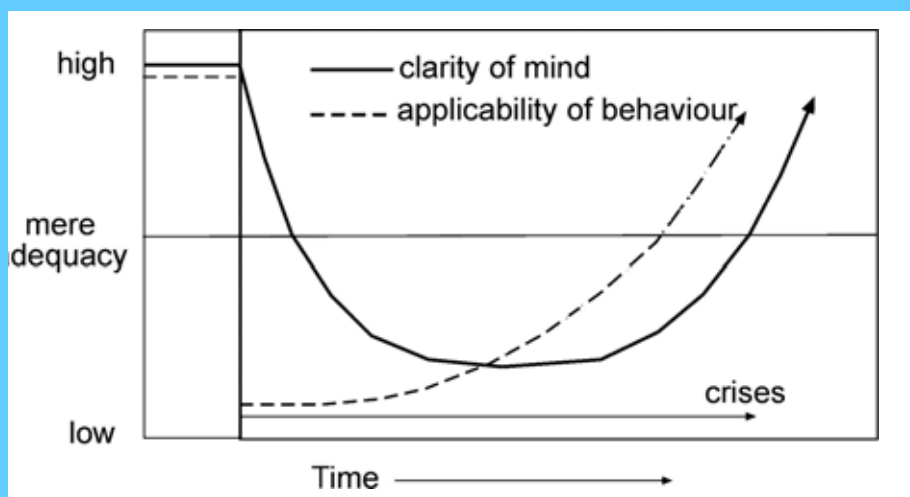
➤ Q: Can we have intercultural learning without going through a "cultural shock"? Does the "cultural shock" always lead to intercultural learning? Can we learn about the others without exposing ourselves? What is the role of training for Intercultural Learning? Can it reduce the severity and shorten the duration of culture fatigue, or "cultural shock?"

Intercultural learning is not a trademark, it is not copyrighted and it is not the property of anyone. Many, other than AFS organisations, have contributed to the field. Amongst those that have adopted the same strategy for promoting intercultural learning, it is fair to mention The Experiment for International Living, founded in 1932 and that introduced the concept of homestay. Today it runs one to four week stays with host families. Another early player in family living experience was Youth for Understanding, which started in 1951 with student exchanges between Germany and the US.

Many other non-governmental organisations, corporations, international and state agencies have been training people to stay abroad and accompany them during their stay, using methods comparable to those used by specialised NGOs such as AFS. However, we can

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often see a fundamental difference between their work and that of EFIL member organisations: RECIPROCITY.

Intercultural learning is a personal enrichment and it only becomes socially valuable when it is associated with reciprocity. All the work in this area is based on the postulate that all cultures have an equal value. This core value is likely to take us to cultural immobilism if reciprocity is not engaged. We accept to learn from each other, because each one of us has something to give and something to receive. And putting all peoples on an equal footing, the same opportunities to give and receive are offered to everyone. In simpler terms: the community that hosts must also have the opportunity to send some of its members abroad.

This is point where the AFS programme participant and the anthropologist differ. The anthropologist studies culture and humanity, usually with the utmost respect and the least interference. However, the AFS participant comes back to change his community, which, due to reciprocity, is also a host community. Another AFS student thus goes back to change another community, that is his own. This is a unique process to stimulate social change where the respect for the equal value of all cultures does not lead to the preservation of cultures as they are today, that is, to cultural immobilism.

Intercultural learning and reciprocity are not passive. They are used to promote tolerance, respect for diversity, solidarity, peace.
"The discovery of others is the discovery of a relationship, not of a barrier".
(Claude Lévi-Strauss)

➢ Q: Is Intercultural Learning creating new cultural identities, or one universal cultural identity? Is this a viable method to change our societies? Can we find a method as efficient as the "culture shock" to trigger Intercultural Learning for a vast audience (millions of people) and promote its values at a larger scale?

References

Visit the EFIL site at
http://efil.afs.org

In the AFS site
http://www.afs.org/AFSI/
see the *"Benefits of Intercultural Study"
and, in particular, the "Assessment of
the Impact of the AFS Study Abroad
Experience"*

In the council of Europe site
http://www.coe.int
visit the page on *"Intercultural dialogue
to overcome conflict"*
http://www.coe.int/T/E/Com/Files/T

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For another perspective have a look ate the T-Kit on Intercultural Learning produced by The Council of Europe and European Commission at
http://www.youth-knowledge.net/INTEGRATION/TY/Publications/

The building of Europe

"La construction européene, comme toutes les révolutions pacifiques, a besoin de temps – le temps de convaincre, le temps d'adapter les esprits et d'ajuster les choses a des grandes transformations" – Jean Monnet

The political unity of Europe is an old aspiration, but it was only about 60 years ago that this idea started to emerge out of the consensus that the devastation caused by World War II should never happen again.

However, in Europe's foundation there isn't even a shadow of epic heroism. Contrary to Nation-States, Europe cannot ornament the main arteries of its imaginary capital with monuments to our warriors and thinkers. As Europeans, we lack the persistent figure of the external enemy, who with its warfare and desire of domination would create in us a seed of union and common resistance. In fact, we have always been the most ferocious enemies of ourselves.

Even though there might not be heroism in the European aura, there certainly is greatness. The nature of the European project requires patience and persistence and it that mustn't just be the political leaders and the administrative elites of each European State that determine the routes and the building stages of the European path.

The people (the individuals) must act as well, more and more, because the future of Europe is inseparable from the appropriation of the idea that Europe belongs to each of us Europeans, whether or not we belong to the European Union, and democratic public debates should be promoted.

Jean Monnet, one of the founding fathers of the European Union, very clearly emphasised the role of time in the building of Europe. Time is needed to listen and adapt to each other, to build trust, to make projects involving all of us, to fulfil our collective memory with the things that we achieved together.

A brief History of the European Union

In 1950, in a speech inspired by Jean Monnet, the French Foreign Minister Robert Schuman proposed integrating the coal and steel industries of Western Europe. As a result, in 1951, the European Coal and Steel Community (ECSC) was set up, with six members: Belgium, West Germany, Luxembourg, France, Italy and the Netherlands. The power to take decisions about the coal and steel industry in these countries was placed in the hands of an independent, supranational body called the "High Authority". Jean Monnet was its first President.

The ECSC was such a success that, within a few years, these same six countries decided to go further and integrate other sectors of their economies. In 1957 they signed the Treaties of Rome, creating the European Atomic Energy Community (EURATOM) and the European Economic Community (EEC). The member states set about removing trade barriers between them and forming a "common market".

In 1967 the institutions of the three European communities were merged. From this point on, there was a single Commission and a single Council of Ministers as well as the European Parliament.

Originally, the members of the European Parliament were chosen by the national parliaments but in 1979 the first direct elections were held, allowing the citizens of the member states to vote for the candidate of their choice. Since then, direct elections have been held every five years.

The Treaty of Maastricht (1992) introduced new forms of co-operation between the member state governments - for example on defence, and in the area of "justice and home affairs". By adding this inter-governmental co-operation to the existing "Community" system, the Maastricht Treaty created the European Union (EU).

In 1992 the EU decided to go for economic and monetary union (EMU), involving the introduction of a single European currency managed by a European Central Bank. The single currency - the euro - became a reality on 1 January 2002, when euro notes and coins replaced national currencies in twelve of the 15 countries of the European Union (Belgium, Germany, Greece, Spain, France, Ireland, Italy, Luxembourg, the Netherlands, Austria, Portugal and Finland).

The EU has grown in size with successive waves of accessions. Denmark, Ireland and the United Kingdom joined in 1973 followed by Greece in 1981, Spain and Portugal in 1986 and Austria, Finland and Sweden in 1995. The European Union welcomed ten new countries in 2004: Cyprus, the Czech Republic, Estonia, Hungary, Latvia, Lithuania, Malta, Poland, Slovakia and Slovenia. Bulgaria and Romania expect to follow in 2007; Croatia and Turkey began membership negotiations in 2005.

In 2007, with the two new countries joining the EU, its population will attain 500 million people. Only China and India have a larger population. However, its gross domestic product (GDP) is the largest in the world, just slightly larger than that of the US and ten times larger than that of China.

The greatest challenge of the EU is its governance. Its extraordinary growth and diversification require a more streamlined system for taking decisions, a balance between its members, and a method to render its leaders accountable to the people.

The Structure of the European Union
The European Union is composed of three "pillars":
➤ The European Community is the legal framework for Community policies relating to the single market, international trade, development assistance, monetary policy, agriculture, fisheries, environment, regional development, energy, etc;
➤ The Common Foreign and Security Policy (CFSP);
➤ The Justice and Home Affairs, covering cooperation within the Union in areas such as civil and criminal law, immigration and asylum policy, border control, drug trafficking, police cooperation and exchange of information.

The major overriding internal objective of the European Union is to promote economic and social progress, notably through the creation of a border-free area, through the promotion of economic and social cohesion, and through the establishment of economic and monetary union, including a single currency. Externally, the main overall objective of the Union is to assert its identity on the international scene, in particular through a Common Foreign and Security Policy, including the development of a common defence policy. The central basic principles governing the Union are respect for national identities, democracy and fundamental human rights.

As for the single institutional framework of the Union, the main EU institutions are as follows:

The European Parliament is directly elected by the 370 million citizens of the European Union. Its role is to pass legislation and to subject to scrutiny and control the use of executive power by the institutions of the European Union.

The most important powers of the European Parliament fall into three categories: firstly, legislative power, where the Parliament's influence has been extended to amending and adopting legislation proposed by the Commission. Secondly, power over the budget, where the European Parliament approves the Union's budget each year. Thirdly, supervision of the executive branch of the Union, through its power of appointment of the President and members of the Commission. The European Parliament may question individual Commissioners and ultimately has the power to dismiss the Commission itself. Individually, or as a group, European citizens have the right to petition the Parliament. An Ombudsman is responsible for investigating allegations of maladministration brought by citizens.

The Council of the European Union, known as the Council of Ministers, which acts on proposals from the Commission and is the Union's primary decision-making body. The Council's role is to define political objectives, coordinate national policies and resolve differences between its members or with other institutions. The Council's competence extends across all three pillars of the Union. It is composed of ministers of the governments of the Member States. Ministerial meetings are prepared by the Permanent Representatives of the Member States.

The Commission, which is responsible for safeguarding the EU Treaties and for initiating and proposing community legislation and policy, as well as overseeing the implementation of such legislation. In addition, the Commission acts as the guardian of European Community law and can refer cases to the European Union's Court of Justice. The Commission is in effect the manager and executive authority of European Union policies and international trade relations. It is the Union's executive body and consists of 20 Commissioners nominated by the Member States and appointed for a period of five years.

The Court of Justice, which is the final arbiter on Community law. Its judges (one from each Member State, one of whom is appointed President) settle disputes over the interpretation and application of Community law and have the power to overturn decisions deemed to be contrary to the Treaties establishing the Community. Its judgements are binding on the Commission, on national governments, and on firms and individuals. It thus provides the judicial safeguards necessary to ensure that the law is observed in the interpretation and implementation of the Treaties and in EU activities as a whole.

The Court of Auditors completes the list of the main institutions of the European Union. Its job is to oversee the financial aspects of the Community, to ensure that money is not misspent and to highlight cases of fraud. The Court thus represents the interests of the taxpayer

The European Investment Bank is the European's Union's financing institution, which provides loans for capital investment promoting the Union's economic development.

The Economic and Social Committee advises the Parliament, Council and Commission on economic and social activity in the Union, either on its own initiative or at the request of the institutions.

The Committee of the Regions was created to protect regional and local identities in the regions of the European Union and to ensure that they are taken into account in the manner in which EU policies are implemented

The European Ombudsman represents the mechanism that enables victims of any improper administration by EU institutions to have recourse to appeal.

A brief History of the Council of Europe

In 1946, Winston Churchill was the first to propose some a kind of a "United States of Europe". Movements of various persuasions, but all dedicated to European unity, were springing up everywhere at the time. All these organisations were to combine to form the International Committee of the Movements for European Unity. Its first act was to organise the Hague Congress, on 7 May 1948, remembered as "The Congress of Europe".

More than a thousand delegates from some twenty countries, together with a large number of observers, among them political and religious figures, academics, writers and journalists, attended the Congress. A series of resolutions was adopted at the end of the Congress, calling, amongst other things, for the creation of an economic and political union to guarantee security, economic independence and social progress, the establishment of a consultative assembly elected by national parliaments, the drafting of a European charter of human rights and the setting up of a court to enforce its decisions.

Two months after the Congress of Europe, the French Minister for Foreign Affairs, issued an invitation to his Brussels Treaty partners, the United Kingdom and the Benelux countries, and to all those who wished to give substance to The Hague proposals. France, supported by Belgium, called for the creation of a European Assembly, with wide-ranging powers, composed of members of parliament from the various states and deciding by a majority vote. This plan, assigning a fundamental role to the Assembly seemed quite revolutionary in an international order hitherto the exclusive preserve of governments. But Great Britain, which favoured a form of intergovernmental co-operation in which the Assembly would have a purely consultative function, rejected this approach. Finally, on 27 and 28 January 1949 the five ministers for foreign affairs of the Brussels Treaty countries, meeting in the Belgian capital, reached a compromise: a Council of Europe consisting of a ministerial committee, to meet in private; and a consultative body, to meet in public. The Assembly was purely consultative in nature, with decision-making powers vested in the Committee of Ministers. From 1951 onwards, parliaments alone were to choose their representatives to the Assembly.

On 5 May 1949, in London, the treaty constituting the Statute of the Council of Europe was signed by ten countries: Belgium, France, Luxembourg, the Netherlands and the United Kingdom, accompanied by Ireland, Italy, Denmark, Norway and Sweden. The Council of Europe was now able to start work. Its first sessions were held in Strasbourg, which was to become its permanent seat. In the initial flush of enthusiasm, the first major convention was drawn up: the European Convention on Human Rights, signed in Rome on 4 November 1950 and coming into force on 3 September 1953.

In the years between 1949 and 1970, eight new countries joined the founder members: in order of accession Greece, Iceland, Turkey, Germany, Austria, Cyprus, Switzerland and Malta. In this period, the organisation gradually developed its structure and its major institutions. Thus, the first public hearing of the European Court of Human Rights took place in 1960. On 18 October 1961, the European Social Charter was signed in Rome: a text which the Council sees as the counterpart of the European Convention on Human Rights in the social domain.

The Council of Europe's first major political crisis came in 1967 when the Greek colonels overthrew the legally elected government and installed an authoritarian regime which openly contravened the democratic principles defended by the organisation. On 12 December 1969, just a few hours before a decision would have been taken to exclude Greece, the colonels' regime anticipated matters by denouncing the European Convention on Human Rights and withdrawing from the Council of Europe. A new crisis arose in 1981 when the Parliamentary Assembly withdrew the Turkish parliamentary delegation's right to their seats in response to the military coup d'état a few weeks earlier. The Turkish delegation only resumed its place in 1984 after the holding of free elections.

Greece's return in 1975 marked the disappearance of the last authoritarian regime in western Europe. Portugal made its Council of Europe debut on 22 September 1976, two years after its peaceful revolution of April 1974, while the death of General Franco in 1975 eventually led to Spain's accession on 24 November 1977.

Liechtenstein's accession on 23 November 1978, San Marino's on 16 November 1988 and Finland's on 5 May 1989 more or less completed the absorption of west European states while the Council of Europe was already laying the foundations for a rapprochement with the countries of central and eastern Europe.

In 1989, the Council of Europe started to open its gates very carefully to East European countries. The arrival of the Russian Federation in February 1996 meant that the institution had finally become fully pan-European. Henceforth, more than 700 million citizens would be concerned in building the new Europe. The Council's activities are now having to adapt to an environment that is not only wider and more diverse but also more complex and less stable.

The structure of the Council of Europe

The Council of Europe has three main bodies:

The Committee of Ministers is the Council of Europe's decision-making body. It comprises the foreign affairs ministers of all the member states, or their permanent diplomatic representatives in Strasbourg. The Council of Europe describes the Committee of Ministers as "both a governmental body, where national approaches to problems facing European society can be discussed on an equal footing, and a collective forum, where Europe-wide responses to such challenges are formulated".

The Parliamentary Assembly is made up of 626 members, elected by their national parliaments and based on the country's population size. One of the members is then elected to serve as Assembly President. The work of the Parliamentary Assembly is carried out by specialized committees, which address such issues as human rights, social, health and family affairs, economic affairs and development and equal opportunities for men and women. The Assembly meets quarterly in Strasbourg, France, in sessions in which European and world events that require Council of Europe action are discussed,

The Congress of Local and Regional Authorities is a political assembly composed of representatives holding an electoral mandate as members of a local or regional authority appointed each by a specific procedure. Its 315 members, representing over 200 000 European municipalities and regions, are grouped by national delegation and by political group. Thus the Congress offers an ideal forum for dialogue where representatives of local and regional authorities discuss common problems, compare notes about their experiences and then put their points of view to the national governments

Additionally, the Council of Europe adopted the Convention for the Protection of Human Rights and Fundamental Freedoms in 1953, and, in 1959, entrusted the European Court of Human Rights with the enforcement of the obligations of the member states. This court is composed of a number of judges equal to that of the Contracting States (currently forty-five). There is no restriction on the number of judges of the same nationality. Judges are elected by the Parliamentary Assembly of the Council of Europe for a term of six years. The terms of office of one half of the judges elected at the first election expired after three years, so as to ensure that the terms of office of one half of the judges are renewed every three years

Finally, in 1999, the Council of Europe created the office of the Commissioner for Human Rights. The Commissioner is elected by the Parliamentary Assembly and has three main functions: (1) to promote education in and awareness of human rights in Europe; (2) to identify "shortcomings in the law and practice of member States with regard to compliance with human rights"; and (3) to help promote the "observance and full enjoyment of human rights, as embodied in the various Council of Europe instruments."

In the relationship between the individual and society, Ruud Veldhuis distinguishes four dimensions, which correlate with the four subsystems that one may recognize in our society and which are essential for its existence. Briefly, these four dimensions are presented in the following table.

Political/legal dimension Political citizenship refers to political rights and duties vis à vis the political system	*Cultural dimension* Cultural citizenship refers to consciousness of a common cultural heritage
Social dimension Social citizenship refers to the relations between individuals in a society, and demands loyalty and solidarity	*Economic dimension* Economic citizenship refers to the relation of an individual towards the labour- and consumer market and implies right to work and to a minimum subsistence levelv

These four dimensions of citizenship are attained via a socialisation process which take place in an organised way at school, in families, civic organisations, political parties, and in a less organised way via associations, mass media, the neighbourhood and peer groups.

➤ Q: How can citizenship, and especially European citizenship, be taught?

Values and attitudes are formed through long exposures to stimulating environments. They are difficult to acquire by training. Education for citizenship should cover knowledge, skills (social, intellectual, technological), attitudes (respect for cultural and political diversity, respect for rational argument, interest in community affairs) and values (justice, democracy, rule of law) and stimulate participation.

It is easiest to list the cognitive aspects that should be part of a curriculum for citizenship education.

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The political/legal dimension of Citizenship should include:
➤ The concept of democracy and concepts of democratic citizenship;
➤ Political structures and decision-making processes on a national and international/ European level, voting systems, political parties, pressure groups;
➤ Political participation and forms of participation (demonstration, writing letters to the press, etc.);

➤ The history and basis of civil society, democratic values, human rights in Europe, etc.;
➤ Consciousness of current political issues including European integration and international politics;
➤ International relations, international organisations and legislation;
➤ The role of the media;
➤ The judicial system;
➤ The state budget.

The cultural dimension of Citizenship should include:
➤ Intercultural experience/ experience of different cultures;
➤ The national cultural heritage and the common European cultural heritage;
➤ The predominance of certain norms and values;
➤ National history;
➤ Critique of racism and discrimination;
➤ The preservation of the environment;
➤ The role of information technology and the mass media;

The social dimension of Citizenship should include:
➤ Structures of social security, welfare, literacy, health on a global level;
➤ Sustainable social models;
➤ Critique of social isolation and social exclusion;
➤ Reinforcing human rights;
➤ Bringing together different groups of society (i.e. national minorities and ethnic groups);
➤ Gender issues;
➤ Information and communication technological society;
➤ National and international security.

The economic dimension of Citizenship should include
➤ Structures of the European labour market;
➤ Aspects of the market economy;
➤ The challenges of European and global economic cooperation;
➤ Improving vocational qualifications;
➤ Integrating minority groups into the economic process;
➤ Meeting the challenges of Globalisation with innovative methods and strategies;
➤ Aspects of employment/unemployment;
➤ Principles of labour legislation;
➤ Mechanisms of the European single market;
➤ Ecological aspects of the global economy;
➤ Social consequences of changes in world economy;
➤ Consumer rights.

> ➤ **Q**: Is there other important rational issues that should be associated with citizenship education? Will the cognitive contents be sufficient to improve our European citizenship? What can be the role of the civic movements in promoting this curriculum at the European level?

There are essentially two umbrella institutions concerned with citizenship in Europe: the European Union and the Council of Europe.

The Citizenship of the European Union was formally established by the Treaty on European Union (the Maastricht Treaty), which entered into force in 1993. According to Article 8 of this treaty (now article 17 of the consolidated Treaty of Rome): "Citizenship of the Union is hereby established. Every person holding the nationality of a Member State shall be a citizen of the Union. Citizenship of the Union shall complement and not replace national citizenship." Articles 18-22 then go on to set out the rights associated with EU citizenship:
➤ The right to travel and reside anywhere in the EU;
➤ The right to vote and to stand for election in municipal and European elections in the member state of residence, regardless of nationality;
➤ The right to consular protection by the consulate of another member state while outside the EU;
➤ The right to petition the European Parliament and to seek the intervention of the European Ombudsman.

The same rights are enshrined in Article 8 *of the Draft Treaty Establishing a Constitution for Europe (*CONV 850/03), but this draft has not yet been ratified by some of the Members of the European Union.

It is recognised within the institutions of the European Union that the legal definition of citizenship, while establishing an important principle that may develop further, is currently of limited practical significance to most European citizens. With this in mind, EU policy makers are keen to see the development of a more widespread sense of European citizenship and of citizenship practices with a European dimension. In 1998, for example, the Directorate-General for Education and Culture published *Education and Active Citizenship in the European Union*, which argued that, in contrast to legalistic definitions, a more holistic conception of citizenship is more appropriate to modern European society, which can incorporate legal, political and social elements as well as working critically with a foundation of diverse and overlapping values and identities. Thus, in time, a more holistic conception of citizenship, that incorporate questions of attachment, identity and participation, is likely to prevail over the quite narrow legal definition of EU citizenship contained in the Treaties and the Draft Constitution.

In principle, citizenship of Europe might also refer to a Europe wider than the EU. With 44 member states, the Council of Europe is much larger than the EU. While it does not itself underwrite a legal concept of European citizenship, its aims bear directly on the question of citizenship in the more holistic sense of the term. Indeed, the Council of Europe is an intergovernmental organisation, which aims:
➤ to protect human rights, pluralist democracy and the rule of law;
➤ to promote awareness and encourage the development of Europe's cultural identity and diversity;
➤ to seek solutions to problems facing European society (discrimination against minorities, xenophobia, intolerance, environmental protection, human cloning, Aids, drugs, organised crime, etc.);
➤ to help consolidate democratic stability in Europe by backing political, legislative and constitutional reform.

The Council of Europe is also responsible for a substantial amount of training, research and publishing on the issue of European citizenship. Moreover, it is the progenitor and guardian of the European Convention on Human Rights (ECHR). While human rights and citizenship rights are not the same (human rights apply to all human beings, while citizenship rights apply only to citizens) their contents overlap. If citizenship is becoming more transnational, and it is widely argued that there are clear developments in that direction, then the practical distinction between human rights and citizenship rights may become less clear.

➤ **Q**: Should the European Union go further in its concept of European Citizenship than the expression of the rights recognized by the Treaty of Rome? Should the holistic view of the Council of Europe be adapted to a legal framework for citizenship of the European Union?

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www.training-youth.net/INTEGRATION/ TY/Publications/tkits/tkit7/4_contemporary.pdf - 6 Dez 2005

European Union
http://europa.eu.int/

Council of Europe
http://www.coe.int/

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EUROPEAN CITIZENSHIP AND THE EUROPEAN TREATIES IN FORCE

"The European Union is founded on the values of respect for human dignity, freedom, democracy, equality, the rule of law and respect for human rights, including the rights of persons belonging to minorities. These values are common to the Member States in a society in which pluralism, non-discrimination, tolerance, justice, solidarity and equality between women and men prevail" (Article I-2 of the draft of the European Constitution).

This is the source of the concept of European Citizenship, and is written down in the Treaties that constitute the European Union and the Communities: because one of the goals of the Union is *"to strengthen the protection of the rights and interests of the nationals of its Member States through the introduction of a citizenship of the Union."* (Paragraph 3 of Article 2 of The Treaty of the European Union).

The European Union is, in fact, a *"new stage in the process of creating an ever closer union among the peoples of Europe, in which decisions are taken as openly as possible and as closely as possible to the citizen"* (Article 1 of the Treaty of the European Union).

Etymologically, citizen is someone who is a member of a "city", the civitas. As such, a citizen is someone who has the corresponding civil and political rights.

The various Treaties of the European Union have always contained rules to promote European citizenship, namely the right to vote and to be elected at local levels for all citizens of the Union in every Member State.

The Treaty of Nice – the version in force of the European Treaty – dedicates its Part II to the Citizenship of the Union, as does the draft of the European Constitution of 2004, showing that more than a Europe of Homelands, we have to build a Europe of Citizens, in the sense

that the European construction is for every citizen and with every citizen. It involves the idea of proximity between the European Institutions and a stronger participation in European matters.

Every person who is a national of a Member State is a citizen of the European Union, which means that the nationals of a member state automatically enjoy European citizenship. So, European citizens enjoy the rights and are subject to the duties determined in the European Treaties, which involve:

1. the right to move freely and reside in the territory of Member States;
2. the right to vote and to be elected in the elections for the European Parliament, as well as the municipal elections in the Member State of residence, in the same conditions as the nationals of that State;
3. the right to benefit from protection of a Member State where the State of nationality doesn't have representation;
4. the right to protection from the diplomatic and consular authorities of each Member State in the same conditions as the nationals of that State;
5. the right to petition the Parliament, to approach the Ombudsman and the Institutions of the Union in one of its languages and to receive an answer in that same language;

When the Nice Legislators say that "the Citizenship of the Union shall complement and not replace national Citizenship", they want us to understand that above all each individual has their own nationality, we are citizens of one determined country, usually the one where we are born and to this citizenship we are adding a second one that is parallel to it, not a substitute of our national and natural citizenship.

This is because "the Union shall respect the national identities of its Member States", as said in Article 6, paragraph 1 of the Treaty of the European Union. The goal is not to replace our individuality, but to create a sense of togetherness – for example someone Portuguese is at the same time European, someone Italian is at the same time European. In the end, no matter where in Europe we are from, we are all Europeans.

This is a clear manifestation of the principle of subsidiarity present in Article 5 of the Treaty of Nice that says that the Community can interfere in national affairs "only if the objectives of the proposed action cannot be sufficiently achieved by the Member States and can therefore be better achieved by the Community". That is to say that the European citizenship doesn't interfere with the national citizenship unless the national citizenship isn't sufficient to insure a citizen's needs. And even then, our European citizenship only acts complimentarily, it doesn't substitute national citizenship and powers.

Article 18 grants the rights to reside and move freely in Member States, which means that any national of a Member State is allowed to go wherever they want, whenever they want, and to stay there for as long as they deem convenient, in the terms decided on by each State, again to promote togetherness.

The European Parliament has a much more active intervention in the procedure destined to facilitate the exercise of the rights to move and reside freely in the territory of Member States, because instead of emitting just a favourable or unfavourable opinion of the Council's proposal, the Parliament can suggest corrections, propose amendments, approve common positions or reject them.

So, the decisions are made with a more active intervention of the representatives elected by the citizens of the European Union representing a bigger control over what is decided by the members of Parliament and a greater democratic legitimacy.

However, paragraph 3 of Article 18 does not permit the Union to interfere in each State's rulings on how they issue passports, identity cards, residence permits or any other such documents, or even on provisions on social security or social protection in their countries. Once again, the Union establishes a limit that demonstrates that first comes national individuality, and then a complementary subsidiary "common" citizenship.

> ### TREATY OF NICE
> ### Article 19
> *1. Every citizen of the Union residing in a Member State of which he is not a national shall have the right to vote and to stand as*

a candidate at municipal elections in the Member State in which he resides, under the same conditions as nationals of that State. This right shall be exercised subject to detailed arrangements adopted by the Council, acting unanimously on a proposal from the Commission and after consulting the European Parliament; these arrangements may provide for derogations where warranted by problems specific to a Member State.
2. Without prejudice to Article 190(4) and to the provisions adopted for its implementation, every citizen of the Union residing in a Member State of which he is not a national shall have the right to vote and to stand as a candidate in elections to the European Parliament in the Member State in which he resides, under the same conditions as nationals of that State. This right shall be exercised subject to detailed arrangements adopted by the Council, acting unanimously on a proposal from the Commission and after consulting the European Parliament; these arrangements may provide for derogations where warranted by problems specific to a Member State.

This article clearly states that European citizens, regardless of the Member State they are residing in, always have the right to be elected for the municipal bodies of that country – the local, closest administrative body to a citizen – and for the European institutions, exactly under the same conditions as a national of that State.

It emphasizes not only an active participation on behalf of the European citizens, making them aware that they can play a part in the political life of their own countries and their institution, but also that this opportunity is open to every European citizen, even if they are not living in their natural countries.

TREATY OF NICE
Article 20

Every citizen of the Union shall, in the territory of a third country in which the Member State of which he is a national is not represented, be entitled to protection by the diplomatic or consular authorities of any Member State, on the same conditions as the nationals of that State. Member States shall establish the necessary rules among themselves and start the international negotiations required to secure this protection.

As citizens of the Union, regardless of the Member State of nationality, we are granted protection and help from the diplomatic or consular authorities of every Member State wherever we are in the World.

This is a great benefit of the European Citizenship. It means that no matter where we are from, we will never be "alone" if we need any kind of help, especially when we cannot reach someone from our national countries. It demonstrates the principle of equality, and the principle of subsidiarity explained above: if the State of nationality is not able to protect its citizens, the European Union, through European citizenship allows and provides that all Member States will be there for another European in case of need.

TREATY OF NICE Article 21

Every citizen of the Union shall have the right to petition the European Parliament in accordance with Article 194. Every citizen of the Union may apply to the Ombudsman established in accordance with Article 195. Every citizen of the Union may write to any of the institutions or bodies referred to in this Article or in Article 7 in one of the languages mentioned in Article 314 and have an answer in the same language.

Article 21 determines the right of any citizen to petition almost all of the European Institutions, in their own national languages, and to receive an answer in that same language.
The European Ombudsman investigates complaints about administrative failures of the institutions and bodies of the European Community. This occurs when a public body fails to act in accordance with a binding rule or principlen.

The Ombudsman has been active in ensuring that the treaties are taken seriously by the institutions that proclaimed them, constantly reminding them of the promises they made to European citizens and applying pressure so that the institutions prove in practice that they respect the treaties in their daily work.

It is a big step towards the genuine participation of the citizens in European life, and the assurance that there will be someone making sure that the peoples' desires and complaints are listened to, answered and if necessary righted.

TREATY OF NICE Article 22

The Commission shall report to the European Parliament, to the Council and to the Economic and Social Committee every three years on the application of the provisions of this part. This report shall take account of the development of the Union.
On this basis, and without prejudice to the other provisions of this Treaty, the Council, acting unanimously on a proposal from the Commission and after consulting the European Parliament, may adopt provisions to strengthen or to add to the rights laid down in this part, which it shall recommend to the Member States for adoption in accordance with their respective constitutional requirements.

As citizenship in the Union is in constant growth and development, every three years the Commission must produce a report on how the Member States are applying the concept of European Citizenship. Based on the results of the report, adequate provisions are taken to strengthen the existing rights or to create new rights deemed necessary that the Member States should adopt according to their national laws.

As demonstrated in the Articles of the Treaty of Nice above, European citizenship, as the Union itself, is based on the national sovereignty of each Member State who in turn decided to share European sovereignty, and is designed to make every individual the European project and an active participant in it.

The European Union has diversity as an "angular stone", defining itself as a *Union of States and Peoples.* In a Union of States and Peoples it is essential to make the European citizen aware that the Community's powers, specially the legislative power, have to result in the convergence of the two legitimacies – that of the States and that of the citizens. Therefore the citizens must be adequately represented, so that their legitimacies are, in fact, relevant in European life.

The text reproduced above corresponds to the version in force of the Treaties of the European Union, that is to say, the legislation in force to which the States and the citizens are bound and must obey. Law is as mutable as are the realities of the community is regulates, so it is only natural that the concept of European citizenship acquires even more importance in the future, and evolves to match our necessities as Europeans.

The evolution of the Union based on these ideas has already led to the creation, in 2004, of a draft for a European Constitution. Treaties of this sort need to be approved by the citizens themselves, via referendum or via their elected representatives in order to be implemented within the Union. This is another way to make each European citizen responsible for the supranational decisions that affect them.

Although the draft for the European Constitution was not yet approved and will probably need some remodelling before it is, the fact is that the Treaties will evolve in order for the structure of the Union to reflect the complementary relations between the States and the citizens.

When it comes to European Citizenship, the 2004 Constitutional Legislators decided to emphasize it as much as before, so there were no substantial alterations to the regime. The main point of relevance was the recognition, as general principle of the Union's law of the fundamental rights as guaranteed by the European Convention for the Protection of Human Rights and Fundamental Freedoms and as they result from the constitutional traditions common to the Member States.

In conclusion, there is a constant European tradition of *"cultural, religious and humanist heritages, from which the universal values that constitute the inviolable rights of the human person, as well as democracy, equality, freedom and rule of law evolved"* (Preamble of the draft European Constitution), and it seems that the peoples of Europe *"proud of their identity and their national history" are ready to "surpass their ancient divisions, and, united in an even stronger bond, to forge their common destiny"* (Preamble of the draft European Constitution).

Therefore, more than ever, Europe needs to meet and feed the qualities of persistence, resilience, participation and flexibility that made and still make the spirit of the European construction. A spirit ever more inseparable from the strengthening and of the exercise of citizenship at a scale of the States– each and every one of us individuals – and at the scale of the Union – the administrative bodies and the institutions.

"L'Europe ne se fera pas d'un coup, ni dans une construction d'ensemble: elle se fera par des realisations concretes, créant d'abord une solidarité de fait" – Robert Schuman.

CHAPTER 2:

CONTROVERSIAL ISSUES

INTRODUCTION

This manual is about practical ways and exercises enabling young people to understand issues of citizenship, rights and responsibilities and what they, as citizens, can do to protect these rights. Within this framework, an essential issue is how we develop critical thinking and the understanding of the ways in which bias and stereotyping are used to influence popular opinion.

This section deals with controversial views on key issues. Controversial texts can be ideal pedagogical tools to foster debate and to guide the development of critical thinking skills and cooperative learning. The texts have been selected in order to highlight diversity and to encourage understanding of human differences. By exploring controversial texts, participants are empowered to acquire the tools of logical thinking by which they can approach, analyse and debate controversial issues in a context of mutual respect and understanding.

Opening questions up for general comment might not be always stimulating and/or inclusive. Controversial issues can be further developed by using a variety of techniques. Here are four examples:

Snowballing debate: Ask participants to divide in pairs and to think about an issue. After a while, ask pairs to focus their discussion and then feedback on just one point – for, against or in any way related to the key topic. In this way it should be easier to involve everyone and can lead to a whole group discussion, or the pairs could double up and come up with several new points. Snowballing is one way of ensuring that the more vocal participants do not dominate discussions.

Circle time: Set up participants in the circle. Using the format of circle time can yield good results as it avoids the formality of desks, with much of the majority of participants staring at the backs of their fellow colleagues (not the ideal set-up to foster discussion).

Role-play: Giving participants different opinions to defend or different characters to assume is a useful tool. It can depersonalise contentious issues and not force participants to expose their own opinions. It is also a good tactic to use on topics where participants don't as yet have any strong opinions.

Formal debates: A sort of group role-play where the group acts like an assembly of members. A motion is proposed; speakers from two teams alternate in arguing for or against the motion; questions are taken from the floor; the floor then votes.

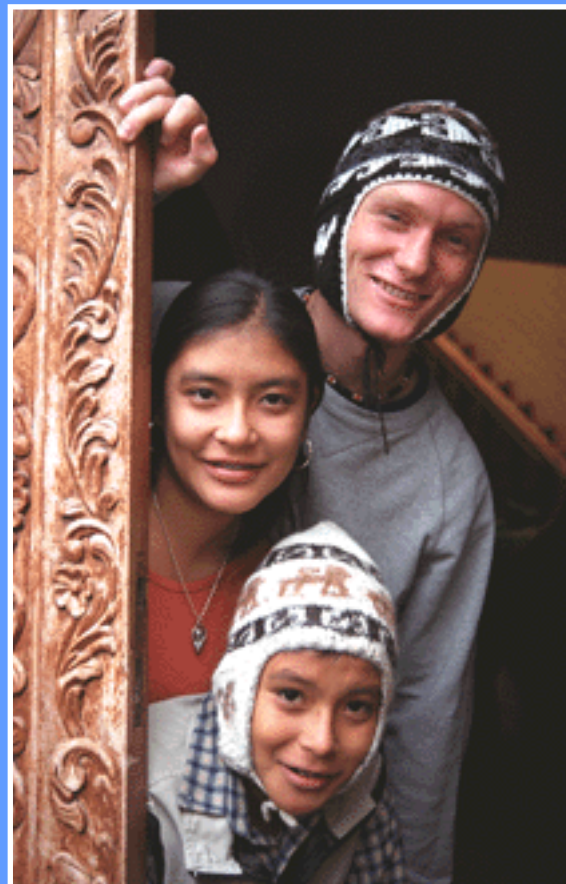**The next outlines provide food on thought on eight controversial issues:**

➤ Discrimination, Migrants and Minorities: Do we want multicultural societies in a global world? Or do we want to preserve the native cultures of our societies in a world of civilisations? Can we do both?
➤ Gender: Should a man or a woman write that section?
➤ ICT: Is there such a thing as the right to communicate? How would you define it?
➤ Religion: Is it possible to identify universal values that are common to all world religions?
➤ Sustainable development: if the tale of development consists in progressively acquiring a wealth of goods to attain a wealth of time, then rich societies today have evidently missed the mark. What went wrong?
➤ Violence and Non-violence: Should peace be preserved at all costs, or is there a threshold for injustice that justifies violent means?
➤ Unemployment: Should solutions to unemployment favour local vs global employment measures?
➤ Youth Culture: Your culture?

Migrants and Minorities

The vast majority of the scientific community shares the view that Africa was the birthplace of humanity. Genetic studies reveal that at least five geographic populations stem from one woman who is postulated to have lived about 200,000 years ago, probably in Africa. This postulate is consistent with the fossil record: the transformation of archaic to anatomically modern forms of Homo sapiens occurred first in Africa, about 100,000-140,000 years ago. Archaeologists have observed that blades were in common use in Africa 80-90 thousand years ago, long before they replaced flake tools in Asia or Europe.

The National Geographic Society proposes a genetic journey through time where everyone can enrol. For the price of ca. 100 USD, anyone can buy a Participation Kit, learn of his/her deep ancestry, and add his/her data to the global research database. In a shrinking world, the mixing of populations scrambles our genetic signals, and this is probably the last chance to delineate our common genetic tree, giving detailed shape to its many twigs and branches.

As seen above archaeology and genetics both show that all present-day humans descend from a common African woman, that several waves of migration coming from Africa colonized all the continents, and that the success of the modern humans was their adaptation to a changing environment. There are still many mysteries to be solved, such as the apparent failure of the interbreeding between early humanoids, in sharp contrast with the easy miscegenation between all modern humans. Additional scientific research may clarify these points, but contemporary science has clearly established that there is absolutely no scientific basis to classify humans according to "races", especially in their traditional definition where a set of physically recognizable traits (colour, hair texture, cheekbone and eyes shape, proportion of limbs and trunk, etc) is associated with attributes of behaviour, intelligence, performance, etc. What really distinguishes modern humans is not their physical appearance but their culture. Thus, their distinction based on shared physical traits is flawed. Rather, they should be classified by their ethnic group, on the basis of certain distinctive characteristics such as religion, language, history, cultural heritage, relation with the environment, nationality, etc.

➤ **Q**: *Can science prove the existence of Adam and Eve? Is it true that men and women were created equal? Is the current anti-evolution activity, fuelled by fundamentalist Christians, going to revive creationism? Is ethnocentrism the source of our identity and discrimination, or an adaptive response to a changing environment?*

Most stereotypes and ensuing discrimination is based on skin colour, because it is so obvious. The darkness of a skin is due to the amount of a pigment called melanin, present in the skin. In animals, melanin comes and goes at the dictates of evolutionary pressures. Coloration is, in fact, one of the easiest changes for organisms and the same evolutionary dictates seem to apply humans. Some of the most darkly pigmented people in the world live on the Solomon Island. They rarely have any skin cancer. Caucasians living in Hawaii, on the other hand, have the highest documented skin cancer rate in the United States. It is clear that darker pigmentation protects from skin cancer. On the other hand, the exposure of our skin to ultraviolet light is necessary for the formation of the precursor of Vitamin D. Vitamin D is necessary for proper bone formation. It is believed that lighter levels of pigmentation at higher latitudes enable the processing of Vitamin D while higher levels of pigmentation near the equator prohibits the production of too much.

The distinction between humans based on their appearance, including any disabilities, brings us directly to the issues of migrants and minorities in our societies. Waves of newcomers have always threatened the way of life of the first settlers. The unprecedented unbalance of material goods in the world, with the accumulation of wealth in some geographic areas and the concomitant impoverishment of others, associated with a greater global conscience of this fact, generates a tremendous pressure in the fracture line between rich and poor. For example, the earning per month in manufacturing increases by a factor of approximately 10 when we cross from Mexico to the US, from Morocco to Spain, or from Albania to Italy. The legitimate aspiration for a better life encourages people to migrate to the wealthier countries. These, in turn, elaborated regulations to prevent the poor to endanger their lifestyles, either by restricting their entrance or their empowerment.

The changes in the environment have always pressed for adaptive responses and stimulated the development of our societies. Although the "environment" is usually perceived as the "physical environment", the same applies to the "social environment". Economy-motivated migrations are one of the most important driving forces for changes in modern society. The presence of people with significantly different cultures, and sometimes with conflicting lifestyles, is more than just a challenge for rapid social changes. It is perceived as a threat by the most insecure members of society, or by those that have difficulty to change. Changes are always associated with some form of stress, and there is a limit to the amount of stress that anyone can take.

The cohesion of the social groups is frequently maintained by self-segregation. Typically, the modern cosmopolitan city is multicultural, but each one of its neighbourhoods has one strongly dominating culture. For example, some 7% of the French and UK population classify themselves as non-White, but in certain neighbourhoods they represent the vast majority of the population. Most ethnic group members accommodate to this situation, because it reduces the stress. It is reassuring to be surrounded by identity traits such as their own language, ethnic restaurants, building for their worship, family, etc. Each community develops its selective set of rules, builds its own identity and chooses its leaders. Often, in the migrant communities, the leaders are not vested by any legal power, because they do not have citizenship rights in the host country. This leads to problems in law enforcement. Only the nationals of the host country have the means to enforce the law, but they have to do it "abroad", in the neighbourhood of the immigrants, where they are easily stigmatized as the "enemy". Law enforcement may be perceived as an invasion.

The tension between the different cultures easily builds up, in the same way as between countries. Actually, migration transposes to the cosmopolitan city the fracture lines that divide nations. Neighbourhoods of immigrants, with unemployment rates attaining 40%, can be found just a few hundred meters away from middle-class neighbourhoods, with their display of status symbols. Interestingly, some studies reveal that a city will be abandoned when more than 37% of its population is lost as the result of a natural catastrophe or an epidemic, and the same figure applies to the maximum number of casualties that an army can withstand before loosing its cohesion. The unemployment rates in some immigrant communities are at the onset of loss of social cohesion.

One alternative is to empower the minority leaders, let them organise the social and economic network, and apply the law. The dilemma is obvious. Solving the problem of law enforcement by granting citizenship rights to the migrants creates the problem of having the "new" citizens influencing the making of the laws. The dynamics of social change are thus accentuated. The modern cosmopolitan city is always in the delicate balance between social change and social conflict.

The United Nations Development Programme recently published a report where it is argued that unless people who are poor and marginalised – who more often than not are members of religious or ethnic minorities – can influence political action at local and national levels, they are unlikely to get equitable access to jobs, schools, hospitals, justice, security and other basic services.

The strategic goals of member states of the Council of Europe in terms of promoting cohesion by valuing diversity, include:

➤ Implementing international human rights standards;
➤ Developing economic, social and cultural policies which are inclusive;
➤ Establishing equal treatment of all citizens;
➤ Eliminating legal and other barriers for the full participation of immigrants and minorities in all sectors of society
➤ Combating all forms of discrimination;
➤ Valuing the diversity of the population in terms of personal abilities and assets, cultural background, linguistic skills and ethnic and national origin;
➤ Designing and implementing methods for intercultural exchanges and cooperation;
➤ Responding to the needs of a diverse population

in terms of education, health, housing and other services;
➤ Fostering a sense of belonging and commitment to the state that reconciles multiple and varying affiliations people hold.

➤ Q: Can we change the way one culture relates to other cultures? Should we promote a multicultural society through multicultural schools? (Ex.: support Catholic, Jewish, Islamic, or Hindu schools, teach multilingual courses, tell history as viewed by different ethnicities). Should we teach common values for all the communities in our schools? (Ex.: liberal democracy, laicism, human rights, equality between man and woman, abortion, gay marriages, outlaw veils in schools).

The multicultural cosmopolitan city described above seems to be the model recommended by European Institutions, notably, the Council of Europe. For example, the Framework Convention for the Protection of National Minorities, dated from 1995, states in Article 5, "1. The Parties undertake to promote the conditions necessary for persons belonging to national minorities to maintain and develop their culture, and to preserve the essential elements of their identity, namely their religion, language, traditions and cultural heritage. 2. Without prejudice to measures taken in pursuance of their general integration policy, the Parties shall refrain from policies or practices aimed at assimilation of persons belonging to national minorities against their will and shall protect these persons from any action aimed at such assimilation." Article 13 goes one step further and says, "Within the framework of their education systems, the Parties shall recognise that persons belonging to a national minority have the right to set up and to manage their own private educational and training establishments." Article 14 specifies "1. The Parties undertake to recognise that every person belonging to a national minority has the right to learn his or her minority language." With these objectives in view for the protection of the minorities, in 2003, the Council of Europe European Ministers of Education adopted the *Declaration on intercultural education in the new European context* that emphasises the role of intercultural education as a major contribution to maintaining and developing the unity and diversity of European societies. The Declaration points to the necessity for member states to introduce the intercultural dimension into their education policies and contains a number of recommendations to this effect.

It should be noted that immigrants and minorities refer to two different realities that overlap only partially. The dominant population frequently perceives both groups as competitors in the labour market, threats to cultural norms and national identities, and sources of societal ills. Most European countries, or states, are occupied by different nationalities, one or several of them being minorities. We can see this everywhere from the Basque Country in Spain to Lapland in Finland. These national minorities were probably in the minds of the writers of the Framework Convention cited above. But could, or should, the same regulations be applied to immigrants when they concentrate for more than one generation in the same neighbourhood of the multicultural cosmopolitan city?

Still more difficult to define is the framework of the Roma/Gypsy. It is generally believed that the Roma people migrated from Northern India to Europe between the 10th and 13th centuries. Although there are 8.5 million Roma/Gypsy in Europe, traditionally they do not occupy a specific territory and often have undefined nationalities. The Roma/Gypsy community has often been encumbered by numerous layers of often contradictory and bureaucratic restrictions upon their lifestyle: for example, legislation limiting duration and location of stay in urban areas versus the legal obligation of parents to send their children to school. They have often perceived the formal education system to be hostile and a potential means of undermining their cultural values. However, there is also the recognition that in today's society, illiteracy is a serious handicap in social and economic terms.

There are other models for the modern cosmopolitan city. The integration of immigrants can be encouraged by establishing quotas for immigrants in neighbourhoods and in schools. This makes the ethnic background of the immigrant more permeable to that of the local host. Their children are not likely to become fluent in the mother tongue, they will not become a connaisseur of the traditional cuisine of the immigrants, they will probably marry someone from the host community and religion may not become an important part of their lives. In fact, in the 60's, integration was the policy for European citizens from other nationalities. Today they cannot be classified as immigrants because their citizenship rights apply equally at home and in their European host countries. This existence of quotas ensures a larger degree of diversity in all areas, hopefully followed by an equally larger degree of competences and job opportunities. In each neighbourhood we should find diversity, both with all social classes and ethnic backgrounds present.

➤ **Q**: Should the wealthier countries establish quotas for migrants and preserve their lifestyles? Should we have quotas for disadvantaged neighbourhoods in large cities? Should urban planning reinforce mixed (ethnicity, income, age) housing rather than closed condominiums? Do we have the right to change the culture of a given person and impose a lifestyle?

The survival of humankind has been sustained by the richness of its cultures and its ability to adapt to the changing environment. When some have failed, others have replaced them. The explosion of our demography in the last millennium, as we increased from 100 million to 6 billion, changed the nature of our threats. In fact, today we are the greatest threat to ourselves.

➤ **Q**: Should we respond with a larger degree of cultural homogeneity, matching our genetic homogeneity, or should we encourage the diversity of the responses to the environment? Do we want multicultural societies in a global world? Or do we want to preserve the native cultures of our societies in a world of civilisations? Can we do both?

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http://laborsta.ilo.org/

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Additional resources can be found in the Organisation for Security and Co-operation in Europe, namely in the site of its High Commissioner on National Minorities
http://www.osce.org/hcnm/

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GENDER EQUALITY

> **Q**: Do you think this chapter should be written by a man or a woman?

INTRODUCTION

Controversy surrounds the reasons, history, validity, and usefulness of the term gender. An enormous number of pages exist exploring the practical differences between men and women at present, but few, if any, provide un-contradicted information on the exact cause of those differences. There is an ongoing debate concerning nature versus nurture that shows no sign of being resolved in the near future.

Before anything else, you might be more fami-liar with the term "sex" when it comes to the issues described in this chapter. We have opted to use the term "gender" which in Anglo-Saxon (educational and academic) contexts is more widely applied to describe the social status, position and behaviour of men and women. Often, "sex" is considered too restrictive and solely referring to the biolo-gical (re-productive) features of a human being.

There is debate to what extent gender is a social construct and to what extent it is a bio-logical construct. At the extremes of these views you have constructionism which sug-gests that it is entirely a social construct and essentialism which suggests that it's entirely a biological construct. In general, personality and behavioural differences are believed to be due to learning and conditioning or modelling and imitation rather than purely biologically-based tendencies. It is widely believed that the environment that a person experiences has a much greater impact upon the develop-ment and personality of that person than genetic factors.

In European youth work we can distinguish a few different approaches to the issue of gen-der. But first and foremost there seems to be a tendency to promote "gender equality" as a basic human right, for women and men. Nevertheless in this debate we can discover different types of discourse: a few who rely on feminist arguments, a few who rely on mascu-list arguments, some who argue from a belief in nurture (constructionism), and others who see more nature (essentialism) arguments to the debate. This doesn't suggest that a femi-nist argument is the sole monopoly of women-feminists or a masculist argument belongs with men-masculists. They are perspectives, not labels! This chapter will hopefully help you to better understand the different perspecti-ves.

FUNNY?

How many jokes do you know about male stereotypes and how many jokes do you know about female stereotypes? Of which type do you know more? Do you think they are funny? Why? Where do the stereotypes that the jokes are inspired on come from? Who maintains these stereotypes? And why?

> **Q**: Why do you think books about Mars and Venus are best-sellers?

When looking at stereotypes regarding gen-der and consequent behaviour, it is important to explore and understand what constitutes these stereotypes. They often address a bio-logical difference between both sexes ('nature'), but by putting these differences in the perspective of social behaviour (in an iro-nic way), we contribute to inequality of gender ('nurture'). We build and uphold mutual nega-tive social constructs, and hence obstruct gender equality.

Gender equality as a human right

Since the 1990's, gender issues have become part of policy planning in all public policy areas.

Today, both the terms 'women's rights' and 'gender equality' are used. What do the terms mean and what is the difference between them? The phrase "women's human rights" is used to emphasise the point that women's rights are human rights, rights to which women are entitled simply because they are human. This idea integrates the topic of women into the human rights movement, and integrates human rights principles into the women's movement at the same time.

Gender equality means an equal level of empowerment, participation and visibility of both sexes in all spheres of public and private life. Gender equality is not to be thought of as the opposite of gender difference but rather of gender inequality. It aims to promote the full participation of women and men in society. Gender equality, like human rights, must be constantly fought for, protected and encouraged.

Gender roles therefore depend on a particular socio-economic, political and cultural context and are affected by other factors including race, ethnicity, class, sexual orientation and age. Gender roles are learned and vary widely within and between cultures. Unlike a person's biological sex, gender roles can change.

Feminist perspective

Feminism is a diverse collection of social theories, political movements and moral philosophies, largely motivated by or concerning the experiences of women, especially in terms of their social, political, and economic situation. As a social movement, feminism largely focuses on limiting or eradicating gender inequality and promoting women's rights, interests, and issues in society.

Feminist political activists commonly campaign on issues such as reproductive rights, violence within a domestic partnership, maternity leave, equal pay, sexual harassment, street harassment, discrimination and sexual violence. Themes explored in feminism include patriarchy, stereotyping, (sexual) objectification, sexual objectification and oppression.

Although many leaders of feminism have been women, not all feminists are women. However, there remains controversy over whether men should actively participate in feminist organisations. Some feminists argue that men should not take positions of leadership in the movement, because men, having been socialized to aggressively seek positions of power or direct the agendas within a leadership hierarchy, would apply this tendency to feminist organisations; or that women, having been socialised to defer to men, would be hindered in developing or expressing their own self-leadership in working too closely with men. Other feminists do believe that men should be accepted as leaders in the movement.

Today, young women may associate "feminism" with radical and gender feminism, and this may prevent them from being active in feminism. However, the basic values of feminism (women's rights and gender equality for women) have become so integrated into Western culture as to be accepted overwhelmingly as valid, and non-conformity to those values characterised as unacceptable.

Masculist perspective

The first kind of response to feminism came from Ernest Belfort Bax, a socialist theoretician in the height of socialism at the beginning of the 20th century, and an associate of Karl Marx. Bax wrote The Fraud of Feminism in 1913, which was in essence the first masculist text. However, the term masculism did not gain usage until the end of the 20th century and even today is sometimes confused with masculinism.

Essentially the difference can be considered as:
Masculinism: breaking heterosexual male stereotyping
Masculism: distinguished from masculinism; men's rights movement: sometimes anti-female

Some masculists believe that profound gender differences are inherent in human nature, contrary to the idea that both genders have the same capacity in virtually every respect. They believe that feminists who have denounced differentiated gender roles as an oppressive artificial construct are conducting a fallacious experiment by attempting to negate these differences via legislation and other means (this view is also held by many non-masculists).

Other masculists, such as Warren Farrell, celebrate the notion of a gender-free society and fluid gender roles. Many masculists espouse a belief that feminism has played a role in the high rates of divorce (see marriage strike), alienation of the genders, female chauvinism, love-shyness, disintegrating communities, fatherless children, high school dropouts, drug addiction, consumerism, teenage pregnancy, male suicide, violent crime (especially murder), road rage, and overfilled prisons.

Some masculists suggest that gender equality laws have helped to make feminist ideology mainstream - that such laws serve primarily women and have created significant unconstitutional discrimination against men. While some feminists fight against an "all-powerful patriarchy", some masculists consider patriarchy inevitable. They oppose the idea that women are powerless victims of patriarchal oppression; they suggest that feminists use this idea to curtail men's rights and to justify their negative views of men. They claim this has achieved a covert matriarchy, aided by chivalry towards women that itself undermines the notion of female oppression.

Feminist concerns

Although many different feminist movements exist, each with their own principle focus, aims and values, here are few examples of common issues that are on the feminist agenda of concerns:

- high unemployment for women and/or employment with unequal wages compared to men
- lack of possibilities for women to initiate a divorce
- child custody rules strongly favouring men
- no or poor access to contraception or safe abortions for women
- victims of rape and sexual harassment, in domestic environments as well as in the workplace or public space
- unequal access to universities or education in general
- some feminist movements condemn the act of abortion, claiming that the reason that abortion is so common is because women do not have access to alternate resources and information.
- English-speaking feminists are often opponents of what they consider to be sexist language, using "Ms." to refer to unmarried women and "Mrs." to married women, where there is no such equivalent distinction for men's marital status; similar examples of sexist language exist in other languages
- promoting the use of gender-inclusive language, such as "humanity" instead of "mankind", or "he or she" (or other gender-neutral pronouns) in place of "he" where the gender is unknown
- women suffer from the demands of trying to live up to the so-called "superwomen" identity, and struggle with to 'have it all', i.e. manage to happily balance a career and family
- the lack of state-provided child-care facilities as an obstruction to careers for women as well as leisure time activities
- promoting a new sexual morality and behaviour with the onset of the "Pill"; women are then more in control of their bodies, and are able to experience sex with more freedom than was previously socially accepted for them; enabling women to experience sex in a free and equal manner
- feminists have debated whether marriage is an institution that oppresses women and men; those who do view it as oppressive sometimes opt for cohabitation or more recently to live independently reverting to casual sex to fulfil their sexual needs
- unequal access to positions of clergy in religious institutes or discrimination of females based on religious discourse

Masculist concerns

Masculists cite one-sided legislation, selective enforcement, and neglected civil rights as examples of discrimination against men (and boys). Other examples include:

- tolerance and approval of anti-male discrimination
- a culture that conditions males to feel bad about being male
- child custody rules strongly favouring mothers in most countries; belief that children's growth is fostered more so with mothers than with fathers
- children aborted or given up for adoption without fathers' consent
- men risking their lives in conscripted military service (exceptions exist, e.g. Israel, where women are also conscripted; though they are not required to serve in combat)
- high-risk employment, but receiving no special honour for doing so
- biases in the justice system against men (i.e. - longer incarceration rates compared with women, for the same crimes)
- men being charged in domestic violence cases even when they are victims
- men being charged in rape and sexual harassment cases when there is no evidence beyond the plaintiff's claim
- men fired from their jobs for dissenting with feminist ideology in the workplace
- hate crimes against men
- humorous depiction of violence by women against men in the media, particularly castration and striking of testicles
- lack of advocacy for men's rights; more social programs for women than for men
- lack of educational aid for boys and men, given that their performance/enrolment at most levels lags behind girls'/women's
- special government agencies for women's affairs with no corresponding agencies for men's affairs
- men less likely to receive aid from strangers if in trouble (broken down car, harassed, attacked by an animal, etc.)
- women treated more respectfully than men in public
- widespread infant male circumcision

An alternate view…

There exists an alternate view of masculism as a complementary movement to feminism, the so-called "New Masculinity." In this viewpoint, both feminism and masculism are attempts to correct disadvantages induced by gender roles. While feminism addresses areas where women are seen to be disadvantaged such as equal pay and promotion, masculism addresses areas where men are seen to be disadvantaged, for example, criminal prosecution and sentencing. These masculists may object to specific aspects of feminism or to the expressed views of specific feminist groups, but do not reject feminism as a concept, or believe that the feminist movement as a whole is hostile to masculism.

This suggests that masculism in some form can assist and aid the women's movement; feminists have met this with both encouragement and trepidation. Some feminists believe that space for women to have a voice would be threatened by the presence of men, or that a growing presence of men in the women's movement would displace the voices of the women. Others greet masculist interests in the women's movement as important for the ending of sexism in society. Some masculists, however, decry this idea entirely, and do not believe that masculism and feminism can possibly co-exist culturally - that they are politically incompatible.

Gender egalitarians call for both masculists and feminists who are truly interested in equality to unite under the banner of gender egalitarianism. This philosophy is sympathetic to legitimate grievances from both males and females, but does not tolerate prejudice or bigotry from either gender.

➢ Q: How can you acknowledge gender differences, but promote gender equality?

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INFORMATION AND COMMUNICATION TECHNOLOGY (ICT)

Introduction

Today 600 million people use Internet and researchers estimate that 800 megabytes of information is produced every year for every person on the planet. However, 600 million people represent 10% of the world's population, of which nearly 90% are locatedin industrialised countries. 70% of the world's population have never heard a dial tone. In Africa less than 1% of the population (800 million people) has a computer.

So far the World Summit on the Information Society (WSIS, Geneva 2003 and Tunisia 2005) failed to involve civil society in the debate. It is a major failure that neglects key contributions to a better and more comprehensive and just understanding of core educational and information issues as reported in recent documents such as the People's Communication Charter and the San Paolo Charter that are the result of long consultation and networking process.

A critical issue within the Communication Rights in the Information Society (CRIS) campaign that has tried to affect the WSIS process is the "Free Software / Hacker ethical discourse". A discourse which is highly transformative and therefore of utmost importance for proper information and education in the information age, an age that "denies education" (according to former UN Rapporteur on the Right to Education, Katerina Tomasevski).

Free software such as Linux or GNU/Linux (because it draws many technical elements from the GNU project), a clone of the UNIX operating system, have their code available and improved by computer experts from all over the world and by products disseminated under General Public Licences (GPL). Based on this ongoing experience and network, Pekka Himanen (2001) argues that computer hackers - as distinct from crackers, people who try to breach the security of networks - represent a "spiritual challenge to our time" "hacker ethic is a new work ethic (n-ethic) that challenges the attitude toward the Protestant work ethic". The hacker relation to time, property, money and political freedoms resists the rational organisation of labour, property and meaning under the way we understand capitalism today. The next few years are crucial to see whether education agencies as well as local and regional authorities will be able to read the challenges to information and education as public space, and to knowledge as private property as a comprehensive global and local struggle that needs a shift from ethical to n-ethical responses: networking contextual universalism (Beck).

Controversial views on ICT

Sean Kidney [1]	**Neil Postman** [2]
"The Internet as a facilitator of citizen activity"	"Five ideas about technological change"
For people interested in the web, I think the scenario is optimistic. Like any kind of major upheaval and change, the web creates opportunities, but also losses.	First, that we always pay a price for technology; the greater the technology, the greater the price.
We will see some losses of print media as a result. I think this is a revolution where there is enormous scope for individuals to have an impact, because there is scope for people to actually have their say - scope to be informed. News usually disappears in revolutions, but here it doesn't.	Second, that there are always winners and losers, and that the winners always try to persuade the losers that they are really winners.
One of my hopes for the Internet is that it will become a facilitator of citizen activity, and lead to a different kind of democracy. I think this is quite important for us if we are to make sure we don't increase social division, especially in the next 10 years or so while the revolution slowly catches up with the rest of the world.	Third, that there is embedded in every great technology an epistemological, political or social prejudice. Sometimes that bias is greatly to our advantage. Sometimes it is not. The printing press annihilated the oral tradition; telegraphy annihilated space; television has humiliated the word; the computer, perhaps, will degrade community life. And so on.
We need to work together, not just nationally, but also globally, to help craft the future of this particular revolution.	Fourth, technological change is not additive; it is ecological, which means, it changes everything and is, therefore, too important to be left entirely in the hands of Bill Gates.
If you can read, the next barrier to knowledge is access to information, access to stuff to read, like a library.	And fifth, technology tends to become mythic; that is, perceived as part of the natural order of things, and therefore tends to control more of our lives than is good for us.
Think about what a revolution community libraries have been in our culture. The promise of the web, of course, is of a global library.	
Source: talk to the NSW Society of Editors, 6 April 1999, http://online.socialchange.net.au)	Source: speech delivered at the Conference, "The New Technologies and the Human Person: Communicating the Faith in the New Millennium" Denver, Colorado, March 27, 1998, www.new-tech.org/address10-en.htm)

[1] Sean Kidney (http://media.socialchange.net.au/people/sean_kidney.html) is the co-director of Social Change Online, an internet services firm based in Sydney, Australia. The company is the leading candidate for a whole-of-government online spatial integration solution. Sean has worked on social issues communications projects for more than 15 years.
[2] Neil Postman (1931 – 2003), (en.wikipedia.org/wiki/Neil_Postman) was a prominent American education and culture critic. For more than forty years, he was associated with New York University.
Postman wrote 18 books and more than 200 magazine and newspaper articles. His most famous book is probably "Amusing ourselves to death" (1985) in which he argues against the TV industry.

Key questions

➤ **Q**: Is there such a thing as the right to communicate? How would you define it?

➤ **Q**: What are the consequences of the digital divide? How is it possible to address it?

➤ **Q**: Why is free-software important to public domain policies?

Further reading:

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RELIGION

In a recent paper presented at the 18th International Peace Research Association Conference in Tampere, Finland, Petter Larsson from the University of Wales argued that most contemporary armed conflicts are based on underlying "philosophical" assumptions of superiority and identity. Since followers of any religion justify their existence by assuming superiority over other belief-systems, this makes "violence not only possible, but also inevitable". He then emphasized, "religions are by definition incompatible, and peace is therefore impossible as long as there is religion." With news from around the world, with killings between Muslims and Christians in Indonesia and the Philippines or violence and terrorism in a largely Buddhist society such as Sri Lanka with senior monks coming out in the name of patriotism against problematic peace accords designed to end the bloodshed, or the Israeli-Palestine conflict, the terror attacks of New York and Washington D.C. and the American response with war in Afghanistan and Iraq and heightened security discourse, among others, it is easy to highlight the role of religions as justifications for violence. Nonetheless, peace researchers such as Chaiwat Satha-Anand argue that in a world fragmented by conflicts of interest and politics of identity, it is intellectually much more challenging to try to elucidate the role religions play in justifying peace and non-violence. Satha-Anand says that "intellectual challenges aside, no matter how one characterises this age as civilizational clash or dialogue, the fact remains that civilizations informed by religious doctrines and histories are shaping the lives of a large number of people on the planet. The relevant question is what can ordinary people, a large number of them with some religious persuasions, do in the face of violence shattering their lives both at the individual and collective levels? She argues that unless the role that religions play in nurturing peaceful conflicts is underscored, there is a good chance that conflicts in the world today could turn out to be more violent with the deadly chemistry of hatred, anger, hunger for 'justice' amidst unjust structures, modern weapons, and increasing disregards for the lives of the innocents. Scholars such as Satha-Anand and Raimundo Panikkar suggest that it is possible to tap into the existing religious resources for creative alternatives that could be useful to empower common people.

Controversial views on religion

Quotes from John D'Arcy May [3]

Each religious tradition has its own inbuilt bias towards affirming the indispensability of what counts for it as 'salvation'; each regards its own 'way' as in one sense or another 'absolute' and thus, at least by implication, as unique and superior to all others. Precisely this need to assert identity-in-relationship is the problem of dialogue; it is the tension between "the need to integrate and merge versus the need to be unique".

Although the study of religion offers ample scope for the rational sifting of evidence and generalisation from it, in the end, reliable knowledge of religions, one's own and others', is intersubjective. To me it is illusory to think that in any field of intellectual endeavour, even the 'hard' sciences, individual standpoint, emotional response, creative imagination and personal commitment play no part in the acquisition of knowledge. For Hegel, the dual movement of 'passing over' into the unfamiliar world of another culture and 'coming back', transformed by the experience, to re-inhabit one's own was the essence of education, an insight that has been re-appropriated for interreligious dialogue by John Dunne and Raimon Panikkar. Disciplined dialogue is thus not merely a legitimate but an indispensable means of acquiring reliable knowledge of both one's own and other traditions.

Quotes from Ivan Illich [4]

In Rome, barbarians could become members of the city, but to bring them into it was never the intent or mission of Rome. Only during late antiquity, with the Western European Church, did the alien become someone in need, someone to be brought in. This view of the alien as a burden has become constitutive for Western society; without this universal mission to the world outside, what we call the West would not have come to be.

The perception of the outsider as someone who must be helped has taken on successive forms. In late antiquity, the **barbarian** mutated into the **pagan** - the **second stage** toward development had begun. The pagan was defined as the unbaptized, but ordained by nature to become Christian. It was the duty of those within the Church to incorporate him by baptism into the body of Christendom. In the early Middle Ages, most people in Europe were baptized, even though they might not yet be converted.
Then the Muslim appeared. Unlike Goths and Saxons, Muslims were monotheists, and obviously prayerful believers; they resisted conversion. Therefore, besides

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one's own was the essence of education, an insight that has been re-appropriated for interreligious dialogue by John Dunne and Raimon Panikkar. Disciplined dialogue is thus not merely a legitimate but an indispensable means of acquiring reliable knowledge of both one's own and other traditions.

Religion is said to have arisen in order to rationalise the murder of a mythical patriarch (Sigmund Freud), the killing of animals in the hunt (Walter Burkert) or the scapegoating of individuals to purge the community of guilt (René Girard); indeed, if we follow Nietzsche we could say that violence is itself religious, a theme that can readily be detected in the noble sacrifices of classical literature and the redemptive vengeance that figures so prominently in contemporary film and television drama (Walter Wink).

Considerably less effort has been put into researching the connection between the religions and peace, what Marc Gopin calls their 'prosocial' potential. Religion, it seems, is capable of inspiring both the depths of violence in Crusade and Jihad, Holocaust and Intifada, and the heights of reconciliation, from Saints Francis of Assisi and Raymond Lull to Mahatma Gandhi, Martin Luther King and Thich Nhat Hanh, thus demonstrating the 'ambivalence of the sacred' (R. Scott Appleby).

baptism, the further needs to be subjected and instructed had to be imputed. The pagan mutated into the **infidel**, our **third stage.**

By the late Middle Ages, the image of the alien mutated again. The Moors had been driven from Granada, Columbus had sailed across the ocean, and the Spanish Crown had assumed many functions of the Church. The image of the **wild man** who threatens the civilizing function of the humanist replaced the image of the infidel who threatens the faith. At this time also, the alien was first described in economy-related terms. From many studies on monsters, apes and wild men, we learn that the Europeans of this period saw the wild man as **having no needs.** This independence made him noble, but a threat to the designs of colonialism and mercantilism.

To impute needs to the wild man, one had to make him over into **the native**, the **fifth stage**. Spanish courts, after long deliberation, decided that at least the wild man of the New World had a soul and was, therefore, human. In opposition to the wild man, the native has needs, but needs unlike those of civilized man. His needs are fixed by climate, race, religion and providence. Adam Smith still reflects on the elasticity of native needs. As Gunnar Myrdal has observed, **the construct of distinctly native needs** was necessary both to justify colonialism and to administer colonies. The provision of government, education and commerce for the natives was for four hundred years the white man's assumed burden.

Each time the West put a new mask on the alien, the

for enmity and animosity carry the 'ultimate' sanction of worldviews and beliefs which may not be compromised under any circumstances. By the same token, these worldviews, in all their particularity, contain for each of their respective adherents the key to transcending the conflict through the 're-membering' demanded by reconciliation, if only they can be brought into communication and interaction through dialogue.

Underlying all that we have said so far is a residual ambiguity about what it means to 'be religious' in the post-modern context of limitless diversity, the post-colonial situation of resurgent ethnic, cultural and religious autonomy, and what Manuel Castells calls the 'real virtuality' of the 'network society' brought about by global electronic communication. What counts as 'religion' in these new contexts? As Westerners, even those who have repudiated Christianity, still think of religion in terms of theism, religion in this sense is widely rejected in the West, though some theologians seem unaware that it is precisely a vivid and lively theism that is being enthusiastically embraced by ever larger numbers of both Christians and Muslims in the 'South'.

The religions, as the 'narrators of transcendence', have found many different ways to dramatise and institutionalise the human relationship to the transcendent, understood in both its 'subjective' and 'objective' senses. In the new global public sphere, in consequence, we are all ipso facto pluralists, because in virtually every social and cultural context, even formerly closed or monochrome ones like China or much of the Muslim world, we are constantly being confronted with new and unfamiliar ways of 'being religious'.

Source: "The dialogue of religions: source of knowledge? Means of peace?", *CURRENT DIALOGUE, Issue 43, July 2004*

old one was discarded because it was now recognized as a caricature of an abandoned self-image. The pagan with his naturally Christian soul had to give way to the stubborn infidel to allow Christendom to launch the Crusades. The wild man became necessary to justify the need for secular humanist education, The native was the crucial concept to promote self-righteous colonial rule. But by the time of the Marshall Plan, when multinational conglomerates were expanding and the ambitions of transnational pedagogues, therapists and planners knew no bounds, the natives' limited needs for goods and services thwarted growth and progress. They had to metamorphose into **underdeveloped people**, the **sixth** and present stage of the West's view of the outsider.

Thus decolonization was also a process of conversion: the worldwide acceptance of the Western self-image of homo economicus in his most extreme form as homo industrialis, with all needs commodity-defined. Scarcely twenty years were enough to make two billion people define themselves as underdeveloped. I vividly remember the Rio Carnival of 1963 - the last before the Junta imposed itself. "Development" was the motif in the prize-winning samba, "development" the shout of the dancers while they jumped to the throbbing of the drums.

Development based on high per capita energy quanta and intense professional care is the most pernicious of the West's missionary efforts - a project guided by an ecologically unfeasible conception of human control over nature, and by an anthropologically vicious attempt to replace the nests and snakepits of culture by sterile wards for professional service.

Source:http://www.preservenet.com/theory/Illich/Vernacular.html#1

Some key questions

> **Q**: Is it possible to identify universal values that are common to all world religions?

> **Q**: How do the different religions contribute to peaceful conflict transformation?

> **Q**: What can ordinary people with some religious persuasions do in the face of violence shattering their lives both at the individual and collective levels?

> **Q**: How is it possible to promote interfaith dialogue?

Some key questions by John D'Arcy May
The examples of religious controversial issues are as manifold as they are baffling to those with a European concept of religion, whether classical or modern, and to European Christians of a 'liberal' cast of mind.

The value of the 'objective' and comparative study of religion becomes apparent when we learn that for much of humankind, whether in the Pacific Islands, East Asia, or the American and African continents, religion traditionally had little to do with theism but sprang from the immanence of the sacred within the phenomena of nature, which does not necessarily mean that it was not transcendent.

> **Q**: Why are Muslim women in Iran burning the chador in protest while their sisters in neighbouring Turkey are demonstrating for the right to wear it?

> **Q**: Why are young girls in the more relaxed Muslim circles of Indonesia or Britain suddenly seized with a religious dread which compels them to wear the hijab and be dominated by men?

> **Q**: Why are Christians in Latin America turning to an apolitical Pentecostalism in their millions?

> **Q**: How could so much of the vast Pacific have become so enthusiastically Christian in such a short time?

> **Q**: Why is a seemingly reactionary Roman Catholicism flourishing in Asia and Africa?

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SUSTAINABLE DEVELOPMENT

Introduction

"The basic purpose of development is to enlarge people's choices. In principle, these choices can be infinite and can change over time. People often value achievements that do not show up at all, or not immediately, in income or growth figures: greater access to knowledge, better nutrition and health services, more secure livelihoods, security against crime and physical violence, satisfying leisure hours, political and cultural freedoms and sense of participation in community activities. The objective of development is to create an enabling environment for people to enjoy long, healthy and creative lives."
Mahbub ul Haq (United Nations Development Programme, UNDP)

As the UNDP defines it through its series of Human Development Reports
(http://hdr.undp.org/), human development is about much more than the rise or fall of national incomes. It is about creating an environment in which people can develop their full potential and lead productive, creative lives in accord with their needs and interests. People are the real wealth of nations. Development is thus about expanding the choices people have to lead lives that they value. And it is thus about much more than economic growth, which is only one possible means of enlarging people 's choices.

Fundamental to enlarging these choices is building human capabilities —the range of things that people can do or be in life. The most basic capabilities for human development are to lead long and healthy lives, to be knowledgeable, to have access to the resources needed for a decent standard of living and to be able to participate in the life of the community. Without these, many choices are simply not available, and many opportunities in life remain inaccessible.

This way of looking at development, often forgotten in the immediate concern with accumulating commodities and financial wealth, is not new. Philosophers, economists and political leaders have long emphasized human wellbeing as the purpose, the end, of development. As Aristotle said in ancient Greece, "Wealth is evidently not the good we are seeking, for it is merely useful for the sake of something else."

In seeking that something else, human development shares a common vision with human rights. The goal is human freedom. And in pursuing capabilities and realising rights, this freedom is vital. People must be free to exercise their choices and to participate in decision-making that affects their lives. Human development and human rights are mutually reinforcing, helping to secure the well-being and dignity of all people, building self-respect and the respect of others.
For critics of mainstream development theories such as Indian researcher Vandana Shiva, the paradox and crisis of development arises from the mistaken identification of culturally perceived poverty with real material poverty, and the mistaken identification of the growth of commodity production as a better satisfaction of basic needs. For example, water management has been transformed from the management of an integrated water cycle by those who participate in it, particularly women, into the exploitation of water with dams, reservoirs and canals by experts and technocrats. Agricultural `development' has split the activity into two sectors -- the highly visible, globally planned and controlled and state subsidised production for profits and markets, and the less visible, sometimes invisible, decentralised self-provisioning of food through what is commonly called subsistence farming. Shiva points at the `masculinisation' of modern, chemical-mechanical and intensive and mechanised, capital intensive agriculture, and the `feminisation' of traditional subsistence food production which feeds the bulk of the rural poor. This dichotomy has been accentuated with modern production and distribution systems, which are integrated into global markets and are introduced through international aid and financing which has become a major factor in excluding certain parts of the population, notably women from the possibility to produce food.

Controversial views on development

Quotes from JEFFREY SACHS [5]

Economic development works. The main arguments of the Millennium Project Report is that there are certain places on the planet that, because of various circumstances—geographical isolation, burden of disease, climate, or soil—just can't quite get started.
So it's a matter of helping them get started, whether to grow more food or to fight malaria or to handle recurring droughts. Then, once they're on the first rung of the ladder of development, they'll start climbing just like the rest of the world.

Many of these countries are **invisible places,** neglected by us politically, neglected by our business firms, by international markets, and by trade. We tend to focus on these countries only when they're in such extraordinary crises that they get shown on CNN because they're in a deep drought or a massive war, which is something that impoverished countries are much more prone to falling to. There haven't been too many stories in our press about Senegal, Ghana, Tanzania, Malawi or Ethiopia, other than when disasters hit. And yet these are places that are in very deep trouble all of the time, but with largely solvable problems. And those are the kinds of the places that I'm talking about as being stuck in extreme poverty.
I've found in talks and discussion about the Millennium Project that people are very surprised to find out what the U.S. is and is not doing vis-à-vis the world's poor. Opinion surveys show, and I find this verified in audiences, e-mails, and discussion groups, that **people tend to overestimate** U.S. **assistance efforts**, usually by a factor of about 25 or 30. People think that we give

Quotes from VANDANA SHIVA [6]

The **market economy** dominated by capital is **not the only economy**. It is useful to separate a cultural conception of simple, sustainable living as poverty from the material experience of poverty that is a result of dispossession and deprivation. Culturally perceived poverty need not be real material poverty: sustenance economies, which satisfy basic needs through self-provisioning, are not poor in the sense of being deprived. Yet the ideology of development declares them so because they do not participate overwhelmingly in the market economy, and do not consume commodities produced for and distributed through the market even though they might be satisfying those needs through self-provisioning mechanisms.
People are perceived as poor if they eat millets (grown by women) rather than commercially produced and distributed processed junk foods sold by global agri-business. The cover story of the Time Magazine of March 14, 2005 was based on an essay by Jeffrey Sacks "The End of Poverty", from his book with the same title. The photos accompanying the essay are homeless children, scavengers in garbage dumps, heroin addicts. These are images of disposable people, people whose lives, resources, livelihoods have been snatched from them by a brutal, unjust, **excluding process** which generates poverty for the majority and prosperity for a few.
Jeffrey Sachs has got it wrong. The poor are not those who were left behind, they are the ones who were pushed out and excluded from access to their own wealth and resources. The *"poor are not poor because they are lazy or their governments are corrupt"*. They are poor because their wealth has been appropriated and wealth creating capacity destroyed. Development has been based on the growth of

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5 Jeffrey D. Sachs http://www.earthinstitute.columbia.edu/about/director/) is Director of the Earth Institute at Columbia University, Quetelet Professor of Sustainable Development, Professor of Health Policy and Management, Special Advisor to UN Secretary-General Kofi Annan. He is the author of "The End of Poverty" (the Earth Institute)
6 Vandana Shiva http://www.zmag.org/bios/homepage.cfm?authorID=90) is the Director of The Research Foundation for Science, Technology and Natural Resource Policy. She serves as an ecology advisor to several organizations including the Third World Network and the Asia Pacific People's Environment Network. In 1993 she was the recipient of the Right Livelihood Award, commonly known as the "Alternative Nobel Prize".

several percent of our annual income and several percent, maybe even a quarter of budget to foreign aid and they're shocked to find out that it's actually much less than 1 percent of our budget. They're shocked to find that throughout Africa, the practical investments run to about 1 penny out of every 100 of our GNP. They can't believe it, but that's the unfortunate situation. When they find that out, and they see that we're spending 500 billion on the military and only about 1 to 2 billion on investments in Africa, they're concerned because I think that they feel this is probably not the best choice for America.

Source: Time Magazine, March 14, 2005

the market economy. The invisible costs of development have been the destruction of two other economies: nature's processes and people's survival. The ignorance or neglect of these two vital economies is the reason why development has posed a threat of ecological destruction and a threat to human survival, both of which, however, have remained 'hidden negative externalities' of the development process. Instead of being seen as results of exclusion, they are presented as "those left behind".

Source: "Making Poverty History and the History of Poverty", March 28, 2005

An anecdote by Heinrich Boell and some key questions by Wolfgang Sachs [7]

A tourist focuses in on a most idyllic picture: a man in simple clothes dozing in a fishing boat that has been pulled out of the waves which come rolling up the sandy beach. The camera clicks, the fisherman awakens. The tourist offers him a cigarette and launches into a conversation: "The weather is great, there is plenty of fish, why are you lying around instead of going out and catching more?"
The fisherman replies: "Because I caught enough this morning."
"But just imagine," the tourist says, "you would go out there three or four times a day, bringing home three or four times as much fish! You know what could happen?" The fisherman shakes his head. "After about a year you could buy yourself a motorboat," says the tourist. "After two years you could buy a second one, and after three years you could have a cutter or two. And just think! One day you might be able to build a freezing plant or a smoke house, you might eventually even get your own helicopter for tracing shoals of fish and guiding your fleet of cutters, or you could acquire your own trucks to ship your fish to the capital, and then ..."

"And then?" asks the fisherman.

"And then", the tourist continues triumphantly, "you could be calmly sitting at the beachside, dozing in the sun and looking at the beautiful ocean!" The fisherman looks at the tourist: "But that is exactly what I was doing before you came along!"

The story — told by writer Heinrich Böll — plays upon the hopes and fears of the rich. The tourist, upon seeing the lazy fisherman dozing in the sun, remembers his fears of becoming poor, of getting stuck in a situation in which he has no options. At the same time, he instinctively projects the hope of the rich upon the poor. Without thinking twice, he outlines a road map to expand productivity. And at the end, holds out a promise that is supposed to give meaning to all these efforts: achieving freedom from one's labour and gaining mastery over time.

What makes the anecdote so puzzling is the circular structure of the story; the rich strive to arrive where the poor began. A paradox is offered, which throws up a set of unsettling questions for the affluent.

➤ Q: Why all the pains and efforts of development, if the rich attain only what the poor seem to have all along?

➤ Q: Or, worse, how come that the rich, despite all the hustle and bustle, appear never even to reach the state enjoyed by the poor?

➤ Q: For if the tale of development consists in progressively acquiring a wealth of goods to attain a wealth of time, then rich societies today have evidently missed the mark. What went wrong?

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UNEMPLOYMENT

The "Employment in Europe" 2005 EU report shows that, in contrast to the positive developments for older people, the large majority of Member States have experienced deterioration in the labour market situation for the youth population in recent years.

At 18.7%, youth unemployment in the EU is still around twice as high as the overall unemployment rate. Increase in the employment rate over the late 1990s for people aged 15-24 have been replaced by declines from 2002 onwards, with developments more severe for young men than young women. However, the decline was much more moderate in 2004. This evolution in employment rates reflects the general development in youth activity in Europe, namely a decline in labour market participation which coincides with recent trends for young people to remain longer in education and training.

Greater efforts are needed to integrate young people into the labour market and to support them as they pursue "non-linear" careers alternating between employment, study, unemployment and retraining or the updating of skills. The European Council recently adopted a European Youth Pact to enable young people to benefit from a set of policies and measures fully integrated in the revised Lisbon Strategy.

Controversial views on unemployment

EU 2005 Employment Report	Quotes from Philippe Van Parijs [8]
Europe's need to take urgent effective action to improve its labour market performance was underlined by the European Council of March 2004, and, on 7 April, the Commission adopted new recommendations for national employment policies with a view to strengthening the implementation of the European Employment Strategy.	The idea of the universal basic income, UBI, is at least 150 years old. Its two earliest known formulations were inspired by Charles Fourier. By universal basic income I mean an income paid by a government, at a uniform level and at regular intervals, to each adult member of society. The grant is paid, and its level is fixed, irrespective of whether the person

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[8] Philippe Van Parijs (http://www.etes.ucl.ac.be/PVP/VanParijshomepageEN.htm) is professor at the Faculty of economic, social and political sciences of the Catholic University of Louvain (UCL), where he directs the Hoover Chair of economic and social ethics since its creation in 1991. Since 2004, he is also a Visiting Professor at Harvard University's Department of Philosophy. He is one of the founders of the Basic Income Earth Network (www.basicincome.org)

Apart from the country-specific recommendations, there are four common recommendations to all Member States which call on them to give immediate priority to:

o **Increasing adaptability of workers and enterprises**, inter alia, by promoting flexibility combined with security in the labour market; by modernising and broadening the concept of job security; by maximising job creation and raising productivity;

o **Attracting more people to enter and remain on the labour market, and making work a real option for all**, inter alia, by building comprehensive active ageing strategies; by further developing policies to increase labour market participation; by strengthening active labour market policies, with personalised services to all those seeking employment; by pursuing "make work pay" policies through both financial and non-financial incentives;

o **Investing more and more effectively in human capital and lifelong learning**, inter alia, by sharing costs and responsibilities between public authorities, companies and individuals; by broadening the supply of training, in particular for those most in need such as the low-skilled and older workers; and

o **Ensuring effective implementation of reforms through better governance**, inter alia, by building reform partnerships to mobilise the support and participation of the social partners and various stakeholders; where appropriate, by defining targets to reflect those set at a European level, and ensuring effective use of public funds; by promoting the role of National Action Plans and increasing their visibility; and by strengthening the role of the country-specific recommendations and developing more effective mutual learning.

is rich or poor, lives alone or with others, is willing to work or not. It is called "basic" because it is something on which a person can safely count, a material foundation on which a life can firmly rest. Any other income – whether in cash or in kind, from work or savings, from the market or the state – can lawfully be added to it.

The main argument for UBI is founded on a view of justice. Social justice requires that our institutions be designed to best secure real freedom to all. It is necessary that the distribution of opportunity – understood as access to the means that people need for doing what they might want to do – be designed to offer the greatest possible real opportunity to those with least opportunities, subject to everyone's formal freedom being respected.

A second way to make the case for UBI is more policy-oriented: as a way to solve the apparent dilemma between a European-style combination of limited poverty and high unemployment and an American-style combination of low unemployment and widespread poverty. The argument can be spelled out, very schematically, as follows. For over two decades, most West European countries have been experiencing massive unemployment. Even at the peak of the jobs cycle, millions of Europeans are vainly seeking work. How can this problem be tackled?

If we reject both accelerated growth and reduced earnings, must we also give up on full employment? No, if we are willing to redefine full employment by either shortening the working week, paying subsidies to employers, or paying subsidies to employees.

Any strategy for reducing unemployment without increasing poverty depends on some variety of the active welfare state–that is, a welfare state that does not subsidize passivity (the unemployed, the retired, the disabled, etc.) but systematically and permanently (if modestly) subsidizes productive activities. I

Together, the four common recommenda-tions to all Member States and the country-specific recommendations form a powerful package. Governance will be brought more to the fore of the European Employment Strategy to ensure that, after defining objec-tives together, implementation follows.

The implementation of these recommenda-tions should bring about a more effective European Employment Strategy, one that can contribute to taking the Lisbon process forward with more and better jobs for all.

Source: EU 2005 Employment Report

Such subsidies can take many different forms.
In Europe, this approach usually takes the form of proposals to abolish employers' social security contributions on the lower earnings while maintaining the workers' entitlements to the same level of benefits.
At the other extreme we find the UBI, which can also be understood as a subsidy, but one paid to the employee (or potential employee), thereby giving her the option of accepting a job with a lower hourly wage or with shorter hours than she otherwise could.
UBI makes it easier to take a break bet-ween two jobs, reduce working time, make room for more training, take up self-employment, or to join a cooperative. And with a UBI, workers will only take a job if they find it suitably attractive, while employer subsidies make unattractive, low-productivity jobs more economically viable. If the motive in combating unem-ployment is not some sort of work feti-shism–an obsession with keeping eve-ryone busy–but rather a concern to give every person the possibility of taking up gainful employment in which she can find recognition and accomplishment, then the UBI is to be preferred.

Source: October/November 2000 issue, Boston Review

Key questions

➤ Q: How should education and training deal with employment issues?

➤ Q: What are the generational (youth-aged people) issues at stake concerning employment?

➤ Q: Should solutions to unemployment favour local vs global employment measures?

Further reading:

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Violence and Non-violence are probably as old as Humankind. Here we understand "violence" as an organised use of force to injure someone, not just an isolated and individual abuse of force or power against someone. Collective violence has a long record, especially because we have always been very ingenious and persistent in making the artefacts that go with it. Large amounts of time and effort have been devoted to this activity, and history books, museums, scholars and entertainers have popularized the tools of violence and war. Some of these tools were elevated to mystical heights, and their users became icons. Excalibur and King Arthur. Kalashnikov and Che Gevara. Enola Gay (Little Boy) and Truman. Suicide bombers and Bin Laden. It looks as if our history was that of war. A moment of reflection tells us that this is a very simplistic view: we would not have survived! The times of growth and prosperity are times of peace.

➤ **Q**: Why do we retain so much better the dates and places of the bloodiest battles and tend to forget the inventers of technological advances? How come we know who conquered Troy in 1,200 BC but we cannot tell who made the oldest wheel known, discovered in Mesopotamia and dated back from 3,500 B.C? Who was the commander of the Nazi army in North Africa and who invented penicillin?

On February 1943, Rommel commanded the German army that defeated the US Army in Kasserine Pass (Tunisia), inflicting over 6,000 casualties in the US Army. At the same time, Penicillin, one of the earliest discovered and widely used antibiotic agents, passed its clinical trials; shortly after, it was produced in large scale to treat thousands of Allied soldiers wounded on D-Day.

The nature of wars has changed with the increased asymmetry of our societies. Conventional wars between two contenders of comparable strength separated by a front line, yielded to guerrilla wars opposing a well-equipped regular army to high mobility light-armed groups dispersed in less-populated areas, and, more recently, to urban terrorism opposing omnipresent high-tech intelligence agencies to small groups of individuals with home-made bombs. These changes in strategy have had a tremendous impact on the casualties of civilians. "Strategic bombings", such as those of the Enola Gay, wiped out entire cities. With the Second World War, the number of civilian casualties matched, for the first time, that of the soldiers. In the subsequent conflicts, more civilians are killed than soldiers. The modern urban terrorism has no military purpose and aims exclusively at civilians, the "soft targets".

➤ **Q**: Are we entering an era when there is a greater risk of facing a bomb in a public transport to go to work than in a tank in the way to the front line?

Non-violence also has its tools and icons. For example, fasting and Mahatma Gandhi was the combination that changed the fate of the greatest empire. According to Gandhi, "Non-violence is the law of our species as violence is the law of the brute. The spirit lies dormant in the brute and he knows no law but that of physical might. The dignity of man requires obedience to a higher law-to the strength of the spirit.... The fact is that non-violence does not work in the same way as violence. It works in the opposite way. An armed man naturally relies upon his arms. A man who is intentionally unarmed relies upon the Unseen Force called God by poets, but called the Unknown by scientists. But that which is unknown is not necessarily non-existent. God is the Force among all forces known and unknown."

As a Hindu, Gandhi's favourite text was the Bhagavad Gita (Song), which is part of the sixth book of the Maha-bharata, a poem of about 100,000 verses, the most widely read Hindu scripture. It is a discourse between the Lord Krishna and the warrior Arjuna that takes place in 3138 B.C., setting forth moral and religious doctrines. The story takes place on the battlefield of Kuru, symbolizing the Field of Right (dharma). Two armies face each other, the Kurus and Pandus, and Arjuna notices that the opposing army contains relatives and friends whom he doesn't want to kill, so he lays down his arms. In view of Gandhi's appreciation for this text, it may come as a surprise that Krishna (the Supreme Being, Primal God, Highest Abode and Eternal Spirit) has no sympathy with Arjuna's difficulty. Krishna's first argument is that Arjuna should "cease from sorrow" because he cannot actually kill his relatives. The Spirit in them is immortal and will simply pass on to a new body. Krishna's second argument is that, even if Arjuna can't get past the killing part, the truth is that death is simply followed by rebirth, so it amounts to the same thing as the first argument. Krishna's third argument provides a positive reason, the only one, why Arjuna must fight the battle: It is his dharma, his duty, as a Kshatriya to fight the battle. This is the problem with Gandhi's desire to interpret the Gita pacifistically: Kshatriyas really were in the business of fighting, and both Krishna and Arjuna are Kshatriyas. Krishna's fourth and final argument adds an emotional goad to his substantive arguments: If Arjuna doesn't fight, people will think he is a coward and will insult him. Gandhi was well aware of the controversy generated by his interpretation. "I have been even seriously told that I am distorting the meaning of the Gita, when I ascribe to that great poem the teaching of unadulterated non-violence. Some of my Hindu friends tell me that killing is a duty enjoined by the Gita under certain circumstances… The Gita represented the eternal duel between forces of evil and good, and inculcated the duty of eradicating evil within us without hesitation, without tenderness". From the Gita, Gandhi preferably retained the passage "Better for me if the sons of Dhrita-rashtra...found me unarmed, unresisting, and killed me in the struggle of war."

It is rather ironic that Robert Oppenheimer, who was in charge of the Manhattan Project (which built the first atomic bombs), chose to cite Verse 32 of the Gita, when he saw the very first bomb explode in New Mexico, in 1945. Oppenheimer was familiar with the translation: "Now I am become Death, the destroyer of worlds." This seems more to the point, for the Atomic Bomb, than the current translation "I am all-powerful Time which destroys all things." The word kâla in Sanskrit can mean "Time, fate; death, god of death," so both translations express part of the meaning.

Another icon of non-violence is the 14th Dalai Lama, and his tool is meditation. In his 1989 Nobel Peace Prize acceptance speech, he stated: "Peace, in the sense of the absence of war, is of little value to someone who is dying of hunger or cold. It will not remove the pain of torture inflicted on a prisoner of conscience. It does not comfort those who have lost their loved ones in floods caused by senseless deforestation in a neighbouring country. Peace can only last where human rights are respected, where the people are fed, and where individuals and nations are free. True peace with oneself and with the world around us can only be achieved through the development of mental peace." The Dalai Lama interprets the Buddhism philosophy in Tibet, which is an autonomous form of Buddhism since the 10th century. His tools are those of Buddhism.

Buddha himself lived around 600 B.C. in India. He was raised as a prince. After the birth of his first son, he left his family and began a quest to seek out the source of suffering in the world. Incidentally, this personal story presented a problem for the initial acceptance of Buddhism in China, because it arrived there when China was under the influence of Confucionism and its high regard for the fulfilment of the duties towards the family. Within a month of Buddha's death, his followers gathered together and wrote down his most famous sayings and teachings. These have come down to us as the Dhammapada, which contains 423 verses. The following, which can be found in Canto XXVI – Who is a Brahman – reflects his philosophy of non-violence:

"388. Because a man has discarded all evil, he is called a Brahman."
"405. He who has laid aside the cudgel that injures any creature whether moving or still, who neither slays nor causes to be slain -- him I call a Brahman."

"406. He who is tolerant amongst the intolerant, who is calm amongst the violent, and who is unattached amongst those who are attached -- him I call a Brahman."

At the time Buddhism was spreading in India, Confucius ("Master Kung", K'ung Fu-tzu, 551-479 B.C.) was born in China. He lived at a time when the Chou Dynasty was in collapse and China was the stage of continuous warfare between rival baronies. A collection of his maxims was compiled in the Lun Yü (Analects). His overwhelming message is that if we are to achieve a state of orderliness and peace, we need to return to traditional values of virtue. These values are based entirely on one concept: jen, which is best translated as "humaneness," but can also mean "humanity," "benevolence," "goodness," or "virtue." The essence of his teachings is reflected in one of his best-known citations: "What you do not want done to yourself, do not do to others." Confucius' hierarchy of values transpires from the following passage (Analects, Book 12:7): "Zigong asked about government. The master said, 'sufficient food, sufficient weapons and the trust of the people.' Zigong said: 'If you had to do without one of these three, which would you give up?' — 'Weapons.' — 'If you had to do without one of the remaining two, which would you give up?' — 'Food; after all everyone has to die eventually. But without the trust of the people, no government can stand.'"

> Q: How do you compare the ancient Eastern doctrine of security, wealth and trust, with our current political practises?

Non-violence is not an exclusive of Eastern philosophy. A Christian icon was Martin Luther King and his tool was massive demonstrations. At the age of thirty-five, he was the youngest man to have received the Nobel Peace Prize, in 1964. In his Nobel Lecture, he defines non-violence and violence:

"Broadly speaking, non-violence in the civil rights struggle has meant not relying on arms and weapons of struggle. It has meant non-cooperation with customs and laws which are institutional aspects of a regime of discrimination and enslavement. It has meant direct participation of masses in protest, rather than reliance on indirect methods which frequently do not involve masses in action at all."

"Violence as a way of achieving racial justice is both impractical and immoral. I am not unmindful of the fact that violence often brings about momentary results. Nations have frequently won their independence in battle. But in spite of temporary victories, violence never brings permanent peace. It solves no social problem: it merely creates new and more complicated ones. Violence is impractical because it is a descending spiral ending in destruction for all. It is immoral because it seeks to humiliate the opponent rather than win his understanding: it seeks to annihilate rather than convert. Violence is immoral because it thrives on hatred rather than love. It destroys community and makes brotherhood impossible. It leaves society in monologue rather than dialogue. Violence ends up defeating itself. It creates bitterness in the survivors and brutality in the destroyers."

It is certainly not a coincidence that faith played a major role in the choices of these icons of non-violence. Religion is an obvious source of conflicts and wars, but can also be inspirational for their peaceful resolution. Oppenheimer's and Gandhi's interpretations of the Gita are paradigmatic examples of this. Although religious beliefs are central to our understanding of violence and non-violence, this has not excluded, and will not exclude non-believers from playing decisive roles in this arena. An appropriate example is John Lennon, and his tool was music. "Imagine" is often ranked among the best songs in popular music history. It is probably the best anthem for peace:

Imagine there's no heaven, it's easy if you try,
No hell below us, above us only sky,
Imagine all the people, living for today.
Imagine there's no countries, it isn't hard to do,
Nothing to kill or die for, and no religion too,
Imagine all the people, living life in peace.
You may say I'm a dreamer, but I'm not the only one,
I hope someday you'll join us, and the world will be as one.
Imagine no possessions, I wonder if you can,
No need for greed or hunger, a brotherhood of man,
Imagine all the people, sharing all the world.
You may say I'm a dreamer, but I'm not the only one,
I hope someday you'll join us, and the world will live as one.

The Mahatma Gandhi was assassinated in 1948. Martin Luther King was assassinated in 1968. John Lennon was assassinated in 1980. The 14th Dalai Lama is still living in exile, after having escaped from Tibet during the Chinese invasion of 1959. However, their achievements are part of our history and are not lost. They left many followers. What is perhaps more striking is what that they have achieved it through fasting, meditation, music and massive demonstrations. Although faith in God is not essential to accomplish the ideals of non-violence, it is essential to be able to accept deferred rewards. "We want it now"
simply does not work. This is a major difference between the tools of violence and non-violence.

➤ Q: Can we develop tools that are more rapidly effective in stopping wars and preventing new conflicts? Is it in the nature of non-violence that all transformations must take place very slowly? Is intercultural learning one of those slow-motion tools of non-violence?

Another major difference in the tools of violence and non-violence is the financial investment. The development of the F/A-22 Raptor advanced tactical fighter aircraft for the US Air Force (USAF) took 19 years and 60,000 million euros to be completed in 2005. Each one of the 180 units will cost 110 million euros. With the delivery of these units, this titanium extravaganza will have cost 80,000 million euros, more than the annual GNP of the Czech Republic. But the USAF already estimates that they will need 200 units more. Karla Schefter, that runs the Chak-e-Wardak Hospital in Afghanistan since 1989, is likely to see them cruising at supersonic speeds over her head, while she is completely renovating her hospital with a generous CARITAS donation of 200,000 euros.

The lobbies behind such immense investments are extremely powerful. Enough to decide between Peace and War, between who is going to live and who is going to die. However, the supporters of non-violence finally became influential in the network of national and international laws that regulate our societies sixty year ago, after the end of the deadliest of all wars (over 50 million deaths, half of them civilian). Representatives of 51 countries signed the Charter of the United Nations, "To practice tolerance and live together in peace with one another as good neighbours, and to unite our strength to maintain international peace and security". Three years later, 48 members of the General Assembly of the United Nations "Whereas 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, (…) Whereas disregard and contempt for human rights have resulted in barbarous acts which have outraged the conscience of mankind, and the advent of a world in which human beings shall enjoy freedom of speech and belief and freedom from fear and want has been proclaimed as the highest aspiration of the common people (…)" adopted the Universal Declaration of Human Rights (UDHR). This Declaration was proclaimed "as a common standard of achievement for all peoples and all nations". The strength of this Declaration is only moral, but its influence has grown stronger and became a paradigm against which the governance of men has been measured.

The UDHR was not signed by all the United Nations members. Several Muslin countries did not subscribe to this Declaration. In particular, the Islamic Republic of Iran criticizes the UDHR as a Western secular concept of Judeo-Christian origin, incompatible with the sacred Islamic shari'a. As an alternative, the 19th Islamic Conference of Foreign Ministers (session of Peace, Interdependence and Development) of the 45 Member States of the Organisation of the Islamic Conference, adopted on 5 August 1990 the Declaration on Human Rights in Islam (CDHRI) in Cairo. The CDHRI establishes the shari'a law as "the only source of reference" for the protection of human rights in Islamic countries, thus giving it supremacy over the UDHR, based on divine revelation. The CDHRI cannot be considered universal, since it endorses all the differentiations between individuals as spelled out in the Islamic shari'a law, which non-Muslims do not accept. For example, in the shari'a legal system - practised in Saudi Arabia, Iran, Sudan and in other Muslim countries - the testimony of a Muslim man is equal to the testimony of two Muslim women.

The CDHRI introduces into the political sphere an Islamic religious criterion, which imposes an absolute decisive and divine primacy over the political and legal spheres. On the other hand, the UDHR places social and political norms in a secular framework, separating the political from the religious. There is a profound conflict between the two visions of man inherent to these declarations of rights. According to the Islamic view, man is of divine origin and human dignity cannot be reduced to a series of secular norms. This is a holistic view of man, which incorporates physical, mental, social and transcendental aspects in the same entity. The universality aimed by those who drafted and approved the UDHR was based on the common human nature and its separation from particular and religious contexts, which introduce and sanctify differences and discriminations. The roots of such separation go probably as deep as Jesus sentence "(…) repay to Caesar what belongs to Caesar and to God what belongs to God" (Matthew 22:21). The attempt to remove all cultural and religious particularisms and strengthen the universal character of the UDHR, is in itself a cultural and religious particularism.

➤ **Q**: Is cultural relativism going to block the establishment of universal standards for human rights? Should we apply different standards for different people and cultures? Can we have peace without human rights? Should Peace be preserved at all costs, or is there a threshold for injustice that justifies violent means? Do we have the right to intervene when appalling injustices take place in other regions of the world? Who can decide when and how to intervene?

The Freedom House recently published a report on 67 transitions from authoritarian rule that have occurred since 1972, the beginning of what political scientists call the "Third Wave" of democratisation. The study examines four key characteristics of each transition - the societal forces driving it, the strength of non-violent civic resistance, the level of violence, and the sources of that violence - to determine how successful transitions to democracy are achieved. In large measure, the study finds that transitions generated by non-violent civic coalitions lead to far better results for freedom than top-down transitions initiated by elites. In particular, the presence of strong and cohesive non-violent civic coalitions was identified as the most important of the factors examined in contributing to freedom. This study calls for a paradigm shift. The most common method encountered in the past to promote the change from an authoritarian towards a democratic regime, has been the financial and logistical support of "freedom fighters", usually a cover for some type of armed opposition. Now it seems that the most efficient method should be the support of indigenous civic movements, providing expertise and training on how to organise and sequence non-violent protests and mass demonstrations, strikes and other forms of industrial action, boycotts and civil disobedience. Some of the strongest arms in this fight for democracy are telephone text messaging and the Internet, that remain largely outside the control of authoritarian states.

Even if we agree with the method, can we agree with the casting? Who are the actors and who is the metteur en scène?

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Transcend
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Youth Culture

Introduction

From Justin Timberlake to Jamie Cullum, from Harry Potter to Star Wars, from Levi's to Replay and Mustang, and from McDonalds to Jamie Oliver, it seems that popular youth culture has never been as diverse but also as shared as ever before. Some argue for a still increasing Americanisation of popular European youth culture, others tend to see European youth closing the ranks for too much American input.

Equally we can notice how the dispute of growing individualisation versus subcultures surfaces again: is every young person one that we identify by purely individual characteristics and features or do we 'label' him or her by the (social) group membership. I.e. are you for example a young Dutch homosexual person who likes to play computer games and attends rave parties. Or does that by definition make you "a raver", a "gamer", a "nerd" or a "gay", with all the consequences for music preferences, clothing and leisure time accordingly?

➤ Q: You are because you do, or you do because you are?

Perhaps before getting into more precise understandings of popular youth culture, we need to explore the term 'popular culture' first as such.

History of Popular Culture

In modern urban mass societies, popular culture has been crucially shaped by the development of industrial mass production, the introduction of new technologies of sound and image broadcasting and recording, and the growth of mass media industries: the film, broadcast radio and television, and the book publishing industries, as well as the print and electronic news media.

But popular culture cannot be described as just the aggregate product of those industries; instead, it is the result of a continuing interaction between those industries and those who consume their products. Bennett distinguishes between 'primary' and 'secondary' popular culture, the first being mass product and the second being local re-production.

Popular culture is constantly changing and is specific to place and time. It forms currents and eddies, in the sense that a small group of people will have a strong interest in an area of which the mainstream popular culture is only partially aware; thus, for example, the electro-pop group Kraftwerk has "impinged on mainstream popular culture to the extent that they have been referenced in The Simpsons and Father Ted."

Items of popular culture most typically appeal to a broad spectrum of the public. Some argue that broad-appeal items dominate popular culture because profit-making companies that produce and sell items of popular culture attempt to maximize their profits by emphasizing broadly appealing items. And yet the situation is more complex. To take the example of popular music, it is not the case that the music industry can impose any product they wish. In fact, highly popular types of music have often first been elaborated in small, counter-cultural circles (punk rock, grunge or rap and hip-hop would be three examples).

Sources

Popular culture has multiple origins. A principal source is the set of industries that make profit by inventing and promulgating cultural material. These include the popular music, film, television, radio, video game, and book and comic book publishing industries. A second and very different source of popular culture is folklore. In pre-industrial times, the only mass culture was folk culture. This earlier layer of culture still persists today, sometimes in the form of jokes or slang, which spread through the population by word of mouth and the Internet. This has, by providing a new channel for transmission, renewed the strength of this element of popular culture. Although the folkloric element of popular culture is heavily engaged with the commercial element, the public has its own tastes and it may not embrace every cultural item sold. Moreover, beliefs and opinions about the products of commercial culture (e.g. "My favourite character is SpongeBob SquarePants") are spread by word of mouth, and are modified in the process just as all folklore is.

A different source of popular culture is the set of professional communities that provide the public with facts about the world, frequently accompanied by interpretation. These include the news media, and scientific and scholarly communities. The work of scientists and scholars is mined by the news media and conveyed to the general public, often emphasizing "factoids" that have inherent appeal or the power to amaze. For instance, giant pandas are prominent items of popular culture; parasitic worms, though of greater practical importance, are not.

Both scholarly facts and news stories are modified through popular transmission, often to the point of outright falsehoods. At this point, they become known as legends. Other urban myths have no factual origin at all, and were simply made up for fun.

➤ **Q**: Who and what inspires your cultural behaviour? Are you member of a cultural group? How many members does this cultural group have?

Criticism

Popular culture, being so widely available, has been opened to criticism. One charge is that popular culture tends to be superficial. Cultural items that require extensive experience, training, or reflection to be appreciated seldom become items of popular culture. Others claim that popular culture is rooted more in sensationalism than reality. Still another says that popular culture is actually the culture adopted by cultural mavens or alphas, and then modified later by the laggards of the mainstream.

Trends in Popular Youth Culture

Trends in youth culture are, from a sociological viewpoint, the following:

Dance and pop music festivals are attended because they give people a strong experience of togetherness, which is obviously something young people are looking for. Again and again, something like a unique event is happening. Many young people are chronically seeking the uniqueness of events. The character of the event is also determined by innovative technological developments, by telecommunication and by ICT.

Culturally and socially controlled behaviour and dress codes are indispensable. During live encounters new trends are being set and the latest fashion exposed. Prescriptions and codes of social behaviour are reinforced, based merely on outward appearances: style, fashion, design, controlled movement and gesture.

Spending leisure time in youth culture can be conceived as an attempt to compensate hard-lived life lived in jobs, family homes and class rooms. The sparsely available leisure time has to be spent as effectively as possible in order to relax (or: recover) sufficiently from the other life experiences. Lack of money is only a small problem for participation compared with lack of time. In general, time spent on socialising with other family members has been reduced in favour of spending time with self chosen friends – also mediated by ICT. In modern patterns of youth communication, individual freedom is closely intertwined with social networks. These networks are characterised by informal behaviour and a high degree of equality in human relationship.

Roger Tredre reports European teenagers are turning their backs on American culture and displaying a much greater enthusiasm for European unity than their elders, according to a survey report. Eurokids, published tomorrow by Alto, a pan-European advertising agency group, suggests that young Europeans are more independently minded than was once thought. They watch American films, but do not consider the US or its culture the source of all inspiration.

Americanisation of Youth Culture

Quotes from C. Smithuijsen

There has been a general lift of the average standard of general education. In correlation with general education, young people are reaching a high degree of independence in an early stage of their live.

They develop abilities in many directions. Computer dexterity is acquired amazingly fast, a key instrument in contemporary communication. In 1993 only 26% of the young people could use a computer. This percentage has risen to 90% in 2004. It also opens new strategies in spending time effectively.

The emergence of multi tasking (combining watching TV, using internet and making homework) is characteristic for youth culture.

The raise of welfare has lead to a significant increase of spending power amongst young people. Resources can be obtained either through pocket money or through self earned money. At a relatively early stage, young people are allowed to spend their money according to their own wishes. More money also means more mobility.

Europeanization of Youth Culture

Quotes from R. Tredre [9]

The report suggests that the young are more eager than previous generations to live a genuinely Euro-lifestyle: English is their lingua-franca and Inter Rail their passport. They are in a hurry to learn English and they make 40 per cent more foreign visits than adults (in Spain, Portugal and Greece, the figure is nearer 60).

Home-grown youth culture is the unifying force of the new generation.

"Eurokids" listen to European rave music, wear French and Italian jeans, watch European "video-jockeys" on the satellite music channel MTV, and gather in tapas bars. When they do look beyond Europe, it is to the East. They are interested in Japan, which they see as a hi-tech paradise and home of hip foods such as sushi.

The researchers built up their portrait of the typical Eurokid by interviewing groups of people aged under 25 in Amsterdam, Barcelona, Brussels, Dusseldorf, London, Milan and Paris. Seventy-eight per cent expressed approval of the EC. "Everywhere we went, we found the young talking enthusiastically about a united Europe".

[9] Roger Tredre is the editor in chief of Worth Global Style Network (WGSN). WGSN provides online research, trend analysis and news to the fashion, design and style industries.

Processes of informalisation and de-hierarchisation open up the possibility for young people to built up there cultural preferences according to their own insight and with self assembled circles of friends.

As a result of commercialising, mass production and increase in scale, the price of cultural products has gone down substantially. (cf. the price of a mobile phone of digital camera) Apart from this accessibility, culture is also instant accessible, without long learning courses.

Important features (also international) of the official culture, like originality, quality, technical virtuosity and the use of high standard, specialised accommodations are absent in youth culture. Moreover, official culture is mono-tasking almost everywhere, specialised in form and content, traditionally produced (without ICT) and both intellectually and physically difficult to enter.

The convergence of north and south embraces everything from sex to food. The Spanish are adopting the favourite dishes of German youth: frozen chips and pizzas. A third of young Spaniards eat convenience meals - unknown 10 years ago.

The spread of video and youth oriented programmes is pushing European youth culture underground. Ninety-one per cent of the 18- to 25-year-olds had colour TV in their home, and 50 per cent had a video. Mr Silvester said: "In the Sixties, the TV culture which unified and directed American youth had an anodyne content because it had to be acceptable for family viewing. In the Nineties, kids are watching their own programmes on their TVs and videos in their bedrooms. TV is now becoming part of a youth subculture."

Inclusion / Exclusion values

In principle, youth culture is open to anybody who wants to enter the scene looking for relaxation, cultural entertainment and emotional fulfilment. But there is an invisible requirement: individual behaviour has to correspond to the social situation, which presupposes a high degree of self-discipline. Even when informal behaviour seems to be the norm, informal, for outsiders hardly perceptible ways of social exclusion are at work. But neither in cultural policy, nor in the cultural scene is this really an issue. Social exclusion is not related to cultural entertainment, as it is explicitly related to poverty, unemployment and restricted social changes due to lack of education or professional abilities. According to a recent survey, Dutch citizens want Dutch society to be more cohesive. But they do not expect results from a government taking serious actions. Social cohesion has to develop through better relationships between citizens themselves. (Social and Cultural Planning Office, 2004:69)

➤ Q: What makes you a unique individual? Do you see yourself included or excluded for that reason?

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ANTHOLOGY

List of contents

Human rights embody the fundamental values of human civilizations

People are different, and so are their cultures. People live in different ways, and civilizations also differ.

People speak in a variety of languages.

People are guided by different religions.

People are born different colours, and many traditions influence their lives with varying colours and shades.

People dress differently and adapt to their environment in different ways.

People express themselves differently. Music, literature and art reflect different styles as well.

But despite these differences, all people have one single common attribute: they are all human beings—nothing more, nothing less.

And however different they may be, all cultures embrace certain common principles:

No culture tolerates the exploitation of human beings.

No religion allows the killing of the innocent.

No civilization accepts violence or terror.

Torture is abhorrent to the human conscience.

Brutality and cruelty are appalling in every tradition.

In short, these common principles, which are shared by all civilizations, reflect our fundamental human rights. These rights are treasured and cherished by everyone, everywhere.

So, cultural relativity should never be used as a pretext to violate human rights, since these rights embody the most fundamental values of human civilizations. The Universal Declaration of Human Rights is needed universally, applicable to both East and West. It is compatible with every faith and religion. Failing to respect our human rights only undermines our humanity.

Let us not destroy this fundamental truth; if we do, the weak will have nowhere to turn.
(Shirin Ebadi)

Asking

I ask the earth: How does earth live with earth?
—We honour each other.
I ask water: How does water live with water?
—We fill each other up.
I ask the grass: How does grass live with grass?
—We weave into one another
creating horizons.
I ask man: How does man live with man?
I ask man: How does man live with man?
I ask man: How does man live with man?
Huu Thinh

Humanity

It was during those long and lonely years that my hunger for the freedom of my own people became a hunger for the freedom of all people, white and black. I knew as well as I knew anything that the oppressor must be liberated just as surely as the oppressed. A man who takes away another man's freedom is a prisoner of hatred, he is locked behind the bars of prejudice and narrow-mindedness. I am not truly free if I am taking away someone else's freedom, just as surely as I am not free when my freedom is taken from me. The oppressed and the oppressor alike are robbed of their humanity.
(Nelson Mandela: Long Walk to Freedom)

Democracy as Universal Value

In the distant future, when people look back at what happened in the XX century, they will find it difficult not to accord primacy to the emergence of democracy as the preeminently acceptable form of governance.

The idea of democracy as a universal commitment is quite new, and it is quintessentially a product of the twentieth century. The rebels who forced restraint on the king of England through the Magna Carta saw the need as an entirely local one. In contrast, the American fighters for independence and the revolutionaries in France contributed greatly to an understanding of the need for democracy as a general system. Yet the focus of their practical demands remained quite local--confined, in effect, to the two sides of the North Atlantic, and founded on the special economic, social, and political history of the region.

It is necessary to grasp clearly the sense in which democracy has become a dominant belief in the contemporary world. In any age and social climate, there are some sweeping beliefs that seem to command respect as a kind of general rule--like a "default" setting in a computer program; they are considered right unless their claim is somehow precisely negated. While democracy is not yet universally practiced, nor indeed uniformly accepted, in the general climate of world opinion, democratic governance has now achieved the status of being taken to be generally right. The ball is very much in the court of those who want to rubbish democracy to provide justification for that rejection. This is a historic change from not very long ago, when the advocates of democracy for Asia or Africa had to argue for democracy with their backs to the wall. While we still have reason enough to dispute those who, implicitly or explicitly, reject the need for democracy, we must also note clearly how the general climate of opinion has shifted from what it was in previous centuries. We do not have to establish afresh, each time, whether such and such a country (South Africa, or Cambodia, or Chile) is "fit for democracy" (a question that was prominent in the discourse of the nineteenth century); we now take that for granted. This recognition of democracy as a universally relevant system, which moves in the direction of its acceptance as a universal value, is a major revolution in thinking, and one of the main contributions of the twentieth century. It is in this context that we have to examine the question of democracy as a universal value.

How well has democracy worked? While no one really questions the role of democracy in, say, the United States or Britain or France, it is still a matter of dispute for many of the poorer countries in the world. This is not the occasion for a detailed examination of the historical record, but I would argue that democracy has worked well enough.

India, of course, was one of the major battlegrounds of this debate. In denying Indians independence, the British expressed anxiety over the Indians' ability to govern themselves. India was indeed in some disarray in 1947, the year it became independent. It had an untried government, an undigested partition, and unclear political alignments, combined with widespread communal violence and social disorder. It was hard to have faith in the future of a united and democratic India. And yet, half a century later, we find a democracy that has, taking the rough with the smooth, worked remarkably well. Political differences have been largely tackled within the constitutional guidelines, and governments have risen and fallen according to electoral and parliamentary rules. An ungainly, unlikely, inelegant combination of differences, India nonetheless survives and functions remarkably well as a political unit with a democratic system. Indeed, it is held together by its working democracy.

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India has also survived the tremendous challenge of dealing with a variety of major languages and a spectrum of religions. Religious and communal differences are, of course, vulnerable to exploitation by sectarian politicians, and have indeed been so used on several occasions (including in recent months), causing massive consternation in the country. Yet the fact that consternation greets sectarian violence and that condemnation of such violence comes from all sections of the country ultimately provides the main democratic guarantee against the narrowly factional exploitation of sectarianism. This is, of course, essential for the survival and prosperity of a country as remarkably varied as India, which is home not only to a Hindu majority, but to the world's third largest Muslim population, to millions of Christians and Buddhists, and to most of the world's Sikhs, Parsees, and Jains.
(Amartya Sen)

The Worst Cruelties in Life are its Killing Injustices

The world today is suffering another form of modern poverty. No need to quote the figures; they are widely known and repeating them again only makes another wall of statistics. Perhaps as much as a third of the world's population live with less than 2 a day. Local cultures with their partial remedies – both physical and spiritual – for some of life's afflictions are being systematically destroyed or attacked. The new technology and means of communication, the free market economy, productive abundance, parliamentary democracy, are failing, so far as the poor are concerned, to keep any of their promises beyond that of the supply of certain cheap consumerist goods, which the poor can buy when they steal.

The secret of storytelling amongst the poor is the conviction that stories are told so that they may be listened to elsewhere, where somebody, or perhaps a legion of people, know better than the storyteller or the story's protagonists, what life means. The powerful can't tell stories: boasts are the opposite of stories, and any story however mild has to be fearless and the powerful today live nervously.

A story refers life to an alternative and more final judge who is far away. Maybe the judge is located in the future, or in the past that is still attentive, or maybe somewhere over the hill, where the day's luck has changed (the poor have to refer often to bad or good luck) so that the last have become first.

Story-time (the time within a story) is not linear. The living and the dead meet as listeners and judges within this time, and the greater the number of listeners felt to be there, the more intimate the story becomes to each listener. Stories are one way of sharing the belief that justice is imminent. And for such a belief, children, women and men will fight at a given moment with astounding ferocity. This is why tyrants fear storytelling: all stories somehow refer to the story of their fall.
(John Berger)

Superducks and underducks

Every day we spend 2.2bn on killing each other. Global military spending in effect pays for huge hunting parties in which hunter and hunted are of the same species; the winner is whoever kills the biggest number of his peers. Think how all this money could better be spent to provide food, education and health-care for deprived children worldwide.

The first impression is that such vast expenditure on arms is grotesque. Does it appear more justified if we look closely at the context? The official line is that the wastage is essential to the global war on terror. Yet common sense suggests that terrorists are grateful for the many weapons in circulation and so much military action under way. The wars in Afghanistan and Iraq have greatly stimulated terrorism: you do not need to be a statistician to notice the increasing number of attacks. Wars are state terrorism, which feeds and is fed by private terrorism.

The five largest arms producers are the US, Russia, China, the United Kingdom and France. They are also the countries with a veto in the United Nations Security Council. It insults common sense to make those who provide the world's weapons the guarantors of world peace.

These five countries are in charge. They run the International Monetary Fund and all (except China) are among the eight countries that take most key decisions at the World Bank and the World Trade Organisation, where the right of veto exists but is never used. Surely it would be common sense for the struggle for world democracy to begin with the democratisation of international organisations. But common sense hardly has a chance to be heard, let alone vote.

Many of the worst crimes and injustices on earth are carried out through these three international organisations: the IMF, World Bank and WTO. Their victims are the disappeared - not the people who vanished under military dictatorships but the things that have gone under democracy. Over the past few years, my country, Uruguay, has seen jobs, decent wages, pensions, factories, lands and even rivers disappear. The story is the same all over Latin America and in many other regions. We are even seeing our children disappear, reversing their forebears' emigrant dreams and heading for Europe and elsewhere. Does common sense tell us that we have to endure avoidable suffering and accept these trage-dies as the work of fate?

Little by little, the world is getting less and less fair. True, the difference between a woman's salary and that of a man is not quite the gap it once was. But at the current sluggish rate of progress, wage equality between men and women will not be reached for 475 years. Common sense does not advise us to wait for it to happen: as far as I know, women do not live that long.

True education, based on common sense and leading to it, tells us we must fight to regain what has been taken from us. The Catalan bishop Pedro Casaldaliga has worked for many years in the heart of the rainforest in Mato Grosso, one of the poorest states in Brazil. He says that it may be true that if you give a man a fish you feed him for a day while if you teach him to fish you feed him for life; but there is no point teaching anyone to fish when the rivers have all been poisoned or sold.

A circus trainer teaches bears to dance by hit-ting them on the neck with a spiked stick. If they dance correctly; the trainer stops hitting them and they get fed. If not, the torture conti-nues, and the bears go back to their cages hungry. The bears dance for fear of blows and of going hungry. To the trainer, this is good sense. But do the bears see it that way?

After the second hijacked plane of 9/11 hit the second tower of the World Trade Centre, it began to disintegrate; people rushed to the stairs to get out quickly. A Tannoy message ordered all workers to return to their desks. Workers had to use their common sense: no one who obeyed that order can have survived.

To save ourselves, we must work together. Like ducks in the same covey. Collective flying works like this: a duck sets off and makes way for two others, who are then followed by another pair, whose energy inspires a fourth pair to join, and so on, so that the ducks fly in an elegant V formation. Each duck at some time flies both at the head of this V and at its tail. According to my friend Juan Diaz Bordenave, who is no palmipedologist but still knows what he is talking about, no duck ever felt like a superduck when it was heading the V nor like an underduck flying at the tail. At least ducks have kept their common sense.
(Eduardo Galeano: Translated by Gulliver Cragg)

The Age of Consent

Without global democracy, national democracy is impossible. The shift of power to the global sphere is the reason why almost every major political party on earth now has the same policies. Their policies are pre-determined by the banks and financial speculators, the corporations and the global institutions. At the national level, there is democracy but no choice. At the global level, there is choice but no democracy. The great question of our age is what the hell we intend to do about it.

Many within our movement have responded to this problem in two related ways. The first is to seek to regain control of politics by dragging it back to the only level at which true democracy could be said to work: the local community. The second is to accept that representative politics has failed, and to ditch it in favour of "participatory" or "direct" democracy. I understand and sympathise with both positions. But I feel they are inadequate responses to the challenges we face.

All the issues we care about most – climate change, international debt, nuclear proliferation, war, the balance of trade between nations – can be resolved only at the global or the international level. Without global measures, it is impossible to see how we might distribute wealth from rich nations to poor ones, tax the mobile rich and their even more mobile money, control the shipment of toxic waste, sustain the ban on landmines, prevent the use of nuclear weapons, broker peace between nations or prevent powerful states from forcing weaker ones to trade on their terms. By working only at the local level, we leave these, the most critical of issues, to the men who have appointed themselves to run the world.

Moreover, everything we attempt to implement at the local level can be destroyed at the global or the continental level. Look at what the Free Trade Agreement of the Americas has done to local environmental protection. Look at what the General Agreement on Trade in Services will do to public education and healthcare. Look at what European subsidies have done to small farmers in the developing world. Ignoring global governance does not make it go away. It is happening now. It will continue to happen, with or without us. And – and this is the most uncomfortable truth with which we must engage – it must happen, if the issues which concern us are not to be resolved simply by the brute force of the powerful.

It seems to me, in other words, that it is not enough to think globally and act locally, important as this is. We must act globally as well. Our task is not to overthrow globalisation, but to capture it, and to use it as a vehicle for humanity's first global democratic revolution. Now many will respond, "but we are operating at the global level already. Are you not aware of the protests in Seattle, Cancun, Genoa and one hundred other cities? Are you not aware of the World Social Forum and the meetings which build up to it? Are we not already doing all that we can to seize control of global politics?

My response is that these are the most exciting political developments in decades, and that we have begun a movement which really does have the potential to change the world.

But we have two basic problems, with which we must engage if we are serious about global justice. The first is that, vast and inspiring as our movements are, they have not yet shaken the seat of power, and do not yet show any sign of being able to do so. We rightly exposed, for example, the outrageous trading demands of the rich nations, and helped some of the weaker nations to find the courage to stand up to them, contributing to the collapse of the reviled World Trade Organisation. But has this prevented injustice? Not a bit of it. The European Union and the US have discovered that they are in fact better off without the WTO. They have now struck bilateral deals with most of the weaker nations, which are even more oppressive than the policies they tried to impose through the trade organisation. What we have found, in other words, is that the WTO was not power, simply the organisation through which power was brokered. We have helped to smash a symbol of power. We have done nothing to prevent the exercise of power.

The second problem is that, though we have a better claim than any other global grouping to speak on its behalf, we are not the world. Most of us who attend the national and global social forums, who travel to our capitals or other people's to protest, who fill cyberspace and the printed page with our opinions and debates, are members of a priveleged minority. We have time, money, passports, literacy and access to technology.

These two problems are, I feel, closely connected. Our power is limited partly because our mandate is limited. In all periods of history, people seeking democracy under conditions of dictatorship have possessed two sources of power. The first is force of arms. Modern military technology ensures that the overthrow of existing powers by means of armed civilian revolt has become all but impossible. If we sought to storm the modern world's Bastille at Guantanamo Bay, we would be blown to bits long before we came anywhere near. Terrorism, of course, remains an effective weapon: Bin Laden's key demand, that US troops be removed from Saudi Arabia, has quietly been met by the superpower. But, like all violent revolutionary means, it is inherently anti-democratic. It requires secrecy, while democracy requires transparency and accountability. It empowers those with the means to violence, and they are likely, once their first aims have been met, to turn it against the citizens with whom they disagree.

So just one legitimate source of power remains: moral authority. It is the force which helped to remove Marcos, Ceauceascu, Suharto, Milosevic, de Lozada and Shevardnadze from government. It is the force we possess in some measure already – why else did James Wolfenson, the head of the World Bank, apply to speak at the World Social Forum last year? It is a force which we would possess in far, far greater measure if we could show that we represented the people of the world, rather than just ourselves.

Alongside participatory forums, in other words, we need to build a representative forum. We need a world parliament. Many people consider this an appalling idea, and I can understand why. Representative democracy at the national and the regional level looks bad enough. Why on earth would we want to replicate that system at the global level? And if true democracy can function only at the level of the community, surely by the time we get to the global level, it's going to be a pretty shoddy version of the Athenian (or Zapatistan) ideal.

The answer to the second question is yes, it will be. But I would ask this. If not by this means, then what? Not having a world parliament is also a decision. It is a decision to permit the world to continue to be run by a self-appointed group of men from the rich nations. A world parliament is a far-from-perfect solution to the problem of global governance. But not nearly as far-from-perfect as the alternative: permitting the global dictatorship to resolve the problem on our behalf.

The answer to the first question is also yes. The existing model of national parliamentary or congressional democracy in most parts of the world is a dreadful template on which to base a new system. It has been corrupted by monied interests, by unfair voting systems, by executive power and media control. But there are many lessons we can learn from the failures of our systems.

Let us assume for the moment that we have the means to design whatever system we please. What would that system be? It seems to me that it must do what the existing global institutions claim to do but fail to do. In other words, we need a body through which nations can negotiate with each other to achieve peace. We need a body which distributes wealth between nations. We need a body which lays down fair trading rules, defending citizens and the environment. To travel from here to there means transforming some of the world's institutions and destroying others.

I should emphasise at this point, as the idea is commonly misunderstood, that I am not talking about any further transfer of powers from the nation states to global or international bodies. I am simply talking about the democratisation of those powers which have already been ceded by nation states to the global level. I am not inventing global governance, but merely trying to make it work in the interests of the people.

Let us start with the United Nations. In principle, it's a good idea. In practice, it helps the strong to bully the weak, for three reasons. The first is that the permanent members of the Security Council have been granted absolute power. The second is that it is riddled with rotten boroughs: the tiny nations have the same vote as the very large ones. This is grossly unfair – every Tuvaluan, for example, is worth 100,000 Indians – and it also means that the strong nations have a powerful incentive to kick the small ones around. The third is that the dictatorships have the same voting rights as the democracies, and none of the attendant governments have any obligation to refer to their people before voting. It seems to me that the answer here is not to junk the UN, but to democratise it. The first step is surely to scrap the Security Council and vest its powers in the UN General Assembly. The second is to weight the votes of the member states according to their country's size and their degree of democratisation. Democracy rankings are already being developed by groups such as Democratic Audit. But we should begin to develop our own. Among the criteria we should investigate are the nation's degree of economic democracy (the distribution of wealth) and the extent of public consultation before global voting takes place.
George Monbiot

The Western democracies, so keen on exporting their political model to the rest of the world, seem to be perfecting the art of shooting themselves in the foot, and I'm not even going to mention the war in Iraq.

The cartoon affair which showed up Danish democracy as religiously illiterate at the onset and by last week's end defensively bigoted was preceded only two weeks earlier by President Jacques Chirac of France boldly announcing that any (presumably Islamic) nation that supported groups that tried to use terrorism and weapons of mass destruction against France should expect a nuclear riposte.

In an age when a terrorist group could at best detonate a so-called "dirty bomb", conventional explosives wrapped around some stolen nuclear waste and kill at most a thousand people, or biological weapons like the anthrax letters that killed all of half a dozen people in the U.S. four years' ago, this was showing a European democracy at its most tendentious not to say callous and barbaric.

Democracies seem presently so intent on revealing an ugly side that, unless one absorbed it with one's mother's milk as most westerners have, present practice might dissuade one for all time.

All that democracy appears capable of at the moment, to quote Professor John Dunn of Cambridge University in his magisterial new study of the subject, is to make "Europe's bigotries and parochialisms a global world-historical force, instead of a mere local deformity or a continental stigma."

Alas, for all its failing the world has no better idea, as Winston Churchill famously declared. The twentieth century saw all sorts of experiments from fascism to national socialism, to anarchism, to monarchism, to Marxism, to theocracy and all came undone. Out of the ferocious competition between political ideas democracy came out well on top. But today, as Dunn writes, "the term

democracy has become (as the Freudians put it) too highly cathected: saturated with emotion, irradiated by passion, tugged to and fro and ever more overwhelmed by accumulated confusion. To rescue it as an aid in understanding politics, we need to think our way past a mass of history and block our ears to many pressing importunities."

We need to know far more about it than we do. President Bush, for example, has declared that, "the reason I'm so strong on democracy is democracies don't go to war with each other." Indeed, much academic research has proved his point and it is an important and good one. But democracies have a terrible record of going to war against non-democracies, often on the flimsiest excuse. Look at America's nineteenth century war against Spain. Britain, a recent study has revealed, has gone to war more times in the last hundred years than any other country in the world.

Perhaps we should not be surprised that Plato was against the democracy of his homeland, Athens. Plato believed that in the best form of government philosophers would rule. Historians have wondered why he was so against democracy. Was it because he was from a rich landed family and Athenian democracy seemed to be in favour of more equal income distribution? Or was it because a democratic state had sentenced to death his teacher, Socrates, falsely accusing him of impiety and treading on Greeks' religious sensibilities? But it was also because Plato saw democracy as the rule of the foolish, vicious and always potentially brutal.

Athenian democracy flourished but then the idea faded away for the best part of 2000 years. The Romans had little time for it. It returned, called something else, in the struggle for American independence and a few years later, under its own name, it became the central rallying cry of the French Revolution. Only after 1789 did people start to speak of democratising societies and it was the French spirit not the American one that was its potent exporter. Every soldier in Napoleon's ranks, as his armies tore across Europe, carried a copy of "The Rights of Man" in his rucksack. But we must never forget that democracy would never have achieved the promise it did without the vision of Robespierre, this figure of "reptilian fascination", who organised the mass executions of those thought to oppose the path of the Revolution.

Over the next 150 years the cause of democracy gradually edged forward but it only triumphed after 1945.

Today some of us like to think, as Pericles did in his great oration on the subject, that democracy gives society its sobriety of judgement and respect for wisdom, the pride necessary for its economic energy and generosity and even its respect for taste and responsiveness to beauty. But we are engaged in a perpetual fight against its worst elements.
Jonathan Power

I know why the caged bird sings

*A free bird leaps on the back of the wind
and floats downstream till the current ends
and dips his wing in the orange suns rays and
dares to claim the sky.
But a bird that stalks down his narrow cage
can seldom see through his bars of rage
his wings are clipped and his feet are tied so
he opens his throat to sing.*

*The caged bird sings with a fearful trill
of things unknown but longed for still
and his tune is heard on the distant hill
for the caged bird sings of freedom.*

*The free bird thinks of another breeze
and the trade winds soft through the sighing trees
and the fat worms waiting on a dawn-bright lawn and he names the sky his own.*

*But a caged bird stands on the grave of dreams
his shadow shouts on a nightmare scream
his wings are clipped and his feet are tied so
he opens his throat to sing.*

*The caged bird sings with a fearful trill
of things unknown but longed for still
and his tune is heard on the distant hill
for the caged bird sings of freedom.
Maya Angelou*

Section 2:

Activities

INDEX

METHODOLOGY

"Methodology" is the bridge between concepts and issues on one side, and activities on the other one. Once we have agreed on the concepts and issues, we have to decide on how we are going to bring them to practice.

Citizenship (and peace) Education is arguably an area where "how it is done" becomes as important as "what is done". History has repeatedly proven that the "war to end all wars" is just another war. Learning about Citizenship (and peace) is necessarily learning by example. It is about setting the highest standards for oneself, being transparent in the actions and giving examples of the best practices. Preaching about Citizenship in Europe is simply not enough. It must be accompanied by the practice of its values of solidarity, respect for the cultural identities of others, and appreciation of diversity. Perhaps the most important method to transmit Citizenship Education is to practise an active citizenship in Europe.

The challenge of bringing European Citizenship into practice is further amplified by the nature of its contents. It is not like training in mathematics, with nicely worked out examples and exact solutions, or like debriefing a poem, following the leads of its author and critics. Bringing European Citizenship into practice is about making each one of us a better citizen. It is a path of personal transformation, experienced differently by each individual, with rational and emotional contents. Following this path requires some guidance and encouragement, but it is essentially a free choice that each one of us makes.

> Q: **How can we help an individual to follow the path of active citizenship? What separates guidance from conditioning? What should we do if his free choice differs from ours?**

The method of citizenship education is the way of accompanying and supporting someone willing to show more solidarity, respect for the others and appreciation of diversity. Many methods have attempted to foster cultural sensitivity and awareness at the individual level. First, it was thought that teaching about it, just like one may teach mathematics or languages, would be enough. However, formal teaching schemes are inefficient in changing values and attitudes in a durable manner. Subsequently, psychological and psychoanalytical methods were introduced, but they were insufficient to bring about massive social transformation in a timely manner.

The method currently employed by AFS and EFIL member organisations to achieve a better understanding of oneself and of one's own culture, and to become more appreciative of cultural diversity, is the students exchange programme. The essence of this programme is a deep immersion in a host community. The success of AFS and EFIL's methods is measured by the success of the integration of a foreign pupil in a host community. The keys to this success are the exchange students, the host families, the out-of-school counsellors, and the teachers. A satisfactory experience depends much more on the host family than on the

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host school: a pupil may gradually accept a different school system and do well, if he/she is happy and at ease with the host family. The contrary is usually not true: most exchange pupils fail also at school, if they are not adequately supported at home. Also, approximately 50-60% of the pupils require intensive counselling sessions during their stay abroad. The out-of-school counsellor, who has a more comprehensive view of the pupil's needs and of his/her relations with the hosting environment, takes most of the responsibility for this counselling. Only about one fourth of the exchange students need to change host families, and early returns are not significant.

The students exchange programme is an experiential method. The preparation for this programme anticipates the difficulties that may be experienced and gives clues on how to resolve them. That preparation is based on games, simulations, role-playing, brainstorming, etc, which require personal engagement and interaction with others, often in a multicultural environment. Such activities have been described in many books, and a selection of them is offered in the next chapter of this manual. They were designed to help participants in cross-cultural experiences. The question is whether they are valuable for stimulating the interest for Citizenship in Europe.

➤ Q: Can the methods of Intercultural Education be extended to deal with issues of Citizenship in Europe? Is experiential training relevant to raise our awareness of citizens of the same part of the world? Is this a step towards becoming citizens of the whole world? Does the incorporation and inclusion of citizenship education in EFIL work require a new approach?

This Manual, and most of the current work on Intercultural Education, is based on the following principles:
➤ All cultures have equal value
➤ Questioning stimulates personal growth
➤ Durable social changes start at the personal level
➤ Reciprocity recognises the contribution of everyone
➤ Intercultural competences are the cement of multicultural societies

Much of these principles also apply to the strengthening of Citizenship is Europe, because Europe can only be built as a multicultural/multi-ethnical society where the contribution of all groups is recognised and their differences are respected. In some aspects, however, the approach to Intercultural Education goes beyond the requirements of citizenship education because of its emphasis on personal change. The basic idea behind that approach is to prepare the individual (the citizen) for his/her new role. Just as we cannot expect a foreign pupil to integrate himself/herself in a host community without any orientation and counselling, we can also not expect to make Europeans better citizens just because new laws (or constitutional rights) were passed. Approving such constitutional rights and applying them to the people is a "top-down" approach, contrary to the intercultural principles on personal growth and social change.

The approach to Citizenship in Europe followed in this Manual is a "bottom-up" approach. It is based on questioning the individual, making him/her experience games and simulations, debriefing with him/her after the experiences, share the knowledge, the doubts, and the anxieties. The changes in the individual brought about by this method may eventually lead to social changes.

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Q: Is citizenship education an additional topic in the same framework on Intercultural Education, or is it a different approach to a different public? Is it an enrichment of EFIL's mission, or a change in the organisation? Can it be done with the same resources, or does it require new actors, new partnerships, new competences, new resources, additional training and preparation?

The "Activities" described next in this Manual meet the principles of Intercultural Education. They train for ambiguity and prepare for change. They also fulfil the needs of training for Citizenship in Europe because they address the issues of solidarity, respect for others and appreciation of diversity. Many of the activities rely on experiential learning and require personal involvement. Not just the participants' personal involvement, our own personal involvement as facilitators too. And the best of our contribution to the field is precisely our personal involvement.

Caminante, son tus huellas
el camino y nada más;
caminante, no hay camino,
se hace camino al andar.

Al andar se hace camino
y al volver la vista atrás
se ve la senda que nunca
se ha de volver a pisar.

Caminante no hay camino
sino estelas en la mar...

Wanderer, your footsteps
are the road, and nothing more;
wanderer, there is no road,
the road is made by walking

By walking one makes the road,
and upon glancing behind
one sees the path that never
Will be trod again

wanderer, there is no road,
only wakes upon the sea.

Antonio Machado, "Cantares"

INDEX OF ACTIVITIES

Index of Activities

EUROGIZERS

EUROGIZERS: GET EUROGIZED!

Most of you, the readers, will be aware of and probably using energisers and ice-breakers at the beginning and during a group learning process.

For the purpose of this manual we thought it would be convenient and fun to play with a new concept: Eurogizers! They are short, little exercises that don't need a long thorough debriefing, but that can help your participants to warm up for the issue of Citizenship in Europe.

Of course it is always possible to run a (short) debriefing after doing the exercises or games, to see if any interesting learning points can be elicited. Your choice!

To keep the following descriptions short and to-the-point, we narrow down the instructions to a simple brief overview. Long lists of objectives, debriefing questions, required materials or time schedules are considered irrelevant for this purpose.

1) Symbols of Europe
Ask each of the participants to bring an object that symbolises Europe to him/her. During the introductory round, each participant explains briefly to the group what the object is and why s/he chose it. After the explanation, all the objects are put in the centre of the circle, so a nice and diverse exhibition of Europe emerges.

2) Passport to Europe
Ask every participant to bring their passport or ID card to the introductory round. Each participant is asked to explain if, how and why this document expresses Europe for him/her. What are the rights and responsibilities that come with the passport? Any restrictions? Are all passports equal?

3) Maps of Europe
Divide the participants into small groups (4 – 5 persons). All the groups are given the task to draw in 5 minutes a map of Europe to the greatest level of detail that they can achieve. Afterwards compare the maps with each other in a small exhibition. For extra spice, you can try working in regional groups (i.e. divide the participants by what region of Europe they come from: Scandinavia, Northwest, South, Balkan, Baltics, Mediterranean, East, Central-East etc.)

4) European Molecules
Ask all the participants to walk around freely in the working space. The facilitator calls out a 'group size' and a 'binding variable'. For example: "4, favourite holiday destination in Europe". The participants are then to make, as quickly as possible, groups of 4, of people who share the same favourite holiday destination in Europe. Or, "3, religion", "5, language" or something more challenging: "2, favourite European politician". And so forth, and so forth!

5) Europe's Hall of Fame
First ask all the participants to think of a 'famous European, who they admire'. They draw the outline of this person on an A4 paper, and write down the name of the person on the paper. All the A4's are put up in an exhibition. The other participants walk around in the exhibition, and are invited to write comments, questions or maybe quotations that they know about the other 'famous Europeans' on the different papers. At the end, each participants collects his/her own paper, gets an impression of what's written down and is invited to make a final statement to the rest of the group.

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A variation: each participant thinks of a 'famous European' and writes this person's name on a yellow sticky note (i.e. post-it), and attaches it to the forehead of another participant, so that s/he can't read it. After everyone has received a new identity, all the participants are walking around freely and can ask yes-no questions only, to find out which 'famous European' they are.

6) European Fairytales

No cultural art is practised more around Europe (or the world for that matter), than the art of storytelling. People tell each other stories every day. Invite your participants to tell a fairytale from their cultural background to the other participants. Of course this method works best in a good storytelling environment: evening/night, open fire, drinks, circle of chairs (or wooden seats), candles, etc.

7) Sensing Europe

Ask all the participants to sit in a circle and put a very large empty flip-chart in the middle. Then draw a circle in the middle and write "Europe" in it. Now, participants are invited to a silent floor discussion/mind-map to write down all the things they don't like about Europe: whatever! After 5 minutes, ask people to step back, sit on their chairs and look at the mind-map that they've created. Next, invite the whole group into a conversation with one key question: "What do you do, yourself, as a citizen of Europe, that contributes to maintaining the things we don't like about Europe?" or "How are you, yourself, as a citizen of Europe, responsible by your actions and daily behaviour for the things that you don't like about it?"

8) Cooking a true Euro-Dish

Ask all the participants to bring one substantial food ingredient (so no alcohol!) that is typical for their city, region or country. Put all the ingredients in the middle and invite the participants to cook an interesting 3-course Euro meal with the provided ingredients. Next, enjoy! (or in some cases: good luck!)

9) Around Europe in 80 seconds

Do you know the concept of speed dating? It is the opportunity to meet as many people as quickly as you can in a short period of time. This exercise is your chance to get to know as much about Europe as you can in a very short period of time. Ask the participants to distribute themselves equally in an inner circle of chairs and an outer circle of chairs: both circles facing each other. When everybody is seated, everyone on the inner circle should have a partner from the outer circle sitting opposite from him/her, and vice versa of course. Explain that each round will be exactly 80 seconds, and that each round will have a conversation topic that you get to speak about during these 80 seconds. After each round, the outer circle will move one chair clockwise, thus, everybody has a new conversation partner, and so forth. Here are some suggestions for topics, but feel free to be create new ones:
1) your flag, 2) your anthem, 3) your currency, 4) your head-of-state, 5) most stupid TV-show, 6) last Eurovision Songfestival artist, 7) typical food, 8) a lost war, 9) a won war, 10) what should your country do with a 10 billion euro surplus on the budget, 11) a common misunderstanding

10) The Citizen Machine

Ask for one participant to be a volunteer. S/he will stand in the middle. The task is to build a machine that can 'build' this participant into a 'true citizen'. All the other participants can be the different elements of the machine that help building the citizen. When they step forward, they should make a movement and sound that express clearly what they're adding, it should be directed at the volunteer in the middle or another part of the machine, and it should be repeated. For example: very often, one of the first participants makes the movement of stamping a document and then passing this document to the person in the middle, saying something like "Here's your passport"! Another one might come forward and making a movement that shows 'reading books', and saying something like "Education". And so forth…

OPEN SPACE TECHNOLOGY

OPEN SPACE TECHNOLOGY

Introduction

Open Space Technology is a method for group conversations that was discovered by Harrison Owen. He did not create this method rationally, sitting behind his desk, trying to think of something new. Instead, he explored and researched what participants and conversation partners considered a powerful and empowering way to invite for strategic and meaningful conversation.

During this discovery he noticed that many positive group experiences of meaningful conversation are inspired by self-organising principles, as they were already practised for centuries by many cultures and ancient tribes. Open Space Technology is nothing more, and nothing less, then a description of this practice for a contemporary context, aiming to meet the needs of individuals and organisations in the 21st century.

The key values of any successful Open Space are: passion and responsibility; a group of individuals who care deeply about a certain issue and who are not afraid to take the responsibility to put their doubts, concerns and questions on the agenda. The success of any Open Space is solely dependent on the willingness of individuals to step into the fire, into the unknown and uncertain, and to engage themselves in diversity, in order to uncover the deeper patterns and answers that lie beneath and that can help them to move forward and beyond the obvious. This sense of collective intelligence is also one of the principle carriers and drivers of Citizenship in Europe, hence we find

it appropriate to offer and share this method with you.

The goal of an Open Space Forum:

….is to create time and space for people to engage deeply and creatively around issues of concern to them. The agenda is set by people with the power and desire to see it through, and typically, Open Space meetings result in transformative experiences for the individuals and groups involved.

When is Open Space Technology the best meeting format to use?

Any situation in which there is:
- A real issue of concern
- Diversity of players
- Complexity of elements
- Presence of passion (including conflict)
- A need for a quick decision.

Open Space will work under all of these circumstances. It is only inappropriate when the outcome of the meeting is already predetermined or if the facilitators or sponsoring organisation are not prepared to be surprised by the outcomes and wish to control it.

An Open Space Forum is not:

- A brainstorming session (people discuss their heartfelt concerns)
- A glorified suggestions session (the emphasis is on taking personal responsibility)
- A complaints session (again: the emphasis is on taking personal responsibility)
- A game day (An Open Space Forum involves high play, but also high learning)
- Total anarchy (there is appropriate structure and appropriate control

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What outcomes can I expect from an Open Space Technology Meeting?

Open Space Technology meetings result in the following deliverables:

➤ Every single issue that anybody cares about enough to raise, will be "on the table"
➤ All issues will receive as much discussion as people care to give them
➤ All discussion will be captured in a report, and made available to the participants
➤ All issues will be prioritised
➤ Related issues will be converged
➤ Responsibility will be taken for next step actions

How does an Open Space Technology meeting work?

Open Space operates under four principles and one law. The four principles are:
1. Whoever comes are the right people
2. Whatever happens is the only thing that could have happened.
3. When it starts is the right time
4. When it's over it's over

The Law is known as the "<u>Law of Two Feet</u>": if you find yourself in a situation where you are not contributing or learning, move somewhere where you can.

The four principles and the law work to create a powerful event motivated by the passion and bounded by the responsibility of the participants.

The Steps

1. A meeting room prepared for Open Space has a circle of chairs in the middle, letters or numbers around the room to indicate meeting locations, a blank wall that will become the agenda and a news wall for recording and posting the results of the dialogue sessions

2. Group convenes in a circle and is welcomed. The facilitator provides an overview of the process and explains how it works, including the Principles and the Law of Two Feet.
3. Facilitator invites people with issues of concern to come into the circle, write the issue on a piece of quarter size flip chart paper and announce it to the group. These people are "conveners."
4. The convener places their paper on the wall and chooses a time and a place to meet. This process continues until there are no more agenda items.
5. The group then breaks up and heads to the agenda wall, by now covered with a variety of sessions. Participants take note of the time and place for sessions they want to be involved in.
6. Dialogue sessions convene for the balance of the meeting. Recorders determined by each group capture the important points and post the reports on the news wall. All of these reports will be rolled into one document by the end of the meeting.
7. Following a closing or a break, the group might move into convergence, a process that takes the issues that have been discussed and attaches action plans to them to "get them out of the room."
8. The group then finishes the meeting with a closing circle where people are invited to share comments, insights, and commitments arising from the process.

Further resources

- Owen, H. "Open Space Technology, A User's Guide", Berrett-Koehler Publishers, San Francisco, 1997
- http://www.openspaceworld.org
- http://www.openspacetechnology.com

CHAPTER 1:

ACTIVITIES SUGGESTED FOR SENDING STUDENTS

Cultural Time Capsule

SOURCE

THEMES

Cultural Diversity, Identity, Youth Culture

COMPLEXITY LEVEL

2

OVERVIEW

Young people tend to forget their roots. In education for citizenship it can be considered essential to carefully consider where you come from and how future generations might need our accumulated wisdom in order to better understand where they'll be heading. This is a great activity that can be started and completed at any given time in a learning process. For AFS purposes many variations are imaginable. The essence is to invite participants to think about their cultural identity, and to make a history – future connection.

OBJECTIVE

Participants will create and bury a time capsule filled with materials that reflect the cultures and traditions found in their community today.

GROUP SIZE

Any

TIME

Dependent on the level of detail or supplies available

MATERIALS & PREPARATION

You will need to start by giving the participants:
- A container that can be sealed against the elements (a large plastic or metal box with a lid)
- Sealing materials (heavy-duty plastic bags or plastic sheets, waterproof tape)
- Participants' collections of print materials, photos, and small objects representative of cultural or traditional activities taking place in their community
- Recent newspapers and magazines
- A variety of art supplies (crayons, coloured pencils or markers, long scrolls of drawing paper, and so forth)
- Eventually they will also need a shovel

Instructions

1. Tell participants that a time capsule is a container filled with things that reflect the way of life, cultures, and traditions of a given community at the time when the capsule is assembled. Explain that the capsule is buried with the intention that it'll be discovered by people living at a later time, when it will serve as a historical record of an earlier time.

2. Ask participants to think about their way of life, cultures, and traditions of their community today. Then have them gather and bring to the group small objects that reflect the community's current life. You may want to offer some of the suggestions for items to collect: a local newspaper; advertisements or announcements about current events in the community; recent photos of public buildings, local celebrations, and local people; small toys, games, or clothing accessories that are currently popular; a sampling of small products made in the area; maps; and photos or drawings of animals and plant life found locally. You might also suggest that participants work together to create a paper mural (using a long scroll of drawing paper) that depicts life today in your community.

3. Place the time capsule's contents into a container and seal it. Obtain permission to bury the capsule in a place selected by the group (perhaps on the venue's property or in a park). Let participants take turns digging the hole in which the capsule will be placed.

4. The group can hold a small ceremony to celebrate the completion of this project. Remind participants that every time they pass by the spot where the capsule is buried, they will remember the items they have left for future generations.

Debriefing

This exercise doesn't require much debriefing to elicit learning outcomes. Lots of valuable conversation already happens as participants collect materials to include in the capsule. You can consider reflecting on the final selection of materials chosen. Why these? Anything missing?

Tips for facilitators

An interesting variation with AFS outgoing students might be to invite them to review the contents of their capsule after their exchange year. Has the exchange experience shifted their perception of their own community, do they wish to change the contents of the capsule accordingly?

Cowboys and Princesses

SOURCE
© Arjen Bos, 2002

THEMES
Gender, Identity (stereotyping)

COMPLEXITY LEVEL
2

OVERVIEW
The European Union is founded on the values of respect for human dignity, freedom, democracy, equality, the rule of law and the respect for human rights (Draft European Constitution). Some parts of the European population do not feel that they can fully enjoy these rights because of their gender or because of the role-stereotyping related to their gender. By looking at stereotypes regarding gender implicitly and in a playful manner, this exercise invites for an interesting dialogue between the opposite sexes.

OBJECTIVES
- Reflect on gender stereotypes
- Encourage dialogue between the (opposite) sexes
- Develop more empathy towards 'the other' sex

GROUP SIZE
Any, minimum 2, but some sort of equal amount of men and women is preferable

TIME
1 hour

MATERIALS
- Two flip-charts
- Enough markers

PREPARATION
- Split the group into "men" and "women", if there are more than five in one group, split them into two, etc.
- Set up the two flip-charts in separate corners.

Instructions

1. Invite the women to write down on the flip-chart:
a. Three advantages of 'being a man'
b. Three disadvantages of 'being a man'

2. At the same time, invite the men to write on their flip-chart:
a. Three advantages of 'being a woman'
b. Three disadvantages of 'being a woman'

3. Both groups can only write down (dis)advantages that all the members of the group agree upon.

4. Encourage both groups to finish in approximately 5 – 10 minutes.

5. Next, ask the women to explain to the men what they've written down and why. Start with the advantages.

6. After the 'presentation', the men can challenge the (dis)advantages that the women's group came up with, only by using real life stories to contradict the statement!! Avoid discussions between the groups at this stage.

7. Next, ask the men to explain to the women what they've written down and why. Start with the advantages.

8. After the 'presentation', the women can challenge the (dis)advantages that the men's group came up with, only by using real life stories to contradict the statement!! Avoid discussions between the groups at this stage.

9. Upon completion of both presentations and possible contradictions, ask both groups to sit in a circle, mixed up, so alternating 1

man - 1 woman – 1 man, etc. Time for debriefing!

Debriefing

In the debriefing focus on:
➤ How did the different group members feel when the other group presented their (dis)advantages?
➤ How did the different group members perceive the contradicting real life stories, had they thought about that? Considered it? Why? Why not?
➤ What was the source for writing down specific (dis)advantages? What were they inspired on?
➤ What was easier: to think of advantages or disadvantages? Any difference between the sexes here? If so, why?
➤ Should we speak about advantages or disadvantages of being a man or a woman, or should ideally, both sexes be equally advantaged and disadvantaged?

Tips for facilitators

To make the exercise more difficult, you can encourage the groups not to write down any (dis)advantages that are solely based on biological differences, but to primarily focus on social differences.

Suggestions for follow-up

After the debriefing, you can consider two variations:

1) Ask the women now to come up with three advantages and disadvantages of 'being a woman' themselves. And vice versa for the men. All group members must agree!

2) Or create two mixed groups and ask them to come up with two lists of three advantages and disadvantages for men and women. All group members must agree!

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Taboo!

SOURCE

© Arjen Bos, 2004 (inspired by The World Café and Appreciative Inquiry)

THEMES

Identity, Youth Culture, Gender, Discrimination (and many more if you like…)

COMPLEXITY LEVEL

3

OVERVIEW

This method invites for meaningful conversation around sensitive topics. It is especially suitable for young people. It is essential to look at the 'collective intelligence' of the group as opposed to the individual case. And, the key emphasis should be on appreciation of challenges and difficulties as opposed to negligence or apathy towards them. In education for citizenship we need to put more often our shared/common issues in the centre, as opposed to our individual needs and agenda's.

OBJECTIVE

• Create a safe environment for young people to explore sensitive issues that are highly relevant to their (living) situation
• Enable the competency to approach such issues as a challenge and to invite a pro-active approach towards them as opposed to apathy
• Encourage a collective search for deeper meaning, as opposed to scratching the surface, to be able to better understand and so the act with more clarity

GROUP SIZE

9 or more

TIME

Depending on group size and issue: average 2 hours

MATERIALS

On every table, flip chart paper, markers, crayons. Maybe some flowers, a candle or something else to make it look nice.

- Flip chart paper + at least one stand
- CD player with some nice background music
For every four/five participants, you will need a small table and chairs. I.e. with 20 participants: 5 tables, each seating 4 people. With 22 participants: 5 tables, 3 tables with 4, 2 tables with 5. Etc.

Instructions

1. It essential for the success of this activity that you, as facilitator, set the right tone for the conversation. Invite participants to step into the space, to sit at a table, maybe even offer a drink or a small snack.

2. Explain what issue you have selected for today's conversation and why. How does it meet the reality of these young people?

3. Explain to participants that during this conversation they'll be exploring their stand towards the specific issue. What does it mean for them and why? It is not about their individual resent or appreciation, but instead, about building group insight around the issue.

4. In order to facilitate this type of conversation a few important principles apply. You can present these on a flip chart to them, and explain them clearly:

➤ When you speak, speak with intention
➤ Always listen with attention, hold your judgement
➤ Be aware how you contribute to the understanding of the issue
➤ Speak your mind and heart
➤ Focus on what matters
➤ Look together for connections, deeper insights and new questions
➤ Link and connect ideas
➤ Write, doodle and draw on the flip charts on your table

5. Explain to participants that the conversation will happen in six rounds. For each round they'll sit at a different table. Whenever they 'travel' from table to table, they do not only carry their own ideas, answers and suggestions, but particularly also the ones they heard from others. In the first round, each table will agree on a host. This 'host' has only one task: to provide the connections between each round for the things that have spoken about. They do not need to facilitate the conversation or anything else. The hosts stay the same all throughout the conversation, in every round!

6. Here are the questions you can ask for the different rounds:

a. Round 1: "Please share a real story about when you personally had a difficult time speaking to others about the particular issue. (20 mins)

b. Round 2: "What made it difficult for you to speak frankly and openly about this specific issue in this specific situation?" (20 mins)

c. Round 3: "So, what would have made it easier for you to speak your mind and heart about this issue in this specific situation?" (15 mins)

d. Round 4: "What conditions can you come up with that encourage a frank and open conversation about this issue in general?" (15 mins)

e. Round 5: "What do you dream possible when people would create those conditions and act upon them more consciously in daily life?" (20 mins)

f. Round 6: "What can you start doing now, yourself, to contribute to creating those conditions?" (20 mins)

7. At the end of round 6, you can ask everyone to sit in a circle and to share their personal outcomes of round 6. And/or you can ask the different tables to present their outcomes of round 5.

Possible issues

- Homosexuality
- HIV/AIDS
- Discrimination
- Bullying
- Violence
- Unemployment
- Sexual harassment
- Exclusion
- Divorce
- Religion

Tips for the facilitator

This method can work with anyone, anywhere, as long as you as a facilitator create the right, hospitable environment. Keep it simple! Don't explain too much and do not interpret the issue beforehand. Continue to emphasise the importance of collective thinking and feeling, as opposed to centring the individual.

Can You?

THEMES

Identity, Discrimination, Gender

COMPLEXITY

2

OVERVIEW

In education for citizenship, it can be important to try to put yourself in somebody else's shoes. Try to imagine what life is like for another citizen who lives in a different setting or comes from a different background than you. This can help us to overcome turning existing inequalities into discrimination or stereotyping. This activity demonstrates in a clear, fairly quick way the inequalities that can exist within society. Numbers are not important but it can be fun with a large group. It aims to highlight an individual's experiences and inequalities within everyday activities.

OBJECTIVE

In a light and playful manner explore how certain features of identity can affect our daily lives and activities in a negative / restrictive manner. This exercise is merely a 'conversation starter'.

GROUP

Any, but especially fun with a large group

TIME

30 minutes

MATERIALS

- A copy of the questions
- A copy of the roles already cut up

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Instructions

1. Hand out a role to each member of the group. Ask them not to discuss it with anyone else. Make sure that whatever the group size you have always given someone the 'white, heterosexual man' card.

2. Read out the situations on the sheet. Explain that the young people should take two steps forward for each situation that they feel their card could do easily, one if it is possible, and to stay still if it impossible. Start at an agreed point and set a finish line across the space or room.

Debriefing

Once the 'race' has taken place discuss how it felt with the young people still in character and in their finishing position. Were they surprised where they finished? What other emotions did they feel? How does it feel to be at the "front" or "back" of the field?

ROLES

o White, heterosexual man
o Black, heterosexual man
o Asian homosexual woman
o White homosexual woman
o Rich teenager
o Poor teenager
o Young immigrant living in a suburb
o Unemployed young mother
o Blind girl
o Young boy in a wheelchair
o Muslim girl
o Christian girl

Questions

➤ Can you use public transport?
➤ Do you feel safe going home alone at night?
➤ Do you feel comfortable kissing your partner in public?
➤ Do you feel that people listen to you?
➤ Do you feel welcome at your local youth club?
➤ You go into a club full of white men: do you stay?
➤ Do you feel comfortable drinking in a pub on your own?
➤ If you are competing with people of a similar standard for the same job, do you feel you have an equal chance of getting it?
➤ Do you see yourself represented on TV?
➤ Can you easily adopt a child?
➤ Do you think you receive fair treatment from the police?
➤ Do you feel comfortable moving into a shared house?
➤ Would you get a job as a nanny easily?
➤ Can you play football easily?

Paola or Pedro

THEMES
Youth Culture, Identity, Cultural Diversity

COMPLEXITY
2

OVERVIEW
As young exchange students go abroad they'll encounter different youth cultures. Certain traditions they might be accustomed to while going out or being with friends can be radically different. Society might perceive young people's behaviour from a very different paradigm, what is allowed or tolerated and what's not. This activity can help young people to better understand and reflect on how the position and behaviour of young citizens varies per nation.

OBJECTIVE
Young people becoming aware of the effect of youth culture on a specific issue and how a particular issue can be perceived by and affect other members of society.

GROUP SIZE
At least 10

TIME
1 hour

MATERIALS
- CD of current chart music and CD player
- Flipchart, stand and pens

PREPARATION
Choose an issue that is of relevance to the group and that you find important for them to learn about. Make the issue as specific as possible, so instead of "drugs", perhaps "drug abuse of teenagers" works better. Or "sexual assault of teenage girls" is stronger than "sex".

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Instructions

1. Play the current chart/popular music tape/CD in the background to encourage a going out atmosphere. Draw an outline of a person (non-gender specific) on the flipchart.

2. Ask the participants to close their eyes and absorb the music while you are doing this. Explain what will happen for the rest of the session, specifying that you will be creating and exploring the selected issue using a character.

3. Ask everyone to close their eyes. Begin the story: "Imagine, it's Saturday night, it's eight o'clock, a young person is getting ready to go out. The person has just got out of the shower and is getting dressed. The young person is really looking forward to this evening." Then ask questions to make them think about the character. Questions could include: Is it a boy or a girl? Paola or Pedro? Where is s/he going? What is the person wearing? How old? Who is s/he going out with? Where does the person live? What does s/he do in daily life? And so on. Be careful to leave details to their imagination.

4. Now, ask them to open their eyes. Go through the questions again and ask the participants to shout out answers to the questions and fill in the details on the picture and any other information should be written down the side of the flipchart.

5. Now that you have built the character, continue with the story by placing the character in an **emergency** situation around your issue. For example, if your issue is drug abuse, the character may go to a nightclub and be offered a drug; if your issue is sexual assault, the character may be going to a party and meeting the 'wrong person'. Leave this open-ended and ask the group to complete the story by calling out what happened. Agree on the story. It is essential that the story is urgent, real and clear, it can be rough and hard, don't accept soft compromises.

6. Now get each person in the group to imagine they know their character and ask them to say who they are and what their relationship is (for example, I am Paola's or Pedro's mother – I'm Paola's or Pedro's friend – I'm Paola's or Pedro's dog – I'm Paola's or Pedro's next door neighbour) and what their feelings/views of Paola or Pedro are (for example, I'm Paola's or Pedro's tutor. S/he is very likeable and lively. I've been worried about him/her lately, etc.).

7. Ask the group to form a "conscience alley". Participants form a double row facing each other. The facilitator takes the role of Paola or Pedro and walks through the alley, facing each person in turn. In their roles, each gives advice or comments to Paola's or Pedro's behaviour in the situation.

8. Afterwards de-role group – ask them, as themselves, to comment on Paola's or Pedro's behaviour. Identify the moment How could things have turned out differently? What were the risks/pressures?

Reflection and evaluation

Get them to review the character and situation: Was it realistic? Which bits are true or false? What about stereotypes? What should education for young people around this issue include to give a realistic reflection of youth culture?

Tips for the facilitator

This exercise works with free association and imagination. Not every participant is able to step immediately into that kind of energy. In order to encourage your participants to let ideas and associations come freely, perhaps you might want to warm them up using a (theatre) exercises that asks for free association and imagination without working with the specific issue yet.

For the "conscience alley" it might be wise to have two facilitators available, one who takes on the role of Paola or Pedro, and who walks through the alley, the other to facilitate the alley and who challenges the participants to be clear.

That makes me so angry!

THEMES
Violence

COMPLEXITY
3

OVERVIEW
Violence tends to be an emotional response between citizens or societies. In order to combat violence we need to become aware what behaviour or situations can drive someone to violent responses, only then we can act as responsible active citizens. This activity can help to better understand the individual responses to certain situations and confrontations.

OBJECTIVE
The following session is an introduction to anger management and coping with aggressive situations. This is a complex and specialised area, but this training gives a basic understanding and guidelines on how to work in potentially difficult situations.

MATERIALS
- Two A4 sheets of card pinned to opposite sides of the wall marked ANGRY and NOT ANGRY
- Flipchart paper
- Marker pens
- Copies of anger role-play cards

GROUP
8-12

TIME
3 hours 10 minutes

Instructions

That makes me so angry! (20 minutes)
1. This warm-up game opens the training session by recognising that anger is an emotion that we all feel. Everyone gets angry if a situation triggers a certain feeling or thought. This can be a direct response to what has happened or a reaction due to a previous experience. The participants will begin to reflect on the difference in personal triggers by reviewing the answers shared within the group.

2. Explain to the group that you are going to read out a series of situations that may or may not make them feel angry. Introduce the two sides of the room with the ANGRY and NOT ANGRY cards and ask the participants to move towards the area that most represents their feelings.

3. Encourage the group to be honest with their reactions. Reinforce the point that anger is an emotion as valid as any other, and that we all have a right to feel anger at certain situations.

4. As the activity progresses, review the process with the group. Why does a certain situation provoke anger? Are there commonalties? For example, do the majority of the group become angered by rudeness or disrespect?

Recognising the signs (30 minutes)
1. Divide the group into two groups and ask for a note taker and spokesperson to be nominated from each group.

2. The task is for each group to list ten physical symptoms that are recognisable as the body's expression of anger.

Prompt points:
o Red face
o Sweaty palms
o Pointing finger
o Invading personal space
o Shouting/swearing

3. Invite the two groups to join together and each spokesperson to share the points that have been made within their group. Encourage the group to discuss the symptoms listed. How easy was it to contribute to the list? Are these feelings familiar to the group? Ask the group to consider how easy it will be to recognise the signs of anger in people.

Resolving conflict (20 minutes)
1. Introduce the idea that to resolve conflict in a potentially difficult situation you need to:
o *Recognise the signs* – step back from the angry person and make sure you are not invading their space. Try and position yourself nearer the door and do not allow yourself to be blocked in.
o *Listen* – listen carefully to what is being said and try not to butt in with your own opinions or recollections.
o *Reflect* – reflect back what the angry person is saying to show that you understand. Clarify facts and ask additional questions to diffuse anger and encourage the person to explain what is wrong.
o *Resolve* – Agree to a specific solution or action with the angry person. It may not change the situation much but it will make them feel that something is being done. It also helps when the angry person is invited to take control of the situation and the solution themselves.

If these fail you need to move yourself to the safest place.

Make sure that your participants are quite clear that you are not asking them to place themselves in danger or physically tackle aggressive people. This session is about recognising the signs and trying to diffuse the situation and, if all else fails, getting away. Additionally you can stress that as participants they have not given up their human rights to be safe and protected – if they are in a situation that is escalating out of control make sure people know the number for the local police.

In practice (1 hour 30 minutes)

1. Introduce the idea of working through potentially difficult situations using role-play. The aim of this is to build confidence and have an opportunity to put into practice new skills in a safe environment.

2. Divide your participants into groups of four. Each group will receive a 'role play card'. They distribute the roles among themselves.

3. Allow 30 minutes for the role-play to develop, encouraging the antagonists to give the protagonists as hard a time as possible!

4. When you can see that they have nearly exhausted the role-play, ask the participants to come out of character and in the smaller groups work through the following questions.
o What is making the persons angry?
o Is it direct or indirect anger?
o Is it possible to resolve the conflict?
o Write up an action plan to diffuse the situation.

5. Finally ask the group to come together again to share their action plans. Question and support the groups in challenging each other.

Prompt points:
o How easy was it to maintain your position?
o Could you empathise with the people's point of view?
o How frustrated did you feel?
o Did you manage to agree on a conflict resolution?

Staying safe (30 minutes)

1. Remaining in the large group, devise safety guidelines for managing angry/aggressive behaviour.

Prompt points:
o Listen to what people are saying.
o Look carefully at body language.
o Assess danger to yourself and others.
o Act – resolve the situation or move away.

THAT MAKES ME SO ANGRY!

➤ Someone jumps in front of you in a queue.
➤ You are made late by someone delaying you.
➤ You overhear someone criticising your work.
➤ You are stuck in a traffic jam and you need to get home.
➤ You are short-changed in a shop.
➤ You see someone being unkind to an animal in the street.
➤ You express your opinion and someone laughs and tells you not to be ridiculous.
➤ The football team you support loses.
➤ You get caught out telling a lie.
➤ You do not win the lottery by one number!
➤ Someone keeps asking you to do something you do not want to do.
➤ You lose your house keys.
➤ Somebody is rude about your family.
➤ The phone keeps ringing but when you answer no one is there.
➤ A group of teenagers block your path in town.
➤ A friend keeps borrowing money and never returning it.
➤ You accidentally bump into someone in a crowded room, apologise, and they swear at you.

➤ You read a newspaper article about an assault on a young child.

➤ You are accused of something you have not done.

➤ Something you buy is faulty, you return to the shop but they won't give you your money back.

➤ You are asleep and are woken by loud music from next door.

➤ You go to make a call and realise your mobile is out of credit.

ANGER ROLE PLAY CARDS

Samantha has been barred from the local dancing club for two weeks for starting a fight. Tonight she turns up and demands from the doorman that he lets her in.

Zack and Tom are playing basketball outside on a public court. Two older guys pass by and throw their ball in the bushes for fun. One older woman observes it all happening.

The caretaker discovers Jake and a friend outside on the steps of the school drinking cans of beer. He reminds them that the school rules are no alcohol and ask them to move off the premises. Jake replies shouting: "It's a free country isn't it? I can sit here if I like!"

Sharon is crying in the toilet. Tanya has started going out with her ex-boyfriend. When a teacher asks if she is okay Sharon tells him/her to **** off and mind their own business!

Citizionary!

What is your first image of somebody from another country? How do you translate it into a drawing? If you like Pictionary you will love "Citizionary".

SOURCE
Council of Europe's Education Pack "All Different, All Equal", adapted by Arjen Bos

THEMES
Citizenship, images, stereotypes and prejudice

COMPLEXITY
2

OVERVIEW
Citizenship is a complex issue that embraces many different understandings, interpretations and paradigms. This activity invites for a dialogue to explore different understandings of the same word or concept, in order to enable us to overcome issues of confusion and misunderstandings because of language and to focus on what citizenship is really about.

OBJECTIVE
ß Work with and explore our different understandings of certain citizenship issues
ß Work with the (stereotype) images we have of specific issues
ß Explore what shapes our understanding and images of these issues; what are the roots of the diversity in our different understandings and interpretations?
ß Generate creativity and spontaneous ideas in the group.

GROUP
10 or more

TIME
45 minutes to 2 hours (depending on the size of the group).

MATERIALS
- A list of things for participants to draw
- A flip chart and marker to record the scores
- Sheets of paper (about A4 size) and pens for the group drawings
- Sticky tape or pins to display the drawings

1. Ask participants to form teams of three or four people.
2. Tell the teams to collect several sheets of paper and a pencil and to find somewhere to sit so they are slightly isolated from each other.
3. Call up one member from each team and give them a word.
4. Tell them to return to their groups and to draw the word while the other team members try to guess what it is. They may only draw images, no numbers or words may be used. No speaking except to confirm the correct
5. The rest of the team may only say their guesses, they may not ask questions.
6. When the word is guessed correctly tell the team to shout out.
7. Put the score up on the flip chart.
8. After each round ask the drawer to write on their picture, whether finished or not, what the word was.
9. Now ask the teams to choose another member to be the drawer. Make sure everyone has an opportunity to draw at least once.
10. At the end ask the groups to pin up their pictures so that the different interpretations and images of the words can be compared and discussed.

Debriefing

➤ Do this in small groups (they can be the same teams).

➤ Ask participants to say if the activity was difficult and why.

➤ Then ask people to look at the drawings on the walls and compare the different images and the different ways people interpreted the same concepts/issues.

➤ Ask the drawers to say why they chose to draw the particular images, what does that tell them about their own understanding and interpretation; does this resonate with the rest of the group: why, why not?

➤ Go on to ask where we get our understandings and interpretations from, whether they are negative or positive and what effects that may have on our relations with the people concerned and our behaviour.

Tips for the facilitator

If you have a very small group, 'Citizionary' can be played in one group; ask one person to draw in the first round, whoever guesses draws in the next round.

Be aware that people who consider themselves poor artists may think this will be difficult for them. Reassure them that you are not looking for works of art and encourage everyone to have a go at being the drawer.

This activity is likely to raise the most immediate and generalised stereotypes around certain issues. It is very creative and lots of fun. However, it is very important that the activity does not stop at the drawings or these stereotypes, but that the group reflects on where these images come from and what causes a certain understanding or interpretation and, especially, how they affect our behaviour (as citizens).

About the words to draw:

The rules and ideas for what the teams will have to draw must be adapted to the national and cultural context of the group and to the specific objective for your working session with the group. You can choose for example to work with a specific dimension of citizenship and to set a theme accordingly: for example, only words that are related to politics, or to gender issues, or to economy, or to Human Rights. The words in the list below are merely suggestions for you to adapt.

Suggestions for words to draw:

Citizen - Democracy - Education - Discrimination – Human Rights – Police - Conflict -Europe - Elections - Poverty - Religion – Violence – Youth - Equality - Media – Unemployment – Minority – European Union – Parliament – Politician – Community – Health – Sports – Exclusion – Migration – Member of Parliament – Power – Violation of Human Rights – Immigrant – Migration – Sexual Harassment – European Songfestival – Teenager – Non-profit Organisation (NGO) – Injustice – Privatisation – Participation – Diversity

CHAPTER 2:

ACTIVITIES WITH HOST STUDENTS

STRANGERS IN THE NIGHT

SOURCE
Unknown.

THEMES
Cultural Diversity, Identity, Communication, Violence.

COMPLEXITY LEVEL
1

GROUP SIZE
15 to 30.

TIME
The duration of the first part of this activity increases significantly with the number of participants. Allow for 20 min for a group of 15, followed by a 30 min discussion.

OVERVIEW
"Strangers in the Night" introduces the participants to the problems of communication in a multicultural environment, and to the role of non-verbal communication. It is particularly effective in the early stages of a training session because it also contributes to consolidate the group, to break barriers between its members and to give a sense of togetherness. In the course of the exercise, the participants will experience a wide range of emotions, from loss and isolation to realization and solidarity. A parallel can be drawn between the process of finding one's place in the group and the making of a larger community, like the one under construction in Europe.

OBJECTIVES
To simulate an intercultural experience.
To analyse its own reactions in an intercultural setting.
To become aware of the difficulties in communication in a foreign environment.
To stimulate group dynamics.

MATERIALS
A spacious room, free of all obstacles, such as chairs and tables. Small pieces of paper, numbered from 1 to n, where n is the number of participants. In the example below, it is assumed that the group has 20 participants, n=20.

Instructions

1. All the participants are requested to stand and walk for a while, to randomize their positions.

2. While they are walking, each participant is given a piece of paper with a number and asked to memorize it, but not share it with anybody else.

3. Once all the participants have memorized their numbers, they are asked to stop, close their eyes or blindfold themselves, and remain silent to listen for the instructions.

4. The participants are told the following instructions: i) they cannot talk during the whole exercise; ii) they are n (the actual number of participants is given) and each one of them has a different number, from 1 to n; iii) without talking, and without opening their eyes, they have to order themselves according to their numbers, in such a way that number 2 must hold number 1 with his left hand and number 3 with his right hand, number 3 must hold number 2 with his left hand and number 4 with his right hand, and so on, until number n holds number n-1 with his left hand and number 1 with his right hand.

5. When each participant is holding hands with the number immediately before and after his own number, a circle is completed. Then the participants can open their eyes and say their numbers, in order.

6. Occasionally, for a large number of participants, the exercise is not completed within a reasonable time, say, 40 min. When this happens, the instructor may interrupt the exercise and start the debriefing and evaluation.

Debriefing and evaluation

A few participants may express their lack of confidence in completing the exercise, as soon as they are informed that they cannot talk or open their eyes. The instructor must encourage them to proceed and cannot allow any participants to give up: that would compromise the success of all of them.

Some participants may remain very passive, not trying to engage any type of communication with the others, while some others will try to cheat and talk with the each other or open their eyes. The instructor must remain very attentive to the behaviour of all the participants, and persistently discourage the breaking of the rules, but should also avoid interfering too much with the group. All these aspects should be brought to the final discussion, once the exercise is completed. While some are passive and others cheat, most participants will try to develop a non-verbal communication scheme.

The counting systems developed by the participants depend largely on the numbers they were assigned. Participants with numbers lower than 10 will try to communicate using their fingers, clap their hands, or tap the others lightly and repeatedly.

Such schemes do not work properly for large numbers, above 15, for which such counting is too long and subject to many errors. The participants with such high numbers have to invent a way to express multiples of ten. Sometimes the method employed to express ten by one participant corresponds to the method to express units by another, and a mismatch will occur. This will leave another participant without its place, and the error will be difficult to correct, leading to potential conflicts. With time, a common counting system will emerge and the participants will start filling their places. Occasionally, a leader will try to impose his own counting system and will go beyond the task of finding his place, to attempt to place the others. This may be accepted, or not, by the others, and a compromise has to be reached. In some cases the leader will try to use physical strength to put some participants in what he believes is their place, and a certain amount of pushing around will result. The instructor must be attentive to such surges of violence and be prepared to contain them if they threaten the physical integrity of the other participants.

The series of emotions experienced by the participants in the course of this exercise have a clear analogy with an intercultural learning experience. This analogy should be used to guide the debriefing at the end of the exercise.

In the beginning, the participants doubt of their ability to complete their tasks with the resources they are allowed to use. The least motivated tend to be discouraged. However, as they realize that the others are trying, they will also attempt to communicate. Many attempts fail because the non-verbal languages are different. Often, totally inadequate codes are used, such as waving a NO in the air, in front of another participant waiting for feedback with his eyes shut. A sense of despair may start to install in the hearts and minds of some participants. But once in a while someone will find his partner, and then an explosion of joy is heard. When both partners are found, the feelings change to security and enthusiasm. The hands are hold very closely tight and, when everyone finds its place, there is a sense of achievement and belonging.

The debriefing should be focused on the emotions experienced by the participants in the course of this activity. Such emotions should then be tied up with the attitudes of the participants along the game.

Issues related to passiveness, violence, leadership, or cooperation, may be introduced at this point. The need for a common language in order to have an effective communication may also be addressed.

Tips for facilitators

The instructor must take not of the attitudes and reactions of the participants during the exercise to bring them to the debriefing and stimulate the discussion and the understanding of such attitudes and reactions.

Suggestions for follow-up

This activity can be extended to address issues such as how can we, humankind, find a common language to communicate more effectively? Should this language be imposed, chosen, created, or is it going to emerge as a result of cultural dominancy?

CRITICAL INCIDENTS

SOURCE

For an early description, which does not correspond entirely to the present approach, see
Henry Holmes and Stephen Guild, Manual of Teaching Techniques for Intercultural Education, University of Massachusetts, Amherst, 1971.

THEMES

Cultural Diversity Discrimination, Identity.

COMPLEXITY LEVEL

3

GROUP SIZE

12+, divided in subgroups of 5-7.

TIME

90' with additional time needed if more than 3 sub-groups are involved.

OVERVIEW

A "critical incident" is a relatively brief case study, involving people from two or more cultures in an event with cross-cultural significance. Critical incidents can be useful in illustrating day-to-day cultural problems, particularly ones concerned with cultural change.

The most common practise is to distribute a list of critical incidents (each described in 5-10 lines) to the participants, along with an answer sheet. The answer sheet is a "forced choice" technique whereby participants must make a judgment on the action that the incident describes. The sheet gives a scale of "completely agree" (1) to "completely disagree" (9). Each participant responds first individually and then the sub-group is asked to reach a consensus rating, provide a rationally for their choice and offer an acceptable substitute action for the incident. However, this is not the method proposed here.

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The maximum effectiveness of this activity is achieved when the participants have some cross-cultural experience. In this case, each member of the sub-group can share a personal "critical incident" with the others, rather than relying on written material provided by the instructor. This activity is described for that type of participants, and the "critical incident" presented bellow serves only to stimulate the participants to tell their own stories. This approach to "critical incidents" involves role-playing. This exercise is best related to the European Citizenship when the critical incidents address one of the themes mentioned above.

OBJECTIVES

To be aware of cultural differences and their (sometimes subtle) manifestations.
To identify different responses to the same cross-cultural event.
To understand and value diversity.
To review his own (or others) critical incident with some distance, and acquire a critical perspective.

MATERIALS

A spacious room where the sub-groups can perform their acts.

Instructions

1. Explain to the participants what is a "critical incident". Give a personal example to illustrate it (an example is given below). Ask the participants to divide themselves in groups of 5-7 and share a "critical incident" that they have experienced recently. The participants should also be informed that each sub-group must select a "critical incident" to enact in a short (less than 5 min) theatre play to the other participants.

2. In the sub-groups each participant should be encouraged to share at least one cross-cultural event that he/she experienced. The members of the sub-group should briefly discuss all their "critical incidents" and then select one to present to the other participants. By its own nature, a "critical incident" involves some action by two or more people. This gives the opportunity to assign roles to the participants and let them give life to their characters. The incident should be presented as it really happened.

3. Each sub-group presents its act to the other participants. After each performance, the participations discuss the "critical incident". Some guidelines for the discussion are presented below.

4. After the debriefing of each one of the incidents, the participants must make the debriefing and evaluation of the whole activity.

Debriefing and evaluation

The debriefing of each incident after its performance should address the following questions:

➤ Who are the actors and why are they acting like that?

➤ What are the cultural issues underlying the incident?

➤ Do I agree with the action taken? Do I have alternatives?

The final debriefing and evaluation on the whole activity should address the following questions:

➤ How was the decision taken to select the "critical incident" presented?

➤ Which were the issues that were considered most relevant to be illustrated?

➤ What are my concerns when facing cultural differences?

At the end, the participants should realize that here are many possible outcomes for a critical incident and that they depend on the people and the circumstances. However, the fact that we are aware of this will help us to have a better chance to overcome the incidents and adapt.

Tips for facilitators

The facilitator should involve himself in the activity and share a critical incident of him own as an example for the group. A suitable level and length of a "critical incident" is presented below. Most frequently, some participants have lived through significant critical incidents but may feel embarrassed to tell them. Time and a few superficial stories may be needed before the participants open up and tell the most significant incidents they have lived. Some degree of intimacy and supportiveness within the group must be built before the most interesting stories are told. In the context of Citizenship in Europe, incidents that reflect European stereotypes can de-constructed.

Suggestions for follow-up

If the occasion is presented, other participants may re-enact a scene already presented, and may include a substitute action for closing the incident. When another group plays the role experienced by one participant, it creates a "mirror effect" that may be very helpful in analysing the incident.

Example of a "critical incident"

I had a friend that suffered very much with asthma crises and, additionally, smoked a lot. Aware of his problem, he always carried his asthma medicines with him. One day, he was walking along the walls of a military base when we had a severe asthma crises. That day he was not carrying his medicine. Out of breath, we fell down on the sidewalk. One sentinel of the base saw what was happening, but he could not leave his post unattended. So, he did not abandon the entrance of the base to help my friend. However, a group of black youngsters was passing by and saw him laying on the ground. They run to help him, tried to give him a first medical assistance and then called for an ambulance. Meanwhile the sentinel was surrendered and the police was drawn to the scene by all this activity. My friend died before the medical assistance arrived and the police arrested the black youngsters, suspecting them of having attacked my friend. It was not before a more thorough police investigation found the eyewitness of the scene (the sentinel), that the black youngsters were released from prison.

THE PARABLE

THEMES

Gender, Identity, Violence.

COMPLEXITY LEVEL

1

GROUP SIZE

10+.

MATERIALS

1. Chalkboard and chalk
2. Paper and pencils
3. Comfortable seating arrangements, in which chairs can be moved into small groups.

TIME

About 25 minutes for the exercise itself.

OVERVIEW

This is a useful activity for
1. helping participants get acquainted with each other
2. demonstrating, through the discoveries they will make themselves, how their decisions are determined by cultural values
3. acquainting participants with specific cultural differences and similarities among other members of the group
4. stimulating awareness of problems in transmitting one's own ideas and listening to others'.

The classical parable, known as "Abigale" or "Sinbad" in many intercultural circles, is reproduced below. For the purpose of introducing themes more closely related to Citizenship in Europe, an alternative parable with a similar structure is also presented. This maintains the structure of the activity and favours the economy of preparing for activities.

Instructions

The facilitator tells a simple yet somewhat ambiguous parable, in this case involving 5 characters. He may draw stick figures on the board as "illustrations" of the story. The behaviour of each of the characters is intended to suggest a number of different values. After the parable each participant is asked to select, in rank of order, the characters whose behaviour he most approves; then the large group is divided into groups of four or five to discuss individual choices. An open discussion follows, in which participants are asked to share on a voluntary basis what they have learned during the small group sessions.

Steps to follow:

1. The facilitator tells the following parable to the group, illustrating with rough drawings if he chooses:

"Abigale is a girl of about 21 years of age. For several months she has been engaged to a young man named – let's call him Geoffrey. The problem she faces is that between her and her betrothed there lies a river. No ordinary river mind you, but a deep, wide river infested with hungry crocodiles.

Abigale ponders how she can cross the river, She thinks of a man she knows, who has a boat. We'll call him Sinbad. So she approaches Sinbad, asking him to take her across. He replies, "Yes, I'll take you across if you'll spend the night with me." Shocked at this offer, she runs to her mother, and tells her the story. Her mother responds by saying, "Yes, Abigale, I understand your problem – but – you are a grown-up woman and it's for you to solve this problem. I don't want to interfere." Abigale decides to return to Sinbad, spend the night with him, and in the morning he takes her across the river.

Her reunion with Geoffrey is warm. But on the evening before they are to be married, Abigale feels compelled to tell Geoffrey how she succeeded in getting across the river. Geoffrey responds by saying, "I wouldn't marry you if you were the last woman on earth."

Finally, at her wit's end, Abigale turns to our last character, Dennis, a friend of hers and Geoffrey. Dennis listens to her story and says, "Well, Abigale, I don't love you… But I will marry you." And that's all we know of the story."

Alternative story:

"Gunhild is 18-weeks pregnant of Ahmed when François, a common friend of both, challenges her to take a great job opportunity with him in Spain. She asks Ahmed to quit his job and move with her from Stockholm to Madrid. Ahmed asks her not to accept that job because he cannot have a Spanish work permit. Gunhild knows that she cannot take the job and raise the child alone. She asks her mother whether she thinks that she should have an abortion and go for the new job with François, or stay with Ahmed and have the child. Her mother responds by saying, "Well, Gunhild, I understand your problem – but – you are a grown-up woman and it's for you to solve this problem. I don't want to interfere." While she is hesitating, Ahmed denounces the case to the authorities because she has passed the legal period for abortion. François tells her that he knows Stijn, the owner of an abortion boat, where she can have the abortion made without the risk of going to jail. Gunhild goes to Stijn boat to have the abortion and then leaves to Spain with François."

2. The facilitator now asks each participant to write down on a piece of paper, in rank of order, the characters whose behaviour he most approves, plus a sentence or two explaining his first choice.

3. Next, participants are split into groups of four or five, and asked to share –each with the others in his group – the choices he made. Not more than 10 to 15 minutes should be allowed for this discussion; its main purpose is to raise the issues, not to exhaust them.

4. He asks, "Would anyone care to volunteer anything you learned as a result of the discussion you have just had – anything at all?" He should allow a short discussion to follow and call for a few other volunteers to share what they have learned.

Debriefing and evaluation

The facilitator may then ask the group, "Can anyone point to some place, some source within your own past where you learned the values that caused you to take the position that you did?" Participants probably have some difficulty with this question, no matter. It is intended to be a difficult question.

Next the leader says, "Now I would like you to ask yourselves – I don't want an answer on this one, I just want you to consider – how many of you feel you could faithfully re-state, to the satisfaction of someone else in your small group, the point of view, the value being expressed by that person? Again, I don't want you to answer, just think about the question."

The leader may then summarize the session briefly, making the following points, preferably on chalkboard or newsprint:

➤ Values come out of one's cultural background. They are difficult to track down to a particular source and are often part of a person's unconscious behaviour

➤ Within any particular culture a person's values are usually very logical. They make sense in that culture.

➤ For these reasons people should be very cautious about making moral judgement about other people's values.

➤ If one really wants to understand someone else, one has to listen extremely well and try to "get inside" the other person. This is the reason for the question, "How accurately do think you could re-state someone else's opinion?" Those of you who would have to answer "not very" have some work to do.

➤ What are some other areas in life where people's values differ?

➤ Now that you are acquainted with some people from other cultures, you may want to investigate, directly with them, some of the values and believes which they prize the most.

➤ The leader should conclude the session almost as if it were the beginning, rather than the end, of a learning experience. One way to do this is simply to say that this is the end of the formal session and then join one of the small groups for conversation, rather than leave the room.

Suggestions for follow-up

This activity, with the classical version of the story, is frequently employed in the setting provided by orientation of future exchange participants. In such cases the background of the participants is more homogeneous and they may find it easier to reach a consensus. In this case the separation between the participants is frequently guided by gender while in a multicultural setting other divisions may arise.

Alternatively, rather than providing the story in writing, it can be told and re-told. This allows for several versions to emerge and suit the interests of the participants.

Abortion still remains a very controversial issue in many European societies. There is a personal, and religious, dimension to this subject that can be explored in the discussion.

The two examples of stories can be applied to many different situations, but they obviously not exhaust all the possibilities. Make up your own controversial Parable to best suit your training needs!

IDEAS AND CHALLENGES

SOURCE
Youth for Understanding International Exchange, 1989

THEMES
Cultural Diversity, Identity, Minorities.

COMPLEXITY LEVEL
3

GROUP SIZE
15 to 35.

TIME
2h30m

OVERVIEW
This is a relatively long and complex exercise that requires creativity and motivation. The participants have to "invent" cultures incorporating guidelines and materials, and express them in a ritual form. Several cultures are invented and meet at a certain point. In that meeting they are required to perform some action in common. This exercise serves to illustrate how values, myths, attitudes, rites, environment, etc, all combine to orient observable patterns of behaviour, including those found in our "Common European House".

OBJECTIVES
This cultural simulation exercise presents a definition of culture and provides a creative experience in which models of cultures are manipulated by the trainees.

MATERIALS
Cards with ideas, balls, ribbons.

Instructions

This exercise is made of 6 parts: the introduction (to the exercise and to the concept of culture), the construction of the culture, the cultural celebration, the cross-cultural meeting, the homecoming and the debriefing/evaluation.

Introduction (20 min)

Present the exercise as a simulation that leads to a more profound knowledge of what constitutes a culture.

Use of the brainstorming technique to define what is a culture, writing on a board the participants' suggestions concerning the elements that constitute a culture.

Next, the instructor makes a formal presentation of some useful concepts related with culture, linking these concepts to the participants' suggestions. In this presentation, the instructor should refer that culture is not just what people can see and record when they visit a foreign culture. Many of the elements of a culture proposed by the participants in the brainstorming fit in this category of what can be sensed (seen, heard, tasted, smelled). However, a culture is like an iceberg, where what can be sensed is just what is above water. But beneath, there are deep values, beliefs, attitudes, that require time and attention to be perceived and understood. What can be seen comes from what is underneath. Sometimes, the relation between what can and cannot be seen is difficult to understand. Empathy and the study of history will eventually lead to a holistic understanding of all the manifestations of a given culture. A simple definition of culture is the values, attitudes and beliefs shared by a group of persons.

Often the meaning of simple gestures or attitudes was lost with time. For example, the Western attitude of shaking right hands when meeting someone, originated in medieval Europe where the presentation of the right hand was a sign that the sword was not going to be used, and shaking hands was a sign of peace. Today, the non-violent meaning of shaking hands was forgotten, but this gesture is widespread.

Construction of cultures (40 min)

The participants are told that they will be handed some ideas written in cards and that they will have to use these ideas to build an imaginary culture. In fact, what is written in the cards does not correspond to any real culture, and the participants will have to "invent" a culture using the ideas proposed to them. In addition to the ideas written in the cards, the participants will also have to incorporate some materials (balls and ribbons) in the making up of their imaginary cultures.

The participants are also told that they will have two challenges. The first is a construction, consisting in creating an activity that expresses some values of their culture using the materials and ideas in the cards. The second is the meeting, which is a gathering where representatives from all cultures join in a celebration where cultural values are shared. The participants are informed that after the meeting they will have the opportunity to meet and discuss what happened.

Next the participants are divided in 5 ou 6 subgroups, or tribes, and the tribes are sent to their territories. Each tribe first chooses its scribe and its astronomer. The role of the scribe is to keep a record of the most important decisions of the tribe. The astronomer must keep the tribe on schedule for the remaining of the activity.

The tribes are asked to come, one at the time, and chose their cards and materials. Each participant may chose either a ball or a ribbon, but a tribe cannot have only balls or only ribbons. The cards and the sheet with the instructions are given to the scribes of each tribe.

Once they return to their territory, the scribe reads the instructions and distributes the cards to the members of his tribe. The cards are read by the participants and the tribe decides which two cards they do not wish to use. Each tribe must use at least 7 cards. *The tribes cannot refuse to use the cards with a frame.*

Each tribe must chose a name and prepare a ritual that expresses its cultural values. The ritual must involve all the members of the tribe.

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Cultural celebration (10-15 min)

Now that all the tribes have made a ritual, the tribes gather in the same place to celebrate their cultures. The celebration consists in the presentation of their rituals. The rational for this celebration is that they are about to leave to meet other peoples, and, in the preparation of their journey, they make one last celebration.

At this time, at least two cultures are celebrating at the same time, this offers the opportunity to everyone to have a glimpse of what the others are doing but, at the same time, they cannot make a detailed analysis of the rituals performed by the others.

Next, two or three tribes with significantly different rituals are invited to perform for 3 min for the other tribes. The members of the other tribes may circulate to see better what is going on. After this first performance, they change places and the observers become observed, and vice-versa. More rotations will be needed if there are more than 6 tribes.

When all the performances are completed, the tribes return to their territory and prepare for the meeting. In that preparation, they should consider:

➤ What they observed during the celebration and what is the meaning.
➤ What strategy to follow to have a successful meeting.
➤ What they should take to the meeting
➤ Who must take what.
➤ Who goes with whom.

4. Cross-cultural meeting (10 min)

The participants are asked to come to a cross-cultural meeting with representatives from the other tribes. They are supposed to participate together with the other tribes in an event where:

➤ They express something about their cultures.
➤ They respect the values and traditions of the other cultures.
➤ They use as many ball and ribbons as possible.
➤ They involve all the participants.

Each tribe names 2 or 3 participants to each meeting. There will be a sufficient number of meetings to allow all the participants to be pre-

sent at one meeting. Once they, meet, they perform their event. They must allays maintain an attitude consistent with their culture. They must return home as soon as the event is over.

Homecoming (10 min)

At home the members of the tribe discuss what happened during the meeting and how they felt about it. The scribe registers the most relevant points. Each tribe may also speculate about the values of the other tribes and how they were expressed in the celebration.

Debriefing and evaluation

All the participants should gather together at the same place for the debriefing and evaluation. This is an essential part of the exercise. In the beginning, the participants should express what they felt about the exercise: embarrassed, defensive,…?

Afterwards, the scribes should present their tribes, giving their names, values and fundamental rites of their culture. This gives the opportunity to analyze the cards and try to categorize them. How where the cards incorporated in the attitudes and rites? How did this lead to the differentiation of the cultures when facing the same phenomena?

Next the participants should comment on the cultural celebration. Was it felt as an expression of their identity? Did it strengthen their sense of belonging to their tribe? Did it prepare them for the next events?

The cross-cultural meeting was a major part of the exercise. Did they success in communicating the values of their culture and understanding the others? Was it possible to reconcile the respect for their own values and rites with a successful communication with the others? Did they have to compromise? Which were the major difficulties in the meeting? Did they have enough time to understand the others?

Finally, the discussion should focus on the analogies between this simulation and the real world. Are there lessons to be learnt to improve the success of cross-cultural meetings?

Ideas and Challenges
(Instructions for the participants)

Construction of cultures (40 min)
Each member of the tribe must take one card with ideas, present it to the group and assign it a meaning. As the new cards with ideas are presented, their meaning must be integrated with that of the previous cards. At the end, all the ideas must be linked, originating a new culture. This requires imagination and creativity. Be bold!

Each culture will have 9 cards, but is only required to use 7, including the cards with a frame.

Start now honouring your traditions, each time that a ball, is touched, transmitted or received.

Give a name to your tribe.

Develop your own culture, making an activity that
➤ Expresses something about your culture.
➤ Respects the values and traditions of your tribe.
➤ Uses balls and ribbons.
➤ Involves all the members of the tribe
Rehearse your activity and improve it as you move on.

Cultural celebration (10 min)
Prepare to leave your territory and interact with the other tribes. You will need:
➤ To celebrate your activity in front of the others.
➤ To observe the other as they celebrate their activities.

Cross-cultural meeting (10 min)
Prepare groups of 2-3 members of your tribe to go and meet with the other groups of the other tribes. Such groups will have to participate in an event where:
➤ They express something about their own cultures.
➤ Respect the values and traditions of all the tribes.
➤ Uses as many balls and ribbons as possible.
➤ Involves all the participants.

Homecoming (5 min)
Come back to your territory after the meeting and try to answer the following questions:
➤ What happened during the meeting?
➤ How did you feel about it?

Ideas and Challenges
(Instructions for the scribes)

The scribe must keep the records of what happens in the tribe. He keeps track of the most important contributions to the construction of the culture, as the cards with ideas are presented and integrated

Card with ideas	Meanings	Other comments

Once the most significant meanings are identified, the tribe must reconcile them in a coherent culture. This culture is the bases for the subsequent development of an activity representative of the tribe.

Cards relating to Nature

Moving through the waters In the full moon	Dominating the computer and the video to promote understanding	The buildings clamped against each other
Peacefully waiting for The Spirits of Glass to leave When their time comes	Running to the caves waiting for the Spirit of Cold to die	Drums and antelope
Climbing the highest trees Searching for the enemy	Prostrating before The Spirit of the Winds	Standing on the dry fields begging for rain
Laughing and dancing At mid-night light	climbing the steep mountain to find the deep cave Source of the enchanted light	Dancing on the sand while the warm waves wash the feet
Holding the waters Of the great river	Bowing in respect for the Spirit of the burning mountain	

Cards relating to Physical Environment

Smoke of the burning oven In the air	Drop of salted water	Sand
Canyons	Reptiles	Tundra
Salmon migrations	Berries and fish	Tropical rain forest
Airplanes flying over the dam	The red sun raising over the grey river	

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Mythic Cards

The Red Spirit and the Blue Spirit Play music. The Red with a drum The Blue with a flute	The first man saw the first woman on the other side of the river He made the first canoe	The Big Cat sleeps with the world on his back. And if he wakes up?
In four strikes the Bid Dances Made the world. On the fifth He danced	The Spirit of the Moose does not approve the hunters of the moose of all the ages	The Spirit of the Eath gives the little ones and takes away

Ritual Cards

The time of the greatest ritual Is when the summer sun reaches The highest point	The time of the greatest ritual is every night with a full moon and no clouds	The time of the greatest ritual is that first Spring day when the first flower blossoms
The time of the greatest ritual Are the two weeks of the Fall when the harvest is completed	The time of the greatest ritual is the week after the marriage of the eldest son of our chief	The time of the greatest ritual are the three days after the death of our chief
The time of the greatest ritual Are the three longest Winter days When the light barely reaches us	Theatre is a mirror and a hammer	

Mixed Cards

Land commerce with the people of the South Guns and kangaroos	Working hard and not much to eat Rainbows and seagulls	Kits and hawks Daisies and sunflower
T-shirts and tennis shoes	The children are always hungry	

Time-orientation Cards

We profoundly respect the way Things were done in the past Respect the elderly and encourage Our children to adopt their ways	Knowledge is transmitted from one generation to the following in the classroom	Just like a bird that cannot be kept is a cage, is the heart of a person
We tell stories that everyone knows But nobody is tired of listening About our ancestors	We persist in making buildings that will improve the quality of live in the next decades	Past is a prologue
Tomorrow will come	We use flowers in our hair	Centuries of dictatorship
Where one is born, he must stay	We have many lives to live	This was the land of my father's father
A tree for the children that One day will be born	The present is everything	Maturity is everything

Values and Meaning Cards

We must serve Those who conquered us	A happy person is a healthy person	Those who gave to us took away the most precious
Things from this earth Must be loved, not owned	Our mothers gave birth to us and our names are theirs	To make one's own rules is of utmost arrogance
A man is a man When he owns more cattle than fingers	A girl becomes a woman when she has a child	The child is the centre of the family everything we do is for the child

To sit down and think about the Meaning of everything around us Is the noblest activity	A woman must never walk alone or the others will think that she has much to conceal	Theatre is our most important tool to teach and develop a community

Decisions must be made By the whole group	Our great Masters lessen the uncertainty of our world	The computer is bringing highly appreciated gifts to our people

Random Cards

Romeo and Juliet	The choice of the new generation	Too much is not enough
No woman no cry	Thank you for your support	It's a beautiful day
Take it easy	It's good to say no	Hang a dozen
Great, isn't it?	Twenty-seven steps	goal within reach
Hearts are trumpets	two knights and one tower	

Balls and Ribbons Meaning Cards

Balls and ribbons Symbolize our roots In the physical dimension Where we live and breathe	Balls and ribbons Symbolize our faith in our deepest values	Balls and ribbons are eternal memories of our original rites

Balls and ribbons Have forever been used In our ritual celebrations	Balls and ribbons symbolize the most crucial aspects of our culture	Balls and ribbons never mean what they seem to mean

Balls and ribbons are secretly used
To represent the opposite of what they seem to represent

Balls Manipulation Cards

Use both hands simultaneously
Every time a ball is touched or moved

Only use your thumbs
Every time a ball is touched or moved

Never touch a ball with your hands
Every time a ball is touched or moved

Never touch the ball with your thumbs
Every time a ball is touched or moved

Balls must not touch the floor
Every time a ball is touched or moved

Never touch a ball with your feet
Every time a ball is touched or moved

Only use your feet
Every time a ball is touched or moved

THE TRADING GAME

SOURCE
Christian Aid, Last Ed.: Dec 2003

THEMES
Globalisation, Sustainable Development.

COMPLEXITY LEVEL
3

GROUP SIZE
15 to 30.

TIME
At least one hour for the game and discussion; with a well-informed group allow longer – up to two hours.

OVERVIEW
This game is intended to help the players understand more clearly how trade can affect the prosperity of a country. Our planet is divided: the northern industrialized countries such as North America, Europe or Japan have a much higher standard of living than the countries in Latin America, Africa or Asia. There are many ways of explaining this difference, but it is certain that the gap between rich and poor is maintained and even made wider by a world trading system that helps the strong, well-organized countries rather than poorer ones. This game tries to show how trading usually works: who benefits and who loses. It can only provide a simple outline of some very complex relationships. But one of its aims is to make clear the basic issues that determine these relationships. Citizenship is not just about our rights: we also have obligations! Here we see that Europeans are privileged people. What can we do to encourage fair trade?

OBJECTIVES
This simulation game is an excellent tool for:
➤ extending curriculum work in Geography, RE, Citizenship and Business Studies
➤ increasing understanding of the world as a global community
➤ considering experiences of poorer countries

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➤ confronting injustices in the current trading system

The game is designed to illustrate how the process of trade can benefit and hinder the economic development of different communities or countries. It aims to generate interest and discussion about the world trading system in an enjoyable and non-academic way: discussions on trade could be extremely boring but the players will almost certainly want to talk about their experiences during the playing of the game and this in turn should lead to a broader discussion about trading relationships.

MATERIALS

You need a room large enough to accommodate up to six groups of four to six players each; leave plenty of circulation space between the groups. Most classrooms are just about large enough if the desks or tables can be moved around, but ideally if you have a group of 30 it would be better to use a small hall.

Each of the 6 groups needs a table or desk as a work surface and a chair or two for each group would be useful.

The organizers need a table or desk, and a blackboard or uncluttered wall surface for sticking up posters.

Equipment:

➤ 30 A4 sheets of paper – plain and all the same colour
➤ 60 "Euro notes" of 100 each
➤ 2 sheets of coloured sticky paper
➤ 4 pairs of scissors
➤ 2 compasses for drawing circles
➤ 2 set squares
➤ 2 protractors
➤ 14 lead pencils
➤ 2 charts

In addition, it is useful to have some extra pencils and paper similar to the original 30 sheets for "emergencies" as well as some paper for the organiser to use for passing messages.

Instructions

All the players need to be able to see the Diagram of Shapes during the game, so this needs to be copied to a blackboard or made into a poster for display: depending on the shape of your room you may need two posters.

The *equipment* indicated above needs to be arranged into "Resource Sets" as follows:

GRADE A – Two Sets of the following: - 2 pairs of scissors	- 2 rulers - a compass - 1 set square - 1 protractor - 1 sheet of paper - 6 "Euro notes" - 4 lead pencils
GRADE B – Two Sets of the following: - 10 sheets of paper	- 1 sheet of sticky paper - 2 "Euro notes"
GRADE C – Two Sets of the following: - 4 sheets of paper	- 2 pencils - 2 "Euro notes"

The furniture of the room needs to be arranged so that there are six areas for the groups to work from: each area should have a flat working surface.

You need *two organisers* per game: one to act as banker and one to act as *leader*. The leader's role is to keep control of the entire game, taking note of how it develops and occasionally changing the game's direction by introducing new elements into it. Leaders must be ready to lead the discussion at the end of the game. For this it is very useful to jot down anything interesting or significant that players have said or done during the game.

The *banker* requires a pen/pencil and a sheet of paper with six columns – one for each of the six groups.

With the Diagram of Shapes in position, the equipment arranged in sets, the banker's sheet prepared and the furniture re-arranged, you are now ready to play the game.

The Trading Game

(Instructions for the instructor)

These instructions for playing must not be read aloud to the players.

1. Split the players into five or six groups as shown, allocate each group an area in the room or hall and then give each group a set of materials as indicated.

Nº	Number of players	Resource-set	Some suggested Country names
1	𝖎𝖎𝖎𝖎𝖎𝖎	GRADE A	USA UK ITALY FRANCE
2	𝖎𝖎𝖎𝖎𝖎𝖎	GRADE A	USA UK ITALY FRANCE
3	𝖎𝖎𝖎𝖎𝖎	GRADE B	INDIA BRAZIL NIGERIA PERU
4	𝖎𝖎𝖎𝖎𝖎	GRADE B	INDIA BRAZIL NIGERIA PERU
5	𝖎𝖎𝖎𝖎	GRADE C	TANZANIA KENYA BURMA GHANA
6	𝖎𝖎𝖎𝖎	GRADE C	TANZANIA KENYA BURMA GHANA

Do not point out to the groups that they are receiving different sets of materials; they will notice soon enough!

2. Now red out the objectives and rules of the game to the players. These are as follows:
"The objective of each group is to make as much wealth for itself as possible by using the materials given to it. No other materials can be used. The wealth is made by manufacturing paper shapes. The goods you are going to manufacture are the shapes shown on the Diagram of Shapes. Each shape has its own value as shown on the Diagram and these paper shapes are given to the Banker in batches for checking and crediting to your bank account. You can manufacture as many shapes as you like – The more you make, the wealthier you will be."

"There are just four simple rules:
➤ All the shapes need to be cut with clean sharp edges using scissors and must be of the exact size shown – the shapes are taken to the banker for your account
➤ You can only use the materials that have been given to you
➤ There is no physical force used during the game
➤ The leader represents the United Nations and will intervene in any disagreements"

Repeat the rules quickly and then announce that "manufacturing can begin."

3. At the beginning of the game, some confused or puzzled players will bombard you with questions: Can we borrow scissors? – Can we trade? – Why haven't we got scissors (paper, etc.)? – What's the sticky paper for?

Resist all temptation to answer these questions – just repeat the rules or stay silent.

After a difficult minute or two of confusion at the beginning, the players will start moving around the room and begin trading; the initiative should come from them, not you.

4. The manufacturing and trading should continue for about 30-45 minutes, depending on the size and interest of the group.
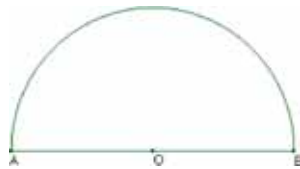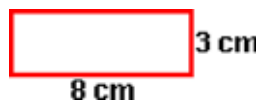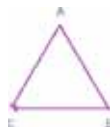
Diagram of Shapes
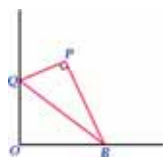
 All edges must be cut with

 Value: 500 (diameter: 13cm)

 Value: 200 (diameter:13cm)

 Value: 300 (12 cm / 7 cm)

3 cm
8 cm

 Value: 150 (each side: 7cm)

 Value: 200
(size of your actual set square)

Tips for facilitators

Watch what is happening!

The Grade A groups will begin making shapes as soon as they have all materials and equipment, but they will soon run short of raw materials and probably try to buy some paper from other groups. At first, the groups with paper will probably sell it for a very low price: note how the "terms of trade" change during the game and point this out later. You will be the only person who can see how the game is developing as a whole: the players will be engrossed in their own groups, so it is important for you to note the types of alliances and deals which develop and bring these into discussion at the end.

Stimulate activity!

Some groups will feel impotent and neglected. In order to encourage trading activity, the leader may have to feed in more information and create new situations which have parallels in the real world. Some suggestions are made below. Some of these changes will apply to all the groups, but others will be communicated by secret messages given to particular groups only by the leader.

. *Changing market values:* After a while, change the value of some of the shapes, so that, for example, rich groups find that their compasses are no longer as useful as they were for making valuable shapes. Remember to tell the banker of any price changes. This example has parallels for countries that find their own technology outdated by changed circumstances.

. *Increasing the supply of raw materials or technology:* From your own secret supply of extra paper, you can "feed" an extra supply to one of the groups and announce to the world (i.e. all the groups) that a new deposit of raw

materials has been discovered in this group. If this is done late in the game, when everyone is running short of paper, it will quickly change relationships between groups. Parallels of this change in the real world include a new oil find or the discovery of mineral deposits.

. *Using the coloured sticky paper:* Two groups will have a sheet of coloured sticky paper. They are not told anything about it and may not even notice that they have it: its real life parallel is a resource which a country does not realize the full value of. You can give it a value by secretly telling two other groups (by secret written messages) that if they stick small squares of the paper to their products, they will be worth four times the original value. (Tell the banker). These groups will then start to search for sticky paper. As the holders don't know its value, they may well sell it cheaply, and the first group will make a profit. Alternatively, they might hold on to their resource until the end of the game and never let it be used, in which case its potential is never realized.

. *Aid:* During the game, you could encourage one or two groups by granting them U.N. aid on certain conditions: e.g. that a third of the goods produced with the aid should be paid back to the U.N. as interest. The aid could be given in the form of technology (e.g. extra scissors to one group for a short term only). Look out for examples of richer groups offering aid to poorer groups: what were the terms of the deal? In fact, this is unlikely to happen unless the leader encourages it. Groups tend to be very reluctant to help others!

. *Trade associations:* may develop during the game: two or more groups may agree to co-operate for their mutual benefit. We are familiar with this kind of co-operation in the European Union. Trade associations also exist in other parts of the world: in West Africa, Central America and Latin America…

. Tariffs and Duties: Some groups may place restrictions or charges on trading with other groups. Nations have tariff and quota arrangements which they have developed to protect their own interests.

. Colonisation and Annexation are other options which groups might try. A powerful group offers "protection" to another group or offers to absorb it, promising that its rights and assets will be respected. History is full of examples of annexation and colonisation.

. Producer Cartels: The groups with the most paper might join and decide to stabilize the price of paper to protect them from being individually exploited by the Grade A (industrialized) groups.

. Trade Embargo: Groups with large supplies of paper could stop trading or reduce their amount of trade. By with-holding supplies of paper, they may be able to improve the terms of trade for themselves and conserve stocks for the future. However, this would be risky without the protection of a cartel (see above).

. Civil Strike and Industrial Unrest: The game leader can halt production by declaring a temporary general strike. He should remove the scissors from a Grade A group for a few minutes, so that production has to stop.

Delocalization: A resourceful group may delocalize one of its tools (for example, the scissors) and have another group working for it for a low price.

These developments will probably not happen unless the leader introduces them. It is not necessary to try all ten within the game, but they are all situations which might well develop and they will provoke discussion at the end of the game. One of the advantages of this game is that it is very open-minded: all kinds of alliances will emerge and then be broken, and inevitably one of the players will ask you whether he/she can "cheat". Here we move into the morality of international trade: when is a bargain a bargain – and when is it exploitation?

Debriefing and evaluation

If the game goes according to plan, then it should soon become pretty clear to some of the groups of players that the whole set-up of the game is unbalanced right from the start. The groups aren't equal in resources, and complaints of "it's not fair" should soon start to reach the leader.

When the game is over and things have begun to quieten down, it will need patient stirring on the leader's part to guide the debriefing. The feeling of unfairness that will undoubtedly have been aroused in some of the groups ought to provide a useful jumping-off point for discussion.

The first hurdle for the discussion leader is to try to make the groups see that the game isn't "just a game", but a sort of "acted parable" that tries to reflect structures in the real world. If the players are aware that the game is not fair, then it ought to be possible to get them to discuss why it isn't fair (for example, by getting them to look at how resources and tools were distributed at the start).

You can then go on to look at the injustices en the structures of the world's trade and begin to appreciate the difficulties of arriving at a just system of exchange between the resource-owners

and the tool-owners. The players' own experiences of helplessness, anger and potential violence (!) during the course of the game could well be explored at this point, since they illustrate the sentiments felt on a worldwide scale by many of the Third World nations in the face of Western controlling interests. It might be useful to bring in some of the examples of exploitation at this stage, and how an Indian tea-worker feels, for instance, when the decisions affecting his livelihood are made mainly by Western commercial interests?

Once this first hurdle has been cleared, then the next stage will be to dig a little deeper and try to explore more profound issues. If some groups of players felt that it was unreasonable for other groups to control all the tools, then the discussion could move on to concentrate on the questions *of ownership and control.* This is a difficult area of debate, so do not expect any easy answers! But the question "who owns the world's resources?" ought to be asked, together with its counterpart "what right have nation-states to declare resources to be their property?" If the leader can bring the discussion this far, then the debate will have moved from thinking about the way the world is towards thinking about the way the world *ought to be.* Once the players have begun to ask questions about who has the right to dictate terms to the rest, it should not be too hard to let them see that the fundamental issue is one of our own moral attitude towards our wealth. If the world is an unfair place, and if we admit that its structures need changing, what sort of attitude should we have towards the world's resources and the use we make of them?

THE ALBATROSS

💡 **SOURCE**

Batchelder, D. & Warner, E.C. *Beyond Experience. Battleboro*, VT: Experiment in International Living (1977).

📋 **THEMES**

Gender, Discrimination, Cultural Diversity.

🖥 **COMPLEXITY LEVEL**

2

👥 **GROUP SIZE**

15 to 30.

⌛ **TIME**

Allow from 1h to 1h30m, depending on group size.

👁 **OVERVIEW**

This is a non-verbal role-playing activity that can incorporate a variety of themes, such as male-female relationships and privilege. Participants are asked to watch a brief role-play and then describe what they saw. Most will interpret what they saw and begin to judge the characters in the role while only having seen, but not heard, anything. This exercise provides a good example of how people give meaning to unique events based on their own experiences. This activity is a classical in pre-departure orientation for an intercultural exchange, and many inbound students already know it. Its use with outbound students is not discouraged, but using it with a group that is experiencing a "visit" leads to a more personal involvement. In that respect, it is possible to relate the activity to the judgments that may be made on the host community, and how they relate to the themes above.

✳ **OBJECTIVES**

To simulate an intercultural experience.
To analyse his own reactions in an intercultural setting.
To become aware of how our culture conditions the way we read reality.

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INSTRUCTIONS
(Description by Theodore Gochenour)

If you have never taken part in the Albatross exercise, it would be best to do so first before you decide whether it is useful for your training and orientation purposes.

There are two parts to the exercise. The first part consists of performing a ceremonial greeting between members of an imaginary culture (Albatross) and foreigners (those participants being trained or oriented). There should be no on-lookers. The second part consists of an extended discussion. Albatross is an experiential learning device, but it is relatively useless unless the discussion following the ceremony is treated with particular thoughtfulness and attention.

It is important first to realise that there is no set sequence or necessary pattern to follow. It may be best to create your own variations to meet situations, such as having participants all of one sex, or too many Albatrossians to include, etc. With that in mind, then, what follows is an outline of the "standard" way Albatross is run. There are other sequences which have been or can be developed. Some particular sequence is not important but it is important to have clear objectives and valid reasons for what is done.

A male and female Albatrossian are in their places, the man on the chair, the woman kneeling beside him. Participants are brought or directed into the circle of chairs, females with shoes off and males with shoes on. The Albatrossian couple is dressed in their sheets, the woman without shoes, and the man with shoes.

The first activity (which can be done before, or combined with the greetings) is for the Albatrossians (mainly the man) to attempt to induce the female participants to sit on the floor, and the male participants the reverse. This effort, and all other communication attempts during the exercise are in a special Albatrossian language.

Albatrossians are sedate, reserved, gentle and loving people who do not manhandle their guests. Touching is only done in ceremonial ways, such as in the greetings. Thus, the effort to get the participants into proper place is done principally through (1) a hiss, which indicates disapproval, (2) an appreciative hum, which indicates approval or (3) a clicking of the tongue, which basically serves for all sorts of getting-of-attention, transfer of factual information, etc.

The next activity is the circle of greetings. The Albatrossian man gets up and greets each male participant in turn around the circle, holding by the shoulders and waist and by rubbing the right legs together. After such greeting, the visitor should sit back down in a chair. Then the Albatrossian woman greets each female participant in turn around the circle. She kneels in front of a standing female guest and runs both hands down the lower legs and feet in a ceremonious way. The women resume a kneeling position.

After the greetings, a pause ensues during which all simply wait. The Albatrossians always maintain unsmiling (but serene, and pleasant) expressions, and do not register in facial reactions their various feelings or responses to what may go on in the circle. Visitors who giggle or talk or otherwise disturb the ritual are hissed at, but not with anger.

Then, a bowl of water is brought around the circle by the Albatrossian woman. Beginning with the Albatrossian man, each male in the circle dips the fingers of his right hand into the bowl and lifts or waves the hand about gracefully to dry. The women's hands are not washed. The Albatrossian woman returns to her place for a few minutes before beginning the next activity.

She then - upon a clicking cue from the man - rises and offers food to each male in turn, beginning with the Albatrossian man. She sticks her hands into the food and stuffs a little into each mouth. Upon being fed the Albatrossian man indicates his appreciation by a loud hum or moan (which can be accompanied by a rubbing of the stomach). After the men are fed, the Albatrossian woman next feeds each woman in turn. After this, she returns to her position next to the Albatrossian man.

During these pauses, which should be prolonged for effect, the Albatrossian man gently pushes the woman's head from time to time downward as she kneels.

Next follows the drink. In the same manner, the Albatrossian woman first gives the cup to the Albatrossian man to drink from, then circles among the male participants, then among the females, finally returning to her place and resuming her kneeling posture.

After another pause, the two Albatrossians rise and proceed around the circle of guests, communicating with each other through the customary clicking sounds. Without making clear indications to the participants, they identify the guest with the largest feet. That participant is then led over to the Albatrossian chair, and she - like the Albatrossian woman - kneels next to his chair.

The last activity of the ceremony - the Albatrossian man rises and makes the round of the circle, greeting each male participant. He is followed by the Albatrossian woman, greeting each woman in turn. At that point, the two Albatrossians indicate to the selected participant left kneeling by the chair to follow them, and the three people leave the circle concluding the first part of the exercise.

Background

As elaborated later, part of the point of the Albatross exercise is to provide an opportunity for people to learn by observation, to infer meaning from the totality of what happened. Since this "cultural observation" aspect is important, it is best to conduct the exercise with as much consistency as possible, and within some frame of reference agreed on by all Albatrossian performers. Following are some of the "standard" cultural assumptions which usually are in play, and which the participants have the problem of figuring out as the exercise goes on.

Though the exercise is deliberately set up to indicate otherwise to a Western audience, in fact the Albatrossian society values women above men. The Earth is sacred; all fruitfulness is blessed; those (thus women) who bring life into being are one with the Earth, and only they are able (by virtue of their inherent qualities) to walk directly upon the ground. Thus, men must wear shoes, and thus their greeting does not deal with the Earth, where that of women emphasized the ground and feet. Only women are able to prepare and offer the fruits of the Earth.

The roles of men and woman in the society reflect this relationship to Earth, though to the new observer it may appear as if other meanings are present. For example, the fact that the Albatrossian man pushes down the head of the kneeling Albatrossian woman is a pursuit of his obligations in the society, it is his duty to remind her of sacredness, to approach it through her, to protect her from forgetfulness. He drinks and eats first to protect her (and all that she represents) from harm or defilement.

Albatrossians have a language, though only some part of it is required or used in the greeting ceremony (the clicks, hums, hisses). It may be useful to approach the language question on another assumption: that Albatrossians communicate via mental telepathy, and that the few sounds they use are mainly means of getting a person's attention. The society values calm, serenity, stateliness. The Albatrossians are peaceful, welcoming of strangers, generous, loving and tolerant. They eat and drink things which they like (though they may not agree to the taste of foreign visitors). Their patterns of life and their ceremonies (such as the greeting ceremony) are time-honoured and are considered to be self-evidently correct and adequate.

This last is important. It is important for Albatrossians to bear in mind (and for participants to realize later in discussion) that what is, is - and that Albatrossians are no different from any other people in making the unconscious assumption that what they are is "normal." Thus, they assume that the visitors want to be greeted, that the visitor knows as well as they what is correct (though they are tolerant and gently correcting of lapses); that the woman with the largest feet among the participants is completely in accord with the necessity of her selection, etc.

The ceremony is a greeting one - it is not to be implied as the totality of the society (e.g., a church service is both a bona fide segment of cultural behaviour, and yet not indicative of everything in that culture). Performers of

Albatross may wish to create various philosophical or behavioural rationales, but usually the foregoing are more or less sufficient. During the discussion following the exercise, any inconsistencies in performance or tricky questions can always be explained as "tribal differences."

But it is important for those doing Albatross to make the jump into a different culture, one that is not at all needing to be "explained" or justified. One should attempt to enter into a spirit of "suchness," i.e., that an Albatrossian is as much of a whole, self-evident, implicitly assumed person as is an American.

Debriefing

This is the most important part of the exercise. There are basically two broad levels obtainable in the Albatross exercise. The first is the "cultural observation" level. The exercise gives participants a chance to test their powers of observation, to infer correct behaviour from non-verbal or indirect clues, and to get some idea (at least a beginning one) of what the Albatross society is like. The second broad level is one of self-awareness - of participants being given a chance to assess their own reactions and feelings and thereby to add to their self-knowledge.

Since participants after an Albatross usually are full of their own reactions, it is usually best to structure the discussion on this pattern:

A.   Collect ideas on "where they have been," i.e., what happened, what sort of activity were they just doing. This develops into a generally agreed understanding that they have had contact with some kind of "culture." This is more than a perfunctory introduction to the discussion. The reason for exploring ideas on the nature of what happened - letting these arise without either immediate confirmation or denial - is that it tells the discussion leader much about the group at hand: its state of being.

B.   Then the discussion can move on to what was objectively observed. Collect all possible impressions: "they did this" or "their language is". It is helpful to ask participants to screen out for the moment their own feelings and reactions - to tell what they observed and now know about the culture, and later to tell what happened to them personally.

This part of the discussion will get into whether Albatross (the name can be used at any time or not, as desired) is a land where women are oppressed, "an MCP society," etc. It is best to let all ideas flow if possible and not supply "answers." Likewise, it is best if contrary views can arise from within the group rather than from the leader. Eventually, someone will question the assumption of male superiority, and the discussion leader can build on it naturally.

The major points which need to be realized are: how our observations are coloured by our own cultural assumptions; how well we observe even to begin with (do we really notice details, or pay close attention?); that we can, in fact, infer a lot of useful information and learn what is expected of us without being told in so many words; that things don't always mean what they seem. Thus, this part of the discussion consists of sharing of (1) information and (2) opportunities to be thinking about the participant's own skills in observation. At some point it will be valuable to make the additional point clear that many, if not most, of the observations offered by participants will be highly value-laden. Here again, one of the participants will eventually probably point this out, and the leader needs to be alert to see that the idea is heard and digested by the whole group.

In this area of observation, there will usually be a strong tendency on the part of participants to want answers from the discussion leader: "why did they do ...?" "Do all Albatrossians...?" The goal here should be to try to get responses to such questions from the group itself, varied ones, contradictory ones, some of which at the appropriate moment the discussion leader can confirm, or suggest be taken as probably right, or as hypothesis. The leader should try to help the group see that questions as "Do all Albatrossians...?" are inherently meaningless questions in light of their own common sense and cultural experience. Finally, the leader should be alert for ways in which to see that some grasp of the limitations in "why" is gained. This means that "Why do Albatrossians do such and such?" followed by "Albatrossians do such and such because of..." simply confirms in participants a limiting pattern of thinking. While some questions might be given "here's why" answers, the leader should aim toward creating the awareness that the "why's" of human behaviour do not usually lend themselves to simple, neat (sociological/anthropological) concepts and answers.

When the purely information elements begin to get exhausted, it is good to move the discussion clearly into the area of personal feelings and reactions. Usually it is not difficult to get middle-ground reactions, "I got tired of sitting..." or "interesting..." It may take prodding to get participants to express more extreme opinions and reactions, positive or negative. The thing here to try for is to help participants see that their own reaction is very relative: that next to them is sitting someone with quite a contrary reaction. In other words, a good discussion leader takes opportunities as they arise to enable participants to see that the exercise is not "good" or "bad" or "boring" or any other categorical label. Rather, that the exercise per se was none of these things, but takes on this or that character through the experience of individuals, that each person sees through a pair of personal glasses. The basic idea here is to let any and all reactions be expressed, yet to develop the awareness in each participant that he or she is essentially responsible for what "happened."

As participants often do not like their own reactions and behaviours, inevitably the comments arise that "if the exercise were done differently..." or "had it not been an artificial situation, I would have...." Sometimes this question of artificiality arises from someone who had no adverse reactions, but who wants to offer advice on how the exercise can be improved.

The question of artificiality is central to the whole matter of those insights into self-awareness the exercise offers. The leader must make it clear that the Albatross exercise was artificial insofar as it was a simulation. It was not "artificial" in the aspect which matters most: that during a given period of time, a group of people did such and such in that room, and that each participant had real reactions. It is up to the participant to admit that whatever those reactions (and behaviours) were, they happened, and that it essentially is immaterial how "well" or how "realistically" the exercise was run. It may help to run it realistically and theatrically well (for the benefits to be gained from the cultural observation level), but as an event in the lives of the participants, it was as real as anything which may happen to them.

This insight, if it can be gained, is valuable. It will seem self-evident to some, and totally meaningless or alien to others, but the leader should try. In this, it helps to point out to the participant that Albatross is a device which he personally can use to look at himself. Each person knows how he reacted. It is up to each person to realize that (1) those reactions happened and were real, (2) that whatever caused those reactions, he has responsibility for what he does with those reactions, and (3) that there is no "right" or "wrong" to the exercise, simply it means whatever it can be seen to mean in each person's inward awareness.

CHAPTER 3:

Activities for volunteer trainings

ECOLOGICAL FOOTPRINT

THEMES
Citizenship, Globalisation, Sustainability

COMPLEXITY LEVEL
2

GROUP SIZE
Any

TIME
60'

OVERVIEW
Europeans are consuming natural resources in an unsustainable way. One important dimension of European citizenship is raising awareness and taking responsibility concerning lifestyles' social and environmental impact. Participants are invited to calculate their own ecological footprint and to compare their lifestyle and that of their country and region with that of other countries in terms of the planet sustainability.

OBJECTIVES
To increase participants' awareness of their own lifestyle and their responsibility as global citizens.

MATERIALS
Access to Internet (http://ecofoot.org/)
Ecological Footprint calculator is available for both pc and mac and can be downloaded at: http://www.kidsolve.com/products/
The Ecological Footprint Calculator is a tool that enables people to calculate their own ecological footprint, and to visualize their footprint in various ways

PREPARATION
Test Internet connections and number of on-line computers to decide how to divide participants. Alternatively, download useful background information and the Ecological Footprint Calculator in order to work off-line.

INSTRUCTIONS

Ask participants if they have an indication whether their lifestyle is sustainable or not. Is it possible to measure it? Introduce the Ecological Footprint (EF) as one way of doing so. (10')

Invite participants to calculate their ecological footprint at:

http://ecofoot.org/ (or with the help of the Ecological Footprint calculator once downloaded at: http://www.kidsolve.com/products/

It may be enough to have participants working in small groups and to calculate the EF of just one member of the group (30').

Have participants comparing their EF and provide them information about their countries EF. Compare their lifestyle with that of other regions of the world and introduce key issues from the Living Planet Report (http://www.panda.org/news_facts/publications/key_publications/living_planet_report/index.cfm) (20')

DEBRIEFING AND EVALUATION

This activity helps to highlight (un)sustainability of lifestyles. It is based on two key concepts:

Global hectare as standardized comparable unit: Ecological Footprint accounts express the use of built-up areas, and the consumption of energy and renewable resources—crops, animal products, timber, and fish—in standardized units of biologically productive area, termed global hectares (gha). Each global hectare represents an equal amount of biological productivity. One global hectare is equal to one hectare with a productivity equal to the average productivity of the 11.2 billion bioproductive hectares on Earth. Here productivity does not refer to a rate of biomass production, such as net primary production (NPP). Rather productivity is the potential to achieve maximum agricultural production at a specific level of inputs (see next section). Thus one hectare of highly productive land is equal to more global hectares than one hectare of less productive land. Global hectares are normalized so that the number of actual hectares of bioproductive land and sea on this planet is equal to the number of global hectares on this planet.

Europe is overconsuming: Humanity's annual demand for resources is now exceeding the Earth's regenerative capacity by more than 20 per cent, and it keeps growing. Humanity maintains this overdraft by liquidating the planet's natural resources. Europe's demand on the biosphere plays a significant part in this. With merely 7 per cent of the world population, the European Union uses 17 per cent of the biosphere's regenerative capacity. As a result of increasing human demand and declining ecological wealth, Europe is losing room to manoeuvre. It increasingly exports its insatiable demands for natural resources to poorer countries while it would need to reduce this constriction and to reverse these trends.

TIPS FOR FACILITATORS

More information about the EF are available at:

Global Footprint Network, http://www.footprint-network.org/index.php

A quick (and modifiable) example for the average European is provided at:

http://www.bestfootforward.com/footprintlife.htm

it shows that the average European ecological footprint is estimated to be 6.3 hectares (15.6 acres). If everyone in the World lived lived like Europeans we would need 3.4 Planets to support global consumption.

A more comprehensive presentation of the EF concept is available at:

http://www.ecouncil.ac.cr/rio/focus/report/english/footprint/

Based on the EF, the WWF publishes the bi-annual Living Planet Report:

http://www.panda.org/news_facts/publications/key_publications/living_planet_report/index.cfm

You can calculate your ecological footprint at: http://ecofoot.org/

SUGGESTIONS FOR FOLLOW-UP

Link this activity with "Critical questions about consumerism" to deepen participants' understanding of key sustainable consumerism principles.

IDEAS FOR ACTION

Visit the Living Planet Report and the Global Footprint Network for further information and ideas.

STATEMENTS FOR DISCUSSION

By 2001, humanity required 2.2 global hectares of productive area per person to sustain current lifestyles, 1.3 times more than in 1961. But the Earth currently has just 1.8 global hectares available per person. This overshoot of some 21 per cent depletes the Earth's natural capital, and is thus possible only for a limited period.
What is it possible to do for Europeans to reverse the present consuming trend?

IF THE WORLD WERE A VILLAGE

THEMES
Human Rights, Globalisation (Sustainability)

COMPLEXITY LEVEL
2

GROUP SIZE
Any

TIME
60'

OVERVIEW
Do we understand European Citizenship also as a responsibility towards the whole of the planet? This question raises another question: what kind of general knowledge do we have of the world?

The activity is based on a simple form that can be photocopied to encourage participants to reflect (alone or in small groups) about their perception about the world we live in. The overall data are available (and can in turn be distributed to participants) to compare later on our estimates with available statistics.

OBJECTIVES
To reflect about the knowledge and perception about key facts concerning the world we live in

MATERIALS
One photocopy for each participant of the Fill-in form and of the Data form (se annexes)

P PREPARATION
Have the photocopies ready.
Power-point slides with the Data form information can help the final debriefing.

INSTRUCTIONS

Remind participants that we often say that the world has become a village and introduce them to the idea that we could actually figure out the world as a village of 100 people. Divide the participants in pairs and distribute to each participant a photo-copy of the "Imagine: If the world were a village…" form to be filled in. (5').

Have the participants working for 20'-30' trying to guess the appropriate figures.

If time allows you can have pairs forming groups of four or eigth people comparing results (15').
In plenary, encourage participants to compare results.

DEBRIEFING AND EVALUATION

It is useful to focus the final plenary round on controversial issues and identify topics concerning rights, justice, sustainability and information sources.

TIPS FOR FACILITATORS

The activity can be carried out individually or in pairs or small groups. It is usually most effective in pairs.
The form can be adapted before hand adding or deleting information according to the group the facilitator is working with and the interest focus.
For certain topics you can have reports and year-book available for consultation.

SUGGESTIONS FOR FOLLOW-UP

It is possible to focus on specific contents and to test participants knowledge on-line through a Quiz builder:
http://www.globaleducation.edna.edu.au/globaled/quiz?action=publicQuiz

IDEAS FOR ACTION

Test participants ideas about how to address issues of injustice and un-sustainability and their knowledge about organisations trying to address these issues.

STATEMENTS FOR DISCUSSION

Useful questions:
Why did we over -or under- estimate certain figure?
What does it say about our ideas about certain areas of the world?
What are the sources of our knowledge about the world?
What figures indicate social injustice at the local and/or at the global level?

ANNEXES:
1. Fill-in Form:

IMAGINE: IF THE WORLD WERE A VIL-LAGE…

In the world live over 6 billion 300 million people. If this world were shrunk to the size of a village with 100 people living in this village, would you be able to fill in the following information?

➤ __ would be women, __ would be men
➤ __ would be children, __ would be adults.
➤ __ would be over 65.
➤ __ would be heterosexual, __ would be homosexual
➤ ___ would be Asian, __ African, __ from North and South America, __ Europeans, and the remaining one from the South Pacific.
➤ __ would be Christians, __ believers in Islam, __ would be Hindus, and __ would follow Buddhist teachings. 5 would believe that there are spirits in the trees and rocks and in all of nature. __ would be believe in other religions, or would believe in no religion.
➤ __ would speak Chinese as first language, __ English, __ Hindi and Urdu, __ Spanish, __ Russian, and __ would speak Arabic. That would account for half the village. The other half would speak Bengal, Portuguese, Indonesian, Japanese, German, French, or some other language.
➤ In such a village with so many sorts of folks, it would be very important to learn to understand people different from yourself and to accept others as they are. But consider this. Of the 100 people in this village,
➤ __ are underonurished, _ are dying of starvation, while __ are overweight.
➤ Of the wealth in this village, __ people own 59% (all of them from the United States), __ people own 39%, and __ people share the remaining 2%.

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. ➤ __ people have some supply of food and a place to shelter them from the wind and the rain, but __ do not. __ have no clean, safe water to drink.

➤ If you have money in the bank, money in your wallet and spare change somewhere around the house, then you are among the richest __.

➤ If you have a car, you are among the richest __.

➤ Among the villagers, _ have a college education. __ have computers. __ cannot read.

➤ If you can speak and act according to your faith and your conscience without harassment, imprisonment, torture or death, then you are more fortunate than __, who can not.

➤ If you do not live in fear of death by bombardment, armed attack, landmines, or of rape or kidnapping by armed groups, then you are more fortunate than __, who do.

➤ In one year, __ persons in the village will die, but in the same year,__ babies will be born, so that at the year's end the number of villagers will be __.

Population, Healthcare and Education

__% of the children are immunised against preventable diseases such as measles and polio.

Just under __% of the married women in the village have access to and use modern contraceptives.

About __% have access to clean, safe drinking water.

___% of the adults in the village are illiterate. In ten years ten people will die, ___ of them for lack of food, __ from cancer. __ of the deaths will be of babies born within the year.

Environment and Economy

Only __ people of the 100 own an automobile (although some members of this group own more than one car).

The village has __ acres of land per person ___ acres in all-of which:

___ acres are cropland

___ acres are pasture

___acres are woodland

___ acres desert, tundra, pavement, and other wasteland.

The woodland is declining rapidly; the wasteland is increasing. The other land categories are roughly stable.

The village allocates __ percent of its fertiliser to __ percent of its cropland-that owned by the richest and best fed __ people. Excess fertiliser running off this land causes pollution in lakes and wells. The remaining __ percent of the land, with its 17 percent of the fertiliser, produces only __ percent of the food but feeds __ percent of the people. The average grain yield on that land is one-third the harvest achieved by the richer villagers.

In ten village (a total of 1000 people), there are:

__ soldiers

__ teachers

__ doctor

__ refugees driven from home by war or drought.

The village has a total yearly budget, public and private, of over $ ___ -$ ___ per person if it is distributed evenly (which, as we have already seen, it isn't).

Of the total $ ___:

$ ___ goes to weapons and warfare

$ ___ to education

$ ___ to health care.

The village has buried beneath it enough explosive power in nuclear weapons to blow itself to smithereens many times over. These weapons are under the control of just __ of the people. The other ___ are watching them with deep anxiety, wondering whether they can learn to get along together; and if they do, whether they might set off the weapons anyway through inattention or technical bungling; and if they ever decide to dismantle the weapons, where in the world village will they dispose of the radioactive materials of which the weapons are made?

2. Data Form

IF THE WORLD WERE A VILLAGE OF 100 PEOPLE

In the world live over 6 billion 300 million people. If this world were shrunk to the size of a village with 100 people living in this village:

➤ 52 would be women, 48 would be men
➤ 30 would be children, 70 would be adults.
➤ 7 would be over 65.
➤ 90 would be heterosexual, 10 would be homosexual
➤ 70 would be nonwhite, 30 would be white
➤ 61 would be Asian, 13 African, 13 from North and South America, 12 Europeans, and the remaining one from the South Pacific.
➤ 33 would be Christians, 19 believers in Islam, 13 would be Hindus, and 6 would follow Buddhist teachings. 5 would believe that there are spirits in the trees and rocks and in all of nature. 24 would be believe in other religions, or would believe in no religion.
➤ 17 would speak Chinese, 9 English, 8 Hindi and Urdu, 6 Spanish, 6 Russian, and 4 would speak Arabic. That would account for half the village. The other half would speak Bengal, Portuguese, Indonesian, Japanese, German, French, or some other language.
➤ In such a village with so many sorts of folks, it would be very important to learn to understand people different from yourself and to accept others as they are. But consider this. Of the 100 people in this village,
➤ 20 are undernourished, 1 is dying of starvation, while 15 are overweight.
➤ Of the wealth in this village, 6 people own 59% (all of them from the United States), 74 people own 39%, and 20 people share the remaining 2%.
➤ Of the energy of this village, 20 people consume 80%, and 80 people share the remaining 20%.
➤ 75 people have some supply of food and a place to shelter them from the wind and the rain, but 25 do not. 17 have no clean, safe water to drink.
➤ If you have money in the bank, money in your wallet and spare change somewhere around the house, then you are among the richest 8.
➤ If you have a car, you are among the richest 7.
➤ Among the villagers, 1 has a college education. 2 have computers. 14 cannot read.
➤ If you can speak and act according to your faith and your conscience without harassment, imprisonment, torture or death, then you are more fortunate than 48, who can not.
➤ If you do not live in fear of death by bombardment, armed attack, landmines, or of rape or kidnapping by armed groups, then you are more fortunate than 20, who do.
➤ In one year, 1 person in the village will die, but in the same year, 2 babies will be born, so that at the year's end the number of villagers will be 101.

Population, Healthcare and Education

Half the children are immunised against preventable diseases such as measles and polio. Just under half of the married women in the village have access to and use modern contraceptives.

About one-third have access to clean, safe drinking water.

Of the 70 adults in the village, half are illiterate.

In ten years ten people will die, 3 of them for lack of food, 1 from cancer. Two of the deaths will be of babies born within the year.

Environment and Economy

Only 7 people of the 100 own an automobile (although some of the 7 own more than one car).

The village has 0,6 acres of land per person - 600 acres in all-of which:

70 acres are cropland

140 acres are pasture

190 acres are woodland

200 acres desert, tundra, pavement, and other wasteland.

The woodland is declining rapidly; the wasteland is increasing. The other land categories are roughly stable.

The village allocates 83 percent of its fertiliser to 40 percent of its cropland-that owned by the richest and best fed 27 people. Excess fertiliser running off this land causes pollution in lakes and wells. The remaining 60 percent of the land, with its 17 percent of the fertiliser, produces only 28 percent of the food but feeds 73 percent of the people. The average grain yield on that land is one-third the harvest achieved by the richer villagers.

In ten villages (for a total of 1000) people, there are:

5 soldiers

7 teachers

1 doctor

3 refugees driven from home by war or drought.

The village has a total yearly budget, public and private, of over 300.000 - 300 per person if it is distributed evenly (which, as we have already seen, it isn't).

Of the total 300.000:

$ 18.100 goes to weapons and warfare

$ 15.900 to education

$ 13.200 to health care.

The village has buried beneath it enough explosive power in nuclear weapons to blow itself to smithereens many times over. These weapons are under the control of just 10 of the people. The other 90 are watching them with deep anxiety, wondering whether they can learn to get along together; and if they do, whether they might set off the weapons anyway through inattention or technical bungling; and if they ever decide to dismantle the weapons, where in the world village will they dispose of the radioactive materials of which the weapons are made?

NEWS FACTORY

THEMES:

Citizenship (and commitment), Cultural Diversity (media), Globalisation

a) Theme: Citizenship (and commitment)

Some of the slides used in the simulation show opportunities for people, especially young people, to commit themselves in very practical ways. There are enough possibilities to take action, but are these opportunities attractive to young people? We may get some indication about this from the slides which the young people choose.

1. Young people, as well as adults, are continually swamped with a mass of information through all the different media. Some people realise this, others don't. We can ask ourselves: What do we do with this information? Does it mean that we are all better informed? Not necessarily. Research shows that people don't necessarily interpret the information correctly and that there is a general lack of knowledge.

2. The media are becoming more and more comercialised and the simplification of the message, stereotyping and sensationalism are alarming developments. It is becoming increasingly difficult, especially for young people, to find quality news.

3. Finding quality news is especially true in relation to news about global issues. Non-western news is often seen only through western eyes. This very often results in negative and dismal news. One-sidedness and negativity is the rule. It's only natural that those who counter this point of view are met with disbelief.

Giving young people the opportunity to think about the way the news is presented can be a starting point to help them take a more critical approach towards actual issues and to pay more attention to the form and manner in which the news is presented.

c) Theme: Globalisation

The media are obviously important for bringing us the news. However, they can also be used to get to a deeper insight into what young people know and think about issues. With regard to the environment, it is now quite clear that everybody lives on one earth and that we are all responsible for it. People often think of cultures from the South as being attractive because they are new, exotic and exciting. But do they still feel the same when news from the South concerns wealth, refugees and racism? What about the role of International institutions?

COMPLEXITY LEVEL:
3

GROUP SIZE:
6-32

TIME:
20-150'

OVERVIEW

Media and cultural images play an important role in defining opportunities to reflect and to take action in relation to European Citizenship.

The News Factory is a simulation activity centred on tv news and addressing local-global issues. It is based on images and it encourages participants to select images, to make news based on those images and to explore the process of making the news. Young people are introduced to a simulation game enabling them to make their own television news reports and to write their own scripts as professional reporters. It takes about 120-150 minutes to do the whole activity.

OBJECTIVES

To encourage participants to explore local-global issues from their own perspectives
To compare world-views
To provide a concrete experience about how media/images work and have an influence on our behaviour
To encourage citizenship commitment on local-global issues

MATERIALS:

Slide show: slides (can be borrowed from EFIL) and slide projector or power-poit presentation and pc and projector; white screen/wall; 10 minutes instrumental music track;

Editorial meeting: tables and chairs, pens and paper - a set of the photographs (preferably two sets to share among the working groups) - one copy for each group of the memo and of the list of images (appendices I and II).

Broadcasting: table and chair - screen - or white wall - projector - spotlight - microphone - props such as a jacket, glass of water to give a professional touch to the broadcast - for the facilitator: copies of appendix III (one per group)

P PREPARATION

a) The room

The room should be large enough and contain sufficient tables and chairs for the working groups. There should be space to display the photos. Blackout (the ability to have the room in the dark) is necessary for the slide show and broadcasts.

b) The groups

Depending on the type of participants, the game can be adapte to groups from 6 to 32 participants. Please seek a balance between optimising the work in small groups (better to have groups of 3-5 participants where all can participate), and the number of groups/news presentations (not too many in order to avoid loosing attention; if necessary you can increase the number of persons in each group in order not to have more than five groups).

INSTRUCTIONS

a) Introduction of the programme (10 minutes)
It is best, at the very start, before watching the slides, to divide the participants into small working groups of four to eight people.
The workshop leader in the role of "Director" of the recently founded News Productions addresses the new team of journalists:

"Good morning. May I introduce myself? I am the new Director of News Productions, this country's new TV channel. I am very honoured to welcome you all here today as new journalists working with me at News Productions. You have the difficult job of setting up our news programme which is to be called the News Factory. I am convinced that you, with your excellent qualities, will succeed in this job.

The idea of producing a programme like the News Factory, is to make the news. You are probably aware of existing television news programmes which try to give a clear picture of what is happening in our country and in the world. But television news reports present the news in different ways, and the papers - of course - use other methods still. What's more, an issue brought to you in depth on one television channel isn't necessarily broadcast on another.

You may ask yourself what criteria do they use when choosing an issue?. When is something important, and when is it not? Why is one thing included in the reports, and another not ?

We, at News Productions however, want to be a quality TV channel which is not interested in viewing figures but rather in appreciation ratings. Having this in mind, we want to give you, our quality journalists, "carte blanche" - a "free hand" - to make your reports. You choose the themes, the images and the texts. Through our programme, we want to give our viewers a different perspective on today's world. We trust you will make the News Factory a really good programme.

For tonight's first broadcast, we will divide you into X (please choose the appropriate number) editorial teams - for the broadcasts at 4, 6 and 8 o'clock.

Our filing department has collected together all our stock of visual materials so in a few minutes we will show you a series of 68 slides on a variety of issues and themes. Some of the images you will recognise immediately. Others you may or may not recognise, but they are easy to understand. It is not your job to recognise or identify the slides, nor to describe what they show nor to pick the nicest ones. Your job is to use the slides to give your own view on issues or situations of your own

choosing.

First of all we will show you the slides and afterwards we will give you a list them. There is also a set of photographs of the slides so you will be able to check everything in detail and choose those specific images which you want to include in your report.
Remember it is important to have a global outlook and to think about which themes you would like to present in your news reports."

b) Showing the slides (10 minutes)
Show each slide for approximately 6-7 seconds without any spoken comment but with instrumental background music. It is important to develop a steady rhythm moving from one slide to the next. The music helps to keep the rhythm as well as to create a good atmosphere.

c) Describing the task (10 minutes)
Now again in the role of Director, give the following instructions:
"To give you some insight into our working methods here at News Productions, the filing department has written a memo which includes a number of practical tips. So you don't have to take notes just now. (Appendix I - to be distributed to the participants later on)
To start you have to select a number of slides from those you have just seen. As I said before, to help you do this, you can have a closer look at the photographs of the slides in a minute.
First I should tell you about a few practicalities. Because your broadcast is limited to five minutes, you will have to restrict the number of slides you use to a maximum of 12-16, and the number of themes or news items to four. This means that you will have to use several slides in each news report.

*You should also know that the filing depart-
ment has only two copies of each slide. This
means that there will be some competition
between the different teams (i.e. when wor-
king with more than two editorial teams) and
that you will have to work fast and choose
which images you want to use fairly quickly.
Just before the broadcast, you may exchange
the photographs for the slides.*

*The slides you show in your news reports can
be illustrated by interviews, demonstrations,
etc. The news reports will be, of course,
mainly a compilation of texts read or spoken
by the reporter or anchorperson. These texts
can be introductions to the images or com-
ments on them, but most of the time they will
be giving key background information.*

*Please note that there is a 60 minute dead-
line. You have only got one hour to prepare
your news reports, about 15 minutes for each
news!"*

d) Editorial Meeting (60 minutes)

The workshop leader should explain the pro-
cedure.

The editorial teams have one hour to edit their
news reports.

Each team should start by spending approxi-
mately 10 minutes discussing the themes or
issues they want to include in their reports.

In the meantime, the workshop leader dis-
plays the photos of the slides.

After the preliminary discussions, the teams
receive the list of numbered slides (appendix
II) and the memo written by the filing depart-
ment (appendix I). The real editorial work can
start now.

The groups work separately from each other
and each team has to decide for itself how to
organise its own work. For example, a team
may choose to work in small sub-groups on
different news stories under the general res-
ponsibility of an editor-in-chief. Each team
also has to appoint an anchorman/newscas-
ter, a video engineer (to operate the projector)
etc. Everyone should have a role.

To prevent the separate small sub-groups
from working separately without consulting
each other, the teams should have an edito-

rial meeting after half an hour.

The time pressure is important. After a team
has selected an image they can then ask for
the photograph but they cannot have any sli-
des until just before they are due to broad-
cast. Teams can ask the workshop leader for
more information about the different images.
Each team also has to write their news texts
within the hour.

It is important to stress the time limit and to
urge the teams to hurry up. Nonetheless,
most groups will probably find it difficult to
finish in time. In which case, they could be
granted an extra ten minutes.

e) The programme itself (15 minutes)

After one hour, it is time to start the broad-
casts. Background, table, microphone, smart
clothes... it all adds to the motivation to do the
job well.

The three groups present their news reports
in turn. It is important to check that the slides
are not upside down or in the wrong order.

The workshop leader should make notes
about the themes and remarks each team
makes during its broadcast to help with the
discussion. (The report form appendix III will
be useful).

After the last broadcast there could be a short
break before the discussion round which fol-
lows next. This gives the workshop leader
time to prepare the discussion.

DEBRIEFING AND EVALUATION

The discussion (30-60 minutes) should be the
most important part of the workshop.

It is a difficult job to lead a discussion, espe-
cially when there are more than twenty parti-
cipants. However, as whenever you run a par-
ticipatory activity, the leader should know the
simulation in depth and should be able to anti-
cipate what is coming. Leaders will find the
report form (appendix III) useful to help them
stimulate the discussion but they should also
remember that it is important to involve the
participants and to let them have their own
say.

The duration of the discussion will of course depend on the group. If the young people do not participate actively it makes no sense to carry on. On the other hand it is not good to interrupt a good discussion because time is short.

TIPS FOR FACILITATORS

The questions in the last paragraph are meant as a help to guide the workshop leader through the discussion round. They are divided into sections: a review of the activity itself and discussions to address the three aims mentioned in the beginning ie the media, global issues and commitment.
The workshop leader may use the report form to note down the themes and remarks made by the different teams during the broadcasts. This can be a useful tool for conducting the discussion round, especially when more than two groups are involved.
The aim of the general discussion is, of course, to further the discussions which started during the editorial work and to supply the group with new discussion material. It is not the leader's role to read the participants a lesson nor to point out things they personally disagree with. In principle, with this kind of activity, the participants cannot make mistakes or present 'wrong' news. It is meant to be a model that allows participants to be outspoken and frank at all times, including during the discussion round. However, participants should be confronted with critical questions and remarks to give them food for thought.

Leading a discussion with over twenty young people is certainly not easy a task. This is especially so when the workshop leader has the additional task of stimulating the participants to confront their own opinions. In addition some young people are not used to expressing themselves verbally so the duration of the discussion will vary with different groups.

Below you will find some hints on how to lead a discussion. Of course, for those who are used to running discussions these hints are not new:
1. *Involve all participants*
2. *Clarify*
3. *Find connections*
4. *Broaden the content*
5. *Summarise*
6. *Do not deviate from the topic*
7. *Use tools*

1. Involve all participants
In an orderly discussion, only one person talks at a time. Waiting and listening are therefore important principles and it may be necessary to inform the participants how to ask for the floor. Those who keep on talking or who regularly interrupt others not only prevent the rest from having their own say, but also hinder their trains of thought. As a consequence, the majority of the group will soon be reduced to mere listeners.

The discussion leader should keep the following in mind:
-        give the floor to those who ask in to agreed way
-        respect the order in which people ask to speak
-        involve and stimulate (directly or indirectly) any passive participants and slow down those who talk too much

It shouldn't be too hard to get everybody's response to the first questions, since they were all actively involved in editing the journal.

2. Clarify
If necessary the discussion leader should prompt a speaker to clarify what they have said. The leader can check with the other participants whether or not they understand by asking them to reflect back what has been said or by seeking additional responses. If necessary the leader should summarise the opinions which have been expressed.

3. Find connections

The participants may understand everything that has been said but may not make the connections between different opinions. Therefore it may be useful to clarify whether a statement is an additional remark, a reaction, another solution, a new element, etc.

4. Broaden the content

This means that the discussion leader should try to extend and develop the content of the discussion between the participants. The leader can repeat certain points and go into a more in-depth discussion by asking the participants for their reactions and opinions (vertical extension), or by raising additional points (horizontal broadening).

The leader may make their own contribution only when the group has nothing more to say. At that moment, however, they cease to be the discussion leader and become a participant, someone who wants to confront the others with their own opinion. This may be positive, but on the other hand it could be risky and result in confrontation between the leader and the rest of the group. As mentioned before, the aim of using this method of working, ie using participatory activities, is to give the young people the chance to have their own say.

5. Summarise

A summary may be necessary to structure the discussion, especially if the discussion has been very animated. In principle, a summary does not include personal opinions, judgements, approval or disapproval. Often a summary determines the further direction of the discussion.

6. Do not deviate from the topic

The first thing is to ensure that the questions you use to guide the discussion are clear and specific. Nonetheless, participants will often deviate from the topic, and the discussion leader should prevent that from happening. Moreover, they should keep it in mind to ask all the important and planned questions.

In this model, most of the questions are linked, so it is likely that the answers will overlap. The specific discussion areas: the "media", "global issues" and "commitment" are not 100% defined. However, the discussion leader should try to ensure a certain sense of direction to the discussion.

7. Tools

It may be helpful to remind participants about the different news reports the groups made. One way to do this is for the discussion leader to write down certain key words on a flip chart, for example the themes of the different broadcasts, a list of possible commitments etc.

SUGGESTIONS FOR FOLLOW-UP IDEAS FOR ACTION

STATEMENTS FOR DISCUSSION

1. The News Factory: Results

The working groups talk about their work. Questions include:

-        What themes were chosen and how did they interpret them? Did they discuss them within the group? Are there themes they would have liked to have discussed but which they had to drop?

-        How did they organise the work? In small groups to cover the different news items? Was it difficult to reach agreements and to work as a group?

-        What do the other groups think? How do their experiences differ and compare? Have the different groups used the same image but in different ways?

2. Media

-        Do they often watch the news on television?   If yes, which kind of news programme? Or do they prefer to listen to the news on the radio? Do they find it too difficult, too boring, too negative? How do they feel about the news on global issues?

- In this simulation did they try to imitate a real television news report? Or did they want to do it differently? What are the differences as regards themes, contents, working methods etc?

e.g. Was there more news on global issues? Were your news reports more positive? What was more positive? Was that your intention or did you feel forced to be more positive because of the particular slides that were shown ?

- One of the major points of discussion regarding the media is its "objectivity". Do they think it is possible to present news objectively? Have they tried to inform their viewers differently?

3. Global Issues

- Which themes were included in the broadcasts? Do they often talk about global issues? About national problems? Did you make any local-global connection? Can you think of one?

- Have they tried to link North and South, development and environment, rich and poor etc in their reports? Did they choose slides to put the contrasts into context?

- Questions and themes that can be addressed during the whole discussion include: *e.g. What do you think are the causes of under-development? - What does racism mean to you? - What does 'Third World' mean to you? - etc.*

- What image do you have of young people in the so-called Third World? Which slides do you think showed their schools, their work, their music etc?

- Are there important themes missing from the slide series you saw?

4. Commitment

- Do they think it is worthwhile following the news? Where do they look for information?

- Concerning North-South issues, racism, environment etc: What are they already involved in? What can they do? What motivates them to get involved?

ANNEX I:
MEMO TO THE EDITORIAL TEAM

MEMO TO THE EDITORIAL TEAM OF THE NEWS FACTORY

From: The Filing Department - News Productions

Re: The News Factory

Dear Colleagues,

Herewith we are sending you all the information about the materials which are available.

The filing department has images at its disposal. We can provide you with a photographic print and a list of these images.

Please note:

a. Because the broadcast will only be five minutes long you should restrict yourself to approximately twenty images and a maximum of five news items.

b. The filing department has only two copies of each image.

Our working method is as follows: you should choose the slides you want to use from the series of photos. Write down the numbers you want and you can come and get them from the filing department. Just before the broadcast, you can exchange the photos for the slides.

Please don't hesitate to contact us should you need more information,

Wishing you the best of success,

the Filing Department

ANNEX II

LIST OF SLIDES

1. Mosaic
2. Anchor woman
3. Globe
4. Camera team in the Third World
5. Shoeshine boy with Philips advertisement
6. Children hewing stones
7. Women making dam
8. Unemployment benefit
9. African miner
10. Battery hens
11. Why do babies starve when there's enough food?
12. Pesticides
13. Advertising hamburger restaurant
14. Tree felling in the rain forest
15. Dry soil
16. Children playing in water
17. Irrigation
18. Washing car
19. Burning oil
20. Greenpeace action
21. Plume of smoke industry
22. Advertisement: Batida
23. Trolleys full of coffee
24. Advertisement: Coca Cola
25. Seller on the beach
26. Market place in the Third World
27. Lonely woman
28. Slums in Brussels
29. Slums in the Third World
30. Overfull bin
31. Sorting out cans
32. Fridges on dumping ground
33. Black boy with guitar
34. Nintendo
35. Kurt Cobain (rock star)
36. Multicultural party
37. Moroccan girl
38. State police
39. Graffitti
40. Anti-Racism concert
41. Parliament
42. Drugs
43. Political leaders (Clinton)
44. Mandela
45. Arafat and Co.
46. Refugee camp
47. Refugees at embassy
48. Douane
49. Children in asylum centre
50. Football player
51. Action by Amnesty International
52. Demonstration in the Philipines
53. UN troops in Yugoslavia
54. F16 with bombs
55. Guerilla
56. Two dead soldiers
57. Farms not arms
58. Piled up grain bags
59. Selling Third World products
60. Women's meeting
61. Family planning
62. AIDS prevention
63. Crowd of people
64. Public transportation in the Third World
65. Car exhibition
66. Traffic jam
67. Cyclists' action
68. Young man with microphone

ANNEX III

REPORT FORM

Date :   Place :

Workshop leader :

1. Slides

group A:

group B:

group C:

2. Themes

group A:

group B:

group C:

3. Discussion round

General:

Discussion points:

Reactions:

Message:

TAKE ONE STEP FORWARD

SOURCE:
Compass

THEMES:
Cultural Diversity (Stereotypes; Xenophobia), Human Rights (Discrimination)

COMPLEXITY LEVEL
2

GROUP SIZE
10-30

TIME
60'

OVERVIEW
A central theme relating to citizenship is "equality". We are all equal, but some are more equal than others. In this activity participants experience what it is like to be someone else in their society. The issues addressed include:
• Social inequality being often a source of discrimination and exclusion
• Empathy and its limits.

OBJECTIVES
_ To promote empathy with others who are different
_ To raise awareness about the inequality of opportunities in society
_ To foster an understanding of possible personal consequences of
_ belonging to certain social minorities or cultural groups

MATERIALS
_ Role cards
_ An open space (a corridor, large room or outdoors)
_ (Tape or CD player and soft/relaxing music)

PREPARATION
_ Read the activity carefully. Review the list of "situations and events" and adapt it to the group that you are working with.
_ Make the role cards, one per participant. Copy the (adapted) sheet either by hand or on a photocopier, cut out the strips and fold them over

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Instructions

1. Create a calm atmosphere with some soft background music. Alternatively, ask the participants for silence.
2. Hand out the role cards at random, one to each participant. Tell them to keep it to themselves and not to show it to anyone else.
3. Invite them to sit down (preferably on the floor) and to read their role card.
4. Now ask them to begin to get into role. To help, read out some of the following questions, pausing after each one, to give people time to reflect and build up a picture of themselves and their lives:

➤ What was your childhood like? What sort of house did you live in? What kind of games did you play? What sort of work did your parents do?

➤ What is your everyday life like now? Where do you socialise? What do you do in the morning, in the afternoon, in the evening?

➤ What sort of lifestyle do you have? Where do you live? How much money do you earn each month? What do you do in your leisure time? What you do in your holidays?

➤ What excites you and what are you afraid of?

5. Now ask people to remain absolutely silent as they line up beside each other (like on a starting line)
6. Tell the participants that you are going to read out a list of situations or events. Every time that they can answer "yes" to the statement, they should take a step forward. Otherwise, they should stay where they are and not move.
7. Read out the situations one at a time. Pause for a while between each statement to allow people time to step forward and to look around to take note of their positions relative to each other.
8. At the end invite everyone to take note of their final positions. Then give them a couple of minutes to come out of role before debriefing in plenary.

Debriefing and evaluation

Start by asking participants about what hap-pened and how they feel about the activity and then go on to talk about the issues raised and what they learnt.

1. How did people feel stepping forward - or not?
2. For those who stepped forward often, at what point did they begin to notice that
3. others were not moving as fast as they were?
4. Did anyone feel that there were moments when their basic human rights were being ignored?
5. Can people guess each other's roles? (Let people reveal their roles during this part of the discussion)
6. How easy or difficult was it to play the different roles? How did they imagine what the person they were playing was like?
7. Does the exercise mirror society in some way? How?
8. Which human rights are at stake for each of the roles? Could anyone say that their
9. human rights were not being respected or that they did not have access to them?
10. What first steps could be taken to address the inequalities in society?

Tips for facilitators

If you do this activity outdoors, make sure that the participants can hear you, especially if you are doing it with a large group! You may need to use your co-facilitators to relay the statements.

In the imagining phase at the beginning, it is possible that some participants may say that they know little about the life of the person they have to role-play. Tell them, this does not matter especially, and that they should use their imagination and to do it as best they can.

The power of this activity lies in the impact of actually seeing the distance increasing between the participants, especially at the end when there should be a big distance between those that stepped forward often and those who did not. To enhance the impact,

it is important that you adjust the roles to reflect the realities of the participants' own lives.

As you do so, be sure you adapt the roles so that only a minimum of people can take steps forward (i.e. can answer "yes"). This also applies if you have a large group and have to devise more roles.

During the debriefing and evaluation it is important to explore how participants knew about the character whose role they had to play. Was it through personal experience or through other sources of information (news, books, and jokes)? Are they sure the information and the images they have of the characters are reliable? In this way you can introduce how stereotypes and prejudice work.

This activity is particularly relevant to making links between the different generations of rights (civil/political and social/economic/cultural rights) and the access to them. The problems of poverty and social exclusion are not only a problem of formal rights - although the latter also exists for refugees and asylum-seekers for example. The problem is very often a matter of effective access to those rights.

Variations
One way to get more ideas on the table and to deepen participants' understanding is to work first in small groups and then to get them to share their ideas in plenary. Having co-facilitators is almost essential if you do this. Try this method by taking the second part of the debriefing - after each role has been revealed - in smaller groups. Ask people to explore who in their society has fewer, and who has more, chances or opportunities, and what first steps can and should be taken to address the inequalities. Alternatively, ask people to take one of the characters and ask what could be done, i.e. what duties and responsibilities they themselves, the community and the government have towards this person.

Suggestions for follow-up
Depending on the social context you work in, you may want to invite representatives from advocacy groups for certain cultural or social minorities to talk to the group. Find out from them what issues they are currently fighting for and how you and young people can help. Such a face-to-face meeting would also be an opportunity to address or review some of the prejudices or stereotyping that came out during the discussion.

Ideas for action
Take up the ideas from the follow-up. Follow through how you and young people can help groups and organisations working with cultural or social minorities, and turn the ideas into practice.

Handouts
Role cards

You are an unemployed single mother.

You are the daughter of the local bank manager.

You study economics at university.

You are a soldier in the army, doing compulsory military service.

You are a 17-year-old Roma (Gypsy) girl who never finished primary school

You are an unemployed schoolteacher in a country whose new official language you are not fluent in.

You are an illegal immigrant from Mali.

You are the son of a Chinese immigrant who runs a successful fast food business.

You are the owner of a successful import-export company.

You are the girlfriend of a young artist who is addicted to heroin.

You are a fashion model of African origin.

You are an Arab Muslim girl living with your parents who are devoutly religious people..

You are the 19-year-old son of a farmer in a remote village in the mountains.

You are a disabled young man who can only move in a wheelchair

You are an HIV positive, middle-aged prostitute.

You are a 24-year-old refugee from Afghanistan.

You are the president of a party-political youth organisation (whose "mother" party is now in power).

You are the daughter of the American ambassador to the country where you are now living.

You are a retired worker from a factory that makes shoes.

You are a 22-year-old lesbian.

You are a homeless young man, 27 years old

Situations and events:

Read the following situations out aloud. Allow time after reading out each situation for participants to step forward and also to look to see how far they have moved relative to each other.

➤ You have never encountered any serious financial difficulty.

➤ You have decent housing with a telephone line and television.

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

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

➤ Other people consult you about different issues.

➤ You are not afraid of being stopped by the police.

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

➤ You have never felt discriminated against because of your origin.

➤ You have adequate social and medical protection for your needs.

➤ You can go away on holiday once a year.

➤ You can invite friends for dinner at home.

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

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

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

➤ You can vote in national and local elections.

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

➤ You can participate in an international seminar abroad.

➤ You can go to the cinema or the theatre at least once a week.

➤ You are not afraid for the future of your children.

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

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

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

➤ You can use and benefit from the Internet

WHEEL RIGHTS

SOURCE:
Adapted from Human Rights Education Workshop on Women's Human Rights and Gender Equality, presented by the Croatian NGO B.a.B.e, Sljeme, Croatia, March 1996

THEMES:
Citizenship, Human Rights (Discrimination)

COMPLEXITY LEVEL
2

GROUP SIZE
6+

TIME
60'

OVERVIEW
One component of Citizenship is the ability to take action.
This activity uses life experience as a basis for thinking about how we defend our own rights and the rights of others.

OBJECTIVES
To make participants aware that in our lives we have already defended our rights and the rights of others, even if we did not use the language of "rights".

MATERIALS
Blackboard / flip-chart / large piece of paper and pens.

PREPARATION
Figure out a way to divide participants in groups of 6 people.

Instructions

➤ This is an activity for groups of about six people. With a large group, do the activity first with a small group (maybe during lunch). These participants can then act as the facilitators of small groups. The activity asks for personal narratives so it works better by creating a feeling of intimacy at the beginning. It might help to mention to participants ahead of the activity (i.e. at the end of the previous day/session) that they are going to contribute a personal story concerning human right infringement/affirmation so that they have the time to identify it and think about it in advance.

➤ Divide participants into groups of about six people, with a facilitator for each group.

➤ The facilitator asks each person in the group to remember a time when they "stood up" for their rights or the rights of other people. (For example, students might remember a time when they were unfairly accused of something as a child.) If they wish, the members of the group can describe their memory to a neighbour. At the end of five minutes, every person in the group should have the following information ready (it helps to show them on a flip-chart):

1. A time when I "stood up" for rights
2. What happened
3. Where it happened
4. The motive. Why I "stood up"
5. Who or what were my sources of support

➤ While they are thinking, the facilitator draws a large wheel with spokes.

➤ The facilitator of each group now asks each member of the group to tell their story, keeping closely to the five points listed above.

➤ As each group member tells their story, the facilitator writes where each incident happened at the end of one of the spokes, and writes the motive and the sources of support along the spoke (To make writing easier, the facilitator can summarize what is said, if the group member agrees).

➤ When everyone has told their story, the facilitator can use the questions below to draw out the learning points.

Debriefing and evaluation

Useful questions:

➤ Were your experiences similar/different? For example, did they happen in public/private, at home/work?

➤ Were certain places or persons both positive and negative?

➤ Did anyone mention the law or authorities as a source of support? Why? Why not?

➤ How did you feel when you remembered "standing up"?

➤ Were these positive experiences? Why? Why not?

➤ Did many of us experience support or solidarity from our friends/ colleagues/ family? Why do you think this sort of support is useful when we stand up for human rights?

Tips for facilitators

This activity is very flexible. It can be used for analyzing any sort of past experience with any age group. It is particularly useful for showing that we share different experiences and sources of support.

Suggestions for follow-up

Participants can look at the human rights documents to see which rights might have been relevant in their stories.

It helps to have a copy of the simplified version of the Universal Declaration of Human Rights for participants to link their stories to specific article(s) / family of rights.

It helps to have a list of the organisations/institutions/centres that provide support concerning the various infringements of human rights in the country.

Ideas for action

As a project, participants could monitor the media and their own experiences over a weekend. How many examples can they find of people "standing up" for their rights?

WHO ARE I

SOURCE:
Compass

THEMES:
Human Rights (Discrimination, Equality, Gender), Cultural Diversity (Xenophobia)

COMPLEXITY LEVEL
1

GROUP SIZE
8+

TIME
25'

OVERVIEW
Learning about citizenship involves reflection about identity issues.
This activity involves buzz groups, brainstorming, drawing and group discussion to explore issues of identity

OBJECTIVES
To be aware of our own individuality and that of others
To identify what we have in common with others
To promote solidarity and respect

MATERIALS
Coloured pens and markers, if possible a different colour for each participant
Enough paper for one sheet per person
Flipchart paper and markers

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Instructions

1. To warm up, ask people to get into pairs to form buzz groups. Ask them to pretend that they are strangers and to introduce themselves to each other.

2. Now ask people to reflect what is interesting or important to know about someone else when you first meet, and brainstorm the general categories of information. For example, name, age, sex, nationality, family role, religion, age, gender, ethnicity, job/study, taste in music, hobbies, sports, general likes and dislikes and more.

3. Now explain that participants are going to find out how much each of them has in common with others in the group. Hand out the paper and pens and explain that the first step is for each of them to draw a representation of their identity. They should think of themselves like stars; aspects of their identity radiate out into their society.

Ask people to consider the eight to ten most important aspects of their identity and to draw their personal star.

4. Tell people to go around and compare their stars. When they find someone else with whom they share a beam or ray, they should write that person's name near the beam. (For example, if Jan and Parvez both have a "rapper" beam, they should write each other's names along that beam). Allow 15 minutes for this.

5. Now come back into plenary and ask people to talk about how individual each of them was. You could ask:

o Which aspects of identity do people have in common and which are unique?
o How similar and how different are people in the group? Do people have more in common with each other than they have aspects that are different?

6. Finally, do a group brainstorm of the aspects of identity that people choose and those that they are born with. Write these up in two columns on the flip chart.

Debriefing and evaluation

Now move on to discuss what people have discovered about themselves and about each other and the implications for human rights.

➤ What did people learn about themselves? Was it hard to decide which were the most significant aspects of their identity?
➤ What was the degree of freedom concerning their "chosen" features?
➤ Were people surprised at the results of comparing stars? Did they have more or less in common than they expected?
➤ How did people feel about the diversity in the group? Did they feel it made the group more interesting to be in or does it make it more difficult to work together?
➤ Were there any aspects of other people's identity that participants felt strongly inclined to react to and say, "I am not."? For example, I am not a football fan, not a fan of techno music, not a dog lover, not homosexual or not Christian.
➤ How does identity develop? Which aspects are social constructs and which are inherent and fixed?
➤ In relation to gender issues in particular, which aspects are social constructs and which are inherent and fixed? Did participants write "girl" or "boy"? What do people associate with the words "boy" and "girl"? Are the associations the same for both sexes and for all boys and all girls?
➤ How much are people judged by their individual identity and how much by the group that they belong to?
➤ How do participants feel about having the freedom to be able to choose their own identity? What are the implications for themselves and their society, and especially for the human rights of equality and respect?

Tips for facilitators

The name of this activity is not wrong! It is intended to puzzle participants.
It works well as a starter and it helps participants to get in contact with each other.
In the warm up you may want to give some participants a tip to get them thinking on the right lines. You could give yourself as an example or use an imaginary person like: Olena, woman, Ukrainian, mother, wife, trainer, traveller, music lover.

The purpose of giving each participant a different colour is to give people the idea that everyone is unique and that the group is composed of a rainbow of identities. (The analogy is with South Africa, which calls itself the "rainbow nation", that is a nation made up of people of all colours.) If you have a large group and two or more people have to share the same colour pen, ask them to use different styles of writing.

If you wish, you can make the activity a little more sophisticated by suggesting that people draw their personal stars with longer or shorter beams or rays according to how public or private they feel a particular aspect of their identity is. Longer beams reach further out into society and are therefore more public.

Some of the following points could come up in the final brainstorm (at step 6):
➤ Aspects of identity I can choose: name, friend, job, membership of a political party, favourite music, style of clothes, the football team you support, where you live,
➤ Aspects of identity I am born with: sex, age, height, eye/hair/skin colour, etc.
➤ There will be some aspects of identity that may cause controversy, for example nationality, gender and sexuality, religion, being member of a minority.

The discussion about how identity develops and which aspects of identity are social constructs and which are inherent and fixed will also be controversial, especially those relating to religion and gender. It is worth asking participants to consider their own process of growing up and how certain aspects of their identity have changed over the years, perhaps even those aspects of their identity that they think are fixed.
You may wish to draw some conclusions from the discussions, for example, that we are all human beings who have rights which cannot be gifted or taken away regardless of race, colour, property, birth or other status.

Suggestions for follow-up
This activity can serve as an opener for many other discussions, for instance, questions about the universality of human rights, discrimination and xenophobia, children's rights, and citizenship.

CHAPTER 4:

SCHOOL ACTIVITIES

CRITICAL QUESTIONS ABOUT CONSUMERISM

SOURCE:
adapted from Teaching for a sustainable world: international edition
Griffith University, Australia

THEMES
Citizenship, Globalisation (Sustainability)

COMPLEXITY LEVEL
2

GROUP SIZE
Any

TIME
60'

OVERVIEW
How does our idea of citizenship relate to our lifestyle and patterns of consume?
Participants are encouraged to develop critical thinking about consumerism and to identify principles of ecological consumerism through diuscussion activities within a 6 critical issues framework.

OBJECTIVES
To stimulate critical thinking and awareness of participants as consumers
To identify active citizenship issues concerning consumerism

MATERIALS
Photocopies of the two hand-outs for each participant.

P **PREPARATION**
Have the photocopies ready.
Power-point slides with the information in the completed Hand-out 'An Ecological Analysis of Consumerism' can help the final debriefing.

INSTRUCTIONS

Distribute to participants the blank Hand-out 'An Ecological Analysis of Consumerism' (see annex)

Ask each participant (better in pairs) to select an intersecting point on the hand-out (e.g. retailing - social justice) and to devise a generic question, useable within the whole group for that point. (e.g. Are all employees in the retailing operation paid fair wages?). 15'

When completed, ask (some) participants to share their questions with the group.(15')

Then distribute to participants the completed Hand-out 'An Ecological Analysis of Consumerism' (see annex). Have participants compare the hand-out's questions with their questions.(15')

Encourage participants to link the hand-out questions with issues of active citizenship. (15')

DEBRIEFING AND EVALUATION

Critical issues can be clustered around 3 principles of ecological consumerism:
Principles of Ecological Consumerism
1. Environmental Sustainability
This principle involves a belief that human impact on the non-human environment should be at the least level compatible with meeting reasonable human wants. Rather than an anthropocentric belief that people should exploit nature to the extent that we can 'get away with it', there would be a belief in maintaining the elements of the ecosystem as a 'good thing' intrinsically, and not just in terms of human benefit.
2. Individual Sustainability
a) Individual physical health/wellbeing
b) Individual mental wellbeing:
∑ the maintenance of mental peace, dignity and self-respect
∑ freedom from stress
c) Acknowledgement of the relationships bet-

ween (a) and (b).
3. Social Sustainability
The maintenance of social cohesion, cooperation, a sense of community, social peace and justice at all scales from the local to the global.

TIPS FOR FACILITATORS

Very often we don't need to look for abstract examples: it is enough to look at the clothes we are wearing and the food we have been eating.

SUGGESTIONS FOR FOLLOW-UP

This activity can be linked to the Ecological Footprint activity to increase participants' awareness of their own lifestyle.

IDEAS FOR ACTION

Link to local November 23rd "No buy day" committees.

STATEMENTS FOR DISCUSSION

Is It Really Sustainable If ...?
1. The retailing practice involves danger to human life?
2. The product is advertised in a way that portrays men or women in unrealistic and challengeable stereotypes?
3. The product is made by exploited workers, including children, in other countries?
4. The production involves cruelty to animals?

	Environmental Damage	Use of Resources	Use of energy	Animal Welfare	Physical Wellbeing	Mental Wellbeing
Material						
Source						
Processing						
Transport						
Storage						
Advertising						
Retailing						
Consumption or Use						
Waste Disposal						

An Ecological Analysis of Consumerism

	Environmental Damage	Use of Resources	Use of energy	Animal Welfare	Physical Wellbeing	Mental Wellbeing
Material Source	Does the production or extraction of the materials used damage the environment?	Are non-renewable resources used as a source, or in any of the stages of processing, transportation, storage,advertising, or retailing of the product?	Is there an unwarranted use of energy in the production of the material or in its processing?	Are animal products involved? If so, are the animals treated will in the various stages of their puchase, holding and use? If animals are killed, is suffering minimised?		
Processing	Does the processing, transportation or storage of the product pollute the environment?	Is there any unnecessary wastage of resources at any stage of the process?		Are animals used in testing the product? If so, how ethical is their treatment?	Is there the danger of physical harm or ill-health to people in the various stages of production?	Do the various stages of production cause stress, anxiety or loss of self-esteem to the workers involved, or to any other people affected?

	Environmental Damage	Use of Resources	Use of energy	Animal Welfare	Physical Wellbeing	Mental Wellbeing
Transport			Is the product transported or stored in ways that use too much energy?		Is there a risk of physical danger in the transportation or storage of the product?	
Storage						
Advertising	Is the product advertised in a way that damages the environment - for example by visual pollution?		Does the advertising of the product use too much energy?			Is the product advertised in a way that might induce feelings of stress, anxiety or inadequacy in those exposed to the advertising?
Retailing	Does the retailing process cause environmental damage?		In the retailing of the product, is much energy required - for example, in controlling temperature of store or product, in travel by clients, in delivery of goods?		Is the physical health of workers safeguarded during the retailing process?	Are retail workers subject to stressful or demeaning conditions?
Consumption or Use	Is the environment damaged by the actual use of the product?	Does the use of the product necessitate the further use of other resources?	Is the product on that requires much energy when it is used?	Are animal habitats threatened by any stages in the process?	Does the use of the product endanger the phyiscal health of people	Does the use of the product cause an unnecessary level of stress?
Waste Disposal	Does the product cause problems of waste disposal?	What provision is there for recovery, reuse or recycling of resources from the process?	Does the disposal of waste require much energy? Can the materials be recycled without undue energy required?	Are animal habitats threatened by the location or process of waste disposal?	Does the disposal of waste pose any threat to the physical health of people, either now or in generations to come?	Can the process of waste disposal cause anxiety in process?

THE IMAGINARY COUNTRY

SOURCE:
based on ideas from Ed O'Brien and Nancy Flowers

THEMES
Citizenship, Human Rights (Discrimination)

COMPLEXITY LEVEL
1

GROUP SIZE
Any, starting from five participants

TIME
75'

OVERVIEW
This ("entry") activity encourages participants to relate the concept of European Citizenship to ideas concerning rights and needs, and familiarizes them with the Universal Declaration of Human Rights.
It raises ideas of how we value rights, and it provides options for making a list of "classroom rights".

OBJECTIVES
- Human Rights documents are based on our own inherent needs.
- We value some rights more highly depending on our own situation, but every right is important to someone.

MATERIALS
- (Simplified) Version of the Universal Declaration of Human Rights

P PREPARATION

Figure out a way to divide the class in small (4-5 people) groups
Prepare copies of the (simplified version) Universal Declaration of Human Rights

Instructions

➤ Divide the class into small groups of four-five people.

➤ Read out the following scenario:

➤ "Imagine that you have discovered a new country, where no one has lived before, and where there are no laws and no rules. You and the other members of your group will be the settlers in this new land. You do not know what social position you will have in the new country."

➤ Each student should individually list three rights which they think should be guaranteed for everyone in this new country.

➤ Now ask the students to share and discuss their lists within the group, and select a list of 6 rights which their whole group thinks are important.

➤ Now ask each group to give their country a name and to write their 6 chosen rights on a large piece of paper or a blackboard where everyone can see them.

➤ Each group presents their list to the class. As they do this, make a "master list" which should include all of the different rights from the group lists. Some rights will be mentioned several times, write them on the "master list" once, and tick them each time they are repeated.

➤ When all the groups have presented their lists, identify rights on the "master" list which overlap or contradict one another. Can the list be rationalized? Can some similar rights be grouped together?

➤ When the "master" list is completed, compare the Simplified Version of the Universal Declaration of Human Rights. What are the differences/similarities between your list and the UDHR?

Use the debriefing questions to draw out the learning points.

The "Tips for facilitators" below give options for extending the activity.

Debriefing and evaluation

Useful questions:

•∑ Did your ideas about which rights were most important change during this activity?

•∑ How would life be if we excluded some of these rights?

•∑ Are there any rights which you now want to add to the final list?

•∑ Did anyone list a right themselves which was not included in any of the lists?

•∑ Why is it useful for us to make such a list?

Tips for facilitators

➤ If you have time, ask students to put a mark next to the three rights on the "master" list which they personally think are most important, or which they think we could live without. (This could be done during a class break.)

➤ This activity has been used in many different countries. In countries were war is a problem, students value the right to life most highly, while in those with economic problems the right to work comes first. You can explore this issue with the students by asking question such as: "Do you think the situation in our country has affected your choices of rights? Why? Why not?"

➤ As a project this activity can be adapted so that students make a list of "classroom rights" which they think would improve their school environment. For example, the right to work in peace, the right to have your point of view respected, the right to privacy for your personal property, etc. Be open to their suggestions, but emphasize that all rights have corresponding responsibilities. This "living document" could be displayed in the classroom and updated as necessary. Ask the class "What do you think should happen if someone violates these rights?"

Suggestions For Follow-Up And Action

As an action, students and teachers could agree a list of "Our school is..." which could be displayed in the schools entrance for all to see. Some students who have done this chose to focus on the problem of violence in their school. They wrote: "Our school is: a place of safety, a place where we respect each other's rights...".

PROBABLE AND PREFERABLE FUTURES

SOURCE:
adapted from David Hicks, Educating for the Future, WWF UK, 1994

THEMES
Citizenship, Cultural Diversity (Identity), Globalisation (International institutions, Migrations, Sustainability)

COMPLEXITY LEVEL
2

GROUP SIZE
Any

TIME
60-90' (flexible)

OVERVIEW
An initial framework in addressing issues of citizenship can be provided by exploring participants' ideas about the future and their distinction between what is probable and what is preferable.
Participants are introduced to the idea of creating a timeline and to imagine how the line will develop into two scenarios: probable (likely) and preferable (desirable) futures.

OBJECTIVES
To explore and to get a clearer idea of how participants expect the future to be both in their own lives and in the wider world.
To identify citizenship challenges and potential personal and group citizenship commitments.

MATERIALS
Paper and pens

P PREPARATION
None

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INSTRUCTIONS

Introduce the idea of a timeline (i.e. setting out events along a specific timescale). Each line can start with the participant's year of birth and then be marked off in 5-10 year intervals for a hundred year ahead (5').

Participants are invited to write on their line what they feel have been the most important personal (an public) events in their lives so far (15').

If time allows participants can create a vision gallery and display and exchange views on their individual timelines. (10')

Participants work in pairs to draw (each) their own probable future, i.e. the events that they feel are likely to happen to them in their lives (not yet what they hope). This can be introduced by a short plenary or small group discussion about key events that are likely to mark their lives (key questions could be: When do they expect to be "grown up"? What age do they expect to live to? Do boys and girls have different expectations?) (15').

Once each participant has illustrated her/his timeline, participants work in small groups and compare similarities and differences (10').

Participants go back to work in pairs in order to produce a second timeline on probable events and trends in the wider world.

If time allows participants can create a vision gallery and display and exchange views on their world (probable) timelines.(10')

To round-up the exercise ask participants to produce in pairs (or in small groups) preferable world timelines, for example, they can do it under the heading 'My Country in the World, the World in My Country (15').

In plenary ask participants to compare probable and preferable scenarios and to brainstorm and exchange views on how to narrow the gap between likely and desirable local and global outcomes (10').

DEBRIEFING AND EVALUATION

Probable futures are those which seem likely to come about. They are often arrived at by the extrapolation of current trends and forecasts (for instance in relation to GNP or population growth, car ownership or global warming). Usually, when people think about the future it is often their image of the probable future that comes to mind.

Preferable futures concern what people feel should come about. Desirable futures are based on our hopes, aspirations and dreams. They are a translation of our notions of what a better world should look like. Throughout history it has been such visions which have inspired struggles for better working conditions, the right to free speech and the right to vote.

We benefit today from what others fought for in the past, inheriting crucial elements of *their* preferable futures.

TIPS FOR FACILITATORS

Studying alternative futures and drawing on the tools and techniques that futurists use can greatly enhance any investigation of contemporary social, political, economic and technological issues. Emphasising the futures dimension in education is essential as it paves the way for active citizenship.

SUGGESTIONS FOR FOLLOW-UP

Source: adapted from Teaching for a sustainable world: international edition, Griffith University, Australia

Participants work in small groups of 4-5. Each participant has a copy of 'Futures Thinking: Some Examples' (see annex 1) or "Some Trends for the Future" (see annex 2) which highlight some of the main elements of a futures perspective and future scenario. The group then selects examples of futures thinking and/or of global trends to apply to either a particular issue or a specific curriculum area. Allow 30 minutes. Debriefing: How does each example of futures thinking (or trend for the future) enhance the study of that issue or the particular curriculum area in question? A spokesperson should report back briefly from each group. Whole group discussion should then focus on the question: '"Why is a futures emphasis beneficial to the curriculum?"

IDEAS FOR ACTION

➤ What action is needed to bring their preferable futures about?

➤ What organisations are already working towards such futures?

STATEMENTS FOR DISCUSSION

➤ What are the main similarities/differences on probable futures?

➤ What are the main similarities/differences on preferable futures?

➤ What are the main differences between the two?

➤ How may the probable futures affect participants' personal lives?

➤ How might such timelines vary depending on age, gender, class and ethnicity?

Annex 1:
"Futures Thinking: Some Examples"

1. State of the Planet In the last decade of the 20th century the state of the planet continues to give serious cause for concern. Issues to do with the environment, development, conflict and human rights, have a major impact both locally and globally. Participants need to know about the causes of global problems, their likely impact on the future and the action needed to help resolve them.

2. Managing Change In periods of rapid social and technological change the past cannot provide an accurate guide to the future. Anticipation and adaptability, foresight and flexibility, innovation and intuition, become increasingly essential tools for survival. Participants need to develop such skills in order to become more adaptable and pro-active towards change.

3. Hopes and Fears Hopes and fears for the future often influence decision making in the present. Fears can lead to the avoidance of problems rather than their resolution. Clarifying hopes for the future often enhances motivation in the present and thus positive action for change. Participants need to explore their own hopes and fears for the future and learn to work creatively with them.**4. Views of the Future** People's views of the future may vary greatly depending, for example, on status, age, gender and culture, as well as their attitudes to change, to the environment and technology. Participants need to be aware of how views of the future thus differ and the ways in which this affects people's priorities in the present.

5. Alternative Futures At any point in time a range of different futures is possible. It is useful to distinguish between probable futures, those which seem likely to come about, and preferable futures, those we feel should come about. Participants need to explore and debate a range of probable and preferable futures, from the personal to the global.

6. Past/Present/Future Interdependence exists across both space and time. Past, present and future are inextricably connected. We are directly linked back in time by the oldest members of the community and forward nearly a century by those born today. Participants need to explore these links and to gain a sense of both continuity and change as well as of responsibility for the future.

7. Visions for the Future The transition from one century to another, and particularly from one millennium to another, is often seen as a turning point for society. What needs to be left behind and what taken forward? Visions of a better future can help to motivate active and responsible citizenship in the present. Participants therefore need to develop their own skills of envisioning and their use of creative imagination.

8. Future Generations Economists, philosophers and international lawyers increasingly recognise the rights of future generations. It has been suggested that no generation should inherit less human and natural wealth than the one that preceded it. Participants need to discuss the rights of future generations and what the responsibility to uphold them may involve.

9. Sustainable Futures Current consumerist lifestyles on this planet are increasingly seen as unsustainable often causing more damage than benefit. Sustainable development, on the other hand, prioritizes concern for the environment, the poorest members of the community, and the needs of future generations. Participants need to understand how this applies to their everyday lives both personally and professionally.

"Some Trends for the Future"

Cultural Diversity Whilst we are now all part of one global system, it is ethnic, cultural and historical differences amongst peoples that will increasingly influence national and global affairs in the future.

The Pacific Rim The centre of world trade is now shifting from the Atlantic to the Pacific Rim. Asian countries bordering the Pacific will become more important as they undergo the fastest period of economic expansion in history.

Gender Equity Women are increasingly taking command of their own lives, both at work and at home. As gender relations become more equal, social priorities will change, and this will have a significant impact on the way in which society is organised and run.

Biotechnology The new scientific frontier of genetic engineering is about to transform our lives whether we like it or not. This includes both the creation of new plant and animal breeds as well as alteration of human genes.

Religious Revival There are now clear signs of a worldwide religious and spiritual revival, ranging from the growth of fundamentalist and evangelical groups to the spread of New Age beliefs and a renaissance of more ancient traditions.

Environmental Concern Due to issues such as global warming and ozone depletion there is now an upsurge of popular interest in environmental issues. Increasingly, people are aware of the need to preserve and nurture the planet itself.

Wealth and Poverty The nature of the world economic system is such that the gap between the countries of the rich North and the poor South will continue to increase. This growing division will create serious future problems.

Changing World Views In the West there is now a major value shift away from a predominantly scientific and mechanistic view of the world to a more holistic and ecological one. This can now be seen internationally in many fields of enquiry.

Trend X One of the most important trends in the last decade of the twentieth century which will have a major impact on the future is .... (write own).

RIGHTS BINGO

SOURCE:
Compass

THEMES:
Citizenship, Human Rights (Discrimination)

COMPLEXITY LEVEL
1

GROUP SIZE
8+

TIME
40'

OVERVIEW
Knowledge of human rights issues can contribute to a better understanding of European Citizenship. This is a simple quiz and variation of the game, Bingo!, in which people share their knowledge and experiences of human rights

OBJECTIVES
- To know that human rights are relevant for everyone everywhere
- To develop listening skills
- To encourage respect for other people and their opinions

MATERIALS
- One copy of the quiz sheet and pencil per person
- Flipchart paper and markers

P PREPARATION
Make a copy of the quiz sheet on a large sheet of paper or flipchart paper. Familiarise yourself with the basic rights listed in the UDHR and the Convention on the Rights of the Child

Instructions

1. Hand out the quiz sheets and pencils
2. Explain that people should find a partner and ask them one of the questions on the sheet. The key words of the answer should be noted down in the relevant box.
3. The pairs then split and find others to pair up with.
4. The aim of the game is not only to get an answer in each box but also to get a different person to answer each question.
5. Whoever gets an answer in every box first shouts out "Bingo!". They win.
6. Move on to the discussion. Take the question in the first box and ask people in
turn to share the answers they received. List the key words on the flipchart. Allow short comments at this stage
7. When the chart is complete, go back and discuss the answers in each box more fully.

Debriefing and evaluation

• Were all the questions related to human rights? Which rights?
• Which questions were the hardest to answer? Why?
• Which questions were the most controversial? Why are rights controversial?
• How did people know about human rights and human rights violations? Do they trust the sources of the information?

Tips for facilitators

Feel free to change any of the questions to tailor the activity to the interests and level of your group.

When recording people's answers to each question, only put down key words. The point of the chart is to help with the discussion later. After each round, deal briefly with any questions of clarification or differences in interpretation. Highlight any points that require more in-depth discussion and agree to return to these at the end.
It is likely that people will give examples that

you yourself may not know about, either because they are obscure or because they are personal. This should not matter. No one can be expected to know everything! You can ask people how they know a certain piece of information and discuss its authenticity and reliability. Indeed, it is a good opportunity to encourage people to think critically about information as a matter of principle.
Some of the answers will be controversial. For example, someone might say that abortion is a denial of the right to life. Some people in the group may hold this view very strongly; others may disagree equally strongly. The first learning point is that it is important to try to understand any issue from all perspectives: try to establish why people hold the view they do. There are always conflicts of interests and rights (in this case between the interests and rights of the mother and the unborn child). Whatever the difference of opinion or interpretation of rights people should always treat others whose opinion differs from their own with respect. They may disagree with their point of view, but they should respect the person.

The second learning point is that we should know about human rights because they are controversial. It is not clear-cut and decided once and for all how they should be interpreted and applied; they need to be reassessed and developed continually. It is therefore everyone's responsibility to be part of the process of promoting and protecting human rights.

Suggestions for follow-up

Take one or two of the answers that provoked controversy and discuss the real life dilemmas that there are when trying to develop a culture of respect for human rights.
Another way of exploring human rights is through images. Such activities can lead on to many discussions, for instance, about stereotypes, how we build up our images of the world and about discrimination

Handout

Quiz sheet

The name of a document that proclaims human rights
A special right all children should have
The sister organisation of the Red Cross

A right denied to some people in your country
A human right that has been denied to you personally
An organisation that fights for human rights

A duty we all have in relation to our human rights
An example of discrimination
A right sometimes denied to women

Someone who fights for human rights
A violation of the right to life
An example of how someone's right to privacy may be violated

RIGHTS IN THE NEWS

SOURCE:
from an idea by Nancy Flowers

THEMES:
Citizenship, Cultural Diversity (Media, Stereotypes), Human Rights (Discrimination)

COMPLEXITY LEVEL
2

GROUP SIZE
4+

TIME
60'

OVERVIEW
This analysis and discussion activity is a good introduction to key issues relating to citizenship from the perspective of human rights. It is designed for older students who might already have some mental picture of what human rights are. It helps them to recognize rights and to place a human rights "framework" on everyday situations.

OBJECTIVES
To show that rights on paper relate to everyday situations.
To make students aware that human rights issues are involved in many situations covered by local, national and international news.

MATERIALS
- Old newspapers and magazines of all kinds, enough for small groups to have at least one each.
- Blackboard / Flip-chart / large piece of paper, scissors, glue/tape and pens.

- Universal Declaration of Human Rights and the Simplified Version of the Universal Declaration of Human Rights.

PREPARATION
Select newspapers and magazines including articles relating to human rights and citizenship issues
Figure out a way of dividing students into groups of 4

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Instructions

➤ Read the following text to the class:

"In our modern world we all have access to more information than ever before. For most of us, this information comes through the media, and especially via the news. Everyday, TV screens and newspapers are filled with situations and stories which are hopeful, tragic, happy, sad, simple or complex.

Usually, we look at the terrible news stories and feel powerless. However, by looking again, using the ideas of human rights, we can see patterns of success, where rights are protected and acted upon, and patterns of problems, where rights are denied".

➤ Ask the class to form small groups of four.

➤ Distribute the newspapers and magazines randomly.

➤ Using the whole of the blackboard/large paper draw a large circle. On the circumference of the circle write the following three phrases in such a way that they are as far away from each other as possible. (This allows lots of room for newspaper cuttings to be stuck up later).

Three phrases: - Rights denied - Rights protected - Rights in action

➤ Ask the groups to look through their newspapers and magazines to find things which illustrate each of the three phrases. Encourage the class to use all parts of the magazines and newspapers, including advertisements, classified adverts and other items.

➤ If necessary, encourage the class with the following examples:

- Rights denied:
This could be an article complaining that a municipal health clinic has been closed without consulting the local community. This would illustrate the denial of the right to health or even life!

- Rights protected:
This could be a story about children who have been rescued from people who were mistreating them.

- Rights in action:
This could be a picture of a footballer scoring a goal, illustrating the rights to leisure, health, freedom of association, or even travel (if it is an international match!)

➤ When the class has completed the task (usually after about 10 minutes) ask them to look at the Universal Declaration of Human Rights or its Simplified Version to find the article or articles which relate to the stories or pictures which they have found in the newspapers. Allow another 10 minutes for this part of the activity.

➤ Now ask each group in turn to stick up the findings on the blackboard/large paper. As they do this, they should explain why they chose that example and which specific UDHR articles it illustrates.

➤ Some of the selected examples will involve situations where the same right or rights are denied, protected, and in action all at the same time! Use the questions below to help the class to analyze these situations.

Debriefing and evaluation/ Useful questions:

➤ Was it easy to find examples to illustrate rights denied, rights protected and rights in action?

ÿ Was one phrase more difficult to illustrate? Why?

➤ Were there any newspaper articles or other examples where all three phrases could be said to be relevant? Which? Why?

➤ Were there any examples where one person or a group had their rights protected and this resulted in someone else's rights being denied? Could the concept that "my rights end where yours begin and vice versa" be useful in such a situation? Would using this concept give a better result for all concerned? Why? Why not?

➤ In which section (international politics, crime, culture, sport etc.) of the media were the articles found? What is students' usual relationship to printed media? Is it a source of information about citizenship and human rights issues? Did the activity help them to look at printed media in a different way?

Tips for facilitators

Although students need to know that rights are denied, it is important for them to develop knowledge of how they are protected as well if they are to feel that the defence of human rights is possible.

Articles can happen to be illustrated by pictures. How are these pictures being used? Do they convey positive or negative feelings / impression? Did they help students to select that particular article?

Suggestions For Follow-Up And Action

As a project, students could examine international efforts to protect the rights of civilians in conflict situations, or the defence of the rights of a vulnerable group in your local area. In order to encourage critical thinking they could be requested to identify different perspectives to report about these population group(s) and their rights.

TAKING THE HUMAN RIGHTS TEMPERATURE OF YOUR SCHOOL

SOURCE
Shiman, David. Teaching Human Rights. Denver, CO: Center for Teaching International
Relations, University of Denver, 1999. Written with Kristi Rudelius-Palmer, the University of Minnesota, Human Rights Resource Center

THEMES
Citizenship, Human Rights (Discrimination), Intercultural Exchanges

COMPLEXITY LEVEL
2

GROUP SIZE
Any

TIME
Variable, at least 60'

OVERVIEW
Participants survey their school community to evaluate how human rights are enjoyed and strategise how to address abuses they discover.

OBJECTIVES
To link human rights issues (and UDHR articles) to concrete school issues. To provide schools in different countries with opportunities to exchange information about citizenship issues by using common surveys

MATERIALS
Handout Taking the Human Rights Temperature of Your School

P PREPARATION
Photocopy handout for all participants

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INSTRUCTIONS

1 . Ask students to evaluate their school's human rights climate (e.g., take its "temperature," by completing the Handout: *Taking the Human Rights Temperature of Your School).* Prior to completing the survey (handout), students might conduct research into school conditions, using the topics in the survey as a guide. Each student in the class should complete the survey individually.

Students are asked to think about their school's entire human rights climate. They may especially think about the school's climate in relation to xenophobia and homophobia.

2 . Collect the surveys and compute the average response to each question. Post the responses on a chalkboard or newsprint version of the survey.

DEBRIEFING AND EVALUATION

1. Discuss the findings from the survey:

o What are your reactions to the results of the survey?

o How did your own evaluation compare to the class averages?

o What might account for any differences between individual responses and

class averages?

2. Draw on the following questions to move from analysis and evaluation to the development of an action plan:

Looking for patterns

o In which areas does your school appear to be adhering to or promoting human rights

principles?

o In which areas do there seem to be human rights problems?

o Which of these are of particular concern to you? Elaborate on the areas of concern,

providing examples and identifying patterns in human rights violations.

Looking for explanations

o How do you explain the existence of such problematic conditions?

o Do they have race/ethnicity, class, gender, disability, age, or sexual orientation

dimensions?

o Are the issues related to participation in decision-making? Who is included and who isn't?

o Who benefits and who loses/suffers as a result of the existing human rights violations?

Looking at yourself

o Have you or any of your fellow community members contributed in any way to the construction and perpetuation of the existing climate (e.g., by

acting or not acting in

certain ways, by ignoring abuses or not reporting incidents)?

Looking at others

o Were those completing the questionnaire representative of the population of the school?

o Would you expect different results from a different group of people?

o In what ways might another group's responses differ and why?

o Should these differences be of any concern to you and to the school community?

o When determining which human rights concerns need to be addressed and how to address

them, how can you be certain to take into account the perspectives and experiences of

d i fferent people?

Looking ahead

o What needs to be done to improve the human rights climate in your school?

o What action(s) can you and your group take to create a more humane and just

environment where human rights values are promoted and human rights behaviors

practiced?

3. Review survey item #25, stressing the importance of assuming responsibility and action. Then, as a group brainstorm possible actions that individuals and groups might take to improve the human rights situation. The class should try to develop a short list of options for action. For each action, students should identify goals, strategies, and responsibilities.

TIPS FOR FACILITATORS

This activity can be adapted in order to involve different smallar or larger groups of participants. It helps to discuss and to organise in advance what type of result presentation and format can be useful to stimulate communication, discussion, reflection, chenge.

SUGGESTIONS FOR FOLLOW-UP

This activity provides an opportunity for schools in different countries to exchange information about citizenship issues by using the "temperature" common surveys and to compare and share information on critical topics.

IDEAS FOR ACTION

Visit the site:

http://www.hrusa.org/hrmaterials/temperature/default.shtm

and take the temperature on-line. This enables the school to compare results with a wider (more global) community.

STATEMENTS FOR DISCUSSION

On what items are views most polarised?
Which items indicate the need to take action? Why?
Are there examples from other schools that could help us improving our present situation?
What actions enabled our school to score positively on certain items?

HANDOUT
TAKING THE HUMAN RIGHTS TEMPERATURE OF YOUR SCHOOL

Introduction

The questions below are adapted from the United Nations Universal Declaration of Human Rights (UDHR). The relevant UDHR articles are included parenthetically in each statement. Some of these issues correlate more directly to the UDHR than others. All of these questions are related to the fundamental human right to education found in Article 26 of the Universal Declaration:

Everyone has the right to education... Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms.

When discrimination is mentioned in the questionnaire below, it refers to a wide range of conditions: race, ethnicity/culture, sex, physical/intellectual capacities, friendship associations, age, culture, disability, social class/financial status, physical appearance , sexual orientation, life style choices, nationality, and living space. Although this is a much more expansive list than that found in the Universal Declaration of Human Rights, it is more helpful in assessing the human rights temperature in your school community. The results should provide a general sense of the school's climate in light of principles found in the Universal Declaration of Human Rights.

Directions

Take the human rights temperature of your school. Read each statement and assess how accurately it describes your school community in the blank next to it. Keep in mind all members of your school (e.g., students, teachers, administrators, staff.) At the end, total up your score to determine your overall assessment score for your school.

RATING SCALE

1	2	3	4	5
No / Never	Rarely	Often / Yes	Always	Don't know

_____ 1. My school is a place where students are safe and secure. (Articles 3, 5)

_____ 2. All students receive equal information and encouragement about academic and career opportunities. (Article 2)

_____ 3. Members of the school community are not discriminated against because of their life style choices, such as manner of dress, association with certain people, and non-school activities. (Articles 2, 16)

_____ 4. My school provides equal access, resources, activities, and scheduling accommodations for all individuals. (Articles 2, 7)

_____ 5. Members of my school community will oppose discriminatory or demeaning actions, materials, or slurs in the school. (Articles 2, 3, 7, 28, 29)

_____ 6. When someone demeans or violates the rights of another person, the violator is helped to learn how to change his/her behavior. (Article 26)

_____ 7. Members of my school community care about my full human as well as academic development and try to help me when I am in need. (Articles 3, 22, 26, 29)

_____ 8. When conflicts arise, we try to resolve them through non-violent ways. (Articles 3, 28)

_____ 9. Institutional policies and procedures are implemented when complaints of harassment or discrimination are submitted. (Articles 3, 7)

_____ 10. In matters related to discipline (including suspension and expulsion), all persons are assured of fair, impartial treatment in the determination of guilt and assignment of punishment. (Articles 6, 7, 8, 9, 10)

_____ 11. No one in our school is subjected to degrading treatment or punishment. (Article 5)

_____ 12. Someone accused of wrong-doing is presumed innocent until proven guilty. (Article 11)

_____ 13. My personal space and possessions are respected. (Articles 12, 17)

_____ 14. My school community welcomes students, teachers, administrators, and staff from diverse backgrounds and cultures, including people not born in the USA. (Articles 2, 6,13, 14, 15)

_____ 15. I have the liberty to express my beliefs and ideas (political, religious, cultural, or other) without fear of discrimination. (Article 19)

_____ 16. Members of my school can produce and disseminate publications without fear of censorship or punishment. (Article 19)

_____ 17. Diverse voices and perspectives (e.g., sexual orientation, gender, race/ethnicity, ideological) are represented in courses, textbooks, assemblies, libraries, and classroom instruction. (Articles 2, 19, 27)

_____ 18. I have the opportunity to express my culture through music, art, and writing. (Articles 19, 27, 28)

_____ 19. Members of my school have the opportunity to participate (individually and through associations) in democratic decision making processes to develop school policies and rules. (Articles 20, 21, 23)

_____ 20. Members of my school have the right to form associations within the school to advocate for their rights or the rights of others. (Articles 19, 20, 23)

_____ 21. Members of my school encourage each other to learn about societal and global problems related to justice, ecology, poverty, and peace. (Preamble & Articles 26, 29)

_____ 22. Members of my school encourage each other to organize and take action to address societal and global problems related to justice, ecology, poverty, and peace. (Preamble & Articles 20, 29)

_____ 23. Members of my school community are able to take adequate rest/recess time during the school day and work reasonable hours under fair work conditions. (Articles 23, 24)

_____ 24. Employees in my school are paid enough to have a standard of living adequate for the health and well-being (including housing, food, necessary social services and security from unemployment, sickness and old age) of themselves and their families. (Articles 22, 25)

_____ 25. I take responsibility in my school to ensure other individuals do not discriminate and that they behave in ways that promote the safety and well being of my school community. (Articles 1, 29)

TEMPERATURE POSSIBLE
= 100 HUMAN RIGHTS DEGREES

YOUR SCHOOL'S TEMPERATURE
= _____