

Empowered Trainers Manual

Prepared by:

**The Royal Institute for Inter-Faith Studies
University College Copenhagen**

DANMISSION 



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 **Danish-Arab
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Implementing Organizations



The Royal Institute for Inter-Faith Studies (RIIFS) is a non-profit, non-governmental organization that provides a venue for the interdisciplinary study of intercultural and interreligious issues with the aim of defusing tensions and promoting peace, regionally and globally. RIIFS was established in 1994 in Amman, Jordan, under the patronage of His Royal Highness Prince El Hassan bin Talal. RIIFS focuses on promoting common human and ethical values that contribute to strengthening cooperation and interfaith relations, eliminating mutual misconceptions about the 'other' and ultimately expanding these shared commonalities in the hope of promoting peaceful coexistence. Since its inception in 1994, RIIFS has evolved from a center for the study of Muslim-Christian relations in the Arab world to an interdisciplinary institution, covering all fields of the humanities and social sciences that deal with cultural and civilizational interaction.



Danmission is an independent organization rooted in the Evangelical Lutheran Church in Denmark with a history that goes back to 1821. Danmission's focus is on contextual theology for faith and social action, dialogue and peacebuilding, and societal development in 12 countries within Africa, Asia, the Middle East, and Denmark. Danmission's work is supported by the Danish Ministry of Foreign Affairs, the European Union, USAID, private funds, and profits from Danmission's charity shops.



University College Copenhagen (KP) is a university of Applied Sciences and was established on March 1, 2018, via a large merger of many smaller educational institutions in which the oldest has a history dating back to 1787. With more than 20,000 students, the University College Copenhagen is one of the largest higher education institutions in Denmark and consists of 11 larger or smaller campuses where professional bachelor's programs are offered. UCC educates nurses, teachers, social workers, physiotherapists, midwives, educators, and many more. UCC contributes to the development of Danish society including its welfare, prosperity, culture, and democracy. UCC does this by setting new standards for professional bachelor's education, further education, and practical research and development. Through collaboration and partnerships with external partners, UCC develops and rethinks education and learning processes so that students, after completing their education, can meet the challenges of the future competently and qualify towards the benefits of citizens and businesses alike.

Introduction



The Project:

Empowered Trainers Create Resilient Youth and Peaceful Communities (ET) is a project that aims at Preventing Violent Extremism (PVE) in Jordan by improving the well-being of young people, including refugees, through empowering them to spread a culture of peace as active stakeholders and citizens in their communities via the education sector in Jordan. The long-term objective of this project is to empower teachers to play an active role in creating resilient youth and peaceful host communities.

The Royal Institute for Inter-Faith Studies (RIIFS), the University College of Copenhagen (UCC), and Danmission (DM) have jointly designed this project based on many years of experience in training and designing manuals. This project is a continuation of previous projects focusing on training teachers in Jordan through raising their awareness on universal values such as human rights, dialogue, diversity, and citizenship, while providing them with skills and tools in order to teach such values in their classrooms.

The present manual includes methods to provide trainers and teachers with knowledge of: citizenship, human rights, difference, diversity, pluralism, dialogue, interconnections, and communication. The manual follows a non-formal education methodology and includes exercises based on Social Emotional Learning (SEL) methods, which introduce new skills such as: critical thinking, dialogue, and communication through interactive methods of playful learning, which allows children to have experiences that are joyful, actively engaging, meaningful, iterative, and socially interactive (Zosh, Jennifer N., et al. 2017). Also, this manual applies the (4As) approach, which applies the following: Anchor, which is based on the participant's knowledge and skills about the topic; Add, based on the knowledge or skills that will be added by the activity; Apply, applying the skills that will be added; and Away, linking what the participant learned throughout his\her life.

Based on different training methods and strategies, exercises were designed to comply with the above-mentioned objectives (in relation to the topics) and introduce Social Emotional Learning (SEL) methods to build the skills of the trainers and teachers in a process which develops their self-awareness, self-control and interpersonal skills which are vital for school, work and life's success, thus it will allow them to cope better with daily challenges and as a result, make them more socially resilient.

Experts took into consideration the five main SEL competencies: Self-Awareness; Self-Management; Responsible Decision-Making; Social Awareness; and Relationship Skills.

A set of “Multiple Learning Intelligences” were also considered when designing the exercises, based on Gardner’s Theory, which suggests that people are gifted with different types and levels of intelligences (Katz, 2012). Howard Gardner (Howard, 1983) refers to a set of social-emotional intelligences as follows: Kinesthetic (body smart); Linguistic (word smart); Logical-Mathematical (number smart); Interpersonal (people smart); Intrapersonal (self-smart); Musical (music smart); Visuals/Spatial (picture smart); and Naturalistic (nature smart).

By empowering teachers and trainers with new knowledge and skills, a change in attitude and behaviors will occur which will subsequently be reflected in their teaching. Teachers and trainers, as role models, can hereby help their students to build up their inner resilience ensuring essential life skills and competencies, thus improving the youth’s well-being and future possibilities.

Context:

Living together calls for solidarity, along with active and peaceful participation. By building the capacities of teachers and trainers and by empowering them, we are hoping to provide new and alternative skills and methods for trainers and teachers to plan their teaching differently as well as enable them to answer critical questions from their students.

RIIFS and Jordanian experts will bring the experience from a Jordanian context while UCC experts will bring in new knowledge and practical experience from a Danish context. Concepts such as citizenship and human rights might be affected by the cultural and religious context of each country. For example, while it is important to include concepts of co-citizenship and state-citizenship, which are important in the Danish language and context, such concepts are harder to explain in a Jordanian context; simply because in Denmark a co-citizen (a refugee) can aspire to become a full citizen (if and when fulfilling certain official requirements which can one day make a foreigner become legible to apply for becoming a citizen). However, this is not possible in Jordan, as the Jordanian citizenship/nationality cannot be solicited. The same goes with state citizenship, since in Denmark, co-citizens can vote and hold public office on the municipal level after living in Denmark for three years (for national parliament state citizenship is needed), while this is not the case in Jordan. Although, Syrians do have rights and duties in the legal system in Jordan.

The Manual:

This training manual focuses on the following main subjects: citizenship, human rights, differences, diversity, pluralism, dialogue, interconnections, and communication.

The Royal Institute for Inter-Faith Studies (RIIFS) formed a scientific committee which included a number of experts on various topics related to the content of the project, from both Jordan and Denmark, who in turn prepared the scientific material and exercises for the manual.

The manual is divided into four chapters that address the main topics of the training material, followed by practical exercises that trainers and teachers can benefit from in their classrooms or training workshops on those specific topics. All of the exercises are based on the social emotional learning approach and playful learning methods. The four chapters can be summarized as follows:

Chapter One: Citizenship

This chapter reflects on the different aspects of citizenship and how they are related to active and experiential education/formation of citizenship. Chapter one focuses on the basic terminology and promotion of citizenship on a practical level throughout educational activities.

Chapter Two: Human Rights

The second chapter focuses on how to connect human rights to natural necessities and daily practices. It raises awareness of negative stereotypes and how they affect the perception of other people. This chapter also aims at working on a common goal despite different preconditions, while having an empathic approach based on an understanding of human dignity and equity.

Chapter Three: Difference, Diversity and Pluralism

This chapter includes definitions of the concepts of difference, diversity, pluralism, inclusion, and the components of society. It concentrates on knowing and understanding the processes and structures that have an impact on the way we meet and treat each other in social contexts.

Chapter Four: Dialogue, Interconnections and Communication

The fourth chapter introduces participants to the concepts and practices of dialogue, with emphasis on the characteristics of dialogue in relation to citizenship and education, nonviolence and its relation to dialogue and peace as well as the connection between dialogue, empathy, and nonviolence.

Dr. Renee Hattar

Head of the Scientific Committee of the Project

How to Use This Manual?



Trainer's Role

- The trainer should be prepared well before the workshop using session schedules, activity schedules, and the curriculum, as well as reading and reflecting on all matters related to the main topic that will be discussed.
- The trainer should make sure that all of the necessary logistical requirements for the sessions are available in terms of equipment, tools, and previously prepared activity sheets.
- The manual should not be used in the presence of the participants and should not be read directly from it. It is intended for prior preparation.
- The trainer should follow the guidelines listed in the manual in terms of sequence, sessions, themes, activities, and time duration as they were all designed within specific objectives.

Manual Terminology

Session Objectives: Activity sessions were designed according to a set of objectives, with the intention that each activity achieves a goal or set of goals. Objectives were divided into three types; knowledge-focused objectives, skill-related objectives, and behavior and values objectives.

- **Knowledge Objectives:** Objectives related to the conceptual and cognitive framework which participants can acquire during workshops.
- **Skills Objectives:** Objectives related to the skills and tools acquired that will enable participants to translate these skills into practices. That is, the participants will acquire new tools or skills that can be applied in their lives in order to have a practical impact.
- **Behavioral Objectives and Values:** Objectives related to the participants' attitudes, in which by acquiring new knowledge and skills, may change their attitudes towards matters and issues related to the manual's overall objectives, and thus the change in attitude may lead to a change in behavior.

- **Session Table:** This covers the themes and activities that each session includes. The session schedule also contains the method that should be followed for each activity, along with the time needed to carry it out. It has been divided in this form to ensure that all activities and their objectives are successfully covered.

Needed Tools: Materials and logistics needed to implement the session. It must be prepared before the session begins.

Session Implementation: When implementing the session, you will find that there is a detailed schedule for each activity with its implementation method, the time needed to implement it, and detailed guidelines. This is a description of what was included in the overall session schedule.

Curriculum Annex: This includes the curriculum that the trainer refers to in order to obtain information on the topic, themes, and activities. You may notice that some topics have been discussed extensively in terms of information. The aim is to provide the trainer with as much information as possible about the presented topics. However, trainers should learn more through self-educating and conducting in-depth research on various topics.



Chapter One

Citizenship



Session Number: 1-4



Duration:
90 minutes

Session Objectives:

At the end of this session, participants will be able to:

Knowledge Objectives	<ol style="list-style-type: none">1- Know the basic terminology of citizenship and be able to promote citizenship on a practical level in educational activities.2- Reflect on different aspects of citizenship and how they are related to active and experiential education/formation for citizenship.3- Understand and be able to engage in dialogue about specific values and skills related to citizenship.
Skills Objectives	<ol style="list-style-type: none">1- Examine a part of citizenship practices.2- Connect the concept of citizenship to practices, rights, and duties.3- Create practices to support universal citizenship.4- Use own values and characteristics to promote active citizenship.
Behavioral Objectives and Values	<ol style="list-style-type: none">1- Express support for the concept of universal citizenship and its practices.2- Respect the rights of others.3- Show interest in active citizenship in terms of practices, rights, and duties.


Session's Table:

#	Activity	Method	Time
1-	Citizenship Map	Individual work, discussion, brief presentation, brainstorming.	25 minutes
2-	A Trip around the World	Working groups, drawing, brainstorming, discussion, brief presentation.	45 minutes
3-	Values, Descriptions and Citizenship Education	Individual work, working groups, brainstorming, discussion, brief presentation.	20 minutes

Needed Tools:

Colored cards, scotch tape, ball of wool strings (yarn), flip chart paper, colored pens, four boxes of pastel colors, cartoon cups.

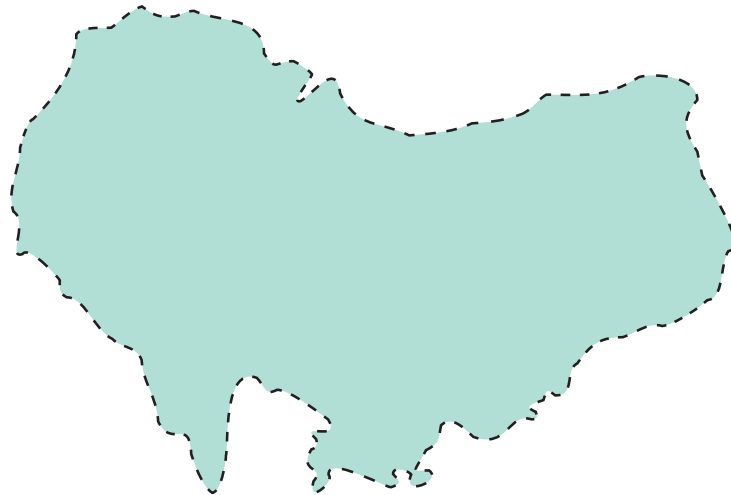
Implementation of the Session:

Activity 1: Citizenship Map 									
Objectives	<ul style="list-style-type: none">• Define the concept of citizenship.• Examine a part of citizenship practices.• Connect the concept of citizenship to practices, rights, and duties.								
Method	Individual work, discussion, brief presentation, brainstorming						Time	25 minutes	
Types of Learning	Perceptual		Emotional			Kinesthetic			
Learning Patterns	Visual		Auditory			Kinesthetic			
Included Multiple Learning Intelligences	word smart	picture smart	reasoning smart	music smart	people smart	self smart	body smart	nature smart	
Please consider	<ul style="list-style-type: none">• Trainer should simplify the concepts according to the age group of the participants.• The scientific material may contain information higher than the level of participants; it is provided for the trainer to increase information about the topic.								
Tools	Flip chart paper, colored pens, colored cards, scotch tape, ball of wool strings (yarn).								
Age Group	9-16 years old.								

Pre-Activity Preparations:



Trainer draws a big map on the floor of the training hall using scotch tape. The following is an illustrative model:




Implementation Steps:



- 1- The trainer distributes the colored cards and the colored pens to the participants. (2 min.)
- 2- The trainer requests each participant to write his/her name on a colored card and put it somewhere inside the map. (2 min.)
- 3- The trainer requests each participant to write an action that he/she does in his/her daily life, provided that each card contains one action. The participants have to put his/her actions around his/her name on the map. (3 min.)
- 4- After putting their actions around their names, the trainer requests a number of volunteers from the participants to share what they wrote with the rest of the participants. (5 min.)
- 5- The volunteers have to mention the action and then the trainer will ask all participants: How can this action be represented as a "right"? And how it can it be a "duty"? After making interventions with the assistance of the trainer, the trainer requests all participants to turn back to their actions on the map and put keywords about how they can translate the actions into rights and duties. (5 min.)

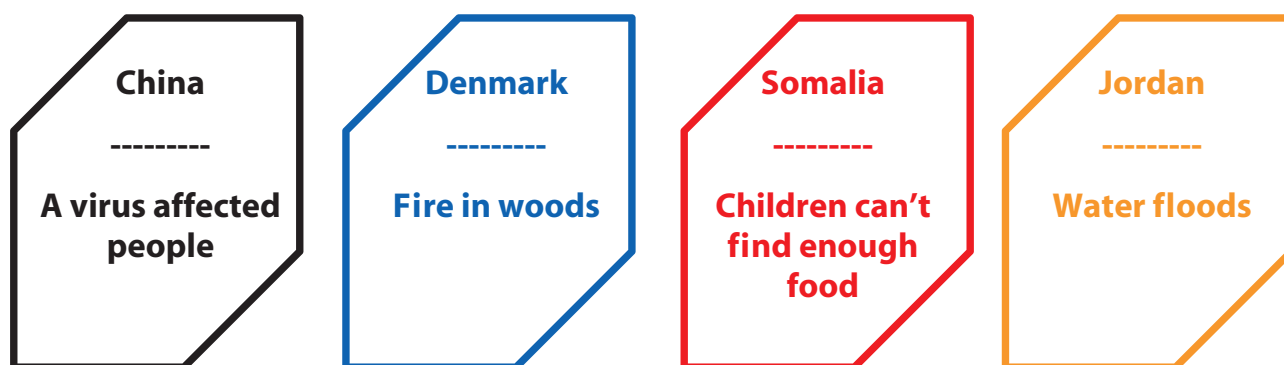
- 6- After finishing the previous step, the trainer requests participants to stand around the map and take a look at the volume and number of the intersections and the repetitions which occurred among them, and then the trainer will ask them to match the similar actions, rights, and duties using the wool strings. What would appear in front of the participants is a net of intersecting strings which represents citizenship with its relational and participative concept as well as its practices and so on. Here, the trainer should draw attention to the fact that citizenship is not restricted to one individual or one's feelings toward a certain geographic region and homeland, but rather it extends to be a process of practicing rights and duties as well as their intersection and interaction with others. (3 min.)
- 7- The trainer motivates participants to come up with their own definition of citizenship gathered from what they practiced in the activity, extra writes the definitions on a flip chart paper, and clarifies any deficits in the definitions (if founded) according to the scientific material in the guide (refer to scientific material attached). (5 min.)

Activity 2: A Trip around the World 									
Objectives	1- Summarize the concept of universal citizenship. 2- Create practices to support universal citizenship.								
Method	Working groups, drawing, brainstorming, discussion, brief presentation.						Time	45 minutes	
Types of Learning	Perceptual		Emotional			Kinesthetic			
Learning Patterns	Visual		Auditory			Kinesthetic			
Included Multiple Learning Intelligences	word smart	picture smart	reasoning smart	music smart	people smart	self smart	body smart	nature smart	
Please consider	<ul style="list-style-type: none"> Trainer should simplify the concepts according to the age group of the participants. The scientific material may contain information higher than the level of participants; it is provided for the trainer to increase information about the topic. 								
Tools	Flip chart paper, colored pens, four boxes of pastel colors, scotch tape.								
Age Group	9-16 years old.								

Pre-Activity Preparations:



- 1- The trainer uses five flip chart papers to write a name of a country in the middle of each paper accompanied with a humanitarian problem occurring in it. The trainer makes sure to diversify choices of selected countries from Asia, Europe, Africa, and so on.
- 2- The trainer sticks the papers containing the countries' names in different places in the hall. The following is an illustrative example:



Implementation Steps:



- 1- The trainer divides the participants into four groups and gives each group a box of pastel colors. (5 min.)
- 2- The trainer informs the groups that they are in front of a number of countries, each one of them suffers from a current disaster. Each group then has to imagine that they will travel to each country and draw a suggested solution or advice that people in that country could apply to solve the problem and overcome the situation. (15 min.)
- 3- After the groups visit the countries and draw solutions and suggestions, the trainer requests each group to explain what its members drew regarding each country. (10 min.)
- 4- After finishing the activity, the trainer asks the participants about their motivation to help those countries and their people. (10 min.)
- 5- After presenting a number of answers and interventions, the trainer explains that what the participants did is part of their global responsibility as citizens living in one world. Then, the trainer explains the concept of universal citizenship as explained in the guide (if applicable). (Refer to scientific material attached) (5 min.)

Activity 3: Values, Descriptions and Citizenship Education

Objectives	<p>1- Give examples of values and characteristics that could be connected to citizenship.</p> <p>2- Use these values and characteristics to promote active citizenship.</p>								
Method	Individual work, working groups, brainstorming, discussion, brief presentation.						Time	20 minutes	
Types of Learning	Perceptual			Emotional			Kinesthetic		
Learning Patterns	Visual			Auditory			Kinesthetic		
Included Multiple Learning Intelligences	word smart	picture smart	reasoning smart	music smart	people smart	self smart	body smart	nature smart	
Please consider	<ul style="list-style-type: none"> Trainer should simplify the concepts according to the age group of the participants. The scientific material may contain information higher than the level of participants; it is provided for the trainer to increase information about the topic. 								
Tools	Flip chart paper, colored pens, cartoon cups.								
Age Group	9-16 years old.								

Implementation Steps:

- 1- The trainer writes the sentence (I am a ... person) on a flip chart paper in front of the participants. (1 min.)
- 2- The trainer gives each participant five cartoon cups and a colored pen. (2 min.)
- 3- The trainer requests that participants write, on each cup, a word that represents them or anything that the participant wishes to complete the sentence with (I am a...person). For instance, the participants may write (I am a brave person, I am a smart person, I am a nice person...etc.). (5 min.)

- 4- After the participants finish completing the sentence with words related to them on the cups, the trainer asks all participants to put cups that contain the same words on top of one another and then to put them on the table. (2 min.)
- 5- After the participants finish gathering the similar cups, the trainer asks each participant to choose one cup containing one word that he/she considers a priority and then to go and stand at the group of cups that contains the same word. (2 min.)
- 6- The trainer will find that there are groups, whether big or small, standing at the cups. Here, the trainer requests each group that stands at a word to express their opinion about the way to use this specific word while dealing with the members of their family, with people at school, within society in general, or even with people from other countries. (3 min.)
- 7- The trainer discusses a number of answers and starts a discussion about them. Then, the trainer explains that our common values and characteristics have to be reflected in our environment to promote concepts of citizenship, educate people about them, and convey them to our families, schools, communities, and friends. (5 min.)

Curriculum Annex:



1- Citizenship:

Citizenship is a combination of status and identity. Whereas the citizenship-status is based on a juridical interpretation of basic rights and duties, the citizen-role is a civic identity that reflects cultural variations and individual priorities. In current societies, citizenship is anchored in local and national, as well as regional and global communities. In that sense, it is multi-layered (Sigurdsson, 2007; Bech, 2004). Citizenship, as the membership of a state or community, covers three overlapping dimensions: 1) a legal status, 2) political participation and 3) a sense of identity and belonging. Legal status can vary according to the level of citizenship, as different rights are connected on the local, national and global levels. In this manual, the focus is on the local and global levels. The dimensions of identity and participation reflect the citizen-role that the individual assumes by his or her free will (Korsgaard, 2001) and can be expressed on all levels. However, participation is dependent on the possibilities provided for active engagement and cooperation within the community, as citizens and their communities become mutually constitutive.

Citizenship is a social and relational concept, as no one is a citizen on their own. Being members of the same community, citizens need to develop solidarity, engage in dialogue, and find constructive ways to co-exist in order to enhance the possibilities of collectively shaping their future.

The identity that is grounded in affinities with various global identities and belonging, as well as practices of co-existence and mutual understanding, are central for the promotion of inclusive citizenship. In diverse societies, citizenship should not require conformity to a specific model of similarity but rather promote diversity co-existing in harmony and the engagement at different levels and between different perspectives and cultures. Active citizenship empowers citizens to go beyond differences and heterogeneity, and into capitalizing upon affinities among people. For members of a community, living in the same geographical area, citizenship is rooted in the interdependence and mutual vulnerability of those who share a common fate and future (Honohan, 2007).

Co-Citizenship: is expressed through engagement and active participation in local communities, civic society, organizations, and political groups. This implies the empowerment of all members in a community and is enhanced through responsibility, an openness towards diversity, and an ability to work for shared goals and the common good.

State Citizenship: is the formal, legally based membership of a nation-state, whereby a person has full political rights, including the right to vote and to hold public office. The possibilities and criteria for obtaining citizenship vary according to the form of government and constitution. In Denmark, for example, residents can apply for citizenship by naturalization when they are able to fulfill the specified official requirements.

Universal Citizenship: is the widest arena for citizenship. On the formal level, it is connected to the universal human rights through the UN and regional human rights institutions. Legally, universal citizenship finds expression through international law. We can promote universal citizenship through programs of education that emphasize global solidarity and responsibility, teaching children and young people to think and act as citizens of the world (Kemp, 2010). The political philosopher Martha Nussbaum argues that we should address suspicion and hatred of the foreigner through programs of education that will make the idea of world citizenship real in our schools and universities, “teaching young people to regard the alien (...), as one from whom they might actually learn something and, indeed, someone whom, given a change of situation, they might themselves be.” (Nussbaum, 1996). Accepting common citizenship is a matter of acknowledging our interdependence as human beings, and engaging with those with whom we are, at least initially, involuntarily interdependent in our subjection to common institutions and authority. Citizenship thus entails responsibilities as well as rights; and what self-governing citizens achieve is the chance to exercise some collective direction over their lives, rather than complete self-sufficiency (Honohan, 2007, p. 3).

II-Citizenship Education (CE)

CE implies a connection between basic rights (civic, political, and social rights), values, and social responsibility. On the national level, rights and values will reflect the type of society and form of government. The distinction between civic, political, and social rights was described by T.H. Marshall in relation to the historical process in Europe in the period from the 18th to 20th century including the establishment of basic institutions of society (Marshall, 1992):

1. Civic rights (18th century): rule of law (courts and media as institutions).
2. Political rights (19th century): political participation through elections and running for office (national and local parliaments as institutions).
3. Social rights (20th century): economic welfare, education, and social security (schools, universities, social services etc. as institutions).

Values:

A value is something that is generally defined by some or all as something good and worth defending. In citizenship, values are principles that lead human action and contribute to the common good. The basic values of a given society reflect ideas of a good life and society. In ethics and human rights, the basic value is the moral consciousness which is the source of human dignity (Kemp 2010, p.136). Other values are- but not limited to- social responsibility, civic engagement, participation, and belonging. In universal citizenship, the respect for equal human dignity stimulates a wider engagement in universal human rights, global solidarity, and the interdependence of a common world.

In CE, we combine three dimensions: knowledge, skills, and values, or attitudes. On the practical level, this includes political alphabetization (knowledge), social and moral responsibility (values) as well as participation and involvement in groups and community (skills). Although we can define specific values for CE, we also need to develop methodologies that respect and stimulate freedom of thought and critical thinking. Thus, the teaching of values must be structured in a reflective and participatory form, where learners can reflect, engage in dialogue and negotiation on specific values, and experience the meaning of values through practical exercises. In Danish society, basic values reflect the democratic form of government: freedom, equality, solidarity, tolerance, and self-determination/ authoritativeness.


Citizenship education should begin at a very young age and continue into adulthood as a process of lifelong learning. The teaching of citizenship is best practiced through methodologies that stimulate active participation and democratic cooperation in the learning environments and classrooms. This implies exercises that give every student, as a participant, a possibility to express their thoughts and opinions, contribute to the common good, and be aware of others as equals. The practice of critical thinking is an important aspect of citizenship education. This implies a change of focus away from 'learning the answers of the teacher' to formulating relevant questions, engagement in problem-based learning and investigation, and the courage and confidence to take a stand.

Education is sometimes viewed as a prerequisite to good citizenship, in that it helps citizens make decisions and deal wisely with challenges and cultural sensitivity. One learning pedagogy that is conducive to construct proactive good citizenship is the pedagogy of Active Education. Active Education is a form of learning in which teaching strives to involve students in the learning process more directly than in other methods. Active Education, naturally so, helps students to be engaged in their own learning and turn classes into student-centered classes with keen attention from teachers to develop students' issue-relatedness inside their classes and outside.

Teachers choose all learning strategies that can turn the class into a learning community that

builds the skills and values of students to be engaged, responsible, and agents of change. Teachers structure classes efficiently and effectively to help students become proactive learners and participatory agents who own their learning tools. Teachers transform the classrooms into communities of active, responsible learners with great potential for being agents of social change. This learning pedagogy motivates students to be active participants in the classrooms in making decisions, in problem-solving, and in initiating effective changes.

A model of learning for citizenship education can reflect how cognitive and affective dimensions combine. The cognitive dimension refers to acquiring knowledge and understanding of society and politics, whereas the affective is related to personal development, culture, and identity. This implies a learning environment, where feelings and choices about identity can be explored and developed individually and in dialogue with others. Creating possibilities for learners to expand and develop new identities can enhance the feeling of belonging to a community, which is essential for citizenship. On a more comprehensive level, CE implies inclusion through basic income, security, and opportunities for active participation, as well as political literacy and skills to effect change (Osler and Starkey, 1996). Through practical exercises, the classroom may work as a learning community and let students imagine and relate to different models of a good society.



Components of Citizenship Education		
Minimal	Structural/ Political Rights	Cultural/ Personal
	<ul style="list-style-type: none"> ● Knowledge of rights. ● Democracy/ democratic cooperation and participatory engagement. ● Absence of discrimination. ● Civil society, civic engagement. 	<ul style="list-style-type: none"> ● Identities: culture, religion, values, etc. ● Co-existence: combination and overlapping identities. ● Inclusive: Affinities between different identities.
	Implies: Human rights education	Implies: Feelings and choices
Maximal	Inclusion	Competence
	<ul style="list-style-type: none"> ● Basic income. ● Security: physical, social and psychological. ● Active participation. 	<ul style="list-style-type: none"> ● Political literacy. ● Skills to affect change, e.g. language, advocacy, mobilization.
	The good society/ learning communities as a model.	Action skills and training.

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Chapter Two

Human Rights

Session Number: 2-4



Duration:

150 minutes

Session Objectives:

At the end of this session, participants will be able to:

Knowledge Objectives	<ol style="list-style-type: none">1- Be aware of negative stereotypes and how they affect the perception of other people.2- Work on a common goal despite different preconditions.3- Have an empathic approach based on an understanding of human dignity and equity.
Skills Objectives	<ol style="list-style-type: none">1- Connect human rights to natural necessities and daily practices.2- Apply human rights to all human groups.3- Evaluate the negative results of discrimination and non-observance of ethics of Human Rights.
Behavioral Objectives and Values	<ol style="list-style-type: none">1- Cooperate in recognizing human rights.2- Respond to non-discrimination in human rights.3- Observe the ethics of human rights.


Session's Table:

#	Activity	Method	Time
1-	City of Rights	Gallery tour, working groups, discussion, brief presentation.	minutes 60
2-	Non-Discrimination and Equal Treatment	Joint activity, brief presentation, working groups, discussion, individual work.	minutes 90

Needed Tools:

- Session printouts.
- Copy sheets, a scissor, pencils, one piece of paper for every student.

Implementation of the Session:

Activity/Exercise 1: City of Rights 								
Objectives	<ol style="list-style-type: none"> 1- Debrief the concept of human rights. 2- Connect human rights to natural necessities and daily practices. 3- Rephrase participants' conceptions of non-discrimination, freedom of religion, and women's rights. 4- Apply human rights to all human groups. 5- Explain the ethics of human rights. 6- Evaluate the negative results of discrimination and non-observance of ethics of Human Rights. 							
Method	Gallery tour, working groups, discussion, brief presentation.					Time	60 minutes	
Types of Learning	Perceptual		Emotional			Kinesthetic		
Learning Patterns	Visual		Auditory			Kinesthetic		
Included Multiple Learning Intelligences	word smart	picture smart	reasoning smart	music smart	people smart	self smart	body smart	nature smart
Please consider	<ul style="list-style-type: none"> ● Trainer should simplify the concepts according to the age group of the participants. ● The scientific material may contain information higher than the level of participants; it is provided for the trainer to increase information about the topic. 							
Tools	Printouts of a number of pictures and shapes (indicated in pre-activity preparations).							
Age Group	9-16 years old.							

Pre-Activity Preparations:



- 1- The trainer imagines that the entire hall is a city and places a number of chosen pictures that express human necessities or facilities existing in any city.
- 2- The trainer prints colored pictures. The Pictures' categories are:
 - a- Houses of worship (a number of pictures of different worship houses).
 - b- Governmental facilities (a number of pictures of different facilities).
 - c- Schools (a number of pictures of schools).
 - d- Shops (a number of shops from different sectors).
 - e- Hospitals and health centers.
 - f- Service centers (such as fire stations, post offices, etc).
 - g- Libraries.
 - h- Transportation stations, airports, trains and so on.
 - i- Factories and work places.
 - j- Gardens and parks.
 - k- Entertainment places.
- 3- The trainer then distributes pictures randomly around the hall.
- 4- The trainer prints vacuum human shapes (as in the illustrative example below) on papers and writes inside one of the following words in each shape:

a- White skin

e- Man

i- European

b- Black skin

f- Woman

j- Citizen

c- Muslim

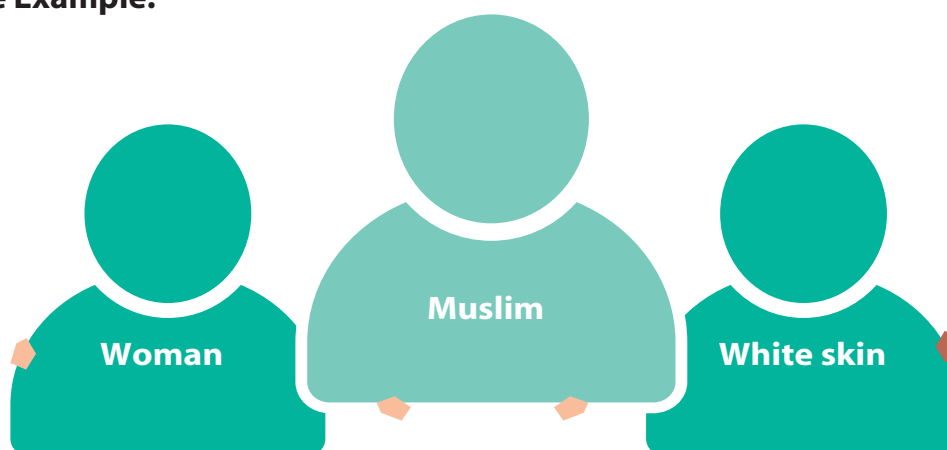
g- Child

k- Migrant

d- Christian

h- Arab

Illustrative Example:




Implementation Steps:



- 1- The trainer distributes the participants into groups. (2 min.)
- 2- The trainer requests the participants to take a tour in the city, go through all of the pictures, and then write something about each picture that they can practice in relation to the picture. (10 min.)
- 3- After each group finishes its visit to the city facilities, the trainer informs them that he/she will take them on a tour of the city and stop at each facility. (1 min.)
- 4- The trainer then takes the participants on a tour, and at each picture, he/she asks each group to share its notes about the picture. Then, the trainer shares his/her own notes connecting the picture to a part of human rights (for example, the school expresses the right to education, the airport expresses the right to travel, etc.). (10 min.)
- 5- The trainer informs the participants that countries discussed all of these things, approved them, and signed the “Universal Declaration of Human Rights” (refer to scientific material attached). (5 min.)
- 6- Afterwards, the trainer shifts the discussion to a part related to non-discrimination in human rights. (2 min.)
- 7- The trainer takes the participants on another tour carrying with him/her the different human shapes that he/she has printed. Once the groups reach a picture related to a previously addressed right, the trainer asks the participants:
 - Should we look at each human shape separately?
 - Should we place it on the picture in order to get the right related to this picture?
 - What if one of these was deprived of his/her rights?
 - What could happen to them as a component of society? The trainer repeats this process for each right and picture. (15 min.)

- 8- The trainer asks the participants about their opinion and what they have concluded from this activity. Then, he/she ends the discussion by talking about non-discrimination, freedom of religion, women's rights, and the ethics of human rights. (refer to scientific material attached). (15 min.)

Activity 2: Non-Discrimination and Equal Treatment 									
Objectives	<ol style="list-style-type: none"> 1- Acknowledge that everyone is entitled to all human rights without distinction of any kind, such as cultural background, color, gender, religion/worldview, language, political or other opinion, national or social origin, property, disability. 2- Learn to understand non-discrimination in everyday life. 3- Learn that equal treatment is not always to treat people in the same way. 4- Increase the participants' awareness of their own cultural pre-understandings. 5- Ability to meet others with empathy. 								
Method	Joint activity, brief presentation, discussions, individual work, working groups.						Time	90 minutes	
Types of Learning	Perceptual			Emotional			Kinesthetic		
Learning Patterns	Visual			Auditory			Kinesthetic		
Included Multiple Learning Intelligences	word smart	picture smart	reasoning smart	music smart	people smart	self smart	body smart	nature smart	
Please consider	<ul style="list-style-type: none"> ● Trainer should simplify the concepts according to the age group of the participants. ● The scientific material may contain information higher than the level of participants; it is provided for the trainer to increase information about the topic. ● The activity might include sensitive topics for some of the students. 								
Tools	Copy sheets, a scissor, pencils, one piece of paper for every student.								
Age Group	10-13 years old.								

Pre-Activity Preparations:



The trainer should print the copy sheets including:

1. The drawing about equality and equity.
2. The schedule for yesterday - one for each child.
3. The four categories - one copy sheet for each group. Cut the categories in pieces before use.

Implementation Steps:



1. The teacher introduces the Universal Declaration of Human Rights art. 1: "All human beings are born free and equal in dignity and rights." The teacher explains what equal dignity and rights are. (5 min.)
2. A bin is placed in the middle of the room and each student is allocated a different place throughout the room with different distances to the bin.
3. Each of the students gets a piece of paper that they should curl up into a ball and try to hit the bin from different distances. Those who are close, of course, have an easy task while for the others who are far away, it is a much more difficult task. (5 min.)
4. The exercise can provide a conversation about the idea that even though we are equal in dignity and rights, some people meet more obstacles because of their color, social conditions, disabilities, etc. (10 min.)
5. Show the students the picture of equality and equity and ask them if they can give examples of when equal treatment involves treating people in different ways and not just similar (e.g. freedom to different religious practices, special installations for people with disabilities, extra help for students with reading difficulties, women's access to education and jobs). (10 min.)
6. Each student writes down what they did the day before - from the morning until the evening (See copy sheet 2). (15 min.)
7. In working groups, the students should receive the categories of non-discrimination - cultural background, gender, disability, and religion/worldview (See the copy sheet 3).
8. In working groups, the students talk about how they think it would have changed their day, if they had another cultural background, gender, a disability, or another religion/worldview. Are there actions they couldn't do, or actions they would have done differently? (e.g. what they eat, what their duties are, how they dress, who they play with, the possibility to join school or leisure activities, their freedom of movement). (20 min.)

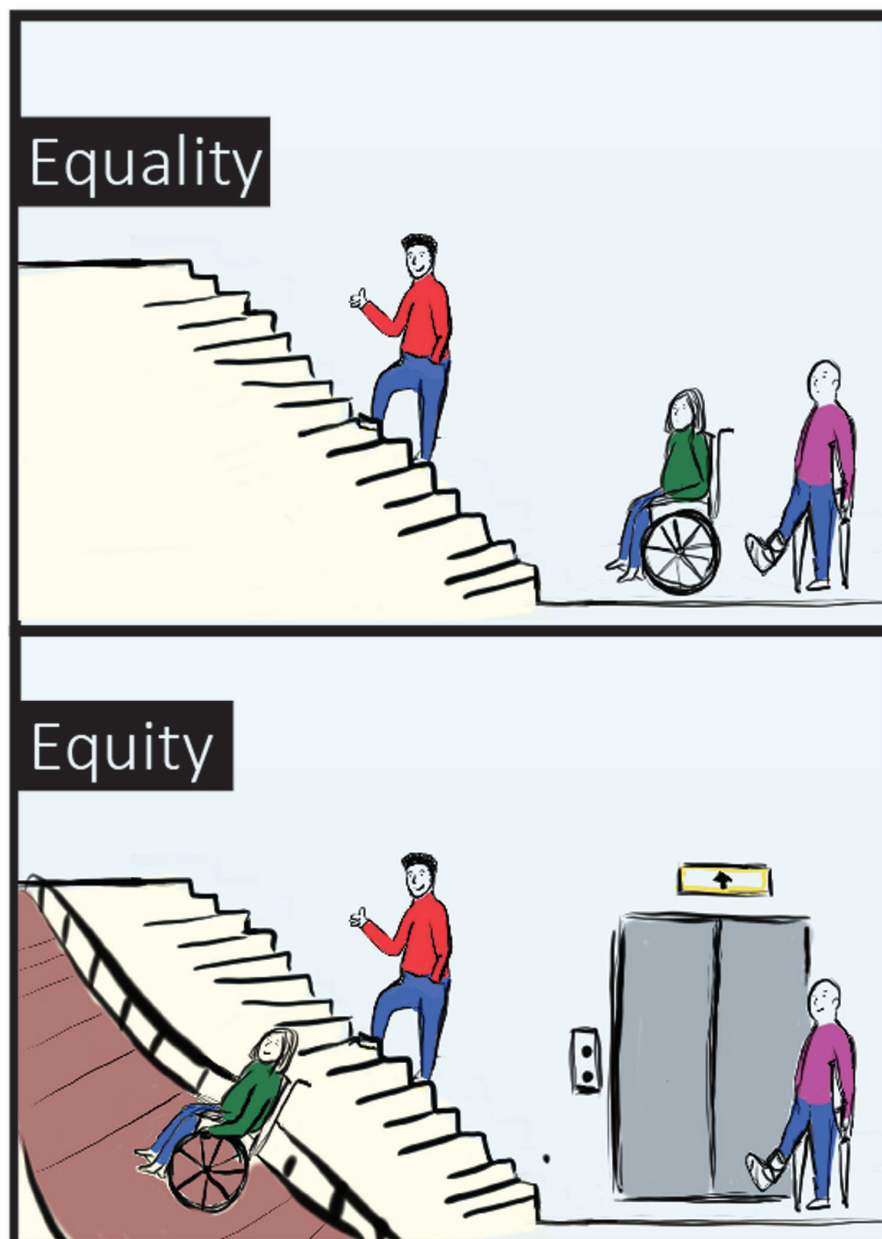
9. Every group should form an assembly and give 2-3 examples of how cultural backgrounds, gender, disabilities, or religions/worldviews could affect an everyday action. (15 min.)

In the assembly, the teacher concludes the exercise by asking how can we remove obstacles to achieve equal access for everyone to enjoy their rights and to understand that all human beings are equal in dignity and rights (UN declaration Art.1). An important perspective is that sometimes our expectations of one another can be one of the obstacles for the other person to experience equal rights. (10 min.)

Copy Sheets:



1. Drawing Equality/Equity:



2. What did you do yesterday?

In the morning	
In the afternoon	
In the evening	

3. Four Categories

Directions: Cut into four cards.



**Cultural
Background**

Gender

Disabilit

Religion/Worldview

Curriculum Annex:



I- The Universal Declaration of Human Rights and Universal Citizenship

The Universal Declaration of Human Rights was adopted in the United Nations General Assembly in 1948 in response to the crimes against humanity committed during World War II. The declaration has since been endorsed by almost every country in the world and is the first international agreement on the basic principles of human rights.

Human rights encompass many different aspects of human life. Some of them are civic and political rights such as the rights to due process of law, to freedom of peaceful assembly, immigration, to freedom of thought, conscience, and religion. Others are economic, social, and cultural rights like the rights to social security, protection, health, and education.

A key notion in The Universal Declaration of Human Rights is that humans have inherent dignity that provides us with these fundamental rights: “All human beings are born free and equal in dignity and rights.” (UN Universal Declaration of Human Rights 1948). According to this, human dignity precedes humans’ different acquired status and position in society. To unfold what this means, we will turn to two human rights principles: non-discrimination and equal treatment.

Non-discrimination

Non-discrimination is a fundamental human rights principle that elaborates on how human dignity, integrity, and equality can be implemented in practice. The principle of non-discrimination seeks “to guarantee that human rights are exercised without discrimination of any kind based on race, color, sex, language, religion, political or another opinion, national or social origin, property, birth or another status.” (UN Universal Declaration of Human Rights 1948, art. 2). The non-discrimination principle underlines that human rights are linked to being human and that other parts of our identity cannot take these rights away.

Although the principle is simple, it may be difficult to comply. As co-citizens, the rights are closely linked to obligations to respect other people’s rights and dignities, despite differences and disagreements. According to the psychologist Jerome Bruner, identity is created in a social process (Bruner, 1996). One of those processes is creating categories by identifying oneself with particular groups in comparison to other groups. In this process, there is a risk of creating very fixed categories and meeting “the other” with stereotypes (Eriksen and Soerheim, 2004). A stereotype is a simplified and often negative categorization.

As teachers, we can teach the principle of non-discrimination by acknowledging how prejudices and negative stereotypes may affect our understanding of others, and in return, help students become aware of how they may alienate a person instead of trying to understand the person's position and situation.

Equal Treatment

Equal treatment is another fundamental human rights principle. It illuminates that even though we as humans have the same rights, we may have very different conditions. From a local citizenship perspective, there may be groups in the local community that need special care. In the classroom, equal treatment implies an awareness that although every child is equal in dignity, they are not similar. Some children may have disabilities, others may come from unsecured social backgrounds, some are refugees with traumatic experiences or have no family to help them with their homework, and etc. Due to this, treating every student the same way, may not promote equal opportunities for the children. Equal treatment means differentiated teaching that tries to meet the needs of each student individually.

A key principle in equal treatment in a school context is seeking the best interest of the child (Convention on the Rights of the Child, art. 3) while accepting that this may differ from child to child as they have individual conditions and needs.

In addition, this might help students learn that there are different ways to reach the same goal, while we as human beings have different preconditions from the beginning and in the end, be aware of how we can be more inclusive in our collaboration.

Women's Rights

A great milestone in the history of the elimination of discrimination is the international treaty of the Convention on the Elimination of all Forms of Discrimination Against Women (CEDAW) which was adopted in 1979 by the United Nations General Assembly. Despite efforts to eradicate all forms of discrimination against women, women are still subject to discriminatory structures of the wage gap, limited social and economic mobility, poor accessibility to services and resources, the deficit of political participation, and different forms of violence.

In an attempt to achieve equitable rights, some countries have drawn up plans and implemented reform in order to help eradicate the discrimination that naturalizes marginalization and/or the exclusion of rights.

Students can learn about the paradigms of reform to structurally implement equal rights in their given countries where the reform includes the regulatory empowerment of equal rights, knowledge-building empowerment, and agency and ownership enhancement

empowerment. Learners can also examine indicators of right gaps in societies through activities rooted in empathy and reflective thinking that address the specificity of both the context of gender disparity and women empowerment. Home-grown women empowerment should also be highlighted.

Freedom of Religion or Belief

Another key human right that could definitely be included in the teaching of non-discrimination is the freedom of religion or belief. Freedom of religion or belief covers the idea that everyone has the right to freedom of thought, conscience, and religion (UN Universal Declaration of Human Rights, 1948, art. 18).

On a global level, several conflicts are related to, though not necessarily rooted in, different religions and worldviews. To avoid misunderstandings and negative stereotyping, a key element in universal citizenship education could be to disseminate knowledge and understanding of different religions and worldviews. In a local context, this could imply a dialogical approach to the different worldviews in the classroom and how they affect the students' outlook and practices. The majority and minority positions are often central to how the right to freedom of religion or belief is experienced and the challenges the person is facing throughout everyday life. An empathic approach can provide insight into the outlooks of another person and moreover, give a deeper understanding of one's own position.

II-Ethical Significance of Human Rights

Ethics of human rights are best understood as ethics of recognition of human worth, dignity, and rights. Ethics are needed as catalysts to build shared values that reflect a person's sense of right and wrong or what "ought" to be. Values are one of the factors that define and generate behavior (besides temperaments, needs, interests, and habits) and influence the choices and decisions made by an individual. The ethics of human rights are significant because they are analogous with the ethics of recognition of human worth, dignity, and rights.

Ethics of Human Worth: This is needed to value human lives and to develop the awareness that every person matters and no one should be left behind, be marginalized or excluded. Non-discrimination on the basis of race, color, national origin, sex, religion, or age should govern the value system in communities and civil states. Reinforcing inclusiveness as a collective consciousness and an implementable policy is an ontological necessity that can nurture the environment, and the community to be resistant to segregationists' temperaments and attitudes and to bust gender-specific, racially, religiously and ethnically unequal mindsets and consciousnesses to combat all types of discrimination.

Ethics of Dignity: This safeguards the consciousness and awareness that appreciate human lives beyond their usefulness and abilities. To possess dignity is to have an absolute, intrinsic, and unconditional value of one's self and to the whole ecological system. A person fails to respect people and the whole ecological system when s/he treats them as tools for one's own convenience or when a person does not give adequate attention to the needs and wellbeing of people and their ecological system alike. The failure to respect the dignity and integrity of humans and the environment as a whole occurs when they are perceived as tools for one's own convenience and extravagant utilities and, naturally so, humans and their ecological system are going to be instrumentalized and commodified to meet discriminatory thoughts and behavior.

Ethics of Rights: Rights-based ethics are believed to have certain unalienable, intrinsic, and extrinsic human rights that shape the mindset and behavior of people. Examples include:

- The right to life.
- The right to liberty.
- The right to mobility.
- The right to pursue happiness.
- The right to a jury trial.
- The right to a lawyer.
- The right to freely practice a religion of choice.
- The right to express ideas or opinions with freedom as an individual.
- The right of individuals or organizations to express opinions or share information freely in the written medium.
- The right to come together and meet in order to achieve goals.
- The right to be informed of what law has been broken if arrested.
- The right of a person to be treated with respect and dignity even after being found guilty of a crime.
- The right to freely live and travel within the country.
- The right to work.

- The right to marry.
- The right to bear children.
- The right to free education.
- The right to join any peaceful parties or groups of choice.
- The right to be free from slavery.
- The right to not be tortured.
- The right to be treated as equal to others.
- The right to be considered innocent until proven guilty.
- The right to personal privacy.
- The right to own property.

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Chapter Three

Difference, Diversity, and Pluralism



Session Number: 3-4



Duration:

135 minutes

Session Objectives:

At the end of this session, participants will be able to:

Knowledge Objectives	<ol style="list-style-type: none">1. Define difference.2. Define diversity.3. Define various kinds of pluralism.4. Identify the components of society.5. Know and understand the processes and structures that have an impact on the way we meet and treat each other in social contexts.6. Define inclusion.
Skills Objectives	<ol style="list-style-type: none">1. Promote respect for and appreciation of differences as a common human value.2. Direct individuals to respect the social and cultural diversity in our human societies through daily practices.3. Approach and compare differences, diversity, and pluralism.4. Describe the components of society and employ inclusion in a positive sense in terms of psychological and social skills.5. Obtain skills to navigate through a multicultural/ differentiated classroom and community.6. Analyze own practice with classes, groups, and the local community.
Behavioral Objectives and Values	Understand that pluralism is like mosaic made of different pieces and colors.


Session's Table:

#	Activity	Method	Time
1-	Identity Domino	Individual work, working groups, brainstorming, discussion, brief presentation.	90 minutes
2-	Conversation Islands	Dialogue in groups.	45 minutes

Needed Tools:

Pieces of cardboard, pens, and/or other drawing tools.

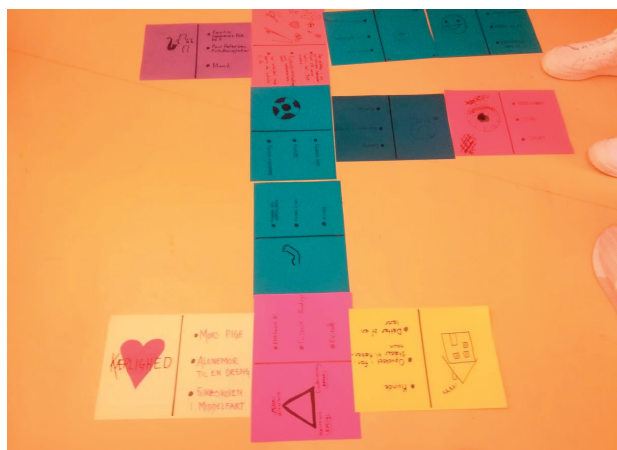
Implementation of the Session:

Activity 1: Identity Domino 									
Objectives	<ul style="list-style-type: none">• Be able to navigate through a differentiated and diverse classroom and be able to talk about how our many different identity markers can be included in school.• Reclaim diversity as a vital practice, not just a buzzword. Using your creativity to express the identity markers which are important to your own life.								
Method	Individual work, group work, brainstorming, discussion, brief presentation.					Time	65-90 minutes		
Types of Learning	Perceptual		Emotional			Kinesthetic			
Learning Patterns	Visual		Auditory			Kinesthetic			
Included Multiple Learning Intelligences	word smart	picture smart	reasoning smart	music smart	people smart	self smart	body smart	nature smart	
Please consider	This exercise can contain highly personal-sensitive themes. Therefore, the facilitator must guide the discussion and be attentive throughout the exercise.								
Tools	Pieces of cardboard, pens, and/or other drawing tools.								
Age Group	From 11 years old and up.								

Pre-Activity Preparations:

- 1- The trainer prints domino bricks/cards. On one side, there are only three dots and the participants must write three of the identity markers that are important in their lives and define who they are as individuals. You must decide for yourself how brave you dare to be - it can be gender, religion/worldview, education, cultural background, etc.

It could be statements such as these:



- White European
- Woman
- Mother

Or

- Syrian refugee
- Member of a minority religion
- Football player

On the domino brick above, the following is written:

Mama's girl

Single mother to a boy

Went to public school in Middelfart (a city in the middle of Denmark)

As a teacher, you can avoid the personal identity markers by asking your students to write what they do in their free time - these statements can also be used to spot what is special about them and their identity.

On the other side of the domino brick, the students should draw a symbol that can show a little about who they are and what they like. Some students may draw an iconographic character - hearts, stars, religious symbols etc. While others may draw a picture of themselves, their pet, or families.

Depending on the context, the exercise can be done with pre-printed domino identity cards to prevent it from becoming too sensitive.

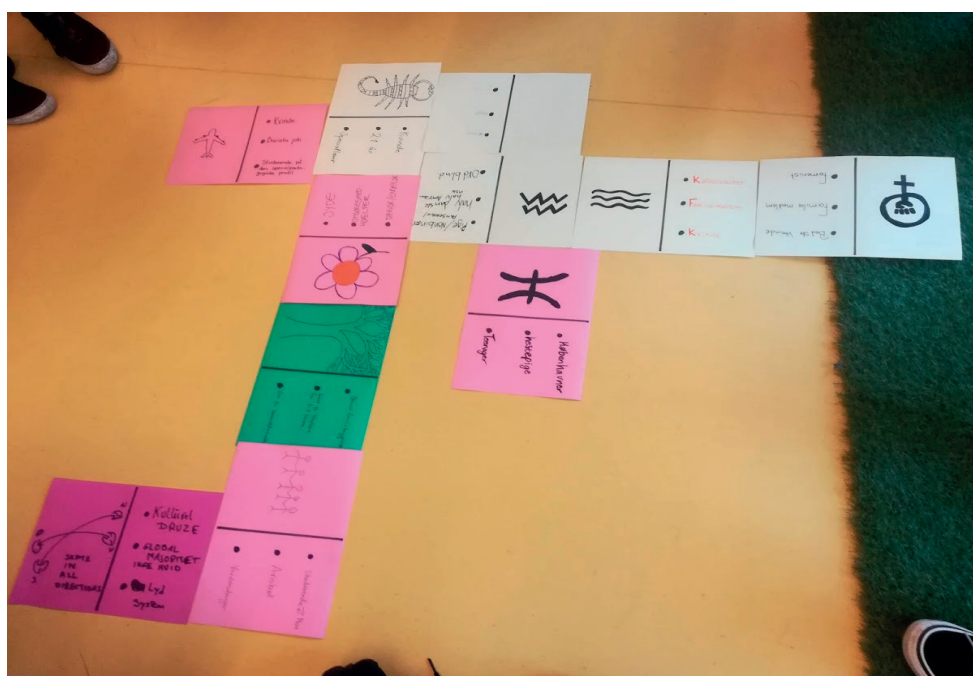
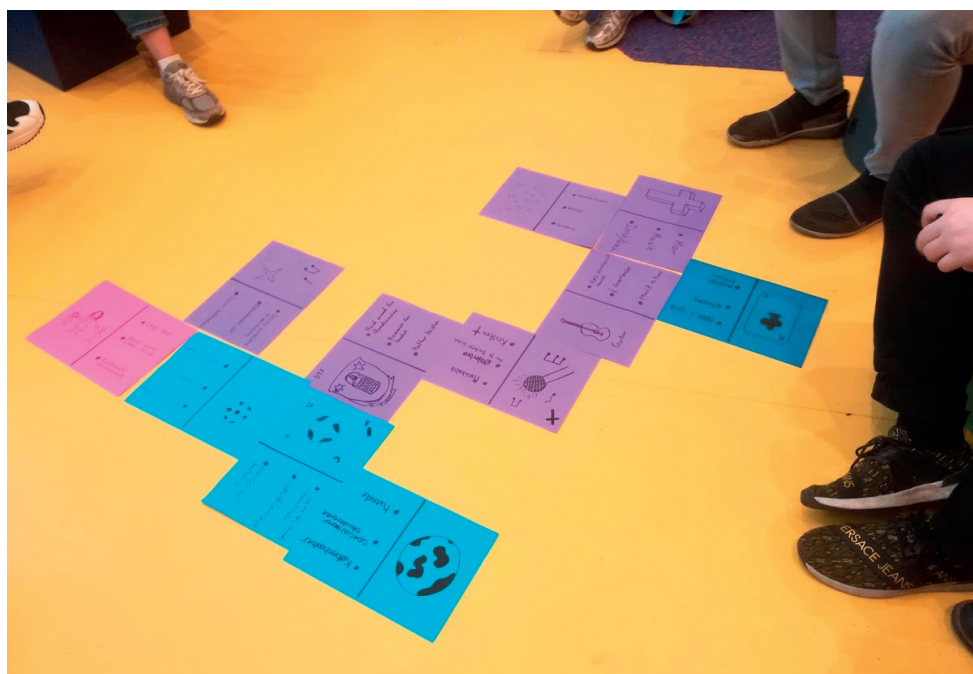
Implementation Steps:



1. You can print out the template below. Start with introducing the students to the task and the topic of the lesson: diversity and pluralism (5 -10 min).
2. The students can create their identity domino brick or the teacher may give the pre-printed domino cards to the students. The teacher can lead by example and show his/her own brick (if the students create their brick themselves, they must have 15-20 min allocated for this individual work).
3. When everyone has produced a domino brick (or a pre-printed brick), in groups of around 10 students, they should lay the bricks down as if they were playing dominoes

– the ends should fit together. One student puts a piece (the youngest one) and the others in the group can put their brick if it fits in one way or another - either with the three identity markers or with the symbol. The group must help each other to find markers or symbols that have something in common. All bricks MUST be laid and fit together in one way or another. The facilitator can help if it is difficult for students to make the bricks fit. (15 min)

Below you can see examples of how an identity domino activity could end up looking like.

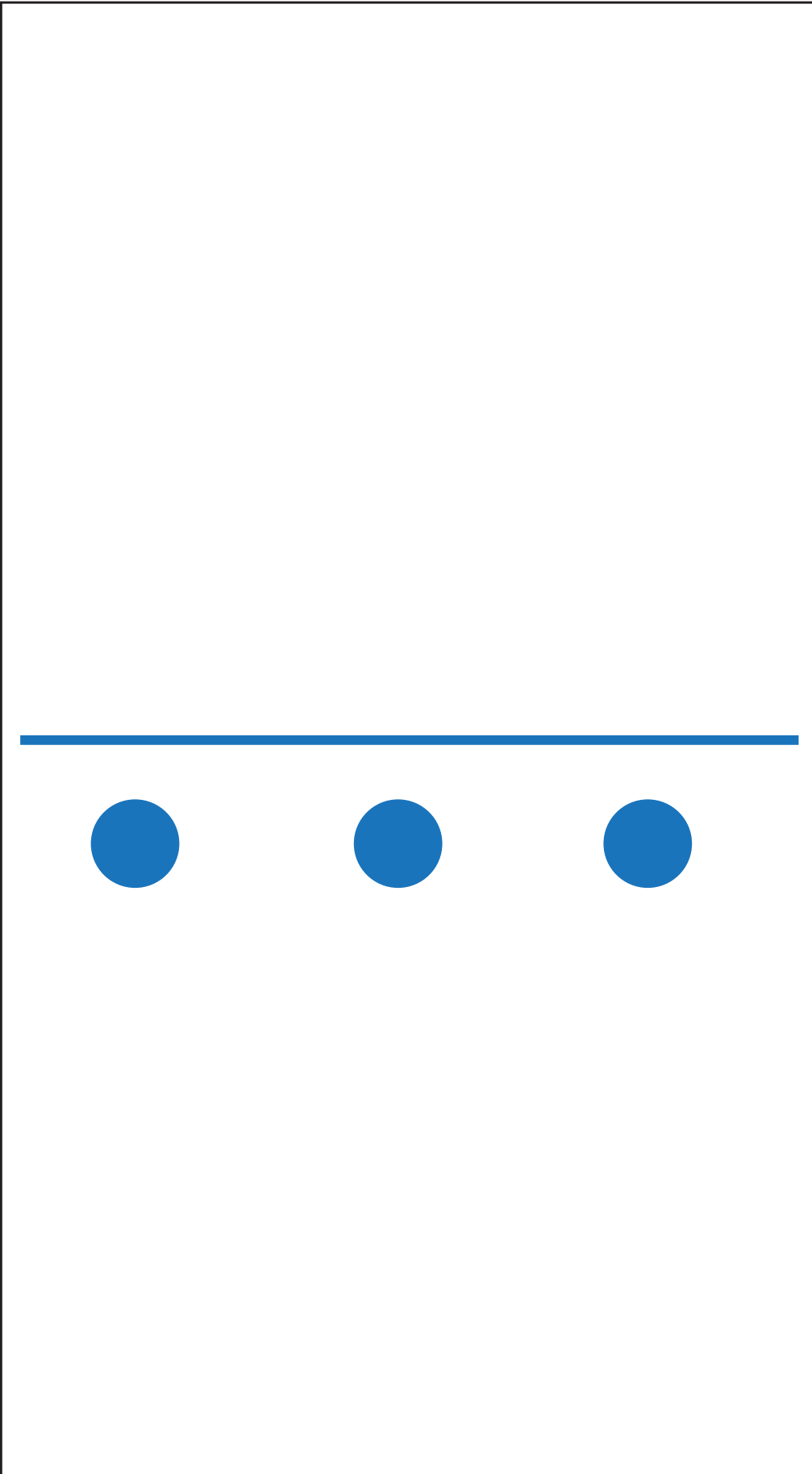


4. If you want to take this game to another level, you can ask the group to construct a fictitious identity brick to sum up what the group has in common. The new identity brick must now be shared with the other groups and thereby, it will be exciting to see the differences and similarities in the group bricks and the individual ones. (10 min for group work and 10 min for conversation in plenary)
5. The meta-reflection after this exercise will raise questions such as – when we focus on our individual marks, do we then prevent the community to flourish? And can our focus on violation block our conversation about what is best for our community? In Danish schools, the struggle for the right to individual identity often conflicts with the struggle for community. This exercise can also culminate a conversation about cultural understanding, self-understanding, and individual experiences.

REMEMBER: If the context is not suitable for creating your own identity cards, then the teacher may construct fictional bricks in advance. Instead of symbols, you can ask the students to write a story from their own lives on the brick - e.g. how has being born affected your family? or how does it feel when nobody wants to play with you? or what do you do in your spare time?



Template for Domino Cards



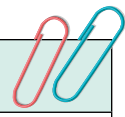
Activity 2: Conversation Islands - Walking Debate with Elements of Play

Objectives	1. Learn to identify who you share statements with. 2. Practice talking about themes related to diversity in different group constellations.							
Method	This exercise is inspired by cooperative learning practices that combine playing with serious conversation.					Time	25-45 minutes	
Types of Learning	Perceptual		Emotional			Kinesthetic		
Learning Patterns	Visual		Auditory			Kinesthetic		
Included Multiple Learning Intelligences	word smart	picture smart	reasoning smart	music smart	people smart	self smart	body smart	nature smart
Please consider	<ul style="list-style-type: none"> You can change the suggested questions below to the specific context in which you are teaching. Adjust the choice of issues per age group. 							
Tools	No tools needed.							
Age Group	All age groups.							

Pre-Activity Preparations:

This exercise makes it possible to form random groups where you can have a dialogue about serious issues from this chapter or one of the other chapters. This is a method inspired by cooperative learning practices that combine playing with serious conversations.

The teacher must prepare in advance the type of questions he/she wants to ask. Below is an example of how you may use this exercise to connect the contents of this chapter. The teacher asks one question at a time. In this example, you stay in your group and discuss two serious questions – in order to maintain continuity.



Questions to Establish Islands	Serious Questions
What did you eat for breakfast? Form new islands	
Which animal would you prefer as a pet? Form new islands	
	What is diversity? What do we gain when we learn about the lived experiences of other people?
What is your favorite subject in school? Form new islands	
	How are people similar to and different from each other? (Why) is it important to know about other cultures other than our own?
What is your favorite fruit? Form new islands	
What is your favorite game to play? Form new islands	
	What are the benefits and challenges of living in a diverse society? How can we celebrate what we have in common while also honoring our differences?
What kind of music do you like best? Form new islands	
	What role does culture and history play in the formation of our individual and collective identities? How do I get to know others and allow others to get to know me?

Implementation Steps:



1. Initially, you warm up the whole group of students to make them understand how an island is formed. The facilitator asks a question and the students say their answers aloud – and must walk around and listen to their fellow students' answers and find someone who has the same answer. When they find one, two, three, or more, they are an island – and will show that they are a group by standing next to one another. Start with easy questions such as: What's your favorite color? Which animal do you think is most fascinating? What is your favorite cartoon character? After every "silly/funny" question, you form new groups. The mix between serious questions and "silly/funny" questions is intended to break the ice, give space for relaxation and playfulness and to mix the participants and make new groups. (5-10 min.)



2. When a group is formed, the facilitator asks what unites the group? The two first questions are just to let the students know how an island is formed. (5 min.)
3. When the group or class has learned how an island is formed, the teacher goes further and asks the serious questions. The facilitator asks the different islands to provide brief feedback, for example, on the dilemmas they have encountered, something they are wondering about, or ask what was the most difficult issue to talk about. (10 min.)
4. When the islands have discussed two serious questions, the facilitator now asks a new “silly/funny” question and new islands are created and you may ask the new islands new serious questions. (5-10 min.)

Continue as long as you feel that the students are engaged.

Curriculum Annex:



I-Definitions:

1-Difference:

We were all born different, we are not the same. We can be different in color, voice, hair, language, culture, etc. It is a natural thing. The importance of differences on the cognitive level lies in enriching acquaintances, knowledge sharing, and not fictitious exclusivity. It also stimulates the spirit of critical accountability and the review, comparison, and creativity it contains. Respecting and appreciating differences as a shared human value necessitates respect for social and cultural diversity throughout our human societies. It requires recognizing the other while recognizing the right of each party to preserve its cultural and religious privacy.

2-Diversity:

Diversity refers to a variation of characteristics in a group of people: religion/worldview, color, cultural background, language, culture, gender, age, etc. Diversity has always been part of the Levant region. Arab and Islamic history is rich with diversity in language, culture, and religions. It is like a mosaic made out of different pieces and colors. The combination and harmony between all of these pieces with different shapes, sizes, and colors are what add beauty to the big mosaic.

Diversity in difference.

Due to immigration, religious, ethnic, and cultural diversity is a reality in Denmark. However, it is an important characteristic of Danish society in which 74% of the inhabitants are members of the majority church, the Evangelical Lutheran Church, which could indicate that there is some homogeneity within the community. However, within the 74%, you can find many different notions of Christianity and different attitudes to the future role of religion in society. 26% of the population are members of other Christian denominations or other religions. It is estimated that around 4.5% of Danish citizens are Muslims. Islam is the largest minority religion in Denmark. The Danish constitution ensures religious freedom, but not religious equality, as the Evangelical Lutheran Church is the only religious group economically supported by the state.

3-Pluralism:

Pluralism is the existence of different types of people, who have different beliefs and opinions, within the same society (Cambridge dictionary).

When people with different origins, backgrounds, belief systems, and other differences come together to form a society and live in it, then such society is known as a pluralistic society. Such a society should have respect for the rights and belief systems of different groups of people who might be different in religion, color, origin, or language.

-Religious and Social Pluralism: respect the beliefs of others and their right to their faith in accordance with such beliefs and living in peace with them. Legitimacy of pluralism and the natural right to follow a certain belief as well as to practice it freely as an equal member in the same society based on equal rights and duties allow you to reach religious-social pluralism.

-Religious pluralism points to the fact that these different religions coexist and interact with each other and the surrounding community (while religious diversity is the presence of different religions).

II- Concepts to Analyze Practices

Societies are composed of different diverse groups, where some are larger in number than others. The term majority can be used as a numerical definition of the larger group versus the term minority which is used for other smaller groups. However, all groups should have equal rights as citizens but first as human beings, regardless of their numbers. In the case of receiving refugees, the host communities are larger in number than refugees, yet they all share that they live in the same geographical area.

A group, a class, or a community can be composed of many different individuals with very different backgrounds. Differences can block the view of the many similarities that exist between human beings. Therefore, it is important for a teacher to become aware of the social and psychological mechanisms at play in a classroom. A student can become so overwhelmed by the diversity surrounding them, that he or she may withdraw from the community (segregate themselves) or the student can assimilate to fit in and tone down one's own identity markers (dress, language, habits, etc.).

In this manual, we have chosen to focus on characteristics by being in-group and being out-group, so that the teacher can use the two categories to analyze their own context and the teacher can use professional concepts to examine how their classes work and possibly identify parts of social interaction that can be improved.

Concepts for analyzing the relationship in diverse groups and/or communities



In-group

An in-group is a social group to which a person psychologically identifies as being a member of.

When someone feels like they are a part of a group, we often call it 'being included in the community.'

The word comes from the Latin word *includere*, which means "to let in," which can be seen in relation to the contradiction of the term: exclusion (the next box).

Inclusion is thus used to denote how inclusive normality in a class, or a community can be. This inclusion may be in relation to culture, cultural background, and/or religion/worldview. In a school context, the term is also used to include pupils who fall outside the so-called "normal area" – children with special needs.

Another concept that can help us analyze our school practice is integration.

The word derives from the Latin word *integrare*, meaning "to do something completely," which in this context, means a union of two or more parts. Integration thus signifies the process by which people with different backgrounds mutually adapt to each other's wants and needs with the purpose that all feel in-group.

Out-group

An out-group is a social group in which an individual does not identify with.

When someone feels outside of the group, we often talk about being excluded.

The word comes from the Latin word *excludere*, meaning "to close out." The exclusion may specifically be understood as being expelled from an association or similar. However, in a school context, exclusion can be used to denote processes where one or more students are excluded from the community by social mechanisms. This may be, for example, bullying because of their clothing or their accent. In relation to issues of religion/worldview and cultural background, exclusion may be that the teachers, the classmates, or the school's understanding of normality is so narrowly targeted that someone can feel excluded from the class or community.

Exclusion often takes place without us being aware of our own role in this. That is why it is especially important for teachers to scan their classrooms to identify if there are students who feel out-group.

When we talk about diversity, differences, in-group and out-group, it can also be helpful for the teacher to examine the following concepts, as we can become better at navigating the differentiated classroom if we are aware of what it consists of.

The following concepts may help us identify some categories to speak from and into and possibly identify our potential disagreements. These concepts can be used as both descriptive categories (to explain how the class, community, or society's characteristics are) and normative (as an ideology that expresses one's idea on regulating relations between minority and majority).

<p>Monoculturalism:</p>	<p>The notion that the class, community, or society consists of a homogeneous cultural and religious grouping. Some places in the world can be identified as very homogeneous religiously, but politically or culturally can be very differentiated. The question is whether there are monocultural classes at all?</p>
<p>Multiculturalism:</p>	<p>Multiculturalism is often described as a salad bowl. It consists of many ingredients (carrots, peas, onions) which together make up the salad itself. Although the pieces are mixed together, they only affect each other slightly. In other words, multiculturalism denotes a class, a community, or society where cultural groupings live harmoniously side by side without taking many color from one another.</p>
<p>Interculturalism:</p>	<p>A class, community, or society can be described as intercultural if it wants to promote transcultural dialogue and challenge self-segregating tendencies between people with different cultural backgrounds.</p> <p>Interculturalism actively seeks to foster dialogue and interaction between cultures - not only accepting cultures and living side by side but also, insisting that cultures are a kind of currency that needs to be exchanged, circulated, and modified.</p> <p>Interculturalism is characterized by deliberative democracy (based on dialogue and consensus decisions) and active citizenship.</p>



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Chapter Four

Dialogue, Interconnections, and Communication



Session Number: 4-4



Duration:

120 minutes

Session Objectives:

At the end of this session, participants will be able to:

Knowledge Objectives	<ol style="list-style-type: none"> 1. Define dialogue. 2. Identify the elements of a successful dialogue. 3. Distinguish between dialogue and discussion. 4. Define intercultural dialogue. 5. Know and understand the characteristics of dialogue in relation to citizenship and education. 6. Define nonviolence and its relation to dialogue and peace. 7. Connect dialogue to empathy and nonviolence. 8. Relate conflict resolution to dialogue. 9. Participate in spreading a culture of peace.
Skills objectives	<ol style="list-style-type: none"> 1. Initiate and facilitate dialogical activities as part of citizenship education and the empowerment of different groups. 2. Draw the foundations for a successful dialogue. 3. Notice the effect of the concept of dialogue on life and relationships as a requirement for communication. 4. Promote the concept of dialogue and human communication and linking it to achieving peace. 5. Link peace and empathy and their relationship to dialogue.
Behavioral Objectives and Values	Understand the influence of dialogue, communication, and empathy throughout the participants' lives.


Session's Table:

#	Activity	Method	Time
1-	Changing Corners, Changing Perspective.	Movement, dialogue, reflection.	minutes 70
2-	Silent Theater.	Movement activity, discussion.	minutes 30

Needed Tools:

Paper for posters, cards, pens /crayons.

Implementation of the Session:

Activity 1: Changing Corners, Changing Perspective 								
Objectives	<ul style="list-style-type: none">● Being able to take a stand.● Gain an understanding of perspectives and attitudes other than one's own.							
Method	Movement, dialogue, reflection			Time		90 minutes		
Types of Learning	Perceptual		Emotional		Kinesthetic			
Learning Patterns	Visual		Auditory		Kinesthetic			
Included Multiple Learning Intelligences	word smart	picture smart	reasoning smart	music smart	people smart	self smart	body smart	nature smart
Please consider	The trainer can customize the exercise to fit the age group he/she is working with. The exercise described can be done with students from grades 5 and up.							
Tools	A set of cards, posters and pens.							
Age Group	From 13 years old and up.							

Pre-Activity Preparations:

The teacher prepares a set of cards with different statements that students can relate to. Four big posters are placed in four corners, marking four different positions:

(1 Agree 2) Disagree 3) Don't care 4) Not sure

Choose a variation of themes and formulate 3 statements for each (examples below):

Theme 1 - Friendship

- A friend should always support you, no matter what you do.
- A friend should never pass on a secret you have told them.
- A friend should always invite you to their home.

Theme 2 - Role of the teacher

- A teacher should listen to the parents more than the children.
- A teacher should never tell jokes.
- A teacher should not be open about their own opinion.

Theme 3 - Young people and old people

- people should always respect older people.
- Young people are entitled to contradict older people.
- Young people should make their own choices in life.

Implementation Steps:



Warm-up (body-language and communication) (20 min.):

Divide students into pairs. Ask them to take turns in telling a small story (How did you get out of bed this morning? or what was your best experience last week?). The person listening will change between three positions:

1. Listening carefully without eye contact.
2. Listening carefully with eye contact.
3. Halfway turning their back and not paying attention.

After the exercise: Share in the group how this went and what we can learn from it.

The teacher should have made cards in advance with the statements and will read them aloud one at a time. The students are encouraged first to take a stand and walk to the corner that best reflects their position. They will then share their thoughts with the others that are in the same corner as them. (15 min.)


Next step: One person from each corner is sent as an 'ambassador' to the opposite corner and asks the students there to explain their attitudes. The ambassador listens carefully and walks back to the first group to explain and represent the new position. (20 min.)

The focus in this exercise is to first make up your own mind, then to practice shifting perspectives and to exert empathy.

The game may continue with the formulation of new statements and/or sending out new ambassadors. (20 min.)

Final step: Reflect together on how it felt to take a stand and to shift perspectives.

(15 min.)

Activity 2: Silent Theater 								
Objectives	<ul style="list-style-type: none"> Practice the skill of empathy. Link peacebuilding to practicing the skill of empathy. Benefit from the skill of listening. 							
Method	Movement activity, discussion.					Time	30 minutes	
Types of Learning	Perceptual		Emotional		Kinesthetic			
Learning Patterns	Visual		Auditory		Kinesthetic			
Included Multiple Learning Intelligences	word smart	picture smart	reasoning smart	music smart	people smart	self smart	body smart	nature smart
Please consider	<ul style="list-style-type: none"> Trainer should simplify the concepts according to the age group of the participants. The scientific material may contain information higher than the level of participants; it is provided for the trainer to increase information about the topic. 							
Tools	Papers and pens.							
Age Group	9-16 years old.							

Pre-Activity Preparations:

Writing a scenario:

- A new student enters the classroom and classmates bully him.
- A student at home and his family members do not pay attention to him.
- A fire occurs in the school and the teacher tries to save the students.

Implementation Steps:



- 1- The trainer divides the participants into groups. (By number) (2 min.)
- 2- The trainer asks each group to take a piece of paper. (1 min.)
- 3- The trainer asks the participants to represent/perform what is in the paper without speaking. (2 min.)
- 4- Timing of each group is set to a minute to present their scene and then they are asked to stop/ freeze at some point. (1 min. for each group by number)
- 5- The trainer asks the rest of the group members to complete each scene by changing something or completing it in a specific way. (5 min.)
- 6- The participants are asked, after all groups have presented, their opinion of what they saw and why they wanted to change the scene in the way they did. Discussion starts. (15 min.)

Practicing the skill of empathy with people who need help.

Curriculum Annex:



Dialogue:

Dialogue is a tool that allows us to transmit an idea to another person or group of people using a certain language or means of communication and receive their thoughts and reflections.

The purpose of dialogue is to seek mutual understanding and to listen and respond to one another with an authenticity that forges a bond between participants. This includes the willingness to investigate how or why you disagree with another person. In dialogue, deeper understanding does not necessarily mean more harmony (Yankelovich, 1999), as the ability to accept and value diversity and differences is one of the goals.

In line with what the Danish professor of law Vibeke Vindeløv believed, we define dialogue as an investigative, unpredictable and daring conversation, in which the truth or the best solution is not given or known. In short, dialogue can be characterized by three words: share, dare, and care. Participants must be willing to share their experiences, competencies, and perspectives; dare to be wrong or become wiser by openly presenting their own views or assumptions as well as listening to others, and finally, to take care of each other in order to build a community of trust that sets the frame for the dialogue and helps to create visions of a shared future (Vindeløv, 2012).

Dialogue is a skill which requires practice and knowledge about its know-how. Therefore, it is best learned through practical experience.

When you facilitate a process of dialogue, three basic principles are important to keep in mind (Yankelovich, 1999):

1. An acceptance of equality between the participants, learning to respect others as individuals of equal worth with the right to express themselves. In order to enhance equality in a group, it is important to be aware of structures of power and status and to create activities that give every participant a voice and a right to be heard.
2. An attempt at listening with empathy and openness. This means that communication is characterized by curiosity and inquiry so that we truly seek to understand and learn from other participants.
3. A willingness to be honest and express oneself in an open and authentic way. To make this possible, it is important to build trust between all participants, so that even blind spots and prejudices can be discovered, expressed, analyzed, and challenged.

Distinction between dialogue and discussion

Whereas discussion is motivated by an intention of winning or persuading the other part, dialogue is about seeking deeper understanding. The practice of discussion and debate can be important tools in citizenship education, as both are central in the political realm. Discussion and debate are forms of communication that tend to be more competitive and take the form of a fight with winners or losers. Dialogue takes a different approach that may also inspire a renewal of political culture, as it is based on collaboration and mutual engagement. Through dialogue, we may investigate meaning, values, and differences. The process of dialogue can thus be very fruitful when it is practiced in a community with disagreements and different positions (Yankelovich, 1999; Vindeløv, 2012).

Intercultural Dialogue:

Dialogue can work as a tool to build bridges of understanding in situations when people come from different cultural, social, or religious backgrounds. Most people feel a deep connection to cultural traditions and communities, but at the same time, cultural identity is a dynamic and complex phenomenon as each individual may combine culture with a range of different identities. Intercultural dialogue can help create a learning environment where feelings and choices about identity can be exchanged and explored through practical exercises, play, and reflection (Osler, 2001). It can be helpful to introduce exercises that stimulate reflections on the concept of culture, how we experience and understand cultural identity, and intercultural dialogue.

“In our increasingly diverse societies, it is essential to ensure harmonious interaction among people and groups with plural, varied and dynamic cultural identities as well as their willingness to live together. Policies for the inclusion and participation of all citizens are guarantees of social cohesion, the vitality of civil society, and peace. Thus defined, cultural pluralism gives policy expression to the reality of cultural diversity. Indissociable from a democratic framework, cultural pluralism is conducive to cultural exchange and to the flourishing of creative capacities that sustain public life” (Article 2, “From cultural diversity to cultural pluralism”).

Language:

In order to express our ideas and transmit a message to a different group/person and receive their feedback, we need a means of communication; a language. This language can be expressed by words, voice, or body movements (body language). It can also be an abstract form like music. Words can be expressed in a common language (such as Arabic in Jordan but with different dialects, or Danish in Denmark). It can also be through a translation when the two groups don't speak the same language (English in our virtual exchange).

Self-expression:

In order to transmit an idea or an opinion, we need to know how to formulate it, define its source and transmit it properly to the interlocutor. Sometimes, this expression is disrupted by our feelings, state of mind, or any exterior influence such as the media, our parents, or our friends. It is our task to make it as objective and self-representative as possible.

Active Listening:

If we don't listen to what others say with attention, patience, and respect, we won't be able to respond or formulate our opinion about what is really being said in an objective way. Just as much as we would like others to listen to us as we speak, we should do the same to others.

Before participating in a dialogue¹:

- Listen carefully: to yourself and to others.
- Respect: accept the different opinions of others, don't seek to change it.
- Contemplate and suspend your opinions: take a step back, and change how you look at things, try to see things with the eyes of the other.
- Express yourself and speak out.

Elements for successful dialogue:

- An open and engaging conversation.
- Exchanging different points of view.
- A dialogue on a cultural, intellectual, and human level.
- Recognizing the other (his/her existence).
- Looking for reconciliation with oneself and with the other.
- Confidence (insecurities and fear blind the sight).
- Trust in the other.
- Cooperation.
- Respect for citizenship (equal rights, pluralism, and diversity).
- Intention/readiness for dialogue.
- Looking for a common ground which allows to meet in the middle.
- Respect of differences.

(1) These steps don't have to necessarily follow the same order as in the table.

- Knowing oneself and the other.
- Making reference to positive experiences.

Nonviolence:

Nonviolence is “the principled and strategic abstention from violence to bring about political or social change” (Halverson, 2013).

Nonviolence is a tool which allows for a dialogue with others. Dialogue is a peaceful and nonviolent method which can be used to avoid conflicts and problems, possibly solve them and consequently, avoid causing fear for others.

A Culture of Peace:

Educating community members and developing their sense of responsibility towards rejecting violence (direct, structural, or cultural) and promoting/spreading a culture of peace, where dialogue prevails.

Conflict Transformation:

Conflicts are part of our everyday life; they come at different levels. Some conflicts might lead to violence. However, violence can be avoided. In order to avoid violence and prevent conflicts, all parties involved should “take the challenge presented by the issues head-on, with an attitude of empathy, nonviolence, and creativity (to find ways out).” By finding positive goals, all parties can transform the conflict positively. “It is the failure to transform conflicts that leads to violence. Each act of violence can be seen as a monument to that human failure.” (Galtung, 2000).

Empathy:

Empathy – from Theodor Lipps *Einfühlung* – is the skill to take another person’s perspective - take another person’s point of view or understand how another person experiences the world. Empathy is not just about being able to understand the other, but also being able to convey/explain what one has understood. Methods, such as active listening, are a tool that can advantageously be used here in which you need to train attention, patience, recognition, and respect. Empathy can include the skill to change perspective. Bailey’s study from 1996 shows that it is easier to feel empathy with humans that have experiences that to some extent are like your own. Stereotypes and prejudice can hinder empathy and our communication can become more imprecise. Empathy cannot be reduced to communication skills but is also attitude and behavior. Empathy focuses on understanding and communication. Sympathy is focusing on the other person’s well-being and calls out for compassion.

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