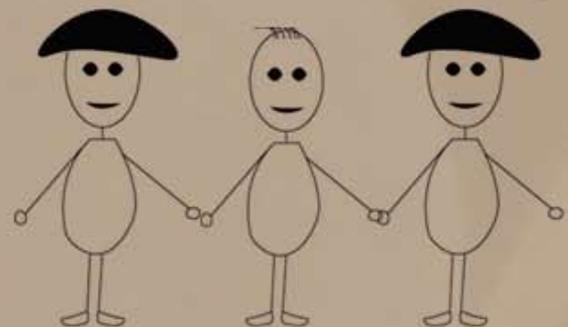


respecting diversity

(Toolkit for Youth Practitioners
in the field of Diversity)



Consultants:

Maria Neagu, Romania

Gerald Dowden, United Kingdom

Project Manager:

Oana Macovei, British Council Romania

We would like to **thank** the participants who took part in the training courses and debates organised under the Respecting Diversity project and especially the team who contributed to the writing and editing of this toolkit:

Constantin Dedu, Imago Mundi Association for Initiatives and Projects for Youth

Aida Ivan, Students' Association from the Faculty of Foreign Languages

Maria Neagu, New Horizons Foundations

Florina Pavel, APPD - Agenda 21

Radu Răcăreanu, Policy Center for Roma and Minorities

Cristina Stan, Art Fusion Association

Roxana Turcu, Art Fusion Association

Toolkit design: Blue Media Studio (www.bmstudio.ro)

Toolkit illustration: Catarina Serrazina, volunteer European Voluntary Service

This toolkit is the result of the Respecting Diversity project initiated and delivered by the British Council Romania from April 2008 to March 2010 and was developed by a team of young people (Constantin Dedu, Aida Ivan, Maria Neagu, Florina Pavel, Radu Răcăreanu, Cristina Stan, Roxana Turcu), representatives of non governmental organisations from Romania who took part in the training courses of the project, under the coordination of the project's consultants and project manager (Gerald Dowden, Maria Neagu, Oana Macovei).

This toolkit is an educational product and can be downloaded for free from British Council Romania website, www.britishcouncil.ro. The reproduction and use for non-commercial purposes is permitted provided the sources are mentioned and British Council Romania is notified at contact@britishcouncil.ro

British Council is the United Kingdom's international organisation for cultural relations and educational opportunities.

CONTENT

Introduction

Part 1 Diversity and equal opportunity.....6

Chapter 1. Diversity and equal opportunity.....7

Chapter 2. Stereotypes, Prejudices, Discrimination.....10

Chapter 3. Testimonials.....21

Legislation on diversity in Romania and the United Kingdom.....26

Bibliography.....28

Part 2 Facilitation methods in non-formal education.....30

Chapter 1. Non-formal education.....31

Chapter 2. Facilitator – Youth worker.....36

Chapter 3. Examples of non-formal education activities.....44

Bibliography.....82

Part 3 Putting the project ideas into action.....83

Chapter 1. How can we get involved in the life of the community?.....84

Chapter 2. How can we generate project ideas on diversity?.....95

Chapter 3. How can we turn our project idea into a reality?.....97

Chapter 4. Where can we find the resources to make our project happen?.....104

Bibliography.....106

About this toolkit

This toolkit is the result of the Respecting Diversity project. The project took place during April 2008 to March 2010 and aimed at improving the awareness and quality of diversity work among Romanian youth:

1. by building the competence and capacity of non governmental organisations, working with young people, which are, or wish to become, active in the area of diversity;
2. and by increasing the know-how of these organisations in accessing European funds, principally Youth in Action programme funds, in order to develop international and domestic youth projects and initiatives.

As part of this project we organised training courses and debates on what diversity means, how diversity issues can be managed, what a youth organisation can do to promote intercultural understanding, the European policies on diversity, how to access Youth in Action funds, application procedures, networking and discussing possible joint proposals. The training courses were based on the UK experience on diversity adapted to Romania's background.

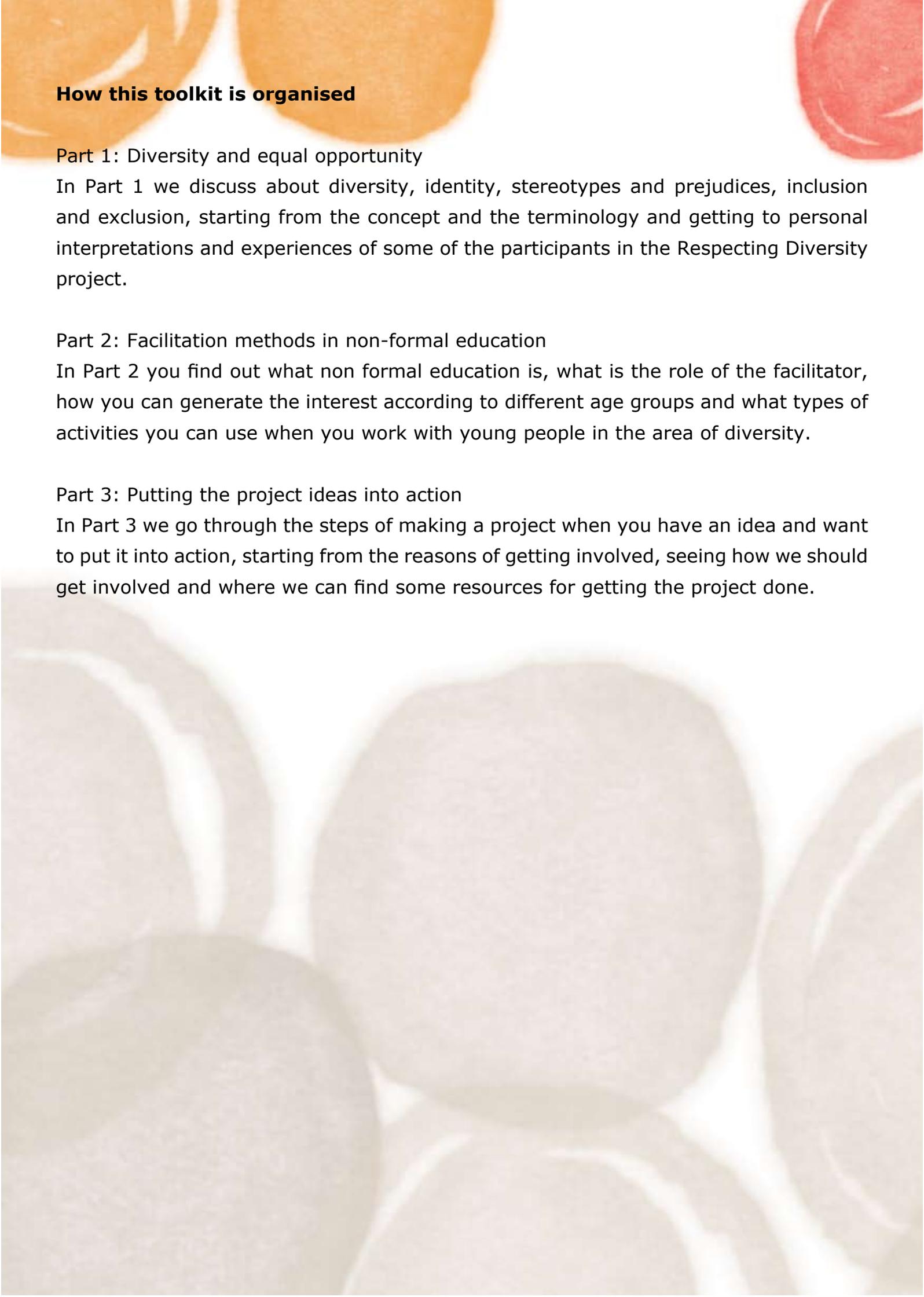
The general outcome of the project was to increase the competence of individuals and youth organisations to contribute to the understanding of diversity and the strengthening of civil society in Romania. We value diversity and recognise that people are different in many visible and non-visible ways and by understanding, valuing and managing those effectively the society will benefit.

The toolkit contains a few theoretical aspects discussed during the project and adapted to the local context, working methods and activities which can be used during training sessions for young people, some personal insights of the youth workers involved in developing the toolkit and finally a few guidelines for accessing funds available in this area and references for further work.

The toolkit was developed by a team of young representatives of nongovernmental organisations from Romania who took part in the training courses organised under the project.

Who this toolkit is for

This toolkit is for anyone interested in getting actively involved in diversity. We designed it having in mind the age group 14-30, however it can be used by anyone interested in making a difference in their local community or on a particular issue.



How this toolkit is organised

Part 1: Diversity and equal opportunity

In Part 1 we discuss about diversity, identity, stereotypes and prejudices, inclusion and exclusion, starting from the concept and the terminology and getting to personal interpretations and experiences of some of the participants in the Respecting Diversity project.

Part 2: Facilitation methods in non-formal education

In Part 2 you find out what non formal education is, what is the role of the facilitator, how you can generate the interest according to different age groups and what types of activities you can use when you work with young people in the area of diversity.

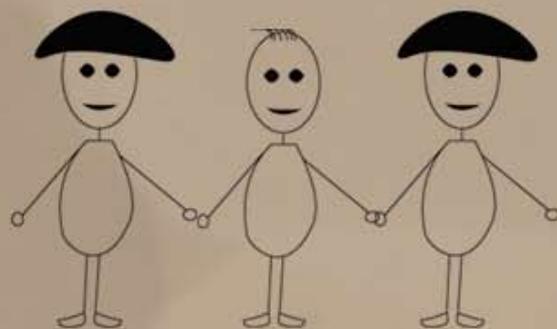
Part 3: Putting the project ideas into action

In Part 3 we go through the steps of making a project when you have an idea and want to put it into action, starting from the reasons of getting involved, seeing how we should get involved and where we can find some resources for getting the project done.

respecting diversity

(toolkit for Youth Practitioners
in the field of Diversity)

part 1 diversity and equal opportunity



Part 1 Diversity and equal opportunity

➔ *In Part I we will explore what diversity and equal opportunity are, what is identity, how we can value our differences, what are the stereotypes and prejudices and what are the main types of discrimination. At the end we will present a few examples of diversity from the day to day lives of the young people who worked on this toolkit.*

Chapter 1 Diversity and equal opportunity



Diversity is the recognition that people are different in many visible and non-visible ways and by understanding, valuing and managing those effectively. The way we harness and maximise its potential will contribute to the benefit of the organisation and the civil society.

Equal opportunity means treating people fairly, removing barriers to equal opportunity and redressing imbalances.

Diversity is **NOT**:

- ★ about reducing standards
- ★ about removing our prejudices – it is about recognising they exist and then questioning them before we act
- ★ a distraction from more important business issues. Like quality, it is a standard by which our business performance is measured
- ★ about positive discrimination. It is about positive action
- ★ just about the way we use language and so-called political correctness. It is about discussing openly and honestly our differences in order to gain a better understanding of each other

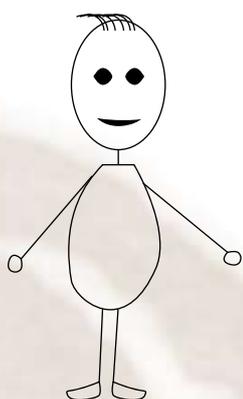
Equal opportunity and diversity are interdependent. Diversity builds on equal opportunity and embraces its principles of equity but has a broader focus.

Diversity means being different and we are all different from each other from the

moment we are born. Diversity is a given. It is not an option or something to decide to have or not to have. Where there are two or more people, you have diversity. Our differences include age, ethnic origin, physical abilities, nationality, sexual orientation, educational background, marital status, religious beliefs, life and work experience and all other experiences that have touched our lives or influenced our thinking.

Differences between us give us a unique range of attributes and characteristics and a distinctive view of the world. Organisations wanting to be more successful therefore need to recognise, capitalise on and maximise the diversity of their staff. The starting point for organisations is to recognise the value of, and then actively seek to benefit from, the diversity of their staff.

Welcome to the World of Diversity!



Imagine... You're going to a club with your best friends and are dancing on your favourite album and the night is so fun that you could do it until the break of dawn... Cool feeling, isn't it? Now imagine you are doing this every week... You would like that, wouldn't you :)?!

But now imagine that you are going to do this and only this for the rest of your life – EVERY NIGHT YOU ARE GOING TO THE SAME CLUB WITH THE SAME PEOPLE AND DANCE ON THE SAME ALBUM... And maybe your favourite fruits are apples, or cherries, or peaches, strawberries or water-melon... But as much as you love any of them, eating only that particular kind of fruit might get you sick and tired of it after a few weeks or even days. And as much as you would love Rihanna, Maroon 5, Lady Gaga or Michael Jackson, listening ONLY to the music of a particular artist, would probably drive you mad.

We need diversity. Actually we are very much surrounded by diversity even if we do not realize it and quite often we tend to surround ourselves with it, be it in the form of buying new clothes or changing our daily routine because we simply get bored (which in broad terms would translate itself in suffering from lack of diversity).

And...sometimes without noticing it, we are diverse. Our mood changes, we make and change our mind over different matters, we grow up as children and get old as adults. With diversity comes change, the new things we try out allow us to learn. We become able to develop things around us and even ourselves. The human society developed itself based on changes, changes based on the wide diversity of human beings and of

their needs, because as a basic law of economy says – human needs are unlimited and undergo a constant change. This is why now we live in the age where we can explore the waters and the sky – because at one point we wondered what is there, what lies beyond the ground we can walk on.

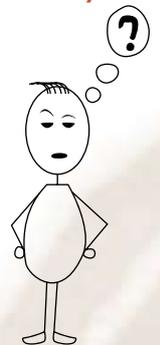
Going back a bit to the diversity of human needs, it is still true that people also need safety, often translated in consistency. A specific human trait is the resistance to change. Although change is constant and omnipresent there is also a wide variety of things about us that remain the same and we need to remain the same. This offers us consistency and allows us to make sense of our lives and define ourselves.

So what then? A part of us seeks safety, things to remain the same as we know them and feel comfortable about, while another part seeks change, diversity, development. The question is what we are going to do about it – accept this proof of diversity within ourselves or fight it. And as human history has shown, accepting diversity leads to progress. Fighting it leads to wars and misery.

Identity

Everyday we think about the experiences we have, friends, dreams, problems, feelings, all together more than 50 000 thoughts a day. But how many of them really concern ourselves?

The puzzling effect questions such as What defines you? or Who are you? have on us is caused by the complexity of the concept of identity.



Ciprian would say that he hasn't given this matter any thoughts, he has no idea what to answer and considers himself hard to define, which is why he leaves a close friend to answer this question.

First of all it has to do with the way we perceive ourselves. Some would refer to their individualising features, others to goals or principles they believe in, hobbies (such as movies or books), or even friends. Human personality is related especially to the social environment, as it represents a mirror in which one reflects his true face. This means that people perceive themselves relating to people surrounding them or not. So we realise that identity involves a personal and a social dimension. Belonging to a group certainly influences our existence. Group membership is the foundation of social identity.

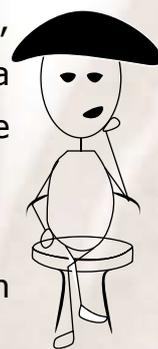
This is why the question Who are you? normally generates another one: from what point of view? For instance, Tudor(19) declared about himself :I am a student, a dreamer, a son, a brother, a human being, Romanian and proud of it, I am happy. I am what I want to be (for now) and will stay like this until I become something better. Growing personal identity is one of the most important stages of an individual. He refers here to the problem of reporting identity to certain values, the search of ones own identity is one of the basic problems of modern society. A relevant issue is "What am I going to be?" because identity firstly involves transformation, becoming under the influence of external factors.

From this point of view, the identity involves several facets that may conflict. A role in a group may not correspond to that of another group or the way the individual perceives himself may not be in accordance with the way he is viewed by others. Citizenship is also a form of identity, and it may have European or Romanian connotations, being closely connected to common cultural heritage and cultural diversity.

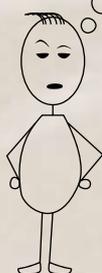
When trying to discover ones defining traits for instance, it is important what criteria to set out. The sense of identity undoubtedly creates psychological safety and comfort, but also responsibilities regarding tasks towards broader social development and material and spiritual identity.

Chapter 2 Stereotypes, Prejudices, Discrimination

What is the first thought that comes to your mind when you say French, Italian,British, Spanish or Romanian? Champagne and arrogant, they speak a lot and with many gestures, cold people that invented protocol, party people and flamenco, Gypsy and watch the wallet!



Have you ever asked yourself why do we make assessments on people who in reality we have never met?



Working with diversity involves understanding concepts such as **stereotypes, prejudice or discrimination**. These notions are no longer unknown to people in the street, they become part of their reality. People have become increasingly aware of their existence and effect. The attempt to understand in depth why we assign attributes based on group, without knowing the details of individuality, becomes so important nowadays.

Stereotypes



Lippmann is the one who introduced the concept of stereotypes in his book entitled "Public Opinion". The most known metaphor that he uses is that of "images in our minds". Lippmann argued that people need a simplified version of the world. These pictures in our minds are actually a representation of the environment, which is more or less artificial. What matters is that these images are easier to control and understand than all the real information issued by the environment.

Stereotypes are **sets of characteristics attributed to members of a social group**. With these features we can explain at a small scale the world around us. Perhaps we will never know an Italian to see if Italians speak a lot and use a lot of gestures, or a French to see whether they drink only champagne and are arrogant, but so that Italian or French do not remain simple words for us, we need an image in our mind to give them a meaning. Therefore we use stereotypes. We need to pull from every box of our minds the tools necessary to understand the world around us.

Stereotypes are heavily loaded with emotions attached to them. They are the fortress of our tradition and behind its defense we can continue to feel safe in our position.

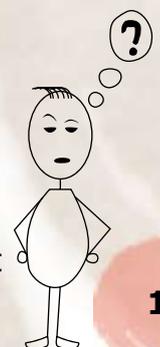
Stereotypes can be:

- ★ **Positive**, when their structure meet positive features valued socially,
- ★ or **negative**, if they meet certain characteristics negatively valued. In general, individuals develop strong negative stereotypes of other groups than of those in which it belongs.

Stereotypes are **collective** in terms of origin, although they are shared by every individual. They tend to become "shared normative beliefs, consistent with the values and ideologies of the group to which the person belongs to".

Have you ever asked yourself what are the negative effects of the fact that we think in stereotypes, that we label?

How do you think that people of Arab origin feel when they are in an airport



after the 9/11 events in U.S., for example? How do you think a Roma person feels when in a shop in Italy? Or a woman who works as a police traffic officer?

The effect of stereotypes was reported by Joshua Aronson and Claude Steel in connection with intellectual performance of black people. The phenomenon is related to the fact that, in assessing the influence of a stereotype threat, colour people have a poor performance because of the social pressure, because of being afraid not to make a mistake. Beate and Forster explains that the desire not to make a mistake increases their attention resulting in a slow rhythm of solving, even if the results are correct. This is the manifestation of negative stereotyping threat (that colour people and women will have a poor performance than white people and men respectively). However, under the influence of positive stereotype, which basically gives the person confidence in their forces, the rate may increase with the risk of not having very good results if it is tempered.

An important feature of stereotypes is their great stability in time. Stereotypes are **resistant to change**, even when reality provides evidence contrary to their content. However, stereotypes are not some rigid schemes that the individual activated regardless of the situation that they confront themselves with. Ellemers and van Knippenberg show that the traits that the stereotypes contain are activated differently depending on social context in which the person is. In a given situation are used only those parts of the stereotype that best fit the specific situation and that the individual selects in an adaptive way.

Stereotypes are heavily loaded with emotions attached to them. They are the fortress of our tradition and behind its defense we can continue to feel safe in our position.

Because of the fact that these stereotypes are formed unconsciously and are the tools which we have at hand to explain what surrounds us, most of the times, in such circumstances, we don't think about the negative effects of a restricted thinking that limits our options to analyze and understand in depth the reality. We don't take into consideration that in this way not only we affect those on which we apply these stereotypes, but also we restrict our own freedom and put our own obstacles to our development as individuals.

Prejudices

The prejudice refers to an unfair and unreasonable opinion or feeling, which is formed without enough thought or knowledge. A prejudice has at its base stereotyping, it is universal and rigid and may be a thought, belief or attitude which is manifested through discrimination.

The prejudice is an individual or collective attitude regarding a person or a group of persons. It is a judgement without a rationale justification, usually incorrect and pejorative, adopted without knowing the exact facts. It is based on the term stereotype, which it includes.



The prejudice is a cognitive component of the individual and collective attitudes towards other individuals and social groups. The stereotypes and prejudices affect the normal evolution of the human personality, from the intellectual and social point of view. The intellectual evolution of a person who refuses the contact with different cultures will obviously be more limited so to of a person who frequently interacts with cultural values which are very different than his/hers. Also, the social development of an individual who refuses the contact with individuals from other cultures will be limited because he/she will have a reduced horizon of his/hers social and interhuman relations.

A way to defeat prejudice is through change of perception, open mindedness and transmission of correct informations, cultivating curiosity instead of fear to the unknown.

Discrimination

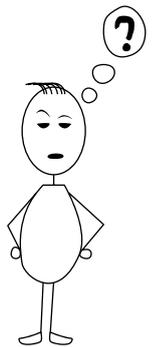
Discrimination is when a person is treated less favourably because of their race, marital status, disability, religion, sexual orientation, age, ethnic origin, belief, gender, member of a disadvantaged category, illness or any other criteria which prohibits the human rights and fundamental freedom of the rights recognised by the law in the areas like politics, economics, social and cultural activities or any other area of the public life.

Age Discrimination

"Every age with its recital" - Vasile Ghica

How many times haven't you heard in the bus in the morning, when everyone is eager to go to work: "What are these old people doing in the bus? Don't they have anything to do at home? Age discrimination happens every day and we are so used to this treatment of the elderly that it seems normal and we don't even bother to think about what impact can have on them.

Age discrimination is a reality for many people. They cannot find a job because of their age, or even to get a promotion because the organization prefers to promote younger employees. Most job offers require an age limit. Are only young people ambitious? Are they the only ones able to work? Only them can integrate into a dynamic working environment? The effects of age discrimination on this social category are complex, with deep implications on several levels.



It is said about pensioners that they only expect to be given without giving anything in return, that they do not like young people because they remind them of the times they were young that no longer can be turned back, that using the bus became their job.

"I learned that pensioners are interested in volunteering," says a teenage readers at the Living Library organized ART Fusion association in ONGFest, between 11 to 13 September 2009.

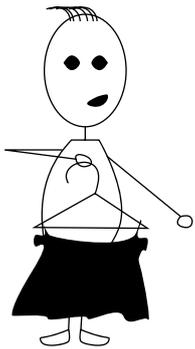
There are efforts from many organisations for social integration and of taking measures to diminish the age discrimination. The pensioners have the law on their side, at least in theory, although only if you look into a newspaper or watch the news is enough to see the true reality of the elderly.

It is remarkable the initiative of some pensioners to organize themselves in an Association that aims to show that pensioners are not a second class citizens of the society but they have rights, that life continues even after you stop being called a young person and each age has its charm.

Gender discrimination

"The emotional, sexual, and psychological stereotyping of females begins when the doctor says: 'It's a girl'" - Shirley Chisholm

Differences between men and women represent, in many aspects, an ever present problem. Gender discrimination exists on different levels and in global situations.

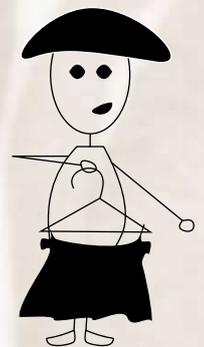


Sex versus Gender

Sex refers to biological differences between men and women, universal and determined by birth, while gender relates to the roles and responsibilities of women and men determined by socio-cultural aspects. The concept includes the characteristics and expectations, attitudes and behaviors of women and men (femininity and masculinity). These roles and expectations are learned, changed in different periods and vary between cultures.

Gender identity includes physical, mental and intellectual attributes of a person, representing an ownership and internalization of the male and female psychological traits. Contrary to common intuition, this is not a given, a personal label discovered in some stage of our development, but it is constructed through a continuous process of interaction with the environment. In other words, although important, sex does not cause gender: any person represent themselves as a woman or as a man by associating themselves with the meaning of the definitions of masculinity and femininity and the gender characteristics set by the society.

Gender stereotype or expectation sets the idea that all women / men have to be very similar, without individual differences. We see the effect of gender stereotypes starting from school. Many teachers are tempted to encourage scientific performance, obtained in subjects such as mathematics, physics, computer science, sciences in general. When a student has good results in foreign languages or literature, these achievements are not valued equally.



According to UN statistics, in less developed countries, two thirds of illiterates are women. Moreover, violence against women is a universal reality, global third of women or girls being beaten or sexually abused during their lives.

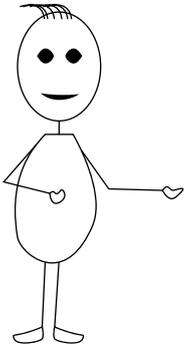
Structuring the gender traits is related with stereotyping as follows: boys - strong, brave, and the girls - attentive to the needs of boys, sensitive, caring, artistic manifestations.

Sexual discrimination is far from being eradicated, even in developed countries. Even at the level of the institutions of the European Commission, for example, the idea of equality between 27,000 of men and women employees is seriously neglected in almost half of the directorates and departments of the administrative machinery in Brussels. According to a study published by Eupolitix.com portal, the roots of this situation can be found in the "culture of prolonged labor". Men, for which the home is less pressing, they can devote more time overtime or extended sessions, which explains why promoting their positions.

Regarding Romania, in 2002 the law 202/2002 on equal opportunities between women and men was promulgated. This law regulates the equality between the two categories of people. This legislative measure penalizes discrimination irrespective of the form and where it takes place, at work, during education, information, participation in the decision, culture, etc.

The law defines sexual discrimination and distinguishes between it and sexual harassment. Discrimination means treating a person less favorably than another person, such discrimination may be direct, when unfavorable treatment goes directly against a person on grounds of sex, pregnancy, birth, etc. or indirect, when unfavorable treatment is directed against a group of persons of one sex. Although the law was promulgated in 2002 until now there has been no case of sexual discrimination that have reached the courts. However, a recent Gender Barometer revealed that 6% of those investigated have been or know people who have been through such situations of sexual discrimination. Therefore there is a lack of action of those affected by this phenomenon as a consequence of lack of education and information about the possibilities of fighting against this kind of discrimination. It is very important that there are NGOs that take initiatives in this direction, to attract attention to gender issues in society. Although not always visible, gender discrimination and domestic violence are real problems in our society and they should be fought against and not ignored.

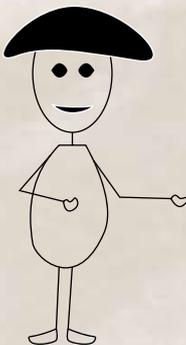
Discrimination on the grounds of religion



Discrimination based on religion involves the exclusion of a person or a group of persons because of religious belief. In nowadays society, marked by numerous global conflicts that have religion as a component, this type of discrimination has increased more and more, and its effects are becoming more and more serious. Thus, after the events of September 11, 2001, Muslims bear the constant suspicion of being terrorists or having links with terrorist groups. Just imagine how many abuses were made throughout this period against Muslims, just because the collective mind associates Muslim with terrorist.

We should not forget the example of our country not far ago, which, under the communist regime, has seen many bans and abuses based on religious criteria. All this reached the point that churches were moved from place because they had no benefit for the party, and people have suffered long years of imprisonment because they did not want to renounce to their beliefs.

But such examples are not to be neglected today. European Court of Human Rights (ECHR) in Strasbourg condemned the Romanian state for religious discrimination against the Greek-Catholic parish in Bihor. Romanian state has not only refused to the church the right to use the place of worship, but also the right to protest in court. According to Bihor Online, Romanian State will have to pay damages amounting to 15,000 euros for religious discrimination against the Greek-Catholic church.



But really, is it fair to give up the things that you believe in for fear of not being accepted by the others, or because you face the pressure of the others to adopt their faith? To what extent we must exert our freedom to choose what we believe and how we live our own lives? Being surrounded by diversity is it so scary that we must reject, we must deny everything that is different from us?

Disability discrimination

The World Health Organization defines Disability as follows: "Disabilities is an umbrella term, covering impairments, activity limitations, and participation restrictions. An impairment is a problem in body function or structure; an activity limitation is a difficulty encountered by an individual in executing a task or action; while a participation restriction is a problem experienced by an individual in involvement in life situations. Thus disability is a complex phenomenon, reflecting an interaction between features of a person's body and features of the society in which he or she lives." In practice, it can mean a sensorial problem (having to do with the ability to see, hear/speak, smell or taste), a problem with using your limbs or a chronic illness as HIV infection or a psychological problem.



Discrimination of disabled people is built on the ground that the standard of 'normal living' is not being disabled. Being seen as not normal, it results that public and private places and services, education, and social work should not necessarily address people with disabilities, as they are built to serve "normal" people.

The focus is put on the disability – what the person cannot do, instead of what the person can do and a clear result is the segregation and marginalization or exclusion of disabled people, especially of the mental problems ones.

In numbers, there are over 660.000 disabled people in Romania, but they are hardly present in regular schools (even if their disability is physical and do not have any learning impairment). And as statistics suggest, this number might be even bigger as it does not include a series of people, such the retired on the basis of invalidity.

Beside the issues related to the care of disabled persons, one important issue that a Youth organization can work on is the inclusion in other activities and offering possibilities to interact with others and fighting the stigma that comes with a disability.

Discrimination on grounds of sexual orientation

“Homosexuals are prone to pedophilia; Homosexuals are aggressive; Homosexuality is a disease; Homosexuals are mentally ill; Homosexuals are abnormal; Homosexuality is a choice; Jail and priests (in religions that compel abstinence) favors the development of homosexuality; In a relationship between same sex partners acts as one man and one woman; Gay people are effeminate and lesbians are tough; Homosexuals are perverts; Homosexuals are criminals; Homosexuals are not Christians; Homosexuals have been abused in childhood; Travestis are prostitutes; Gay men are best friends with women; Gay men wear jewelry and special clothing.”

These are only a few of the most widely used stereotypes in the media against LGBT people according to a study done by ACCEPT Association. In Romania there is no official information about general demographic characteristics of the LGBT population, other minority groups being in the same situation. All researches done on this minority are made by ACCEPT.

Also, due to the social stigma that LGBT people face, they confront themselves with self exclusion from society. Most LGBT people hide their identity or sexual orientation because they are afraid of the consequences that might arise. This self exclusion phenomenon limits the ability to perform studies or researches on the LGBT population, and, at the same time, limits the knowledge on specific issues.

Although we showed above that there is very little information about the LGBT population in terms of size, demographics, etc., in terms of media visibility, even when LGBT people are visible, we notice a tendency of publicising especially the young gay men, while lesbians are less visible. Sensational media is often interested in topics related to LGBT people.

Did you know that

Following a survey done by Accept association, the information about LGBT people show that:

- ★ 68.2% of respondents had suffered various acts of discrimination or exclusion because of their sexual orientation or identity
- ★ > 50% were insulted

- ★ 30% were threatened with physical violence
- ★ 25% were deliberately excluded or avoided
- ★ 25% suffered of sexual harassment
- ★ The proportion of women who were sexually harassed is bigger than the proportion of men, while police harassment occurs in a higher proportion for gay men
- ★ the streets represent the place where most of the acts of discrimination happened (49.5%), followed by gay venues (27.9%)

Organizations, like ACCEPT, are making significant efforts to obtain legal rights for the community and reduce the effects of discrimination against them. All these measures should be legally supported in order to produce change on the long term.

Discrimination on the grounds of race and ethnicity

Discrimination on the basis of race and ethnicity represents a form of exclusion and rejection of a person or group of people, having as main reference the race or ethnical background of the person. While probably the best known form of discrimination is from the past - the black slavery in the United States, this type of discrimination is still present today all around the world and concerns basically all races, as also the white are discriminated upon in some parts of Asia, for example.

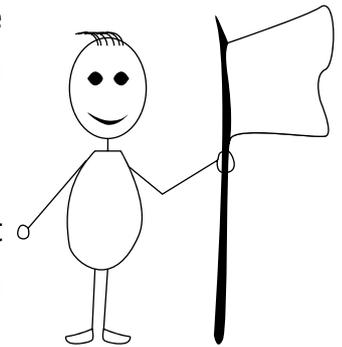
Racist theories very often resort to the assumption that some races are genetically inferior to others, reason which justifies discrimination. Last century, the Nazi ideology justified with this the killing of more than 5.7 million Jews, meaning 78% of the Jews in German occupied Europe at that time.

In Romania, although there are prejudices against Jews, Arab, Asian, blacks, as well as the Hungarian ethnics, the group that suffers mostly from discrimination is the Roma people. After being "robi" (a form of slavery) on the properties of Romanian landlords during the XIV-XIX centuries, the Roma community still suffers from exclusion, as after they were freed from slavery, there were not any kind of integrative measures to target them, and in general any kind of integrative measures did not exist until recently.

The latest report prepared by one of the Presidential Commissions, as well as many other studies and research reports coming both from the public administration but also from independent NGOs show that all Roma face directly or indirectly discrimination,

as the identity of being Roma or Gypsy is an important social stigmata, Gypsies being seen as lazy, dirty and involved in illegal activities. Moreover, a very high percentage of Roma are not involved in organizational settings, whether they are pupils, students or professionals. Roma also live in precarious conditions and suffer from segregation, more than half of Roma children are enrolled in Roma-only classes.

While the situation in general is still bad, progress is still being made in terms of access to education, thanks to the efforts of several NGOs and a higher priority coming from the authorities. However, all these efforts need to be supplemented by anti-discrimination measures, as from the latest polls most Romanians would not want to deal with Romas. Considering that many problems regarding Roma come from the lack of education and the conditions in which Roma children grow up, the youth sector can play a very important role to organise non-formal educational and inclusive activities for Roma children and young people.



Some of the important NGOs dealing with Roma issues which could cooperate with Youth NGOs in Romania are Romani Criss, Agenția Împreună, Amare Rromentza, while the Policy Center for Roma & Minorities and the "Divers" Association are dealing with problems of ethnic minorities in general, not only those of Roma people.

Chapter 3 Testimonials

Diversity ... I think I experiment diversity every day of my life. Foreign volunteers, travelling, correspondence with people from all over the world, friends that go to other countries, people of different origins with whom I have friendships that cross boundaries of culture or language. I learn that diversity is part of us, that we should accept it and just create bridges towards the others.

Roxana

"Early in the morning I have to prepare the lesson. The exercises that I chose are interesting and my student will solve them at his Personal Best, being enthusiastic about the challenge to discover the principles of grammar on his own. I admire him for the strength he has; he studies German with diligence. After this lesson, it comes another, where my status changes: now I am the one challenged by learning a new language and while I am running to the university to be on time, I am thinking of my Swedish language teacher who is very strict about punctuality. After the lesson I

have a break, that means two hours I know how I will use from a few days: a meeting scheduled by the International Relations Department of the Association I am in, where we organise events meant to connect students from the Faculty of Foreign Languages with other similar institutions.”

Aida

43 countries, 240 cities, 15.000 young people, this is a small overview of AEGEE – the European Students’ Forum, one of the largest interdisciplinary student organizations in Europe and the reason for which I am writing now something for this booklet.

When I became member at 19, I was quite sure about myself fitting in and actually I did not really understand what the big deal was. “I don’t have any prejudices.” “I can work with whomever”, “I can adapt to whatever situation”. “I am open-minded and tolerant”, these were my thoughts at the time.

But very soon, while organising my first events, I came to learn that actually some of the stereotypes I knew about different nationalities were not only myths – during the same event, the people of some nationalities were always late. Others were getting stressed when the slightest change in the programme was happening. Some were more talkative than the others. And that was about other nationalities. But also, with my colleagues from AEGEE-Bucuresti, I came to observe many differences – people studying humanistic studies had a different attitude from those studying Economics or Polytechnics. We had different reasons for being involved in AEGEE. We had different amount of time to spend on organising projects. We had different financial possibilities to travel to events around Europe. And we had different opinions about what is the right way to do things.

In the words of Tomek Helbin, a former president of AEGEE-Europe: “We all have watched different cartoons in childhood, we have talked in different languages when we were small, we have looked up to different heroes, played different games, got up to school at different times and talked to our parents about different things. Out of it you get different working styles, different expectations and relations with people, different, different, different... And then you add it all up and shake up all the differences, and incoherence and out of it you get ...one [...] team!? Not yet.”

But then it comes to you... It might be the fact that you manage to organize an event about which the Minister of Education or the Minister for Foreign Affairs cannot really

believe that was organized only by students working voluntarily. It can be the fact that you see the project idea that you and a few others manage to make it real after a year of hard work. It can be the way, the participants to the event you are organising understand the problems you have and support you to surpass difficulties. It can be the way how, after some 4 hour msn work discussions with your team-mates from Greece, Germany, Netherlands and Poland, at 02.00 am you actually still manage to stay one extra half an hour to also update eachother about your personal life and have fun with eachother or gossip a bit about your friends from some other 10 countries.

Trains, teams, long e-mails, European Night, 03:00 a.m msn talks, chocolate & icecream, getting angry, gossips, lost usb sticks with important minutes, huge phone-bills, partnerships, group hugs, sad moments, mad moments, sharing the success, being happy, loosing planes, the feeling of being supported, crazy sleeping habits, internet cafes, mistakes, preparing presents for people from the other corner of Europe, people... All different - some pleasant, some not. But somehow, all worth to get to know, all worth to live.

Radu

For a long time I watched the people around me with a certain detachment. I believed that the life lived between the town of Pitești and the villages from Mălureni, can not reserve surprises about the people I know. But, as it is said, calm waters are deep. Monday morning I woke up and went to Mălureni, to prepare some last details of an activity. In the center of the village, some former roma students welcomed me happily, and one of them introduces met to Isabella, his wife of 15 years old.

I make it to school and one student tells me that she will go to Spain to her parents; she feels bad about leaving her colleagues, but is eager to see her family again. I meet with a parent and discussions inevitably lead to the crisis and the fact that being 50 years old, nobody will hire him if he loses his job. I talk to the head teacher and the students about the activity on Saturday and I go back to Pitesti. I arrive at school Nr. 19 in Pitesti. A colleague of mine gives me the French grammar book that I asked for. We talk about the Comenius project the school is a partner in. I leave the teachers room and and I see a group of students waiting to speak to their English teacher. They are excited to tell me that in May they will host colleagues from a project whol come from Sweden, Turkey and Poland. I go to my class and my half Japanese student asks me questions about the Romanian history and the Ottoman Empire; Mihai Hassan listens

carefully. I finish the day tired and I jump in front of the computer with something to eat. A friend from Vienna is online and we start talking about everything and about nothing in particular ...

Costin

Even if you will think that I wake up in a total silence because I live in a small town - Băile Tuşnad (1500 inhabitants), in the morning I get up with "Jo reggelt kivanok". Yes, yes I live in Romania if you were wondering! And, totally surprising or not, every day the workers who are building a special needs centre for children in front of my block, are waking up very early and they say Good morning! In their own language which they know from the moment they were born – the Hungarian language, a language I am happy to discover every day.

Today is one of the days I am travelling to Bucharest – where is the office of the organisation I am working for. A trip by train who travels from Târgu-Mureş to Bucharest puts me in front of of a variety of sounds, because I am in a open carriage where I hear conversations in Romanian, Hungarian and even in Spanish – a language that enchantes me a lot. Yes, and Spain is a country I would like to visit this year so that is why I am listening carefully the conversation between two girls who travel to a friend from Romania who tehly met last year woeking on a project or something like that (I don't really know Spanish). In Bucharest, I prepare myself for a meeting which will take place in English, a language that I use every day, mostly in writing. After a long day, before I go to bed, I listen to my favourite singer from Iceland, Bjork, and I read the wedding invitation from my friend Heidi. "Jo ejszokat" or Sweet dreams! Tomorrow is a long day! I left the TV on CNN

Maria

Diversity is the beauty of uniqueness, of uncertainty, of perspective. It is the thing that gives us the possibility to choose, to listen, to change my opinion, to share, to create alternatives, the possibility of never getting bored. Diversity means looking at a sunrise and knowing that this sunrise and at the same time a sunset for somebody else, it means saying "blue" and thinking of tens of hues of blue, it means being different and understanding that our world is diverse just because each of us has a unique complexion.

Florina

Every day of my life is full of diversity. The fact that I work in an NGO gives me the opportunity to know and interact with people from different countries with different mentalities, with different customs and different ways of looking at the world. Each day is a new learning experience, every day I am becoming more aware about diversity and I learn more and more about how to become more tolerant, more open to social inclusion and to appreciate the benefits that diversity brings.

Cristina

Diversity legislation in Romania

Ordinance no. 137 from 31 August 2000 on preventing and sanctioning all forms of discrimination

Government Decision no. 1194/2001 regarding the organisation and functioning of the National Council for Combating Discrimination

Law no. 202 from 19 April 2002 regarding equal opportunities and equal treatment between women and men

Decision no. 484 from May 2007 regarding the approval of the National Agency for Equal Opportunities between Women and Men statute

Law no. 448/2006 from 06/12/2006 regarding the protection and the promotion of the rights of the disabled persons

Ordinance no.14 from 30 January 2003 regarding the setting up, organisation and functioning of the National Authority for Disabled Persons

Government Emergency Ordinance no. 78 from 7 October regarding the setting up of the National Agency for Roma

Emergency ordinance no.89 from 21 June 2001 regarding the modification and supplement of some clauses of the Penal Code on offences on sexual life

National Agency for Disabled Persons

www.anph.ro

National Agency for Roma

www.anr.gov.ro

Department for Interethnic Relations

<http://www.dri.gov.ro/>

Romanian public institutions which promote diversity

National Council for Combating Discrimination

www.cncd.org.ro

National Agency for Equal Opportunities between Women and Men

Diversity legislation in the United Kingdom

Ethnicity / Race / Belief

Race Relations Act 1976

Employment Equality Regulations Act

Race Relations Amendment Act 2000

e.g. it is against the law for public authorities to discriminate against anyone on grounds of race colour or nationality

Age

Children Acts 1989 & 2004

Age Discrimination Act 2006

e.g. date of birth need not be declared for many jobs

Disability

Disability Discrimination Acts 1995 & 2005

e.g. all applicants for jobs with a disability must be shortlisted for interview
Legea cu privire la discriminarea pe criteriul de dizabilitate 1995 & 2005

Gender

Sexual Discrimination Act 1975

Civil Partnership Act 2004

e.g. equality of pay for men and women

e.g. same gender civil marriages

Equal Opportunities

Equality Act 2006 set up Equalities & Human Rights Commission, this is the umbrella body with authority over all these diversity areas

Sexuality

Sex discrimination Act 1976

SD (Gender Reassignment) Regulations 1999

e.g. it is against the law to discriminate against LGBT people

(lesbian – gay – bisexual – transgender)

Bibliography

British Council's Diversity and Equal Opportunities Strategy, *Equal opportunity and Diversity workshop handbook*

Wilson and Iles (1996), *Managing diversity: evaluation of an emerging paradigm, proceedings of the British Academy of Management Annual Conference, Aston*

Diversity Pocketbook, Linbert Spencer

Dan van Knippenberg, Michael A. Hogg. *Leadership and Power: Identity Processes in Groups and Organizations*, Sage Publications, Londra, 2003.

Lippmann, Walter, *Opinia Publică*, Editura Comunicare.ro, București, 2009

R. Spears, P.J. Oakes, N. Ellemers, S.A. Haslam, *The Social Psychology of Stereotyping and Group Life*, Blackwell Publishers, Oxford, 1997.

Seibt, Beate, Förster, Jens, *Stereotype Threat and Performance: How Self-Stereotypes Influence Processing by Inducing Regulatory Foci*, Journal of Personality and Social Psychology, 2004

Steele, C. M., & Aronson, J, *Stereotype threat and the intellectual test performance of African Americans*. Journal of Personality and Social Psychology, 1995.

Bourhis, R.Y., Turner, J.C. & Gagnon,) *Interdependence, Social Identity and Discrimination*. In R. Spears, P.J. Oakes, N. Ellemers, S.A. Haslam, *The Social Psychology of Stereotyping and Group Life*, Blackwell Publishers, Oxford, 1997, p. 273-295.

Andrei, Tudorel, Tușa Erika, Herțeliu, Claudiu, „Percepția discriminării de gen la nivelul populației educate tinere din România – o abordare cantitativă”.

Bocioc, F., Dimitriu, D., Tesiu, R., Văileanu, C. *Gender Mainstreaming. Metode si instrumente. Ghid practic pentru abordarea integratoare a egalității de gen*.

Ed. Neva, CPE, 2004

Bălan, E. et alii. *Fete si băieți. Parteneri în viața publică si privată – perspective de gen*. Ed. Nemira, Bucuresti, 2003.

Compendiu pentru valorificarea dimensiunii de gen în educație, Bucuresti, 2006

ACCEPT.(2006). *Homosexualitatea în presa scrisă din România. Raport de monitorizare a presei*, 2009.

ACCEPT, International Lesbian and Gay Association – Europe (ILGA), Genderdoc-Moldova , Habeas Corpus – Ungaria. *Bariere sociale în viața persoanelor LGBT*, 2009

Judit Takács, *Social exclusion of young lesbian, gay, bisexual and transgender (LGBT) people in Europe*, 2006

Websites:

www.artfusion.ro

<http://www.ongfest.ro/>

<http://www.eycb.coe.int/gendermatters/>

<http://thegenderbenders.wordpress.com/>

www.libertatereligioasa.ro

<http://www.realitatea.net>

<http://accept-romania.ro/>

<http://antidiscriminare.ro/pdf/SocialExclYoungLesbian.pdf>

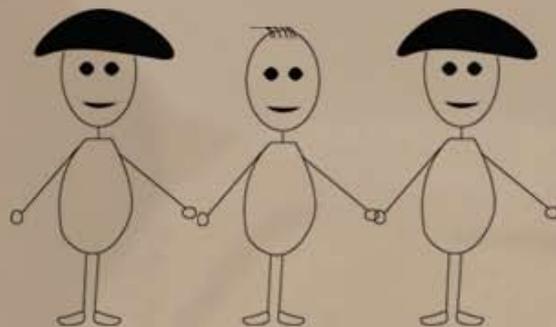
<http://www.activewatch.ro/ro/acasa/>

respecting diversity

(toolkit for Youth Practitioners
in the field of Diversity)

part 2

facilitation methods in non formal education



Part 2 Facilitation methods in non formal education

→ *The second part of the „Respecting Diversity“ Toolkit focuses on the ways the facilitator (youth worker) can contribute to the educational process of young people through practical and experiential activities, based on a non-formal educational approach. Non-formal education is regarded as the most effective tool available to us, as facilitators, animators, youth workers, trainers or even teachers, of contributing to the understanding and recognition, by the young people we are working with, of diversity and all it entails.*

The first chapter presents the main issues related to non-formal education and the tools that make non-formal education such a suitable instrument for enabling young people's learning and development in respect of diversity and diversity issues. The second chapter is developed around the profile of the youth worker, the issues a youth worker must take into account and the competences needed when working with young people on concepts such as diversity, stereotype and inclusion. Chapter three will give you a few examples of activities you can use when working with young people in the area of diversity.

Chapter 1 Non-formal education

Characteristics of non-formal education

In our experience, **non-formal education** is the most practical and effective instrument at the service of the youth worker in the struggle to achieve tolerance and respect and the acceptance of diversity.

People never stop learning. According to the maturity of each age-group, the young people we work with acquire knowledge, skills and attitudes throughout their adolescence and their lives as young people. Young people learn different things, in different contexts, at different moments in time. They learn a lot within the formal

framework offered by schools, colleges and universities, but equally we should not ignore the learning opportunities that non-formal education offers through its tools. Every learning experience contributes to a clearer understanding of the environment we live in, which invariably leads to an increase in the level of our participation in society. In this section of the toolkit we will present a variety of useful non-formal



Non-formal education refers to an intentional and planned learning process developed to enable the learner to acquire and develop a range of competences (knowledge, skills and behaviours).

learning methods, available to the facilitator/youth worker when working with young people on diversity issues.

How we choose to develop an activity or to structure the educational process depends to a large extent on the context in which we find ourselves. The characteristics of the group we are working with, their expectations and the resources available to us, all are factors we should bear in mind when working with young people. Sometimes we can be more creative or, perhaps, we can play more, at other times we are more restricted and have to employ a different type of activity. All of these depend, as stated above, on the learning context in which we find ourselves: formal, non-formal or informal.

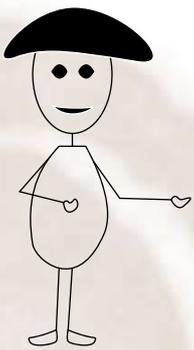
Generally we refer to these three 'types' of education by relating them to certain places or learning arena where they are most popular: formal education – the schools system and curriculum subjects; non-formal education – lifelong learning, training courses and educational activities; informal – in our family life, or with groups of friends. All three forms of education play an important role in working with young people. Let's define them more clearly.

Informal education – refers to our everyday, continuous learning process, usually unplanned, during which we develop our own values, principles and attitudes; we acquire knowledge and competences according to the naturally-occurring learning resources available in our own environment and in the situations we experience in daily life. Prejudices and stereotypes are most often learnt in informal settings, where our parents, neighbours, friends and working mates influence our beliefs and values.

Formal education – refers to that type of education which takes place within an organised system, a structured educational system aiming at acquiring professional competences, academic expertise and specialised knowledge. School is the place where an understanding of diversity can be promoted, but in many cases, it is also a forum where prejudice grows.

Non-formal education – refers to an organised or semi-organised, intentional and voluntary activity, developed in order to develop certain skills and competences outside the formal educational curriculum. We deem non-formal education to be crucial in the effort to bring about more recognition of and greater respect for diversity.

So let us first find out more about non-formal education and the role it plays in respecting diversity!



Most of the time non-formal education is presented as being opposed to formal education, thus creating the wrong idea that these are two completely distinct forms of education, opposed both in terms of their content and the competences they aim to develop. Actually, in practice, we find many times those elements specific to each form of education work together, complementing one another in achieving learning and development objectives for young people. Topics addressed in schools, subjects from the formal curriculum, are often better explored through the implementation of non-formal educational tools, while in non-formal activities we often adopt methods used in schools, as part of their formal educational framework.

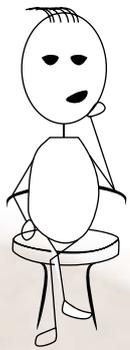
The term, “non-formal education”, emerged around the seventies, when the need arose for a more precise description of activities taking place outside the formal education system. Non-formal education centres on the experiential learning cycle and its main characteristics are the following:

- ★ Voluntary participation
- ★ Accessible to all
- ★ Planned educational process
- ★ Democratic ‘horizontal’ learning structure
- ★ Participant-oriented

- ★ Exploration of behaviour, feelings and emotion
- ★ Encouraged communication between participants
- ★ Focus on everyday situations with a view to developing social competences

Experiential learning

As we were saying above, non-formal education focuses on the experiential learning cycle. This cycle can be seen as including four main actions or phases, which are common to both non-formal and informal activities: **the activity itself or the experience**



(game, simulation, role play etc); **the reflection, the generalisation and the application.** What most clearly differentiates non-formal learning from formal learning is the immediate phase following the initial phase of 'experiencing' (i.e. the experience itself) that is, 'reflecting', which includes sharing personal reactions, feelings and results with the rest of the group (reflection). In this phase, we identify the changes the experience has produced on us, or the young people in our case. During reflection we become aware of the resulting

outcomes. During the next stage we start internalising the results through discussion, analysing the experience and 'generalising', that is, referring to similar situations encountered by ourselves and our participants in their daily lives. This phase is referred to both as 'generalising' and 'interpreting'. However, the effectiveness of the learning act will be shown in the application phase, when, through generalising the experience, we will be able to apply the learning from it in different situations in reality. This entire process can best be facilitated by the youth worker, who takes the participants through each phase: experimentation, reflection, generalisation and application.

Experiential learning is particularly effective in that it puts us in unfamiliar situations, ones in which we do not usually find ourselves, thus facilitating our understanding of how other individuals live and feel.

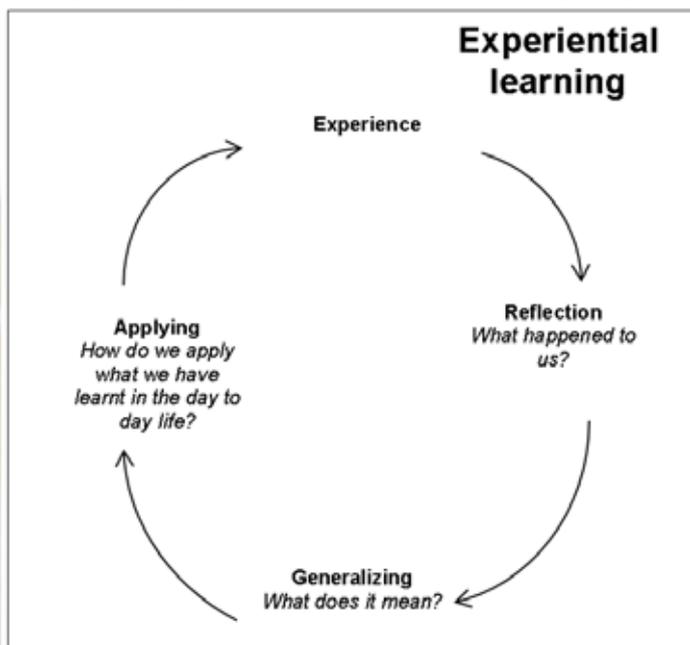
At the heart of experiential learning there is the interaction between the participant and a concrete learning situation, a situation with which he or she is experimenting. In our work, this interaction and its exploration can be facilitated by the youth worker.

The learning experience of the young person is maximized when the youth worker uses methods which are specific to experiential learning, such as:

- ★ Role play
- ★ Simulation
- ★ Debate and discussion
- ★ Participation in concrete projects based on diversity issues
- ★ Encouragement to take part in projects that enhance mobility

Consequently, the participants are at the centre of their own learning process, while the youth worker functions as the guide through the learning process.

The participants confront a learning experience, which helps them reflect on what they



have lived and felt; they can generalise or interpret the experience and, finally, they can identify methods and the best solution in order to apply what they have learnt. The most important task for the youth worker is to conduct the debriefing, which is usually done at the end of the exercise or activity in question. The debriefing, also referred to as processing, is that stage when we, as facilitators, enable participants to analyse their experience in order to focus on what they have learnt from it.

Processing, or debriefing, is usually conducted on the basis of a series of interconnected questions. These questions follow the experiential learning cycle (as presented in the figure above), taking the participant back through the experience, identifying what has been learnt and how that learning can be applied in real life situations.

The Experiential Learning Cycle presented here was developed by David Kolb "Experiential Learning: Experience As The Source Of Learning And Development." Kolb is Professor of Organisational Development at Case Western Reserve University, Cleveland, Ohio, where he lectures and conducts research in the fields of adult learning and experiential learning (2005).

Here are some questions that might help when conducting the debriefing or when facilitating an exercise on diversity issues.

- ★ **Reflection:** What sensations or images do you remember from the experience that you have gone through? What did you feel during the exercise? How do you feel now?
- ★ **Interpreting/Generalising:** What have you learnt as a result of this experience? Does this experience resemble anything similar you have experienced in reality in the past? How did you understand or appreciate this experience?
- ★ **Application/Transfer:** If you were to repeat this experience what would you do differently? Would it be possible to apply what you have learnt during this exercise/game in your daily reality?

Building on the characteristics of non-formal learning explored here, in the next chapter we will look at education for diversity from the point of view of the youth worker. Next, in the third chapter, you will be able to find examples of activities based on non-formal educational that you, as a youth worker, can use when working with young people, following the experiential learning model.

Chapter 2 The facilitator /youth worker

“Action is the foundational key to all success.”

Pablo Picasso

In the previous chapter we addressed non-formal education as a concept and experiential learning as the main learning tool to use with young people in exploring diversity. In this chapter we will focus on the youth worker / facilitator, looking at the roles, the various “hats” and the competences necessary when addressing the issue of diversity when working with young people.

The youth worker is that person who assumes responsibility when working with young people, in a structured way, supporting young people to learn new things about themselves, about their peers and about society in general, and combining fun with challenge and learning.

In the context of this **Respecting Diversity** Toolkit, we use the term, ‘youth worker’, to describe those people who prepare, present and coordinate activities for young

people and create an environment in which young people can learn about diversity, discrimination and multiculturalism.

The role of the youth worker in the area of diversity is to work with young people with different religions, race, ethnic background, etc., according to their field of interest in an educational and participatory manner, promoting equality of opportunity and social inclusion.

Role of the youth worker

When working with young people the youth worker:

- ★ Offers young people support in developing a variety of different competences (knowledge, skills and behaviours), taking into account their individual needs;
- ★ Offers young people the opportunity to influence decisions and make themselves heard at different social levels;
- ★ Provides a safeguarding framework for young people;
Works to reduce the social exclusion of young people and the inclusion of young people with fewer opportunities
- ★ Builds relations with the young people, challenges them to explore and use their own experiences and to act there where it is needed;
- ★ Offers young people guidance in organising activities and projects, encouraging them to take responsibility in decision-making both at personal and group level;
- ★ Supports the efficient practice and ethics in youth activities focusing on including young people from disadvantaged areas.

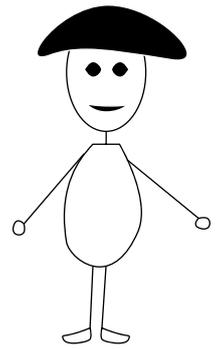
Hats and competences of the youth worker

Simply put, the youth worker is the individual who has the ability to make things easier for young people, who facilitates; this is why the youth worker can wear the hat of a facilitator but also other hats, such as of an:

- ★ Educator
- ★ Trainer
- ★ Coach

- ★ Mentor
- ★ Social educator
- ★ Animator
- ★ Youth leader

In this toolkit we will look at the youth worker as a facilitator, who takes on the role of creating a scene in which diversity is respected having young people as the main actors. In other words, the facilitator should function as the director of the scene, of the activity, while the main cast remain the young people involved. This observation is key to the role and art of facilitating: although the facilitator creates the necessary working environment and helps the participants understand the rules and the limits of the activity, the development of the content of the activity and, of course, the learning process itself, is principally defined by the participants themselves - otherwise, whenever the activity is conducted according only to the motivations and instructions of the facilitator, there is a risk of transforming facilitation into manipulation, thus achieving a limited and superficial learning experience for participants. Facilitation is an art because each participant lives the experience differently and the facilitator must respect and respond to this.



Below are a few suggestions for acting as an effective facilitator.

- ★ Practice what you preach;
- ★ Get to know the group you are working with;
- ★ Start from the inside! Understand your own limits, stereotypes and feelings first and focus clearly on the 'message' you want to give to the group;
- ★ Never forget that the limits of your intervention within the group depend on the characteristics and profile of each group;
- ★ Each individual lives the learning experience differently - encourage participants to individually discover and analyse their feelings.
- ★ Do not judge;
- ★ Always define the role you have within the group both to yourself and to them;
- ★ Try to achieve your objective but be aware that it is not easy to change the world - do not be overwhelmed by the desire to change the world.

A fundamental aspect of the youth worker's role that should always be borne in mind is the educative one. The coherence and consistency of the youth worker's work as an educator, irrespective of the particular hat being worn, is central: the youth worker should always be a model for those with whom s/he is developing an educational relationship.

In the field of non-formal education, the training of educators is highly important, especially with regard to the three core elements of competence: **knowledge** – for instance, there are many resources, studies and manuals in which educators can find the specialist knowledge appropriate to their work; **abilities** – how to deliver training, how to facilitate a learning process, how to work with group management and conflict management; and **attitudes and values** – the capacity for self-reflection and the coherence and integrity between what is practiced and what is preached. (Practice what you preach!)

When we talk about the facilitator in terms of diversity issues we could think of him/her as a mountain climber who has filled his/her backpack with the minimum amount of knowledge necessary for climbing the mountain, who is prepared to draw on all of his/her abilities to reach the top of the mountain (or a point as near the top as possible), and most of all, who has opened up his heart to new discoveries. This is how we like to describe the work of the facilitator with young people. In our backpack we should also put our knowledge of concepts related to diversity, our competences in facilitating such concepts for young people, but most of all an open attitude towards understanding and respecting diversity, as young people will always sense whether our attitude towards diversity is genuinely open or not.

Without any intention of trying to describe the perfect or ideal facilitator, we want to offer you the opinion of a facilitator when she was asked to describe a youth worker as facilitator:

“The youth worker should have the knowledge and the skills in the field of communication, team work, should know age characteristics of the young people she/he is working with, IT knowledge, knowledge on diversity related concepts (diversity, inclusion, stereotype, discrimination, etc.), general knowledge on the world issues, knowledge and minimal mathematics abilities that are necessary for coordinating a project, minimum knowledge and abilities on facilitating and coordinating. I think that she/he should be a good motivator, be patient, flexible, youth-oriented, tolerant, self-confident, charismatic, trustworthy and willing to learn more by seeking challenges. From my point of view you are not born a youth worker but rather you become one when you are motivated to work with young people and you have the desire to improve your work permanently.”

Francisca Iris Ditulescu, Youth worker, A.R.T. Fusion Association

Generally, we can define three main roles of the youth worker as educator: teacher; trainer; and facilitator. These three roles can be distinguished according to the following criteria:

Educational roles	Teacher	Trainer	Facilitator
Process	Less important	Important	Important
Task/content	Central role	Important role	Co-responsible
Educational methods	Often frontal	Methodological mix	Methodological mix
Communication style	Mainly input	Range depending	Minimal input
Power	Absolute	Absolute-shared	Shared

Irrespective of the hat the youth worker is wearing, his/her task is to continuously adapt to the group with whom he/she is working with, to select the methods that create the magical, methodological mix and to be more than just a message carrier - to climb the mountain and persuade the group to climb with her/him to the top!

Age characteristics

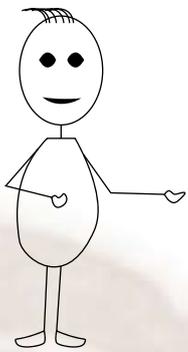
Why is it important for the youth worker to understand age characteristics?

It is necessary for youth workers to understand the characteristics of the different age-groups they are working with in order to better understand the needs and behaviours of young people at different stages of maturity. These stages can be divided into the following categories: young scholar (7-11 years old), preadolescence (12-15 years old), adolescence (16-18 years old), and young adults (until 30 years old). The activities that

we present in the Respecting Diversity Toolkit address young people aged between 14 and 30 years old.

Why would we approach young people of this particular age-group in order to address diversity issues?

First of all, because the stage of adolescence, at the centre of the age-span defined, is characterised by an intense development of personality. It is that period during which young people principally develop the attitudes and beliefs regarding life and the world through which they sketch their adult ideals and aspirations.



This is why during this period, when their main preoccupations are oriented towards social group activities, learning both at theoretical level but mostly at practical level through informal activity, it is an opportune time to engage them in activities based on non-formal education (see non-formal education). This is the moment when they develop many of the competences (knowledge, abilities, and attitudes) which can enable them to address and understand diversity in its many forms.

The period post adolescence, up to the age of 30, also provides a fertile learning context for involving young people in activities that enrich their personal and professional experience. This is the period during which young adults have great capacities of adapting beliefs and values, including their understanding and attitude to diversity. For this reason, the potential impact of non-formal educational activities is even more pronounced.

Diversity, participation and social inclusion

"If children live with acceptance, they learn to find love in the world."

Dorothy L. Nolte

How and through what methods, can we, as youth workers, contribute to promoting diversity and the social inclusion of young people?

Many times, as youth workers, we face situations in which young people with fewer opportunities draw our attention to how important it is for them to be more visible and active in their community, alongside other young people, for



example through involvement in voluntary activities, such as sport or cultural events. However, often when we want to involve these young people in our projects and activities, we encounter barriers, perhaps inside our organisation or group, maybe institutional obstacles or even personal ones. These barriers can easily dampen our enthusiasm and the energy needed to move forward in our efforts to increase diversity and respect in our organisation, among our friends or family. The first and most important step that we can take is towards increasing the understanding, both for ourselves and also for the young people we are working with, of what lies at the root of the two manifestations of intolerance - discrimination and social exclusion.

According to Begnino Caceres there are two approaches regarding the contribution of the youth worker on issues of diversity and social inclusion. The first approach sees the community and the youth worker as contributing to the social inclusion of those who are different. They shouldn't aim at changing the society, but at promoting that these young people adapt to the society. Therefore, their major role is social adjustment. The second approach sees the community and the youth worker as a means of transformation and change of the society. Interacting with the environment they live in and transforming it is in the hands of people. The actions of the youth worker should aim at long term transformation, at changing attitudes and at empowering people to make the change there where it is needed. The most suitable approach depends on the young people we are dealing with as youth workers (young people with limited opportunities or not), but both approaches take into account the necessity of understanding and accepting diversity as a first step in the change we want to make.

The most concrete way of achieving that level of recognition and respect, in relation to diversity among young people is through participation. If we take a closer look at the concept of youth participation in society, we realise that it can mean more than just consulting young people on what their concerns, needs or interests might be. In fact, it should mean, in our opinion, investing young people with the opportunities and means through which they can genuinely apply their contribution to the improvement of their communities, whether that be at cultural, social, economic or political level. Through our work as youth workers, we can offer young people the opportunity and the tools through which they can benefit from the added value of respecting and building on diversity. Most importantly, they can contribute to preventing social exclusion at

personal, group and community level.

When youth workers approach diversity issues in their work with young people:



- ★ Young people can understand new things about themselves, identifying how being open to diversity can affect their lives in positive ways;
- ★ Young people can learn how to use the competences acquired as a consequence of their involvement in activities or projects on diversity issues in taking more positive decisions about their lives;
- ★ Young people can practise decision-making and taking greater responsibility, broadening their life experience.

Where can activities with young people be implemented?

The activities on diversity issues that this guide offers, as well as other activities that you can develop as youth workers, can take place in any environment, taking into account the characteristics of non-formal education mentioned in the previous chapter:

- ★ In schools during classes;
- ★ In a youth club;
- ★ In a youth centre;
- ★ During meetings of your organisation or informal group;
- ★ During other projects addressing diversity;
- ★ Within other types of project with a multicultural dimension;

In the next chapter of this section of the Respecting Diversity Toolkit, we will present some non-formal learning methods that the youth worker can use when working with young people on diversity.

Chapter 3 Examples of non-formal education activities



In chapter 3 of this section we will discover a series of eight activities which can be used when working with groups of young people in your community. The eight activities are structured in tables so to help you when you are facilitating.

You can find below the learning objectives to be achieved during these activities and also their structure in order for you to explore with the group of young people topics related to diversity, namely: diversity, identity, egocentrism, stereotypes and prejudices, discrimination, moral values and social inclusion and exclusion.

These activities are designed for young people aged 14 to 30 years old and they are of medium difficulty.

The way the activities are structured was designed to help you as facilitators, to help you in the planning process of the most important aspects such as:

- ★ The name of the activity
- ★ The duration of the activities
- ★ The specific learning objectives of the activities
- ★ The materials needed to facilitate the activity
- ★ The non-formal tools used
- ★ The detailed description of each activity
- ★ Supporting questions for debriefing
- ★ Other recommendations and ideas
- ★ Optional biography

The activities are organised in a logical order, starting from the learning objectives and alternating the methods to be used. We recommend having these activities in this order, but, according to the level of knowledge and experience of the participants, you can pick certain activities in a random order so it fits your group needs. This model of structuring the activities and learning objectives is inspired from the Educational

Curriculum on Active Citizenship, developed by New Horizons Foundation (www.noi-orienturi.ro) under the IMPACT programme.

This chapter aims to offer a wide range of methods to achieve the learning objectives on diversity; so here are a few methods that can be used to achieve the learning objective:

- ★ Getting to know each other games
- ★ Icebreaker games
- ★ Energizer games
- ★ Role play
- ★ Stories
- ★ Theatre scenes
- ★ Study cases
- ★ Debates
- ★ Individual self-evaluation exercises
- ★ Brainstorming / brain writing
- ★ Working groups
- ★ Bzz groups
- ★ Association exercises
- ★ Demonstrations
- ★ Self assessment exercises

The aim of the diversity activities is to increase the understanding and recognition of diversity.

The general objectives of **DIVERSITY** are to:

- ★ Recognize and appreciate individual differences;
- ★ Demonstrate respect for others both as individuals and members of a different culture, group, race, religion, etc;
- ★ Acknowledge and appreciate similarities and differences between people;
- ★ Recognize how prejudice, stereotypes and discrimination affect interpersonal relationships and attitudes toward others;

- ★ Acknowledge personal and group responsibilities in getting involved more in inclusion activities;

The structure of the activities on DIVERSITY:

Activity 1 - Exploring Diversity

Activity 2 - Exploring Identity

Activity 3 - Exploring "egocentrism"

Activity 4 - Exploring prejudice and stereotypes

Activity 5 - Prejudice through media

Activity 6 - Exploring personal values

Activity 7 - Exploring solidarity

Activity 8 - Exploring exclusion

We wish you good luck in exploring and facilitating these activities on diversity!

Activities on diversity

Name of the activity: 1. Exploring DIVERSITY	Duration of the activity: 60 min	Age recommended: 14- 30 years old
<p>Specific Learning objectives (V.A.K.)- values, abilities and knowledge (participants will demonstrate)</p> <p>V - acceptance of other members in the group; A – the ability to find links between ideas and express personal ideas; A- the ability to identify how open to diversity the group is; K- they can describe what diversity means from their point of view;</p>	<p>Key concepts reached:</p> <ul style="list-style-type: none"> • The concept of time and how we relate with it; We perceive time differently; we are different; • Diversity 	<p>Working materials:</p> <ol style="list-style-type: none"> 1. The facilitator needs a watch; each participant needs a chair ; 2. Paper, pens, flipchart/table/ clock 3. The drawing / image of a thermometer, a few written paragraphs
<p>Non-formal Methods used/ Time for each methods:</p> <p>Icebreaker: 60 sec = 1 min/ aprox.10 to 15 min Association exercise: 15 minutes</p>		
<p>Description of each activity;</p> <p>1. 60 seconds = 1 minute: The facilitator asks the participants to hide any watches or mobile telephones they might have. Then everybody has to practice sitting down on their chairs silently - and with their eyes closed. Then the facilitator asks everyone to stand up and close their eyes. On the command "GO!", each person is to count up to 60 seconds and sit down when they have finished. It is important to stress that this exercise can only work if everyone is quiet during the whole of it. Once people have sat down they can open their eyes, but not before! The facilitator makes note of when people sit down as the exercise progresses.</p>		<p>Recommendations for debriefing questions;</p> <ol style="list-style-type: none"> 1. What happened during the exercise?/ Why do you think we have different perception on time? Can you present a situation when you and somebody else had a different perception? What does it says about us?

2. Association exercise: Explain and introduce the exercise. Individual phase: Give the participants 5–10 minutes to write down as many associations with the topic 'DIVERSITY' as they can, at least ten. **Group phase:** The participants share with the others the top five ideas from their individual lists. As facilitator you can write up what the participants say and save the list or hang it up in the room. Once the majority of the participants shared the word you can start going to a conclusion about what diversity means (debriefing). Try to get as many words possible from this exercise because starting with this exercise we can go deeper with all the other concepts in the next meetings.

2. How many words we wrote about diversity? Do you think that could be a definition of diversity? Was it hard to find words? What can you learn from this exercise?

Other recommendations/Ideas:

Starting from this exercise we have to discuss with the participants about the context of IDENTITY and how understanding my identity helps me out to understand the diversity of the others.

Extra resources for documentation:

1. Burns Kasper M. 2005, Them'nes- A Toolkit on diversity in Scouting, Svenska Scoutradet:

Name of the activity: 2. Exploring IDENTITY	Duration of the activity: 80 min	Age recommended: 14- 30 years old
<p>Specific Learning objectives (V.A.K.)- values, abilities and knowledge (Participants will demonstrate)</p> <p>V - increase self-awareness and self-acceptance;</p> <p>A - the ability to explain how understanding identity connects with understanding and respecting diversity;</p> <p>A - the ability to reflect and identify the most relevant aspects of their identity;</p> <p>K- the understanding of the Onion Layer Model of Identity;</p>	<p>Key concepts reached:</p> <p>Identity</p> <p>Onion Layers Model</p>	<p>Working materials:</p> <ol style="list-style-type: none"> 1. paper and coloured pencils 2. copies of Shrek transcript (below) 3. Shrek movie (chapter 6 – 00:25:14 – 00:27:45) 4. DVD player, video projector or TV
<p>Non-formal Methods used/ Time for each methods:</p> <p>Facing Identity: 30- 40 minutes</p> <p>Identity layers: Shrek The Ogre Layer - 40 minutes</p>		
<p>Description of each activity;</p> <p>1. Facing Identity: every participant receives half a sheet of flipchart paper and coloured pencils and portrays himself on the paper (can be symbols or anything he/she wants); participants reflect personally about various aspects of their identity (elements to be include in the drawing). The participants should be given sufficient time for this, trying to think through different elements constituting identity (family, nationality, education, gender, religion, roles, group belongings, roles in his life...). They should be encouraged to think about both personal aspects and attitudes they both like and dislike. They can be directed by questions written on the flipchart, such as: What are the elements that build you as a person? How would you describe yourself? What values are important for you? What makes you who you are? What make you feel comfortable/uncomfortable? How do you feel now, at this precise moment? What and who influences you the most in your life up till now?</p>	<p>Recommendations for debriefing questions;</p> <ol style="list-style-type: none"> 1. Was it hard or easy? Why? Did it feel awkward? Why? What was the easiest thing to think about? What was most difficult? What can be the benefits of thinking about ourselves? Why is identity relevant for me and for others? Why is it important to look at ourselves to understand others and diversity? 	

Description of each activity;

After they have completed this stage (minimum 10 min in silence) participants are asked to join together in small groups (maximum five members in a group/ min 2.) and exchange their personal reflections, but only as far as they feel comfortable: How do we see ourselves? How do others see us? What influences me? What were my reference points? How do perceptions and attitudes change over time and why? What dynamics do I perceive in terms of changes and how are they linked? How do I deal with elements of myself I dislike and where do they come from? What linkage can I perceive between different aspects?

Make sure there is at least one facilitator in each group to facilitate the discussions. Stay as long as you need to make sure that every member has the opportunity to share their thoughts and feelings and then debrief in the big group.

2. Identity layers- "Shrek the Ogre" Layers: Today you are going to invite 'Shrek', a cartoon figure well known to many young people, to explain the onion of Identity model to the Participants. 'Shrek' explains at a certain moment in the film (chapter 6-00:25:14- 00:27:45) the concept of identity, by using the metaphor of the onion with multiple layers.

The transcript of Shrek's dialogue describing the onion model:

Donkey: *I don't get it. Why don't you just pull some of that ogre stuff on him (Lord Farquaad)?*

Throttle him, lay siege to his fortress, grind his bones to make your bread, the whole ogre trip.

Shrek: *Oh, I know what. Maybe I could have decapitated an entire village... and put their heads on a pike, gotten a knife, cut open their spleen and drink their fluids. Does that sound good to you?*

Donkey: *Uh, no, not really, no.*

Shrek: *For your information, there's a lot more to ogres than people think.*

Donkey: *Example?*

Shrek: *Example? Okay, um, ogres are like onions.*

Donkey: *[Sniffs] They stink?*

Shrek: *Yes... No!*

Recommendations for debriefing questions;

2. Have you felt that others have limited you just to one of your layers? What happened? How did you react? What else could you have done? Is the division between layers of your identity clear? What consequences does that have?

Do the layers stay the same? Or do they change? Do they have to remain the same? What are the advantages and disadvantages?

Donkey: *They make you cry?*

Shrek: *No!*

Donkey: *You leave them out in the sun, they get all brown, start sprouting little white hairs.*

Shrek: *No! Layers! Onions have layers. Ogres have layers. Onions have layers. You get it? We both have layers. [Sighs]*

Donkey: *Oh, you both have layers. Oh. [Sniffs] You know, not everybody likes onions. Cake! Everybody loves cakes! Cakes have layers.*

Shrek: *I don't care... what everyone likes. Ogres are not like cakes*

Donkey: *You know what else everybody likes? Parfaits. Have you ever met a person, you say, "Let's get some parfait," they say, "No, I don't like no parfait"? Parfaits are delicious*

Shrek: *No! You dense, irritating, miniature beast of burden! Ogres are like onions! End of story. Bye-bye. See ya later.*

Donkey: *Parfaits may be the most delicious thing on the whole damn planet.*

You can use this clipping from the video to introduce the onion model (you could draw the onion diagram or have it pre-prepared). The Onion Layers Model are: A. The aspects that can be seen (way he dresses, what eats, etc), B. The language and symbols (way he talks, the way to use words, etc); C. The rituals and actions that are often repeated (going to the church, going to the Mall, etc); D. The heroes and the role models in which you believe; E. The values, norms, standards in which you believe.

You could ask, as an example, someone from the group and/or ask participants to draw their own onion and list the different layers, which are important for them: the most important one inside, the less important ones outside.

The purpose here is to raise participants' awareness of the fact that each person's identity is made of multiple elements and is unique. Sometimes people focus on one element of identity (often a different one) and attribute all this behaviour to this one element of identity, whereas a person is a lot more. It is unfair and uncomfortable to be 'locked up' in one part of their identity.

Extra resources for documentation:

Extra resources for documentation:

- Taunyte E. Urban R. Breda S. Dowden G, Green S. Geudens T. 2008, ID Booklet Ideas for Inclusion & Diversity, <http://www.salto-youth.net/download/1050/IDbooklet.pdf>
- Gillert A. Haji-Kella M. Maria de Jesus Cascão Guedes, Raykova A. Schachinger C. Taylor M. T-Kit 4 Intercultural Learning, 2000, Council of Europe and European Commission Publishing, Brussels; <http://www.scribd.com/doc/15946379/TKit-Invatarea-Intercultural-A>

Other recommendations/Ideas:

These activities are recommended for participants aged 14 to 19. In case you want to use this one with young people aged 12 to 14, you just need to simplify the activities a little, so they can understand.

We recommend that the facilitators, who run this activity, prepare their own Identity Flipchart and also their own Onion Layer Model as examples for the participants, so the members can understand the task. For more concrete details see extra resources for documentation.

Name of the activity: 3. Exploring "egocentrism"	Duration of the activity: 60 min	Age recommended: 14- 30 years old
<p>Specific Learning objectives (V.A.K.)- values, abilities and knowledge (participants will demonstrate)</p> <p>V - appreciation of other cultures and the meaning of respect towards other culture;</p> <p>A - the ability to explore personal cultural perceptions, and participants' own " egocentrism";</p> <p>K - what prejudice is and the effects of prejudice;</p>	<p>Key concepts reached:</p> <p>Prejudice: When you form an opinion about people, without knowing them, on the basis of assumed characteristics of the group you think they belong. Prejudices are complex ideas that are preformed and presumed without being proven right. The mind of human beings cannot work completely without prejudice. By becoming aware of the prejudices we have, we can counterbalance them.</p> <p>Egocentrism: This is the belief that your own culture is superior to others. Your view of the world is seen as being the only valid one.</p>	<p>Working materials:</p> <p>1. several copies of the text or on power point:</p>
<p>Non-formal Methods used/ Time for each methods:</p> <p>Energizer game: Skin the snake- 10</p> <p>Story: Equiano - 40 -50 minutes</p>		

Description of each activity;

- 1. Skin the snake:** Have the group line up in a single file line facing forward. Tell the group to put their right hands between their legs. Next, tell them to take their left hands and grasp the right hand in front of them. Tell them that they have formed a snake and they must skin it without letting go the hands. Tell them if they let go they have to start all over again. Once the snake is skinned tell them that they need to put the skin back on.
- 2. Equiano :** This activity involves using extracts from a book written by an African (Oladuah Equiano) in the eighteenth century, which describe his first experience of European culture. The aim of the activity is to enable participants to explore their own cultural perceptions, their own "centrism". Do not explain the purpose of the activity to participants and don't introduce the activity as "Equiano", otherwise participants are likely to guess the profile of the writer from the beginning. Tell participants that you are going to read a series of extracts from a book which describe a person's experience. It is their task, individually, to visualize this person, to build up a mental profile of him or her. Tell them that you will read and show them the extracts, one at a time. Between each extract there will be a pause to give them time to think about the text and the profile of the person. Ask them to make a few notes each time and so gradually develop this profile. Tell them that it is not very likely they will know the person's name – the person isn't really famous. Explain that because the English in the text is not so modern, more straightforward terms have been added to the text, in brackets. Square brackets indicate words omitted because they would make the task too easy. Ask them not to talk during the exercise - if they fail to understand the meaning of the text they should raise a hand and you can clarify the meaning for them. Read the first extract and give or show a copy to participants. With this first extract they will see the simplified term in brackets and the empty square bracket, so you can explain this to them again. Make sure everyone has understood before proceeding. Then repeat this procedure for each extract, making sure everyone understands the text and has time to make a few profile notes each time.

Recommendations for debriefing questions;

It is important to debrief this experience for two reasons:

1. Firstly, so that participants have the chance to begin to address any anger or annoyance they may feel, perhaps from feeling they have been "tricked" by the activity or from feeling angry that "their" culture could be viewed in this way.
2. Secondly, in order to establish how common, how widespread it is for all of us to see ourselves at the "centre", as the "norm", looking out at what we regard as different, as the "other" (Emphasizing that we all have this experience at some time, often, even always, in our lives. Finally, of course, explain that this activity is aimed at establishing that each of us can be seen as the "other" – this

Description of each activity;

Read the first extract and give or show a copy to participants. With this first extract they will see the simplified term in brackets and the empty square bracket, so you can explain this to them again.

Make sure everyone has understood before proceeding. Then repeat this procedure for each extract, making sure everyone understands the text and has time to make a few profile notes each time.

- *"I feared I should be put to death (killed), the [...] people looked and acted, as I thought, in so savage a manner;"*
- *"were we to be eaten by these [...] men with horrible looks, [...] faces, and loose hair?"*
- *"I was amazed at their.....eating with unwashed hands...."*
- *"I was amazed at their.....touching the dead."*
- *"....we were totally unacquainted with (we knew nothing about) swearing (bad language), and all those terms of abuse.....which they use."*
- *"I could not help remarking (noticing) the particular slenderness (thinness) of their women..... and I thought they were not so modest (pure) as [our] women."*

At this stage, ask the group for feedback. Invite one or two people to share their profile with the group and then ask who agrees and who disagrees. Quickly establish the general groupings of opinion. Then you can introduce one more extract.

- *"I was amazed at their not sacrificing or making any offerings....."*

You can begin the fuller debriefing now by asking them if this final extract changed their view in any way. Then ask more questions about the writer's profile to clarify further what participants felt and to see what common views there were in the group, for example:

- How did you visualize this person?
- From which century do you think this person was?
- Did you regard the writer as European or non-European?

Recommendations for debriefing questions;

is what we share, our common experience.

Now you can explore the profiles and ideas participants come up with, with questions such as: Were you surprised or shocked when told the identity of the writer/?

Did you identify with the writer or those being described?

Are you surprised at (Western) Europeans being perceived / seen in this way?

Does this teach us anything about prejudice – our own prejudice?

Where do these views come from? What exactly is prejudice? (You can prepare a flipchart with the definition of prejudice)

What are the effects of prejudice on long term?

Description of each activity;

Usually, though not always, participants from European cultural backgrounds develop a profile of a European explorer, missionary, or someone similar, coming into contact with non-European cultures in the past. Once you feel you have a fairly comprehensive picture of how the group saw the writer, let them know the identity of the writer and the source of the material.

- "The Life of Olaudah Equiano, or Gustavus Vassa the African." Written in 1789.

Also, give the participants copies of the text including the omitted (underlined) words at this stage.

- I feared I should be put to death, the white people looked and acted, as I thought, in so savage

a manner: were we to be eaten by these white men with horrible looks, red faces, and loose hair? I could not help remarking the particular slenderness of their women.....and I thought they were not so modest as the African women.

Other recommendations/Ideas:

1. **Skin the snake:** There may be large people who need some assistance getting up. Let the group try to resolve this before you get involved.
2. **Equiano:** The text extracts can be handed out as copies, cards, shown on PowerPoint or overhead projector, as you wish. It's important that the participants see the text all the time.

Recommendations for debriefing questions;

Can you apply anything you have learnt from this to the present day?

Extra resources for documentation:

1. Fletcher A. Knust K, 2006, Guide to Cooperative Games for Social Change, Common Action:
2. Taunyte E. Urban R. Breda S. Dowden G, Green S. Geudens T. 2008, ID Booklet Ideas for Inclusion & Diversity, <http://www.salto-youth.net/download/1050/IDbooklet.pdf>

<p>Name of the activity: 4. Exploring prejudice and stereotypes</p>	<p>Duration of the activity: 80 min</p>	<p>Age recommended: 14- 30 years old</p>
<p>Specific Learning objectives (V.A.K.)- values, abilities and knowledge (participants will demonstrate)</p> <p>V - respect and tolerance to other people by not being influenced by the first impression;</p> <p>A - the ability to recognize stereotype starting with the first impression;</p> <p>A - the ability to recognize how stereotypes affect relationships;</p> <p>K - how stereotypes work and influence us;</p>	<p>Key concepts reached:</p> <p>Stereotypes can be defined as simplified thoughts and mental generalizations of some group of people when we assume that all individuals in that group have the same characteristics (stereotypes can be both –positive or negative).</p> <p>Prejudices are stereotypes + emotions. They also can be positive or negative, but we often use this word to describe strong negative emotions towards some group of people. Stereotypes and prejudices are part of socialization and they are made in very early periods of our lives by the influence of family, friends, media etc. We often adopt them at an unconscious level and they often act unconsciously, which make them difficult to change.</p>	<p>Working materials:</p> <ol style="list-style-type: none"> 1. at least 2 pictures of people from a newspaper. 2. tags with attributes and characteristics;

Non-formal Methods used/ Time for each methods:

First impression: 40 minutes

Attributes and characteristics: 30- 40 minutes

Description of each activity:

1. First impression: Ask each group to sit in a circle. If the group is too big split the group in two. Give each person one sheet of paper with a picture on it and ask them to look at it without talking. You can choose pictures from a newspaper or any material you can find. After this, one participant writes down her/ his first impression of the person in the picture, then folds the paper to hide this and passes the paper on to the next person who will do the same thing. Let everyone write his/ her impression of all pictures and then, when the papers return to the first person who had it, have him/her unfold the paper and read aloud all that has been said about the person in the picture. After the exercise has finished you have to debrief it (see on the right)

2. Attributes and characteristics: Tell the participants to close their eyes and fasten a note on each person, with one of the words on it visible to all others but themselves. Now tell the group to treat each other, in the game that will follow, according to what the note says but without telling the person what the word is. Now play a game that everybody knows well, e.g. "tags." When the time feels right, when everyone has had a chance to treat others according to "their" characteristic (but before it goes too far), you stop the game. Then ask the participants to sit by themselves quietly for a while and write down what they think their word was, how it felt to be treated accordingly and whether it affected their own behaviour. Also let them think about whether they started to act the same way as they were treated – that is, if they "proved" what the note said. After this, all participants are gathered again for everyone to look at their notes. Invite volunteers to share what they wrote, followed by a joint discussion (see debriefing questions); Examples: a roma person, a disabled person, an elderly person etc.

Recommendations for debriefing questions:

1. Did you have similar first impressions? On what were the first impressions based? How does this relate to real life – on what do we base our first impressions? What do you think are other people's first impressions of you? How do our first impressions of people influence how we treat them?
2. What type of characteristics do we attribute to others in real life? Is there any characteristic at all that you agree is common to a whole group of people? How do you think it feels to be attributed those characteristics? Who in society are associated with the characteristics identified on the notes by the rest of society?

Recommendations for debriefing questions:

Have you experienced any situation when somebody associated you with some characteristics which you didn't agree with? How did this affect your relationship with them? What do you think stereotyping is? What did you specifically learn from this exercise? Can you use the learning from this exercise in your everyday life?

Other recommendations/Ideas:

- 1. First impression:** Let it be fairly quick, do not let the participants think too long since it is all about first impressions. Select pictures with your particular participants in mind, pictures you think will encourage thinking about other people. Do not use pictures of well-known people.
- 2. Attributes and characteristics:** Do this activity only with a group you know well or know to be a group where the participants feel secure with one another. It could bring forth many emotions so talking afterwards is very important. Since some participants might be upset thinking that you have given a certain word to them on purpose, make sure to hand out the notes at random and tell the group that's what you've done.

Extra resources for documentation:

1. Burns Kasper M. 2005, Them'nes- A Toolkit on diversity in Scouting, Svenska Scoutradet:

Respecting Diversity - Part 2

Name of the activity: 5. Prejudice through media	Duration of the activity: 90 min	Age recommended: 14- 30 years old
<p>Specific Learning objectives (V.A.K.)- values, abilities and knowledge (participants will demonstrate)</p> <p>V - taking a stand against prejudice and discrimination; A - the ability to extract the most relevant information for reporting an event and extract the most relevant facts; A - the ability to draw on different arguments to make a statement; A - the ability to distinguish prejudice from real facts; K - how media influence the creation of prejudice and stereotypes;</p>	<p>Key concepts reached:</p> <p>Prejudice created by the media;</p>	<p>Working materials:</p> <p>1. coloured post-its</p>
<p>Non-formal Methods used/ Time for each methods:</p> <p>Ice breaker game: Black Spot (10 min) Debate: Four corners (30 min) Sketch and debate (40- 50 min)</p>		
<p>Description of each activity;</p> <p>1. Black Spot: Prepare a number of post-its equal to the number of participants (e.g. for 13 : 4 blue, 4 yellow, 4 orange and just 1green, with a big black spot in the middle of it). Ask the participants to close their eyes, and then put a post-it on the forehead of each of them. Tell them to open their eyes and form groups of four according to criteria they identify by them selves). Soon they will discover that some of them fit in the group and that some are left out- the person with the black spot) After this you sit down and discuss what happened.</p>	<p>Recommendations for debriefing questions;</p> <p>1. How did it feel to meet someone having the same colour as you? How did it feel to the person with the black spot not finding anyone else with the same colour?</p>	

Description of each activity:

2. Four corners: In this exercise the four corners of the room will represent different standpoints. The facilitator presents a problem to the participants or presents an opinion and give them three different options and an "open corner". Example:

The main reason that some groups are so prejudiced about each other is that: they are afraid of one another: they live apart: their cultures clash: open corner.

The participants are asked to go to the corner that represents what they agree with. The open corner is not an "I do not know" corner, but a corner for those who think something else, or have another solution. If anyone is standing alone in a corner it is recommended that you, as the facilitator, go to that corner and conduct the exercise from there. This will imply that it is not wrong to be the only person holding a certain view, as it will give support to him or her. Next you ask the participants to talk to each other for a minute or so about why their corner is important. This is what they should focus on, and it is not relevant to know why the other corners are considered less important. If there are many people in one and the same corner, divide them into smaller groups. Then let the groups tell each other what they think and if anyone wants to change corners – change opinion – it is OK once everybody has had a chance to explain why they chose this particular corner.

3. Making the News: **1** Divide the group into two. **2** Ask one group to work together to develop a short 5-minute role play based on an incident or event where somebody stereotyped somebody else, or was prejudiced or discriminated against somebody (but a bit unclear). This can be a real event or one made up involving conflict between two groups with different cultures or lifestyles. **3** When they are ready, ask the first group to perform the sketch to the second group, who play the roles of TV reporters covering the event. **4** As soon as the sketch is over ask the reporters to leave the room. Give them five minutes to think about what they have seen and to mentally prepare their report as if for the evening news bulletin. They are not allowed to write notes or to communicate with each other.

Recommendations for debriefing questions:

Did you cooperate in making groups? What groups do you belong to in reality? (school, family, sports club...) Can anyone be a member of those groups? Who carry "black spots" in our society? Why?

2. What happened during the exercise? How difficult was it for you to decide which corner to go to? How was the debate inside the group? What was the biggest challenge? How often do you encounter the need to offer arguments for your statements? How did the exercise end up? Why? Has anything changed for you compared to how you felt at the beginning of the exercise? What have you learned during this exercise about your self or the others/or something else? What would you do differently if you were to do the exercise again?

Description of each activity:

5 Then invite the reporters back into the room one at a time. Give each 3 minutes to make their 'report'. **6** Record each report on a separate large piece of paper. **7** Once they have told their story, tell the reporters they may stay and listen to the other 'reports', but must make no comments. **8** At the end, when all reporters have told their story, tape the large pieces of paper up round the room. **9** Ask the participants to compare the reports and talk about what they have learned.

Evaluation: Start by asking the reporters: • What did you find easiest to remember and report? • What was hardest? • What did you do if you couldn't remember something exactly?

Then ask the actors: • Were there any significant omissions in the reports? • Did the reporters give an accurate report of the event?

Other recommendations/Ideas:

2. Making the news: Be prepared to offer information and examples of news stories which have been shown. Optional: Keep the activity alive by using a large frame to represent the TV and something to represent a microphone for the reporters.

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

Recommendations for debriefing questions:

3 What do you expect in the news? Just a report of events or also comment and opinion? Do reporters generally make it clear what is fact and what is comment? How reliable do you think the news that we get in the media (TV, internet, radio, newspapers) is? Did you notice any prejudice in the presentation of the news in the play? How do you think that prejudice was formed? How can we distinguish prejudice from real facts? What did you learn from this exercise? How can you use what you learned?

Extra resources for documentation:

1. Burns Kasper M. 2005, Them'nes- A Toolkit on diversity in Scouting, Svenska Scoutradet:
2. Taylor M. (2003), Discovering Diversity Teacher's Pack: http://doku.cac.at/discoveringdiversity_teacherspack.pdf
<http://www.aces.or.at/start.asp?ID=120245&b=829>

Name of the activity: 6. Exploring personal values	Duration of the activity: 65 min	Age recommended: 14- 30 years old
<p>Specific Learning objectives (V.A.K.)- values, abilities and knowledge (participants will demonstrate)</p> <p>V - self awareness of self acceptance of their own values; awareness of other members values;</p> <p>V - attention to other peoples values;</p> <p>A - the ability to self evaluate;</p> <p>A - the ability to advocate for own values:</p> <p>A - the ability to explore how attitudes and values influence behaviour and decisions;</p>	<p>Key concepts reached:</p> <p>Personal values/ how they influence our beliefs and actions. People are different because they hold different values and have different experiences in life;</p>	<p>Working materials:</p> <p>2. Text of Abigail’s story to be read or copied for participants;</p>
<p>Non-formal Methods used/ Time for each methods:</p> <p>Icebreaker game: Circle of values(15 min)</p> <p>Story: Abigail Story (50 min)</p>		
<p>Description of each activity;</p> <p>1. Circle of values: All the participants except one should sit in a circle of chairs. All the chairs should be occupied. The one participant without a chair, stands in the middle of the circle and makes a statement about values, such as: “I believe in friendship” or “I don’t believe in corruption”. The other members of the group who have the same opinion as this need to change chairs , along with the speaker who has made the statement . Everyone should do this as quickly as possible to get a chair. One person will be left standing. .This person, in the middle, now does the same as the first person, making their own value statement. And so on... After more than half the group has experienced being in the middle, you can stop the exercise.</p>	<p>Recommendations for debriefing questions;</p> <p>1. Did you enjoy the exercise? Did you find people with similar values to yours? Was this easy? How did you feel?</p>	

Description of each activity:

2. **Abigail's Story:** **Abigail** (17 years old) loves **Tom** (36 years-old,) who lives on the other side of the river. A flood has destroyed all bridges across the river, and has left only one boat afloat. Abigail asks Sinbad, the owner of the boat, to take her to the other side of the river.

Sinbad agrees, but insists that Abigail has to have sex with him in return. Abigail doesn't know what to do and so goes to **her mother** to ask her what she should do. Her mother tells Abigail that she doesn't want to interfere with Abigail's personal business. In her desperation, Abigail has sex with Sinbad who, afterwards, takes her across the river. Abigail runs to Tom, kisses him and tells him everything that has happened. Tom pushes her away angrily and Abigail runs off. Not far from Tom's house, Abigail meets **John**, Tom's best friend. She tells John everything that has happened to her as well. John attacks Tom for what he has done to Abigail and walks off with her.

Make copies of the story and give them out to each member (or read it loud 2 times - but nobody in the group is allowed to make comments - so they have to pay full attention).

Each participant needs to know the story (make sure that everybody understands it) and individually (by themselves) has to rank each character (Abigail, Tom, Sinbad, Abigail's mother, and John) according to their behaviour: Whose behaviour was worst? Whose second worst? Whose the best? (the first is the worst... the last the best);

After they have made their individual ranking, divide them into small groups of people (2 or 4) to discuss about how they perceived the behaviour of the characters and try in the group to reach a consensus (negotiate which character should occupy each place). After they have finished let the groups come together and complete another consensus list. It's almost impossible to manage to achieve a consensus list. After approximately 15 mins of debating stop the process and write up on a flipchart/board the list each group has. It is likely there will be a lot of disagreement, so you should stop the game and start debriefing in the full group.

Recommendations for debriefing questions:

2. The rule for the debriefing - now and in general (each person feeds back their personal opinion uninterrupted by others).

Who is willing to share their initial list?

Does anyone have exactly the same as another person? How did you decide who had which place - individually - and then in the first group? How hard was it to agree a consensus list in the group? Why do you think we have different choices? Who has the best values from all of us? How do we get to have the values we have? Did you have any conflict inside the group?? Who is the most correct person in the world? Do you think that an African or a person from Asia would answer different from you? Why? Have you ever confronted with somebody on his values? Did you ever ask why you have this conflict of values? What did you learn from this exercise?

Recommendations for debriefing questions:

Do you think values can be changed in time?
 Why should we be aware about our values? How are values connected with culture? What did you learn about your self and about the others?
 What can you do next when you are confronted with different people with different opinions or values?

Other recommendations/Ideas:

2. If you like, you can link this discussion with a reflection on the role values play in our lives when dealing with diversity. Values are very often seen as at the foundation of "culture", and they are so deeply rooted that most people find it difficult to negotiate about them. How can we really live together interculturally then? Are there some common values everybody can agree on? How do you live together if you cannot agree on values? What kind of "working arrangements" could you make?

Extra resources for documentation:

2. 1. Taunyte E. Urban R. Breda S. Dowden G, Green S. Geudens T. 2008, ID Booklet Ideas for Inclusion& Diversity, <http://www.salto-youth.net/download/1050/IDbooklet.pdf>

Name of the activity: 7. Exploring solidarity	Duration of the activity: 90 min	Age recommended: 14- 30 years old
<p>Specific Learning objectives (V.A.K.)- values, abilities and knowledge (participants will demonstrate)</p> <p>V - equality between all people; V - solidarity towards those in need; V- responsibility towards those in need; A - the ability to play the "role" of someone else in society and experience (through simulation) another social reality; A - the ability to recognize different standards of living among people; A - the ability to express own opinions about an acceptable standard of living: A - understanding of taking decisions related to personal values; exploring alternatives and consequences;</p>	<p>Key concepts reached: Solidarity</p> <p>Social inclusion/ Exclusion: Social inclusion is the process by which efforts are made to ensure that everyone, regardless of their experiences and circumstances, can achieve their potential in life. To achieve inclusion, income and employment are necessary but not sufficient. An inclusive society is also characterized by a striving for reduced inequality, a balance between individuals' rights and duties and increased social cohesion'. (Centre for Economic & Social Inclusion, 2002) www.cesi.org.uk</p> <p>The law concerning refugees is based on the Geneva Convention, the UN refugee Convention of 1951. A refugee is someone who risks persecution in his/her</p>	<p>Working materials: 2. Paper and pencils for all participants;</p>

Key concepts reached:

home country because of race, nationality, membership of a certain group in society, or is persecuted because of his/her religious or political opinions and cannot return to the home country. Persecution can be exercised by the authorities of that home country and, in some cases, from other groups there.

Non-formal Methods used/ Time for each methods:

1. Ice breaker game: Outsider (20 min)
2. Story: The Escape (40 min)
3. Study case: The right to a decent standard of living (30 min)

Description of each activity;

1. Outsider: First ask the participants to separate in groups according to the colour of their eyes. The group which has the fewest members (for example, green eyes) is the group which has to struggle to get inside the circle. This activity is about making a circle so that nobody from the outside can get inside it. The group with brown eyes (for example) is asked to be on the outside. One observer for each group is required (it can either be someone from the group or a facilitator). The rest of the group (for example, blue and green eyes) forms a tight circle shoulder to shoulder to prevent any outsiders from coming in. The outsiders (brown eyes), one by one (not all at the time), try everything they can to get in while the group resists it fiercely. The observer notes which strategies the group and the outsider use. What tricks do they try? The observer also listens and writes down words they use about each other. After a couple of minutes someone else can be the outsider instead. Let anyone who wants to, take over.

Recommendations for debriefing questions;

1. How did it feel to be part of the inner circle group? How did it feel to be an outsider? What did the observer notice? Strategies? What did the participants say about each other? Do you recognize this type of situation from real life? Who are outsiders in our society?

Description of each activity;

2. The Escape: An activity about abandoning everything and trying to find a new home.

Give each participant a piece of paper and a pencil. Read the story below aloud and tell them to follow the instructions that will follow. Stop reading after each instruction to make sure that everyone has time to write and make changes.

Let it take time so that they will really think. After listening to the story, and making the lists, have a debriefing.

The Story

There has been a war in our country and those who have seized power have forbidden any kind of organization.

You, as a member of your organization, must either leave your organization or leave the country. You know what this organization means to the children and young people who have experienced war, so you decide to try to continue being a member, but prepare to escape. In planning your escape, you make a list of the ten most important things you want to take with you.

Instruction One: give everyone 3 minutes to make a list of the 10 things that they want to take (these can be any objects, or values, or emotions, etc that fit into a bag that you can carry).

Now you ask a fisherman if he can help you escape. He says it will cost you 10 000 euros and you can only take a very small bag in which the 10 things can fit. You start saving money and always carry a passport and money on you, even when you sleep. One night when you have difficulty sleeping you hear a car stop outside your door. You are frightened; you jump out of bed and get dressed. Suddenly there is a knock on the door, someone shouts outside and you realize you have to jump from the window and escape by the back entrance. You take a bag, grab a few things and jump out. Since you had so very little time, you could only pack five things.

Instruction Two: Delete five things from your list of ten!

You run outside in the middle of the night, during the curfew, and you know that should anyone see you, it would be the end. You sneak down to the harbour and wake the fisherman.

Recommendations for debriefing questions;

1. What can your group do to help outsiders be admitted into society? What can we do to make outsiders feel at home in our group? What group do you think will come up with the best solution to a problem – one where everyone thinks alike or one where everyone has his/her own way of thinking?

2. The debriefing.

How did it feel to select only ten things?

How did it feel when you had to leave some things out?

Have you met anyone who has experienced anything like this?

How do people react when they see people of different ethnicity or culture in Romania?

Look at the legal definition of being a refugee and refugee rights. Would you have been allowed to stay if the country you

Description of each activity;

He says it is too risky to go during the night and that you must wait in the container, where other people who want to escape are already waiting. He will tell you when it is time to go. Early in the morning he comes to the container and tells everyone it is time to pay. You have not been able to save 10 000 euros yet, but the fisherman is kind – he says you can give him all the money you have and the two most valuable things you have brought).

Instruction 3: Delete two more things from the list.

Now you sneak into the boat and find even more people there waiting to escape. It is crowded and smells bad. Once you are out at sea the waves are high, and since you cannot see out, many people get seasick. A child sitting next to you vomits on your bag. You snatch the bag and manage to save two things from being ruined – but have to sacrifice the third as well as the bag itself).

Instruction 4: Delete one more thing from the list!

When you are sitting there hugging your last two possessions, the boat suddenly stops with a jerk and somebody shouts that you must leave the boat quickly. It is dark outside and you stumble over something – and drop one of the two things you are carrying because of the haste you are in).

Instruction 5: Delete one more thing from the list!

You leave the boat and follow the others into the forest. You are hurt because of your fall and cannot see much in the darkness. Suddenly everything becomes bright and someone calls, "Stop!", and something else in a language you do not understand. You stop, and the policeman who shouted at you catches up with you. You are taken to a police station where they start to interrogate you. You do not understand what they say but they speak a little English so you can tell them your name and where you came from. They start talking to one another and suddenly you have to go somewhere. You are confused, tired and scared. Now you know you have arrived but understand that it will be a long time before you know if you can stay..."

Recommendations for debriefing questions;

went to, in the simulation, as a refugee, was your country?

What kind of help do you think you would have needed when arriving in your new country?

Are refugees coming here getting such help?

What can we, as members of your group and fellow human beings, do to give support to refugees?

How can we offer them solidarity?

Description of each activity;

3.The right to a decent standard of living:

Introduce the first part of Article 25: "Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control."

Amnesty International has produced a simplified version of the Declaration for educational purposes. You may wish to use their version of Article 25: Everyone has the right to an adequate standard of living and medical help if they are ill.

Ask the students to read the stories of the two following people:

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

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

Recommendations for debriefing questions;

3. What do you think the lives of refugees are like?

What is your opinion of their standard of living?

How would you describe an adequate standard of living?

Describe your own standard of living.

Must people have a high standard of living to be happy? Are there great differences in living standards in your country? If your answer is 'yes' – why do you think this is so? Do you think something should be done to change the situation?

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

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

Other recommendations/Ideas:

1. Outsider: This activity often turns into an energizer game, the outsider wants to get in at any price. It does not matter very much, but when you have the discussion afterwards it is important to make comparisons with situations where things are for real. Unless you do this, the activity misses the point. Talk about how it can feel to be an outsider in reality and draw parallels to the society at large. Clear instructions to the observers also help, both during the activity as such and in the discussion afterwards. Be careful when an outsider is chosen. Anyone who wants to be one can try, but it will be noted whom you accept first. Make sure that it is not someone who is already considered by the group to be an outsider, or else that role will be reinforced even more.

2. Escape: This is a serious activity that can result in strong emotions. Do it only with a group where the members know each other well, a group you yourself know well, or in a safe context. Do not make anyone who has been a refugee take part without talking about it with this person first. It may evoke painful memories.

Extra resources for documentation:

1. Taylor M. (2003), Discovering Diversity Teacher's Pack: http://doku.cac.at/discoveringdiversity_teacherspack.pdf
2. 1. Burns Kasper M. 2005, Them'nes- A Toolkit on diversity in Scouting, Svenska Scoutradet:

Name of the activity: 8. Exploring exclusion	Duration of the activity: 75 min	Age recommended: 14- 30 years old
<p>Specific Learning objectives (V.A.K.)- values, abilities and knowledge (participants will demonstrate)</p> <p>V - compassion towards the people who are in the situation of being excluded from the society;</p> <p>V - tolerance and respect towards those different from us;</p> <p>A - the ability to play the "role" of someone else in society and experience (through simulation) another social reality;</p> <p>K - what is exclusion and inclusion of people with fewer opportunities;</p> <p>K - what discrimination is and the effect of discrimination;</p>	<p>Key concepts reached:</p> <p>Discrimination: Discrimination is judging someone, and acting towards that person in a negative way, on the basis of certain characteristics such as skin colour, gender, sexuality, nationality, social class, ethnic origin, etc</p> <p>Exclusion</p> <p>Inclusion</p> <p>Solidarity</p>	<p>Working materials:</p> <p>1. cards for the roles; sweets (any type, at least 10 per person)</p>
<p>Non-formal Methods used/ Time for each methods:</p> <p>Ice breaker game: Outsider (20 min)</p> <p>Role play: (INE)quality Street (50 min)</p> <p>Bzz group (15 min)</p>		
<p>Description of each activity;</p> <p>1. (INE)quality Street: Ask participants to sit in a circle (with or without chairs).</p> <p>- Each participant is then given a "role" card – this card describes a person who the participant has to play (pretend to be) during the activity – tell participants to think of a name for themselves once they have read their "role" card (it is an interesting strategy to make sure each person plays the role of a person of the opposite gender).</p> <p>- Participants are told they will be asked a series of questions – if they can answer "yes" to a question they can collect a sweet (from a box/tin/pile at the centre of the room)</p>	<p>Recommendations for debriefing questions;</p> <p>1. Now ask participants to briefly share their feelings in the full group. Then break into smaller groups and ask each participant to introduce themselves in their "role".</p>	

Description of each activity;

if they must answer "no", they should return one sweet to the central pool.

- As participants are playing the role of someone else, they have to make some decisions (in answering the questions) about the person using their own life experience and imaginations.
- As participants collect sweets, they must make a visible pile of them – for everyone to see.
- If a participant runs out of sweets, they must make a visible sign that they are "out" – perhaps raise their arm or stand up – whatever feels appropriate with the group.
- At the beginning of the game, each participant is given five sweets.
- The trainer should ensure all participants understand the information given on their "role" cards.
- The trainer should read each question twice and make sure everyone understands. If participants are uncertain about an answer, encourage them to imagine themselves as that person and make a decision accordingly.
- When a participant runs out of sweets, the trainer may choose to "expose" that person (more or less depending on how dramatically you want to convey the fact of "exclusion" – e.g. tell the participants to keep their arm raised constantly).
- At the end of the questions, ask participants to count their sweets. It is very apparent that some participants have far more sweets than others.
- Ask participants to describe very briefly their feelings (in the full group).
- Now break into small groups (5 or 6 persons).
- Ask each participant to introduce themselves (in their "role").
- Discuss and evaluate the experience.

Recommendations for debriefing questions;

Now discuss and evaluate the experience, asking targeted questions, such as:

How did you feel in this role?

Did you feel privileged or excluded?

(For those who ran out of sweets)

Did you feel "stigmatized" (explain what you mean by this)?

Did the activity reflect real life in your opinion?

Did the activity highlight differences and inequalities in society more than you had expected?

Was the role you played one you found easy (because you could identify with it or know someone similar) or difficult?

If difficult, why...and how did you make your decisions – where did your "information" come from?

Description of each activity;

Here is a list of questions you could ask (again, adapt or change these as you wish):

- Do you or does your parent(s) earn more than twice the national average wage?
- Do you have the right to vote in national elections?
- Do you think you have a good chance of becoming a member of parliament in the future?
- Do you feel alright talking openly about your sexuality?
- Would you feel safe walking home by yourself in the dark at night?
- Do you have a good chance to go to university?
- Are you literate – can you read a newspaper and fill in an application form?
- Are you entitled to free medical care?
- Are you allowed to travel abroad?
- Do you have the right to free education up to the age of 18?
- Do you or your family have enough income to live comfortably?
- Do you have regular access to the internet?
- Is the language you speak the official language of your country?
- Do you feel fully part of the society in which you live?
- Do you have a computer at home?
- Is it easy for you to use public transport?
- Is it easy for you or your parent(s) to find work?

When a participant runs out of sweets, the trainer may choose to “expose” that person (more or less depending on how dramatically you want to convey the fact of “exclusion” – e.g. tell the participant to keep their arm raised constantly or ask them to leave the circle – whatever feels appropriate with the group). At the end of the questions, ask participants to count their sweets. It is very apparent that some participants have far more sweets than others.

Recommendations for debriefing questions;

Did you make decisions based on “stereotype”?

Would you change any decisions if asked the question again?

Did you feel sorry for yourself, in your role - did you see yourself as a “victim”?

Do you work with anyone (young person) similar to the role you had to play – how do you feel about that person in “real life”?

The questions you ask depend on what you most want to explore with the activity. Obviously the questions are limitless, but the activity has an experiential element which can open up the way for a lot of discussion. The trainer can influence the direction of this discussion of course.

It is very important to explore the issues around “stigmatization” and how the decisions we make about the person we “become” in the activity might expose how we stereotype, label and underestimate the potential of others.

Description of each activity;

There is a set of role-cards in Annex 1. They were devised by someone whose social and cultural reality is in urban England, but of course you can adapt the role play cards to suit the particular social reality you are dealing with. Even better, you could choose to design your own role-cards, then make an activity of it with young people.

The parallel with society and the reality of social privilege, the power of being “included” instead of “excluded”, is clearly reflected in this activity. This is why we have chosen to call the activity “IN-E-Quality Street”, because it demonstrates inequality in society, as well as the social award of inclusion (and the “quality” of life this can bring).

More than simply enabling someone to reflect on the issues of social inclusion and exclusion though, this activity is intended to enable participants to “feel” this. So the activity should be continued as below.

2. Bzz group: at the end of the exercise ask the participants to form pairs and for 5 minutes to discuss these questions: Have they ever felt excluded from a group/place/situation? Have they ever known someone who was excluded as in our exercise? Have they themselves ever excluded somebody consciously or unconsciously? After 5 minutes invite each pair to share what they have discussed and then debrief it.

Recommendations for debriefing questions;

Always debrief an activity when people have played the role of someone else in a way which allows them to separate themselves from the person they have “become”. In this way they can address and, if necessary, leave behind any negative emotion they may have felt while playing the role of someone else.

2. Was it hard to think about yourself as being discriminated against? What is discrimination? How often do we discriminate? Do you think it is normal to discriminate? What did you learn from today’s exercises? How can we personally challenge discrimination? What can you do in your organization or group to challenge discrimination? Who is most discriminated against in Romania?

Other recommendations/Ideas:

1. (INE)quality street: this exercise is great once you get the chance to experience it. It is recommended for young people over 15 years old and it is also very important to make the participants take their role seriously for the exercise to be a success.

Extra resources for documentation:

1. Taunyte E. Urban R. Breda S. Dowden G, Green S. Geudens T. 2008, ID Booklet Ideas for Inclusion& Diversity, <http://www.salto-youth.net/download/1050/IDbooklet.pdf>
2. See reports on discrimination in Romania in 2009: <http://www.cncd.org.ro/presa/Sondajul-de-opinie-Fenomenul-discriminarii-in-Romania-perceptii-si-atitudini-in-anul-2009-30/>

ANNEX 1

Activity no. 8 Experiencing exclusion
(In)Quality Street Cards

The first seven rows of the role cards below are male profiles, the rest female.

<p>You are a 19 year-old trainee carpenter, working for a company. It will take you two more years training to become a qualified carpenter. You are single and you rent a room in a house with 3 other people. Recently, you got into trouble with the police, driving a car without papers. You need to drive a car for work, so you are worried.</p>	<p>You are 17 and doing really well at school. You hope to go to university, to do law and perhaps become a solicitor. But you are also a good footballer. You live with your mum. Your mum comes from Nigeria and came to this country before you were born. Your dad still lives in Nigeria. You speak two languages well and understand your mum's language.</p>
<p>You are 18 and finishing school. You want to join the police force and you have the qualifications you need. This has been your ambition since you were 12 or 13. You have been a kind of facilitator at school, although you don't have a girlfriend but all your friends do – people think this is strange. It's not strange to you.....you are gay and have a boyfriend that nobody knows about.</p>	<p>You are 17 and in a secure unit (a prison for juveniles). You have a 1-year sentence for repeated theft – you have been stealing (bicycles, mopeds, cars) for a long time. You don't have any qualifications. When you get out of prison, you want to find a job and your own place. You don't think your mum and dad will let you live with them again (maybe a few days?).</p>
<p>You live in a home for young people with special learning needs. You are 18 but people often say you behave like a 14 year-old. Your mum and dad are dead. Sometimes you don't understand some things, like train times and stuff, but there's a girl you're in love with. You want to marry her. You make chairs and tables in the workshop in the home and you get paid for it. You're saving money for your wedding.</p>	<p>You're 23 and doing post-graduate research on embryology. You're very interested in ethical issues such as IVF (in vitro fertilization), cloning, gender selection etc. You have written two essays which you are trying to have published. You believe the public has a right to know what's going on and have a say in all these questions. You live in university accommodation – you play in a band and get paid a bit.</p>

You're 19 and you work in a garage as a hi-fi fitter (DVD/CD/Audio systems). You're good at what you do and you get a lot of extra private work. You share a flat with your younger brother. You're a good table-tennis player. There are plenty of women in your life. You'd like life to stay like this for ever.

You are a manager of a shoe shop. It's not your shop but your pay is alright. At 21 you're pleased with your achievement. You still live with your parents but you're thinking of renting your own place. But what really interests you is the community association you belong to (in fact, you're the chairperson). It does a lot of work around environmental projects, which you are passionate about.

You are a 22 year-old young man without a job. You have a university degree in Modern Art but you can't find work in that field. You've been looking for one year. You live at home with your parents. They are both retired, although your dad does some driving work to bring in enough money to pay the bills. You are working in a bar, while waiting to find work to do with your degree.

You are 16 and you live with your mum who has Parkinsons disease. Your dad died last year. Although you try to go to school regularly, some days you have to stay at home to help her. The doctor says that she won't get any better. Your neighbour, a young woman with a baby, is usually there in case of emergencies, but it's difficult for you to go out with friends, because you're always worried your mum might have an accident.

You are a 17 year-old young man – no brothers or sisters. You cannot use your legs because you were in a car accident ten years ago. You live with your mum (your mum and dad are divorced). You have done well at school and you would like to go to university, but you don't think your mum has enough money to support you there. You have friends and you are quite sociable – you'd have a girlfriend.

You are a 19 year-old young man. You finished school without the qualifications you needed – your mum says you just messed around but it was more complicated than that – you weren't exactly encouraged! You dad came to this country long before you were born and you were born here – although some people act as if you don't belong here. You've got a part-time job working in a warehouse.

<p>You are 22 and in your final year of studies – you are certain you will soon qualify as a doctor. You hope to be a surgeon. Your dad is proud of you – he has his own pharmacy business. When you finish your studies, you’re going to go on a long holiday somewhere hot – you’re not sure whether to go with your girlfriend or some of your student friends – it would be more of a laugh with the guys!!</p>	<p>You are a 16 year-old boy. Your eldest brother, who’s married, is 26, the next brother is 19. You are in the middle-ability group at school and you’re not confident about the exams coming up. Your dad is an electrician and works for the city council. Your mum – she’s a housewife, but she does some voluntary work with old people. You don’t really want to do the same job as your dad – you’re not really sure what you’ll do in the future.</p>
<p>You are a 23 year-old woman, with your own beautician business. You travel around to see clients. You live with your male partner – you own your apartment. Your dad is dead and your mum lives alone with three cats! You are happy with your life.</p>	<p>You are 17 and a single mum – your daughter is 18 months-old. You live at home with your mum and dad, but you’d like your independence. Your boyfriend lives at home with his parents – he’s training to be a chef. Although the two of you have a child, you are not allowed to share the same bedroom - not at your home nor your boyfriend’s (parents’ house). You didn’t finish school so you don’t have any qualifications.</p>
<p>You are a 16 year-old girl – 1 sister – she’s 18. At school they say you are “average intelligence”. You go to a private school and you expect to go to university (if you want). Your dad is a judge. Your mum is some kind of education consultant. Your mum and dad are away abroad sometimes and recently your boyfriend came to the house and stayed two nights – your mum and dad don’t know of course.</p>	<p>You are a 19 year-old young woman, with 1 brother. You are a refugee. You have no national status although you have been in this country for six years now. You speak three languages. Your dad is usually without work but your mum makes some money doing people’s hair. Since coming to this country you have lived in six different places. There’s a young man who’s your boyfriend...he’s not from the same cultural background as you.</p>

Respecting Diversity - Part 2

You are 19 – a young woman at university. You’re having a great time because you’ve got a really good circle of friends, mainly women -and you and your girlfriend are thinking of travelling around the world together. You don’t have the money to do it...but you believe in it!!! You wanted to be a vet, but the excitement of university life has changed that. You’re not sure whether to tell your mum you are lesbian.

You are 18 and you work on your parents’ farm. You enjoy your work. You are pregnant (2 months). Your parents don’t know. Your boyfriend wants to get married. You are not sure. In the future you hope to have a family and be a farmer’s wife.....but.....

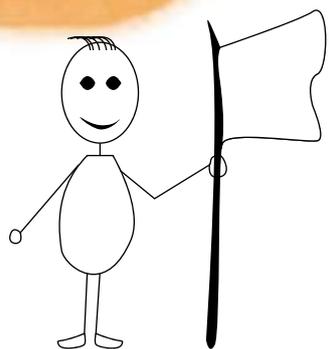
You are from a minority ethnic group. Your mum went back to her home country – but you were born here and this is your country. You are 19 and work in a care home for old people. You share a room in a hostel with another woman. You don’t have any qualifications as you couldn’t afford to go to university. You are interested in women’s rights and would like to get into local politics to represent women.

You are a 16 year-old girl who came to this country alone 12 months ago. There was a lot of killing where you came from. You are now living with a really kind family, although they don’t really understand you – your religious customs are very different. At school, you’ve learnt to speak the language of this country quite well, but you find it very difficult to write it. You don’t know what will happen to you in the future (at 18, 20, 25 ?) – will they send you back to where you came from?

You are 19 and you use heroin. Your life revolves around heroin. The people you live with and most of your friends are users. It’s getting very difficult to earn enough money to pay for your habit. You work in a shoe shop but you’ve been missing days off work in the last few weeks. One of your friends “sells her body” to get money – she suggested you could do the same.....

You are 19, living at home with your mum and dad. You work in a supermarket, filling shelves, labelling goods etc. You wanted to work in a bank, but you need a maths qualification. You find even basic maths really difficult – they won’t even let you work on the till in the supermarket. When you try to do arithmetic the numbers seem to move around – it’s so frustrating!!! Sometimes your boyfriend calls you stupid.

<p>You live with your sister. You are 19 and she's 22. You work at a vet, where you are training to become a vet yourself. It's going well – you enjoy your work and you've a good boss. There are a couple of guys in your life – nothing too serious.....and you're ok with that.</p>	<p>You are a 21 year-old model, something you started when you were 17 or 18. At first you did a lot of catalogue work, but now you've started getting international magazine work. You have a lovely apartment in the city.....perhaps you will buy it in the future. Your mum and dad live in a small village in the countryside and you're able to give them some money now and then. This makes you really proud.</p>
<p>You are 19 and a secretary for a tourist company. You speak your own language, English and another language (your mum's language). You do a lot of paper and telephone work. You left school as soon as you could, so you don't have many qualifications, but the company relies on you a LOT. You like the work but you're beginning to think you could do some more interesting work around culture and tourism. You still live with your parents – you are very popular with men.</p>	<p>You are 16. Your dad is a taxi driver and your mum works as a school dinner lady. School is OK. You're not sure what you want to do when you "grow up!" but everyone is putting pressure on you to make choices!! Why? There's loads of time... You love music...so do your girl friends...and the boys you fancy most are the ones who can dance...</p>
<p>You are 22 and you drive buses. You have to listen to lots of rubbish about "women drivers" but you are a really good driver (better than most of the men – who get angry very easily!). You rent a room in a house with a garden. You love your garden and you grow your own flowers and vegetables. Your friends think you're weird! You're studying meditation...</p>	<p>You are 17. You hate yourself. Well, sometimes. Yes, you cut yourself...cut your arms with razors...You live with your mum, but she doesn't know (?) her boyfriend abuses you. For two years now. School – you still attend but you can't work properly. There are boys you like – but they seem so young.</p>



Chapter 3 of this section represents a short « trip » of approximate 10 hours of activities on the diversity issues. We hope that these 10 hours of activities will offer a good starting point of future projects of the young people who participated in these activities. We strongly believe that the first step through understanding and accepting diversity is « knowledge » and the second step after knowledge is « taking concrete action in our community ». Further we invite you to explore the third section where you will find how to take action for respecting diversity.

Bibliography:

1. Taunyte E. Urban R. Breda S. Dowden G, Green S. Geudens T. 2008, ID Booklet Ideas for Inclusion & Diversity;

<http://www.salto-youth.net/download/1050/IDbooklet.pdf>

2. Burns Kasper M. 2005, Them'nes- A Toolkit on diversity in Scouting, Svenska Scoutradet:

3. Taunyte E. Urban R. Breda S. Dowden G, Green S. Geudens T. 2008, ID Booklet Ideas for Inclusion & Diversity,

<http://www.salto-youth.net/download/1050/IDbooklet.pdf>

4. Gillert A. Haji-Kella M. Maria de Jesus Cascão Guedes, Raykova A. Schachinger C. Taylor M. T-Kit 4 Intercultural Learning, 2000, Council of Europe and European Commission Publishing, Brussels;

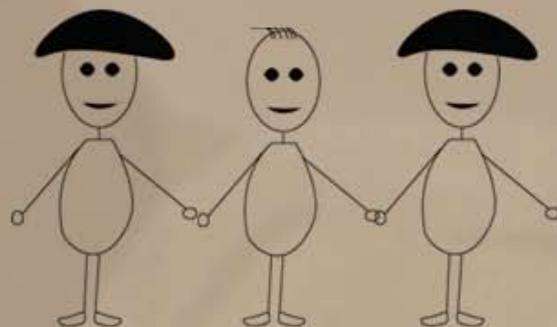
<http://www.scribd.com/doc/15946379/TKit-Invatarea-Intercultural-A>

respecting diversity

(toolkit for Youth Practitioners
in the field of Diversity)

part 3

putting the project ideas into action

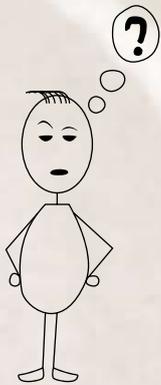


PART 3 PUTTING THE PROJECT IDEAS INTO ACTION

Chapter 1 How can we get involved in the life of the community?

➔ *While in the previous chapter we established the steps a youth worker must take when working with a youth group, in this chapter we will look more deeply into why we need to tackle the issues of diversity in the community; we will explore how we can get involved, individually, as a member of an informal group, and also as part of a formal group (non governmental organisation – NGO). We will discover how we can put into action the project ideas on the theme of diversity, what are the steps to be made, what projects are being implemented by other young people of our age, and, finally, we will find out where to find the resources needed to implement our projects. And now let's take it easier, one step at a time!*

Are there diversity issues in your community?



It is not always easy to identify issues of diversity that arise in our community. It can be especially difficult because diversity issues arise, most often, in the relationships between community members. Human behaviour in general, but especially youth behaviour, tends to be influenced by those around them: friends, parents, colleagues, neighbours, teachers etc and any attempt to bring about change must take these factors into consideration. Through contact with these young people, and with the environments in which they are active, we can discover the problems they face and seek possible solutions, identifying points of support among the community. This first stage of any project requires **the active involvement of young people.**

A community is richer when there are a variety of ideas, customs, traditions and thinking.

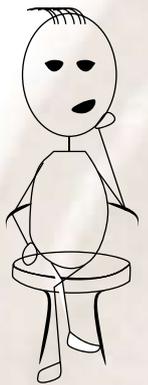
Looking at a community in terms of diversity issues is not easy, even where there are obvious problems. Whether these are ethnic, cultural or religious, we tend to think that we can simply come up with remedies that have proven to be successful elsewhere, forgetting that each community has a unique character and that human relationships do not function on default patterns. Here are a few examples:

- ★ You are probably already tired of hearing that young people are the future and the elderly are overdone when there are so many senior people who are professionals in their area of expertise, capable, energetic and able to adapt?
- ★ We often deal with malicious remarks against the gay community, but how many of us have really had a chance to get to know someone who is gay or become good friends with someone of a gender identity considered not to be 'normal'?
- ★ Many of us have had the opportunity to work with young people in rural areas and found that they often feel inferior, discriminated against because of inequality of opportunity compared to those from urban areas; rural students often struggle to fit into new contexts in schools or other educational institutions, where they are often initially regarded as less valuable and thus forced to assert themselves and demonstrate that they are equally capable.
- ★ How many women would like to participate in community life in rural areas in those conditions in Romania in which there are still certain restricted roles for women strictly determined by tradition?

What can I do / What can we do?

How? Surely you have heard or thought about certain statements before now, and probably you'll find yourself agreeing or disagreeing with some of the following statements:

- ★ *Nobody listens to young people;*
- ★ *I respect the rights of those around me, but others don't;*
- ★ *Elderly people travel around by public transport because they have nothing to do at home;*
- ★ *A woman's place is in the kitchen;*
- ★ *People don't get involved because they don't know how to;*
- ★ *We can't change anything;*
- ★ *There would be fewer problems if all immigrants returned to their own country;*
- ★ *In this country we respect human right;*
- ★ *Security is more important than the rights of individuals;*
- ★ *Don't judge a person by the colour of their skin.*



The simple fact that you gave a few seconds to think about these issues shows that you are not indifferent to the impact of diversity on daily life. So you care! However, although there are many young people who have an interest in, and sensitivity towards these issues, they don't take the initiative in trying to correct the social inequalities brought about by discrimination and the refusal to recognise diversity.



*Do you think that you, alone, are unable to create change?
Water flowing from many sources creates mighty rivers!*

The most practical way to achieve the recognition and promotion of diversity is active participation, which means the involvement and contribution of each one of us, in order to improve community involvement, whether at social, cultural, economic or political level. If you consider ways in which you can participate in addressing diversity problems, there are opportunities for you to become part of the solution, not the problem:

- ★ **get involved** in activities - awareness campaigns, debates, meetings with officials - and the list goes on - that are seeking solutions to community problems;
- ★ **don't be indifferent**, take action when a person is subjected to discrimination in your community;
- ★ **get your ideas known**, be vocal - by doing so you could grow as an individual yourself and contribute to the community at the same time;
- ★ use the weapons of dialogue not those of intolerance.

How to create your own action group?

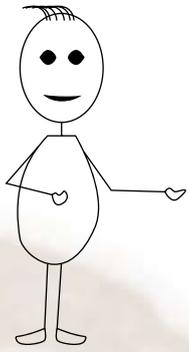
Are you ready for commitment? Yes, then the first step has already been taken and the path is open. Strength lies in numbers sometimes, so get others involved!

We spoke earlier of how you can involve yourself in addressing the issues of diversity in the community. Further on, we will show that if you convince your peers to join in, you increase the likely success of your initiatives.

If you want to participate in change and if you want to create an action group, **involvement of others is an essential**; this requires several steps:

- ★ *searching for group members;*
- ★ *offering incentives for young people to get involved;*
- ★ *identifying the barriers which prevent young people from getting involved, and ways to overcome them;*
- ★ *designing activities, carried out by young people for young people;*

Group dynamics



We will look at your youth group in terms of the group dynamics that arise when activities and projects on the theme of diversity are put in place.

In part two of our toolkit we presented a series of eight activities and non-formal methods that we can implement with young people, aged between 14 and 19 years, on the theme of diversity.

But perhaps you've wondered what else we should know when working with a youth group, besides the methods used to attract them to such activities, and the activities themselves (games, presentations, working groups).

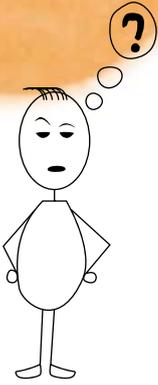
A group is formed of individuals who gather for a common purpose and interact at different levels.

The group plays an important role in the development of the young people we work with on the theme of diversity, because it:

- ★ comprises the most important means of socialization and social integration;
- ★ contributes decisively to transmitting the values of a society;
- ★ provides security to group members and the means to assert themselves;
- ★ meets the needs of association and membership;
- ★ represents a learning environment for social roles;
- ★ offers an arena for self-assessment for each individual in relation to other group members;
- ★ helps develop self-knowledge for its members
- ★ represents a vehicle for social affirmation.

But what are the stages of group development, and what is it we must consider as facilitators so as not to be taken by surprise?

How to involve young people?



How can we convince young people to take part in a project on diversity with us, how can we carry them with us and turn possibly reluctant individuals into a team with spirit?

Start searching for group members. Where can you find them?

- a group of friends from the area;	- among friends and family;
- in school;	- out and about, in the local park, for example;
- in college;	- in the community by promoting issues;
- in the workplace;	- etc.

It's important that, at the various stages of a project or activity, incentives are provided for young people which respond to their individual needs, knowing we are all motivated by particular rewards or interests:

- ★ the desire, especially for young people, for social status and recognition;
- ★ membership of a group in which to find yourself and to be valued;
- ★ the desire to have a voice and greater visibility within the community and to participate in change;
- ★ pragmatic benefits, such as acquiring skills to put on your CV (for example, the increased competence to communicate with others is certainly an area in which team members can develop in such a project).
- ★ the desire not to experience social exclusion, as a result of a variety of discriminatory reasons, and to feel part of the community.

Identifying barriers to youth involvement and ways to overcome them

Why is it difficult to persuade young people around me to get involved?

It can sometimes be difficult to find young people, as motivated as yourself, to do something for the community. There could be a number of reasons why young people might not want to join in your initiative:

Personal Motives	Practical Motives
Lack of trust;	Lack of information on community issues;
Lack of regard for voluntary work (not viewed in terms of personal development);	Not allowed to participate by parents or through peer pressure;
Fear of being discriminated against;	Lack of time or energy;
Indifference;	Lack of money;
Different thinking and opinions;	Mobility problems.
Other priorities.	

Choosing and building a project, then to transform it into a success story, is always a very difficult process, because:

- ★ when talking about diversity and tolerance, we are dealing directly with interpersonal relationships, the view one person has of another, personal values that are not easily harmonized and put into the form of common goals;
- ★ it is difficult to preserve a neutral attitude in a context where differences separate people and where respect is hard to sustain - young people are often both part of the problem as well as part of the solution;
- ★ the environment in which a young person lives, and the related material limitations, can cause a lack of involvement, and this can only be overcome through the presentation of the advantages and the exact nature of that involvement;
- ★ although we might know what issues unite or separate young people, points from which one can start to repair or build new bridges of communication, we have to communicate with all the parties involved in advance.

What should we do when we have publicised the activities and we managed to get 15 young people who would like to get involved in diversity project activities?

First of all we should prepare to:

- ★ find out information about who they are, what is their motivation to participate, their time availability, which are their expectations, fears and contributions for the activity which is going to take place;
- ★ offer them activities which are adapted to their needs;
- ★ involve them actively in those activities taking into account that each group is going through a few stages in its life, as a group, which are important for our work as a facilitator, mentor or teacher.

Create entertaining, non-formal activities, depending on the needs, knowledge and the limits of those young people you want in your group. **Activities should be undertaken by young people and for young people!**

How to keep the group motivated and how to convince young people to stay involved?

It is hard to motivate young people sometimes, but with a little training, and with the right attitude, you should be able to convince even the most reluctant. Your positive attitude, enthusiasm and energy, are your secret weapons. If you are motivated, and seen to be, those around you are more likely to be motivated as well!



And remember: have fun! You are doing this for fun and passion!

One aspect of working with a group of young people, that you should consider, is that the **involvement of others is an ongoing process**, is not over just because you have obtained their verbal agreement to participate. Each group member will need to be provided with answers to individual questions, sometimes implicit, that each participant has when beginning his involvement in the project:

What happens here?

What is my place?

What is expected of me?

Who can I ask for help when something is unclear?

Encouraging the development of personal relationships between young people is important, and this can be achieved in several ways, for example:

- ★ organizing meetings of a non-formal nature, which encourages dialogue;
- ★ using methods that encourage the expression of opinions, such as role play, to stimulate empathy and teamwork;
- ★ establishing an agreement between group members, which clearly states the expectations that each individual has from participating in the project and their role within the group.

To achieve these objectives it's necessary to focus on the factors that make a team successful:

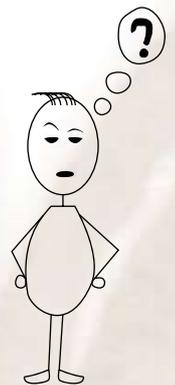
- ★ building a common vision of prospects and objectives, an emphasis on results, a sense of priorities and clarity of decisions;
- ★ open communication; people express their thoughts and feelings, conflict is not hidden but is resolved;
- ★ trust and mutual respect, people tell the truth and provide honest feedback;
- ★ transparent management, team members rotate the leadership, according to the current task and team needs, as the formal leader serves as supervisor and mentor;
- ★ efficient use of working arrangements, the team knows how to gather, organize and evaluate information;
- ★ people encourage creativity, innovation and risk taking.

Risk management

When working with young people we must take into consideration many things, one of the most important of which is the risk that may arise on the way.

But what is risk?

It is an event which is unexpected, but also possible, a constant in all human activity, whose effects could be damaging and, perhaps, irreversible. The risk can broadly be understood as any uncertainty or potential problem that may affect our project and goals. Risk management is an important part of managing any project or initiative in the field of diversity. Identification of possible problems is the first step in risk management and consists of:



- ★ identifying a list of potential risks;
- ★ determining risks based on previous experiences;
- ★ comparison with the risks incurred in similar projects;
- ★ determining risks that may arise in the implementation of activities and in budget management.

In identifying risk, it is very important to take into account the ideas of everyone involved in the project, and, if possible, those of people who have previously led such projects and are willing to share their experiences.

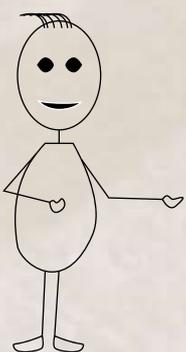
Diversity projects generate a number of particular challenges because of the impact that interpersonal relationships have and the need to find consensus amongst the different outlooks and values. Human resource management, and feedback from participants, require special attention, given that the objectives of a project on diversity will be measured mainly by changes in attitude, behaviour, and reducing discriminatory attitudes and social exclusion.

Below we describe some risks that may arise in our activities and solutions for preventing or resolving them:

Types of risks	Risk description	Solutions
Specific to the youth group	<ul style="list-style-type: none"> • Fear of group members being further subjected to prejudice and discrimination. • Distrust of others because of negative experiences they have had in their own lives. • A tendency to ignore the problems they are facing. 	<p>In order to involve these young people the building of positive personal relationships is important, the creation of mutual trust.</p> <p>It is necessary to create a safe space where young people learn to communicate and cooperate with others again. A balanced approach is best - an over-protective atmosphere may inhibit or discourage them.</p>
	Conflicts which arise that we cannot resolve.	Recognition of the stages the group is going through, facilitating conflict resolution and seeking solutions in the group, reinforcing existing or negotiating new group rules
External to the youth group	Local authorities may be opposed to the implementation of projects that put on the public agenda sensitive issues such as the exclusion of certain ethnic groups in the community, like the Roma.	Ongoing meetings and dialogue with the authorities and the creation of long-term partnerships with them.

Types of risks	Risk description	Solutions
	<p>Authorities may consider that such a project might harm their image as they risk being considered responsible for the situation exposed.</p>	
	<p>Teachers or parents of students may be opposed to the idea of a project dealing with gender issues, sex education or HIV, believing that such discussions may encourage adolescent promiscuity or challenging attitudes.</p>	<p>Organising parents meetings in partnership with schools or inviting parents to participate in projects and activities</p>
	<p>The majority ethnic group in a community may resent initiatives that promote and bring to public attention customs and traditions other than their own;</p>	<p>Create a context in which representatives of different ethnic groups can develop activities together and share experience.</p>
	<p>The media can convey distorted images of our project or activities.</p>	<p>Establish partnerships with media representatives from the community for your projects, meet with them to ensure that a balanced message is conveyed, increase the visibility of your activity.</p>

NGO's



All NGO's began, at some time, as an action group. So, if you are already part of an action group, and you want to accomplish projects in your community at a more profound level, you could consider setting up an NGO, based on the action group. If you have reached a point where you have already implemented several smaller projects in your community, or if you simply want to implement a larger project from the beginning, then creating, or joining an NGO already in existence, should be one of the measures that you consider.

Creating an NGO has considerable advantages if we want our projects to reach a greater number of beneficiaries, involving more partners and pursuing longer-term results. To implement a larger project in the community, requires more financial, human and logistical resources.

Compared to an action group which is, by definition, an informal group, an NGO has access to a greater number of funding sources, due to the fact that it is legally-constituted and formally recognized by national and international institutions.

Creating an NGO can be a complicated legal and administrative process so if, for whatever reason, you don't want to go through such a process, you can always join an existing NGO. Go and talk about your project to the members of an NGO and ask for their help in its implementation. They may well be excited by the idea of your project and assist you in its implementation, both financially and logistically.



NGO's are organisations operating according to legally-binding conditions. NGO's may be associations or foundations. They act to serve the general public or community interests. They have a purpose and a set of goals, a constitution and operating rules. They are not-for-profit organisations (which means that their function is not to provide profit for partners or members from the activities they carry out). NGO's may pursue activities that generate money, but the income must be invested in the future activities of the organization. They may have paid employees, in order to deliver their programme, but they often operate based largely, or exclusively, on voluntary membership, and other people with similar interests and ideals.

The benefit that NGO's bring to society complements what public institutions bring. Associations and foundations can take on some of the social responsibility of public institution, and provide services to the community. They can also be militant, in the sense of trying to change public policies and regulations, and also trying to influence the attitudes and behaviour of people generally.

NGO's are one of the most important dialogue partners for the business sector. In Romania, NGO's are usually seen as organizations that ask for something and which you sponsor if you want your image promoted. (Oana Mateescu, PR Manager - Concept Foundation)

Chapter 2 How can we generate project ideas on diversity?

➔ *Imagine that, together with our group, we have managed, for example, to have eight meetings on diversity topics as presented in section two of this guide. We are at a point where our youth group now understands concepts such as, stereotyping, discrimination, inclusion and exclusion, and wants to do something concrete to promote the understanding and recognition of these concepts. In Chapter 3 we will find out information about ideas for activities in the area of diversity.*

How do we find ideas for the practical activities?

Firstly, we make sure that we create a framework in which to generate creative and innovative ideas:

- ★ when we have many participants in a workshop
- ★ after a successful activity that was motivating enough as to generate new ideas
- ★ in a place where participants feel comfortable
- ★ at a time when participants are relaxed

Secondly, we try to collect as many ideas as possible for activities from our group or organization, taking into account the group's capacity to carry out those activities. If, for instance, an informal group wants us to completely change the education system so as to make it more open to diversity, it is unlikely we will succeed as we are not likely to have the capacity to achieve this. But, on the other hand, if we want to organise a meeting of young people, including the attendance of young people from prisons, to discuss their chances of reintegration into the community, this activity is more likely to be achieved.

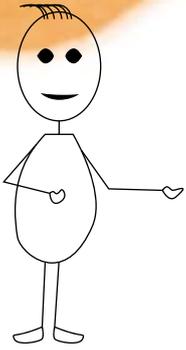
Here are some ideas for activities that could come from a meeting with a youth group or with members of your own organization:

- ★ presenting documentaries in schools on discrimination and social exclusion; organizing cultural events in which minority communities present their customs and traditions to the majority community;
- ★ organizing street animation events, short plays, forum theatre, invisible theatre;
- ★ making a documentary film on discrimination issues;

- ★ training specialists to undertake sexual health education campaigns on issues of gender and sexual health in rural areas;
- ★ organising a photography exhibition using the Photo Voice method;
- ★ organizing a parade on the theme of diversity involving representatives from different ethnic groups in the area;
- ★ celebrating international human rights days;
- ★ meetings and visits to the National Council for Combating Discrimination;
- ★ indicating in your organization's mission statement that you are open to receive volunteers or members who might experience discrimination or exclusion;
- ★ preparing the organization to receive new volunteers or members;
- ★ organising "Living Library" events where a number of "living books" attend, representing groups who experience discrimination: Roma, Hungarians, feminists, the Gay community, etc.
- ★ organizing round-tables in which different minority groups and public authorities can meet and discuss issues of common concern;
- ★ organizing seminars involving people of different faiths and religions;
- ★ helping children produce thematic presentations dealing with discriminatory issues such as: racism, xenophobia, etc.;
- ★ organizing activities to promote volunteer work in refugee centres;
- ★ inviting representatives from minority ethnic groups to become members of decision-makers forums or institutions;
- ★ lobbying for more diversity recognition and advocating for the reduction of discrimination.

Any of these ideas, or any others that you find appropriate, can be put into practice by your group or organization, as long as the need is real, and there is motivation to make a difference in the community by bringing about greater recognition and respect for diversity.

Chapter 3 How can we turn our project idea into a reality?



We have a project idea we want put into action but we don't know where to begin. We are not the first persons to be in this position, which is why we have drawn upon the experience of successful youth projects and take the following steps:

1. Plan in advance

The more preparation the better. Developing a timeline is often very useful. Consider everything involved, from the budget, fundraising strategies, and any recruitment or marketing needs. It's also worth building a little extra time into the plan. You may not use it, but at least it gives you the flexibility to avoid delays should problems arise.

2. Be optimistic but realistic

Like most things in life, the outcome of our actions are often determined by the attitude with which we approach them. If you don't believe in what you're doing then why should anyone else? Being positive is vital, but it's just as important to be realistic about your objectives, outputs and outcome projections. In terms of funding, you stand a greater chance of success if you're entirely realistic about your expectations, and can demonstrate the full potential of a project at the planning stage.

3. Innovate

The more original you can be in your approach the better. Creativity is strength and should be utilised. This is likely to make your funders look at your project more favourably if it's up against competition. At the same time, be sure there is a real need for the project you're proposing.

4. Stay focused

Establish your key themes and objectives, and stick to them! Otherwise, you risk getting distracted by new ideas and losing sight of your goals. Often, funders have ideas of their own, so try to establish at an early stage whether or not your project fits their criteria. Ultimately, you need to stay true to your cause.

5. Build a budget

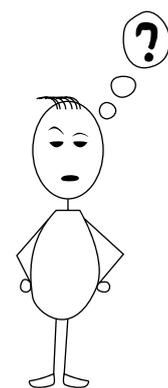
You may have the world's greatest project idea, but without the funds it just won't happen! The first step towards securing a backer is to establish a budget. Once you

have a clear idea of what your project will cost, it's worth factoring in between 5-12% to cover unforeseen costs. The strength of a contingency budget can often mean the difference between failure and success.

6. Money matters

A great idea goes nowhere without funding. Therefore, it's vital you make every effort to find out what's on offer. Check out which are the main players, but also look at possible sources in your neighbourhood. You might find individuals prepared to dig deep, or even create a collective of funding sources that share your dream and unite behind your project.

What kind of outcomes can be achieved through the projects we implement?



The outcomes achieved through projects are partly measured by the impact they have on the immediate community, and also on the wider community, on others inspired by these projects.

Before you think of visibility and dissemination, you should think about what you hope your project will achieve. Each project you choose to implement should be shaped by what you want to achieve in the end.

Intangible outcomes:

Accumulated knowledge - learning a new language, acquiring information through thematic projects or activities, personal development, transnational sharing of expertise;

Capacity to put into practice - organizational skills, adaptability to a new culture, entrepreneurial skills, computer skills, conflict management, games, energizers, group dynamics, negotiating skills, improvisation, cooperation processes, European partnerships, international cooperation;

Attitudes - cultural tolerance, new friends from other countries, mutual support, fostering a sense of European citizenship;

Policies - identifying issues in a community, making recommendations to policy makers, identifying problems from a youth perspective, identifying funds, the development of a European programme or process, etc...

Tangible outcomes:

Products (movies, photos, CDs, shirts, banners, plays, songs, blogs and websites, artistic creations, exhibitions, etc.)

Dissemination and exploitation of results

A project is truly successful if its activities continue to be used and its achievements have a positive effect even after the project is over. Because through dissemination we understand giving value to results, we can use more ways for multiplying them.

Mass media and the Internet play an important role in ensuring visibility but can also contribute to the dissemination of outcomes and achievements:

- ★ a web page or a blog can provide information about project outcomes, achievements and methods used, and can be a platform for communication between stakeholders and project promoters.
- ★ sites like www.box.net/ and www.scribd.com/ can accommodate brochures or documents with information about the project, information that can be posted on the project site or blog.

Even during the implementation of the project, involving more people and networking, can help to spread project achievements:

- ★ teachers, officials, policy makers etc should be encouraged to communicate project achievements and how the project might have influenced their own activity and that of the community, at meetings with other professionals in their sector;
- ★ young people who participated in the project can spread project achievements in other situations and contexts, being proactive and positive in their attitude, using personal skills developed through their own experiences during the project;
- ★ products created through the project can be distributed to promote and apply its achievements in other contexts and communities; materials, such as DVDs and video files showing relevant moments during the activities, good practice guides or booklets about the project, can be produced and distributed;
- ★ the participation of those involved in the project at project management conferences, seminars or trainings, can be an effective way of sharing achievements;

Project examples

Let's see what projects have made other young people or initiative groups or organisations which worked with young people on diversity issues. You can find below a few examples from various organisations which had projects on this theme.

HAVE A LEMON - TASTE DIVERSITY!

Project aim: to increase sensitivity and awareness of young people to cultural diversity as a basic resource to promote tolerance and mutual understanding in a European society.

Project activities

The activities organised during the project were designed to increase the awareness of the benefits of diversity among young people using alternative working methods, innovative and creative art participative methods: music, sound, light, movies, etc., all of them being brought together in a "sound exhibition". The exhibition was designed to cover 6 different areas for the visitor to experience diversity through a number of different "channels": sounds, photos, video, etc. The exhibition took place in Bucharest during 4 to 8 May 2009 at the National Centre for Dance and in Miercurea Ciuc, during 23 to 26 September at Town Hall Trade.

Project outcomes

1. Photography exhibition with sound: as young people from Bucharest and Miercurea Ciuc were involved in every stage of the project by taking photos (with the specific subject of DIVERSITY). They had to think of this concept, to find people on the street, to ask them what they think about when someone tells them the word DIVERSITY and what sound is representative for them as a person. This activity was a learning experience for the young people who were involved in this part of the exhibition. The photo exhibition also produced learning outcomes for the participants in the exhibition because they were able to see the exhibition, to make connections, to give feedback regarding what diversity means to them.
2. Tunnel of Life: birth, childhood, adolescence, adulthood and old age (we tried to emphasize the fact that irrespective of the ethnic background, race, gender or religion we are all going through the same steps in life).
3. Living Library: this was working as a regular library – people came and borrowed books for a limited period of time. After they read the books they returned them to the library. There are two main aspects: the BOOKS were HUMAN BEINGS and they had a discussion with the reader. The books from the library were representatives of groups who are confronted with prejudices or stereotypes against them (in terms of gender,

age, education, job, race, ethnic background, religion, etc) and who might be victims of discrimination or social exclusion or people with stories that could give the reader a unique learning experience.

Project beneficiaries were:

30 volunteers from ART Fusion, Green Zone and the Federation of Ciuc Region

1500 direct beneficiaries (participants in the exhibition, concerts and living library)

250 interactive DVDs

150 participants in the FLASH-MOBs on diversity held in the two communities

What happened next?

As a follow up to this project we promoted the Living Library method, a non-formal method that we discovered in this project. From the first edition of the Living Library in May 2009 we managed to organise another 4 editions of Living Library in projects and activities organised by FDSC (NGO Fest), ART Fusion (Take ARTitude Festival!), FOND (Stand Up Take Action!) and Baylor Black Sea.

Who?

A.R.T. Fusion is an organisation of young people (19-30 years) who has proposed to provide a realistic perspective to the problems faced by the Romanian society, to change, together with other members of our society, attitudes and to find solutions to these problems.

A.R.T. Fusion aims are to improve the social skills of children, adolescents and young people through participative art methods and support their personal development as active and responsible citizens. www.artfusion.ro

What have people said about the project?

Below some views of the participants at the exhibition of sound:

"Wow! The first word that comes to my mind about this incredible project, facing the prejudices of the Romanian population. It is a must-have each year. All I can suggest is a greater variety of stereotypes. I felt amazing, beautiful, courage and ingenuity. I cannot say or describe but I felt something new. It is a very good idea, I liked it very much."

"The idea is very interesting. My book touched me and made me reconsider certain criteria I follow in life. It was a great event! When I will go back to Brazil I will look for similar ones!"

"I feel boredom, feel disinterest. But not here, here it was nothing like this! Energy and good humour, the desire for interaction with people was great. Better than expected. The photos feel different with the sound. The sound feels different through the sofa. Loved it! I feel free, open, curious. Congratulations for the project. I will also come tomorrow."

Celebrating the European Week Against Racism in Football

Project aim

We wanted to bring together children and show them how the race differences are not important when they are involved in a similar activity – football.

Project activities

We identified two schools from Bucharest with a mix of ethnicities, with Romanians, Roma, Hungarian, Arab or Tatar. In each of these schools we have formed two football teams to play a football game against racism. Before the game we also had a short session based on non-formal activities where we discussed with the children what racism and exclusion mean for them, if they suffered from it and what are the reasons behind it.

Project outcome

The activity was very successful as it involved, beside the two football teams, also some other 100 children as supporters who also discussed what it means to be a supporter. What happened next?

The follow-up of the project consisted in building a stronger partnership with the Ministry of Education, Research, Youth and Sports, as well as with the Romanian Football Federation to organise a football tournament against racism in the entire Romania in 2010.

Who?

Policy Center for Roma & Minorities is an NGO which acts towards solving the social inclusion related issues of minorities and Roma. We believe that racism often is learned from a young age, from the family from their peers, from the media and from different activity. Racist slogans are often heard on stadiums and during sport activities.

What have people said about the project?

“It was an activity that suited the needs and preferences of the children. They had fun and also learned something from it. Of course, it is just the beginning, we should organise such activities regularly in order to have a lifetime impact on them”.

Young People’s Involvement in Civil Rights Promotion

Project aim: to involve young people in human rights education activities by introducing the new Manual of Human Rights Education, *Compasito*, to multipliers, facilitators and young people from the formal and non-formal education system in 5 elementary schools in Bucharest.

Project activities:

The project programme was divided in several stages

1. preparatory phase: selection of the target groups’ members, meeting of the

- preparatory team and training team, logistics, preparation for the training;
2. 5 days training course –held in Bucharest. The training had as target group teachers and youth workers/educators who started, as a follow-up of the training, experiencing the activities from Compasito in the 5 identified schools.
 3. workshops with children and young adolescents in the 5 identified schools and feedback from the multipliers/facilitators to the training team conforming to a standard module for the feed-back;
 4. elaboration and launch of the Companion;
 5. project evaluation; follow-up.

The project used non-formal education methods, using a participative and learner-centered approach like: group work, active participation, theoretical and practical inputs, simulation /case-study exercises.

Project outcome:

The project succeeded to build a model of implementation of human rights education activities with children and young people that can be used in order to promote Compasito. Another result was that the project managed to actively involve young people and assure volunteering opportunities, and, as a consequence, also human rights education for young people. 120 workshops on human rights education were held and the number of children involved in the project was of 600.

What happened next?

The project follow-up was first of all a report given to the participants and made available on the organization's website. The Companion was edited in Romanian and some parts and abstracts in English in order to allow its dissemination also at international level. The Companion is available either on paper or in .pdf format and can be downloaded from the APSD – Agenda 21's website. In cooperation with the Ministry of Education in Romania, some of the good practices produced by the project were multiplied in other school from Bucharest and in other towns in Romania.

Who?

"Assistance and Programs for Sustainable Development – Agenda 21" is a Romanian non-governmental association aiming at supporting the Romanian policies and efforts to promote and implement in Romania the objectives of Sustainable Development.

What did people say about the project?

„The children were thrilled about this activity. They invented themselves some title for stories: "The superboy", "The poor boy", "The step father". They gave examples of stories in which the characters break the stereotypes and they identify the rights that are violated when we judge according to stereotypes, when we use prejudices and when we discriminate.”

"The children enjoyed the activity which they found captivating, interesting and especially important for their future behaviour. Some of them stated that from now on they will know how to behave when they have their own families; they will know that women and men have equal rights and they will never violate the rights of somebody else."

"The game we played today was were funny and educative. I would have likes it to last longer and to contain questions concerning the school. The beginning was a bit more difficult because we had to persuade some of our classmates to join us. Some of the questions were harder, but from them we learnt interesting things. It was a special experience and I am waiting impatientlyfor other activities."

Chapter 4 Where can we find the resources to make our project happen?

That's it! You already have a brilliant idea for a project to implement in your community, you have already gathered together a group of friends, interested and motivated, and you have established together the activities and strategies to put your ideas into practice. But you hit a barrier – the resources that you need to implement your project.

Don't be alarmed though, because, if you look around you, you will find **you are surrounded by resources**. Just open your eyes!

Here are the main places where you can find the necessary resources:

1. The working group
2. Groups of friends and family
3. The community
4. External funding

Now let's talk about them more:

Working group

The working group is involved in the project implementation. Together with other group members, try to make a list of resources you need on your project, and note against each item what each of you can personally contribute. Finally, you'll see that, in fact, you already have a lot of resources that can be used in the project.

<p>Group of friends and family</p>	<p>Often youth projects are supported with resources from friends and family. Ask your friends and family if they can help you with the resources you need, for the project you want to implement. Maybe your Uncle Alex can help you print posters at the printing press where he works, or maybe there's one of your friends who's willing to put posters up around town. You won't know unless you ask! Anyone could be a potential resource person, so keep an eye out and ask for help at the right time!</p>
<p>Community</p>	<p>Fund-raising: in your community there are probably some wealthy individuals and companies. Go and tell these people about your project; they may be interested in it and willing to help you with sponsorship.</p> <p>The town hall often provides support for the implementation of youth projects. Meet the mayor, discuss your project and ask for help; the mayor may grant you a licence to use space in the town square for an activity, like a festival for example.</p>
<p>External funding</p>	<p>There are a number of national, European and international funds available to those who want to implement youth projects on diversity themes.</p> <p>It is true that the vast majority can be accessed only by formal groups (associations, NGOs), but we talk about this more in the next chapter.</p>

We have already talked about the resources you have for your project and now here is a number of external funds available:

Funds provided by the European Union:

Youth in Action - is a programme of the European Commission, which focuses on the mobility and non-formal education of young people and youth workers. The Youth in Action Programme promotes active European citizenship, cultural diversity and the inclusion of young people with fewer opportunities.

<http://ec.europa.eu/youth/yia/youth-in-action-programme/>
www.tinact.ro

Anna Lindh Euro-Mediterranean Foundation for Dialogue between Cultures
www.euromedalex.org

Lifelong Learning Programme

<http://ec.europa.eu/education/>

Daphne: The Daphne programme

http://ec.europa.eu/justice/grants1/programmes-2007-2013/daphne/index_en.htm

Other international funds:

European Youth Foundation – www.coe.int/youth/

Solidarity Fund for Youth Mobility – www.coe.int/youth/

World Bank Small Grants Programme –

<http://wbi.worldbank.org/developmentmarketplace/partner/world-bank-small-grants-program>

The Soros Foundation – www.soros.org

For more information on funding opportunities and ideas for fund-raising visit:

www.salto-youth.net

www.fund-raising.com

www.eurodesk.org

Bibliography:

http://campanii.ngo.ro/ghid_pp.shtml?AA_SL_Session=24dd5d0b3054ca79fb56c88b7b4c3546&x=8441

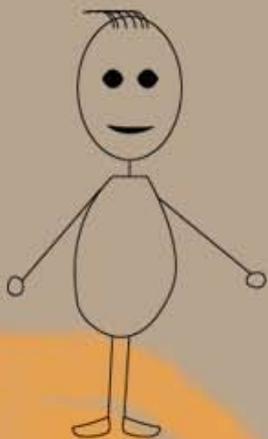
<http://www.echr.coe.int/Pages/home.aspx?p=home>

Directiva Consiliului 2000/78/EC din 27 noiembrie 2000 privind stabilirea unui cadru general pentru egalitatea de tratament în domeniul angajării - http://www.anr.gov.ro/docs/legislatie/internationala/Directiva_Consiliului_2000_78_CE_RO.pdf

Directiva Consiliului 2000/43/EC din 29 iunie 2000 pentru implementarea principiului de tratament a persoanelor, indiferent de originea rasială sau etnică – <http://eur-lex.europa.eu/LexUriServ/LexUriServ.do?uri=CELEX:32000L0043:RO:NOT>

<http://www.antidiscriminare.ro/>

<http://www.ycni.org/>



respecting diversity

(Toolkit for Youth Practitioners
in the field of Diversity)

This toolkit is the result of the Respecting Diversity project initiated and delivered by the British Council Romania from April 2008 to March 2010 and was developed by a team of young people (Constantin Dedu, Aida Ivan, Maria Neagu, Florina Pavel, Radu Răcăreanu, Cristina Stan, Roxana Turcu), representatives of non governmental organisations from Romania who took part in the training courses of the project, under the coordination of the project's consultants and project manager (Gerald Dowden, Maria Neagu, Oana Macovei).

This toolkit is an educational product and can be downloaded for free from British Council Romania website, www.britishcouncil.ro. The reproduction and use for non-commercial purposes is permitted provided the sources are mentioned and British Council Romania is notified at contact@britishcouncil.ro

British Council is the United Kingdom's international organisation for cultural relations and educational opportunities.