



MULTI PLUS +

Migrant Multipliers Build Bridges

**Be
Part** — Handbook
for trainers
and
multipliers
on
political
education



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

Introduction to the MultiPLUS+ project

The **MultiPLUS+** project is a transeuropean development project, co-financed by the EU-Commission and implemented by a partnership of European organizations in five countries: Austria, Italy, Spain, Slovenia and Denmark. The overall aim of the **MultiPLUS+** project is to improve dialogical communication as an efficient way to **BUILD BRIDGES** across the majority society and minority communities in Europe. Thus, the project aims to contribute to migrants' societal integration and socio-cultural inclusion by promoting:

- *Methods and tools for dialogical communication in migrant communities*
- *Insight in society into resources, needs and requirements in migrant communities*
- *Insight in migrant communities into societal values such as human rights, democracy and participation, equal citizenship, rule of law and freedom.*

In the MultiPLUS+ project, these objectives are achieved through three coherent development processes and training programmes:

As a **FIRST STEP**, each partner organization conducted a needs analysis among migrant Multipliers in order to search the needs and requirements for special training in communicative methods and dialogical tools to take on the role as bridge builders as mediators in their local migrant communities. From the needs analysis, the partner organization provided a special and tailored **COMMUNICATION TRAINING COURSE** for Multipliers.

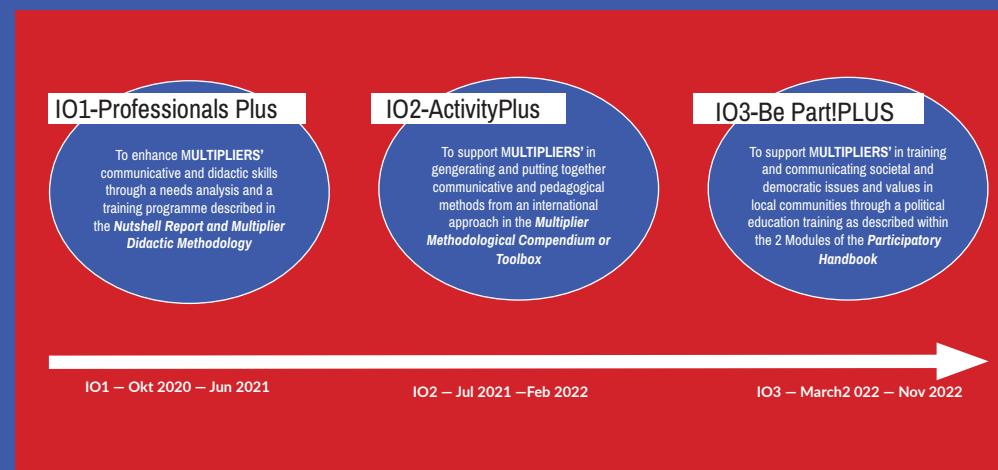
As the **NEXT FOLLOW-UP STEP**, the Multipliers in each country to active part in **METHODICAL WORKSHOPS** in order to develop and document a large number of practical methods, tools and exercises to be used for the dialogue in migrant communities. All methodical descriptions are included in a Compendium or **TOOLBOX**.

As the **THIRD STEP**, the Multipliers participate in **WORKSHOPS ON POLITICAL EDUCATION**, focused on how to communicate about basic human and societal

issues such as human rights, equality and freedom as well as democratic values and citizenship, rule of law etc. As a final activity, the Multipliers conveyed and discussing these themes in their own communities. The Module I of the Participatory handbook is an introduction to possible ways to convey political education to the communities.

As a **LAST STEP**, the great many training and learning materials from the project will be offered as open and accessible resources for general benefit on the electronic **MultiPLUS + PORTAL** (<https://www.multiplusproject.com/>)

The total training and learning process is illustrated in the figure beneath:



The overall aim and concrete objective in the MultiPLUS+ Project is to promote the integration and inclusion of migrant/minority citizens in European countries

Module I — Participatory Handbook



OMEGA

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Dear Multipliers!

If Europe were a person, how would we describe her or him? It would be almost impossible! Europe's physical characteristics (geography) and its ways (languages, traditions, cultures, and economies) are so diverse that we would conclude that they are many different people in one.

What makes Europe, specifically the European Union, be one and have an identity as such?
Is the European Union something more than a political and economic alliance?
What does it mean for an immigrant to live on European Union soil?

These questions are among the triggers to talk about the values that the European Union proclaims as its own and asks its member countries to assume and defend.

The European Union was created to promote peace, its values, and the wellbeing of all its inhabitants. Precisely these values, like a creed, are the ones that unify/unites the rich diversity of Europe.

Yes, Europe is one in its foundational and fundamental values: Freedom; Human Rights; Democracy and Participation; Rule of the Law, and Equality are the European core values. These political values were not "invented" by the EU, and they have come a long way from their original definition to how we understand them today.

After the Second World War, 51 countries founded the United Nations (1945) and committed to maintaining international peace and security, developing friendly relationships among nations, as well as promoting social progress, better living standards and human rights.

Seven years later, in 1957, six European countries (Belgium, France, Germany, Italy, Luxembourg and the Netherlands) launched the European Economic Community. This Union grew into the European Union and in 1993 with the Maastricht Treaty, deepened the integration of members' foreign, security and international affairs. Another twenty countries gradually joined the original group: Ireland and Denmark (1978); Greece, Portugal and Spain (1986); Finland, Austria and Sweden (1995); Estonia, Lithuania, Latvia, Malta, Poland, Slovakia, Slovenia, Czechoslovakia, Hungary and Cyprus (2004); Bulgaria and Romania (2007) and finally Croatia (2013).

Initially, the EU was established as a common market to promote the free movement of goods, services, people, and capital across its internal borders. The Maastricht Treaty, signed on February 7, 1992, took European construction to a new level. The Treaty established the European Union (EU) and added a political dimension to the community. It set out clear rules to implement a future single currency, foreign and security policy as well as a closer cooperation regarding justice and domestic affairs.

Another innovation of the Maastricht Treaty was the creation of EU citizenship. From then on, every person holding the nationality of an EU country automatically became a citizen of the EU. Moreover, EU citizenship provided rights, such as the right to move and reside freely within the EU, the right to vote for and to stand as a candidate in municipal elections as well as European Parliament and, the right to register a complaint with the European Ombudsman, etc.

In the following pages we will reflect on the political dimension of the EU and how these EU values both present themselves as well as affect our daily lives.

This is not a study book on the history of the European Union and the process of defining its core political values, but a manual on those values. We offer you guidelines to understand these values, to be able to participate in a discussion about them or to be able to lead such a conversation in your groups. For this reason, in addition to explaining the concepts, we have added activities and materials that may help you to work on the subject in your communities. This manual will not make you an expert, but it should make you more confident about your rights and obligations as citizens of the European Union as well as prepare you to be able to communicate these rights and obligations and to encourage others in your community to do likewise.

Discussions or activities could take place in the context of a round table, in an organized workshop or in the informality of the living room where a group of friends are meeting. It may be that the topic is presented at an organized event, or it may be that the topic catches you by surprise, in an unexpected setting. In all cases, you will be participating and encouraging participation, disseminating European values, and educating in politics.

We start by reflecting on Human Rights, because human rights are the great umbrella under which all the inhabitants of the EU take shelter. Human dignity is inviolable. It must be respected, protected, and constitutes the real basis of fundamental rights.

We continue with Democracy and Participation, which is the way in which the will and the interests of each and every citizen is heard and considered. The functioning of the EU is founded on representative democracy. A European citizen automatically enjoys political rights. Every adult EU citizen has the right to stand as a candidate and to vote in elections for the European Parliament. EU citizens have the right to stand as a candidate and to vote in their country of residence, or in their country of origin. While an automatic right for EU citizens, it is a very difficult topic for many of us migrants: many of us do not have the citizenship of our host country, excluding us from voting and forcing us to rethink the idea of participation.

Then we address the idea of Freedom as a value, a value that has many implications. We talk about the freedom of movement that gives citizens the right to move and reside freely within the Union, but we also refer to the individual freedoms, such as respect for private life, freedom of thought, freedom of religion, freedom of assembly, freedom of expression and freedom of information are protected by the EU Charter of Fundamental Rights

Fourth, we deal with diversity, Equality and the Rights of Minorities and less powerful groups. Equality is about equal rights for all citizens before the law. The principle of equality between women and men supports all European policies and is the basis for European integration. It applies in all areas.

And finally, the concept of the Rule of Law deserves a chapter to itself. The rule of law is the political philosophy that all citizens and institutions within a country, state, or community are accountable to the same laws. The Encyclopedia Britannica defines the rule of law as “the mechanism, process, institution, practice, or norm that supports the equality of all citizens before the law, secures a non-arbitrary form of government, and more generally prevents the arbitrary use of power. Everything the EU does is founded on treaties, voluntarily and democratically agreed upon by its EU countries. Law and justice are upheld by an independent judiciary. All EU countries gave the power of final jurisdiction to the European Court of Justice - its judgments must be respected by all.

Surely none of these terms are new to you. They are written everywhere and are on the lips of all politicians and speakers. Their meaning, however, is often distorted or manipulatively accommodated to discourses that have neither respect nor space for such values. At the end, as an appendix, we offer you ideas about contexts in which you could talk/communicate these values with/to your communities. You will also find tools for the motivation and moderation of discussions.

As ripples in the water, you are spreading knowledge, insights, and participatory practices in your communities. This manual wants to be like a motivating and informative pebble in the waters of your daily community work. Knowing these values as well as defending them, makes us stronger and contributes to the dream of integration becoming a reality.

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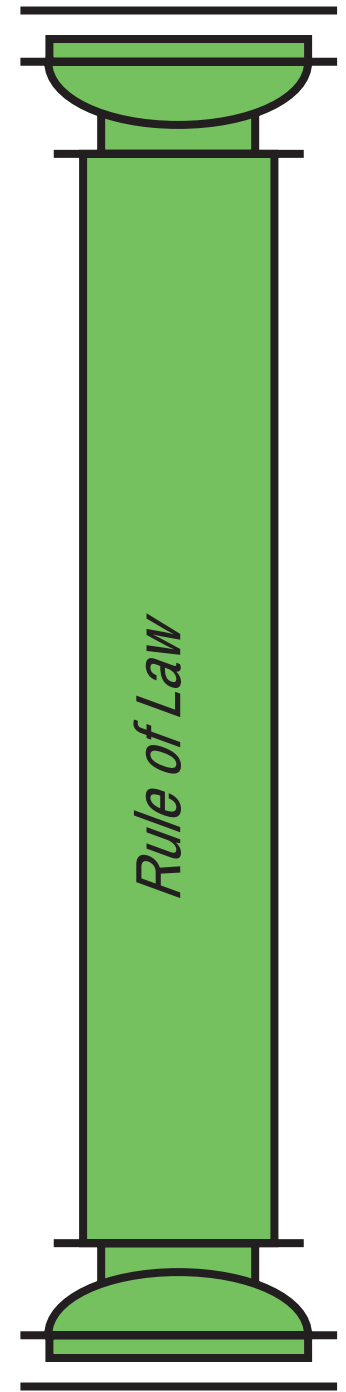
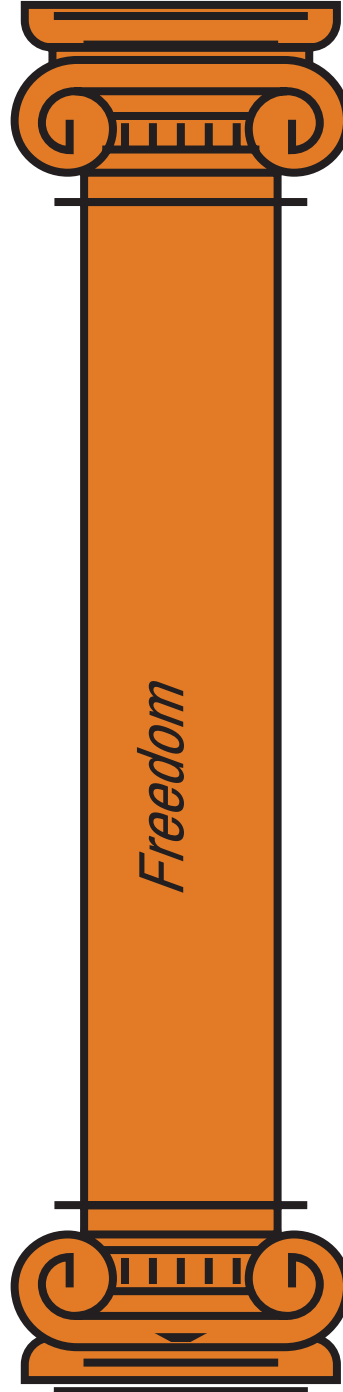
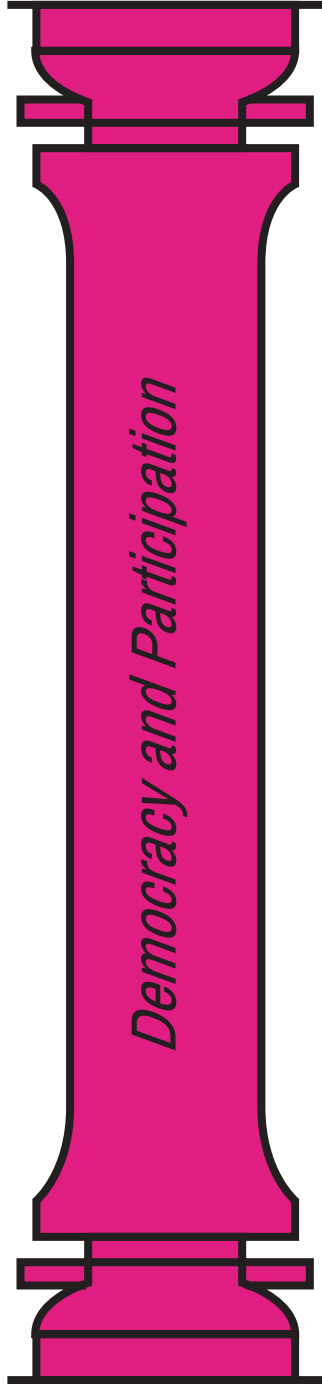
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Five Pillars of the European Union



Aims of the European Union

(Good to keep in mind, these aims are the frame for our work)

1. Promote **peace**, its values, and the well-being of its citizens
2. Offer **freedom, security, and justice** without internal borders, while also taking appropriate measures at its external borders to regulate asylum and immigration and prevent and **combat crime**.
3. Establish an **internal market**
4. Achieve **sustainable development** based on balanced economic growth and price stability and a highly competitive market economy with full employment and social progress
5. Protect and improve the quality of the **environment**
6. Promote **scientific and technological progress**
7. Combat **social exclusion and discrimination**
8. Promote **social justice** and **protection, equality between women and men, and protection of the rights of the child**
9. Enhance economic, social, and **territorial cohesion** and **solidarity** among EU countries
10. Respect its rich **cultural and linguistic diversity**
11. Establish an **economic and monetary union** whose currency is the euro

1. Human Rights

1.1 Human Dignity

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

(Article 1 Universal Declaration of Human Rights)

The most widely accepted statement on human rights is the Universal Declaration of Human Rights (UDHR). Its core message is the inherent value of every human being. The Declaration was unanimously adopted on the 10th of December 1948 by the United Nations (although 8 nations did abstain to vote). It sets out a list of basic rights for everyone in the world whatever their race, color, sex, language, religion, political or other opinion, national or social origin, property, birth, or other status. It states that governments have promised to uphold certain rights, not only for their own citizens, but also for people in other countries. In other words, international borders aren't zones of exclusion or exemption when human rights are endangered or violated.

Since 1948 the Universal Declaration has been the international standard for human rights. In 1993 a world conference of 171 states representing 99% of the world's population reaffirmed its commitment to human rights. (First steps: A manual to Human Rights Education)

The Universal Declaration of Human Rights (UDHR) is a milestone document in the history of human rights. Drafted by representatives with different legal and cultural backgrounds from all regions of the world, the Declaration was proclaimed by the United Nations General Assembly in Paris on 10 December 1948 (General Assembly resolution 217 A) as a common standard of achievements for all peoples and all nations. It sets out, for the first time, fundamental human rights to be universally protected and it has been translated into over 500 languages. The UDHR is widely recognized as having inspired, and paved the way for, the adoption of more than seventy human rights treaties, applied today on a permanent basis at global and regional levels (all containing references to it in their preambles).

Human rights are based on the recognition of the dignity of the human person. Human dignity implies that all people hold a special value, which is unique to their humanity. This means that persons have value and dignity merely because they are born humans.

Human dignity implies recognition, respect, and protection of every single person on earth. Human dignity should be recognized, maintained, and strengthened.

One can never lose his or her dignity. A person does not lose his dignity no matter what he does. Dignity is INHERENT in the human condition. And this dignity is the reason and basis of all human rights.

Human dignity indicates obligations such as:

- preserving people's lives and ensuring their safety.
- encouraging human development of every person.
- recognizing a unique personality and a participation in the community.
- being compassionate in times of difficulty and distress.
- receiving care adapted to his or her condition.

The perception of our own dignity always involves the presence and dignity of others. When failing to recognize human dignity, both the person whose dignity is not respected and the whole society suffers. When people are divided and given a value based on characteristics like class, gender, religion, and so on, it creates unequal societies where discrimination, fear and violence run rampant.

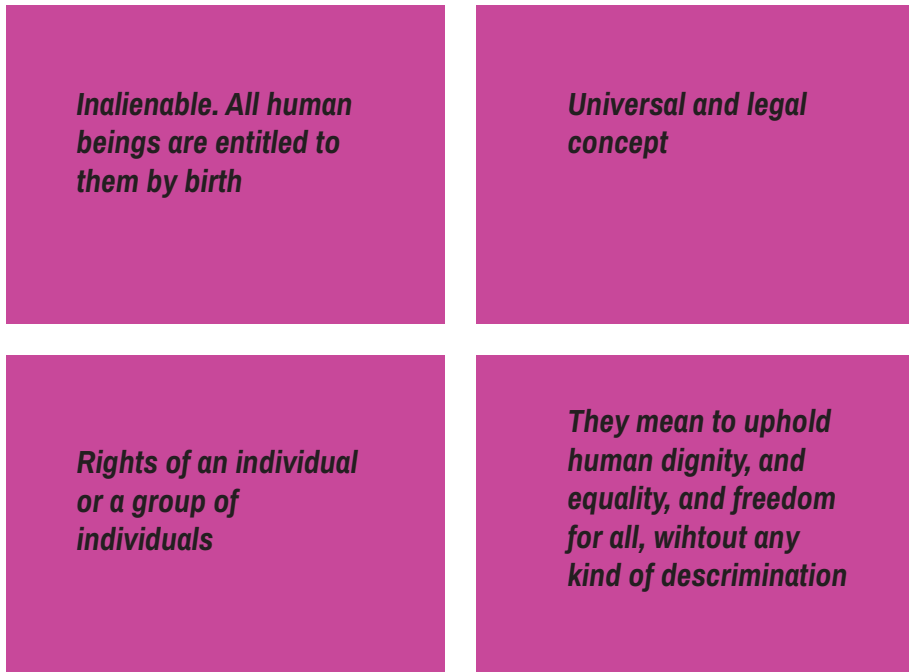
Some of the practices that violate human dignity include torture, rape, social exclusion, labor exploitation, bonded labor, and slavery. Both absolute and relative poverty are violations of human dignity, although they also have other significant dimensions, such as social injustice.

Human rights belong to all of us and are relevant in our everyday lives, not just when being repressed or mistreated, but when they are ignored, or nothing is done to enforce them. But... What exactly are those human rights? Do we know all of them?

The Convention protects the right to: life; freedom; security; respect for family; freedom of expression, freedom of thought, conscience and religion; vote and stand for election; fair trial in civil and criminal matters; property and peaceful enjoyment of possessions.

The Convention not only acknowledge rights, but it also prohibits and penalizes. Among other things,

it prohibits torture or inhuman or degrading treatment; slavery and forced labor; arbitrary and unlawful detention; discrimination in the enjoyment of the rights and freedoms secured by the Convention; deportation of a state's own nationals or denying them entry; collective deportation of foreigners; and the death penalty.



Human rights can be classified into 3 different categories, according to the right they recognize.

1. Civil and political: These rights provide the bases for the fulfillment of elementary conditions of social life. Without these rights, civilized life is not possible, and they are, therefore, considered very essential for the progressive life of society. These are 'liberty-oriented' rights and include the right to life and security of the individual; freedom from torture and slavery; freedom of opinion, expression, thought, conscience, and religion; freedom of association and assembly along with the freedom to move around freely. It also includes the right to hold property and practice trades or professions as well as the right to take part in the government of one's country.

2. Economic and social: These are entitlements of the individual vis-a-vis the state, to eradicate social inequality, economic imbalances and to limit disadvantages caused by nature, age and so-on. These rights, however, are bestowed by the state. The state is not bound to meet these entitlements all at once. It depends upon the economic resources of the society. Most of the Socialist States recognize these rights as fundamental rights of the people. Right to equality, right to work, right to have family, right to privacy, right to public assistance during old age and sickness, right to health care, right to special care during childhood and during motherhood are some of the examples of these rights. These are 'security-oriented' rights, for example the right to work, education, a reasonable standard of living, food, shelter, and health care.

3. Environmental, cultural, and developmental: These include the right to live in an environment that is clean and protected from destruction, and rights to cultural, political, and economic development.

Civil and political	Economic and Social	Environmental, cultural and developmental
<ul style="list-style-type: none"> • Right to life • Right to security • Right to political participation. • Right to hold private property • Freedom (to move, to believe, to speak, to assembly) • Right to information 	<ul style="list-style-type: none"> • Right to equality • Right to work • Right to have a family • Right to privacy • Right to public assistance during old age • Right to health care • Right to food and shelter • Right to education 	<ul style="list-style-type: none"> • Right to live in a clean environment • Right to cultural development • Right to political and economic development

1.2 Simplified Version of the Universal Declaration of Human Rights

Summary of Preamble:

- The General Assembly recognizes that the inherent dignity and the equal and inalienable rights of all members of the human family is the foundation of freedom, justice, and peace in the world
- Human rights should be protected by the rule of law
- friendly relations between nations must be fostered
- the peoples of the UN have affirmed their faith in human rights, in the dignity and the worth of the human person and in the equal rights of men and women.
- They are determined to promote social progress, better standards of life and larger freedom
- and have promised to promote human rights and a common understanding of these rights and freedoms

My Rights = Your Rights = Our Rights

- *1. Everyone is free, and we should all be treated in the same way.
- *2. Everyone is equal despite differences in skin colour, sex, religion, language for example.
- *3. Everyone has the right to life and to live in freedom and safety.
- *4. No one has the right to treat you as a slave nor should you make anyone your slave.
 - * 5. No one has the right to hurt you or to torture you.
 - * 6. Everyone has the right to be treated equally by the law.
 - *7. The law is the same for everyone, it should be applied in the same way to all.
 - *8. Everyone has the right to ask for legal help when their rights are not respected.
 - *9. No one has the right to imprison you unjustly or expel you from your own country.
 - *10. Everyone has the right to a fair and public trial.
 - *11. Everyone should be considered innocent until guilt is proved.
- *12. Everyone has the right to ask for help if someone tries to harm you, but no-one can enter your home, open your letters, or bother you or your family without a good reason.
 - * 13. Everyone has the right to travel as they wish.
- *14. Everyone has the right to go to another country and ask for protection if they are being persecuted or are in danger of being persecuted.
- * 15. Everyone has the right to belong to a country. No one has the right to prevent you from belonging to another country if you wish to.
 - *16. Everyone has the right to marry and have a family.
 - *17. Everyone has the right to own property and possessions.
- *18. Everyone has the right to practice and observe all aspects of their own religion and change their religion if they want to.
 - *19. Everyone has the right to say what they think and to give and receive information.
- *20. Everyone has the right to take part in meetings and to join associations in a peaceful way.
- *21. Everyone has the right to help choose and take part in the government of their country.
- * 22. Everyone has the right to social security and to opportunities to develop their skills. 23. Everyone has the right to work for a fair wage in a safe environment and to join a trade union.
 - * 24. Everyone has the right to rest and leisure.
- *25. Everyone has the right to an adequate standard of living and medical help if they are ill.
 - *26. Everyone has the right to go to school.
 - *27. Everyone has the right to share in their community's cultural life.
- 28. Everyone must respect the 'social order' that is necessary for all these rights to be available.
 - 29. Everyone must respect the rights of others, the community and public property.
 - 30. No one has the right to take away any of the rights in this declaration.

1.3 Responsibilities and Respect for Human Rights

Right and responsibility/obligation are two sides of the same coin. That long list of 30 human rights is somehow also a long list of personal responsibilities and commitments to other human beings.

We humans cannot only demand our rights, but we must also respect them. Our rights are always limited by the rights of others. What seems right to us may not be right to someone else. We must always be careful not to harm or violate the rights of others by our actions.

In the article 29 the Universal declaration on Human Rights declares that:

1. Everyone has duties to the community in which alone the free and full development of his personality is possible.

2. In the exercise of his rights and freedoms, everyone shall be subject only to such limitations as are determined by law solely for the purpose of securing due recognition and respect for the rights and freedoms of others and of meeting the just requirements of morality, public order, and the general welfare in a democratic society.

3. These rights and freedoms may in no case be exercised contrary to the purposes and principles of the United Nations.

Every right has a corresponding responsibility. For example, your right to freedom of speech is limited by your responsibility not to say untrue things which will degrade another person and abuse their right to dignity and a good reputation.

The balance of our rights and our responsibilities to respect the rights of other people means that we usually must exercise our rights within certain restraints.

There are many situations where rights and responsibilities of different people conflict. For example, some countries have laws making the wearing of seatbelts compulsory in cars. Many people oppose these laws, arguing that it is a restriction of their right to act freely. The governments of these countries argue that people in cars have a responsibility to the hospitals, doctors, and the rest of society to do everything possible to avoid getting injured while they are driving. It is argued that if people do not wear seatbelts and are injured, they take time, money, and hospital space away from people with illnesses, and therefore restrict the right of sick people to proper health care

Suggested Activities to Address Human Rights

The Imaginary Country

This activity introduces participants to the idea of rights based on needs and familiarizes them with the Universal Declaration of Human Rights. It raises ideas of how we value rights, and that the 'Choices' we make give options for establishing more permanent 'group rights'.

Learning point:

- Human Rights documents are based on our own inherent needs.
- We value some rights more highly depending on our own situation, but every right is important to someone.

What you need:

- Simplified Version of the Universal Declaration of Human Rights from part 4.

Time: About one hour and 15 minutes for the basic activity.

How to do it:

- 1) Form into small groups of five or six.
- 2) Read out the following scenario: "Imagine that you have discovered a new country, where no one has lived before, and where there are no laws and no rules. You and the other members of your group will be the settlers in this new land. You do not know what social position you will have in the new country."
- 3) Each participant should individually list three rights which they think should be guaranteed to everyone in this new country.
- 4) Now ask the participants to share and discuss their lists within the group and select a list of 10 rights which their whole group thinks is important.
- 5) Now ask each group to give their country a name and to write their 10 chosen rights on a large piece of paper or on a blackboard where everyone can see them.
- 6) Each individual group presents their list to the whole group. As they do this, make a "master list" which should include all the different rights from the group lists. Some rights will be mentioned several times. Write them on the master list once and tick them each time they are repeated.
- 7) When all the groups have presented their lists, identify rights on the master list which overlap or contradict one another. Can the list be rationalized? Can some similar rights be grouped together?
- 8) When the master list is completed, compare the Simplified Version of the Universal Declaration of Human Rights from part 4. What are the differences/similarities between your list and the UDHR? Use the following questions to draw out the learning points. The choices below give options for extending the activity.

Questions:

- *Did your ideas about which rights were most important change during this activity?*
- *How would life be if we excluded some of these rights?*
- *Are there any rights which you now want to add to the final list?*
- *Did anyone list a right themselves, at the very beginning, which was not included in any of the lists?*
- *Why is it useful for us to make such a list?*
- *Do you think the situation in our country has affected your choices of rights? Why? Why not?*

Rights in the News

Aim: This activity is a good introduction for people who might already have some understanding of what human rights are. It helps them to recognize rights and to place everyday situations in a human rights framework.

Learning point: Rights on paper relate to everyday situations.

What you need:

- Newspapers and magazines of all kinds
- There should be enough for small groups to have at least one each.
- Blackboard or large piece of paper and pens and glue or tape
- Universal Declaration of Human Rights
- Simplified Version of the Universal Declaration of Human Rights from Part Four of this manual.

Time: One hour.

Steps:

- 1) Read the following text to the group: "In our modern world we all have access to more information than ever before. For most of us, this information comes through the media, and especially via the news. Every day, TV screens and newspapers are filled with situations and stories which are hopeful, tragic, happy, sad, simple, or complex. Usually, we look at the terrible news stories and feel powerless. However, by looking again, using the ideas of human rights, we can see patterns of success, where rights are protected and acted upon, and patterns of problems, where rights are denied."
- 2) Form small groups of four.
Distribute the newspapers and magazines randomly.
- 3) Using the whole of the blackboard/large paper draw a large circle. On the circumference of the circle write the following three phrases in such a way that they are as far away from each other as possible. (This allows lots of space for newspaper cuttings to be stuck on later).
- 4) Explain these three concepts: - Rights denied - Rights protected - Rights in action- and ask the groups to look through their newspapers and magazines to find things which illustrate each of the three concepts. Encourage the participants to use all parts of the magazines and newspapers, including advertisements, classified adverts, and other items. Offer the participants the following

examples: Rights denied: This could be an article complaining that a municipal health clinic has been closed without consulting the local community. This would illustrate the denial of the right to health or even life. Rights protected: This could be a story about children who have been rescued from people who were mistreating them. Rights in action: This could be a picture of a footballer scoring a goal, illustrating the rights to leisure, health, freedom of association, or even travel (if it is an international match.)

5)When the task has been completed (usually after about 10 minutes) ask the participants to look at the Universal Declaration of Human Rights or its Simplified Version to find the article or articles which relate to the stories or pictures which they have found in the newspapers. Allow another 10 minutes for this part of the activity.

6)Now ask each group in turn to attach their findings to the blackboard/large paper. As they do this, they should explain why they chose that example and which specific UDHR articles it relates to.

7)Some of the selected examples will involve situations where the same right or rights are denied, protected, and in action all at the same time! Use the questions below to help the group to analyze these situations.

Questions:

**Was it easy to find examples to illustrate rights denied, rights protected and rights in action?*

**Was one phrase more difficult to illustrate? Why?*

**Were there any newspaper articles or other examples where all three phrases could be said to be relevant? Which? Why?*

**Were there any examples where one person or a group had their rights protected and this resulted in someone else's rights being denied? Could the concept that my rights end where yours begin and vice versa be useful in such a situation? Would using this concept give a better result for all concerned? Why? Why not?*

Rights and Responsibilities

Aim: This short listing and discussion activity helps young people to understand the connection between rights and responsibilities

Learning point: Every right has a corresponding responsibility.

What you need:

-Simplified Version of the Universal Declaration of Human Rights.

-Information about Rights and Responsibilities (see next page).

Time: Forty-five minutes

How to do it:

1) Ask the group to form into pairs. Each person should write down five important rights which they think they should have in the group and five important rights which they think they should have at home. For example, the right to their own space. (This could be done as a reflection exercise which recalls previous work on human rights).

2) Ask each person to swap their list with their partner. Each participant should think of the responsibilities which correspond with each right that their partner listed. For example, the responsibility to respect the space of the people they live with.

3) Each pair reports to the rest of the group two rights and their corresponding responsibilities from their lists. The peer leader should write the rights and responsibilities on the wall.

4) Ask the participants to read the Information about Rights and Responsibilities. Start a discussion using the following questions:

Questions:

**Was it easy or hard to think of each right's corresponding responsibility?*

**In the example about seatbelts (see Information about Rights and Responsibilities), who do you think is right, the government or the people who refuse to wear seatbelts?*

**What if someone you knew was injured because a driver refused to wear a seatbelt? How might this happen? How would you feel?*

**What if a sick child died because the doctor was too busy helping a driver who had refused to wear a seatbelt and was injured? Look at the Simplified Version of the Universal Declaration of Human Rights. Which rights are involved in this example?*

**Can you think of similar examples where other rights and responsibilities conflict?*

TIPS FOR MULTIPLIERS

who are afraid to speak about human rights (or don't know how to start)

(Based on the "First Steps" Manual on Human Rights Education from Amnesty International)

Talking about human rights in our communities can be a bit strange for some groups; we (and/or groups) may feel uncomfortable, insecure, in a "political" territory that we are usually not used to entering. Respecting and using Human Rights influences and determines our daily life perhaps more than we can understand if we do not reflect on them.

Here are some frequently asked questions or resistances that arise during discussions on human rights as well as some possible answers. The answers given here are short but may help with some of your worries.

Issue 1: "Won't human rights topics frighten some people?"

Answer: Human rights education is positive, not negative, because young people learn about their own inherent rights and about the importance of human dignity. Of course, giving people information about human rights violations alone is not enough, and can be distressing. However, human rights education is different because, although it is based on the knowledge that bad things happen, it also equips young people with the skills and attitudes needed to be able to act and make such situations better.

Issue 2: "Young people need to be taught responsibility, not rights."

Answer: We are putting equal emphasis on rights and responsibilities. The activities and the discussions show that one person's rights end where another person's rights begin, and that everyone has the responsibility to respect the rights of others.

Issue 3: "What if a member of the group asks a question I can't answer?"

Answer: In human rights education, answers are rarely simple. Complex moral questions cannot be answered with yes or no. Raising the questions is more important than finding one 'correct' answer. By introducing these complex issues to others and allowing them to think about them, we can equip them to deal with them later in life. You don't have to have all the answers.

Issue 4: "What is the purpose of using games to talk about Human Rights?"

Answer: We learn and remember things better by doing them than just by hearing about them. Although the activities are usually fun, they have serious aims (usually the explanation of a human rights concept).

Issue 5: "Some people say teaching human rights is political indoctrination"

Answer: An understanding of human rights enables people to better participate in society and in the politics of their country. However, it is important to distinguish between these political skills and party politics. Peer group leaders have a great responsibility not to push others towards a specific political party or political ideology.

Did you know? Europe is not the only continent to have a court protecting human rights. There are two other regional courts: the Inter-American Court of Human Rights and the African Court on Human and Peoples' Rights

2. Freedom

2.1 Concept

Freedom is a sacred and imprescriptible right, possessed by all human beings. It is such an important and essential right, crucial for the exercise of the other rights in the UDHR, that it is one of the five essential political values of the EU.

Freedom is the power to act according to one's own will, while respecting the law and the rights of others.

This means that every human being can "be his or her own master". To make one's own decisions, to govern one's own life, to abide (be responsible) by the consequences of the exercise of this freedom.

When we address liberty/freedom, we also address limits, rules, laws, tolerance and living together.

Freedom, recognized and guaranteed in its various facets, is fundamental to the enjoyment of human life in conditions of full dignity, and is defined as intrinsic to every person by the mere fact of being a person.

Thanks to freedom, a person (or a group) can act according to his or her own criteria without being arbitrarily stopped by another person, group, political force, or the government/state. In theory, the rules (laws) that limit the freedom of people should be only the minimum necessary to guarantee the absence of chaos and the harmonious coexistence of all people. Limitations to the exercise of freedom are necessary when conflicts with other values or interests of society arise. If, for example, the exercise of freedom is a cause of insecurity or inequality, it is time to limit that freedom.

However, these rules can undermine, suppress or restrict freedom arbitrarily or unnecessarily.

Freedom can be individual or collective. The fundamental individual freedoms are freedom of opinion, expression, movement, thought, conscience, beliefs, and the right to privacy. Collective freedoms are those that apply to a group of people. They include freedom of association and freedom of peaceful assembly.

Articles 18 and 19 of the Universal Declaration of Human Rights (United Nations, 1948) deal with freedom and fully define it. Here we can find the words and arguments to explain and defend freedom as a principle and inalienable right.

Article 18

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

Article 19

Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers.

Freedom of expression, religion and association are the first to be recognized and guaranteed; but the freedom to move freely within the European Union (since 1992) is no less important and deserves a separate chapter. Think about: the EU was born as an economic union pursuing to guarantee the free movement of goods, capital, services, and people, known collectively as the "four freedoms".



The Guardian

ALL THE FREEDOMS IN A NUTSHELL

Freedom of opinion

Everyone is free to have an opinion or a judgment, according to their emotions, reflective capacities, and knowledge.

Freedom of expression

Everyone can express his or her ideas and feelings by any means he or she deems appropriate (saying, writing, singing, art)

Freedom of association

Allows all people to come together to share ideas and to defend an opinion or to work for a cause

Freedom of thought

Freedom of thought is the right of everyone to freely determine his or her beliefs.

Freedom of conscience

Freedom of conscience allows each person to freely determine the principles and values that will guide his or her existence.

Freedom of religion

Freedom of religion allows everyone to have the religion of his/her choice and to manifest it freely.

Freedom of movement

The right of individuals to move and reside freely within the European Union is the cornerstone of the citizenship of the Union created by the Maastricht Treaty of 1992. It refers to the free movement of people within the borders of their own state, the entry into states by foreigners and the free movement of foreigners within state borders.

Freedom to love

The freedom to love means that states have no reason to interfere in the spiritual feelings and emotions of humans. The State neither regulates friendships nor prescribes the perfection of a contract for two persons to be united by reciprocal sympathy or love. People must marry the person chosen by themselves

An open question to discuss and brainstorm: WHY IS FREEDOM SO IMPORTANT?

Migrants and Freedom

International law guarantees migrants the right to freedom of association, so that they can effectively participate in civil society. By allowing and encouraging migrants to organize themselves, migrant communities are empowered to address their specific needs directly rather than relying on the advocacy and support of others.

Initiatives that encourage migrants to exercise their freedom of association help migrants make a positive contribution to the communities and countries in which they reside.

Since freedom in all its forms is a human right, there should be no difference between the freedoms of a “foreigner” and those of a citizen.

Suggested Activities to Address Freedom

Animals Freedom

Aim: This activity allows participants to share their own thoughts about freedom and what they treasure the most about it. The activity motivates the discussion about individual freedom and the rights of the other people

Learning point: Individual freedoms. Collective freedom.

What do you need:

- a blank sheet of paper per participant
- perhaps photos of different animals (take into consideration that the photos can limit the responses of the participants to only the animals presented)

Time: up to 1 hour (depending on the groups size and on the participants motivation)

How to do it:

1. Hand out the blank paper sheets of paper to the participants
2. Ask participants to draw an animal that represents freedom for them (an animal that has a characteristic that for them is essential for the exercise of freedom).
3. When the participants have already chosen and drawn their animal, ask them to reflect on the relationship of that animal with others of the same species and with animals from other groups. Does this animal need to oppress/fight with others to exercise its freedom?
4. Each participant shares the animal they have chosen and explains why it symbolizes freedom for them and how this animal relates to other groups.
5. On a blackboard or flip chart, write down the words associated with freedom: for example, power, strength, wisdom, longevity, health, physical agility, non-human powers (flying), security, intelligence, speed, independence, etc.

The Right to Freedom

Aim: This activity introduces the idea of oppression when individual and/or collective freedoms are violated.

Learning point: To rethink and reflect on the concept of freedom and oppression; to analyze our behaviors when we feel oppressed or free; to identify whether we experience oppression.

What you need:

- Simplified Version of the Universal Declaration of Human Rights.
- Information about Rights and Responsibilities (see next page).

Time: Forty-five minutes

How to do it:

1. Introduce the concepts of Freedom and Oppression
2. Form groups of three or four members to begin the activity
3. Each group should reflect/discuss (and make notes/answers) to the following topics:

- a) Choose a time in your life when you felt free and why.
- b) Think of a time in life when you felt oppressed and why.
- c) Identify a time in life when you oppressed someone else and why.

4. The coordinator asks the participants to discuss their notes in a large group. Were they able to identify moments in their lives when they felt free? Why did they feel that way? What was their behavior like at that time?

And when you felt oppressed, what did you do, how did you act? Why did you feel oppressed? Were you able to identify times when you have oppressed others, how do you feel about it, how would you behave differently?

Brainstorming on Freedom

Aim: Reflecting on the meaning of “freedom” and offering a conceptual tool to analyze the validity of the right to personal freedom in a global, regional, and national context.

Learning point: to analyze and understand the scope of the right to liberty of persons; to know aspects related to the physical freedom and to the freedom of thought and expression.

How to do it:

1. With the coordination of the teacher, brainstorm with all participants of the workshop possible answers or ideas on the following question:

What does it mean that a person/all people, have the right to freedom?

2. Organize the results of the brainstorming and record in writing the different definitions of freedom presented by the participants.

3. Democracy And Participation

The concepts of democracy and participation go hand in hand. Democratic decision-making processes presuppose the participation of the people (citizens) who are affected by the decisions. In theory, in a democracy all citizens have equal right to express their opinions; this is not always the case within the framework of countries and states that define themselves as democracies. Different principles and legal frameworks regulate democracy and democratic processes in each country.

The concepts of democracy and participation cannot stand alone. There are several other concepts that are intrinsic to democracy: citizenship, empowerment, diversity, inclusion, multiculturalism, plurality are some of them. We will see how they are linked to democracy.

The word **democracy** means in itself: “ruled by the people”. The term is derived from Greek: demos = people and kratos = power. Thus, the essential meaning is a governmental form, where power is connected to the people. The term was used as early as the year 500 BC. to denote a new form of political governance in Athens. However, the classical Athenian democracy is not comparable to democracies nowadays. It was based on the principle of direct democracy, but only a minor part of the population – men with a household – was CONSIDERED “people”, whereas women, children, slaves, and migrants had no rights as citizens. Democracy was not at all based on rights for individuals, but for households (for family groups).

3.1 Democracy Today – How Can We Define It?

Today we understand **Democracy** as the form of government in which everyone has the right to vote, and each vote has exactly the same “value” or weight in the final election. It’s about the governance of society which seeks to ensure everyone’s equal access to enjoy and to influence in that society. Democracy has to do with power distribution and with the empowerment of all the persons.

The **Liberal Democracy** – or constitutional democracy – constitutes the dominant form of democracy nowadays. The notion of **liberal** in this connection should not be confused with the economic and ideological use of the term. Instead, liberal democracy refers to the civil rights of liberty associated with democratic thinking. Liberal democracies can have different constitutional frameworks, for instance republics or constitutional monarchies.

3.2 What Are Democratic Values?

In terms of values, the fundamental idea of democracy is closely associated with ideals of **equality of the law** (that the law applies equally to all regardless of social status etc.), **political freedoms** (e.g., freedom of speech, press and assembly) and **legal security** (ensuring citizens against arbitrary, unpredictable government abuse).

Did you know that one of the essential conditions to be a member of the EU is to have a democratic form of government?

3.3 What Does It Mean To Be A Citizen?

“...many people, especially the young, play an active role in constructing and creating this Europe, they are committed to the European ideal and an open, inclusive, and socially cohesive society. For them Europe is about respect for the fundamental values of human rights and the rule of law and a place for increased mobility in which they live, work, study, and travel...” (Schild, Hanjo, Schild, Pererva, Yulia & Stockwell, Nathalie (2009): “European Citizenship – in the process of construction”.

The concept of **CITIZENSHIP** is generally perceived as a fundamental prerequisite for the functioning of democracy. Thus, **CITIZENSHIP** is associated with the population’s engagement and involvement in political decisions and societal institutions through voting rights, hearings, and other decision channels. Without the opinion and participation of civilians, civil associations and networks, the basic idea of democracy as a people’s government may be weakened (Thomsen, M.H. (2019): “Citizenship in peer learning and integration” + mhtconsult (2021): “Teachers Handbook. Guidelines for Prevention Work”).

Basically, citizenship is about knowing one’s rights and obligations - and to use one’s rights in a society, where you feel recognized as well as committed and obliged to contribute to the common good. Thus, a crucial point of being a citizen is the awareness of

the continuous interaction between rights and obligations towards the community and society. However, history shows us that the ideals of rights and obligations to the common goods must be revisited and restored from time to time, even in modern democracies. Nowadays, the question of democratic education, active citizenship, people's participation as well as belonging and mutual responsibility are the subjects of strong and passionate debates all over Europe, especially in the wake of the civil war in Syria and the influx of refugees. The new focus on who's a citizen and who's not, reflects the fact that not all European citizens and politicians were prepared to consider and receive refugees as citizens in need of help.

3.4 The Distinction Between Formal And Civic Citizenship

* **THE FORMAL CITIZENSHIP** refers to a legal aspect linked to a formal nationality and legal status, entailing different societal and political rights and obligations in relation to the state and society. Consequently, formal legal citizenship is a status to be assigned or born into.

* **THE CIVIC CITIZENSHIP** refers to an identity aspect and is linked to an attitudinal and relational status, entailing the experience of coherence, cohesion, action, and solidarity with other people in communities and political contexts etc. Consequently, the informal civic citizenship is a status to be experienced and demonstrated through practice.

* **THE EU CITIZENSHIP**, in addition, refers to a formal legal right closely related to the formal national citizenship. EU citizenship was introduced with the Maastricht Treaty in 1993 and proclaims that any formal citizen from an EU member state has a EU citizenship as a supplement to their national citizenship. The European Union Citizenship provides a range of rights, including the right to settle down and work in all EU countries.

3.5 Empowerment And Self-Including Citizenship

In recent year, some researchers started to talk about the **SELF-INCLUDING** citizenship as an expression of the idea that taking on an active and engaged citizenship in daily life and in the community, can in itself lead to **EMPOWERMENT** as well as positive recognition in the societal environments, even though negative presumptions may still exist. Empowerment and self-including citizenship is about realizing, using and showing one's own resources and unique values for the society as an active, devoted and powerful citizen. (mhtconsult (2017): "The CoCoRa Prevention Strategy for communities to counteract radicalization).

"Citizenship is about participation and engagement. Citizens are we together with others, when we relate to the society in which we live – when we take position on political issues – and when we act in order to make changes and development..." (Sigurdsson & Skovmand (2013): "Citizenship at stake").

Empowerment refers to a process in which humans are given the opportunity to prevent deprivation and the feeling of lack of control over their own living conditions, and instead develop capacity to transform both society and themselves. Empowerment is a process which is centered around people in communities: A continuing process in a local community which involves mutual respect, critical reflection, care and group participation through which people, who lack in resources, gain greater access to and control of resources. Empowerment efforts aim at social mobilization and long-term changes in the socioeconomic and socio-cultural conditions which create social problems.

3.6 The Global Citizenship And The Citizen Of The World

"Living in the age of globalization requires practice already at the local level in terms of living together and in terms of understanding about a community, where you both locally and globally respect differences in tradition, language, religion, habits and way of life in general, and where you, despite these differences, are prepared to solve common problems..." (The Danish philosopher Peter Kemp (2013): "The world citizen. Educational and political ideal for the 21. Century", 2013.

Since the French revolution, the idea of equal citizens has been linked to the national state. However, globalization and European integration indicates that the concept of citizenship has become **multidimensional** as expressed by some researchers. This development points to the need for a global definition of citizenship, derived from new forms of citizen-driven activities to promote solidarity from a global perspective. Nowadays, global citizenship is even a subject on the curriculum in some schools and educational contexts, for the purpose of strengthening students' competences to understand and engage in the interaction between local, national and global affairs. As an example, UNESCO defines education in global citizenship as a capacity building to develop communities and cohesion across borders. The term citizen of the world actually goes back to ancient Greece and Rome, where cosmopolites were people who regarded themselves as citizens of both a city state and citizens of the world. Today, the concept of global citizenship includes the feeling of belonging to a larger society about a common humanity. The term emphasizes the political, economic, cultural and social mutual interdependence and interconnectedness between the local, the national and the global level.

New forms of marginalization and differences in citizenship status, civil rights and obligations in individual states raise the question, if we need to develop a **"post-national citizenship"** concept that can ensure human rights and civil rights for citizens who are practicing the civic citizenship without having access to the rights of the formal citizenship and the EU citizenship. Young refugees and newcomers in European countries will generally be characterized by the lack of this access.

3.7 Empowerment And Self-Including Citizenship

In recent years, some researchers have started to talk about the **SELF-INCLUDING** citizenship as an expression of the idea that taking on an active and engaged citizenship in daily life and in the community, can in itself lead to **EMPOWERMENT** as well as positive recognition in the societal environments, even though negative presumptions may still exist. Empowerment and self-including citizenship are about realizing, using and showing one's own resources and unique values for the society as an active, devoted and powerful citizen. (mhtconsult (2017): "The CoCoRa Prevention Strategy for communities to counteract radicalization).

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Suggested Activities on Democracy and Participation

Citizenships

1. Introduce the various definitions of citizenship from the text below.

THE FORMAL CITIZENSHIP refers to a legal aspect linked to a formal nationality and legal status, entailing different societal and political rights and obligations in relation to the state and society. Consequently, formal legal citizenship is a status to be assigned or born into.

THE CIVIC CITIZENSHIP refers to an identity aspect and is linked to an attitudinal and relational status, entailing the experience of coherence, cohesion, action, and solidarity with other people in communities and political contexts etc. Consequently, the informal civic citizenship is a status to be experienced and demonstrated through practice.

THE EU CITIZENSHIP, in addition, refers to a formal legal right closely related to the formal national citizenship. EU citizenship was introduced with the Maastricht Treaty in 1993 and proclaims that any formal citizen from an EU member state has an EU citizenship as a supplement to their national citizenship. The European Union Citizenship provides a range of rights, including the right to settle down and work in all EU countries.

2. Let participants discuss in groups of eight their own understanding of citizenship:

- its definitions, and its implication for participants' daily life
- self-perception
- experience in terms of active involvement
- elections and voting
- the experience of belonging in the community and in a wider perspective, the society.

3. Ask participants to write keywords on posters.

4. Let the groups present their reflections and findings in the plenary as a basis for a further common discussion.

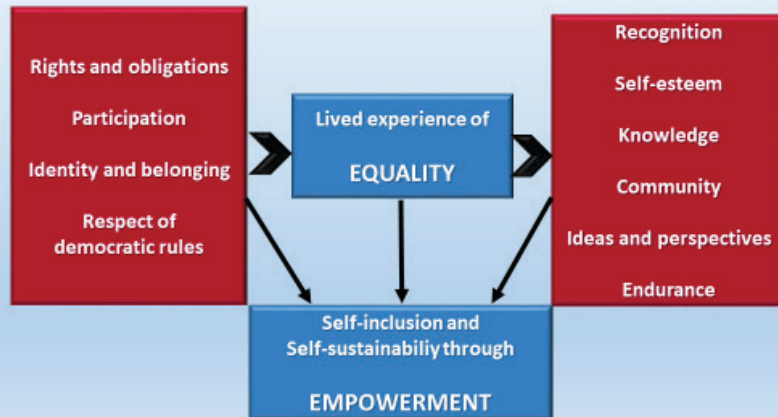
5. If possible, have local politicians join the plenary discussions.

Empowering citizens

Democracy is about power distribution!

Discussion on how empowerment increases and solidifies democracy

TEACHING CITIZENSHIP AND EMPOWERMENT – WHAT DOES ACTIVE CITIZENSHIP REQUIRE...



Right and Duties

CITIZENSHIP

is basically about the fact that all citizens are full and equal members of the society and societal community. Citizenship can be estimated from 3 basic dimensions:

RIGHTS AND DUTIES

All citizens are covered by the same fundamental rights and obligations. Are they?

PARTICIPATION

Citizens engage and take part in society and common issues. Do they?

IDENTITY AND AFFILIATION

Citizens perceive and experience themselves as equal members of the societal community. Do they?

Discuss the meaning of the 3 basic dimensions of the citizenship:

What would be the values behind the 3 dimensions?
What would your answers to the questions – and why?

4. Equality And Minorities' Rights

This module has three dynamically connected axes or concepts: diversity, equality, and minorities. In the implementation there is a theoretical/conceptual input and the subsequent reflection based on the essential question: how this concept affects me personally, the group with which I work with as a multiplier and the city in which I live.

4.1 Topics to be addressed:

1. Concept of diversity:

- Culture/Cultural settings living together
- Inclusive/exclusive society
- Inclusion and integration

2. Concept of equality:

- Equality vs. Privileges

3. Concept of minorities and minorities rights:

- Women rights/equality for women
- Migrants' rights/ equality for migrants
- Racism and discrimination/ antidiscrimination.
- Intentional discrimination and systemic discrimination
- Migrant minorities and freedom of expression/ the right to have media in their own language
- Minorities and Power/ Empowerment of minorities.
- Rights of minorities and indigenous people.
- Individual and collective rights
- Nondiscrimination and affirmative action.
- Ethnic diversity and pluralism.
- Racism and discrimination
- Forms of discrimination: racial, religious, women (gender based), national, ethnic, religious, and linguistic minorities, migrant workers and their families, mentally retarded persons, disabled persons, people with mental illness

What minorities are multipliers working with?

4.2 What is Diversity?

“All human beings are universally equal and specifically different. Universal equality and specific differences must be respected”

United Nations, Human Rights Declaration

Today all societies are characterized by increasing levels of multiculturalism, people coming from different countries and cultures are neighbors, they work in the same company, their kids attend the same school and play soccer in the same team. On a global level regions and countries have strong cultural and economic interdependence, and the contact and mutual influences are a non-stop fact. The diversity in today's European societies is an expression of the fact that societies are not as homogeneous as they were often claimed to be.

But multiculturalism is only one aspects of diversity. Society holds a great diversity in terms of gender, age, sexual orientation, lifestyle, ways of life, social and cultural values and norms, educations, professional skills and competencies, business choices, hobbies, political sympathies, consumption patterns etc.

Again: diversity is not exhausted in the perspective of multiculturalism. Diversity is the range of human differences, including but not limited to race, ethnicity, gender, gender identity, sexual orientation, age, social class, physical ability, or attributes, religious or ethical values system, national origin, and political beliefs.

With increasing life expectancy and aging, diversity will increase. The age distribution in the workplace will soon spread over several age groups and generations. Thus, many citizens will collaborate with colleagues who are differently educated and have completely new ideas to how the same tasks can best be solved.

We consider differences as potential and not as a problem with several positive and beneficial perspectives for individuals as well as society in general. Diverse communities enable several different perspectives on common tasks and challenges, develop new competencies and perceive things/problems/reality from different sides. The exchange of perspectives, the empathy and the democratic dialog among dissenting parties open new horizons and feeds back and strengthens democracy.

In this context, recognizing and respecting the rights of minority groups (or groups that are not necessarily small, but do have less or no power) is a matter of human rights and a matter of equality.

Understanding diversity and multiculturalism, is the basis for addressing racism, discrimination, and intolerance in an effective and sustainable way.

“The term “diversity” “can mean anything. For example, if we want to talk about people's diversity we can do so in terms of where they went to school, whether they are the oldest, youngest, or middle children in their families, their food preferences, and tastes in fashion. Human diversity simply exists and is not in and of itself a problem (...) The actual problem is discrimination and the resulting inequities” (Dancing on Living Embers, Lopes/Thomas)

Inclusion is involvement and empowerment, where the inherent worth and dignity of all people are recognized. An inclusive culture promotes and sustains a sense of belonging; it values and practices respect for the talents, beliefs, backgrounds, and the many ways of living of its members. In this sense, an inclusive culture is a culture without discrimination, a society that is attentive to the various forms of discrimination and has clear values and concrete measures to prevent it.

Anti-discrimination values are not just abstract concepts or principles; since the post-war period, anti-discrimination programs and instruments began to be systematized. The United Nations and the European Union did play a fundamental role in this regard.

The EU grew out of a desire to strengthen international economic and political cooperation on the European continent in the wake of World War II. The EU evolved from an economic alliance to a political union based on the values of respect for human dignity, freedom, democracy, equality, the rule of law and respect for human rights, including the rights of persons belonging to minorities.

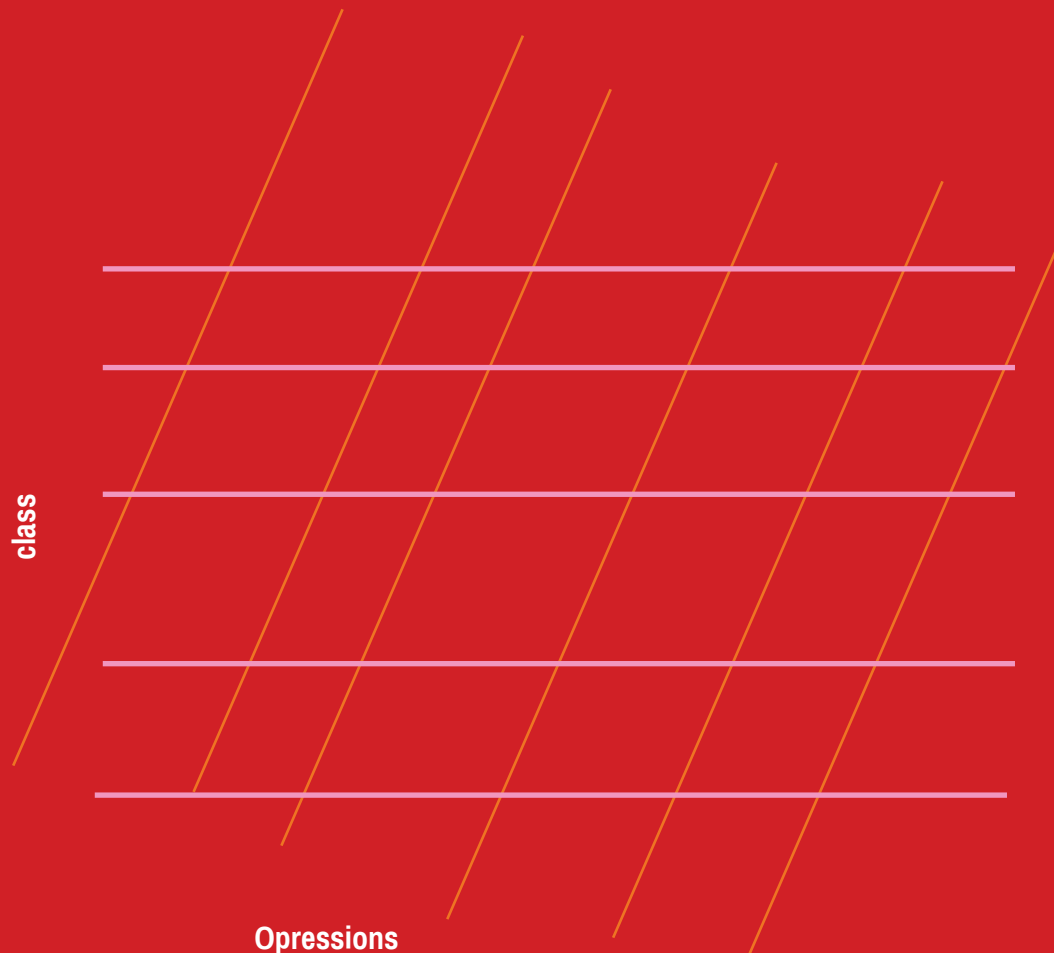
To talk about inclusion, we must also talk about how the exclusion mechanisms operate. “It would be misleading to think of exclusion as something restricted exclusively and permanently to one category. Exclusion works in more complicated ways. The various kinds of exclusion regularly overlap with one another, and they may affect individuals and groups in different and fluid ways”. That means that a person may be subject to more than one type of exclusion at the same time. Single mothers are one example. Single mothers are excluded based on both gender and class through double exclusion, they are left out of privileges and opportunities that males and those with more financial resources generally enjoy. The consequences of exclusion increase even more in instances in which single mothers are not members of the majority ethnic group/immigrants” (James, Ryan, Inclusive Leadership).

Anne Bishop in the classic “Becoming an Ally”(https://annebishop.ca/educating-allies/), explains the relationship between class (inequality of wealth) and other forms of oppression/exclusion (racism, ageism, sexism, heterosexism, ableism, national origin, religion, etc.) by drawing a series of horizontal lines and then a series of diagonal lines. The horizontal lines represent class and the diagonal of the many various oppression kinds. Diagonals cross all horizontal lines but will intensively affect the lower levels. “Racism affects all people of color, no matter what their class, but it will affect those in higher classes less than those in lower classes, because those with wealth and power can use their resources to use the impact of racism in their lives”

What does discrimination need to “succeed”?

The basis of any act of discrimination is the declaration of superiority one group of people over another, together with some quote of power (this power can come from wealth, weapons, information, laws, etc.). Stereotypes are important tools of discrimination and negative ones are used in a damaging way against marginalized people

Diagonal oppressions: Racism, Sexism, Heterosexism, discrimination based on disability, origin, religion, etc.



4.3 What is Equality?

Diversity refers to recognizing, respecting, and valuing differences in people.

Equality refers to providing equal opportunities and resources to everyone and protecting people from being discriminated because of their age, ethnicity, socioeconomic status, sexual orientation, gender, religion, beliefs, language, education, etc.

Equality is about ensuring that every individual has an equal opportunity to make the most of their lives and talents. It is also the belief that no one should have poorer life chances because of the way they were born, where they come from, what they believe, or whether they have a disability. There are three indicators that make it possible to “measure” the degree of equality in a society:

- a) Absence of special privileges in society.
- b) Presence of adequate and equal opportunities for development for all.
- c) Equal satisfaction of basic needs of all

Equality is the opposite of discrimination. Any action against any of the various forms of discrimination is an action in favor of equality.

If we take, for example, gender discrimination that places women in a disadvantageous position, we can suggest some daily actions/attitudes that could result in greater equality (although this will be impossible if there is also no legal structure that permeates cultures and make them more egalitarian).

From an economic and social perspective, inequality arises from power imbalances. Discrimination can be tackled through redistribution of income, assets, access to social services and access to power and decision-making. The transfer of power is what makes cultures transformational, enabling people to move out of vulnerability in a sustainable way.

4.4 What is Discrimination?

Discrimination can be briefly defined as illegal and unequal treatment, meaning that a person is treated as inferior or deprived of something because of his/her belonging to a certain “category” (gender and ethnicity, age and gender, sexual orientation, and ethnicity etc.). On the flip side, some people enjoy privileges for belonging to certain groups/collectives. Discrimination and privilege are the two sides of the coin of inequality.

Discrimination occurs in individual actions and or in societal/institutional routines. Laws, norms, procedures considered “normal” and harmless can be tremendously discriminatory.

Perceived/experienced discrimination has a very negative impact on the feeling of equal citizenship and belonging. Although perceived/experienced discrimination cannot always be taken as proof of illegal discrimination without a trial, it does, in fact, have an active influence on the cohesion and democratic community of a society. Seen in this light, perceived/experienced discrimination also holds an objective side, when the experience of exclusion and inequality, in worst case, results in some citizens turning their backs on the society and consequently partake in criminal or extremist groups.

Discrimination does not only occur in isolated episodes, between individuals, but is hidden in the socio-cultural structures, like laws and traditions, that perpetrate and “legitimize” it.

Systemic Discrimination (also called structural or institutional discrimination) refers to the complex interactions of large-scale societal systems, practices, ideologies, and programs that produce and perpetuate inequities for minorities or less powerful groups. The key aspect of structural or systemic racism is that these macro-level mechanisms operate independent of the intentions and actions of individuals, so that even if individual racism is not present, the adverse conditions and inequalities for racial minorities will continue to exist. Examples: housing discrimination, government surveillance, social segregation, racial profiling, predatory banking, access to healthcare, hiring/promotion practices.

Interpersonal Discrimination (also called individual discrimination) occurs between individuals. The beliefs, attitudes, and actions of individual that support or perpetuate discrimination can occur at both an unconscious and conscious level and can be both active and passive.

Ways To Promote Gender Equality In Daily Life:

- *Share Household Chores And Childcare Equally....*
- *Watch For Signs Of Domestic Violence....*
- *Support Mothers And Parents....*
- Reject Chauvinist And Racist Attitudes....*
- *Help Women Gain Power....*
- *Listen And Reflect....*
- *Hire Diversely....*
- Pay (And Demand) The Same Salary For Equal *Work....*

4.5 What is a Minority?

A minority group, by its original definition, refers to a group of people whose practices, race, religion, ethnicity, or other characteristics are fewer in numbers than the main groups of those classifications. However, in present-day sociology, a minority group refers to a category of people who experience relative disadvantage as compared to members of a dominant social group. Minority group membership is typically based on differences in observable characteristics or practices, such as: ethnicity, race, religion, sexual orientation, or disability. Utilizing the framework of intersectionality,

it is important to recognize that an individual may simultaneously hold membership in multiple minority groups (e.g., both a racial and religious minority). Likewise, individuals may also be part of a minority group regarding some characteristics, but part of a dominant group regarding other.

The term “minority group” often occurs within the discourse of civil rights and collective rights, as members of minority groups are prone to differential treatment in the countries and societies in which they live. Minority group members often face discrimination in multiple areas of social life, including housing, employment, healthcare, and education, among others.

While discrimination may be committed by individuals, it may also occur through structural inequalities in which rights and opportunities are not equally accessible to all. The term “minority rights” is often used to discuss laws designed to protect less powerful groups from discrimination and afford them equal social status to the dominant group.

In most societies, the numbers of men and women in a population are roughly equal. Meaning women are not categorically considered a minority, however the status of women as a subordinate group has been widely recognized and has led many social scientists to study them as such. Though women’s legal rights and status vary widely across countries, women experience more social inequalities, in respect to men, in most societies. Women are often denied access to education, subject to violence, and lack access to the same economic opportunities as men.

A dominant minority, also called elite dominance is a minority group that has overwhelming political, economic, or cultural dominance in a country despite representing a small fraction of the overall population (a demographic minority).

Suggested Activities for Equality and Minorities' rights

Power Flower

In the discussion of minorities and exclusion, it is important to highlight that being a minority is not so much a question of belonging to a numerically small group, but of the amount of power in a certain group/culture/country. That is why we recommend the use of the Power Flower for this theme. This activity serves to visualize how close a person is to that center of power, according to their personal characteristics (gender, age, religion, education, health, skin color, etc.). If the groups are composed of immigrants, ask the participants to locate themselves in a flower based on where they stand in their own country and in another flower in the country where they currently reside.

The “Power Flower” is a self-reflection tool developed by Canadian social change educators, published in *Educating for a Change* (1991). This tool helps us reflect on the intersecting aspects of our identity in relation to the center of power/privilege in society. Each petal of the flower represents one facet or category of social identity.

The objective of this exercise is to reflect on how close, or distant, each facet of our own identity is to power/privilege, and how the facets of our identity intersect. We can use this awareness to engage in critical reflection, unlearning of bias, and strategizing/action in collaboration with groups that have been historically and currently marginalized/disadvantaged in society.

Overview: Every one of us has multiple, nuanced identities that help form our lives. Gender, race, ethnicity, age, education, among others intersect and interact to shape who we are and what challenges and contradictions we confront.

Purpose: *The Power Flower explores our intersecting identities and the ways that they contribute* to both oppression and privilege, illustrating how power is relational and always dynamic. Intersectionality shapes our potential for both exercising authority and becoming compelling, collaborative, and transformative organizers and leaders. By reflecting on how these forces operate in people’s lives, we deepen our understanding of how identity, power, subordination, and exclusion affect our organizations, ourselves as individuals, and our social change strategies. We realize that to solve the injustices of our time, we need to join forces across our identities to build interconnected movements and action strategies.

The Power Flower, itself, can be used to analyze different layers of our identity from the very personal and social to the organizational and political. Depending on time, you may just want to focus on the social dimension and only mention the organizational and political aspects briefly.

How to do it:

- 1) Hand out pieces of paper with pre-drawn flowers on them to each participant.
- 2) Explain that we will be using the symbol of a flower to map a few key elements of our identities and their relationship to power.
- 3) The center of the flower is the culture in which we live, and each petal represents a facet of our personal identity. Discuss each category and the characteristics of those who have most power in the society.
- 4) Ask the participants to mark a dot on each petal. That dot - closest or furthest from the center of power - indicates how much power they have from the perspective of that category. The closer the point is, the more power that this person experiences. The further from the center, the more exclusion.
- 5) Give participants 10 Minutes to reflect and mark their own flowers:
 - * *How many of your personal characteristics are far from the dominant identity?*
 - * *Which characteristics cannot be changed?*
 - * *What does this say about your own power or potential for exercising power?*
 - * *How might this influence your work as a multiplier?*

In small groups — Going deeper:

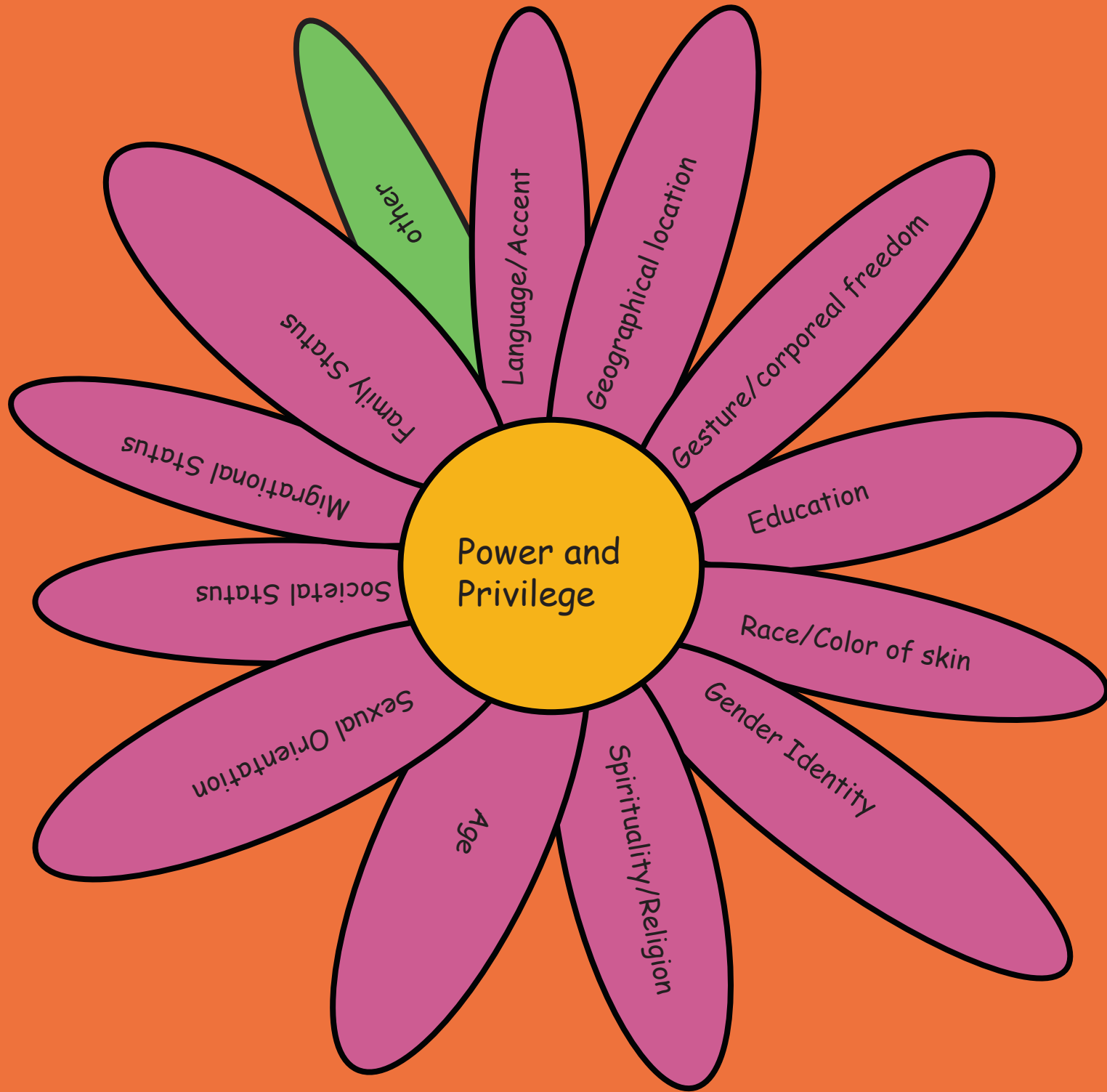
- * *What does the exercise reveal about us as a group? In particular: What are the differences and similarities in relation to the dominant power? How can that influence our work?*
- * *What does this exercise tell us about identity and power in a broader sense?*

In plenary:

Present and discuss responses from small groups.

Synthesize key ideas and deepen reflections, emphasizing, for example, that each of us has a complex identity made up of different aspects and that those using power over – in other words oppressive forms of power – use these differences to pit us against one another, or to discriminate against a whole group of people and ideas, etc.

We are members of more than one community at the same time and so can experience oppression and privilege simultaneously. As some academics say, we possess multiple identities and multiple social characteristics. We have, for example, professional identities and identities as a wife or mother. How does this work? A doctor is respected in her profession but may suffer domestic violence at home in her private life. She experiences both privilege and oppression at the same time. Intersectionality is an analytical tool for studying, understanding, and responding to the ways in which gender intersects with other social characteristics or identities and contributes to unique experiences of oppression and privilege. Just as gender-blind programming is likely to fail, so are blunt instruments that slot people into simple categories like “poor”, “young”, “rural”, etc. By reflecting on how these multiple aspects operate in our own lives, we can gain a better sense of ourselves and our relationship to power and understand how these factors influence others. Since everyone is made up of different characteristics, we need to find points of connection and action with people across these differences so that we can tackle the multiple forms of discrimination we face whether they be due to class, race, gender, age etc.



Different Wages

This is a simulation that confronts people with the realities of the labor market. It addresses issues of different wages for the same job, discrimination in the workplace and policies of low pay for young workers.

The objectives are to confront participants with the realities of discrimination in the workplace, to develop skills to respond to injustice as well as defend rights, and to promote solidarity, equality, and justice

Materials

- 1 copy of the “Workers’ wage rates”
- Labels, one for each participant/worker
- Money tokens.

Preparation

- Prepare the labels. These should state only the sex and age of the workers (for example F26 or M41). Use the list of workers’ wage rates for reference.
- Think of a concrete task that participants can do. Collect any equipment or materials that they will need to do the work.

How to do it:

- 1) Explain to the participants that they are workers and must do some work for their employer (you!). They should not worry; everyone will be paid. You don’t agree with slavery!
- 2) Hand out the prepared labels at random, one to each participant.
- 3) Explain the task and make sure everyone understands what they must do. It should be the same task for every worker (choose something that can be done by several people at the same time, so it does not become tedious for people to wait and watch)
- 4) Let people get on with the work!
- 5) When the tasks are all completed, ask people to queue up to be paid. Pay each person according to their age and sex as laid out in the list of workers’ wage rates. You should count the money out loud so everyone can hear, and all are aware of how much each of the others is getting.
- 6) If participants start to question or complain, give brief “reasons”, but avoid being drawn into discussion.

For the debriefing, take the discussion in stages. Start with a review of the simulation itself:

- *How did it feel to receive more (or less) than other workers even though everyone did the same*

task?

- *Why did some people receive more (or less) than others? What were the criteria?*
- *How did it feel to get more than others? How did it feel to get less than others?*
- *Does this sort of discrimination happen in places of work in your country or community?*

Next, talk about remuneration based on gender:

- *Can different pay for the same job, when done by a man and a woman, be justified? Why? Why not? When?*
- *What if a man does the job better than a woman? Is that reason enough for paying the woman less?*
- *If a man is more qualified than the woman, does it justify that he should be paid more?*
- *Do you think that there are jobs that should be done exclusively by men? Why? Why not? If yes, which jobs?*
- *Do you think that there are jobs that should be done exclusively by women? Why? Why not? If yes, which jobs?*
- *Do you think that the practice of affirmative action (or positive discrimination) can be justified to change social attitudes?*

Finally, go on to talk about remuneration based on age:

- *Is there a policy for different wages based on age in your country? If not, do you think there should be?*
- *What is the rationale for applying this kind of policy, especially in the case of young people?*
- *What do you think about this type of policy? Is it good? Bad? Necessary? Unnecessary? Give reasons.*
- *Which human rights have been violated or are at stake in the activity?*
- *How can people claim these rights?*

	Sex	Age	Pay in €
1	Male	35	100
2	Female	16	30
3	Male	22	70
4	Female	32	90
5	Male	16	50
6	Female	19	60
7	Male	26	100
8	Male	20	70
9	Female	24	80
10	Male	37	100
11	Female	17	30
12	Female	23	80

5. Rule of the Law

The rule of the law is a crucial part of the international legal order.

“The rule of the law is a principle of governance in which all persons, institutions and entities, public and private, including the State in itself, are accountable to laws that are publicly promulgated, equally enforced, and independently adjudicated, and which are consistent with international human rights, norms and standards” (United Nations)

In its article 2 the Universal Declaration of Human Rights entitled everyone to “all the rights and freedoms” set in the Declaration and points that “no distinction shall be made on the basis of the political, jurisdictional or international status of the country or territory to which a person belongs, whether it be independent, trust, non-self-governing or under any other limitation of sovereignty”

In order to make equality effective and to guarantee rights and freedoms (to which, as we have seen, responsibilities and limitations are due) a legal framework in the international and European context exist. (See the long list of conventions since post-war) Although not all the European countries join the same range of international conventions, the accession of the UN convention implies that the countries agree to ensure that national laws and practices comply with the convention’s requirements. At the same time, this means that citizens, in case of violations, can make the conventions applicable to national administrative authorities and courts. In addition, there is a possibility of a so-called individual appeal, where individuals can complain directly to the UN.

The rule of law implies that every person is subject to the law, including persons who are lawmakers, law enforcement officials and judges. In this sense, it stands in contrast to tyranny or oligarchy, where the rulers are held above the law.

NO ONE ABOVE THE LAW, NO ONE OUTSIDE THE LAW (difficult to read)

According to Dicey the concept of ‘Rule of Law’ forms the basis of the English Constitutional Law and it has three meanings: 1. Supremacy of law; 2. Equality before law; and 3. Predominance of legal spirit.

It requires, as well, measures to ensure adherence to the principles of:

- 1) Supremacy of law
- 2) Equality before the law
- 3) Accountability to the law
- 4) Fairness in the application of the law
- 5) Separation of powers
- 6) Participation in decision-making (Parliament/Democracy)
- 7) Legal certainty, avoidance of arbitrariness and procedural and legal transparency.



Suggested Activity for Rule of the Law

Pyramid Dissection

Aim: Understanding the concepts of the rule of the law

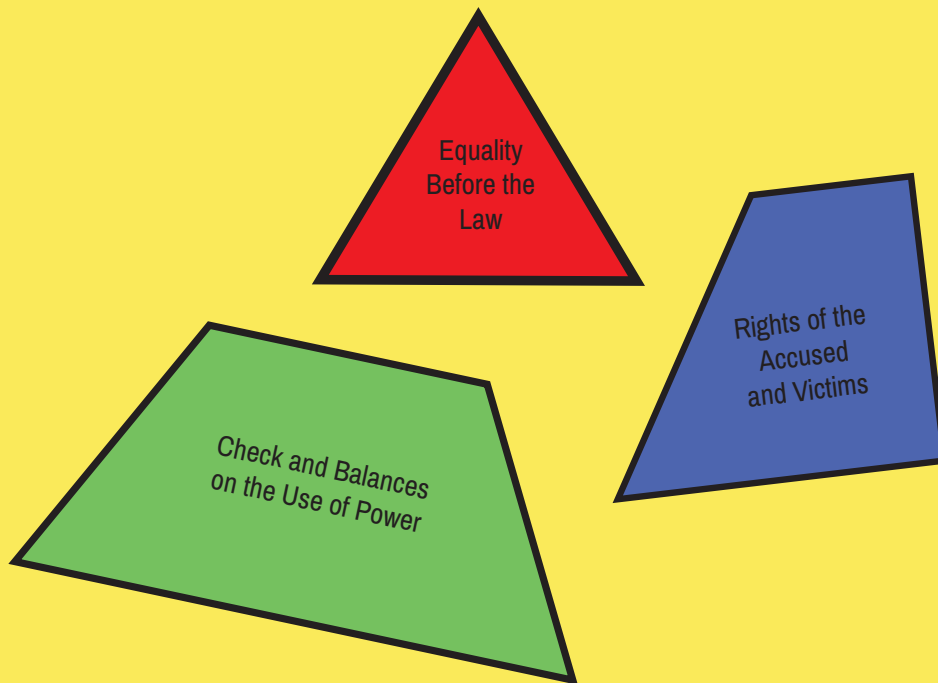
Time: It takes around 40min

How to do it:

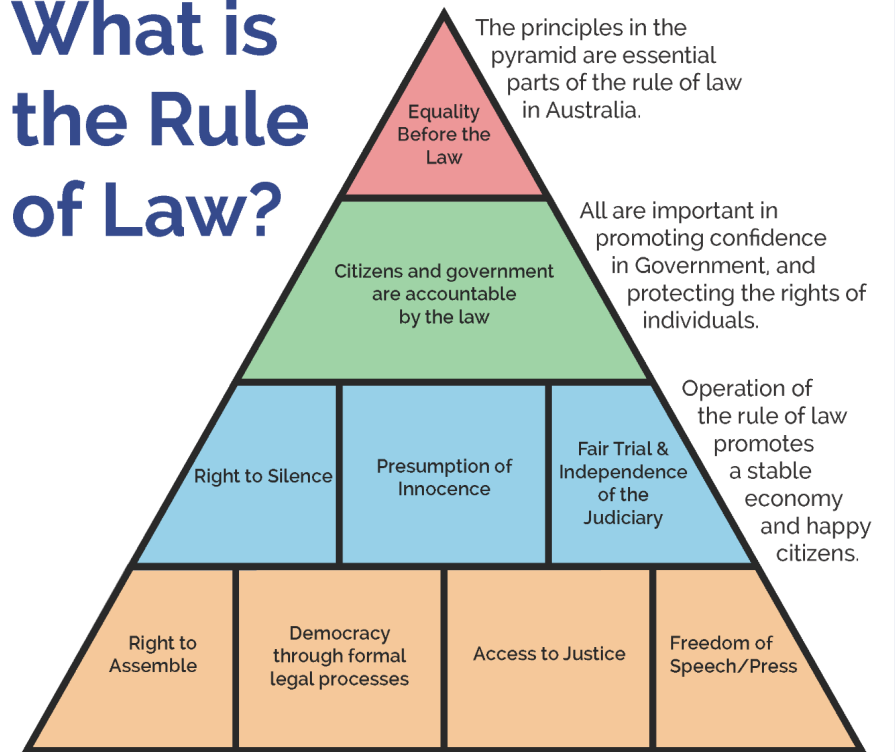
- 1) Make a big print of the Rule of Law Pyramide
- 2) Divide and cut the different parts
- 3) Give one part to each person in the group without revealing the text
- 4) Call them to the front to talk about what they think of the concept
- 5) Reconstruct the pyramide with the different concepts

Questions:

- *What is the Rule of Law?
- *Is the law equal for all? Who or what warrants this equality?
- *who implements the Rule of Law?
- *What role does democracy plays within the rule of law?

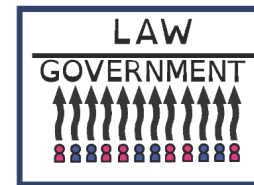


What is the Rule of Law?



The rule of law is a legal concept which requires the use of power to be controlled by the law to ensure equality before the law.

Maintaining the rule of law is often noted as being the best way to preserve human rights.



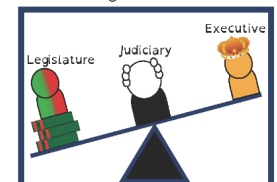
The separation of powers in Australia ensures that power is balanced between the three arms of government and that there are checks on their use of power.

The Judiciary is especially important in ensuring the integrity of the Australian Constitution and that the Legislature and Executive act according to the law.



If people believe the law is unjust, they may not want to follow it. Ideally people should feel the law is just and want to follow it.

The process of changing the law through democratic processes ensures that the law remains up to date with the needs of society.



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Module II —

Lessons

Learned

Lessons Learned

The Multipliers had to discuss about political education in their communities, but how to initiate political education in migrant communities? How could they start talking about human rights when many migrants left their home countries precisely for not being allowed to have an opinion?

Be Part Plus! - the third part of the project Multiplus+ - paved the road to transit in its slogan: rather than disseminating content, we had to encourage participation! More than delivering one-to-one the contents of the manual, IO3 was about generating participation by connecting five European political views on the participants' daily lives. It was about motivating dialogue, inviting opinions, and welcoming pluralism. Participation at all levels of society appears as the guiding thread to understand and explain democracy — to talk about exercising freedoms as rights and a responsibilities.

In the third part of the project, we encouraged and supported the multipliers, through motivation and strengthening of prior skills, so that they could go to their groups and present and discuss political values. The first thing we did was to give the multipliers a more concrete framework to understand what we mean by “POLITICAL.” We decided to make a “ground cable” and work on five specific values of the European Union.

Each Partner of the Consortium chose one of the five values to further explore in depth. Denmark broke down the concepts of democracy and participation; Slovenia summarized human rights; Austria focused on diversity and the rights of minorities; Spain worked on freedom; and Italy dealt with the rule of law.

This approach made more abstract political concepts visible and revealed how politics has to do with everyone's daily life, even with private life!

Completing the idea of politics beyond political parties and the right to vote was a crucial point in the discussions. The idea that political participation is an exclusive right of people with citizenship/national passports is deeply rooted (not only among migrants but in host societies). It discourages other forms of participation and the exercise of many rights.

A limited view of political life ends up perpetuating exclusion and self-exclusion, thus while speaking about politics it is fundamental to talk about participation.

The barriers which arise with the topic of talking about politics can be categorized into two main groups: on the one hand, the taboo of the word “politics” and, on the other, the lack of safe spaces to speak in without fear of being censored, punished, or excluded.

In discussions with the multipliers, while preparing them for the activities that they would carry out in their communities, the term freedom repeatedly appeared to be linked with the trauma of leaving behind their countries of origin, their cultures, and even their own families.

The lack of freedom was still a point of pain for many; a lack of freedom caused by the cultural barriers themselves but also driven by segregating laws and by prejudices and other non-formal exclusion mechanisms that still damage the freedom of people in Europe.

In this sense, we always tried to go from written rights to concrete ways of exercising them. From theory to application. From details to empowerment. From information to responsibility.

Curiously, the Rule of Law wasn't a topic that aroused the attention of multipliers; indeed, very few activities were directly or tangentially focused on the Rule of Law. Neither the partner organization further developed it, nor the multipliers needed to ponder the vitality of this principle. Theoretical inputs in the manual are concise and, in all cases, accompanied by exercises or suggested games to enter the subject. Many suggested activities came from the IO2 Compendium/Toolbox and, consequently, from contributions from the multipliers.

Playful activities, bodily activities, and non-verbal participation were encouraged and used in the communities' activities carried out by the multipliers. The concept of Australian Wendy Sarkissian - planning practitioner, academic and facilitator, author on community planning and engagement - has been, in this sense, a constant frame of reference, particularly in Austria: “I believe that the only thing that everybody has in common is their human physical reality – their embodiment. The ingredient often left out of community engagement is the ability for people to vote with their hands, vote with their feet, and use the same physical thing that is different from reading and writing: a process where a participant can march across the room and put a star on issues and topics that are particularly relevant to their lives. Issues that anyhow represent their fears and their dreams.”

Using embodiment allowed community members to express themselves freely and creatively. “I am particularly impressed by the effectiveness of processes where people are closely and intimately listened to and are comfortable in a setting that is congruent with their needs – culturally and physically – where they can move around in space to represent their views. This work is both kinetic and kinaesthetic” (W. Sarkissian)

Slovenia worked intensively from Milton Bennetts's Developmental Model of Intercultural Sensitivity, one of the more influential models in intercultural communication, engagement, and equity. The model describes how people experience, interpret and interact across cultural differences. It proposes a developmental continuum along which people can progress toward a deeper understanding and appreciation of cultural variance. It is an extraordinary social approach when negotiating cross-cultural dissimilarity.



According to Bennetton, “by recognizing how cultural difference is being experienced, predictions about the effectiveness of intercultural communication can be made, and educational interventions can be tailored to facilitate development along the continuum.”

The model describes how people would deal with multicultural/intercultural encounters: usually, people could evolve from ethnocentrism and denial to ethnorelativism and integration.

From fears and timidness to finally, courage

Working two years in Multiplus, the multipliers were discovering themselves. As such, they were gaining awareness of their role and power within their respective communities. They could identify the various roles they play in their circles, and they were gaining skills and confidence in their own knowledge and ways of working.

However, in the project’s third stage, they were invited to try organizing political education activities in their communities using the resources gained, and the unison reaction was one: fear. In almost all cases, multipliers overcame the fear, although for Italy, the “paralysis” was massive and their Multipliers were unable to implement workshops or activities in their communities.

On the other side of the coin, two multipliers from Austria were so enthusiastic that they even led an activity in Italy for the public gathered by the Italian Partners. The workshop on “Power and Privilege” collected 13 enthusiastic participants.

In very few cases were there single multipliers who “dared” to lead an activity independently. In most cases, they worked in duos or teams, distributing roles and supporting each other. In the case of Austria, the tandem work of the multipliers allowed two different communities to share a workshop or an activity while additionally encountering new people. When two multipliers worked together, participants from different communities converged in a group, increasing the diversity and pluralism of the discussions.

The fear of the multipliers originated in needing to prepare a presentation and thinking that they should know everything about the topics before the presentation. The multipliers received reading material, training, and constant support from partners. Most importantly, we repeated countless times: “it’s not about knowing everything; it’s about motivating the community to think and discuss the values of the European Union. It’s about PARTICIPATION!”

However, we are also aware that engagement could be promoted if the Multipliers were introduced to and informed from the very beginning about the project’s inherent democracy theme and the related themes of human rights, equality, in terms of ethnicity and gender, as well as the concept of freedom and the principles in the rule of law, etc.

Slovenians Multipliers found the topics of IO3 activities very important and often not enough spoken of among the members of the communities. Multipliers were hesitant to address the topics with their respective communities, because of not knowing what to expect but also because the members of the community weren’t and “homogeneous” group.

Once the workshops/ Slovenians Multipliers found the topics of IO3 activities critical and needed to be more spoken of among the members of the communities. Multipliers were hesitant to address the issues with their respective communities because they needed to know what to expect and their possible gap with the community members. Once the workshops/ activities were implemented, this fear was put aside as most participants gave positive feedback.

In Slovenia, the Multipliers focused their activities on Human Rights. They thought that was a crucial topic that needed to be focused on and could be used as a basis for discussing other topics like freedom, equality, and democracy.

In the evaluations and feedback of the multipliers, a very significant conclusion is reiterated: multipliers gained a different perception of themselves and their role in the community and the hosting society. They sensed how their work in political education can contribute to the process of integration of their communities in the host countries and in Europe.

An unexpected product of the work in the IO3 has been the continuous redefinition and refinement of the concept of Multiplier. By working and supporting the multipliers to do political education, we continue to learn about them, their needs, and their expectations. Above all, we continue to be surprised by the incredible strength of their presence in society.

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SLOVENTROPIJA
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