

Module 8: Strategies against Ideologies of Inequality

CLIO

Challenging Hostile Views and Fostering Civic Competences

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



Oct 2021

Project information

Project Acronym:	CLIO
Project Title:	Challenging Hostile Views and Fostering Civic Competences
Project Number:	2019-1-DE02-KA202-006185
National Agency:	NaBibb
Project Website:	www.clio-project.eu
Authoring Partner:	Institut für Didaktik der Demokratie, Leibniz University Hannover
Document Version:	1.00
Date of Preparation:	18.07.2020



This project was funded with support from the European Commission. This publication reflects the views only of the authors. The Commission cannot be held responsible for any use which may be made of the content. Project number: 2019-1-DE02-KA202-006185

Consortium



Institut für Didaktik der Demokratie
Leibniz Universität Hannover,
Deutschland
www.idd.uni-hannover.de/en



Technical school Nikola Tesla,
Vukovar,
Croatia
www.ss-tehnicka-ntesla-vu.skole.hr



Zespół Szkół Poligraficznych,
Warsaw,
Poland
www.www.zspoligraf.pl



Warsaw Centre for Socio-Educational
Innovation and Training,
Warsaw,
Poland
www.wcies.edu.pl



Nansen Dialogue Centre, Osijek,
Croatia
www.www.ndcosijek.hr



Demokratiezentrum Wien,
Österreich
www.demokratiezentrum.org

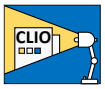


TABLE OF CONTENTS

The clio Project	5
1. Overview	6
2. Identity, stereotypes and prejudices	6
3. What does discrimination mean?	8
4. Human rights	11
5. Fight against discrimination/ stereotypes/ prejudices in education.....	16
6. Intercultural education	18
7. Exercises you can use when teaching.....	24
8. Where to turn to? NGOs & networks that can help you learn more	29
9. Literature.....	30
10. Further reading	33



THE CLIO PROJECT

Clio is a project for the prevention and coping with right-wing extremism at vocational schools. Teachers and headmasters should be enabled to recognize and understand the corresponding positions among their students and to stand up for democratic values without fear. For this purpose, interdisciplinary experts from Austria, Poland, Croatia and Germany are developing various materials for vocational school teachers in close cooperation with the target group, such as an app, a blended learning training and a podcast. The main focus of this project is to build synergetic networks with other stakeholders in the individual countries in order to strengthen the schools and provide them with knowledge and professionally created material.



1. OVERVIEW

In this module, you will learn basic definitions of human rights and discrimination/ stereotypes/ prejudices and their forms and how to address them through implementation and practice of interculturalism in education.

Self-Assessment questions

Answer the following questions to yourself:

What makes my identity? To which groups do I belong?

What is the difference between stereotypes and prejudices?

Do I have prejudices towards some people and/or social groups? Which one? What are the origins of those? What is a most common stereotype/prejudice about my own nation/culture? About my gender? About my age group? About my profession?

2. IDENTITY, STEREOTYPES AND PREJUDICES

Identity is “the fact of being who or what a person or thing is.”¹

Personal identity is constituted of roles, characteristics and achievements of each individual.

Some “parts” of identity we gain by birth, like gender, physical characteristics, race, nation, role of being someone’s child, grandchild etc. Others represent our personal choices during life: occupation; membership in associations, sports club, political party; religion; marital status; parenthood.

Formation of one’s Identity is influenced by family, friends, school, religion, politics, place of residence.

Our social identity is the notion of self that arises from our belonging to different groups and social categories. Each social group is characterised by certain norms of behaviour (members know what to expect from each other). The culture we live in also dictates social roles, which individuals “must” play. Parents often behave differently towards baby boys and baby girls; they talk with them in different manner, dress them differently and send them different messages: “Boys don’t cry” or “Girls are not supposed to climb the trees.”. Consequently, children are adopting gender roles very early, around the age of 2.² We adopt different aspects of group identity at different ages; racial category around the age of 4; national category around the age of 6 - although that type of research has not been done with younger children, children at the age of 6 show clear preferences towards their nation.³

¹ Oxford English and Spanish Dictionary, Thesaurus, and Spanish to English Translator (2021): Meaning of identity in English (<https://www.lexico.com/definition/identity>). Accessed: 11 January 2021.

² Ajduković, D. ed (2003): Social reconstruction of the community: Čorkalo Biruški, D.: Intergroup attitudes and behaviors; Society for Psychological Assistance, Zagreb

³ Brown, R. (1995): Prejudice: Its social psychology. Oxford, Blackwell

Social categorisation is a phenomenon that describes how a people's mind clusters together individuals who share same characteristics (women, teenagers, liberalist, teachers, Muslims, migrants). It helps us to navigate the social world, but it becomes harmful if we look at people through only one layer of their identity.

There is also a phenomenon of bias towards our own group (ingroup), where we assess "our" group as better, more valuable and more successful than "other" group (outgroup) ("we" vs "them"). Function of this process is to develop/maintain our self-respect ("I feel good/better because the group that I belong is better than others"). Experiencing ingroup as better does not necessarily mean that we consider the outgroup to be bad. But in situations of tension, or when conflict arises, it is likely that we will feel uneasy and / or show hostile behavior towards an outgroup.

Stereotypes are beliefs about the typical characteristics of a group of people, which we apply to all members of the group. They can be positive or negative, but always exclude diversity (men like football, Roma people have great sense of rhythm, Japanese people are hardworking).

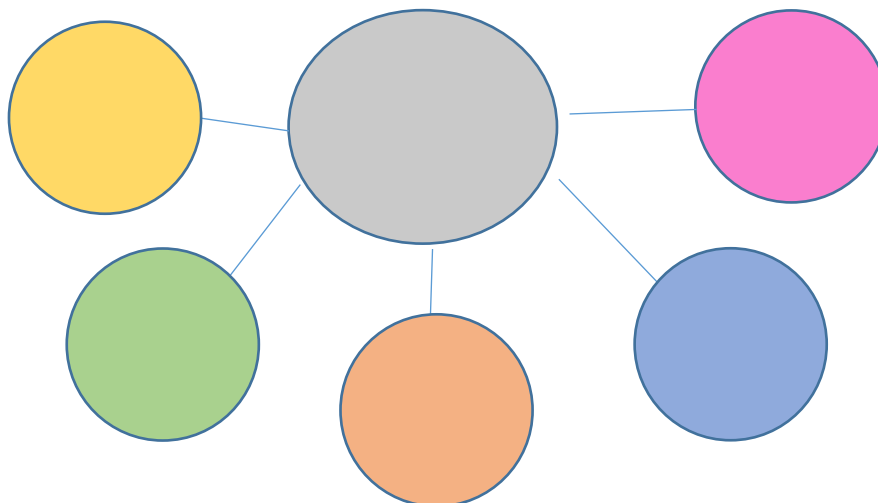
Prejudice is a **negative** attitude about a person, based solely on the fact that he belongs to a certain group. They are associated with strong negative feelings such as dissatisfaction, discomfort, fear, disgust, hatred. Due to strong emotional saturation, they are difficult to change.

Negative stereotypes and prejudices underlie discriminatory behaviors.

Exercise: MY MULTICULTURAL SELF⁴

This activity highlights the multiple dimensions of our identities. It addresses the importance of individuals self-defining their identities and challenging stereotypes.

Place your name in the center circle of the structure below. Write an important aspect of your identity in each of the satellite circles -- an identifier that you feel is important in defining you. This can include anything: female, white, Christian, teacher, mother, father etc.



⁴ Janet and Milton Bennett (2004): Diversity Training Workshop

1. Think about a time you were especially proud to identify yourself with one of the descriptors you used above.
2. Think about a time it was especially painful to be identified with one of your identifiers.
3. Name a stereotype associated with one of the groups with which you identify that is not consistent with who you are. Fill in the following sentence:
I am (a/an) _____ but I am NOT (a/an) _____.
(Example: I am an atheist but I am not a less moral.)

3. WHAT DOES DISCRIMINATION MEAN?

Self-assessment questions

Answer the following questions to yourself:

Do I know what discrimination is? Is there any kind of discrimination in my social environment? Am I sometimes a victim of discrimination? Am I sometimes a discriminatory person?
How can I combat discrimination on a personal level? Do I understand meaning of term human rights?

Definition:

Discrimination consists of acts, practices, or policies that impose a relative disadvantage on persons based on their membership in a salient social group.⁵

A person can be discriminated against on various grounds:

- **Gender discrimination** - If a person is treated unequally based on their gender.

Example: Some candidate asks the employer to explain why it is hers application denied, the employer tells her he cannot afford to hire a woman because she will eventually remain pregnant, and he will be forced to hire another person.

- **Racial and ethnic discrimination**- This basis covers all the characteristics that contribute to a person we see her as an “alien” or a “foreigner” such as her national or ethnic origin, skin color, name, mother tongue or accent, culture and tradition nationality or citizenship.

⁵ Stanford Encyclopedia of Philosophy (2021): Discrimination <https://plato.stanford.edu/entries/discrimination/#FirApp>. Accessed: 11 January 2021.

- **Discrimination against lesbian, gay, bisexual, transgender, queer and other (LGBTQ+) persons**

Example: The youth organisation rejects the job application of a young man who openly states that is homosexual because they are afraid that he could “negatively affect” their young members.

- **Religious discrimination-** If a person is treated unequally based on its religious beliefs. Religious discrimination can also involve treating someone differently because that person is married to (or associated with) an individual of a particular religion.
- **Age discrimination-** Ageism is stereotyping or discriminating against individuals or groups because of their age.
- **Discrimination based on disability-** If a person is treated unequally on the basis of disability (“disability” is a physical or mental impairment which has a substantial and long-term adverse effect on an individual’s ability to carry out normal day-to-day activities.)

Example: A private nursery refuses to give a place to a little boy because he is not toilet trained. His parents have told them that he is not toilet trained because he has Hirschsprung’s Disease, but they still refuse to give him a place.
- **Political Affiliation Discrimination-** This basis applies to any political, philosophical or ideological belief, for example liberalism, conservatism, humanism or pacifism. Also, it is not allowed to discriminate against a person because he is or is not a member of a political party or union.⁶

Forms of discrimination:⁷

- **Direct discrimination**

Direct discrimination is when unequal treatment is associated with an actual or presumed characteristic associated with a discriminatory ground. Comparison between a person affected by discrimination and another person, real or imagined, who is not affected by discrimination in a similar situation is an important part of the definition of direct discrimination.

Example: The real estate agency publishes an ad for an apartment in the newspaper. The ad points out that people who can rent an apartment must be Croatian origin.

⁶ Zimmer, Wolfgang (2013): *Smjernice za prepoznavanje slučajeva diskriminacije*, Ludwig Boltzmann Institut za ljudska prava, Pučka pravobraniteljica I Ured za ljudska prava i prava nacionalnih manjina Vlade Republike Hrvatske

⁷ ibid

- **Indirect discrimination**

When a seemingly neutral provision, criterion or practice places or could place a person at a disadvantage on at least one discriminatory basis.

Example: The factory canteen offers workers meals at a reduced price. Meals regularly contain pork. Workers of the Jewish and Muslim cannot take advantage of this offer since their faith does not allow them to eat pork. The factory owner refuses to offer alternative meals due to negligible higher costs.

- **Intersectional discrimination**

When several forms of discrimination combine to leave a particular group or groups at an even greater disadvantage.

Example: discrimination against women frequently means that they are paid less than men for the same work. Discrimination against an ethnic minority often results in members of that group being paid less than others for the same work. Where women from a minority group are paid less than other women and less than men from the same minority group, they are suffering from intersectional discrimination on the grounds of their sex, gender and ethnicity.

- **Institutional discrimination**

When formal and informal practices, policies, and laws of organisations that systematically privilege certain groups and disadvantage others.

Institutional discrimination affects a wide variety of groups, including those based on race and ethnicity, gender, sexual orientation, age, disability, national origin, immigrant status, socio-economic status, and ancestral caste.⁸

- **Structural discrimination**

Structural discrimination consists of both institutional discrimination based upon norms, rules, regulations, procedures and defined positions that determine access to resources, and also a broader cultural discrimination based upon widely shared social paradigms and related systems of categorisation that both constructs and devalues the 'other'. The character of structural discrimination is unintentional, but the intention does not change its consequences.⁹

⁸ Susan B. Goldstein, Susan B. (2013): The Encyclopedia of Cross-Cultural Psychology (https://www.researchgate.net/publication/316091787_Institutional_Discrimination) Accessed: 20 January 2021.

⁹ Tom R. Burns, Tom R. (2011): Identity, Belonging and Migration, Liverpool University Press (<https://www.cambridge.org/core/books/identity-belonging-and-migration/towards-a-theory-of-structural-discrimination-cultural-institutional-and-interactional-mechanisms-of-the-european-dilemma/D55F15D4D9CE039992EE0D41DD8CC1B4>) Accessed 20 January 2021.

Example: A Roma pupil, whose mother tongue is Romani Chib, often gets bad marks on tests because of not speaking and understanding the language well. At some point, teachers decide to give this pupil easier, “B level” test which, even if completed entirely does not get enough scores/marks as regular one. This Roma pupil will never get excellent grades.

4. HUMAN RIGHTS

What are human rights?

Human rights are principles and regulations which ensure that we all have equal rights independent of personal differences!

We are all born free and equal.¹⁰

We all have the right to life, liberty and security, and to the satisfied basic needs such as water, food and shelter regardless to what country we live in, who our parents are, no matter race, colour, sex, religion, political or other opinion or affiliation, national or social origin, education or other status.

Human rights are UNIVERSAL – they recognise the dignity inherent in every person as a human being, regardless of his or her particular nationality, race, ethnicity, religion, gender, sexuality, class or any other group affiliation or characteristic. Human rights are also INALIENABLE - they cannot be taken away from anyone or no one can give them up. Human rights are EQUAL – everyone has human rights to the same extent.

As a result, they assert the moral and legal primacy of the individual over other entities that have “rights,” such as the family and the state.

Human rights are based on values:

dignity, equality, freedom, respect, non-discrimination, tolerance, justice, responsibility, cooperation and acceptance.

By advocating these values, we respect others and ourselves. When these values are understandable, generally accepted and respected, there is no unequal treatment and there is no discrimination!¹¹

¹⁰ Universal Declaration of Human Rights (1948): Article one: All human beings are born free and equal in dignity and rights.

¹¹ Javorina Tanja, Sedlar Emili Ema, Horvat Martina, Hoffmann Dražen Hoffmann (2017): Human rights for an equal and solidary society (<http://edu.goo.hr/wp-content/uploads/2017/10/LJUDSKA-PRAVA.pdf>). Accessed: 11 January 2021.

A human right by definition is a universal moral right, something which all men, everywhere, at all times ought to have, something of which no one may be deprived without a grave affront to justice, something which is owing to every human being simply because he is human.¹² (Cranston 1973: 36)

Today's modern democratic societies in which we live are inconceivable without respect for the human rights of all its citizens. Democracy literally means the will of the people. If applied without corrective, the decision made by the majority could jeopardize the individuals and/or minority; if no human rights, or minority rights are applied.

That is why today's societies are organised as liberal democracies, which means that the rights and the liberties (libertas (lat.)) of the individual are protected and must not be jeopardized by majority decision-making. The democratic principle refers to majority decision-making, and the liberal principle to respect for rights and individual freedoms.

Minority rights are based on the recognition that minorities (ethnic, cultural, religious, linguistic), are in a vulnerable situation in comparison to other groups in society, namely the majority population, and are aimed to protect members of a minority group from discrimination, assimilation, prosecution, hostility or violence as a consequence of their status.

Minority rights do not constitute privileges, but act to ensure equal respect for members of different communities. Minority rights serve to accommodate vulnerable groups and to bring all members of society to a minimum level of equality in the exercise of their human and fundamental rights.

Pluralist and genuinely democratic society should not only respect the ethnic, cultural, linguistic and religious identity of each person belonging to a national minority, but also create appropriate conditions enabling them to express, preserve and develop this identity. Creation of a climate of tolerance and dialogue is necessary to enable cultural diversity to be a source and a factor, not of division, but of enrichment for each society.¹³

Historical overview

Forerunner documents are the Constitution of the United States (1787) and the American Charter of Rights (1789): ten amendments guaranteeing citizens certain rights and freedoms, such as freedom of speech guaranteed by the First Amendment.

In France, the ***Declaration of the Rights of Man and of the Citizen*** was drafted in 1789, which is an expression of the famous demand of the French Revolution "liberté, égalité, fraternité" and represents the political and legal embodiment of the idea of human rights. Certainly, the most important ideas contained in the Declaration are that man "is born and remains free and equal in his rights."¹⁴ "We

¹² Cranston, Maurice (1973):

¹³ Minority Rights: International Standards and Guidance for Implementation (2010), United Nations, Office of the High Commissioner, New York and Geneva (https://www.ohchr.org/Documents/Publications/MinorityRights_en.pdf) Accessed: 22 January 2021.

¹⁴ Declaration of the Rights of Man and of the Citizen (1789), France (<https://www.britannica.com/topic/Declaration-of-the-Rights-of-Man-and-of-the-Citizen>) Accessed 11 January 2021.

hold that these truths are self-evident — that all men are created equal; that their creator endowed them with certain inalienable rights; that among them are life, liberty, and the pursuit of happiness, and that in securing these rights men form governments which receive their just powers with the consent of those they govern.”¹⁵

The idea of international regulation of rights and freedoms that should apply to all people, was born in the middle of the twentieth century, and the cause is certainly the suffering in World War II, which resulted in the founding of the United Nations and the proclamation of *the Universal Declaration of Human Rights* on 10th December 1948.

Although the Universal Declaration of Human Rights is not legally binding, today it is considered an international human rights standard and is an unavoidable starting point in the development of legal standards for the protection of human rights throughout the world.¹⁶

Three Generations of Human Rights

Human rights are divided up into three categories called generations (division advanced by the French jurist Karel Vasak).¹⁷

First generation of human rights are civil and political rights right to vote; freedom of assembly; freedom of thought; freedom of speech; freedom of religion; right to be treated with dignity (no torture, slavery, inhumane treatment, arbitrary arrest; equality before the law). They are strongly individualistic and negatively constructed to protect the individual from the state.

Second generation are economic, social and cultural rights right to employment; right to housing; right to adequate food and clothing; right to adequate health care; right to education; right to social security. They guarantee equal conditions and treatment. They are not rights directly possessed by individuals but constitute positive duties upon the government to respect and fulfil them.

Third generation are collective-developmental rights of peoples and groups: right to economic development; right to benefit from world trade; right to breathe unpolluted air; right to live in a cohesive and harmonious society, including certain special rights of ethnic and religious minorities (for example, to the enjoyment of their own cultures, languages, and religions).

Protection of Human Rights

Respect, protection and promotion of human rights is the obligation and responsibility of every state. Independent commissions and courts ensure the protection of human rights. Protection is provided on international, regional and national levels.

¹⁵ American Declaration of Independence (1776), USA, (<https://www.britannica.com/topic/Declaration-of-Independence>), Accessed 11 January 2021.

¹⁶ B.a.B.e Kratka povijest ljudskih prava (<https://www.crnakutija.babe.hr/hr/kratka-povijest/>), Accessed 11 January 2021.

¹⁷ Vasak, K (1979) (<https://www.britannica.com/biography/Karel-Vasak>) Accessed 11 January 2021

International institutions for the protection of human rights work under umbrella of *The United Nations*. Various organs of the United Nations are responsible for the protection and realisation of human rights, like the UN General Assembly, the UN Security Council, the UN Human Rights Council, a High Commissioner for Human Rights, the International Criminal Court.

Also, a number of different civil society organisations like Amnesty International, Human Rights Watch, FIAN International (For the right for food and nutrition) and Physicians for Human Rights (PHR) are involved in monitoring and reporting to UN on state and violations of HR, but also undertake different actions and campaigns to promote and protect HR worldwide.¹⁸

In Austria, basic and human rights are part of the constitution. A body of constitutional laws, developed and expanded over time and history, ensures basic and human rights for all its citizens. The main sources for basic rights are the so-called “Staatsgrundgesetz über die Allgemeinen Rechte der Staatsbürger” and the European Convention on Human Rights (ECHR). In addition, Austria has ratified a number of international human rights conventions. Since 2012, the institutional body to ensure and verify human rights in Austria is the “Volksanwaltschaft” is an independent control unit. The report of Amnesty International of 2018 described the situation of human rights in Austria in 2018 as “turbulent” because of attacks against the freedom of press and one incident of youths being stripped of their right to freedom without a legal basis. At the same time, the report names positive instances such as the decision of the Constitutional Court to grant every Austrian citizen the right to an individual gender identity.

In Croatia, fundamental rights and freedoms in the Republic Croatia are protected by The Constitution of the Republic of Croatia, Constitutional Court of the Republic of Croatia, Ombudsman, Ombudsman for Gender Equality, the Ombudsman for Children and the Ombudsman for people with disabilities.

There are also a number of Government Commissions and National committees (Croatian Government Commission for Human Rights, Commission of the Government of the Republic of Croatia for Monitoring the Implementation of the National Program for Roma, Commission for Persons with Disabilities, Council for National Minorities) and National programmes for the promotion of human rights (National Anti-Trafficking Program, National Program for the Suppression of Child Trafficking, National Program for Roma, National action plan for the welfare, rights and interests of children, Anti-discrimination strategy).¹⁹

In Germany, human rights are listed in the first articles of the constitution (GG) and continue to be protected by the so-called eternity clause (Art. 79 lit. 3 GG). This means that they may not be changed even by democratic majorities. The Federal Constitutional Court serves to protect the constitution by acting as an independent authority that reviews the compatibility of applicable law with the constitution.

¹⁸ https://www.bmz.de/en/issues/allgemeine_menschenrechte/menschenrechtsinstitutionen/index.html Accessed 11 January 2021.

¹⁹ [http://www.mvep.hr/hr/vanjska-politika/multilateralni-odnosi-staro-ijvh/ujedinjeni-narodi-\(un\)/ljudska-prava-u-rh/](http://www.mvep.hr/hr/vanjska-politika/multilateralni-odnosi-staro-ijvh/ujedinjeni-narodi-(un)/ljudska-prava-u-rh/) Accessed: 11 January 2021.

On the parliamentary side, there is a permanent Human Rights Committee in the Bundestag, which works to protect and expand human rights inside and outside Germany. Furthermore, the German Institute for Human Rights (DIMR) also plays an important role in the national and international protection of human rights. It was established in March 2001 by a resolution of the German Bundestag and is Germany's independently accredited human rights institution in accordance with the Paris Principles of the United Nations. It is designed to prevent human rights violations and promote and protect human rights.²⁰

In Poland, the equality of citizens before the law, the right to equal treatment by public authorities and the prohibition of discrimination on any grounds is provided in Art. 32 of the Constitution of the Republic of Poland. In addition to the Act on the implementation of certain provisions of the European Union in the field of equal treatment, the issue is also regulated to a limited extent by the Labour, Civil and Petty Offenses Codes.²¹

In addition, the provisions on the prohibition of discrimination are scattered in the laws on the Ombudsman, employment promotion and labour market institutions, higher education, the education system, health care benefits financed from public funds, vocational and social rehabilitation and employment of disabled people and the National Labour Inspectorate. In addition to the Ombudsman, the persons appointed to support the citizen are also the Ombudsman for Children, the Government Plenipotentiary for Equal Treatment, the Government Plenipotentiary for the Disabled and the Patient Ombudsman.²²

Exercise: thought experiment

Think about why is the fight for human rights important.

Now imagine:

- What would life be like if you were an African American in the United States in the 18th century?
- What would your life look like if you were a person of the opposite sex and nationality from a neighbouring country?
- Can you think of any example of people who still do not have the same rights as you today or examples of human rights violations?

²⁰ Bundesministerium für wirtschaftliche Zusammenarbeit und Entwicklung (o.J.): Institutions for the protection of human rights. https://www.bmz.de/en/issues/allgemeine_menschenrechte/menschenrechtsinstitutionen/index.html (accessed 18.03.2021)

²¹ Polskie Towarzystwo Prawa Atydyskryminacyjnego <http://www.ptpa.org.pl/> - access 30 January 2021

²² Polskie Towarzystwo Prawa Atydyskryminacyjnego <http://www.ptpa.org.pl/> - access 30 January 2021

5. FIGHT AGAINST DISCRIMINATION/ STEREOTYPES/ PREJUDICES IN EDUCATION

Think about: Jane Elliott experiment

Following the assassination of Dr. Martin Luther King, Jr. in 1968, Jane Elliott, a primary school teacher in a small predominantly white town in the state of Iowa, USA, decided to help her third grader students to understand how society can influence our beliefs about our own identities and the identities of our neighbours. Feeling that her students were not fully understanding what she was trying to teach them about racism, prejudice, and discrimination, Elliott designed a two-day blue eye/brown eye experiment in which she privileged students with one eye colour over the other, the blue-eyed students on the first day and the brown-eyed students on the second. Members of the privileged group were told they were smarter, quicker, better behaved, and more respectful than their peers in the other group, and they received benefits such as longer break-time, access to the playground equipment and second helpings at lunch. They were also instructed not to interact with classmates in the other group, who had to wear coloured collars to help distinguish them from a distance. In a short period of time, Elliott found that her once peaceful classroom became one in which many privileged students asserted their dominance through bullying and name calling. Many students in the less privileged group shrunk into themselves and disengaged from the lesson, while others became angry and physically violent.

“I watched what had been marvellous, cooperative, wonderful, thoughtful children turn into nasty, vicious, discriminating little third-graders in a space of fifteen minutes,” says Elliott. She says she realised then that she had “created a microcosm of society in a third-grade classroom.”

Follow the link <https://www.youtube.com/watch?v=dLAI78hluFc> to watch video of how experiment looked like and pupils’ reactions.

- What did J. Elliott wanted to prove with the experiment?
- Why is the experiment important, what does it show?
- Try to explain to yourself how the discriminatory situation happened in the classroom.
- Is there a division of the group of students in your class? How do you deal with such situations?

In Module 3 Racism, there is another related Exercise: Experiment in Talk Show

In the fight against discrimination, it is believed that attitudes need to change from an early age and this first line of struggle is implemented through the education system. Therefore, today’s anti-discrimination programs are aimed at children and are accomplished through school.

The school has an important educational role, as corrective of students’ attitudes and behaviours that are primarily acquired in the family, in communication and socializing with peers or through media.

When a situation of discrimination occurs in the classroom, school environment and even in other life situations, we often do not react. The reasons may be: feelings of discomfort and shame; feelings of incompetence (“I don’t know how to solve this.”); feeling powerless (“Even if I react, it’s just a drop in the ocean.”); fear of escalating conflict; disclaimer (“It is not my duty.”) or social pressure (“Will I get support from colleagues and parents?”).

How to react to discriminatory statements/behaviour in the classroom?

- show/say that such a statement/behaviour bothers you
- react/protect a person who is exposed to discrimination,
- examine the background of the statement or behaviour - it is possible that the statement was made out of ignorance/recklessness/discomfort,
- refer to the laws and / or rules of the school,
- do not react with anger and rage towards the person who uttered it,
- if you are not able to provide time for dialogue at that time, agree on a time and place, postpone - but do not forget(!),
- Try to resolve the situation within the class, and if this is not possible or the situation recurs, involve the expert associates in the school, and if necessary, the principal and parents.

There are several types of interventions that aim at reducing prejudice in school-age children. According to Aboud and Levy’s study ²³, we can classify them as follows:

THEORETICAL FRAMEWORK	TYPE OF INTERVENTION
INTERGROUP CONTACT THEORY	ethnically integrated schooling and bilingual education
SOCIALIZATION THEORY	multicultural and antiracist education
COGNITIVE SKILLS THEORY	training in social-cognitive skills, and in role-playing and empathy

INTERGROUP CONTACT THEORY

Fundamental question in intergroup contact theory is:

What conditions allow superficial, incidental contact to grow into a meaningful and close relationship with a member of an outside/other group?

²³ Aboud, F. E., Levy, S. R. (2000): *Interventions to reduce prejudice and discrimination in children and adolescents*

Intergroup contact will lead to a reduction of prejudices only if 4 *conditions* are met:

1. *Equal status among groups*
Both groups must engage equally in the relationship. Members of the group should have similar backgrounds, qualities, and characteristics. Differences in academic backgrounds, wealth, skill, or experiences should be minimised if these qualities will influence perceptions of prestige and rank in the group.
2. *Existence of a common goal*
Both groups must work on a problem/task and share this as a common goal, sometimes called a superordinate goal, a goal that can only be attained if the members of two or more groups work together by pooling their efforts and resources.
3. *No competition between groups (terms of cooperation)*
Both groups must work together for their common goals without competition. Groups need to work together in the pursuit of common goals.
4. *Authorities maintain groups' contact*
Both groups must acknowledge some authority that supports the contact and interactions between the groups.

6. INTERCULTURAL EDUCATION

Interculturalism vs. Multiculturalism

The terms multiculturalism and interculturalism are often used interchangeably. One explanation is the etymology according to which multiculturalism comes from the Anglo-Saxon-speaking area (Canada, USA, Australia, Great Britain), while interculturalism is of francophone origin (interculturalism as an expression for special policy was introduced by the Council of Europe in the 1970s on immigration, later accepted as part of European integration policy).²⁴ However, one should know the difference between the two concepts.

Multiculturalism is a *cultural policy* based on the acceptance of the fact of the existence of different cultures in a society which seeks to achieve the mixing or harmonious coexistence of these cultures. Multiculturalism encourages the expression of diversity on a public level. Schools, universities and institutions need to reproduce cultural differences and make them socially visible.

Multiculturalism means putting the presence of multiple cultures in the same space.

Interculturalism emphasizes the relationship between cultures and the necessity of mutual interaction. Interculturalism versus multiculturalism places emphasis on the interactive dimension and the ability of entities to realize common projects and create common identities.²⁵

²⁴ Rey-von Allmen (2002): Intercultural Education: a Challenge and Necessity for Our Multicultural Society; scientific journal Migracijske i etničke teme (https://hrcak.srce.hr/index.php?show=clanak&id_clanak_jezik=158227) Accessed: 11 January 2021.

²⁵ Sablić, M. (2014): *Interkulturalizam u nastavi*, Naklada Ljevak d.o.o, Zagreb

In recent literature on interculturality, we encounter the term “Intercultural Education” which contains two key dimensions:

1. **Recognises and supports diversity in all areas of life.**
2. **Promotes equality and human rights.**

It follows that **intercultural education is a synthesis of learning in the field of multicultural and anti-discriminatory education.**²⁶

The main aim of intercultural education is to provide **quality education for all students**, not considering or despite their differences, but to take these differences as the basis for the authenticity and purposefulness of the educational process²⁷.

Intercultural education is aimed at promoting diversity as a social wealth, which does not see learning as a mere “acquisition of knowledge” (in completed categories), but as a process of thinking and understanding. Intercultural education is also focused on the analysis of oppressive social relations, the fight against prejudice and discrimination and the transformation of society towards a state of justice.

The implementation of intercultural education covers several dimensions: critical analysis of teaching content, reconstruction of school relations with emphasis on detecting discriminatory practices, developing culturally responsible and inclusive teaching methods and rethinking the role of school in perpetuating or transforming the existing social situation.²⁸

Intercultural education aims to educate students as autonomous, thinking, courageous and empathetic subjects who actively and engagedly participate in the design of their lives and contribute to the community in which they live.²⁹

It is also important to emphasize that at the very core of intercultural education lies a deep understanding of culture and includes establishing **a critical attitude towards one’s own culture**, as well as courage in trying to understand different cultures and their interrelationships.

²⁶ Gošović, R., Mrše, S., Jerotijević, M., Petrović, D., Tomić, V. (2007): *Vodič za unapređivanje interkulturnog obrazovanja*, Fond za otvoreno društvo, Beograd

²⁷ Bartulović, M., Kušević, B. (2016): Što je interkulturno obrazovanje? according to Banks, J.A.(2002), Gorski, P.C.(2008), Gundara, J.S.(2000); Centar za Mirovne Studije, Zagreb

²⁸ Bartulović, M., Kušević, B. (2016): Što je interkulturno obrazovanje? according to (Gorski, P.C. (2006, 2009); Grant, C.A., Sleeter, C.E. (1986, 2011); Gundara, J.S. (2000); Nieto, S.(1999, 2000); Sleeter, C. (1996, 2003); Centar za Mirovne Studije, Zagreb

²⁹ Bartulović, M., Kušević, B. (2016): Što je interkulturno obrazovanje? Centar za Mirovne Studije, Zagreb

Guidelines for the implementation of intercultural education³⁰

1. *Respect for others can be taught.* From an early age there is a need to correct misconceptions and provide opportunities for genuine intercultural experiences.
2. *School policies that encourage ethnic mixing* create conditions for inter-ethnic cooperation and fostering tolerance. However, simply bringing young people from different backgrounds together physically is not sufficient to reduce prejudice and develop positive intercultural relations; *schools need to create the conditions for all children and school staff to develop their intercultural competence.*
3. *The way a school operates makes a difference.* In particular, whole school approaches and schools with strong and dynamic ties to the local community have great potential for promoting cohesion. They create a sustainable positive school atmosphere, as well as a stronger sense of belonging.
4. *New effective methods for creating inclusive classrooms* have been developed in recent years. Most European countries still tend to use traditional teaching methods, although methods such as project-based learning, cooperative learning, service learning and peer education are becoming more common. These methods have demonstrated their value in combating intolerance.
5. *Extra-curricular activities can promote tolerance and understanding.* After-school activities can help build on classroom learning and can contribute to the creation of a dynamic and inclusive school.
6. *Approaches that foster social and emotional learning matter.* Educational approaches that facilitate a child's social and emotional development have been shown to be powerful tools in promoting interethnic tolerance and respect for diversity.
7. *Effective leadership and governance* are essential. The personal commitment of school leaders and other members of school management teams to an ethos of diversity is critical in developing respect for diversity among students and improving their intercultural competence. Such commitment needs to be reinforced by professional development in these areas.
8. *Teachers need diversity training.* The intercultural competence of teachers in Europe needs to be strengthened. Also, at present there is a significant lack of diversity among the ranks of teachers and principals in schools across Europe.
9. *Education is a shared responsibility between schools and other stakeholders.* Partnerships between schools, communities and parents help to connect better to local needs. They also increase mutual understanding and trust between school staff and community, as well as recognition of the assets and expertise of various stakeholders.
10. *Schools could benefit more from third-sector know-how.* Local and international NGOs with specific expertise in the field can enhance the expertise in schools but are underutilized in both formal and informal education.

³⁰ Van Driel, B., Darmody, M., Kerzil, J. (2016): Education policies and practices to foster tolerance, respect for diversity and civic responsibility in children and young people in the EU, NESET II report, Luxembourg: Publications Office of the European Union

11. *School curricula need to better incorporate diversity.* Minority children often find it difficult to identify and engage with the learning process and the content of a mono-cultural curriculum. Addressing religious, ethnic and other forms of diversity is a critical aspect of education. Culturally sensitive approaches can be effective in promoting inclusion. At present, there is a widespread failure among EU nations to adequately meet this challenge.

12. Mother tongue education has a profound impact on a person's sense of identity and well-being. *Effective forms of bilingual and multilingual education* benefit both majority and minority students.

13. New media present both a threat and an opportunity. Cyber bullying is an increasing danger to young people in today's classrooms, as is exposure to extremist ideas and hate speech. However, *new media products are also showing potential in fostering tolerance and encouraging respect for diversity.*

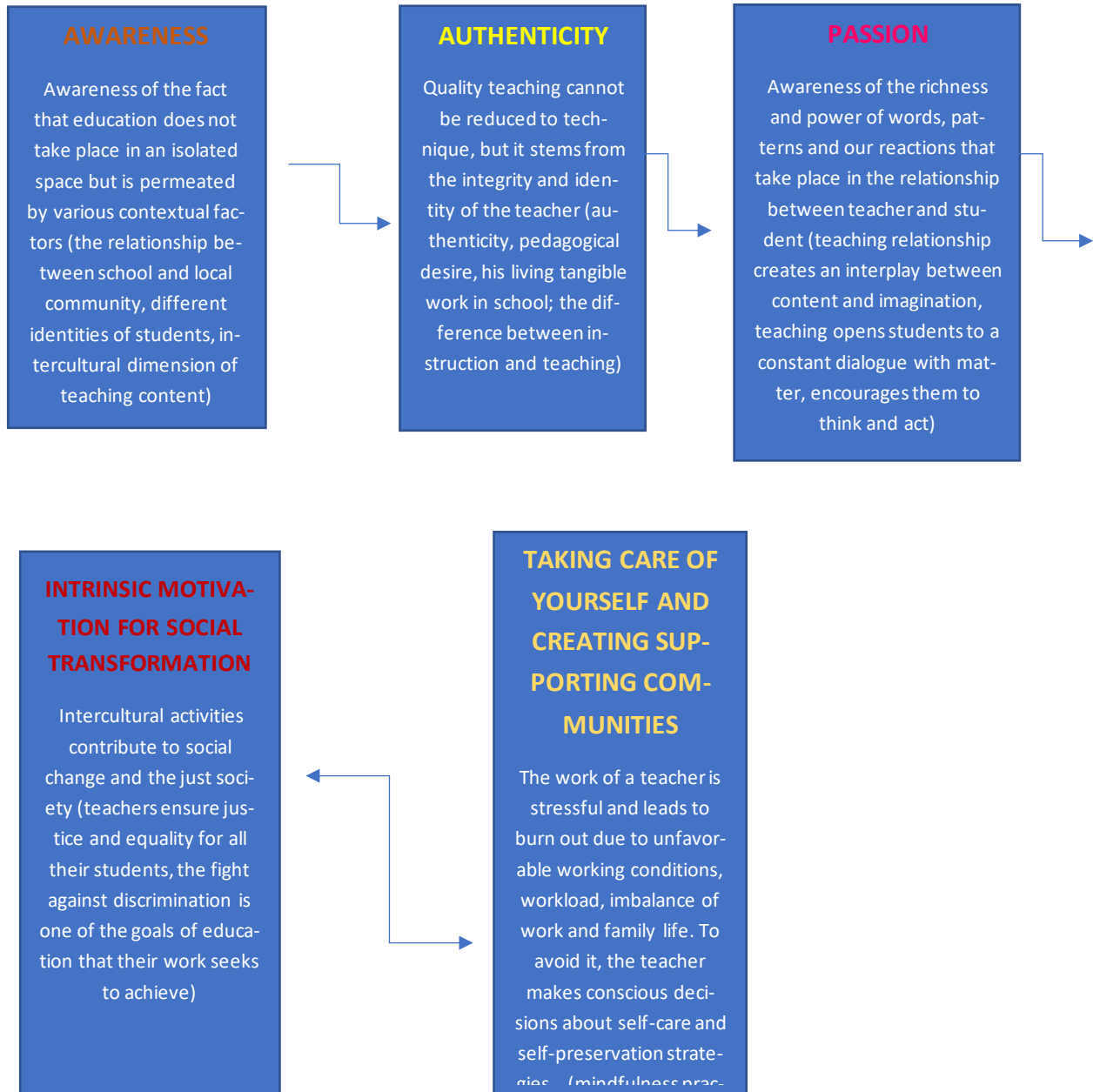
14. *More research and data regarding what works to combat intolerance and promote respect for diversity is needed.* Though there is some evidence to show what works when combating intolerance and promoting diversity, most evidence remains anecdotal. Much more systematic and solid evidence is needed.

Exercise: think about

- Does your school nurture any of the guidelines for intercultural education?
- What would you improve or change in your school in its transformation towards an intercultural school?
- What is your role in promoting interculturality? What activities do you conduct in your class that you would describe as intercultural?

Who is the intercultural teacher?

The success of the implementation of intercultural education in schools depends on the skills and competencies of teachers. What really makes a teacher an intercultural connoisseur can be reflected in the following competencies he/she possesses³¹:



³¹ Bartulović, M., Kušević, B. (2016): *Što je interkulturno obrazovanje?*, Centar za Mirovne Studije, Zagreb

Exercise: MY INTERCULTURAL SOLILOQUE

In order to nurture the mentioned competencies, take an occasional conversation with yourself and answer the questions:

<ul style="list-style-type: none"> • What kind of teacher am I? Are differences, solidarity, responsibility, critical thinking, empathy, social engagement, etc. the values I try to convey in my work? 	<ul style="list-style-type: none"> • Why did I decide to become a teacher? Do I believe that my work, the content I teach, the methods I use in working with students, contribute to social change?
<ul style="list-style-type: none"> • What kind of teacher I would like to be and how can I achieve this? What do I might change/improve? 	<ul style="list-style-type: none"> • How has my family upbringing affected my professional identity? What patterns of upbringing, attitudes and values adopted in the family do I transfer into my educational practice?
<ul style="list-style-type: none"> • How is my teacher identity influenced by friends, media, education, religion ...? Am I aware of the messages I am conveying in the classroom? Am I aware of my own stereotypes and prejudices? 	<ul style="list-style-type: none"> • Am I constantly trying to find new content and methods that I can integrate into my work? Am I trying to gain more knowledge on how to talk about 'difficult' topics? Do I push my limits, or do I spend most of my time in my comfort zone?

What does an intercultural school look like?

According to the *Index for Inclusion: developing learning and participating in schools*³², some of the indicators of school inclusion are:

PHYSICAL ENVIRONMENT:

- An inclusive welcome is expressed at the entrance to the school to all students, parents and family members
- Individual and group works of students are presented in school hallways and billboards, which represent the richness of cultures and identities of students
- The school clearly highlighted the signs of condemnation/ban of all forms of discrimination
- All school premises (sports hall, toilets, dining room, school yard) are arranged in accordance with the principles of inclusion for all students
- The classroom space is organised to encourage interactive work methods

TEACHING CONTENT AND TEACHING METHODS:

- Students participate in various ways in creating the educational process (proposing and selecting topics, activities and methods of work)
- Students are not afraid to present their ideas because they know their contribution is important
- Students are encouraged to explore and deeply understand culture, identity, social justice, and other concepts in intercultural education.

³² Booth, T., Ainscow, M. (2002): *Index for Inclusion: developing learning and participating in schools*.

- Students are encouraged to develop interpersonal skills and intercultural competence by applying interactive teaching methods
- Students are encouraged to engage in various forms of creative and artistic expression
- Students are exposed to a variety of content that encourages the development of critical thinking and awareness
- Students are encouraged to develop sensitivity to the problems of injustice and discrimination in society

SCHOOL RELATIONS:

- There are relationships between students and teachers based on trust, respect, and respect for diversity
- Students feel free to share personal experiences or problems with their teachers
- There are friendly relations among students based on openness, respect for diversity and support
- Students participate in defining school rules of conduct and adhere to them
- Students have a negative attitude toward forms of communication that reflects discrimination based on ethnicity, gender, class, sexual orientation, disability, or any other identity marker.³³

7. EXERCISES YOU CAN USE WHEN TEACHING

Exercise: STORY OF MY NAME³⁴

Age group: 13-18

Material needed: -

Objective:

Telling stories about one's own names enables students to self-present and reflect on their family, local and cultural identity, and to become aware of students' diversity and uniqueness.

Exercise:

The students in pairs tell the story of their name — how they got it; what does it mean; what nicknames they have and how they got it; how their family members call them; what feelings they associate with their name; have they ever wanted to bear another name; how they would call themselves, etc. During the storytelling, the student who listens tries to remember as many details as possible. After a few minutes, the roles change. After telling the stories in pairs, all the students sit in a circle and tell the whole group the story of the name of the student they were paired with. The teacher asks questions about how well the story is told, whether there are fictional elements, whether some details are left out.

³³ Bartulović, M., Kušević, B. (2016): *Što je interkulturno obrazovanje?*, Centar za Mirovne Studije, Zagreb

³⁴ Adopted from Bagić, A., Bognar, L., Uzelac, M. (1994): *Budimo prijatelji*, Slon, Zagreb

Exercise I AM³⁵

Age group: 13-18

Material needed: paper and pens

Objective: recognising the determinants of one's identity (15 minutes)

Exercise: Students work independently; they write on paper whatever comes to their minds when they hear the question "Who am I?" Repeat this step 20 times. Students should not show their answers to anyone else.

Next task is to group the answers: the characteristics they were born with vs those they choose or gain during their life? Which are personal, and which indicate belonging to a particular group? Which are changeable and which are not? How parts of our identity develop/change over time? Can we choose who we are? Feedback in the plenum, moderated discussion.

Exercise WHO IS BEHIND ME? (stereotypes and prejudices) (30-45 minutes)³⁶

Age group: 13-18

Material needed: 25 pictures printed, sticky tape, paper and pens, flipchart and marker

In the introduction before the exercise, the teacher gives a brief theoretical introduction about what are the stereotypes and prejudices.

Objective: to raise awareness of stereotypes and prejudices in society, at school, at home and to discuss strategies for responding to prejudices and discrimination

Exercise: The teacher prints a series of pictures of people belonging to different groups (ethnicity, skin colour, religion, sexual orientation) and sticks a photo on each of the student's back. The students move around the room and ask the other students "Who is behind me?" and write answers on piece of paper. Other students do not respond directly, but in the form of stereotypes / prejudices towards the social group to which the person in the picture belongs.

After students have exhausted the answers and received information from other students, they sit in circle and, reading what other students have told them, try to guess "Who is behind them".

Followed by a moderated discussion of stereotypes and prejudices; what are the most common stereotypes and prejudices we (people) have and to what groups in our society? Are we aware of our own

³⁵ Adopted from Delić, Z.(2012): *Kulturna i duhovna baština zavičaja*, Handbook for teachers, Nansen dijalog centar

³⁶ Adopted from COE Compasito (2014) (<http://www.eycb.coe.int/compasito/>) Accessed on 11 January 2021.

stereotypes and prejudices? How do we deal with them in various life situations? How to deal with them in the classroom and school environment? Write on flipchart papers and discuss.

Exercise STEREOTYPES AND PREJUDICES - world cafe – (30min)³⁷

Age group: 13-18

Material needed: flipcharts and markers

Objective: to raise awareness of stereotypes and prejudices in society, at school, at home and to discuss strategies for responding to prejudices and discrimination

Students are divided into four groups with a leader appointed for each group. Leaders write four different social groups, such as Roma, migrants, Muslims, teachers, politicians, blondes, good students, etc., on large posters. The group is divided into 4 groups in which participants write positive and negative stereotypes they have heard about these groups. The papers are alternated in a circle and each group adds their own insights until all the papers have passed through all the groups.

Plenary discussion: what was it like for them to write about certain group of people? What was difficult and what was easy? How do stereotypes and prejudices arise? Do we notice them in ourselves? Are they sources of dissatisfaction and conflict? How do we deal with them in various life situations? How to deal with them in the classroom and school environment?

Exercise: CREATING YOUR OWN ISLAND (100 minutes)³⁸

Age group: 13-18

Material needed: flipcharts, markers, colouring pens

Objectives: become more aware of my own needs, needs of other people and their realities; become more aware of different cultures and intercultural communication; to discuss what is important in society and discuss different realities and possibilities; to discuss different forms of state organizations and how the rules are being set.

Exercise:

Part one: Creating the island (30 minutes)

Participants are divided into four groups. They are given the introduction to the activity: All of you were on the cruise when there was shipwreck. After the shipwreck, you woke up on the island and your group are the only people there. You will need to think about how your island is going to look like. Your task is the following: name your island (country); discuss your main resources for living; how does your culture look like (describe

³⁷ Delić, Z.(2012): Kulturna i duhovna baština zavičaja, Handbook for teachers, Nansen dijalog centar

³⁸ Delić, Z.(2012): Kulturna i duhovna baština zavičaja, Handbook for teachers, Nansen dijalog centar, Osijek

your customs related to celebrations, greetings, clothes, etc.); who is doing what; what are your symbols (herald, flag, etc.); design how the society will function – what rules will you follow? How do you make decisions?

Participants are in their groups creating an island and setting up how it is going to look like. For the

purposes of creating an island, the markers and flipcharts are given to each group, so they can write

their ideas down.

Part two: Shifting and changing – visiting other islands (20 minutes)

Then, participants are given the instruction: A cruise ship has come to pick four of people from each group to visit other islands. However, a storm happens once again, and groups are now mixed. In each of the islands, there should be one representative of each group. The task of the host person in the island is to explain their rules, culture and customs to others. Visitors can ask questions and find out more about the island.

Part three: Returning back to the island (20 minutes)

Participants are then invited to go back on their own islands and share findings among each other. Now, they have a chance to adapt their island and change something within it, based on what they heard.

Part four: Discussion and connecting with the real world (30 minutes)

In the end, the participants are invited to present their islands to each other in a plenum. When the presentation of each island is finished, a discussion is held: How did you come to the idea to create this island you presented? Did you manage to agree on everything within the group? How did you resolve conflicts, if there were any? Which of the the needs you established were the most important in order to create your island? Did you base your island on an already existing model you knew or decided to create a completely new one? When you returned back from other islands, did you change anything – and why or why not? Did you adopt or modify elements of your culture with the cultures of the other islands or did you reject everything you heard from other cultures? How did you care for all of inhabitants on the island? What rights/ responsibilities island inhabitants have? If you would do this again, would you do anything differently? Why or why not?

Exercise. EACH BIRD TO ITS FLOCK (15-30 minutes)³⁹

Age group: 13-18

Material needed: small stickers in three different colours

Objective: raising awareness of (group) belonging and of discrimination

³⁹ Zenzerović Šloser, I. (2014): Znam, razmišljam, sudjelujem, Priručnik za nastavnike: Pomoć u provedni građanskog odgoja i obrazovanja, Centar za Mirovne Studije, Zagreb

Exercise: Teacher prepares small stickers in 4 different colours. Students close their eyes for a moment, while teacher put stickers on their foreheads. Three colours (three groups) will have more members, while 4th colour sticker will be taped on just one student. He will be “alone”, not a member to any group.

Students open their eyes and in silence move around the room looking for their “flock”. Groups are formed but there is one that does not belong. Exercise is over when most of students give a feedback that they finished the task. During the exercise, the student “who does not belong” is usually pushed away by everyone and all three groups, but it can happen that a certain group accepts him into their flock when they realise what is happening. The experience of a student who “does not belong” and faces rejection can be stressful, although this is just an exercise – so the teacher should be careful to assign this role to an emotionally stable student, e.g., a favourite in the class).

Moderated discussion: What happened? What was it like looking for your group? How did you feel until you found your group? How did you feel when you found it? Were you able to do it alone or did someone help you? What happened to a student who was without a group? How did he/she feel? How did others treat him?

Do we see similar situations in our everyday life? In our society? Our school? Our class? What can we do to change it?

Exercise: PERSONAL HISTORY STORYTELLING (90 minutes)⁴⁰

Age group: 13-18

Material needed: old photographs that students bring from home

Objective: learning about personal micro-histories in the context of diverse communities; to make better group cohesion, to connect personal histories to social history, to make a reflection of migratory history and intercultural contact; developing empathy and tolerance towards others and different.

Exercise: Each participant brings an old (no less than 10 years old) family photograph to the exercise, either physically or digitally, on a handheld device. The participants are then split into pairs and within each pair, both participants tell each other about the picture – when and where it was taken, who is in it, what relation these persons have to the participant, what context the photo was taken in and what significance it holds for the person presenting it. Each pair is then given the floor and both present the other person’s photograph, recounting as many details as possible. The group is then presented with the idea of personal and family histories relating to the social histories of their places of origin, including reflections of migratory histories and intercultural contact.

Exercise: THE MUSEUM OF PERSONAL STORIES – STORIES OF THE ROMA PEOPLE (45 minutes)

⁴⁰ Marić, D. (2014): Intercultural education through the prism of personal histories, Nansen Dialogue Centre, Osijek

<https://muzejosobnihprica.com/en/about-the-museum/>

Age group: 13-18

Material needed: computers or phones connected to internet

The Museum of Personal Stories was founded from the need to question ingrained attitudes and prejudice towards minorities within the communities in which we live and act, thereby presenting different narratives through photography, objects and documentary video.

The Museum opened in Osijek, Croatia in 2020, but personal stories exist in virtual space as well.

Objective: learning about personal micro-histories in the context of diverse communities; developing empathy and tolerance towards others and different (90 minutes)

Exercise: Each student looks up and listens to a few stories, or pairs of students listen to the same story and discuss it. Reflection in the plenum. What did you learn from the story? How do you feel about person whose story you learned about? What do you know about Roma people? What are the most common stereotypes and prejudices about Roma people? What are the challenges Roma people feel today? Do you know someone who is of Roma origin?

8. WHERE TO TURN TO? NGOs & NETWORKS THAT CAN HELP YOU LEARN MORE

Austria:

- Volksanwaltschaft <https://volksanwaltschaft.gv.at>
- Amnesty International Österreich <https://www.amnesty.at>
- Verein Menschenrechte Österreich <http://www.verein-menschenrechte.at>
- SOS Menschenrechte http://www.sos.at/index.php?id=179&no_cache=1
- Ludwig Boltzmann Institut für Grund und Menschenrechte <https://bim.lbg.ac.at>
- Österreichisches Institut für Menschenrechte <https://www.uni-salzburg.at/index.php?id=65133>
- Österreichische Liga für Menschenrechte <http://www.liga.or.at>
- Das Bündnis für Menschenrechte & Zivilcourage – gegen Diskriminierung & Extremismus <https://www.das-buendnis.at>

Croatia:

- Kuća ljudskih prava Zagreb: www.kucaljudskihprava.hr
- GOOD Inicijativa <http://goo.hr/good-inicijativa/>
- Medijska pismenost, Portal za razvoj medijske pismenosti roditelja i djece; <https://www.medijskapismenost.hr/>

- B.a.B.e. Zagreb: [B.a.B.e.](#),
- Centar za Mirovne studije Zagreb. [Centar za mirovne studije](#),
- [Documenta – Centar za suočavanje s prošlošću](#),
- GOLJP: [Građanski odbor za ljudska prava](#),
- [Udruga za promicanje istih mogućnosti](#)
- <https://www.ombudsman.hr>

Germany:

- advd: Antidiskriminierungsverband Deutschland (<https://www.antidiskriminierung.org>)
- Mobile Beratung gegen Rechtsextremismus (<https://www.bundesverband-mobileberatung.de/>)
- Schule ohne Rassismus, Schule mit Courage (<https://www.schule-ohne-rassismus.org/>)
- Bündnis für Demokratie und Toleranz (<https://www.buendnis-toleranz.de/>)
- Gelbe Hand (<https://www.gelbehand.de/>)

Poland

- Rzecznik Praw Obywatelskich <http://www.brpo.gov.pl/>
- Helsińska Fundacja Praw Człowieka <http://www.hfhrpol.waw.pl/>
- Stowarzyszenie na Rzecz Rozwoju Społeczeństwa Obywatelskiego PRO HUMANUM <http://prohumanum.org/>
- Fundacja na Rzecz Różnorodności Polistrefa <http://www.polistrefa.pl/>
- Stowarzyszenie Interwencji Prawnej <http://www.interwencjaprawna.pl/>
- Stowarzyszenie Homo Faber <http://www.hf.org.pl/ao/index.php>
- Stowarzyszenie Nigdy Więcej <http://www.nigdywiecej.org/>
- Stowarzyszenie Praw Człowieka im. Haliny Nieć <http://www.pomocprawna.org/>
- Krajowe Stowarzyszenie Antymobbingowe <http://www.mobbing.most.org.pl/>

9. LITERATURE

Aboud, F. E., & Levy, S. R. (2000). Interventions to reduce prejudice and discrimination in children and adolescents

A.Bagić, L.Bognar i M.Uzelac (1994.) Budimo prijatelji, priručnik odgoja za nenasilje i suradnju, naklada Slon.

Amnesty International (2018): MENSCHENRECHTE IN ÖSTERREICH 2018. (<https://www.amnesty.at/presse/menschenrechte-in-oesterreich-2018/>) Accessed: 16 March 2021.

B.a.B.e; Kratka povijest ljudskih prava URL: <http://www.crnakutija.babe.hr/hr/kratka-povijest/>

Bagić, D. i A. Gvozdanić (2015.) Istraživanje političke pismenosti učenika završnih razreda srednjih škola u Hrvatskoj: istraživanje. Zagreb: GOOD inicijativa, GONG i Institut za društvena istraživanja u Zagrebu. URL: <http://goo.hr/wp-content/uploads/2015/09/ISTRA%C5%BDIVANJE-POLITI%C4%8CKE-PISMENOSTI-U%C4%8CENIKA-ZAVR%C5%A0NIH-RAZREDA-SREDNJIH-%C5%A0KOLA.pdf>

Bartulović, M. i Kušević, B. (2016.) Što je interkulturalno obrazovanje? Priručnik za nastavnike i druge znatiželjnike. Zagreb: Centar za mirovne studije. URL: http://www.cms.hr/system/publication/pdf/86/to_je_interkulturalno_obrazovanje.pdf

Bennett, Janet & Milton (2008.) Diversity Training Workshop

Božićević, G.; Mikić, L.J.; Zelić, D.; (2017.) Izgradnja prekretnica u zaštiti ljudskih prava romske zajednice, priručnik za organizatore zajednice. Osijek: Nansen dijalog centar. URL: <https://drive.google.com/file/d/0Bz3qYH9UBaWcaEk2N3lqa3BwREE/view>

Brajković, S. (ur.) (2015). Odgoj za različitost-obrazovanje za društvenu pravdu. Zagreb: Pučko otvoreno učilište Korak po korak

Bundeskkanzleramt (o.D): Grund- und Menschenrechte. (<https://www.bundeskkanzleramt.gv.at/agenda/verfassung/grund-und-menschenrechte.html>) Accessed: 26 March 2021.

Bužinkić, E., ur. (2016.) Manifest o interkulturalnom društvu. Zagreb: Centar za mirovne studije. URL: http://www.cms.hr/system/publication/pdf/62/Panel_o_interkulturalizmu_CMS_2016..pdf

Council of Europe (2016.) ; Competences for democratic culture - Living together as equals in culturally diverse democratic societies, available at <https://rm.coe.int/16806ccc07>

Council of Europe (2007.); Compasito; Manual on human rights education for children - Edited and co-written by Nancy Flowers; <http://www.eycb.coe.int/compasito/> - KOMPASITO priručnik; URL <http://europski-dom-sb.hr/wp-content/uploads/kompasito-tisak.pdf>

Čubrilo, S., Krušić, V., Rimac Jurinović, M. (2017.) Odgoj za građanstvo, odgoj za život. Priručnik aktivnih metoda za građanski odgoj i obrazovanje s primjerima dobre prakse. Zagreb. Hrvatski centar za dramski odgoj i školska knjiga. URL: http://www.hcdo.hr/wp-content/uploads/downloads/2017/03/P91557_Odgoj_za_građanstvo.pdf

Delić, Z.; Uremović, M.; Gajić, N.; Jelečević, N.; Gudlin, J.; Vujović, A.; (2012.) Kulturna i duhovna baština zavičaja, priručnik za nastavnike osnovnih škola. Osijek: Nansen dijalog centar. URL: <https://docs.google.com/file/d/0Bz3qYH9UBaWcSIB4S09DNkhaQIU/edit>

Van Driel, B., Darmody, M., Kerzil, J., 'Education policies and practices to foster tolerance, respect for diversity and civic responsibility in children and young people in the EU', NESET II report, Luxembourg: Publications Office of the European Union

Education and Teacher Training Agency (2012.); Croatian Citizenship Education Curriculum. ETTA. Croatia: Zagreb, URL http://www.azoo.hr/images/Kurikulum_gradanskog_odgoja_i_obrazovanja.pdf

Edukatalog <http://edu.goo.hr/>

GOOD Inicijativa; materijali i publikacije za škole <http://goo.hr/materijali-i-publikacije-good-inicijative-za-skole/>

Gear Curriculum (2018): Building Inclusive Intercultural Environments Through Global Civic Education; GONG, CSI Italia, Cives Foundation, Mirovni Inštitut Ljubljana and Nansen Dialogue Centre; <https://gear.gong.hr/?p=3355>

Grupa MOST (2009.); Vodič za unapređivanje interkulturalnog obrazovanja; https://www.researchgate.net/publication/283123055_Vodic_za_unapredenje_interkulturalnog_obrazovanje

Istraživanje mladih u Hrvatskoj 2018./2019. Zaklada Friedrich Ebert (FES) https://www.fes-croatia.org/fileadmin/user_upload/FES_JS_KROATIEN_CROAT_WEB.pdf

Lalić, S., ur. (2013.) Istraživački izvještaj - Zastupljenost i indikatori diskriminacijskih i ksenofobičnih stavova u Republici Hrvatskoj. Zagreb: Centar za mirovne studije. URL: http://www.cms.hr/system/publication/pdf/26/Istrazivacki_izvjestaj_KNJIZNI_BLOK.pdf

Marić, D., ur. (2014.) Interkulturalno obrazovanje kroz prizmu osobnih povijesti. Osijek: Nansen dijalog centar. URL: <https://docs.google.com/file/d/0Bz3qYH9UBaWcc05UbDExYmNjBGM/edit>

Medijska pismenost, Portal za razvoj medijske pismenosti roditelja i djece; <https://www.medijskapismenost.hr/>

OPĆA DEKLARACIJA O LJUDSKIM PRAVIMA

http://www.mvep.hr/custompages/static/hrv/files/081210_deklaracija_ljudska_prava.pdf

Put prema ljudskim pravima; Teorija i praksa zaštite ljudskih prava

<https://www.most.hr/Lokalne%20pric%CC%8Ce%20-%20Put%20prema%20ljudskim%20pravima-ad5652c21.pdf>

Sablić, M. (2014.); Interkulturalizam u nastavi; Naklada Ljevak d.o.o;

Stanford Encyclopedia of Philosophy: <https://plato.stanford.edu/entries/discrimination/#FirApp>

Zenzerović Šloser, I., ur. (2014.) Znam, razmišljam, sudjelujem - Priručnik za nastavnike: Pomoć u provedni građanskog odgoja i obrazovanja 2. Izdanje. Zagreb: Centar za mirovne studije i Mreža madih Hrvatske. URL:

http://www.cms.hr/system/publication/pdf/80/GOO_prirucnik_za_nastavnike_Prer2izd_SCREEN.pdf

<http://goo.hr/wp-content/uploads/2014/04/GOO-prirucnik-za-nastavnike.pdf>

Što je interkulturalno obrazovanje? Priručnik za nastavnike i druge znatiželjnike

https://bib.irb.hr/datoteka/869114.CMS_prirucnik_final.pdf

Vego, L., ur. (2013.) Priručnik o ljudskim pravima s naglaskom na zaštiti prava nacionalnih manjina. Zagreb: Centar za mirovne studije. URL:

http://www.cms.hr/system/publication/pdf/27/CMS_prirucnik_manjine_KB.pdf

Zimmer, W. (2013.): Smjernice za prepoznavanje slučajeva diskriminacije, Ludwig Boltzmann Institut za ljudska prava, Pučka pravobraniteljica i Ured za ljudska prava i prava nacionalnih manjina Vlade Republike Hrvatske

10. FURTHER READING

Austria

Amnesty International (2020): Amnesty Zwischenbericht: Wie sich die Bekämpfung der Corona-Pandemie auf Menschenrechte in Österreich auswirkt. (<https://www.amnesty.at/news-events/amnesty-zwischenbericht-wie-sich-die-bekaempfung-der-corona-pandemie-auf-menschenrechte-in-oesterreich-auswirkt/>). Accessed: 16 March 2021.

Standard.at (2021): UNO empfiehlt Österreich weiterhin mehr Einsatz gegen Diskriminierung. (<https://www.derstandard.at/story/2000123535483/uno-empfiehl-oesterreich-weiterhin-mehr-einsatz-gegen-diskriminierung>). Accessed: 16 March 2021.

Brickner, Irene (2012): Schwarzbuch Menschenrechte: Worüber Österreich schweigt. Residenz Verlag.

BMEIA (o.D): Menschenrechte (<https://www.bmeia.gv.at/europa-aussenpolitik/menschenrechte/>). Accessed: 16 March 2021.

Germany

Fischer, Sebastian: Rechtsextremismusprävention. In: Beutel, Wolfgang/ Gloe, Markus/ Himmelmann, Gerhardt/ Lange, Dirk/ Reinhardt, Sybille/ Seifert, Anne: Handbuch Demokratiepädagogik. Frankfurt/M. 2020. (i.E.)

Fischer Sebastian (2013): Rechtsextremismus – Was denken Schüler darüber? Untersuchung von Schülervorstellungen als Grundlage nachhaltiger Bildung. Schwalbach/Ts.: Wochenschau Verlag.

Fischer, Sebastian: Rechtsextremismus als Herausforderung für den Unterricht. Empirische Zugänge und didaktische Perspektiven. In: Achour, Sabine/ Schedler, Jan/ Elverich, Gabi: Rechtsextremismus in Schule, Unterricht und Lehrkräftebildung, Wiesbaden 2019, S.111-120.

Fischer, Sebastian: Prävention von Rechtspopulismus. Möglichkeiten und Grenzen der schulischen Bildungsarbeit. In: Allmendinger, Björn/ Fähmann, Jan/ Haarfeldt, Mark: Von Biedermännern und Brandstiftern – Rechtspopulismus in Deutschland. VSA-Verlag, Hamburg 2017, S.103-109.

Firsova, E./Wolf, C. (2021): Lehrkräfte und Schüler*innen im Fokus einer antisemitismussensiblen Bildungsarbeit. In: Institut für Demokratie und Zivilgesellschaft [Hrsg.]: Wissen schafft Demokratie. Schwerpunkt Antisemitismus, Band 8. Jena, S. 238–249. Online accessible: https://www.idz-jena.de/fileadmin/user_upload/PDFS_WSD8/WsD8_Beitrag_Elizaveta_Firsova___Christoph_Wolf.pdf

Kausch S., Wiedemann G. (2011) Zwischen »Neonazismus« und »Ideologien der Ungleichwertigkeit«. In: Forum für kritische Rechtsextremismusforschung (eds) Ordnung. Macht. Extremismus. VS Verlag für Sozialwissenschaften, Wiesbaden. https://doi.org/10.1007/978-3-531-93281-1_13

Loermann, J. (2019). Präventive Sensibilisierungsmaßnahmen in der Personalentwicklung zur Reduktion „gruppenbezogener Menschenfeindlichkeit“: Herausforderungen für die erwachsenenpädagogische Gestaltung von inter- und transkulturellen Lernangeboten. Berlin: Hausdruckerei der Humboldt-Universität.