

# Emancipatory Simulations for Inclusive Societies: manual



2024

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# Introduction

# About project




The project centers on advancing the concept of Emancipatory Simulations for Inclusive Societies by equipping youth workers with the tools they need to transform conflicts in a way that promotes inclusion and social justice. It introduces two key educational tools: a simulation game designed to navigate cultural conflicts and a role-play focused on negotiating international humanitarian issues. These tools empower participants to develop and implement strategies that resolve conflicts while celebrating and incorporating diverse perspectives. The project also deepens understanding of social and cultural dynamics, inspiring youth workers to take a stand against injustice and apply this knowledge in their local communities. At its core, the project advocates for the adoption of emancipatory practices that challenge existing power structures, foster equality, and prevent the reinforcement of biases, ultimately contributing to more inclusive and equitable societies.

## Projects objectives

- Explore and pilot innovative tools to enhance conflict transformation skills in youth workers and their communities.
- Deepen understanding of conflict transformation concepts and social-cultural conflicts.
- Develop intervention strategies to address injustice and promote equality.
- Facilitate the transfer of acquired knowledge to local youth work.
- Create follow-up projects at local and international levels in conflict transformation.

Overall purpose of the training was to learn on how to create more inclusive environment at work, communities, discover and manage conflict as a part of communication, turning it from violence to peace, finding a way to develop a bystander sense of intervention to address injustice and promote emancipation.



The project took place with a live training in Markutiskes (Trakai reagan, Vilnius county) Lithuania. During a 6 days long professional development activity course, 33 youth workers got a chance to explore the topic, though different sessions and formats, like team building, individual work, team work, presentations, role-play, simulations, brainstorm, discussions and reflections. All those methodologies allowed them to share their insights and gain new skills and knowledge.

This activity connected people not only from 9 different countries, but also, from different levels of knowledge and communities. Aimed age of participants was between 20-35 years old, however, we had a couple of younger and older participants, providing their insights and bringing a more structured, well-rounded insights from their environments, where they are working, studying or observing a community.

We decide to combine seminars, handout materials and presentations with practical approaches such as role-playing, group work, team-building exercises, real-life simulations, reflective practices, and individual tasks. This dynamic approach enables participants to gain both theoretical knowledge and the practical skills, attitudes, and competencies necessary for effective conflict management and resolution.

Thus it's important to mention, that the project started before the PDA activity, with selected participants discovering national realities and preparing case studies to be use in further analysis during the course - for spreading awareness of different conflicts, issues and situations going on in different communities, which other participants may have not been aware of, or have dealt with similar situations in the past and can provide valuable opinions.

After the activity the last stages comes - dissemination of the activity and follow up events. This manual is also a part of dissemination activities, where though collaboration and mutual effort we all create and share used methods, country realities, advice and relevant information to help and spread the message about the project. This manual will be available on SALTO and though the partners of the project.

As well, the participants will further disseminate the project though events organised in their communities, to share learnings and their experience from this PDA activity in Lithuania, those will be shared on their own social media or partnering organisations media channels.





**Participating  
countries and  
human rights  
situations in  
them**

# Poland



## **LGBTQ+ Rights:**

While 45% of Poles support same-sex partnerships, legislative protections is still missing. Recent government changes show a possible progress in this field.

## **Gender Equality:**

45.6% of the workforce is made up of women, but they earn 8.7% less than men. In parliament, women's political representation stands at 28%. There exist laws against domestic violence, but they are not always applied consistently.

## **Disability rights:**

12% of the population in Poland has a disability, and only 28% are employed. Also, access and financial help are still big challenges.

## **Ethnic diversity rights:**

97% of Poland is ethnically Polish, with minorities including Lithuanians, Belarusians, Germans, and Ukrainians. They have legal rights but still are struggling with challenges in representation, integration, and discrimination.

# Lithuania



## **LGBTQ+ Rights:**

Does not legally recognize same-sex partnerships, with 55% of LGBTQ+ individuals facing discrimination. Progress is slow.

## **Gender Equality:**

The gender pay gap - 13%, with some sectors reaching even 40%. Gender pay gap policies reporting exist, though further actions are needed.

## **Disability rights:**

6.5% of the population has a disability, and only about 30% are employed. Challenges remain in infrastructure and social services, even tho accessibility and support have already improved.

## **Ethnic diversity rights:**

85% of Lithuania is ethnically Lithuanian, with minorities including Poles, Belarusians, and Russians. They have legal rights, however, face challenges in integration and representation, especially in rural areas.



# Latvia



## **LGBTQ+ Rights:**

Legalized same-sex civil unions in 2024, excluding adoption and full marriage equality, but granting some rights like hospital visitation and social security benefits. 50% of the population supports the change, but conservative opposition remains strong.

## **Gender Equality:**

On the Gender Equality Index country scores 59.7, ranking 18th in the EU.

## **Disability rights:**

9% of the population has a disability, and only about 33% are employed. Social support and accessibility are improving, but challenges remain.

## **Ethnic diversity rights:**

62% of Latvia is ethnically Latvian, with significant minorities of Russians, Belarusians, and Ukrainians. They have legal rights but have challenges in integration, representation, and language use.

# Estonia



## **LGBTQ+ Rights:**

Same-sex civil unions legal since 2016, and public support for LGBTQ+ rights is growing. 53% support same-sex marriage and 75% backing anti-discrimination laws. Despite that, hate crimes are rising, with significant incidents in recent years. Still a lack of adequate legal protections for hate crimes based on sexual orientation.

## **Gender Equality:**

Women earn 14.9% less than men. Hold 30% of parliamentary seats, and 40% of managerial roles.

## **Disability rights:**

6.5% of the population has a disability, and only around 40% are employed. While accessibility and support services are improving, challenges remain.

## **Ethnic diversity rights:**

69% of Estonia is ethnically Estonian, with significant minorities of Russians, Ukrainians, and Belarusians. They have legal rights but are having challenges in integration, language use, and representation.

# Greece



## **LGBTQ+ Rights:**

Legalized same-sex marriage and adoption in 2024, but assisted reproduction and surrogacy remain restricted for same-sex couples. Public support for LGBTQ+ rights has grown, over 70% of people favor anti-discrimination laws, however traditional and religious opposition still pose challenges.

## **Gender Equality:**

It faces significant challenges. 23.8% of seats in the EU Parliament hold women, which is far behind the EU average of 38.9%. Wage and political representation inequalities remain, and gender-based violence remains a serious issue.

## **Disability rights:**

10% of the population has a disability, and only about 38% are employed. Despite legal protections and alignment, accessibility, and social inclusion remain inadequate.

## **Ethnic diversity rights:**

93% of Greece is ethnically Greek, with minorities including Albanians, Macedonians, and Pomaks. They have legal rights but are having challenges in integration, representation, and occasional discrimination.

# Bulgaria



## **LGBTQ+ Rights:**

Third-worst in the EU for LGBTQ+ rights, with no recognition of same-sex marriage or civil unions, and no new laws banning LGBTQ+ "propaganda" in schools. More than 50% of LGBTQ+ individuals report facing discrimination.

## **Gender Equality:**

Women face a gender pay gap - of 15% - and are underrepresented in leadership roles. 25% of women are affected by domestic violence, and, even tho legal protections exist, support services remain poor, especially in rural areas.

## **Disability rights:**

9% of the population has a disability, and only about 34% are employed. Despite legal protections and efforts, accessibility and social support are limited.

## **Ethnic diversity rights:**

85% of Bulgaria is ethnically Bulgarian, with significant minorities of Roma, Turks, and Pomaks. They have legal rights but are having challenges in representation, integration, and discrimination.

# Italy



## **LGBTQ+ Rights:**

Same-sex civil unions have been legal since 2016, granting many rights similar to marriage, but same-sex marriage and joint adoption are not allowed. Support for LGBTQ+ rights is high, with 83% backing same-sex marriage and 59% supporting adoption by same-sex couples. Despite that, the Catholic Church's influence and conservative attitudes still pose challenges.

## **Gender Equality:**

The gender pay gap is 16%. 30% of women report experiencing gender-based violence and are underrepresented in leadership roles.

## **Disability rights:**

5.2% of the population has a disability, and only around 35% are employed. Accessibility and support services vary regionally.

## **Ethnic diversity rights:**

92% of Italy is ethnically Italian, with minorities including Romanians, Albanians, and Germans. They have legal rights but are having challenges in representation, integration, and discrimination, especially among migrants.

# Romania



## **LGBTQ+ Rights:**

Same-sex marriage is banned, LGBTQ+ people have no adoption rights. 74% are against same-sex marriage and only 12% support societal acceptance of homosexuality.

## **Gender Equality:**

10-20% gender pay gap and widespread gender-based violence remain, even though there have been some advances in women's political participation.

## **Disability rights:**

7.5% of the population has a disability, and only around 30% are employed. Accessibility and social support are limited.

## **Ethnic diversity rights:**

88% of Romania is ethnically Romanian, with minorities including Roma, Hungarians, and Ukrainians. They have legal rights but have challenges in integration, representation, and combating discrimination.

# Spain



## **LGBTQ+ Rights:**

Leader in LGBTQ+ rights - same-sex marriage legal since 2005 and has strong protections against discrimination. Over 80% of people support same-sex marriage, LGBTQ+ individuals have access to adoption and assisted reproductive technologies.

Despite that, some challenges remain, including occasional violence.

## **Gender Equality:**

In the top 10 globally for gender equality - with a score of 79.7%. The country does well in political representation and education, but challenges persist in economic participation, and a significant pay gap remains.

## **Disability rights:**

7.6% of the population has a disability, and only about 34% are employed.

Accessibility and support services have improved, but challenges remain.

## **Ethnic diversity rights:**

86% of Spain is ethnically Spanish, with significant minorities including Catalans, Andalusians, and Romani. They have legal rights, but are having challenges in integration, representation, and occasional discrimination.



# **Methods used on a Training Course**

# Ice-breaking games

Ice-breaking games are essential to build a stronger and more effective community, bringing people together and creating a bond between new team members. It's a great way to get to know your names, interests, lighten the mood, and make you feel more comfortable in the new environment.

Games we had:

- **Name circle** (first person has to say their name and an adjective that starts with their first name letter, the next person has to repeat colleague's name and adjective, then add their. Then the third person repeats everything starting from the first person, says their names and adjectives, and in the end adds its own. The next person has to do the same, and so on, until we finish the circle)
- **Blanket game** (2 people hold a blanket between two groups so that each other group cannot see themselves behind the blanket. At each turn, each team chooses a volunteer to sit behind the blanket. After the countdown, the blanket is dropped down and players have to guess correctly the name of the other person on the other side of the blanket. The one who will do it first wins a point for his team. Repeat until one team reaches the desired number of points)
- **Line up** (players have to form an orderly line based on age criteria (it can be anything else: shoe size; alphabetically by favourite colour; number of siblings; hair colour, lightest to darkest; age, youngest to oldest; alphabetically, by first name or by last name; number of pets owned; hair length, longest to shortest; birthday; height, etc.), without using any words, pens, papers or noises. The goal for participants is to form this line without any mistakes).



- **Who are you** (everyone gets the same questions: Name, Age, Occupation/field of study, Dream. Your task is to find a pair, share about yourself (according to these questions), listen to your partner, and then, after this exchange, you will role-play as the person you were talking to, and vice versa. It means, that for the next talk, you will be presenting yourself like if you are your colleague (you have to tell Name, Age, Occupation/field of study, Dream of the person you were talking to the last time), and again, listen to your new partner. After each talk, you will role-play like the person that was presented to you, and so on. After 3 rounds (it means 3 talks in pairs), each participant will present to the group the last person they were talking to, the real person will correct eventual mistakes. It can happen that some people don't get presented and others are presented multiple times. It's facilitator duty to notice this problems and ask to skipped people to present themselves.



# Take a step forward



*Everything flows from the rights of the others and my never-ending duty to respect them.*  
Emmanuel Lévinas

- Themes**
- Discrimination and Intolerance
  - Poverty
  - General Human Rights

**Complexity** Level 2

**Group size** 10-30

**Time** 60 minutes

**Overview** We are all equal, but some are more equal than others. In this activity participants take on roles and move forward depending on their chances and opportunities in life.

- Related rights**
- The right to equality in dignity and rights
  - The right to education
  - The right to a standard of living adequate for good health and well-being

- Objectives**
- To raise awareness about inequality of opportunity
  - To develop imagination and critical thinking
  - To foster empathy with others who are less fortunate

- Materials**
- Role cards
  - An open space (a corridor, large room or outdoors)
  - Tape or CD player and soft/relaxing music
  - A hat





## Preparation

- Read the instructions carefully. Review the list of “situations and events” and adapt it to the group that you are working with.
- Make the role cards, one per participant. Copy the (adapted) sheet either by hand or on a photocopier; cut out the strips, fold them over and put them in a hat.

## Instructions

1. Create a calm atmosphere with some soft background music. Alternatively, ask the participants for silence.
2. Ask participants to take a role card out of the hat. Tell them to keep it to themselves and not to show it to anyone else.
3. Invite them to sit down (preferably on the floor) and to read carefully what is on their role card.
4. Now ask them to begin to get into role. To help, read out some of the following questions, pausing after each one, to give people time to reflect and build up a picture of themselves and their lives:
  - What was your childhood like? What sort of house did you live in? What kind of games did you play? What sort of work did your parents do?
  - What is your everyday life like now? Where do you socialise? What do you do in the morning, in the afternoon, in the evening?
  - What sort of lifestyle do you have? Where do you live? How much money do you earn each month? What do you do in your leisure time? What you do in your holidays?
  - What excites you and what are you afraid of?
5. Now ask people to remain absolutely silent as they line up beside each other (like on a starting line)
6. Tell the participants that you are going to read out a list of situations or events. Every time that they can answer “yes” to the statement, they should take a step forward. Otherwise, they should stay where they are and not move.
7. Read out the situations one at a time. Pause for a while between each statement to allow people time to step forward and to look around to take note of their positions relative to each other.
8. At the end invite everyone to take note of their final positions. Then give them a couple of minutes to come out of role before debriefing in plenary.

## Debriefing and evaluation

Start by asking participants about what happened and how they feel about the activity and then go on to talk about the issues raised and what they learnt.

- How did people feel stepping forward - or not?
- For those who stepped forward often, at what point did they begin to notice that others were not moving as fast as they were?
- Did anyone feel that there were moments when their basic human rights were being ignored?
- Can people guess each other's roles? (Let people reveal their roles during this part of the discussion)
- How easy or difficult was it to play the different roles? How did they imagine what the person they were playing was like?
- Does the exercise mirror society in some way? How?
- Which human rights are at stake for each of the roles? Could anyone say that their human rights were not being respected or that they did not have access to them?
- What first steps could be taken to address the inequalities in society?


## Tips for facilitators

If you do this activity outdoors, make sure that the participants can hear you, especially if you are doing it with a large group! You may need to use your co-facilitators to relay the statements.

In the imagining phase at the beginning, it is possible that some participants may say that they know little about the life of the person they have to role-play. Tell them, this does not matter especially, and that they should use their imagination and to do it as best they can.

The power of this activity lies in the impact of actually seeing the distance increasing between the participants, especially at the end, when there should be a big distance between those that stepped forward often and those who did not. To enhance the impact, it is important that you adjust the roles to reflect the realities of the participants' own lives. As you do so, be sure you adapt the roles so that only a minimum of people can take steps forward (i.e. can answer "yes"). This also applies if you have a large group and have to devise more roles.

During the debriefing and evaluation, it is important to explore how participants knew about the character whose role they had to play. Was it through personal experience or through other sources of information (news, books, and jokes?)



Are they sure the information and the images they have of the characters are reliable? In this way, you can introduce how stereotypes and prejudice work.

This activity is particularly relevant to making links between the different generations of rights (civil/political and social/economic/cultural rights) and the access to them. The problems of poverty and social exclusion are not only a problem of formal rights – although the latter also exists for refugees and asylum-seekers, for example. The problem is very often a matter of effective access to those rights.

## Variations

This first variation adds another dimension to the symbolism of inequality. You need a long length of very thin string or paper ribbon that will break easily. When the participants are lined up at the start, walk along the line, unwinding the ribbon as you go. As you pass, each person takes hold of the ribbon, so that everyone ends up “joined” together along the ribbon. When the moment comes to take a step forward, some participants will be faced with the dilemma of whether or no to move and break the string. It may also be the case that those left behind blame the others for breaking the ribbon. It may therefore be necessary to remind people of the rule that every time they can answer “yes” to the statement, they should take a step forward. Otherwise, they should stay where they are and not move.

Second variation: Run the first round as described, and then play a second round that has the potential to reveal sometimes undervalued competencies. The participants keep the same roles. In the second round, read out statements that you have prepared beforehand that focus on strengths that disadvantaged people may have, precisely because of their situation. For example:

- You speak more than two languages and use them every day.
- You have overcome personal physical or mental disability, which has given you the self-confidence and inner strength to cope with becoming unemployed.
- You suffer from a terminal illness and know better than the others the value of life.
- You were brought up in a remote village and have a deep understanding of the environmental crisis facing the world as a result of climate change.
- You know how to live on a small budget and where to find the best bargains.

You can adapt this method to highlight inequalities in many other areas of concern, for instance in access to water, participation in political or social life, or gender issues. If you focus on another issue, then you will have to develop different roles and statements. When doing so, be aware of potentially sensitive roles and statements.

One way to get more ideas on the table and to deepen participants' understanding is to work first in small groups and then to get them to share their ideas in plenary. Having co-facilitators is almost essential if you do this. Try this method by taking the second part of the debriefing – after each role has been revealed – in smaller groups. Ask people to explore who in their society has fewer, and who has more, chances or opportunities, and what first steps can and should be taken to address the inequalities. Alternatively, ask people to take one of the characters and ask what could be done, i.e. what duties and responsibilities they themselves, the community and the government have towards this person.

### **Suggestions for follow-up**

Depending on the social context where you work, you may want to invite representatives from advocacy groups for certain cultural or social minorities to talk to the group. Find out from them what issues they are currently fighting for and how you and young people can help. Such a face-to-face meeting would also be an opportunity to address or review some of the prejudices or stereotyping that came out during the discussion.



## Handouts

### Role cards

You are an unemployed single mother.	You are the president of a party-political youth organisation (whose "mother" party is now in power).
You are the daughter of the local bank manager. You study economics at university.	You are the son of a Chinese immigrant who runs a successful fast food business.
You are an Arab Muslim girl living with your parents who are devoutly religious people.	You are the daughter of the American ambassador to the country where you are now living.
You are a soldier in army, doing compulsory military service.	You are the owner of a successful import-export company.
You are a disabled young man who can only move in a wheelchair.	You are a retired worker from a factory that makes shoes.
You are a 17-year-old Roma (Gypsy) girl who never finished primary school.	You are the girlfriend of a young artist who is addicted to heroin.
You are an HIV positive, middle-aged prostitute.	You are a 22-year-old lesbian.
You are an unemployed university graduate waiting for the first opportunity to work.	You are a fashion model of African origin.
You are a 24-year-old refugee from Afghanistan.	You are a homeless young man, 27 years old.
You are an illegal immigrant from Mali.	You are the 19-year-old son of a farmer in a remote village in the mountains.

## Situations and events

Read the following situations out aloud. Allow time after reading out each situation for participants to step forward and also to look to see how far they have moved relative to each other.

- You have never encountered any serious financial difficulty.
- You have decent housing with a telephone and television.
- You feel your language, religion and culture are respected in the society where you live.
- You feel that your opinion on social and political issues matters and your views are listened to.
- Other people consult you about different issues.
- You are not afraid of being stopped by the police.
- You know where to turn for advice and help if you need it.
- You have never felt discriminated against because of your origin.
- You have adequate social and medical protection for your needs.
- You can go away on holiday once a year.
- You can invite friends for dinner at home.
- You have an interesting life and you are positive about your future.
- You feel you can study and follow the profession of your choice.
- You are not afraid of being harassed or attacked in the streets, or in the media.
- You can vote in national and local elections.
- You can celebrate the most important religious festivals with your relatives and close friends.
- You can participate in an international seminar abroad.
- You can go to the cinema or the theatre at least once a week.
- You are not afraid for the future of your children.
- You can buy new clothes at least once every three months.
- You can fall in love with the person of your choice.
- You feel that your competence is appreciated and respected in the society where you live.
- You can use and benefit from the Internet.
- You are not afraid of the consequences of climate change.
- You are free to use any site on the Internet without fear of censorship.

# Where do you stand?

*Is it really more important to have a home, food and basic necessities than to be able to say what you like?*

<b>Themes</b>	<ul style="list-style-type: none"><li>• General Human Rights</li><li>• Citizenship and Participation</li><li>• Poverty</li></ul>
<b>Complexity</b>	Level 2
<b>Group size</b>	Any
<b>Time</b>	50 minutes
<b>Overview</b>	In this discussion activity people literally stand up for their opinions.
<b>Related rights</b>	All
<b>Objectives</b>	<ul style="list-style-type: none"><li>• To understand the differences between civil and political rights, and social and economic rights</li><li>• To use and develop skills of discussion and argumentation</li><li>• To foster respect and open mindedness</li></ul>
<b>Materials</b>	<ul style="list-style-type: none"><li>• One copy of the sheet of statements</li><li>• Large sheets of paper or flipchart paper, pens</li><li>• String or chalk (optional)</li><li>• Copies of the simplified UDHR on page 467 (optional)</li><li>• Space for people to move about</li></ul>

## Preparation

- Prepare 2 posters – one saying, “I agree” and the other saying, “I disagree” – and stick them on the floor at opposite ends of the room, so that people can form a straight line between them. (You may want to draw a chalk line between them, or use a piece of string)
- Inform yourself about why people talk about “generations of rights” and the two categories of civil and political, and social and economic rights. (See tips for facilitators below and Chapter 4)

## Instructions

1. Start with a very brief introduction to the differences between civil/political rights, and social/economical rights.
2. Spend 5 minutes brainstorming the different rights that would fall under each category. List the rights on a flipchart under the headings, civil and political rights, and social and economic rights.
3. Explain that you are now going to read out a series of statements with which people may agree to a greater or lesser extent.
4. Point out the two extreme positions – the posters stating “I Agree” and “I Disagree”. Explain that people may occupy any point along the (imaginary) line, but that they should try to position themselves, as far as possible, next to people whose views almost coincide with their own. Brief discussion is permitted while people are finding their places!
5. Read out the statements in turn.
6. Stimulate reflection and discussion. Ask those at the end-points to explain why they have occupied these extreme positions. Ask someone near the centre whether their position indicates the lack of a strong opinion or lack of knowledge.
7. Allow people to move position as they listen to each other's comments.
8. When you have gone through the statements, bring the group back together for the debriefing.

## Debriefing and evaluation

Begin with reviewing the activity itself and then go on to discuss what people learnt.

- Were there any questions that people found impossible to answer – either because it was difficult to make up their own mind, or because the question was badly phrased?
- Why did people change position during the discussions?



- Were people surprised by the extent of disagreement on the issues?
- Does it matter if we disagree about human rights?
- Do you think there are “right” and “wrong” answers to the different statements, or is it just a matter of personal opinion?
- Might it ever be possible for everyone to reach agreement about human rights?
- Is there a fundamental difference between the (first) two “generations” of human rights: civil and political rights and social and economic rights? Is it possible to say which of these are more important?
- Do we need any more rights? Could there be a third generation of rights?

## Tips for facilitators

You may want to run the lining-up part of the activity relatively quickly, without giving much time for discussion between the various points, and then to select two or three of the statements and discuss them in more detail with the whole group. But it is worth stopping the activity at certain points in order to give people the opportunity to reflect both on some of the points and on their position relative to that of others.

This activity embraces all human rights, but social and economic rights in particular; for example, the rights to work and leisure, to health care, and to a basic standard of living. The statements given below are designed to address some of the debates that take place concerning the difference between civil and political rights on the one hand, and social and economic rights on the other. There is no need to go into a great deal of detail at the beginning of the activity, since many of the points should emerge in the course of discussion.

However, two points are perhaps worth drawing out by way of an introduction. First, the simple distinction that civil and political rights are those moral demands that we make on governments concerning civil and political issues, such as the right to a fair trial, to vote, to express one’s opinion, etc; and social and economic rights are those demands that are connected with social and economic issues – such as homelessness, inadequate health care, poverty, etc.

The second point is that some people have drawn a fundamental distinction between the different types of rights. Social and economic rights have been claimed by many to be either less important, and/or more difficult to guarantee than civil and political rights.



## Variations

Compose other statements, or ask members of the group to make up their own.

## Suggestions for follow-up

Organise a formal debate on one of the issues, asking people to prepare their arguments in advance, and then take a vote at the end of the debate. You could invite other young people or members of the public to attend.

When talking about human rights, it is important to be aware of the words you use and the impact they have. For instance, you should consider whether to say “gay” or “homosexual”, or whether to use the term “disabled people”, “handicapped people” or “people with disabilities”.

## Ideas for action

Get in touch with a local organisation that works for human rights or social welfare and find out how you can contribute.

## Handouts

### Sheet of statements

- It's more important to have a home, food and basic necessities than to be able to say what you like.
- People have a duty to work, but not a right.
- The most basic responsibility of any government is to make sure that all citizens have enough to eat.
- The right to “rest and leisure” is a luxury that only rich people can afford.
- It's not the government's job to make sure that people don't starve – but the people's!
- The way we choose to treat our workers is no business of the international community.
- Poor countries should concentrate on ensuring a basic standard of living for all before worrying about the civil and political rights of their citizens.
- Extreme economic inequality is an infringement of basic rights.
- Social and economic rights express an ideal for the future, but the world is not ready to guarantee them today.
- If rights can't be guaranteed, there is no point in having them.
- Some rights are more important than others.
- Some people have, naturally, more rights than others.
- Some people are homeless because they want to be.
- Rich people are happier than poor people.
- It's impossible to eradicate poverty totally.
- We aren't born with rights; we get them.

# Abigail's Tale



**Abigail's Tale** is a story that shows how people view the world from different perspectives, have different values, and reach different conclusions out of the same information.

## **Aims of the tool**

When mixing with people from different cultures, we should be aware that all their actions, values and attitudes are not necessarily defined by their culture. With this exercise you can show how similar people think differently, how they have different moral values and different ways of seeing reality.

## **Description of the tool**

1. Give participants a printed version of the story or tell the story (maybe drawing the characters on a flipchart).
2. Give them 3' to establish the guilty parties, from the guiltiest to the less guilty.
3. (Optional) Split them in pairs and give them 5' to make the list (guiltiest to less guilty).
4. Put them in groups of 5 with the same goal (a common list). (15-25')
5. Do a group discussion (15')
6. Debrief (15')

## **Variations:**

- Modify the story to have unisex names and ask at the end what would happen if that character was a woman (or a man); e.g.: Sinbad could be a woman and Abigail a boy. Or they could be homosexual.

- Modify the story to say "Abigail loved Tom" (instead of "they were in love") and ask the question: "what would you say if Abigail was actually a stalker?" <-- we don't always have all the information, and just reading some words on paper doesn't mean we have the whole picture.

### Other things you can do/note:

- Ask lateral thinking questions like, "would you reorder your list if Abigail was 13? How?"
- Sorting by Europe's legal system, we get: Bob beating Tom (no mitigating circumstances), Tom hitting Abigail (mitigating circumstances) and Sinbad (economic monopoly).
- Fun fact: once in Bulgaria, one participant said Sinbad was the best businessman ever. He found a need and offered fair services to fill the need. All demonstrated by the fact that Abigail accepted his offer.
- When splitting them into pairs, you can try pairs of different sex
- In a training touching political subjects, you can consider the story as a metaphor of how EU countries try to reach a common ground (though they have different values)
- Different views/perspectives to be explored: culture, family ties, violence, friendship, loyalty, attitudes towards sexual activities
- Some people will interpret the "Bob left with Abigail" part as if to mean that Abigail entered a relationship with Bob (but they could have just gone out for a drink). Interpretations vs facts.



## **Abigail's Tale**

Once upon a time there was a pretty girl called Abigail who lived in a house with her mother. Everyday she would walk across her town, over the only bridge crossing the river to river to see her boyfriend, Tom. Abi thought Tom was lovely! She would skip and sing on her way to see her boyfriend, and they were very much in love.

Of course Tom also thought Abi was lovely. He too would cross the town and the only bridge across the river to go and see Abi, but he didn't skip and sing, at least when the other boys were looking he didn't!

They were so in love and would walk around holding hands to show everyone how much they loved each other. Aww

One night a great storm flooded the river and swept away the bridge, the only bridge so the next morning they could only stand on opposite banks of the river and wave to each other, both very sad that they couldn't hold hands.

Abigail cried. She cried and cried and cried and wanted to see her Tom, but it would be months before a new bridge would be built, and there was no other way to cross the river. Then after a few days Abigail saw a little rowing boat tied up on the river, and went to speak to the man who owned it.

"Please" Abi begged "Please row me across the river so I can see my Tom". The man who owned the boat was called Sinbad. Not many people spoke to him, and very little was known about him. Sinbad thought about Abigail's problem and offered to help. "I will row you across the river" Sinbad said, and Abi smiled, but she was happy to quickly. Sinbad continued "I will row you across the river, if you sleep with me."

Abigail's smile turned into a frightful scream and she ran off crying. She couldn't decide what to do. She wanted to see Tom so badly, but didn't want to sleep with Sinbad. She felt torn between seeing her boyfriend and cheating on him with Sinbad, and she felt she needed to ask someone for advice, so sat down with mother and explained the whole story.

Abigail's mother listened to her story and when Abi had finished she looked at her mother, waiting for her advice. "well" her mother started "you need to sort this one out for yourself". Abigail's mother offered no advice as she wanted Abi to make the decision for herself.

Abi was now more confused than ever and sat in her park thinking over her options. She decided she wanted to see Tom more than ever... he would know what to do, so she jumped up and went to Sinbad.

After she slept with him, Sinbad kept his word and took her on his boat across the river. Abi ran as soon as she arrived on shore to Tom. Tears running her face, she banged on his door and he was very shocked to see Abi, and to see that she was so upset. Abi explained everything that happened to her, and when she told Tom she had to sleep with Sinbad to see her, he went crazy.

"WHAT!" he shouted "you cheated on me... with Sinbad!" Abi tried to explain why she did it, but Tom was so angry he slammed the door shut and didn't want to speak to Abi again.

Abi cried some more, and now was on the wrong side of the river to ask her mother for advice, but she knew where Tom's best friend, Bob, lived.

She went around to Bob's house and explained everything to him. Bob let her into his house and gave her a nice cup of tea to try and help things. As Abi explained what had happened today, Bob was disgusted with how Tom had acted. So disgusted in fact that he went around to Tom's house and beat him up for treating Abi so badly.

Then Bob left with Abigail.

And this is where our story ends.





# Path to Equality-land

*The obstacle is the path.*

Zen proverb

- Themes**
- Gender
  - Discrimination and Intolerance
  - Education
- Complexity** Level 2
- Group size** 4+
- Time** 120 minutes
- Overview** This activity involves small group work, imagination, and drawing to explore issues of gender equality and discrimination against women.
- Related rights**
- Freedom from discrimination on grounds of sex and gender
  - The right to marriage and family
  - The right to equality before the law
- Objectives**
- To envisage a future world where equality is the norm
  - To develop communication, imagination, creativity and skills to co-operate
  - To promote justice and respect
- Materials**
- 2 large sheets of paper (A3 size) or flipchart paper per small group
  - Marker pens of different colours, enough for all small groups
  - A map, preferably a hiking map or any other sort of map that shows physical features, like: mountains, valleys, rivers, forests, villages, bridges, etc.





**Preparation** Familiarise yourself with the map and the symbols used.

## Instructions

**Part 1.** Defining the problems and brainstorming solutions. 15 minutes.

1. Ask people to get into small groups of three to five people. Hand out one sheet of paper and the pens to each group. Tell them to draw 3 columns of equal width down the paper.
2. Remind people that in Equality-land, there is complete gender equality. Ask participants to brainstorm concrete examples of what this country would be like. One person in the group notes down the list in the first column.
3. Now ask the groups to think about how life is today, to reflect on each point in column 1 and to discuss what steps need to be taken to get from the present to their future Equality-land. In the second column, write the steps down beside each point.
4. Next, ask people to reflect on the obstacles they might encounter on the path to Equality-land and how they would overcome them. Write these down in the third column.

**Part 2.** Drawing the map. 40 minutes.

1. Briefly review what a map looks like. Point out the ways that contours are drawn, the shading for mountains and rivers and the symbols that are used for forests, moor land, buildings, power cables, and so on.
2. Now introduce the idea of other symbols. Ask participants if they know of any folk tales or other stories that use the metaphor of a person going on a journey to present moral ideals. Talk about the way a dark forest, for instance, may be used as a metaphor for evil or a red, rosy apple used to represent temptation. The traveller may show moral strength swimming across a fast flowing river or humility helping a distressed animal.
3. Hand out a second large sheet of paper to each group. Ask each group to make their own fantasy map to represent the landscapes of the present and the future, with a path or paths running between them. They should make up their own symbols for the geographical features and for the obstacles that will either hinder or help the traveller as he and she journeys along the path from the present to Equality-land.
4. Bring everyone back into plenary and ask participants to share their maps.



## Debriefing and evaluation

Start with a discussion about the way the different groups worked together and how they made decisions about what to represent and about the way they drew the map. Then go on to talk about what Equality-land might look like in reality, and the obstacles to reaching it.

- Did people enjoy the activity? Why?
- Which was the easiest, and which was the hardest column to fill in? Why?
- What were the main features of Equality-land?
- What needs to change in order to build a society where there is gender equality?
- In relation to the right not to be discriminated against, can policies of positive discrimination be justified as short-term measures to boost gender equality? • If you had to rate your country amongst all the countries of the world for equality of opportunity for both men and women, how would you rate it on a scale of 1 to 10? 1 is very unequal, 10 is almost ideal equality.
- Why is it so important to focus on women's human rights?
- Apart from women, which other groups are discriminated against in your society? How is this manifested? Which human rights are being violated?
- How can disadvantaged groups be empowered to claim their rights?
- What role has education to play in empowerment?
- What role has human rights education to play in empowerment?





## Tips for facilitators

Ensure that the groups think of concrete examples of how life in Equality-land could be. Try to get the groups to come up with their own examples, but if this is difficult you can suggest they think about the number of women in parliament, the number of women at the top of business, differences in income, the number of hours that men and women work in a day and how they spend their leisure time, sharing domestic chores, the numbers of part-time workers, domestic violence, harassment at school and at work or how men and women are portrayed in the media.

Don't overemphasise the need for symbols because metaphorical ideas are not easy for some people. If participants get stuck thinking about how to picture their ideas, you could start them off by suggesting a woman uses a bridge of education to go over a river of prejudice against women who want to be a lawyer, or a man could find a jewel of satisfaction through working as a nursery teacher, looking after very small children. Of course, you will have to think of examples of gender stereotyping that reflect the reality in your society.

## Variations

The groups could make models of the landscape using "junk". In this case, you will need to have a good collection of small boxes, tubs, tubes, paper, stones, nuts, bits of string and wool, paper clips, etc and also glue and card for the bases for the models. The method of drawing a map from the present to the future can be adapted to most issues where you want participants to think freely and imaginatively about finding solutions to problems.

## Suggestions for follow-up

Having spent time thinking about gender equality now and in the future, the group may like to use the method used in the activity "Timelines" to "look back" at famous women; encourage them to explore how the concept and practice of gender equality has changed through history. Search on the Internet for "timeline famous women".

## Ideas for action

Look at your own school, club or workplace policies about equal opportunities in relation to gender and discuss how the policies are implemented and whether any changes or extra efforts need to be made to bring your institution to the status of Equality-land.



# Let's talk about sex!

*Let's talk about sex; let's talk about you and me.*

(Title adapted from a hit song by American hip-hop trio Salt-n-Pepa (1991))

- Themes**
- Gender
  - Discrimination and Intolerance
  - Health
- Complexity** Level 4
- Group size** 10-15
- Time** 60 minutes
- Overview** This activity uses the “fish-bowl” technique to explore attitudes to sexuality, including homophobia.
- Related rights**
- The right to equality
  - Freedom from discrimination
  - Freedoms of expression and association
- Objectives**
- To expand understanding about issues and rights related to sexuality and sexual identity
  - To develop self-confidence to express one’s own opinion about diversity in sexual preferences
  - To promote tolerance and empathy towards others who are different
- Materials**
- 3 chairs
  - 2 facilitators (preferable)
  - Space for participants to move about



## Preparation

- Board or flipchart and markers
- Small slips of paper and pens
- A hat
  
- Be aware that for many people – especially young people! – sexuality is a very personal and sensitive issue. Be prepared to adapt either the methodology or the topic – or both!
- Identify a few well known people who have been out-spoken about their sexuality including heterosexual and homosexual, bisexual and transsexual men and women.

## Instructions

1. Set the scene. Explain that, although most people view sexuality as a private matter, the right not to be discriminated against because of sexual orientation is a fundamental human right and protected by legislation in most European countries. This activity is an opportunity to explore attitudes to sexuality and in particular to homosexuality and heterosexism. Then warm up with a brainstorm of famous people who have been out-spoken about their sexuality.
2. Hand out the slips of paper and pens and ask people to write down any questions they have about homosexuality or sexuality in general, and to put their papers in the hat. The questions should be anonymous.
3. Explain that this activity is about exploring attitudes to sexuality and in particular to homosexuality. Everyone is free to express opinions that may be conventional or unconventional, controversial or which challenge the norms of their society. People may present points of view with which they agree, or with which they disagree with without fear of ridicule or contempt.
4. Place the three chairs in a half-circle in front of the group. These are for the three conversationalists who are in the “fish-bowl”. The rest of the group are observers.
5. Explain that you will begin by inviting two volunteers to join you in a conversation in the “fish bowl”. If at any point someone else would like to join you then they may do so, but as there is only room for three fish in the bowl at any one time, someone will have to swap out. Someone who wishes to join the conversation should come forward and gently tap one of the “conversationalists” on the shoulder. These two people exchange seats and the original “conversationalist becomes an observer.

6. Everyone is welcome to come forward to express their opinions, but they may also express opinions which are not necessarily their own. In this way points of view that are controversial, “politically incorrect”, or unthinkable can be aired and the topic thoroughly discussed from many different perspectives. Emphasise that offensive or hurtful comments, which are directed at individuals in the group, are not allowed.
7. Ask a volunteer to pick up a question from the hat and start discussing it. Let the discussion run until people have exhausted the topic and points are being repeated.
8. Then ask for another three volunteers to start a discussion about another question under the same rules as before.
9. Discuss as many questions as you have time for. Before you finally go on to the debriefing and evaluation, take a short break to allow time for people to come out of the “fishbowl”. This is especially important if the discussion has been heated and controversial.

## **Debriefing and evaluation**

Start with a brief review of how people felt being both inside and outside the “fish-bowl” Then go on to talk about the different views that were expressed and finally discuss what people learnt from the activity:

- Was anyone shocked or surprised by some points of view expressed? Which ones? Why?
- In your community, how open-minded are people generally about sexuality?
- Are young men and young women expected to conform to specific sexual orientations and roles? Which?
- How are (young) people who do not fall within these expectations perceived and treated?
- Are some groups more open than others? Why?
- What forces shape how our sexuality develops?
- Where do people get their values about sexuality from?
- Do participants’ attitudes about sexuality differ from those of their parents and grandparents? If so, in what ways do they differ? Why?
- Are there any laws in your country that prohibit sexual relations between consenting adults? If so, what do the laws prohibit? Why do they exist? Do you think that they are reasonable?
- Article 16 of the UDHR states: “Men and women of full age, without any limitation due to race, nationality or religion, have the right to marry and to found a family.” Why is “sexual orientation” not included in the list together with “race, nationality or religion”? Should it be?

- In some countries, laws and social pressure appear to conflict with the human rights of the individual to respect and dignity, to fall in love with the person of his/her own choice, to marry freely, etc. How can such conflicts be resolved?

## **Tips for facilitators**

Be aware of the social context in which you are working and adapt the activity accordingly.

The aim of this activity is to allow participants to reflect on their own sexuality and the norms of their society, and to encourage them to have the self-confidence to express their own point of view while being tolerant of people who hold different views. The aim is not to convince people of one point of view or another, nor to come to a consensus decision.

Before running the activity, it is recommended that you prepare yourselves by reading the background information on Gender ( Chapter 5 at [www.coe.int/compass](http://www.coe.int/compass)). Think over what topics may come up. Some frequently asked questions and issues include:

- What is homosexuality?
- What are the differences between heterosexual, gay, lesbian, bisexual and transsexual people?
- Is homosexuality an illness?
- How do people become gay or lesbian?
- What about the risk of AIDS?
- In some countries homosexuality is accepted, and gay people can legally get married, in others it is punishable by death.

It is also important for you as facilitators to reflect on your own values and beliefs about what is right for yourselves, your families and for others and to remember that these values will be reflected in everything you do and say, and what you don't do or say. It is crucial that you acknowledge your own values and prejudice and understand the origins of those values, in order that the participants may also develop insights into the origins of their own values.

The aim of the brainstorm of famous people who have been outspoken about their sexuality is to encourage the participants themselves to be open about discussing sexuality. It is also an opportunity to clarify terms such as gay and lesbian, homosexual, heterosexual, bisexual and transsexual. (See the background information in Chapter 5 at [www.coe.int/compass](http://www.coe.int/compass)).

Your role in the activity is setting the general tone. One way to start off could be by using two facilitators as conversationalists. One of you could start by saying, “Have you heard, Peter has come out about being gay?” The other might reply, “No, I would never have thought it, I mean he doesn’t look gay”. In this way, you imply that the conversation is about a mutual friend and therefore at a “local” level and not a theoretical debate. It also helps open up a discussion about what people know about homosexuality and their attitudes to it.

Hopefully, one of the observers will quickly replace you, thus enabling you to leave the discussion to the participants. However, you should continue to participate as an observer so that you maintain the possibility of taking another turn as a conversationalist. This leaves open the possibility for you to discretely manipulate the discussion either to open up different avenues of debate or to tactfully remove a participant who is not keeping to the rules.

If you wish to, you can introduce a rule that any particular point of view can only be raised once. This prevents the discussion focusing on only a few aspects of the topic and helps to discourage repetition of popular prejudices.

If you need to give the group some ideas for questions to discuss, you could suggest the following:

- Should the age of consent (to marriage or to having sex) be different for homosexuals?
- Should gay and lesbian couples be allowed to marry and to adopt children? Why / Why not?
- Is it true that men who have sex with men are more likely to get AIDS than women who have sex with men?

If the group is large there will not be time to discuss all the questions. Be aware that some people may feel disappointed or frustrated because their question was not raised. To attempt to overcome this you can, at the end of the session, tape all the questions on the wall. This will motivate participants to continue the discussion in their own time.

## **Variations**

This method can be adapted with any kind of issue, for instance racism, education, or climate change.

## **Suggestions for follow-up**

You may be interested in looking at how sexuality, and especially homosexuality, are presented in the media. Collect pictures from newspapers, magazines and from the Internet and ask people to write captions or speech bubbles

## Taking action

Contact a local LGBTQ+ organisation. Invite one of their representatives to address your group and find out which issues of equality and rights are the most pressing in your own country.

## Further information

Human sexuality is an integral part of life and one of our basic needs. Our sexuality influences our personality and behavioural characteristics – social, personal, emotional, psychological – that are apparent in our relationships with others. Our sexuality is shaped by our sex and our gender characteristics and by a host of other complex influences, and is subject to lifelong dynamic change.

### Sexual diversity and human rights

At first sight, these two issues may appear not to be related. It might be argued that the one is related to private and individual choice, the other to the public domain of legal and political structures, which operate in relation to citizenship. Yet, recent historical, anthropological and sociological studies show how sexual identity and modes of expression of sexual desire are seen, both over time and across cultures, to be potentially disruptive to the maintenance of social order. In some contexts, same or ambiguous sex desire challenges or ruptures traditional or religious beliefs, in others it may be regarded as a psychological illness. There is arguably a social and religious hegemony that consistently operates to marginalize equal access to human rights. The institutionalised assumption is that heterosexuality is “natural” and therefore the “normal” mode of expression of sexual desire and therefore also morally acceptable, while other forms of sexual expression are “unnatural” and morally unacceptable.





# A Mosque in Sleepyville



*If you don't stand for something you will fall for anything.*

Malcolm X

<b>Themes</b>	<ul style="list-style-type: none"><li>• Religion and Belief</li><li>• Discrimination and Intolerance</li><li>• Citizenship and Participation</li></ul>
<b>Complexity</b>	Level 2
<b>Group size</b>	15-30
<b>Time</b>	2 - 2,5 hours
<b>Overview</b>	This activity explores a dispute over the building of a new mosque in a traditionally Christian area through the simulation of a town council meeting.
<b>Related rights</b>	<ul style="list-style-type: none"><li>• Freedom from discrimination</li><li>• Freedom of religion and belief</li><li>• Freedom of opinion and information</li></ul>
<b>Objectives</b>	<ul style="list-style-type: none"><li>• To experience real conflicts that can arise in meeting the needs of diverse communities</li><li>• To explore the right to freedom of religion and belief</li><li>• To develop skills of debate and analysis</li></ul>
<b>Materials</b>	<ul style="list-style-type: none"><li>• Sheets of paper for name-tags</li><li>• Flip-chart paper</li><li>• A watch or clock</li><li>• Small bell for the Mayor</li></ul>



## Preparation

- Photocopy the role-cards on page 85, the description of the problem and the rules of debate (optional).
- Prepare name-tags for the different parties / groups that will be represented at the meeting.
- List the different roles on a flip chart so that everyone can see them.
- Make sure you have a space for the “Council Meeting” and separate spaces for the different groups, so that they can discuss their position beforehand or meet with others.

## Instructions

1. Read out the description of the problem in the handout on page 85. Explain that all participants are citizens of Sleepyville and all are troubled by the problem of whether a new mosque should be built on a piece of derelict council land.
2. Show participants the list of different roles and ask everyone to select one for themselves. Hand out the role-cards and the description of the problem and indicate where people and groups can meet up beforehand, and where the “Council Meeting” will take place later on.
3. Explain the rules of debate that will be used during the meeting.
4. Explain that there will be 30 minutes before the actual meeting so that people can meet other citizens, prepare what they want to say and decide how they want to vote! Tell them that the Town Council meeting will last 40 minutes, and that there may be very little time for actual speeches because of the number of people attending. For that reason, they should try to prepare just one or two points that they want to make.
5. Use the preparation phase to set up the space for the “Council Meeting”. Ideally people should sit in a semicircle or horseshoe shape, with the Mayor at the front, in a slightly elevated position. Parties or groups should be able to sit together, and you should place their name-tags on the tables in front.
6. After 30 minutes, call the citizens for the meeting (or ask the Mayor to do so). He/she should remind people of the basic rules of debate and give a short speech to introduce the meeting.
7. At the end of the meeting, after 40 minutes, the Mayor should call for a vote. When the votes have been counted and the result declared, you should announce the end of the activity, and invite people to bring their chairs into a circle for the debriefing.

## Debriefing and evaluation

Start the feedback round by greeting everybody by their real names or using another technique allowing participants to give up the roles they had assumed during the simulation. This is important to do before starting the debriefing.


Ask the participants what they feel about the process they have just been through:

- Were you surprised by the result of the vote, and did it reflect the position of the person you were playing?
- How much influence do you think you (in your role) had on the result?
- Did interaction with other people or groups make you alter your approach or your attitude towards the problem?
- How easy was it to identify with your role? Why or why not?
- Do you think that this situation could arise in real life? Can you think of any similar cases?
- How would you react if this case arose in your town / place of residence? Did the activity alter your attitude at all?
- What do you understand by the right to freedom of thought, conscience and religion? Do you know of any cases in history (or today) when this right has been denied?
- Why do you think that religious freedom is a fundamental human right?
- To what extent do you think this right is observed in your community?

## Tips for facilitators

If possible, you should run this activity together with a co-facilitator in order to be able to answer questions and co-ordinate each step of the activity at the same time. The activity could benefit from having more time available, particularly during the actual meeting, in order that people have the chance to respond to comments made by others. You may also allocate the roles beforehand or allocate roles randomly in order to save time during the session.

During the preparation phase, it may be useful to check that people are using the time to meet others or to plan what they are going to say during the meeting. When assigning the roles, note that the role of the mayor is a very demanding one, and that the person playing it will need to feel confident about facilitating the meeting and – if necessary – cutting people short in order to allow everyone to speak. You will need to go through the task with the participant playing the mayor before the actual simulation.



It is highly desirable that after that, you try to leave facilitation entirely to the person playing the Mayor, both in order that he/she feels your trust and in order that other participants respect his/her decisions rather than looking to you. Of course, if difficulties arise, you may find it necessary to intervene in the course of the simulation. You should, however, try to do this without undermining the authority of the participant playing the Mayor.

If the simulation gets out of control – for example, because people stray off the topic or new pieces of information are invented – or if the Council gets caught in a deadlock and cannot come to an agreement, point out that this can reflect a result in real life, and does not indicate that the activity has failed. You can use this in the debriefing at the end to discuss the difficulty of reaching agreement on issues such as these. During the debriefing, it is very important to try to avoid repeating the simulation. People need to try to detach themselves from the role they played in the activity in order to be able to reflect properly on what they have been through. You should help them to look back on the simulation with their normal “hats” on, rather than in their assumed roles.

## **Variations**

Depending on the context you are working in, it may be more appropriate to build the activity around “A Church in Sleepyville”, or “A Temple in Sleepyville” and to situate it, for example, in a predominantly Muslim area. Or you may prefer some other combination. You can add news reporters to the activity in order to get a view on the process which is slightly detached; this, however, can add to the time, if you are to discuss the reports with the group.

## **Suggestions for follow-up**

Discuss aspects of the freedom to religion and belief and tensions that have occurred in your country. Critical incidents (case stories) in the news can provide good starters, especially for discussion in small groups.

## **Ideas for action**

Encourage participants to look at their own surroundings and explore the extent to which different religious communities have their rights respected. Try to arrange meetings with representatives of some of these communities and get them to speak about whether they feel their rights are being respected.

Depending on the context where you and the participants live or work and the current issues being debated within the Council, it may be interesting to visit a Council meeting in order to become involved in local political discussions that affect the human rights of everyone in the community.

## **Further information**

The Right to Religion in International Human Rights Law: You may want to copy the information below for people in the Muslim Association of Sleepyville and in the group Young Sleepies for Human Rights!

### *European Convention on Human Rights, Article 9:*

1. 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 worship, teaching, practice and observance.
2. Freedom to manifest one's religion or beliefs shall be subject only to such limitations as are prescribed by law and are necessary in a democratic society in the interests of public safety, for the protection of public order, health or morals, or for the protection of the rights and freedoms of others.

### *Universal Declaration of Human Rights, 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...

### *Convention on the Rights of the Child, Article 30:*

In those States in which ethnic, religious or linguistic minorities or persons of indigenous origin exist, a child belonging to such a minority or who is indigenous shall not be denied the right, in community with other members of his or her group, to enjoy his or her own culture, to profess and practise his or her own religion, or to use his or her own language.

## List of participants in the meeting

Try to keep the numbers balanced by having the same number of representatives for each political party, and the same number in each of the citizen's groups. You can have as many "ordinary citizens" as you like.

- The Mayor of Sleepyville
- Town Council Members: 3 parties should be represented. You can have 1 or 2 people in each party
- "Young Sleepies for Human Rights!": 2 to 4 representatives
- "Past and Present Association": 2 to 4 representatives
- "Muslim Association of Sleepyville": 2 to 4 representatives
- Ordinary Citizens: as many as you need
- Optional: 1 or 2 journalists who will report on the meeting

## Rules of Debate

You may wish to alter these rules according to the size of your group and the time you have available.

- The meeting will be chaired by the Mayor, and his/her decision on all matters is final.
- If you wish to speak, you should raise your hand and obtain permission from the Mayor.
- Comments should be brief, and should not exceed 2 minutes.
- The meeting will close after 40 minutes, with a vote on whether or not the Mosque should be built.
- Anyone attending the meeting is entitled to speak in the debate and to vote at the end.



## Role Cards

### Handouts

#### A Mosque in Sleepyville (for all participants)

You live in the picturesque town of Sleepyville, a town of about 80,000 people. In the last 60 years the population has changed radically, partly because young people mostly try to move to larger cities as job opportunities there are better, but also because the region has seen the arrival of a large number of immigrant families, many from Muslim countries. Some of these families have been here for 3 generations, but they are still treated with suspicion as “newcomers” by many people in the town. They now make up almost 15% of the total population.

The issue that is now dividing the town is the desire of Muslims in Sleepyville to have a Mosque built on a piece of derelict land belonging to the council. This land has been undeveloped and has been a source of complaints to the council for years: it is near the main shopping street and is an area where vandalism and drug-taking have been a regular problem.

So when a rich businessman offered to take the problem off the Council's hands, the Mayor thought his lucky day had come! The Council readily agreed to give up the land and to fund 20% of the construction costs for a new mosque on the site. The remaining 10% of the building costs, which the businessman could not cover, were to be found from among the Muslim community. Building was meant to start this week... but the Council has been flooded with complaints from angry residents who object to the project. They have called a special meeting, to which all are invited, to resolve this issue. The meeting will take place in 30 minutes.

#### Role card: The Mayor of Sleepyville

You are the Chair of the assembly and it will be your role, once the meeting starts, to welcome the participants and remind them of the rules of debate. During the meeting, you should try to give everyone the opportunity to speak - and should not allow anyone to speak for too long! You are very worried about the bad publicity that this case has been attracting and you plan to try, before the meeting, to speak to some of the groups to try to persuade them to soften their position.

#### Role card: Town Council member: Traditionalist Party (1 or 2 people)

You represent the Traditionalist Party on the Town Council, and you are strongly opposed to the Mosque. You do not think it is right that council land and council resources should be spent on a place of worship that does not respect the traditions of this country and this town. You feel that immigrant families are privileged to be allowed to live here and that they should not try to impose different lifestyles on a country where they are guests. You are also worried that the Mosque could become a meeting area for recruiting terrorists.

**Role card: Town Council member: Populist Party (1 or 2 people)**

You represent the Populist Party on the Town Council. You supported the original decision to have the Mosque built on the land, partly because you realise that the Muslim community has been very good for the economy of the town and you do not want to alienate them. But you have been very worried by complaints from residents and do not want to create an unnecessary conflict in the community. You are also concerned about your seat in the next council elections, so you will probably support whichever option appears to be least controversial.

**Role card: Town Council member: Diversity Party (1 or 2 people)**

You represent the Diversity Party on the Town Council. You believe that the relatively large proportion of people from different parts of the world has added to the culture and interest of Sleepyville and you have felt it unfair that the town has deprived many of these people of the opportunity to practise their religion for so long. You can also see that the derelict land is causing social problems in the town and that the Council does not at the moment have the money to develop it themselves.

**Role card: Members of the "Past and Present" Association of Sleepyville (2-4 people)**

You are one of the main groups opposed to this mosque. Your members are from traditional (non-Muslim) communities in Sleepyville, and you think it is very important to keep the ancient character of the town, where most of you have lived all your lives. The site that is proposed for the Mosque is very central and it would be visible from most places in the town centre. In particular, the Mosque could block out the view of the main church from the town square. You feel that the character of your hometown is being completely changed by a community that arrived here only recently. You do not see why people who arrived in this country from somewhere else should not live by the same rules as you have here.

**Role card: Members of the Youth Action Group "Young Sleepies for Human Rights!" (2-4 people)**

Your group was set up to address some of the worst problems for young people today in Sleepyville. You see the building of the Mosque as a solution both to the Muslim community's need for a place of worship, and as a solution to the numerous social problems which have been a result of the land being left derelict for so long. You support the building of this Mosque but you are concerned that other social problems may be neglected by the Council if they have to contribute to the building. In particular, the youth budget over the past 5 years has been cut to a level where it cannot begin to meet the needs in the town.

**Role card: Members of the "Muslim Association of Sleepyville" (2-4 people)**

You have been asking the Council for years to provide a place of worship for the Muslim community, but it has always been refused on financial grounds. You feel that it is unfair that the Muslim community is being asked to find 10% of the building costs, when economic conditions are so harsh for most people, and when the Christian community has 11 different places of worship and these are used by far fewer people than the mosque would be. You feel that the contribution that your community has made to the town is not appreciated, that people in your community are unfairly discriminated against in various aspects of their life, and that in refusing to allow this Mosque, the council is denying members of your community their fundamental right to religious worship.

**Role card: Citizens of Sleepyville**

You are worried about the conflict that seems to have taken over the town of Sleepyville and you want to go to the meeting of the Town Council in order to vote. At the moment you do not know what you will vote for: you need to speak to as many different groups as you can and then you plan to make up your mind.





# Building a Bridge

<b>Goal</b>	Improving collaboration
<b>Group size</b>	2 teams, best - 6-8 participants each
<b>Time</b>	30 - 50 minutes
<b>Overview</b>	This activity improves collaboration, strategic planning, creativity, and communication within teams, using limited communication.
<b>Materials</b>	Blocks, Jenga pieces, Legos, chopsticks, marshmallows, tape, paper, pens, cardboard, etc.
<b>Coaching Tips</b>	<p>The main goal is to improve teamwork rather than build a bridge.</p> <p>Make sure that teams will not get distracted with who constructed the nicer bridge. Of course, people are always energised by a little competition, but not too much.</p> <p>Talk about their approach to overcoming the challenge at the debrief. What was the first thing the team focused on? Regarding defining roles, collaboration, and approach? or on the bridge's actual design?</p> <p>How did they approach the building a bridge activity? How did the limited communication impede?</p> <p>How can people use what they've learnt to overcome challenges in their daily lives?</p>



Before starting the activity, divide the participants into two groups (6-8 participants each, there can be more, but better not). Each group gets the same amount and type of materials and will focus on building one side (one half) of the bridge. No phones or any other digital technologies can be used (participants can use them for counting length or height, and then share it with their colleagues). Before the game starts, the facilitator shows participants how long the bridge should be.

Let the teams start at the same time. Each team has to choose one engineer, who will go to a meeting of engineers and facilitator, to discuss how's it going with the bridge building. The meeting can happen twice during the whole activity. The facilitator gives a sign when it will happen.

Only engineers in a meeting can speak about how their bridge is built. Other participants cannot speak with the other team about it, and no one can see their bridges before the final result, even engineers.

For teams not to see what their partners are doing, it's better to put teams in two different rooms, or if it's not possible, at least put a curtain/board, etc. between them.

Once time is up, the groups bring their bridges to the right place and try to connect them. After the bridge is ready, the facilitator can check it three times with a ball, will it pass the bridge or not. If yes - then it's a success. If not - it means communications and collaboration with teams was not that good and it's a thing to work on.



# Hole Trap



<b>Goal</b>	Improving: <ul style="list-style-type: none"><li>• Collaboration</li><li>• Cooperation</li><li>• Problem-solving</li></ul>
<b>Group size</b>	8-30
<b>Time</b>	15-45 minutes
<b>Objectives</b>	Make the ball travel around the numbered circles in order, without falling through the hole
<b>Materials</b>	Tarp/sheet with numbered circles and holes in it, a ball
<b>Rules</b>	<ol style="list-style-type: none"><li>1. Only one hand per participant is holding the tarp/sheet.</li><li>2. Ball has to go from the circle number 1 to the last.</li><li>3. On each marked circle, ball has to stay stable for 3 sec.</li><li>4. The tarp/sheet has to be stretched, so it will be flat as a tablecloth.</li><li>5. The tarp/sheet has to be in the air, not laid on the ground or somewhere else.</li><li>6. Participants can't help the ball with their hands.</li><li>7. Holes cannot be closed.</li><li>8. If the ball falls through a hole, the games starts all over.</li></ol>

Participants have to go from the circle marked as number one to the last circle in the tarp/sheet, depends on how many of them you have. They have to do it in order, from the lowest to the highest number. If you see that it's too difficult to accomplish, you can cover some holes with the tape, and whenever you will see that they're ready for more, uncover them. If the ball falls out in a midway, you can say for the group to start from the last circle the ball was in. You can adjust the rules according to the group and their abilities.





# Youthpass

All the methods described in this toolkit, and implemented in our Training Course, had the goal to promote participants learning and develop competences through non-formal education strategies.

We documented those learning outcomes through the new Youthpass certificate 2021-2027, encouraging participants self-assessment and reflection, implementing also a Youthpass ceremony at the end of our activities.

Since 2007, Youthpass is the European Recognition instrument for identifying and documenting learning outcomes that are acquired during every projects under the Erasmus+ Youth and the European Solidarity Corps programmes. It promotes individual reflection and awareness and helps to make learning outcomes visible not only for the learners themselves but for others as well.

The new Youthpass certificates for 2021-2027 use the “European Training Strategy (ETS) Competence model to work internationally” as the reference framework for the self-assessment of participants in training activities (youth workers and other youth work practitioners), as well as team members. The ETS Model describes competences as a combination of attitudes, knowledge, skills and behaviours and identifies 9 competences areas:

Facilitating learning; Designing programmes; Managing resources; Collaborating in teams; Communicating meaningfully: Displaying intercultural sensitivity; Networking and advocating; Assessing and evaluating; Being civically engaged.

Using ETS Model as framework, participants in our Training Courses have been encouraged to reflect and self-assess their learning outcomes in all of said competences areas and we generated individual Youthpass, unique for each of them.



For more information, check the website: <https://www.youthpass.eu/en/>

# Conclusion

The project equipped youth workers with the tools they need to transform conflicts in a way that promotes inclusion and social justice. Simulation games, role-play activities and discussions empowered participants to develop and implement the strategies that resolve conflicts while celebrating and incorporating diverse perspective. They deepen understanding of social and cultural dynamics, worked on teamwork abilities. Having participants from different countries gave for the people at the Training Course possibility to broaden their mindset, get to know and understand other cultures, their differences, find similarities and solutions for the problems, that inclusive societies face these days.



# Credits

This Toolkit was designed, and it's one of the results of the Training Course that took part in Lithuania from 19th to 26th of November 2024, held by Tavo Europa.

Tavo Europa is an NGO based in Vilnius, Lithuania, that focuses on building civil society and establishing the rule of law. It serves as an educational organisation that gathers trainers, youth and social workers, experts, and volunteers with different competency levels, to create and be actively involved in civic activities.

Tavo Europa plans within Erasmus+ and uses non-formal methods to provide tools and improve competencies, in order to reduce youth unemployment, increase social inclusion, improve the quality of life of youths, and create a stronger link between youth mobility experience and further professional perspectives.

As Tavo Europa, we served as a hosting organisation, but the success of this project was possible only thanks to the collaboration and efforts of everyone involved.

First, we want to say thanks to Atanas Mihnev, for his incredible work.

Being an experienced trainer in the Erasmus+ projects, and a former member of the Bulgarian Parliament, he was able to make the perfect choice of content and activities, sharing with us his knowledge and insight on how we can contribute to creating a more inclusive society.

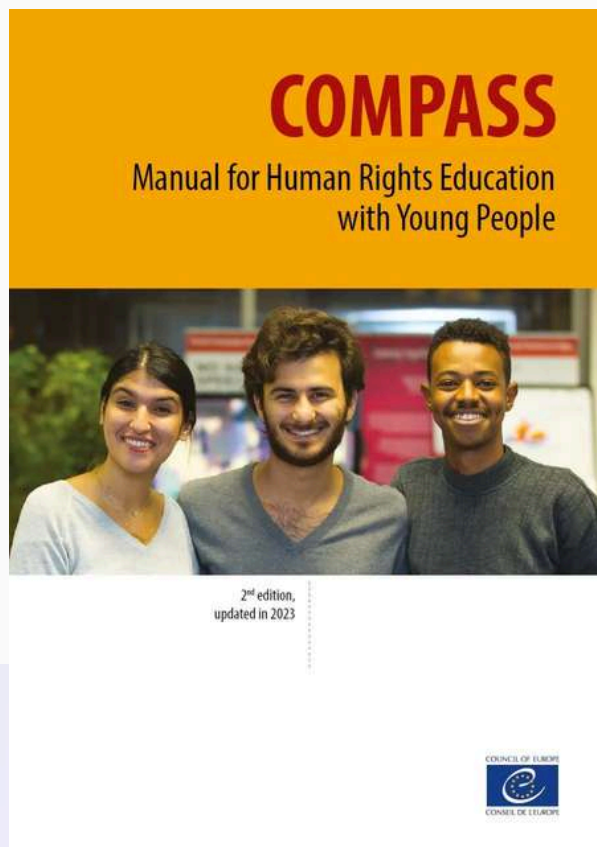
Then, we would like to thank all our partner organisations, that collaborated with us from the beginning to make this project possible:

- Asociatia KASTA MORRELY, from Iasi, Romania,
- Young Folks LV, from Riga, Latvia,
- SEIKLEJATE VENNASKOND, from Tartu, Estonia,
- ELIX - PROGRAMMATA ETHELONTIKIS ERGASIAS, from Athina, Greece,
- Brisa Intercultural, from Burgos, Spain,
- SDRUZHENIE WALK TOGETHER, from Bankya, Bulgaria,
- ICSE & CO, From Firenze, Italy,
- Stowarzyszenie LEVEL UP, from Lodz, Poland.



Lastly, we want to specify and credit that some of the content of this Toolkit is based on already existing research and manual:

- “Take a Step Forward”, “Where do you Stand”, “Path to equality Land”, “Let’s talk about Sex”, and “Mosque in SleepyVille” are the methods published and explained in “*Compass*” - *Manual for Human Rights Education with Young People*, 2nd edition, updated in 2023, written by *Patricia Brander, Laure De Witte, Nazila Ghanea, Rui Gomes, Ellie Keen, Anastasia Nikitina, Justina Pinkeviciute*;
- Abigail’s tale, published to the Toolbox on SALTO-YOUTH.net by Bogdan Vaida (on 26th of November 2015).



# Feedback



Participating in this Erasmus project has been an incredibly enriching experience. It significantly enhanced my cultural awareness, deepened my understanding of empathy, and provided me with effective strategies to approach and resolve conflicts. The training also improved my leadership skills, as I learned how to guide others through challenging situations with a focus on inclusivity and mutual respect.

The project not only gave me practical tools to apply within my organization but also strengthened my adaptability when navigating diverse cultural perspectives and situations. The hands-on, interactive approach allowed us to immediately put theory into practice, making the learning process both engaging and impactful.

I'm grateful for this experience and excited to continue applying the skills and knowledge I've gained to my work.

## **Stefania, Romania**



Thanks to this project i feel more confident in resolving conflicts that can occur in my work life or even in the day to day life.

I've learned a lot of usefull tools that I will surely apply, it made me grow on a lot different levels.

## **Daniele, Italy**



The "Emancipatory Simulations for Inclusive Societies" project was a great experience for me. I met many inspiring people from different countries and learned a lot from them. The project helped me grow both professionally and personally. I'm really grateful for this opportunity and I hope I will be able to be part of another project like this soon!

**Aleksandra, Poland**



This training was eye-opening, teaching me to recognize biases and value diverse perspectives. I felt inspired and motivated to reflect on my own actions. I'll use these lessons to foster inclusivity at work and in daily life by listening, valuing others, and promoting equity.

**Viktoria, Bulgaria**



I have experienced an enrichment in my abilities of negotiation and building consensus within a teamwork. Although it is not always easy, compromise is at hand with appropriate methodology.

**Fran, Spain**



I had a great experience taking part in this project. It taught me a lot about how to handle disagreements and communicate better with others. The sessions were interesting and easy to follow, with interesting examples that helped me understand different situations. I also enjoyed working with other participants, sharing ideas, and learning from each other. The skills I gained are not only useful in solving conflicts but also in improving everyday conversations. Overall, this project was very helpful, and I feel more confident in dealing with tough situations. I definitely recommend it to others.

**Alla, Latvia**



The project in Lithuania fulfilled me with a lot of experience. I realized, that people have different opinions, but at the same time, it doesn't mean the correct one exists. The place that you are born has a great impact on your own beliefs and therefore, we shouldn't judge them, but we need to be open and welcome to whatever new we hear and learn. Also, from the participants you learn sometimes more than the project itself and this is very important, as you can understand that the people are the most important factor in all the environments.

**Panagiotis, Greece**

# Thank you for this journey!



19-26 of November, 2024

 Trakai, Lithuania



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