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Foreword

Thank you for taking a look at our Handbook and for showing an interest in doing work in the area of combating discrimination.

We have enjoyed working together on this Handbook and we learned from each other during workshops and training events. We hope that it reflects our common goal of eliminating all forms of discrimination and that you have fun using and developing our exercises and games.

We would enjoy receiving your feedback and are happy to discuss the methods presented in this Handbook in further detail. Our contact information can be found at the end of the Handbook.

We are grateful to the European Commission for its co-funding of the RIME project and to all people who contributed to the project and the Handbook.

Christien van den Anker
Apostol Apostolov

Chapter 1. Implementing the Durban agenda

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This handbook has been developed as part of the EU-funded project on Releasing Indigenous Multiculturalism through Education (RIME), carried out collaboratively between academics at the Universities of Birmingham, Warwick and the West of England (UK), Ul'ianovsk State University and Kuban State University (Russian Federation) and NGO-partners from South Eastern Europe, East Central Europe, the Russian Federation, the Southern Caucasus and the United Kingdom between January 2004 and December 2006. The partners involved in the project in the respective regions are from Bulgaria, Croatia, Serbia and Montenegro, Bosnia and Herzegovina, Ukraine, Krasnodar Krai in Southern Russia, Georgia and Abkhazia.

The central objective of the RIME project was to contribute to combating racism, xenophobia, ethnic discrimination and related intolerances through encouraging a gendered approach to these issues and through developing a sustainable series of activities targeting young people in the regions. The project aimed to implement the priorities of the Durban agenda, based on the declaration of the World Conference against Racism, Racial Discrimination, Xenophobia and Related Intolerance (August-September 2001, Durban).

The Durban conference adopted a Programme of Action which calls on the international community to make the comprehensive international framework more effective in its attempts to protect against discrimination. One of the main issues the conference addressed was the impact of historical patterns and traditions of racial or ethnic discrimination and the need to devise social measures and action plans to address victims of historical exclusion. Another key issue addressed by the Durban Conference was the question of multiple discrimination, as there was recognition that discrimination on multiple grounds is not uncommon and creates unique experiences. Multiple discrimination or intersectionality particularly affects women, whose vulnerability to discrimination is increased when they come from a racial or ethnic minority group. The Durban conference also pointed out that xenophobia against non-nationals, particularly migrants, refugees and asylum seekers, constitutes one of the main sources of contemporary racism (UN 2001: art 16). The RIME project therefore adopted a gendered approach to tackling discrimination, and consciously sought to ensure that issues of discrimination affecting women, young people and other vulnerable groups from different ethnic or national backgrounds were specifically addressed by the project.

> The priority aims of the project were;
> 1. Combating discrimination against ethnic minorities by engaging in training activities with community leaders, women and young people, and raising awareness of discrimination on the part of the dominant group;
> 2. Combating racism, xenophobia and discrimination against ethnic minorities and indigenous peoples by preparing training materials – to which this handbook contributes – for teachers, youth workers and NGO trainers.

Working with concepts: racism, ethnic discrimination, xenophobia, and multiculturalism.

In line with the Durban agenda, the RIME project has sought to identify conceptual categories which can help to understand the various aspects of ethnic relations and existing forms of discrimination in the project regions. In so doing, the project endeavoured to critically assess the usefulness of existing terminology from the field of human rights. What follows is a brief discussion of some of the key concepts which come from the field of human rights and which the project interrogated in terms of their applicability in different regional contexts.

Racism, ethnic discrimination or xenophobia: what role for multiculturalism?

Discussion at workshops and trainers' events during the RIME project revealed that the concept of racism – because of its association with primarily post-colonial circumstances – does not easily lend itself to application in the context of the project's regions, where ethnicity rather than race is a determining factor in the relations between the dominant (in terms of population size and access to state resources and power) and minority groups. Since the 1970s the social sciences have adopted the language of 'ethnicity' and 'ethnic groups' to describe difference within societies. These terms were considered by project participants to describe more adequately the existing groupings in the region's societies, and

thus give a more appropriate way of approaching the manifestations of discrimination or intolerance in these societies. However, while excluding biologically determined racial characteristics, many other factors denoting difference – and thus discrimination – are shared in notions of 'race' and 'ethnicity' such as language, colour, culture, religion and 'way of life'. Thus, the historic discrimination against the Roma in most (if not all) of the regions is not a form of racism per se – in that it is not directed towards a particular biological race, but rather it is rooted in their perceived ethnic difference from the dominant groups. At the same time, discrimination against the Roma bears many key characteristics of racism as it is often predicated on characteristics historically associated with race, such as colour, language, and a 'way of life'.

Xenophobia, as noted above, is one of the many forms of racism today. Xenophobia literally means 'fear of strangers'. It is encountered not only towards refugees and asylum seekers, but also towards immigrants of different types, and more widely towards anyone who is seen as 'the other' or who does not have the same national or ethno-cultural background as the majority group, or groups, in a given society. For example, discrimination based on ethnicity towards Meskhetian Turks in Russia or Bosnians in Serbia and Montenegro may be seen as acts of xenophobia perpetrated by institutions or individuals from the majority group in society. In reality, however, racism, ethic discrimination and xenophobia are often inseparable and conform to the same principles of fear of, or hatred for the 'other'.

The project also sought to interrogate the concept of multiculturalism as a particular model of society for addressing inter-ethnic relationships in the target regions. Multicultural societies are based on the acknowledgement of difference. In order for multiculturalism to enhance and enrich multi-ethnic societies, difference needs to be valued, rather than feared or opposed. The rich and diverse cultural past and present of the project regions means that multicultural living is an historic fact there. The RIME project has sought to build on this 'indigenous' multiculturalism while recognising that the current situation in those regions requires targeted efforts to mobilise the positive aspects of shared multi-cultural living in a social environment of multiple ethnicities.

Like racism, multiculturalism – as a western construct – may not easily lend itself to use as an explanatory concept in the context of all project regions. As noted in one of the papers prepared for the project, the problem of multiculturalism in the post-communist world is quite different from that in the West. While Western multiculturalism has proved helpful as a model for preserving the cultural identity of newly arriving immigrants, in post-communist Eastern Europe de facto multiculturalism was constrained within an authoritarian monoculture, whilst the collapse of the system released myriad centrifugal forces within these multicultural states (Hrytsenko 2004). Another argument against 'multiculturalism' is that the nature of coexistence of different ethnic or national groups may be better described, in fact, as 'inter-cultural', rather than multi-cultural. This is due to the fact that inter-ethnic relationships are sometimes governed by processes of changing self-identification.

However, while debates about racism, ethnic discrimination, xenophobia and multiculturalism vary in form in the project regions, RIME participants felt that these concepts retained explanatory value. In one of the workshop participant's own words, 'when we discuss ethnic discrimination, racism and multiculturalism, we speak about the same problems in the West and in post-Soviet societies, but we use different terminology' (RIME Workshop 'Exposing Xenophobia and Ethnic Discrimination' Kyiv, January 2005).

The regions in context
Each country or region of the project has its own agenda for combating ethnic discrimination and xenophobia. While in some regions the agenda of integration of ethnic minorities dominates human rights debates, in other regions post-war recovery from conflict, economic stability, or achieving integration in the European Union are the most pressing issues.

Former Yugoslavia
The region of Former Yugoslavia has been affected predominantly by the disintegration of the federation and the impact of this on different national minorities. As Stanka Parac notes in her paper 'Minority Rights Protection In SEE: From Regional Co-Operation To Inclusion Into A Wider Europe' commissioned for the RIME Workshop held in Sisak in September 2004:

…Communities who became national minorities as a result of the break-up of former Yugoslavia, such as Serbs in Croatia and Croats in the former Yugoslavia, and non-dominant constituent groups in different parts of Bosnia and Herzegovina, including Croats and Bosnians in Republika Srpska and Serbs in the Federation, have often been blamed by the politicians for the wars, have faced hostility from members of the dominant communities and authorities, and have, at best, been left unprotected by their governments. Still many remain displaced and unable to return to their homes. Eight years after the end of the war in Bosnia and Herzegovina, the United Nations High Commissioner for Refugees estimates that there are still 438,500 displaced persons in the territory of Bosnia and Herzegovina and that 213,000 persons from Bosnia and Herzegovina remain refugees…. Minority communities have been excluded from public life and from economic and social development, and in many cases remained unable to practice their culture, learn their mother tongue, or celebrate their identity (Parac 2004).

This indicates that one of the most tendentious issues affecting the region of Former Yugoslavia is the – economic and cultural - marginalisation of its national minorities in the new states. The post-conflict context of the region is also a central factor that continues to drive processes of reconciliation, peace building and equal treatment of national minorities. Although progress in this area has been slow sometimes, the European Integration Agenda, which has dominated the region in the last five years or so, has created a new impulse and dynamic to these processes. In some regions non-titular national minorities are actively involved in the process of rebuilding peaceful multiculturalism, such as the Hungarians and Jews in Voivodina.

Bulgaria
The European Integration Agenda and the road to EU membership have provided a boost for the tackling of minority rights in Bulgaria. Historically in Bulgaria, the most marginalised ethnic minorities have been the Bulgarian Turks, the Pomaks and the Roma. The Turkish minority has become better involved in the public and political life of the country; it is represented by a political party currently sharing power in government. Yet both at the institutional and the inter- personal level there is still a lot of work to do. Structural discrimination is still present and personal attitudes and stereotyping need to be addressed. Healing from the effects of the policy of forcing individuals to adopt Bulgarian names, for example, will take some time.

The Pomaks and Roma also still remain prone to discrimination, of both an institutional and individual nature. As noted by Parac in her paper on the region, various measures have been introduced in Bulgaria to support the Roma minority, including the *Framework Programme for Integration of the Roma (1999):*

The Framework Programme for Integration of the Roma community sets out specific measures to be taken in eight spheres: anti-discrimination legislation; employment and economic development; health care and sanitation; housing and neighbourhood regulation; education; protection of Roma culture; promoting Roma presence in the national media and elimination of discrimination against Roma women. In the Preamble of Integration of Minorities Programme, the main priority set out is to preserve and develop minority identity and to encourage "multi-ethnicity" in Bulgarian society. Furthermore, the document determines the need to establish adequate institutional mechanisms to include all levels of authorities with clearly defined responsibilities and powers (Parac 2004).

Although efforts are in place to support the Roma minority through a range of central government initiatives, the local Roma communities still remain to a large extent excluded from many spheres of public life and almost completely from political life. The main priorities for Bulgaria remain in the field of education, housing and healthcare. Another priority, on which a substantial amount of work is being carried out by the NGO sector, is the encouragement of a multi-ethnic society through inter-ethnic dialogue in local communities.

Southern Russia: Krasnodar Krai

The human rights or anti-discrimination agenda in Southern Russia is largely determined by issues of citizenship and the status of different groups of returnees and other migrants. In the countries of the former Soviet Union, widespread population movement internal, as a result of forced deportation in the Soviet era, and across borders as a result of ethnic conflict in neighbouring states, has provided a major challenge to national and regional policy makers. In the Russian Federation the southern administrative *okrug* has consistently shown the highest influx of forced migrants and refugees in the country. This is because of its geographical proximity to sources of ethnic conflict occurring in the region since 1988 as well as its favourable climatic conditions and multicultural history which encourage forced migrants from other former Soviet states to seek to settle there. A further category of incomers are returnees to the area, that is individuals or members of their family, who were deported from the Southern part of Russia, or neighbouring territories, to other parts of the Soviet Union during the Second World War.

As noted during the RIME workshop 'Exposing Xenophobia and Ethnic Discrimination' in Kyiv January 2005', the Meskhetian Turks are one such group of returnees, whose rights human rights organisations in Krasnodar Krai struggle to protect in the face of blatantly discriminatory policies on the part of the regional and federal authorities. In the absence of any agreement with Georgia about the return of Meskhetian Turks to their original places of residence, Russian citizenship continues to be denied to them despite the fact that they have been living in Russia for more than fifteen years. A similar situation exists with Georgian refugees from Abkhazia living in a rural area in Krasnodar Krai on the border with Abkhazia. The Russian authorities do not recognise these refugees as Russian citizens, nor as citizens of any other state.

The struggle against xenophobia involves fighting for the inclusion of these groups as citizens and drawing attention to the blatant forms of discrimination suffered. Empowering discriminated groups of migrants is a strong emphasis of the human rights group working for integration.

Ukraine

In contrast to Krasnodar Krai, the Meskhetian Turks in Ukraine have been relatively better integrated into Ukrainian society. This can be explained partly by the fact that from the beginning of their arrival in Ukraine, the Meskhetian Turks became part of the local collective structures of farming and developed good relationships with the rural communities in which they settled. The situation of the Meskhetian Turks is also characteristic of the multi-ethnic and multi-national society of Ukraine, where both 'new' and 'old' minorities have acquired some status of recognition in the country. As noted by a participant in the RIME workshop in Kyiv (January 2005), this is reflected in the fact that the idea of 'multiculturalism' in Ukraine is generally welcomed at the state level.

For some minorities in Ukraine, there are various state programmes. Some are targeted at the Crimean Tatars and include the promotion of Tatar culture and language. Such programmes exist also in relation to the promotion of Karaim and Krymchak cultures in Ukraine. However, the situation with various minority groups, including the Crimean Tatars, still presents real, historically rooted, challenges to the country. The Crimean Autonomous Republic, for example, initially prohibited the employment of returnee Tatars at the local enterprises and was against their settlement in the cities. As a result, compact Tatar settlements appeared in the Crimea where the population experienced shortage of land resources. Participants at the RIME Workshop in Kyiv (January 2005) thus noted the existence of a 'real Tatar problem' in Crimea as a result of the formation of such compact settlements. Of course, such problems could be resolved through the existing 'integration' and anti-discrimination policies and thus suggest that these currently fall short of being very effective.

In conclusion, the regional contexts of the participants in the RIME project are varied in that they have different historical circumstances leading to the particular mix of communities living in a particular territory; they are also mixed in the types of regimes and policies that have regulated (or failed to do so) peaceful coexistence and the project regions include areas where conflict over autonomy has not been resolved yet. Although 'traditional' types of racism are also present in the project's regions, they are not the dominant issue for most people at this moment in time. This meant that the vocabulary of the project needed to be sensitive to these differences and the implementation of the Durban agenda included more emphasis on ethnic discrimination and xenophobia rather than racism. In the next chapter we summarise what approaches to combating these forms of discrimination already exist in the regions.

Chapter 2. Existing approaches to combating ethnic discrimination and xenophobia in the regions

Apostol Apostolov, University of Birmingham, United Kingdom

This chapter addresses some existing approaches, identified 'gaps' and achievements in non-governmental work in relation to concrete needs in the regions. It looks at the wider context of interventions to combat ethnic discrimination, xenophobia and related intolerances, such as policy work, political and state provisions, cultural change, education factors, collaborative work, or other mechanisms relevant in the particular country or region. This chapter draws on the papers presented at the regional workshops, as well as on the discussions held at these workshops.

Former Yugoslavia

The post-conflict circumstances in Former Yugoslavia tend to determine both the current needs of the region and the measures taken to address these. The region's agenda of prospective European integration often provides the context in which non-governmental practices are designed. The following edited extract from the needs analysis paper provides an overview of the current developments in the region. Moving from stabilisation and reconstruction to sustainable development in a region that only recently faced the escalation of ethnic conflicts and bloodshed is perhaps the most visible effort aimed at association and integration into European structures.

> Minority protection is high on the agenda of bilateral talks, particularly in regard with the status of national minorities and facilitated cross-border contacts and co-operation. Certain progress has been made in alleviating the consequences of mass migration of the population both in the domain of return of refugees internally displaced persons as well as local integration strategy.
>
> However, a number of major challenges still remain to be resolved, particularly in the domain of the reconciliation process. A heavy legacy of ethnic conflicts reappearing in different historic phases including the recent violent break-up of the former Yugoslavia and consequent ethnic tensions coupled with the war conflicts seems to have become an impediment on the way to speeding up the democratic processes. At this point, regardless of substantial efforts invested by both international community and local actors, the reconciliation process still remains the domain of particular concern. Therefore, extremely relevant from the point of minority protection and fighting xenophobia and discrimination are the initiatives aimed at reconciliation through education (teaching history for example), intercultural education, social development and culture, cross-border and regional co-operation in different fields, including science and technology or town-twinning initiatives. It has become evident that regional co-operation in different fields, including direct contacts among local population living along the borderlines of formerly warring countries are instrumental for democracy development thus giving hope for a truly reconciled future generations. In this respect, mere absence of violence is not a sufficient prerequisite. It is necessary to develop an approach based on shared values as an alternative to already experienced and well-known patterns of ethnic hatred. NGOs and their regional networks have over the past years in the post-conflict process played an important role, but it is also necessary to engage more actively ethnic minority organisations, professional associations (such as teachers, scholars, journalists, students associations) and multi ethnic municipalities. Some positive examples of partnerships for reconciliation established between NGOs from Serbia, Croatia, Bosnia & Herzegovina successfully implemented during both conflict and post-conflict periods have contributed much to re-establishing the links between friends, intellectuals, colleagues or scattered families.
>
> Nevertheless, a heavy burden of the recent past of ethnic conflicts coupled with the legacy of authoritarian (totalitarian) political culture still remains as the main impediment to be dealt with comprehensively in all the efforts aimed at democracy building and the political/economic reforms in this region on the way to EU integration. Therefore, initiating this process from a grass-root level upwards as an all-inclusive one could lead to a positive outcome in the foreseeable future. The way from building democratic institutions and the rule of law to an establishment of functional democratic states requires the widest possible societal/political consensus. Such ownership could certainly become a powerful means of combating xenophobia and ethnic discrimination (Parac 2004).

Chapter 2. Existing approaches to combating ethnic discrimination and xenophobia in the regions

Bulgaria

Bulgaria, although in close geographical proximity to the region of Former Yugoslavia, has not been involved in violent ethnic conflicts. The country's progress towards EU accession – set to take place in 2007 – has provided a platform for a lot of debates at political and non-governmental level about the measures which need to be taken for a fuller integration of the ethnic minorities and overcoming practices of discrimination, particularly towards the Roma minority. The NGO sector is very active in the sphere of education and multi-cultural initiatives, but its capacity is still relatively small and its potential is unevenly utilised in different regions in the country. The involvement of the Movement for Rights and Freedoms in a coalition government in 2001 provided opportunities for regional administrations to involve the Turkish minority in governance practices. This has not helped the Roma minority in practical terms a lot, but has created space for more political attention to it, as it remains the other big segment of the population which governmental and non-governmental initiatives can focus on through different national and European funds aimed at combating discrimination and fostering inclusion.

The background paper by Parac (2004) provides the following overview of the process of inclusion the Turkish minority and the areas of work where the NGO sector is investing its recourses in addressing the needs of the Roma:

> The current government is a coalition between the National Movement for Simeon the Second (NMSII, a political party led by the former Bulgarian monarch Simeon Sax-Coburg-Gotha) and the Movement for Rights and Freedoms (MRF), after the June 2001 Parliamentary elections. Thus, through the MRF, the Bulgarian Turks, along with other Muslims (Pomaks and Muslim Roma) were able to participate more actively in the Bulgarian political life. Constituting the largest percentage of the MRF's electorate, the Turkish minority takes an active part in both central and regional government through its representatives elected with the mandate of MRF. However, even in districts where the Turkish community constitutes a majority population, there is still a great disproportion between the share of minority's participation in local government and their share in the total population of these districts.
>
> Constitutional provisions on anti-discrimination are of a general character while a number of laws providing for anti-discrimination measures has been noted in education, employment and housing. A large number of ethnic minority NGOs (particularly Turkish and Roma oriented) play an important role through their programmes implemented in different sectors to improve the situation, but still with limited results. These include:
> *Education/Training programmes
> *Legal assistance in cases of human/minority rights violations
> *Multicultural education (teacher training, textbooks)
> *Awareness-raising campaigns
> *Humanitarian work

Southern Russia: Krasnodar Krai

After periods of inter ethnic dissension, intolerance and ethnic and racial discrimination, often stirred by the authorities in the past, the NGO sector in Krasnodar Krai is attempting to create conditions in which minority issues are approached in a more open and fairer way. The situation of the Meskhetian Turks presents one of the biggest challenges for the non-governmental sector, which often has to work in opposition to the authorities, rather than in cooperation with them. Discrimination towards the Meskhetian Turks is common in all walks of life, but tends to be particularly acute at the judicial level and in the education system. The following edited passage from the region's needs analysis paper provides an account of the situation (Karastelev 2004):

> The Meskhetian (Akhaltsikhian) Turks are Turkish-speaking Muslims who have traditionally lived in the Meskhet-Javakheti oblast of Southern Georgia. It is from here that the term Meskhetians comes. In 1944 as a result of Stalin's deportations of a whole range of "unreliable" nationalities, as well as Chechens, Khemshils, Greeks and Germans, that around 90,000 Meskhetians were resettled in the Uzbek, Kazakh and Kyrgyz Soviet Socialist Republics (SSRs). The majority of Meskhetians identify themselves as Turks, although a relatively small number consider themselves to be Georgians of Islamic confession. Nowadays, Meskhetians

are unable to return to their historical motherland in Georgia because of obstacles created by the Georgian government, which is unwilling to fulfil its obligations before the Council of Europe.

Several NGOs periodically monitor the problem of human rights violations, including ethnic discrimination. However, recommendations to resolve problems are either not suggested, or remain in existence only on paper, since there is no plan for how to implement them. Yet monitoring has facilitated the growth of the civil rights movement's influence, unified NGOs, extended the contacts of civil rights activists, and helped to gain the necessary qualifications.

An unhealthily competitive attitude among Moscow-based NGOs has been a negative feature of consolidation. At the present time several anti-discrimination, anti racism and anti-xenophobia campaigns are being conducted, but there is no contact between organisers to coordinate action or pool resources. Moreover, at the regional level as a rule it is always the same people who participate. A series of NGOs are directing their efforts into the holding of "tolerance summer camps", in which children from different ethnic minorities participate. However, the scope of children's participation in such projects is not great.

The greatest role in opposing ethnic discrimination is played by the Moscow Helsinki Group and its partners in the Krai who conduct monitoring, hold conferences and seminars, and issue publications and statements to the media. Several NGOs run meetings between nationality minority representatives and the authorities, but unfortunately only people who are loyal to and under the control of the authorities take part as a rule which limits the transformational impact of these meetings (Karastelev 2004).

Ukraine

National minorities and 'new' immigrant minorities experience the most pressing issues in Ukraine. Crimean Tatars and Roma are often singled out as two minority groups towards which discrimination is rather obvious. There are various state policies and provisions which address discrimination towards minorities, but problems are often not recognised as the Constitutional and legislative provisions are often of too general a nature and don't facilitate the tackling of problems with particular minority groups. This provides real challenges to the NGO sector in addressing the needs of different vulnerable groups. The following edited abstract from the Ukrainian background paper provides an overview of some aspects of the situation (Hrytsenko 2004):

Discrimination is understood in both Ukraine and the west as the making of unfair distinctions for some groups or persons on the basis of their race, ethnicity, gender, religion and so on, thereby limiting the group's (and persons belonging to that group's) rights. Ukrainian legislation prohibits such discrimination explicitly in Article 24 of the Constitution, and in corresponding regulations of other laws. However, when we look at how Ukrainian officials and European experts have commented on some cases of inequality/discrimination, the differences become visible. European experts believe that Ukrainian legislation on discrimination should be more specific and concrete:

The Advisory Committee notes that there exist general anti-discrimination provisions in the Constitution of Ukraine as well as in the new Criminal Code, …*but that there are no detailed and comprehensive civil and/or administrative law provisions pertaining to discrimination in specific fields. The Advisory Committee is of the opinion that it would be desirable to develop such legislation in order to protect, in a comprehensive manner, individuals from discrimination by both public authorities and private entities…*

Another controversy is related to the issue of election quotas. Ukrainian authorities believe that the introduction of such quotas would violate the electoral rights of those not belonging to minorities. European experts (and Crimean Tatars) think differently:

Chapter 2. Existing approaches to combating ethnic discrimination and xenophobia in the regions

…The Advisory Committee notes that a provision contained in Article 24 of the Constitution stipulating that there shall be no privileges based on ethnic origin has been at times used in public discussions as an argument against the introduction of special measures for the benefit of persons belonging to national minorities.

This has been the case in the context of public discussion on the **electoral rules aimed at effective participation of persons belonging to national minorities** *in decision-making processes. The Advisory Committee stresses that such measures* **must not be considered to be an act of discrimination...**

Yet Ukrainian officials do not see any great problem in the absence of election quotas for minorities, because members of national minorities are represented in the Supreme Rada and other elected legislative bodies in different regions of Ukraine. For instance, in Bakhchisaray and Belogorsk regions of the AR Crimea, the percentage of Crimean Tatars in local Radas corresponds to their proportion of the population.

One can conclude that for European experts the inequality resulting from direct or 'hidden' discrimination is of more importance than formal anti-discriminatory legal provisions. On the other hand, the Ukrainian authorities, at least in some cases, tend to use anti-discriminatory regulations as excuse for existing inequalities (Hrytsenko 2004).

Anti-discrimination work in Ukraine is still in its infancy organisationally and has a huge task in overcoming the prevailing stereotypes and defensive attitudes of the majority.

Existing approaches to combating discrimination and xenophobia in the regions of the RIME project are varied in several ways. First, there are the policies and laws designed by governments. These differ widely between the countries we worked in. The examples stretch out across a wide spectrum ranging from democratic respect for minority rights to the open mistreatment of minorities by governments. For example, in Bosnia and Croatia minority representation is an important part of recent strategic initiatives. Bulgaria is preparing for EU membership and is therefore ratifying all the relevant human rights instruments and designing national laws to follow this up. In Ukraine minorities are officially recognised yet the efficiency of programmes to support language and culture leaves a lot to be desired. Of course, having legal provisions in place does not stop discrimination from happening but they set an expectation for the way people treat each other and provides a route for protest in case they are not adhered to. In Russia the struggle is on to achieve recognition for minorities in terms of citizenship rights. Finally, in Georgia and Abkhazia the recent conflicts have strained relationships, despite or may be even because of the previous closeness of the two communities. This has left our project with an interesting agenda to learn from different cases and to try and find common ground for discussions of the needs of each society and its minorities and the types of training that would assist in creating lasting change. In the next chapter we will show the contribution that the RIME project has tried to make to the provision of these various types of anti-discrimination training.

Chapter 3. The contribution of the RIME project to anti-discrimination training

Christien van den Anker, University of the West of England

Introduction
The RIME project intended to explore the issues arising in the process of implementing the Durban agenda. In addition to the development of national legislation implementing current international law and norms, a major component of combating racism, xenophobia and discrimination against ethnic minorities and indigenous peoples relies on a change in culture and attitude in the majority population. In order to help establish such a change, RIME emphasised the importance of training teachers, youth workers and NGO workers, with a specific emphasis on women and young people. The project aimed to reach these groups in dominant and minority ethnic communities, communities of refugees, internally displaced persons and other particularly vulnerable communities, and in communities experiencing tensions arising from recent violent ethnic conflict. The support, training and education of local NGO workers and teachers supports inter ethnic dialogue to aid reconstruction after conflict, to prevent further conflict and to build multicultural and tolerant democracies in these four regions.

RIME's central objectives
Some of the main recommendations of the Durban agenda are the strengthening of NGOs and civil society in combating racism, human rights education for a multicultural society and awareness raising measures. In addition, the Durban agenda identifies the need for collaboration between academic institutions and NGOs to improve concepts and analysis, promote research, exchange experiences and successful practices in the area of combating racism and discrimination. (Durban Declaration para. 93.) These objectives strengthen the recent findings of the European Commission that regional multilateral networking increases the impact of training.

The central objective of RIME was to contribute to combating racism, xenophobia, ethnic discrimination and related intolerance through a) implementing the priorities in the Durban Declaration, b) encouraging a gendered approach to combating racism and ethnic discrimination and c) developing a sustainable series of activities targeting young people in the region. In the light of this central objective, RIME aimed:

- To engage academic partners to bring *gender sensitive research* to non-academic users in the region. These partners aimed to bring new studies of how racism, racial discrimination, xenophobia and related intolerance are reflected in laws, policies, institutions, administrative norms and practices in the region and how this contributes to the victimization and exclusion of individuals and groups (particular foci for attention were forced migrants, refugees, internally displaced persons as well as particularly vulnerable groups such as Roma, Kurds and Meskhetian Turks).
- To contribute to the individual and collective process of moving beyond *ethnic violent conflict and discrimination* through providing a method in the training workshops which teaches participants to assist each other in addressing the importance of reconciliation and identifying and overcoming the psychological barriers preventing people from moving forward.
- Recognising that *contributing factors to 'ethnic politics'* include economic pressure and the need for scapegoats, political power struggles and the refusal to share resources across a wider territory, a particular objective of the project is to *share the lessons* of the different, but related, experiences of the four participant regions with one another and to evaluate the feasibility of the transfer of specific activities undertaken in any particular region to one or more regions within the broader area of activity.
- To promote the message that these *regions are not inherently violent* or without hope for peace, democracy and human rights by making oral narratives and 'remembering' part of our community activities. This, it was proposed, would enable us to retrieve the multicultural experiences of people in the region and pass on their positive elements to the younger generation.
- *To contribute to dialogu*e that can facilitate a conceptual framework for understanding how western discourses of anti-racism and multiculturalism speak to experience in the target regions. It was hoped that the knowledge and practice base of academic partners, NGO partners and, through them, user groups could be accumulated and mobilised to counter the discursive construction of the regions and its peoples as prone to extremism and conflict.

- To employ both research-generated knowledge and the experience of indigenous multiculturalism in the region *to generate a series of relevant activities* that would help combat racism, racial discrimination, xenophobia and related intolerance among the younger generation of the region for whom the current period of conflict and intolerance appears to be 'the norm'. A particular objective of the project was to develop and strengthen existing NGO-led projects and teachers' work both inside and outside schools.
- To contribute to building an *active and effective civil society* which would carry on this type of work after our project ends by bringing together NGOs already working in the area of promoting civic education and minority rights with local and UK academics and umbrella NGOs to develop, strengthen and broaden existing good practice.

Three themes structuring the implementation of the Durban agenda

Given the context of deeply ingrained racism, racial discrimination, xenophobia and related intolerances in the four regions discussed here, RIME structured the programme of implementation of the Durban agenda in the four target regions along the following three themes:

- *Exposing the institutionalization of xenophobia and ethnic discrimination*
- *Promoting the expression of indigenous multiculturalism*
- *Releasing young people's energies*

This order of working is rooted in a deep sensitivity to the local needs of the regions and a commitment to establishing a united European approach to combating xenophobia and ethnic discrimination that is mutually intelligible, inclusive and, as a result, powerful. The activities aimed to

1. Identify a common set of parameters for identifying xenophobia and ethnic discrimination;
2. Provide training in a *method* that can be applied in a wide range of different contexts;
3. Recognise that the force for change comes not from importing external, but from invoking locally rooted, experiences of multiculturalism;
4. Build on existing good practice in the region by providing a framework for developing or extending projects that can employ the method delivered;
5. Recognise both the vulnerability of young people to xenophobic messages but also their potential to engage and confront such messages;
6. Emphasise that racism and gender inequality are intertwined (interdependent).

RIME identified one of its prime target groups as children and young people as the involvement of young people is paramount in effecting real change (Durban Declaration para 120-1). Children and young people in the target regions are the first generation of 'new Europeans' and, as such, are both the objects of policies of ethnic tolerance, inclusion and multiculturalism in the wider Europe and the subjects of such policies as they interrogate their own attitudes to local ethnic minorities. They have, in short, an immense stake in establishing a common European dialogue that allows young people to see beyond ingrained local ethnic differences, stereotypes and histories of past conflict to common European horizons. Teachers, NGO workers, youth and migration workers are the target group for training activities because of their role in developing these new horizons among our target groups (children and young people, women, refugees, internally displaced persons and particularly vulnerable ethnic minorities and other communities). Teachers play an important role in either perpetuating or challenging existing attitudes in young people, yet face the challenges of their own education and socialisation in cultures where ethnic intolerance is deeply ingrained. Women are identified as a target group partially because of the stated objective of identifying the particular ways in which ethnic and gender discrimination are intertwined. Their active involvement is crucial also because: in the target regions civil society is rooted in social networking activities in which women play the lead role; and in their roles as mothers, sisters, aunties and grandmothers women are central to the transmission of cultural values between generations. The mobilization of women, as youth, therefore is an important means of maximizing the impact of multicultural education among the dominant ethnic population and of empowering ethnic minority and other vulnerable groups. A 'bottom up' approach is intrinsic to the approach proposed here and should be pursued throughout any implementation programme.

Chapter 3. The contribution of the RIME project to anti-discrimination training

Exposing the institutionalization of xenophobia and ethnic discrimination
The RIME project started with a process of needs analysis. This involved regional background assessments of community understandings of ethnic tolerance and intolerance and the identification of issues around which local communities are ready to mobilize and seek progress in resolving particular problems. It also entailed a more formal identification of all existing projects taking place, their effectiveness and potential for development and regional transfer.

Promoting the expression of indigenous multiculturalism
From background papers and workshop discussions it became clear that indeed all regions had experienced periods of peaceful multiculturalism which had become interrupted by authoritarian regimes and/or conflict mobilised by political groups driving wedges between people and communities. Yet, tensions were also recognised to have historical roots, for example in the case of anti-Semitism and the oppression of the Roma.

Releasing young people's energies
In the case of young people, the activities engaged young people not only via the classroom but also in informal, leisure-based activities. The lack of affordable after-school activities is a serious social problem in the target regions and young people are often acutely aware of the way in which this limits their social experience. After-school activities allow young people to develop or apply specific skills (photography, sports, debating skills) but in a context that brings them together in a multi-cultural or inter-confessional dialogue and the product of which they can display in some form to the wider community and generate community responses.

Activities of the RIME project
Local workshops
RIME held six local workshops in which two regions at a time met to discuss the main themes. At all workshops there were academic background papers, NGO needs analyses and a training element.

Supervision of local projects/activities
Local projects designed at workshops were implemented by local partners and participants in the regional workshops. Mini projects were based on the approaches set out in this manual although development of other work was also encouraged.

Final conference
At the final conference NGO practitioners from the four regions attended workshops on the training manual, presented their mini-projects and took part in activities led by local partners, such as football for peace and healing from war and playing with young people. The conference also included a showing of the RIME video, dance performances and a plenary discussion on the outcomes of the project. The final conference encouraged the exchange of good practice.

The Handbook for practitioners
This Handbook provides an open learning manual which can be used independently after the project has finished. Most importantly, the manual has been produced in local languages, in co-ordination with the NGO partners.

Producing a video film in local languages
To illustrate the Handbook and as a stand-alone tool for awareness-raising, the project produced a professional video film in relevant local languages. The film shows examples of a successful mini-project on releasing indigenous multiculturalism in a relevant community. It also shows how the methods introduced in the Handbook have been used to design and facilitate the projects.

Two Special Issues of Journals and edited collections
The final activity of RIME will be to publish two volumes of academic papers that will further disseminate the outcomes of the project and will alert the academic community to the innovative methods of combining action research and developing open learning materials for practitioners.

Chapter 3. The contribution of the RIME project to anti-discrimination training

The RIME project methodology
The RIME project methodology was inspired by three main approaches.

Open learning materials
Open learning materials have traditionally been developed to include learners who have missed out on opportunities for formal learning. In the context of RIME's regional audiences, this type of material will be extremely useful, since it does not require the institutional back up of traditional learning resources. Instead, the material encourages the user to approach the subject via their accumulated experience and to use the material interactively. A guiding principle in open learning materials is that they do not only provide information but stimulate analysis and progressive development of thinking. This entails presenting concepts as contested and establishing key learning outcomes in terms of skills such as thinking through dilemmas and reflection. The materials are experiential and practice-based.

Action research
Action research aims to intertwine community activity and research in order to make research relevant to the communities involved. This involves ensuring that communities have an input into the project so that it researches something useful to the community. Often specific injustices to communities have been the justification for action research projects. It also means that the results need to be fed back into the community in an accessible way, including guidance for action to redress the injustice researched. Action research has been used in education since the early 1970s and has created spaced for the active involvement of learners in creating social change. Issues of gender inequality and racial or ethnic discrimination have been at the heart of action research.

In the RIME project, reflection on how ethnic identities are used politically and could be constructed and deconstructed was part of the research and training activities undertaken. This approach spoke to trainers and participants alike in the regions where there is already a strong popular sense that the generation and elaboration of specific ethnic enemies (at national, regional and local levels) is promoted by central political powers to divert attention away from more fundamental socioeconomic problems faced by all ethnic groups in the region. Our choice to integrate relevant research with action and activities in the regions was based on the recognition that only a profound understanding of the targeted region can facilitate the necessary dialogue between western discourses of anti-racism and multiculturalism and the experiences of local actors and, in this way, release frustrated indigenous multiculturalism in the target regions.

Counselling tools
Building on an impressive amount of work done by the Re-evaluation Counselling Communities and the recently established NGO United to End Racism, this project aimed to support existing initiatives in combating racism, xenophobia and discrimination by introducing some simple and effective tools to practitioners. These tools are based on several key insights, developed in the practice of this form of co-counselling. The main idea is that people don't function effectively and authentically when they act on the basis of old hurtful experiences. Their functioning improves dramatically when they have a chance to emotionally release these old hurts. This type of release is greatly helped by a process that starts out as simply taking turns in listening. Through practice in (small) groups and learning from especially developed literature this mechanism can be made more complex and people can be even more effective in helping others to work through their emotional barriers to powerful and effective functioning.

The reason for proposing this methodology is that it is in line with the goals of the Durban Declaration and the European Commission's Programme on Human Rights and Democracy to build local capacity, to facilitate local empowerment and to ensure relevance of the project to participants. We note that this has particular resonance in RIME's target region where past experience has shown that interventions that do not build on the strong human resources of the area have limited success especially in their potential for intra-regional and inter-regional transferability and sustainability.

Conclusion: RIME's results

The attention, concern and support of the international community have often been focused on groups caught up in conflict. The impact of real change in attitudes and policies, however, is likely to be greatest among groups in post-conflict or pre-conflict situations. The RIME project targeted regions within the larger European home where conflict has driven communities in the recent past, and/or stands as a spectre stifling the embracing of ethnic diversity. This project thus worked in a number of different ways to improve the situation of the participants and their wider audiences:

- It raised awareness in the region and abroad on the situation of the target groups where those situations are overshadowed (the plight of the Meskhetian Turks, the Roma minorities);
- It empowered practitioners and community leaders by recognising and deploying their experience in the generation of genuine dialogue about the meaning of multiculturalism in a diverse European home;
- It provided ongoing support in the form of a training Handbook with tools that can be used in a wide range of local contexts to release energies in the community;
- It integrated research and activities to empower the participant groups to take their message to local policy-makers;
- It brought together people across the region to exchange best practice.

Chapter 4. Working with young people in a post-conflict society

Bojan Stancevic, Transparency International Bosnia and Herzegovina

Bosnia and Herzegovina: the heart of the 'western' Balkans

Young people in Bosnia and Herzegovina (BiH), like young people everywhere are a group of people with diverse interests who nonetheless share a certain social location: they are at the beginning of their lives, they all have hopes and wishes for their future, and, to use a popular phrase, they are 'tomorrow's leaders'. They have experienced a terrifying civil war, created by the generation of their parents and grandparents; a war upon which they had very little influence but that has had huge consequences for their lives. As healing following the civil war continues in the countries affected, they are also seeking to make the transition from a one-party regime to pluralism, democracy and a market economy, This presents additional challenges in an already unstable region.

Fear, terror and nationalistic propaganda have destroyed the organizational and institutional structures that connected the region and dissolved the region into small separate ethnic enclaves with little or no interaction. The same is true for the structure of youth organisations. Moreover, even though there has been an increase in the number of NGOs, which include many people working on youth-related issues, in the region after the war co-operation between them on the local, national and regional level has been limited. Talking to young people in the region reveals that they have very little faith that the situation will change for the better and, most disturbing of all, they don't feel that they have any influence over this. This creates the sense of being in a 'mental prison'; they see themselves as victims of the political system with no possibility of influencing their own situation.

In recent years there has been political change in both Croatia and Serbia-Montenegro which has meant that processes of reconciliation and movement towards democracy are finally progressing slowly. But nationalism and authoritarian rule often set the political agenda, and 'the wind of change' that everybody was hoping for has come to a standstill in many areas, leaving young people feeling even more disillusioned. This is the context in which I will describe some of the work my organisation has done with young people in BiH with a view to trainers everywhere adapting the method, as well as the specific exercises, for their participants' own particular needs.

Problem analysis and background
At the moment there are many different youth organisations, on local, national and regional levels in BiH, but there is a lack of co-ordination between organisations. Often they have little or no contact with each other even though they work within the same field. The overall objective of empowering youth organisations to take active part in the development of civil society and promote reconciliation and democracy can be very abstract. It is therefore important that we create meetings, both within the regional network and in each twinning project. Another key factor is that international co-operation between youth organisations is dependent on a range of external factors which should not be underestimated or simplified.

Another problem for young people in BiH is that access to participation in the decision-making process and the development of society is very limited. The official youth policy in the region is more or less concentrated on the education system, which often serves as a tool for reproducing nationalistic stereotypes. The teaching methods don't encourage students to develop the kind of critical analytic thinking, which is necessary in order to participate in a democratic society. Consequently, the need for the kind of non-formal education that takes place in both youth organisations and representative youth structures becomes even greater.

In a newly published report on 'Youth in BiH', it is stated that over 69% of young people in BiH wish to leave the country as they feel marginalised. This suggests that young people are passive and lack any desire to take an active part in the development of society. This is further supported by the evidence of high unemployment among youth in the region. In order to overcome this apathy it is important that young people in BiH, and in South Eastern Europe (SEE) more widely, experience how active participation in the development of society brings with it influence. The youth organisations that are already trying to play an active role in society need international recognition and support as an incentive to continue and develop their work.

Chapter 4. Working with young people in a post-conflict society

Nationalistic propaganda produces stereotypes of 'us' and 'them' and reproduces fear of 'the other' which create a barrier to democratic development in the region. This is an obstacle to dialogue and pluralism based on respect for points of view that differ from your own.

By bringing young people together, we create a space for confronting these myths and give the people involved the opportunity to see that youth have a common interest in gaining access to the power structures, and that, by joining forces, they will become stronger. This will hopefully lead to the establishment of representative youth organisations and structures that can provide youth with a voice at the local, national, regional and international level.

Profile of participants in seminars or training sessions
The participants of the training sessions should be selected on the basis of an open call to all potentially interested partner organisations and institutions with which the organisers are co-operating. The organisers should concern themselves primarily with ensuring they generate a diverse group of participants able to tackle the complex issues of the training on the basis of their own knowledge and experience. The group should come from a range of different organisational, institutional, national and cultural backgrounds. Participants should be drawn from several main categories of organisation: governmental organisations/authorities, non-governmental youth organisations (both national and international); and institutions conducting research on young people. The benefit of this diversity is in bringing different participants together who are able to discuss common issues and recognise their differences are not just obstacles to communication but, at the same time, starting points for common work.

Methodology and methods
The general context in which I work is a methodology that might be characterised as:
- Interactive
- Participative
- Experiential learning-oriented
- Attentive to individual & group learning
- Using the group as a resource

I distinguish between four sets of non-formal teaching and learning methods, as follows:
1. Communication-based methods: interaction, dialogue, mediation
2. Activity-based methods: experience, practice, experimentation
3. Socially-focused methods: partnership, teamwork, networking
4. Self-directed methods: creativity, discovery, responsibility

These methods, which are the ones I employ as a rule in my training, are not unique to the youth sector; they have long been used in a wide range of community education and adult education practices. Indeed, it can be argued that non-formal teaching and learning methods have been developed and practiced primarily in the context of delivering basic education for adults, especially those living in isolated regions and developing countries. By contrast, youth work traditions have been strongly influenced by social pedagogies of 'care and control' and youth organisations have always incorporated – implicitly or explicitly – a socio-political role and mission. Reflection on the educational dimensions of youth sector activities has developed in a relatively slow and fragmented way, and with some resistance at times since, after all, a central aim has been to avoid being 'like school'.

Greater awareness of the educational dimension and the concomitant development of appropriate methods have been, above all, shaped on the terrain of political education and, in particular, intercultural learning. These themes have provided the substantive content of teaching and learning that lies at the heart of non-formal education in the youth sector, and it is the demands of this kind of content that have influenced the choice of methods. A key aspect of this choice is the conviction that learning to be interculturally competent and to become an active democratic citizen can be successful only if the words match the deeds, and if the theory is accompanied by direct practice. Talk about equal rights must be matched by symmetrical relations between teachers and learners. Tolerance of the unfamiliar and the ambiguous is acquired through carefully prepared exposure to, and confrontation with, the strange and incomprehensible. An appreciation of the

virtues of parliamentary debate as a form of democratic decision making becomes real and useful when young people also learn the practical skills of group discussion, negotiation and compromise.

Practitioners who work in formal education settings might argue that they, too, make use of these kinds of teaching and learning methods and in most cases such claims are justified. However, this is not all that formal learning environments do, nor even the main component of what they do. Firstly, schools and colleges are obliged, literally, to cover a much wider curriculum, which is still almost wholly subject-based and for which subject-specific didactics have been firmly established. More 'open' methods of teaching and learning have been adopted more easily in some subjects than others. Rather the interesting question that arises for non-formal education in the youth sector is: are there particular kinds of content that are genuinely unsuitable for non-formal learning contexts and methods? If so - why; if not - why not? Asking these kinds of questions would help to clarify more precisely the genuinely salient distinctions between formal and non-formal learning. The answers could also help to demonstrate the value of non-formal methods across the range of learning contexts.

There are also numerous, well-documented, examples of committed attempts to modernize assessment methods, to make them not only more effective but also more 'human'. Nevertheless, the fact that the youth sector regards with some circumspection the call to 'valorise competencies acquired non-formally' by young people, and to 'work towards a system for European-level recognition' of non-formal learning practitioners, is perfectly understandable. Appropriate teaching and learning methods must be matched by appropriate methods of recognition and evaluation for the non-formal sector.

Trainers' skills and expected results when working with different group sizes
Group 1: Working with groups with 3 – 6 participants.
Skills:
- Patience
- Active listening
- Facilitation skills
- Confidence in one's relationship with people
- Interpretation of body language
- Enthusiasm
- Sense of humour

Attitude:
- Believe in the skills and knowledge of the group
- Build indirect relationships in the group
- Stimulate involvement, create an atmosphere of tolerance
- Respond to the needs of participants

Knowledge required:
- Good knowledge of the topic
- At least basic knowledge of working with groups

Group 2: Working with groups with 7-10 participants.
Skills:
- Ability to use the knowledge of the group
- Ability to motivate everyone to share ideas
- Ability to get the group going
- Ability to use body and verbal language to create confidentiality, trust and safety
- Ability to organize group resources

Attitude:
- Appreciate all comments, questions even less relevant ones
- Let the group decide for itself

Knowledge required:
- Capacity to take the discussion deeper
- Knowledge of the specific target group

Group 3: Working with groups with 11-18 participants.
Skills:
- Communication, facilitation, active listening, flexibility
- Encouragement, empathy, capacity to create a safe, trusting atmosphere
- Good body language
- Ability to provide more structure whilst retaining flexibility
- Ability to generate ideas e.g. if someone speaks everyone listens

Attitude:
- Allow participants to influence the programme e.g. by sharing ideas
- Be open to expectations
- Be more sensitive to group dynamics e.g. who dominates, who says nothing
- Involve everyone without putting pressure on them to participate

Knowledge:
- Knowledge at the same level as for Group 3 is required

Group 4: Working with groups with 19-30 participants.
- Be clear and directive
- Cognitive approach
- Be tolerant towards anxiety
- Keep focused

Group 5: Working with groups from 30+ participants.
Skills:
- Ability to project one's voice
- Good body language
- Confident speaker
- Good facilitating skills
- Capacity for organising and structuring

Attitude:
- Be attentive
- Be inclusive
- Maintain a secure presence
- Maintain a distance from the group
- Fun approach
- Patience

Knowledge:
- Less need to dominate discussion
- Good knowledge of group dynamics
- Good knowledge of different methods

Group size and participation

Size	Communication in the group	Group structure/methods
3-6 people:	Everyone speaks	Buzz groups e.g. method 66 (6 people share for 6 minutes about a subject), working groups.
7-10 people:	Almost everyone speaks. Quieter people say less. One or two may not speak at all.	Working groups, small thematic workshops.
11-18 people:	5 or 6 people speak a lot, 3 or 4 others join in occasionally.	Workshop, plenary session.
19-30 people:	3 or 4 people potentially dominate	Plenary session (presentations (results, film), short theoretical input, evaluations) working groups.
30+ people:	Little participation possible	The bigger the group, the shorter the plenary meetings.

Source: *T-Kit* 2000:81

Training exercises
Energizers and icebreakers
Energizers and icebreakers are a modern tool of non-formal education designed to provide a good starting point to each day or to assist the trainer when she/he feels that the group dynamic is slowing down or participants are not focused. Participants like them very much as they help them 'wake up' and they allow them to show some creativity or just switch their brains on. Trainers like them as after doing just one energizer or icebreaker with a group you can understand how to apply them to the group you are training. Below is a short introduction to several energizers and icebreakers and some of my favourite starters for each day.

Icebreakers
Icebreakers 'are tools that enable the group leader to foster interaction, stimulate creative thinking, challenge basic assumptions, illustrate new concepts, and introduce specific material' (*The Encyclopaedia of Icebreakers* 1983). As such, icebreakers can be used nearly any time a facilitator needs to gather a group, get them together, and help them move forward.

Energizers
Energizers are intended to be quick and fun activities that get people moving, laughing, and at ease. They are ideal for the very outset of a meeting or whenever things are beginning to drag. They are also useful when coming back in from a break to help people re-focus their attention on the group and away from whatever it was they were occupying themselves with

during the break. Energizers can be used for the same purposes, and are generally thought of as best for points in the middle of a meeting, training, workshop, or other group learning experience. Several such activities are described below.

Interviewing and introducing
Icebreaker for starting day of a multi-day training session
[Adapted from Lynn Brown with additions by Peter Hurst]

1. Objectives:
Learning enough about one other person to be able to introduce them to the entire group. All participants get to hear about other participants from the perspective of a third party instead of hearing from the person themselves. Provides a bit of a stretch for participants to have to ask someone they just met to tell them enough about themselves to introduce them.

2. Design:
Pair off the audience. Have the teams interview one another. Then have each take a turn introducing the other to the audience at large. Interviews should be timed (begin, end) to take anywhere from 1-2 minutes, depending on how much time you want to allow for this activity.

3. Comments:
You can prepare questions ahead of time or provide just general guidelines for the interview. You may want to ask people to pick someone to interview who they don't already know.

Ball Toss / Group Juggle
 • Icebreaker for Day 2 of a multi-day training session.
 • Good for a group of at least 12 and up to 30 where some people know each other, but the whole group is still getting acquainted:

Have 3 tennis balls handy. Get the group in a circle.
The facilitator tosses 1 ball to someone in the group whose name they know saying their name and then the other person's name (e.g. Sandy to John). John (person who receives the ball) tosses the ball to someone whose name he knows (e.g. John to Phil). Phil tosses to someone whose name he knows and so on, saying both names all the way around the circle. The ball is tossed to each person one time only until everyone in the circle gets it and all names have been said.

THEN, the facilitator starts again and tosses the balls to the same person (Sandy to John to Phil, etc.) only this time with 2 balls in succession (not at the same time) saying both names, both times. Balls get tossed to the same people they were originally tossed to; first one ball, then the next, all the way around the circle stopping when they get back to the facilitator.

THEN, the facilitator starts again only with all three balls this time. Saying names each time, all three balls get tossed, in succession, in the same order until they get back to the facilitator.

By the time there are three balls going, it gets pretty chaotic and fun. By now all names have been said so many times everyone should have a pretty good idea of who's who and they are pretty warmed up and ready to go. If (or rather I should say when) someone drops a ball, simply give them a chance to chase it down and just pick up where you left off - there is no need to start again.

Find an Object

• Icebreaker for any day of a multi-day training session.

1. Objectives:
Creating an environment where it is safe for people to talk about who they are in a broader sense than might normally be socially acceptable.
Learning about others in the group.

2. Design:
Give participants 10 minutes to find an object that represents either one of the following: how they feel today, what they aspire to, what their job feels like, what they'd like to let go of, what they'd like to be present - the possibilities are wide open.

Participants can either hold on to their object or put it on a cloth in the centre of the room (this assumes people are in a circle on the floor or in chairs).

Have each participant share with the group what the object means to them. You can either go in order, let someone volunteer to be first and then go in order or let it go according to whoever is ready (this option often feels best).

3. Some considerations:
About size, I've done this with up to 16 people and it probably took 30 minutes. Most people don't go on very long.

It helps to have access to nature because of the greatly increased store of objects to be found there but I've also done it in homes. I think it could be done in an office environment if people had enough time to wander around looking for something.

It is helpful to emphasize that they don't have to find the ultimate object and they shouldn't think too hard about it but just let objects speak to them, for example whatever seems to catch their eye should be considered. This is also a good example of 'challenge by choice' in that participants can choose how much they wish to share of their 'inner life' based on the notion that learning requires some willingness to take a risk.

Training exercise 1. Relations between minorities and majorities

• INTRO FOR TRAINERS

> Very often today we ask people to be tolerant with us. Yet, do we ask ourselves how tolerant we are, where are our own limits for tolerance and why? What are the origins of our behaviour towards other people? This method is about exploring existing experiences, discussing limits of tolerance, relations between different races, discrimination and the promotion of solidarity.

• RESOURCES NEEDED

> Copies of the situation and of the roles of the actors.

• GROUP SIZE

> 10-15. Can be done also in plenary, but this can reduce the number of participants with an opportunity to step into another's shoes. It can also be done with a minimum of 5 people. In this case you can use video to film the exercise and play it back to participants before starting the discussion.

• TIME

> 45-50 minutes approximately for the whole exercise. Additional time should be planed for a coffee break; coffee breaks should be normally after the development of a scenario, to give the participants an opportunity to step out of the role before the discussion.

• STEP BY STEP : THE SITUATION

> A young person from a discriminated group X (make up your own example relevant to your group) of your town has been attacked by a group of violent youngsters in the street, after midnight when he came out of a club. He has been badly injured and is in a hospital now. After that incident, the association of Xs of your town addresses a letter to other minority organisations to call a meeting in order to define common public action to counteract such developments in your town. The police do not demonstrate any effort to find the aggressors.

• ROLES

> 2 representatives of the organization that wrote the letter;
> 1 representative of another local minority community;
> 1 representative of an association of African immigrants;
> 1 representative of the local church;
> 1 representative of the local media.
>
> The roles can be changed according to the objective of the session. You may wish to prepare in advance some guidelines for how the roles should be played.

• REFLECTION AND EVALUATION

> Was it a difficult exercise?
> How did the actors feel?
> What were the observations of the others?
> How far did this reflect the reality in which we are living?
> What are the concrete problems revealed in the exercise?
> How can we, or organisations we represent, contribute to the solution of these problems we are faced with?

THE ISSUES DISCUSSED HERE:

1. Xenophobia
2. Discrimination
3. Racism
4. Limits of tolerance
5. Relations between races
6. Relations within a single group
7. The role of the church
8. The role of the media

> This exercise can provoke our creativity so that we might come up with a different idea for a scenario.
>
> And we need to build personalities for each player, for example one of the minority group representatives should be a woman or a disabled person.

Adapted from Rajkova and Rothemund (1998)

Training exercise 2. Fighting for your rights peacefully (Discussion through role play)

• SCENARIO A

> You are a theatre group who uses space in a Youth Centre for your activities twice per week. There is no other place like that in your town and you share this space with a rock-band and a computer club both of which use the space on other days of the week.
>
> You need access to this space on Saturday for an additional day because you are preparing a big performance and planning a tour in your country in less than a month's time, so you need to have extra, and intensive, rehearsals. Also, you are planning to put on theatre performances that will be on the programme every Saturday, starting next month.
>
> Finally, you view rock musicians as 'primitive'; for you they are people who 'just make a noise'.

• SCENARIO B

> You are a computer club who uses space in a Youth Centre for your activities on two days of the week. There is no other place like that in your town and you share this space with a rock-band and a theatre group both of which use the space on other days of the week.
>
> But you will need this space on Saturday for an additional day because there has been increased interest from people to take your computer course and you can't fit everyone in on just two days per week. Your membership numbers have doubled and you have a good chance of getting more financing for your 'Computer classes' project.
>
> You consider yourself to be the only useful activity in the Centre in comparison with the rock-band 'primitives' and the 'ladies and gentlemen' from the Theatre group.

• SCENARIO C

You are a rock-band who use space in a Youth Centre for your rehearsals and concerts twice per week. There is no other place like that in your town and you share this space with a theatre group and a computer club both of which use the space on other days of the week.

But you will need this space next Saturday - an extra day - because you have agreed with each member of the group to practice in the afternoons, and have a concert in the evening, on each of the next four Saturdays.

You think that theatre group doesn't really do anything important and that they're wimps, and that the people from the computer club are 'nerds' (boys and girls that work hard in school but don't have any fun).

Analysis and intercultural component of the role-play

What happens usually? Some general observations from a trainer's point of view:

The 'winners' feel they tried hard to win and so start with a positive sense that the outcome is fair. The 'winning group' usually starts to feel uncomfortable when their winning strategy becomes clear to them and they start to question the competitive element of the game.

The 'runners up' started out with a good team spirit, believing their strategy to be the right one. Their spirits dwindled a little but in general lasted throughout the game. This was the reason why they didn't win, but didn't lose either.

The 'losers' were not well motivated. Their skills in argumentation reduced during the course of the game as their irritation grew when their unrealistic arguments were ignored. The turning point came during the middle part of role play, when they threw themselves into explaining their frustration humorously. The group spirit improved after that.

The authority of the jury was never questioned by any group. There was sometimes, but very rarely, any violent reaction while the game was on.

Feelings about the game shared by participants:
- fun;
- great group spirit;
- not taking it seriously;
- being less or more focused;
- team spirit varies in each group;
- feelings of being included and excluded.

Questions were raised about whether everyone was feeling included and having fun in the group. There was also a feeling of integration even though participants had different English language levels.

Pro and Contra this exercise and impact; is it, or is it not, an appropriate intercultural exercise?

NO	YES
The group dynamic is not about intercultural learning. This exercise is about group building. This exercise is not enough to cover the subject of Inter Cultural Learning (ICL)	The group is intercultural so they learn from each other including ways of working with each other. For example, some groups had participants who did not speak English very well and other participants helped them and made sure they understood the rules.

Feedback on interactivity and individualism:
This exercise asks participants to build their own group ethos but at the same time to interact with other groups. This forces participants to interrogate their own values during the course of the exercise by asking themselves: why do I act this way? How do I legitimise my attitudes? How do I set limits? How did I learn to set limits? How do others understand my values/logic and vice versa? How do these values relate to wider issues?

Participants usually point out that one of the main aspects of this exercise was building values. Discovering the rules of the game, and feeling that its outcome had been predetermined from the very beginning,   and their reaction to these feelings, was also an important part of the game.

So why this role play?
It involves thinking about how we represent ourselves in a dynamic group process; how we create culture, our own place in a newly formed culture and how we control these feelings.

The exercise evoked associations with:
- various processes in the community
- politics and international policy
- environmental issues

At the end of each reflection on the exercise, participants were given an assignment called "Cultural Autobiography". Participants were asked to reflect on and write about their experience with the concept of culture in:
- their life in society
- their work with young people

The results of the personal reflection were usually shared in the different Reflection Groups, where a more personal approach on culture and Inter Cultural Learning was discussed between the group members.

Providing feedback
Feedback is a particular form of communication between two persons. Person A informs person B about the impression and the reactions that B provoked in him/her. If feedback is being given on some action that B has taken then A gives oral feedback placing the focus on the behaviour. The feedback concerns an explanation of what was done and what the impact on A was. If person A is giving feedback on some document (written material) produced by person B, he/she puts the focus on describing the contents, style and other important elements of writing, and then provides an analysis of the written piece.

The overall goal of this procedure is that person B learns more about him/herself by becoming aware of how his/her way of doing things is perceived by others.

For the provider of the feedback, it can help him/her in becoming more sensitive and factual (less judgemental) in communication with other people.

For the addressee of the feedback, it should enable him/her to learn by experience that there is a difference between self-image and the image others have of you.

Giving feedback is subject to "rules" which have to be followed precisely in order to make it efficient and valuable for everyone. The sequence of rules is as follows:

1. Descriptive
   When one gives proper feedback, one cannot say that something is good or bad! This is very subjective and people very often interpret this type of comment personally. Therefore after reading a certain document, one should just describe what one has read and what impression it made on him/her. One should not say anything before being invited to do so by the feedback addressee.
2. Concrete
   One should be concrete as possible: 'This is too complicated' will not help a lot. It is better to say, for example, 'reading this paragraph I had the impression that there are too many long sentences, with too many words that are not comprehensible'.
3. Appropriate
   The feedback has to correspond to the needs of the person who receives it, not to the provider of the feedback. Before giving feedback one should check whether what one wants to say is appropriate here, now, in this context and to this person.
4. Useful
   If a person is unable to change a particular element then it may be better not to mention it, as this can be very frustrating for both parties.
5. Wanted
   The feedback is efficient only when is wanted.
6. At the right time
   If possible it should be given as soon as the impression is made.
7. Clear
   One should always check whether the other person has understood the feedback.

Conclusion

In this chapter I have presented my view of informal education and its place in a tradition of community education and adult education. Important aspects of this approach are open learning and intercultural learning. The context in Bosnia and Herzegovina makes it particularly important to make groups inclusive and to provide plenty of icebreakers and energizers to gain the attention of the participants. The general lack of political representation and political involvement of young people results in a great deal of cynicism that can be usefully challenged by doing exercises that give young people plenty of space to express themselves.

The examples of training exercises need not focus explicitly on intercultural learning; their design ensures that any form of discrimination can be used as the example. This is particularly pertinent to the exercise during which a range of organisations discuss the violence perpetrated against an individual. The other training exercise involves a lot of group work which is always a good opportunity to raise issues that arise within or between the groups. It is important each time to note who is a member of the group and what feelings are provoked by participating. The 'Find an object' game provides an opportunity to listen to young people talk about their backgrounds and understand how that relates to how they felt in the group.

Chapter 5. Combating ethnic discrimination in Croatia

Paula Rauzan and Irena Barisic Milunic, Local Democracy Agency Sisak, Croatia

Men and women are not only human beings; they are
also the part of their homeland, the flat in the city or the
farm where they made their first steps, childhood games, the
old tales they listened to, food they ate, schools they went to,
sports they took on, poems they read and God in which they
trusted.
(W. Somerset Maugham, 'Razor's edge')

Introduction

The return of banished Croats to the area of Sisak-Moslavina County began after its liberation, together with the liberation of all other areas of Croatia occupied during military action, in 1995. From that point through to the present there has also been an ongoing process of return by Serbian returnees who fled to Serbia and Bosnia and Herzegovina as a result of Croatian military action (see Figures 5.1-5.3 at end of this chapter). There remains much to do in Croatia still to restore the infrastructure destroyed by the war in an economic as well as in a political, social and psychological sense.

The war in Croatia – the occupation, exile and circumstances in which refugees found themselves - resulted in the significant growth of positive and negative attitudes towards different persons, objects and phenomena; attitudes which are often unjustified or not grounded in fact. Over the last 10 years various groups of people of different ages, political beliefs, nationalities, religion, social and economic status have sought answers to questions that remain regarding their own and other people's ethnic and national identity.

After reviewing the needs of Sisak-Moslavina County, Local Democracy Agency, Sisak has developed various programmes and projects for reviving positive inter ethnic relations. Our projects are based on the protection of human rights and development of democracy. Local Democracy Agency, Sisak has directed its efforts towards children, youth, teachers, women, members of ethnic and national minorities and communities, the majority members, local government representatives, religious communities and various political parties.

Women have been one of the especially vulnerable groups. During the war years, while their husbands were on the battle field, women were taking on a double role in taking care of the children and in preserving the family economically. After coming back from the war, large numbers of men faced different forms of post-war psychological crises as well as difficulties in the realisation of specific rights, such as access to pensions, access to healthcare, access to education and employment. This had a significant impact on the normal functioning of the family. On the other hand, women are searching for the role they had before the war and face different psycho-social crises as well. Large numbers of refugee women are searching for their ethnic identity and social belonging.

The programmes we have run since 1998 in Sisak-Moslavina County that deal with stereotypes, prejudices and discrimination have met a positive response from groups invited to participate and are largely achieving their set goals. All programmes are teaching our users that although we are all different, they should not lose faith in the human race because the core tenet of liberal democracy holds that different groups, nationalities and religions will be able to live together in peace and harmony in one country or county only if they perceive this diversity as enrichment.

LOCAL DEMOCRACY AGENCY SISAK PROGRAMMES

Local Democracy Agency Sisak has implemented the following programmes:
1998-2001 'INTEGRATION OF EXILES AND RETURNESS IN CROATIAN SOCIETY'. This programme consisted of work in elementary schools with children between the ages of 9 and 14.

2000 'INTERCULTURAL EDUCATION OF TEACHERS'. This programme involved the sharing of experiences by Croatian and Italian teachers.

Chapter 5. Combating ethnic discrimination

2000 'YOUTH WORKSHOPS'. This programme consisted of a series of workshops with secondary school pupils in areas of special state concern.

2001-2006 'PROTECTION AND PROMOTION OF WOMENS RIGHTS'. This programme involved work with vulnerable groups of families including (from 2003) the establishment and maintenance of an SOS Line for Victims of Domestic Violence.

2002-2003 'THE SCHOOL OF CIVIL SOCIETY: Instruments, Rights and Duties of Ethnic and National Minorities and Communities'. This programme included national minorities living in Sisak-Moslavina County, representatives of local authorities, NGOs, and different political parties and international organisations.

2003-2004 'THE SCHOOL OF CIVIL SOCIETY: Rights and Duties of Ethnic and National Minorities and Communities'. This programme was implemented in three rural and urban settlements in Sisak-Moslavina County selected because of the specific relations among ethnic and national minority representatives and national majority representatives.

2004 'HUMAN RIGHTS CALENDAR'. This programme consisted of workshops with high school pupils in Hrvatska Kostajnica, aged 15-16. The pilot project was awarded a prize from the Republic of France for its contribution to the promotion of human rights among the young people.

2005-2006 'ADVOCACY AND RIGHTS TRAINING SEMINARS FOR ETHNIC MINORITY COUNCILS'. This project is being implemented throughout Sisak-Moslavina County and includes participants from different Ethnic Minority Councils, local and regional authorities, religious communities and international organisations.

Users
The users of these programmes are:
- Children and young people (exiles, returnees, immigrants, local inhabitants).
- Teachers.
- Women.
- Ethnic and national minorities and communities of Sisak-Moslavina County (Serbs, Italians, Czechs, Bosnians, Roma, Jews, Croatian communities) who have immigrated into the area from Bosnia and Herzegovina.
- Members of religious communities (Catholics, Orthodox, Baptists, Evangelists, Adventists, Pentecostals).
- Local authority representatives.
- Non-governmental organization representatives.
- Representatives of various political parties.
- International organization representatives.

Project implementation conditions
The programmes have been implemented in the context of the following wider environment:
- High degree of political influence on general attitudes towards ethnic and national minorities.
- Resistance toward these kind of programmes.
- Difficulties in gaining cooperation from local authorities.
- Stigmatization.
- High level of general unemployment, especially among members of national minorities.
- Poverty.
- Rising family violence, connected in particular with post-traumatic stress and alcoholism.
- Uneven development and a low level of education.
- Difficult inter ethnic dialogue.
- Low level of tolerance in the sphere of interest of the programmes.
- High level of prejudice.
- Interruption of programmes – at crucial points of progress in reducing discrimination – as a result of financial problems.

Chapter 5. Combating ethnic discrimination

Working methods

Working outside the formal educational system, we specialise in non-formal education. Non-formal education is any educational activity outside the established formal system. It is based on experiential learning where the starting point is the concrete experience of individuals in the target group. The learning process is active because people want to know why they are learning certain things so they can link new knowledge/skills to their real life experiences or job. They want to influence the training tools and to be involved in defining the curriculum. People want to be free to express their opinions and ideas and not to be 'punished' or criticised for making mistakes.

Possible learning barriers are a lack of motivation, issues around self-perception, fear of change, lack of interest and feelings of uncertainty. The role of the workshop moderator in non-formal education is to the facilitate the learning process, ask questions rather than give answers, to encourage people to look for their own answers, to create space for finding answers and to use people's reflections and to consider them to be important. An advantage of non-formal education is that it is accessible to everyone and it can be used easily with disadvantaged groups as well.

The most frequently used tool in our work is a workshop. The most common components of a workshop (not necessarily in this order) are: energiser, introduction, brainstorming, theoretical input, interactive game, debriefing, evaluation and closing.

Depending on the group size, place, topic and the aim of the work other methods can be used and combined as well.

Energiser
An energiser is always helpful for 'breaking the ice', building a group spirit, getting people's attention and raising the energy level. Energisers should not be too long and complicated. It should include everyone, be adapted for the particular group, be fun, bring out the 'child' inside us and be interesting enough to capture people's attention. The energiser should also be adapted to suit the tone of the day and to the workshop's theme. It can be used before starting a workshop but also in the middle of the workshop, when the energy level is sinking. However, sometimes it should be avoided, for instance, if the group is already too energetic, if the activity which follows is really serious or if the group is not interested in playing games. In such cases a trust game, meditation or a massage chain can be used instead. These kinds of exercises are recommended to calm down the group if the atmosphere becomes too hectic in the middle of the workshop.

Introductions
An introduction is necessary to briefly introduce ourselves, our goals (project goals and workshop goals) and the workshop schedule. It gives participants a clear idea of what they will be doing and why. This is also the moment where participants get to introduce themselves, in a format appropriate to the size of group.

Brainstorming
Brainstorming helps the workshop leader to determine the level of knowledge and understanding of the participants about a certain topic.

Theoretical input
Theoretical input is used to educate, inform, and stimulate thinking by participants and to raise awareness on the topic.

Interactive games
In our work on discrimination programmes, interactive games are used as methods for teaching knowledge and developing values and skills. They require real engagement, contact with ourselves, people around us, and our environment and make individual development possible. Compared to other approaches, an interactive approach is the closest to real life. It is good preparation for meeting the challenges and opportunities encountered in life. Thus, it provides communication exercises for confronting discrimination in real-life situations. An interactive approach involves elements of behaviourism and humanism and includes techniques of individual work, working in pairs, and work in small and big groups. Other techniques used include: group games, brainstorming, human barometer, quiz, role-play, simulation, free writing, interviewing, conversation, story-telling, story-ending, story-making.

Debriefing

It is necessary to have a debriefing after each activity and it should never be left out as it consolidates learning. During debriefing the participants summarise what they have learnt during the activity. Even non-talkative participants should reach some conclusions with the facilitator's gentle, almost invisible, guidance. It is important to refer to the feelings of participants, ask what they have learned and experienced, or whether they have obtained some new information.

Socialisation groups work, individual work

Work in socialisation groups makes it possible for different target groups to raise awareness of their own, and other people's, stereotypes, prejudices and discriminatory forms of behaviour and to learn some skills and forms of behaviour for confronting them. Individual work (counselling, support) is needed when participants do not know how to handle some of the forms of discriminatory behaviour (especially working with children and youth). The main purpose of individual work is to transform the environment of support, to stimulate the personal growth of a particular person and eventually build the resources for support to oneself.

Games

Given the close connection between learning and fun, games are one of the best forms of indirect learning. Using games it is possible to motivate participants for particular activities, educate them about relevant facts, provide a wide variety of options for behaviour and to put people in touch with themselves and with the world around them. Each game has its own specific goal, carefully included into a wider theme. Some games are played in a way that requires the rules and ways of playing to be explained first. Discussion of the game itself, the feelings it evokes and the benefits it brings is undertaken after the game. Other games are played without much rational explanation, focusing on the experiential level. Games can lighten the tone especially when something serious or emotionally hard has been done or will follow.

Creative (expressive) techniques

Developing the artistic potential of participants is not the only goal of creative techniques but one of a number of goals in a group work context. The quality of the work is not criticised but rather its symbolic meaning in the world of each person is recognised. Creative techniques are an important medium that helps participants to express their feelings and attitudes more easily. Creative (expressive) techniques – painting, modelling, excogitation, fantasy, construction with building-blocks – are appropriate ways for children's emotions to be expressed. They provide enormous experience for children's self-perception and that is very important in work on stereotypes, prejudices and discrimination preventative programmes.

Discussions

A basic characteristic of group discussion is the possibility for everyone to express their opinion on any issue, to hear other's people opinion and to participate in constructive debate and possible agreement. Group leaders facilitate and motivate discussion and often start it. Verbal and intellectual segments of discussion reveal knowledge of facts, attitudes and value systems expressed by participants on the topic. In addition, emotional reactions, non-verbal communication, relationships and positions inside the group as well as the level of co-operation and respect become visible. There are a number of alternative ways of facilitating group discussion, for example the group can be divided into two with a leader facilitating, or the group can be split into more groups and a leader nominated to present the group's conclusions and the group's decision-making process. Even time in pairs can assist in preparing people for expressing their point of view more coherently and confidently in a large group.

Creation of an action plan

This can be especially useful when designing future campaigns or activities by ethnic and national minorities. However, it is always good to have a practical focus on the next steps even in training for the majority; this prevents the training fizzling out when participants return to their day-to-day lives

Public debates

Public debates provide a form for public discussion of issues important for a particular society or community such as the problem of stereotypes, prejudices and different forms of discrimination. They give a clearer insight into the topic/problem

and provide participants with an opportunity to express their attitudes publicly and for their questions and doubts to be appropriately addressed.

Training
Training are used to make participants aware that learning is not just a process of absorbing facts and developing opinions but that real learning results in action and change. It becomes evident that learning through action improves participants' capacity to deal with concrete problems and guides them towards confronting issues, such as discrimination.

Seminars, regional and international conferences
Seminars and conferences provide space for everyone interested in a particular topic (direct beneficiaries, relevant institutions, media, interested citizens) to be included, to exchange experiences and to gain new knowledge.

Working with different groups
In order to ensure that our work will pass on the message in the proper way, we need to use different kinds of methods for different kinds of groups.

When working with children the best effect is achieved by using games, expressive and creative techniques. In games it is possible to bring children close to subjects related to prejudice, stereotypes and discrimination and in that way give them correct behavioural and reaction models and let them get to know themselves better. Our experience shows that children living in a non-prejudiced social environment but in families where prejudices are evident develop the same prejudices as in their families which that these lead to discriminatory forms of behaviour. On the other hand, children who live in a social environment where prejudices are visible but in families that don't display such prejudices, do not have prejudices themselves. One of the gaps in our work on prejudice, stereotypes and discrimination with children has been that we have not been able to work in a parallel process with their parents. However, a strength of our work is that we work in parallel with children and their teachers on the same issues.

At the beginning of our work on this issue, teachers included in the programs on intercultural education had relatively high levels of prejudices and stereotypes and were not completely aware of them in a psychological and sociological sense. Using methods such as role-plays, discussions and debates, teachers gained a clearer insight into their own attitudes and attitudes of other people regarding certain stereotypes. That insight allowed them to develop more positive attitudes towards members of different ethnic, religious and national groups.

The most important methods working with young people are based on personal experiences (role-plays, discussions, case studies, creative techniques). This allows young people to gain an insight in their own experience of rejection, stereotypical and discriminatory forms of behaviour. Moreover, they are then in a position to develop a more correct, critical point of view on differences. It is important to stress that young people learn interactively and do not like to listen to a lot of theory on a particular issue.

Working with members of different ethnic and national minorities and communities the best method is a combination of theory and experiential learning (work in small groups, discussions, debates). Our experiences show that working with national minority and national majority groups there is usually a low level of mutual understanding, acceptance and tolerance and therefore a high level of stereotypical and discriminatory forms of behaviour. In order to modify prejudices and achieve a decrease in discrimination, we have introduced participants to psychological and sociological elements that can be used for combating discrimination in everyday life. Methods used include: providing theoretical background (informing) and experiential workshops. The creation of an action plan and devising activities for members of different ethnic and national minorities and communities and the national majority is an extremely important product of joint work that helps break down mutual prejudices.

In order to decrease violent behaviour in families and to empower women, we are organising a large scale education campaign and public debate for relevant professionals and institutions, such as teachers, social workers, psychologists, educationalists, public prosecutors, the police and the media. Most of the participants are women who have experienced

violence in their family themselves. The specific methods we have used in work with these groups are: providing a theoretical background, experiential workshops, interactive learning, expressive and creative techniques, role-plays and simulations of real-life situations. Besides work with representatives of relevant institutions, important elements are promotional and educational activities such as printing leaflets, brochures, posters and manuals.

EXAMPLES OF WORKSHOPS

WORKSHOPS WITH CHILDREN IN ELEMENTARY SCHOOLS
WORKSHOP 1
[Designed by the Croatian Red Cross for work in Refugee Centres]

Aim: To experience discrimination and prejudice against different people

What else are we accomplishing in this workshop?
- Raising awareness of mutual differences
- Positive interest among people in foreign cultures
- Feelings of empathy towards rejected and discriminated people
- Solidarity
- Stimulation of creativity

Time: 90 min
Group size: 10-15
Materials:
Card and stiff coloured paper
Glue, scissors, markers, crayons
Workshop leader should prepare identical silhouettes from the card for each child

Conversation about the story and making a collage:
Workshops begin with discussion of the silhouettes (who are they, are they all the same). Children describe the silhouettes by giving them different characteristics (good, smart, and so on). After that, the workshop leader talks with the children about how they came to give these characteristics to the silhouettes when all of them are the same. The conversation should not last long (approx. 10 minutes). Than the workshop leader tells the story (characters' names can be changed or the characters left nameless).

Exercise – The story:
Two old people lived on a small island. Their names were Jolko and Mila. They loved each other very much but were very unhappy because they did not have children. One day, a terrible storm cast out a big fish on the coast in front of their house. Jolko and Mila looked at it in wonder and decided to return the fish to the sea. They had a great deal of trouble returning such a big fish to the sea. When they finally succeeded, the fish came alive and spoke: 'My name is Tin Lin and I am very thankful that you saved my life, so I will fulfil your biggest wish.' Jolko and Mila thought a while and said: 'Thank you, good fish, but we have all that we need. We have a house big enough for the two of us. We have a boat, a dog and a cat. The one thing that we would like most, you cannot fulfil. Our biggest wish is to have a child. Tin Lin smiled and said: 'No problem. Sit on my back and we will go on a small trip.' Jolko and Mila were very confused but they sat on the fish's back, held on to his fin for a vertiginous ride to begin. Soon they arrived at the coast of far away China. On the coast, a young Chinese girl and a Chinese boy were sitting sadly. Tin Lin said: 'There. Go to them and take them home. They do not have anybody. They are small and frightened.' Jolko and Mila were horrified: 'But, Tin Lin, look at them! What kind of children are they?! They are yellow and have eyes totally different from ours. No, we do not want them.' Tin Lin was a bit angry, but he did not say anything. He just moved on. He took Jolko and Mila to the coast of South America where indigenous people were living. Again he found two children without parents and again he said to Jolko and Mila that these were children that needed parents. But, Jolko and Mila were horrified: 'Look at these ones, you funny fish! Their skin is red and they are dressed in feathers. Do you really think that we would take them to our house?' Tin Lin got really angry

and he threw Jolko and Mila into the deep, deep sea. The waves were suffocating them; they were sinking deeper and deeper, fighting for air until they finally fainted. When they woke up they could not believe that they were alive. Everything around them was strange. They heard drums beating and saw small houses made out of sticks. Beside the houses two young black children were standing, a girl and a boy. 'Who are you?' Jolko and Mila asked. The children laughed and said: 'The waves were throwing you all around, so we saved you with the boat that our parents left us. You can stay with us if you want, it will be real fun.' Jolko and Mila were ashamed: 'We were so stupid! How could we say anything bad about other people just because they look different? These children saved us and are giving us sanctuary in their home. They are good and lovely. We will ask them if they would like to live with us. The girl and the boy were overwhelmed because they had got parents again and Jolko and Mila finally fulfilled their biggest wish; they had children. They all lived together on the small island happy and satisfied.

Debriefing:
After reading the story, children should be asked if they know what people from other cultures look like and where they have seen them (TV, picture-books, books, magazines or in real life). Ask them how they differ within this particular group and whether that is good or bad. After a short conversation and comments, silhouettes are dressed up – using stiff coloured paper, drawing with crayons and markers – as members of different cultures. Each child draws the silhouette as she/he wants. It is good to make silhouettes open-handed and put them on the wall holding hands.

Tips for the workshop leader:
It is important to stimulate children to express their feelings and opinions about people they consider to be different freely and to say why they want or do not want to play or talk with them. Only after that should they be led in the direction of stressing the advantages of mutual differences.

Expressing opinions and feelings about other people helps participants to hear different attitudes, to consolidate them with their own, gives opportunities to understand others and to have insight into what things look like when walking in another person's shoes.

WORKSHOP 2

[Adapted from Council of Europe 1995]

Aim: To raise sensitivity towards emotions such as rejection and isolation (the position of someone discriminated against)

What else are we accomplishing in this workshop?
- Getting a profound sense of the negative emotions involved in rejecting others.
- Developing defensive mechanisms and finding ways of getting out of these kinds of situations.

Time: 60 min
Group size: 10-15
Materials:
Papers and pens
Crayons and markers

Exercise – 'They Did Not Want Me':
The group splits into subgroups and each subgroup sits by one table. Ask them to remember situations when other children did not want to play with them, were not invited for a birthday party or a similar situation. Give a piece of paper to each child. Papers should be divided into 4 windows. Each window has one of the following drawing instructions:
1. Draw yourself as a main character in your story.
2. Draw a place where you wanted to go very much and everybody else was invited, but they did not want you.
3. Draw what you did then and how you felt.
4. Draw when and how your story should end.

Debriefing:
Based on the drawings, each child tells her/his story. The whole group discusses the stories. If some child does not want to tell their story or does not want to discuss it, he/she can say so and it should be respected. On the other hand, it is important that participants tell their stories in order to discuss them because it provides an opportunity to have an insight into the emotional state of the children who have been rejected for different reasons. Moreover, the discussion gives the participants an opportunity to find an objective reason for the rejection, to strengthen each other and to find behavioural models which will help them to understand similar situations and to handle them better in the future.

WORKSHOPS WITH MEMBERS OF DIFFERENT ETHNIC AND NATIONAL MINORITIES AND COMMUNITIES
WORKSHOP 3
Title: 'DISCRIMINATION IN OUR SOCIETY'
[Designed by LDA, Sisak]

Aims:
- Developing consciousness of, and learning about, minority communities, country structures, and international organisations relating to different forms of discrimination present in our society.
- Learning about law, social and psychological mechanisms that could be used to combat the kind of discrimination that might be found in everyday life or working situations.

Time: 3-4 hours
Group size: 15-40
Materials: Flip chart, Markers

Theoretical background:
The introductory lecture is based on the historical, theoretical and political context of the crime of Hate speech interpretations in Croatia. Each theoretical part is also followed by concrete examples from our society. The crime of hate speech is understood as an intervention in a public sphere of communication characterised by:
1. The use of negative value-laden qualifications (involving insults and slander) about persons, figures and especially groups, intentionally not providing reasoning to back up one's arguments;
2. The use of emotionally burdened terms, especially those that are connected to the national tradition of prejudices against ethnic or other communities;
3. The expression of absolutely negative wishes, hopes or positively evaluated expectations related to the survival of ethnic or other communities;
4. The use of conspiracy theory;
5. Promoting public antagonism towards the liberalisation of society.

In the theoretical part the Declaration from Schlaining 'Against racism, violence and discrimination' is also presented.

Work in small groups:
Participants are split into subgroups. The task is to analyse a particular form of discrimination, forms of its appearance and elements of protection.
The following forms of discrimination are offered to each small group:
- National discrimination
- Religious discrimination
- Sex-based discrimination
- Educational discrimination

Debriefing:
After the small group work, the workshop leader opens a discussion during which everybody has the opportunity to state their questions and comments.

[Designed by LDA, Sisak]

Title: 'POSITION AND RELATIONSHIPS OF RELIGIOUS COMMUNITIES IN THE AREA OF SISAK-MOSLAVINA COUNTY'

Aims:

- Presentation of the position of religious communities in Croatia
- Identification of their main characteristics
- Finding out their real impact on the present situation

Time: 3-4 hours

Group size: 15-40

Materials: Flip chart, Markers

Theoretical background:

The lecturer presents data from socio-religious surveys conducted in the past few years in Croatia. It is obvious that during the transition period more and more people in Croatia are showing an interest in belonging to a religious community. According to the data, 76.6% of population are Catholics, 11% belong to the Orthodox Church, 1% are members of the Islamic community and the rest, less than 1%, are members of different Protestant and Christian communities, 4.5% belong to other religions and 3.9% of population declare themselves as not religious.

Similar surveys show that when it comes to religious self-identification, 80% of the surveyed population consider themselves religious and 50% see themselves as strong believers. The results of some older research show that religion in Croatia is very much church oriented, traditional, collective and is strongly connected to identifications with family and nation.

Besides the indicators of this traditional form of religious practice, participants are introduced to characteristics of different religious communities and learn criteria for recognising what is and what is not a religious community.

Presentation:

After the presentation part, participants from different religious communities present themselves, point out obstacles in their functioning and stress the ways and forms of their interpersonal and inter-group communication and cooperation which they consider satisfactory.

Work in small groups:

Participants are divided into subgroups. The task is to discuss and express points of view on the following topics:

- Religious classes in schools – For or Against (why)?
- Should the state finance religious communities – Yes or No (why)?
- What are the criteria for deciding if a community is religious or not (why)?
- Is the Church in Croatia separate from the state or not (why)?
- Are minority communities discriminated against in Croatia or not (why)?

Discussion:

Representatives of the small groups present the conclusions of each group. These conclusions are discussed in the plenary.

Debriefing:

Our conclusion was that meetings like this are necessary and welcomed because better understanding and cooperation among members of different religions can only help to improve the present situation regarding respect for different minorities and the human rights of each individual or member of a group.

Given the fact that religion represents an important part of everyday life in Croatia and that it has an important influence in every segment of social movements, there was great interest in this issue.

Chapter 5. Combating ethnic discrimination

[Adapted from Service Civil International 2003]

Title: 'HUMAN RIGHTS AND ME'

Aims:
- To stimulate contemplation concerning personal human rights experiences.
- To introduce participants to human rights discourse and doctrine.

Time: 90 min
Group size: 7-15
Materials: Papers and pens, Flip chart, Handouts on human rights theory

Energiser – Penguins and storks:
Mark an area where participants can move around. One participant plays the stork and the rest are penguins. The stork moves by jumping on one leg and the penguins move with heavy steps and legs wide apart. The stork tries to catch all the penguins, which become storks after being caught.

Exercise – individual work:
Participants answer individually the following questions:
1. How do human rights influence your everyday life?
2. Have you ever witnessed a human rights violation?
3. Do human rights have the same meaning for everybody?

Exercise – small group work:
Participants are divided into small groups. The task is to discuss their answers on the questions and to exchange their experiences.

Theoretical background:
The workshop leader presents a short version of human rights history, background, characteristics and the most important documents. It is recommended to use various visual aids to make the presentation more interesting and easier to follow. Before the presentation, the workshop leader can allow 5 minutes brainstorming on the word 'human rights' (optional). That way participants and the workshop leader will hear people's first associations with the concept of human rights and will be able to estimate background knowledge.

Discussion:
The workshop leader asks participants how far reality corresponds to the theory and what each of them can do to make theory (human rights values) more achievable.
At the end of the workshop, handouts are given to participants.

Evaluation:
Each participant gets one sheet of paper with the drawing of a palm. One question is written on each finger:
1. What was good?
2. What needs to be improved?
3. What was not so good/bad?
4. What did you learn?
5. How did you feel?

Participants answer the questions anonymously and honestly. This evaluation is well accepted in the youth population because of its visual form and is not perceived as an ordinary questionnaire.

Tip:
This workshop can function as a good preparation for the next one.

WORKSHOP 6
[Adapted from the Council of Europe 1995]

Title: 'Discrimination and xenophobia'

Aims:
- To make participants think about their own prejudices and stereotypes.
- To learn the difference between 'prejudices' and 'stereotypes'.
- To demonstrate how prejudices and stereotypes can lead to discrimination and human rights abuses.

Time: 90 min
Group size: 7-20
Materials: Flip chart, Papers and pens, Markers, Coloured papers (optional)

Energiser – Circle of trust:
Participants stand in a tight circle, one person is in the middle and has their eyes closed. This person lets themselves fall and gets caught and gently pushed back into the centre by the ones in the circle. This can also be done in groups of three people, with one in the middle and two catching. The game is a good start for a more serious workshop (activity), or to calm down the group. It is a good trust game as well. Tip: it may not work well in groups where people do not already know each other at least a little bit.

Exercise – 'Euro-train':
The workshop leader asks participants to imagine that they are travelling by train alone on a 7-day long trip. Each participant writes down individually 3 choices from a list of whom they would prefer to sit next to in a train compartment and 3 choices from the list of whom they would not sit next to. The following characters are written on the flip chart:
- Skinhead with a swastika tattoo
- Woman with a small baby
- Large man eating greasy food
- D.J. listening to loud music
- Gay couple kissing
- Nun talking about abortion
- Black rapper
- Drug-addict under obvious influence
- Turkish asylum seeker
- Man without legs with a large suitcase
- Young Roma family

After the participants have made their choices, they are asked to do the same in the small groups. They have to agree on their choices and make one common list of characters.

In the process, everybody shares their own stereotypes with the rest of the group, explaining their choices. Later, the joint discussions of every group are presented in the plenary, discussing the choices and comparing the results between the groups.

After the discussion, the workshop leader presents the definitions of stereotypes and prejudices.

Debriefing:

The workshop leader asks participants about their own prejudices and stereotypes they face in everyday life and whether it is possible to have no such prejudices. Debriefing should make participants aware that it is not possible to have no prejudices and stereotypes, but it is important to become aware of them in order to make progress towards ending discrimination.

Evaluation:

The participants evaluate the session (in terms of its meaningfulness, new things learned, usefulness, and so on) by giving 'marks'. It is necessary to create a scale, for example by putting coloured papers with numbers (1-10) on the floor/walls, and ask participants to stand by the number which represents their opinion. If there are significant differences in opinions, you can ask some participants to comment and explain their point of view.

Tip:

Characters can be changed depending on the country or community where the workshop is done and its problems. For example, a descriptor of nationality can be placed in front of the character or new ones added. The title of the activity can also be changed depending on the place where it is done, for example to Asia-train, Russia-train, and so on.

WORKSHOPS WITH TEACHERS, SOCIAL WORKERS, PSYCHOLOGISTS, PEDAGOGISTS, PUBLIC PROSECUTORS, THE POLICE AND THE MEDIA

WORKSHOP 7

[Adapted from the Council of Europe 1995]

Title: 'ODD ONE OUT' Who wants to be in their group?

Issues addressed:
- Majority – minority relations
- Discrimination

Aims:
- To start discussion about different groups in society
- To raise awareness about prejudice and discrimination
- To encourage empathy with the experience of rejection or exclusion.

Time: 10 minutes

Group size: 16+

Material: Coloured sticky paper spots. For example, for a group of 16 people you will need 4 blue, 4 red, 4 yellow, 3 green and one white spot.

Exercise:
1. Stick one spot on each player's forehead. Players should not know what colour spot they have.
2. Tell the players to get into a group with others who have the same colour spot.
3. No one may talk; they may only use non-verbal communication.

Debriefing and evaluation:

Help the group explore their feeling about what they did and what they learnt:
- How did you feel at the moment when you first met someone with the same colour spot as yourself?
- How did the person with the odd spot feel?
- Did you try to help each other get into groups?
- What different groups do you belong to, for example football team, school, church?

• Can anyone join these groups?
• In our society who are the odd ones out?

Tips for the facilitator:
Be aware of who gets the white spot. You can take the opportunity to manipulate the composition of the final groups, but do not make it obvious. Let the players believe that the spots were distributed at random. This activity can also be used as an icebreaker and to get people into groups for another activity.

Variations
1. Use coloured sticky paper spots as above but do not have someone who will be the odd one out so at the end everyone will be in a group.
2. Preparation as for variation 1. Ask the players to get into groups so that everyone is in a group, but no group, has more than one person with the same coloured spot i.e. you will end up with a ´multi-coloured' group.
3. Use 'jigsaws' made from pictures which will stimulate discussion.

Tip:
Stick the pictures onto card before cutting them up.

Suggestions for follow up:
Review the membership policy of your group or organisation. Can anyone join? What can you do to make your organisation more open and welcoming to everyone?

Being the odd one out does not always mean we have been excluded; sometimes it is by choice that we want to stand apart from others and be different.

WORKSHOP 8
[Adapted from the Council of Europe 1995]

Title: 'JUST DO IT'
Sometimes other people like parents, bosses and adults, can be so narrow minded... but aren't we, too?
This activity is a simulation.

Issues addressed:
Discrimination against people who are different. The mechanisms which maintain minorities in an underprivileged position in our society.

Aims:
• To experience discrimination.
• To analyse how we discriminate against certain social groups and at the same time blame them for the situation they are in.
• To raise awareness about how we help preserve unfair social structures.

Time: 60 minutes
Group size: Maximum 40. You will need to divide participants into four subgroups.

Chapter 5. Combating ethnic discrimination

Materials:
- 4 large sheets of paper
- 4 old magazines
- 4 pairs of scissors
- 4 packs of coloured felt tip pens
- 4 tubes of glue
- Optional: 4 sets of other bits and pieces e.g. string, wool, buttons, paper clips.
- Paper and pen for the observes
- Clock or watch

Exercise:
1. Divide the players into four groups and ask each group to sit in a corner of the room where they can work comfortably.

2. Ask each group to nominate one person to be an observer to note down what the members of the group do or say.

3. Announce that you will be coming round to each group in turn to give them the materials and the instructions for what to do.

4. Go to the first group, give them a set of materials and say clearly, 'You have a sheet of paper, a magazine, scissors and glue. You must make a collage representing Spring. You have 20 minutes. You may start whenever you want.'

5. Then go to the second group, give them a set of materials and say clearly, 'You have a sheet of paper, a magazine, scissors and glue. You must make a collage representing Spring. You have 20 minutes. You may start whenever you want.'

6. Then go to the third group, give them their materials and say clearly, 'You have a sheet of paper, a magazine, scissors and glue. You must make a collage representing Spring. You have 20 minutes. You may start whenever you want.'

7. Then go to the last group, give them their materials and say clearly, 'Mso, flosamd lorerabtbz losnise bauqvxa poyeks, nseioamans sajiyudo laverza losifalitome. You have 20 minutes to do it. You may start whenever you want.'

8. While the groups are working, go round the groups, be encouraging and supportive to the first, second and third groups, but blame the fourth group for not doing what you asked them to.

9. After 20 minutes stop the activity and ask the groups to hand in their collages. If the first group has not yet finished give them 3 or 4 minutes more.

Debriefing and evaluation:
Start with a round from those who played. Ask them to say how they felt about the activity and how they worked together in their groups, did everyone participate?

Follow with a round from the observers. Ask them to say what happened in each group. Then involve everybody in a discussion about the links with reality:

- Can you see any links with real life?
- In our society, who is in the fourth group?
- How do we tend to blame the victims of social injustice?
- How do people who feel they are the victims of social injustice react?
- Do they react the same way as the people in group 4 did?

Tips for the facilitator:

If you are working with just a few people adapt the game and create two sub-groups, the first with very clear instructions and the second with confusing ones. An alternative to using the nonsense sentence with the fourth group is to give them proper instructions spoken very fast or in another language.

Be aware that this activity is likely to generate strong reactions from the members of the fourth group because of the frustration of not understanding the instructions and yet being blamed for it. Sometimes they get angry with the facilitator and leave; sometimes they turn their frustration against the other groups and prevent them from doing or finishing their work; sometimes they withhold their feelings and keep their aggression for later. Therefore we suggest the following:

- *Make sure that the groups are formed randomly so as to avoid anybody in group four feeling victimised.*
- *Before starting the evaluation it is essential to make clear that this was a simulation and that we must now get out of our roles.*
- *It is important to leave time during the evaluation for everyone to express their feelings before going on to analyse what happened. If you do not allow for this the feelings will come out later on and a good evaluation will be difficult.*

Variations:

If you want to make it more challenging or you do not have the materials, you can ask the groups to perform a short sketch. This is more stressful for the fourth group who will be worried about having to perform and not look foolish.

Suggestions for follow up:

Take a further look at groups in our society. How do you see the people you might describe as social losers and those who are social winners? The feeling of exclusion is created in order that participants get a clearer insight into the situations in which they have been discriminated themselves or when they have been discriminating others. Conducting this workshop with different groups showed us that an open discussion about feelings of rejection and sharing these emotions with others brings to the fore negative feelings that have been building up over a long time. It is recommended to conduct the workshop in a group that has been working together for a period of time already and where there already exists a certain level of mutual trust.

Figure 5.1 Composition of the population
by population census 2001

Republic of Croatia

	Number	**%**
Total population	**4 4374 60**	**100**
Croatians	3 977 171	89,63
Whereof*	3 313 83	7,47
Albanians	15 082	0,34
Austrians	247	0,01
Bosniaks**	20 755	0,47
Bulgarians	331	0,01
Montenegrins	4 956	0,11
Czechs	10 510	0,24
Hungarians	16 595	0,37
Macedonians	4 270	0,1
Germans	2 902	0,07
Poles	567	0,01
Roma	9 463	0,21
Rumanians	475	0,01
Russians	906	0,02
Ruthenians	2 337	0,05
Slovaks	4 712	0,11
Slovenians	13 173	0,3
Serbs	201 631	4,54
Italians	19 636	0,44
Turks	300	0,01
Ukrainians	1 977	0,04
Wallachs	12	0
Jews	576	0,01
Others	21 801	0,49
Not declared by nationality		
Whereof	89 130	2,01
Declared by regionalism	9 302	0,21
Unknown	17 975	0,41

*Declared minorities
** People from Bosnia and Herzegovina. Term Bosnians is not acceptable here.

The sum of Croatians (3 977 171), Whereof* (3 313 83) and Others, Not declared and Unknown together (128 906) make a total population sum (4 4374 60).

Figure 5.2 Composition of the population
by population census 2001

Sisak-Moslavina County

	Number	**%**
Total population	**185 387**	**100**
Croatians	152 196	82,10
Whereof*	26 053	14,05
Albanians	511	0,28
Austrians	6	0
Bosniaks**	1 137	0,61
Bulgarians	12	0,01
Montenegrins	70	0,04
Czechs	670	0,36
Hungarians	148	0,08
Macedonians	125	0,07
Germans	54	0,03
Poles	19	0,01
Roma	708	0,38
Rumanians	8	0
Russians	20	0,01
Ruthenians	11	0,01
Slovaks	243	0,13
Slovenians	181	0,1
Serbs	21 617	11,66
Italians	192	0,1
Turks	5	0
Ukrainians	309	0,17
Wallachs	1	0
Jews	6	0
Others	2 137	1,15
Not declared by nationality		
Whereof	4 442	2,4
Declared by regionalism	2	0
Unknown	559	0,3

*Declared minorities
** People from Bosnia and Herzegovina. Term Bosnians is not acceptable here.

The sum of Croatians (152 196), Whereof* (26 053) and Others, Not declared and Unknown together (3 150) make a total population sum (185 387).

Figure 5.3 Composition of the population
by population census 2001

Town of Sisak

	Number	**%**
Total population	**52 236**	**100**
Croatians	43 402	89,09
Whereof*	5 684	10,88
Albanians	149	0,29
Austrians	0	
Bosniaks**	795	1,52
Bulgarians	3	0,01
Montenegrins	40	0,08
Czechs	100	0,19
Hungarians	28	0,05
Macedonians	62	0,12
Germans	16	0,03
Poles	6	0,01
Roma	436	0,83
Rumanians	1	0
Russians	5	0,01
Ruthenians	2	0
Slovaks	13	0,02
Slovenians	90	0,17
Serbs	3 897	7,46
Italians	15	0,03
Turks	3	0,01
Ukrainians	21	0,04
Wallachs	0	
Jews	2	0
Others	1 420	2,72
Not declared by nationality		
Whereof	1 611	3,08
Declared by regionalism	0	
Unknown	119	0,23

*Declared minorities
** People from Bosnia and Herzegovina. Term Bosnians is not acceptable here.

The sum of Croatians (43 402), Whereof* (5 684) and Others, Not declared and Unknown together (3 150) make a total population sum (52 236).

Chapter 6. Training for democracy in Serbia and Montenegro

Stanka Parac, Local Democracy Agency Subotica, Serbia and Montenegro

Introduction

The post-conflict period in South Eastern Europe (SEE) is marked by a process of political and economic reforms characteristic of countries in transition and by intensified legislative and other measures aimed at European integration. The multi-ethnic and multicultural composition of the population of the former Yugoslavia has undergone profound changes after the years of war, ethnic cleansing and mass migration. This is mainly reflected in an increased number of refugees seeking shelter in municipalities across Serbia, Bosnia and Herzegovina and Croatia (mainly Serbs, Croats and Bosniaks from war zones and internally displaced people from Kosovo). At the present stage, the process of return and local integration of these ethnically homogenous groups is still taking place, while the issue is being addressed both by the international community and different levels of state authorities and NGOs in the countries concerned.

A brief summary of the problems arising from the legacy of the past conflicts includes:
- Increased ethnic distance and intolerance.
- Ethnic discrimination (particularly concerning Roma communities).
- Public hate speech (undeveloped culture of political dialogue).
- Non- reconciliation with the recent past.

Apart from the adoption of a number of the international standards in human/minority protection, education and information, little has been achieved in establishing an adequate institutional framework for combating the above mentioned ethnic intolerance, and there is still an evident need for more tangible results in policy work and NGO-involvement at the level of local municipalities and within the framework of cross-border co-operation. It is precisely at the local level that most of the problems arise but only a limited number of issues can be tackled effectively given the narrow scope of powers entrusted to local self-governments. In addition, cross-border co-operation within the region connecting the former warring parties has not yet been perceived as an instrument or a resource for wider social and economic prosperity, but rather as a potential source of tension.

Multi-ethnic local municipalities in the region (in Serbia in particular, located mainly along the borderlines) are, in this respect, faced with a number of problems including:
- Lack of an overall societal or political consensus, which is an impediment to the decision making process at all levels of government.
- Lack of local development strategies.
- Scarce or poorly developed mechanisms of local participation (all-inclusive approach).
- Conflicts between newly arrived refugees and displaced persons and 'old' minority groups.
- Lack of local institutions/mechanisms of human/minority rights protection.
- Lack of 'exchange of good practices' approach or learning from across the border or wider regional experiences.

Building local capacities is one of the main objectives of the programmes applied, which are designed to contribute to awareness-raising (of the target groups involved and the majority) about the need for comprehensive institutional, political, economic and legislative reforms. They also aim to:
- Help increase the knowledge of skills necessary for a tolerant political dialogue in a multicultural environment.
- Support the creation of a modern type of socially responsible political leadership, developing their ability for communication, teamwork and managerial skills.
- Support a process of establishing a new culture of political dialogue based on democracy, civic responsibility, political pluralism and tolerance.
- Contribute to the restoring and modernisation of an all-inclusive concept of local community (including its decentralised forms).
- Try to develop a new political approach, without prejudices and non-tolerance.
- Introduce some new information about trends in other countries and raise the standard of local young politicians to those accepted in Europe.
- Educate politicians in inter-cultural dialogue and tolerance.

- Enable young local political leaders from neighbouring countries to meet, exchange knowledge and acquire the necessary skills for local good governance.
- After many years of isolation under the authoritarian regime in Serbia, create an opportunity for them to establish and develop cross-border and international co-operation.

In many ways the activities implemented by LDA Subotica are seen as a contribution to a wider array of initiatives taken by different stakeholders participating in democratic restructuring at the local level (local self-governments, NGOs, NGO networks, educational organisations). However, an added value of our programmes is the international co-operation and utilisation of its potential, partnerships and joint programmes.

Most of the training programmes implemented by LDA and partner organisations were designed and prepared for the following target groups:

- Different ethnic community members
- Local elected/appointed councillors (ethnically mixed groups)
- Young political leaders (ethnically mixed groups)
- Local NGOs, neighbourhood community activists

From 1993 LDA to 2000, programmes involving minority communities consisted mainly of training seminars on international human/minority rights instruments, open/ public discussions on local inter-ethnic tolerance and related matters and promotion campaigns. School for Civil Society, for example, was a multi-year programme intended for the members of local minority communities and youth groups promoting co-operation and exchange programmes with partner NGOs and education institutions with neighbouring countries Bosnia and Herzegovina and Croatia. It is important to mention the difficulties in communications considering the then authoritarian government in Serbia (FRY), isolation of the country and ethnic tensions. The general public perception of the work of NGOs at the time, strongly supported by the ruling regime, was extremely negative and widely considered as treacherous. Divisions along the lines of 'patriots' and 'traitors' were deepened by different actions taken both by the official and unofficial perpetrators of ethnic hatred and intolerance.

After the democratic change of government in 2000 in Serbia activities of both government and NGOs focused on:
a) The adoption of legislation harmonized with international standards (particularly in the fields of human/minority rights protection, local self-government and education).
b) Overall activities aimed at raising awareness about the need for reforms, creation of a wider environment favourable for implementing legislative changes.

Training programmes and numerous forms of informal education for democracy programmes have been launched in different sectors, including professional groups, (mainly teachers, journalists), youth groups, minority groups, politicians. LDA Subotica has been involved in training programmes intended for the above mentioned target groups at local level. Some important observations about the wider context of these programmes from our experience include the following:

- General fragmentation in society (particularly along lines of ethnic background).
- General impoverishment
- Strong political influence
- Low level of culture of political dialogue
- Overwhelmingly introspective and not engaging with other countries
- Radical nationalism in contrast to democratic liberalism
- Lack of information flow and co-operation.
- Lack of confidence in institutions (lack of rule of law).
- High level of corruption.

Programmes targeting minority groups, predominantly the Croat and Hungarian minority communities were oriented at awareness-raising about international standards and obligations of the state authorities in relation to their implementation. More specific target groups have been the local ethnic minority NGOs, ethnic minority councils, which have been established gradually in Voivodina, local education institutions and teacher associations. Activities implemented included seminars, workshops, study trips and public debates.

Chapter 6. Training for democracy in Serbia and Montenegro

Programmes for local elected/appointed councillors involved training seminars on performance in local self-government, the roles of local councillors and public servants as decision makers, policy makers, enablers or facilitators. Training workshops included exercises to understand the existence of different perspectives. The target group was recruited not only from Subotica, but also from other multi-ethnic municipalities in Voivodina.

Training programmes for young political leaders were focused also on local self-government performance, the decision making process and citizens' participation. Particular attention was given to conflict management.

In view of the needs and outcomes assessment of the above mentioned LDA activities, some of the major impacts worth mentioning are:
- Beneficiaries' inclusion and their active participation in the life of the local community (elected councillors, inclusion into other projects).
- Increased awareness of the need for reforms, particularly at local level.

The limitations of activities undertaken were mainly related to a lack of interest based on a cynical stance with regard to the possibility of change and, in some cases, too formal an approach to the content of programmes. A lack of communication between minority groups and a lack of any form of mutual co-operation have also been noted as specific problems. No adequate conditions were created for the practical implementation of skills and knowledge gained. Political affiliation also formed an incidental obstacle to creative participation and belief in the possibility of changing anything. Lack of mutual trust was another factor, which played a role both in minority groups and between majority and minority communities. This was underscored by a general lack of confidence in institutions of government.

Methodology

The methodology applied is based upon the theoretical background provided mainly in the manuals on Conflict management, Participatory planning, Leadership skills by the group of UN Habitat authors led by Prof. Fred Fischer. This series of manuals on democratic transformation of local self-government was designed in UN Habitat, tested, and later applied in SEE countries in transition starting from the mid-1980s (Slovakia, Poland, Romania, Czech Republic), and, from the mid-1990s they have been launched in Serbia, Bosnia and Herzegovina, Croatia and Macedonia. Their thematic range covers the concepts of leadership skills in modern local self-government, conflict management skills and the participatory planning process. Also applied were techniques and skills gained in a wide range of training for trainers organized by international organisations and consultancy groups. Two examples of training methodology implemented will be presented here:
1. Training seminars for young political leaders (multi-year programme).
2. Training seminars for local NGOs and public servants (multi-year programme).

Both examples of training seminars consist of balanced presentations of theoretical concepts and practical exercises. The first is focused more on theoretical concepts considering the lecturers' presentations on different aspects of functioning of local self-governments, while the second one is focused exclusively on the concepts of conflict management and practical exercises related to conflict management strategies. Both groups of participants are members of different ethnic communities in the municipality of Subotica or from neighbouring municipalities, aged 23–55, (not necessarily reflecting the ethnic proportion of the local population).

Exercises and case studies

Understanding the nature of conflict: different perceptions

Conflict is the consequence of existing differences that need to be managed. Conflict is thus inevitable, neutral or even positive (in contrast to being viewed as always negative), it is about specific issues (and not personal) and it can be a source of energy. Conflict is the result of differences, not the cause of them. It has been said that perceptions constitute ninety-nine percent of reality (or a bit less), but the identification of different perceptions makes a good starting point in undertaking the challenge of managing conflict. If we think something is real, it is real, until we perceive it otherwise.

Warm up exercise

Learning objectives: Adopt a viewpoint that there is more than one way to look at a problem or conflict.
Time required: 20-30 minutes

Process:

1. Draw a large figure (as shown) on a flip chart and without too much explanation or introductory remarks. Ask the participants to observe it carefully and write on a sheet of paper an answer to the following question: How many squares do you see?
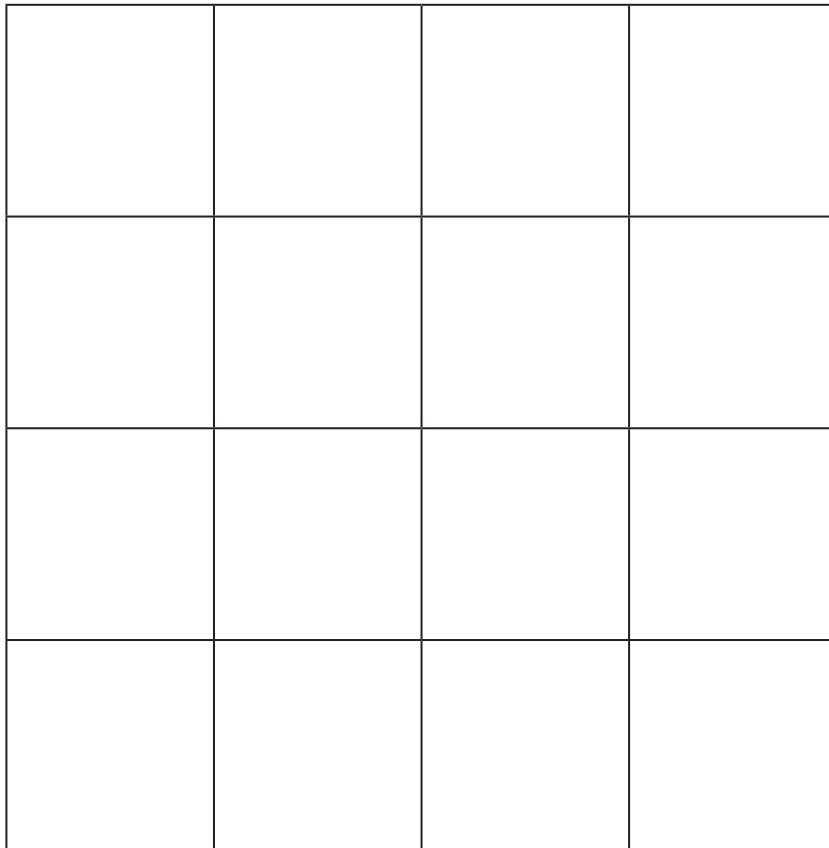
2. Give participants 30 seconds to answer the question and write on a piece of paper.
3. When all of them have written their answers, the trainer collects them and record the various numbers on the same flip chart, keeping the figure exposed to view (the answers usually range from 16 to 30)
4. When all possible combinations have been noted, the trainer asks the participants which of the answers is the right one. Some of them may refer to the question as to the number of squares 'you see' and not how many squares 'there are' and this is exactly the response that implies their individual perception of what is correct and gives an opportunity to reveal or communicate it to others. (Our perception is a reality we see at the time).
5. Ask the participants how they felt when someone claimed to have seen more squares than they saw (scepticism, curiosity, and insecurity). Another useful question is what they did when they realized that some other participants had seen more squares (double-checks, prove, reinstate).
6. Encourage a discussion on what differing opinions about the number of squares have to do with the way people perceive the issues in conflict situations.

The exercise has been undertaken with several groups of young local political leaders of different ethnic backgrounds within a training program that has been implemented over the last five years (after the democratic change of government in Serbia, 2000.)

Causes of conflict and intervention strategies

Case study: Here goes the neighbourhood
(A conflict situation in search of understanding and resolution)
You are a member of a research team that has been asked to provide assistance to a small town in your region, experiencing increasing tensions among its citizens. In fact there have been some ugly confrontations recently. The mayor has stated that he understands the cause of the conflict, but needs an outsider's perspective based more on facts than emotions. The town with a population of about 10,000 is known as a market and service centre for an agricultural area, but many of the surrounding farms are no longer productive and the decline of agricultural productivity has affected the overall economy. There is a high level of unemployment in the town and surrounding countryside.

As the mayor describes the nature of the recent conflicts, they centre on one specific residential area of town. The neighbourhood where the conflict seems to be most acute is an older residential area with a number of vacant houses and houses rented out by absentee landlords to low income families that have moved in from other, underdeveloped areas over the recent years.

The neighbourhood is located between two small water tributaries that empty into a major river in the centre. The wetlands located adjacent to the streams, have traditionally been used by residents for planting gardens. Fewer and fewer old residents are planting gardens and the stream banks have become a dumping ground for rubbish. One of the new tenants in the neighbourhood even dragged an old vehicle to the back of the lot where he lives. There are rumours that he plans to start a junkyard, since there doesn't seem to be any law prohibiting it.

The older residents have lived there for generations and pride themselves on maintaining their properties and the adjacent open space in pristine condition. But many are now in their later years of life and lack the stamina to care for their property like they did in the past. Nevertheless, they are distressed about the change in the neighbourhood. They have called the police many times to file complaints about loud noise, dirt and their neighbours' unwillingness to keep their properties and public space in good condition. As one of the old residents said to the research team:

> I can't understand how people can live this way! They have no respect for private property, their kids run wild in the streets; they throw their empty beer cans in the creek and dump their rubbish along its banks. Why don't they go back to the country where they belong?

Most of the newcomers come from a particular ethnic group that has a reputation for a lifestyle different from the local population. The newcomers are more gregarious, enjoy spicy food, tend to party long after the neighbours have gone to bed, make their living by trading goods and services brought into the area from other countries. There is no place to park their lorries at the weekends, and this is also a bone of contention with their neighbours, as the researcher learned from one of the first fact finding missions.

Learning objective: Gathering data about the conflict; improving the ability to understand the nature of conflict and potential effects of using various conflict management strategies.

Trainers' introductory notes consist of a description of conflict stages and analysis:
Conflict stages:
1. Anticipation: no conflict, but a policy change was brought about or an unpopular decision made.
2. Unexpressed difference: tensions have started, but they are not out in the open (latent conflict).
3. Discussion: involving expression of differences, often to those who have similar thoughts, without trying to identify or resolve the differences.
4. Open conflict: clear differences; actors involved think we are right/they are wrong.
5. Open/non-productive conflict: both sides are deeply involved while the outcome is perceived as we win/you lose.

Analysing the conflict (questions to be asked in order to help understand the nature of the conflict):
- Who has the most to gain/to lose by keeping the conflict going?
- Who is behind the stage of the conflict?
- What is the central issue causing the conflict?
- How long has the conflict been going on?
- How does the conflict manifest itself?
- When does the conflict appear?
- Where does the conflict take place?
- What would be the consequences of resolving the conflict?
- What cultural aspects (differences) does the conflict involve?
- Why does the conflict exist?

The task for the group work is to develop a plan and tools for assessing the conflict situation before bringing the parties together to manage their differences. While they can include a variety of assessment tools as part of their overall assessment plan, the groups are expected to develop an interview questionnaire to elicit answers to such questions as:
- What issues are at the heart of the conflict?
- Who is involved and in what way?
- How long has the conflict been going on?
- What has already been done to resolve it?
- What might be the consequences of not finding a way to resolve the conflict?

When the groups have completed their task, they prepare a report including overall data and description of the conflict. They are encouraged to exchange their viewpoints and discuss similarities/differences in their observations, the groups' assessment approach, methodology and values of systematic data gathering before intervening to resolve a conflict.

Role negotiation
Learning objective: Understand how to clarify and change expectations about the roles and relationships of individuals or among group members.

This exercise consists of identifying expectations about the roles and relationships within specific groups that are expected to work together. The process requires simulation (role play) exercise (participants take up the roles of co-workers, members of an organization, a group of employees, employers/managers, a formal association or a team in charge of project implementation) and facilitation (one participant). The technique assumes that working in a group is associated with interaction even in a state of unresolved conflict, differences or misunderstanding. Two groups of participants (introduced with an already defined conflict and roles attributed) are asked to respond to the following three 'should'-type requests:
- You should do this more so that we all can increase our effectiveness.
- You should do this less (or stop doing this), so that we all can increase our effectiveness.
- You should continue with doing the things (list) that helped us all in our work.

After the group presentations, necessary clarifications are made by the facilitator whose role it is to interpret the groups' points of concern. The last stage consists of prioritising the issues that could be easily agreed upon and presented in a form of a written negotiated agreement between the parties involved as a final outcome of the exercise.

NEGOTIATED AGREEMENT
We agree to accept and work toward enhancing the role performance stated below:
The Headmaster agrees to
1._____
2._____
3._____
The Teachers' Association agrees to
1._____
2._____
3._____

Uses of power: the building permit dispute

Learning objective: Skill practice in preparing for mediation and actually mediating a dispute in a city building code enforcement.

Process:
The case study of a building permit dispute provides substance for the simulation exercise and concerns a dispute between city officials and a local manufacturing company that has been denied a permit to build a plant due to a violation of the city building code.
Participants are divided into groups as described.

'The Environmental Department Head Officer has refused to give her approval for the construction of a new manufacturing plant within the city boundaries. The refusal was based on a technicality concerning the emission of a gaseous substance that exceeds the permitted level by five percent. She has the backing of several local environmental organisations and of the Municipal Council.

Upon hearing the Environmental Department's decision, the City manager and the local Chamber of Commerce held a press conference and strongly criticized this decision while stating that the Chamber also has concerns about protecting the environment. A spokesperson for the manufacturing company which plans to invest 2.5 million Euros in the plant was present at the press conference and made a statement that the company was prepared to find another location if this matter of obvious 'bureaucratic absurdity' could not be resolved.

The recently elected mayor campaigned on promises to increase employment opportunities within the city. The new manufacturing plant will create 1500 new jobs that are desperately needed within the city and immediate region. But, he is also known for his commitment and respect for legal regulations. The mayor also had the backing of the environmental organisations and their members when he ran for office three years ago, and he is known for his strong views on protecting the environment.

The mayor has just announced that he will call a meeting to hear the arguments of both sides and consult them before taking a final decision.'

Task:
In your group divide the roles listed below and construct your arguments to be presented at the meeting with the mayor:
Group I: Head of the Environment Department, Environmental groups, neighbourhood communities, Municipal Council members.
Group II: City manager, the investing company, Chamber of Commerce, Unemployment Office, Investment Consultant Agency.

This case study (including variations adapted to existing and easily identifiable local situations) is usually applied in groups consisting of different stakeholders and gives excellent results in terms of attention and active participation. Real-life

situations might be produced in which the role-play, facilitation and decision making process can be practiced. It is among the most frequently applied and best received interactive exercises we have applied so far.

Learning the fine art of dialogue

Talking stick:
A stick is passed from one participant to another to signify who has the floor to speak. Usually this game is used with groups of young politicians to prevent talking over one another and to slow down a heated debate.

Rules to follow:
One issue is selected and participants asked to say three sentences (at least) in turn on the issue. The exercise may be applied (and repeated) either at the beginning of the work or during breaks and may be used as a way to get to know each other better.

Task:
Participants select a topic they believe would be an issue of potential conflict (suggested by the trainer or by themselves: gender relations, same-sex marriage, politics, a currently contentious issue within their community, country or region).
The observers give their impressions and specific view about whether or not the group members have followed the suggested guidelines during the discussion.

Identity assumptions

Participants receive a list of various professions (closed list) and another list (with the same number of lines) of different nationalities. The aim is to associate nationalities with professions and in this way reveal numerous hidden prejudices which are then discussed in group work. It is applied as a part of self-assessment process and used more in training workshops with elected/appointed councillors. Interesting debates can be provoked following the findings and individual presentations.

These are the lists:

1. Pilot	1. American
2. Driver	2. Serb
3. Miner	3. Dutch
4. Street sweeper	4. Macedonian
5. Clerk	5. Italian
6. Tailor	6. Croat
7. Salesman	7. Hungarian
8. Singer	8. Roma
9. Manager	9. German
10. Priest	10. Bulgarian

The level of acceptance of exercises and games used with different groups has been different for each training event implemented so far. Interestingly enough, the young political leaders (4 groups in four years) reacted differently to a number of the same exercises. This can be explained by the gradual changes in the wider environment over the previous four years. Feedback discussions with the elected/appointed councillors show that there is an increased need for a methodology that can be implemented in their everyday work. This is contrary to certain assumptions that elected leaders are not willing to take-up this learning process because 'they are elected because they are competent and know everything' approach.

Chapter 7. Anti-discrimination work in Ukraine

Kateryna Shalayeva, Young Women's Lobby, Ukraine

This chapter presents an Introductory Module on Anti-Discrimination Work. It consists of a basic and an advanced version. The module can be used for training courses of one day or can be spread over several days. The philosophy behind the module rests on the assumption that detailed knowledge and a certain attitude needs to be developed before opinions can be stated and actions taken.

The Ukrainian context

Ukraine gained independence in 1991. Facing economic, political and social crises Ukraine was on the threshold of ethnic conflict. It was under significant economic and political influence from Russia and its population included a large proportion of ethnic Russians who had been encouraged to migrate to Ukraine in two waves, first during the Russian Empire and then again during the Soviet regime. At the time of independence Ukraine faced a growing number of formerly deported returnees (amongst them Crimean Tatars, Greeks, Germans and others) who experienced two waves of deportation in the eighteenth and twentieth centuries. In these challenging conditions Ukraine had to find a way of establishing a peaceful, democratic and truly multicultural society.

Historically Ukraine has been a place where various cultures, religions, ethnic traditions, languages and ways of life have coexisted. According to the census of 2001 48.2 million people live in Ukraine including over 130 ethnic groups. The overwhelming majority of the population identifies itself as ethnically Ukrainian (77.8%). The second largest ethnic group identifies itself as Russian (17.3%) and over 130 other ethnic groups make up the remaining 4.9%.

These figures show that the Ukrainian population is in principle composed of two main ethnic groups. One in every six Ukrainian citizens has a Russian background and one in three people from an ethnic minority background in Ukraine is Russian. This has a historical explanation and at the moment makes Ukrainian-Russian relations the priority issue.

A detailed study of the ethnic composition of modern Ukraine suggests additional important information on the history of ethnic ties as well as the current coexistence of various ethnic groups inside Ukraine.

There are sixteen ethnic groups with a population of between 30,000 and 300,000. (see Figure 7.1)
Thirteen ethnic groups have populations of 3,000-12,000 people. (see Figure 7.2)
Other ethnic groups have populations of 1,000-3,000 (see Figure 7.3)
Ethnic groups with a population of 300-500 include the Krymchaks (406); the Buryats (391) and the Meskhetian Turks (336).

However, language identification among the Ukrainian population differs from ethnic identification. Thus, 71% of Poles, 42.5% of Czechs, 41.5% of Slovaks, 21% of Roma, 16.5% of Belarusians and 14% of Jews consider Ukrainian to be their mother tongue while 88.5% of Greeks, 83% of Jews, 62.5% of Belarusians, 58% of Lithuanians and 43% of Armenians consider Russian to be their mother tongue. Among those who identify themselves as Ukrainian, however, only 85% (according to the all-Ukrainian census) speak Ukrainian as their mother tongue and some empirical studies suggest a rate as low as 71% (Khmelko). The majority of the Ukrainian population is at least bilingual.

Every ethnic group has its own history in Ukraine. Special consideration is given to indigenous groups such as Crimean Tatars (248,200 persons), Karaims (1,200 persons) and Krymchaks (406 persons) since their formation as an ethnic entity took place entirely within the territory of Ukraine and they have never been part of any state formation outside Ukraine. Indigenous people constitute 0.5% of the total population and in Crimea, where most of them live, this proportion rises to 12.3%.

There are three types of ethnic minorities present in Ukraine: autochthons, traditional and new. Autochthons (Moldovans, Hungarians, Romanians, Gagauz and Slovaks) constitute 604,500 and partially developed as ethnic entities within the territory of Ukraine. Traditional minorities (Belarusians, Bulgarians, Polish, Jews, Armenians, Greeks, Tatars, Roma, Germans, Lithuanians, Czechs and Albanians) account for 1.09 million of the population and have lived historically on

Chapter 7. Anti-discrimination work in Ukraine

Figure 7.1. Groups in Ukraine with a population of between 30,000 and 300,000

	(total number)	(as % of overall population)
Belarusians	275,800	(0.6%)
Moldovans	258,600	(0.5%)
Crimean Tatars	248,200	(0.5%)
Bulgarians	204,600	(0.4%)
Hungarians	156,600	(0.3%)
Romanians	151,000	(0.3%)
Poles	144,100	(0.3%)
Jews	103,600	(0.2%)
Armenians	99,900	(0.2%)
Greeks	91,500	(0.2%)
Tatars	73,300	(0.2%)
Roma	47,600	(0.1%)
Azerbajanis	45,200	0.1%)
Georgians	34,200	(0.1%)
Germans	33,300	(0.1%)
Gagauz	31,900	(0.1%)

Source: State Committee for Nationalities and Migration 'National Composition of the Population of Ukraine according to the results of the National All-Ukrainian Census of 2001' available electronically at: www.scnm.gov.ua (in Ukrainian, Russian and English).

Figure 7.2. Groups in Ukraine with populations of 3,000-12,000 people

Koreans	12,700	(0.03%)
Uzbeks	12,400	(0.03%)
Lithuanians	7,200	(0.01%)
Slovaks	6,400	(0.01%)
Czechs	5,800	(0.01%)
Kazakhs	5,500	(0.01%)
Latvians	5,100	(0.01%)
Ossetians	4,800	(0.01%)
Tajiks	4,300	(0.008%)
Bashkirs	4,200	(0.008%)
Turkmens	3,700	(0.007%)
Albanians	3,300	(0.006%)
Assyrians	3,100	(0.006%).

Source: State Committee for Nationalities and Migration 'National Composition of the Population of Ukraine according to the results of the National All-Ukrainian Census of 2001' available electronically at: www.scnm.gov.ua (in Ukrainian, Russian and English).

Figure 7.3 Groups in Ukraine with populations of 1,000-3,000

Estonians	2,900	(0.005%)
Kurds	2,100	(0.004%)
Karaims	1,200	(0.002%)
Komi-Permyaks	1,200	(0.002%)
Kyrgyzians	1,000	(0.002%)

Source: State Committee for Nationalities and Migration 'National Composition of the Population of Ukraine according to the results of the National All-Ukrainian Census of 2001' available electronically at: www.scnm.gov.ua (in Ukrainian, Russian and English).
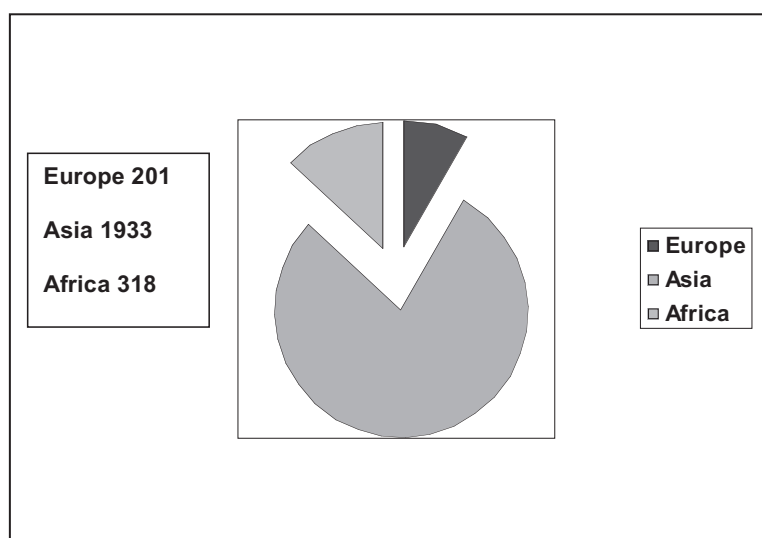
Figure 7.4 Country of Origin of Refugees in Ukraine as of 1 January 2005

Europe 201

Asia 1933

Africa 318

■ Europe
□ Asia
□ Africa

Source: State Committee for Nationalities and Migration 'Country of Origin of Refugees in Ukraine as of 1 January 2005' available electronically at: ww.scnm.gov.ua (in Ukrainian, Russian and English).

the territory of Ukraine. New minorities (Azerbaijanis, Georgians, Koreans, Uzbeks, Chuvash, Mordvins, Meskhetian Turks, Kazakhs, Latvians, Ossetins, Lezgins, Udmurts, Tajiks, Bashkirs, Maris, Turkmen, Assyrians, Chechens, Estonians, Komi, Dargins, Karelians, Avars, Abkhaz, Kyrgyz, Laks) make up 194, 200 of the population. They settled in Ukraine during the twentieth century and do not have a history of living in Ukraine prior to that (Nakhmanovych 2004).

There has also been a positive inflow of new immigrant communities over the last couple of decades. The largest of these are Afghans, Iraqis, Kurds, Arabs, Chinese, and Vietnamese and they constitute a total of up to 1.5 million people. Official figures on refugees are given in Figure 7.4 . Not all those applying for official residence permits receive them and so most such immigrants live in Ukraine illegally.

In this context it is important to note that empirical research suggests that 62% of the Ukrainian population think that there are ethnic tensions in the country, among them 7% who think that these tensions are very serious. At the same time 27% think that ethnic tensions do not exist in modern Ukraine (Tsentr 'Sotsial'nyi Monitoring' 2004). Moreover, ethnic distance is growing between historically resident ethnic groups and new minorities and refugee communities. Most new Ukrainian residents adhere to cultures, religions, languages and ways of life that differ from the 'old', majority of the population. Formerly deported returnees such as Crimean Tatars and the majority of refugees from Asia and Africa, for example, are Muslims. This has raised old questions in a new context.

Specifically, the issues that deserve urgent consideration are:
- A high level of assimilation of smaller ethnic group leading to the impoverishment of the multicultural character of society.
- Emigration trends among many ethnic groups that serve to limit their motivation to participate in society building.
- The lack of an historical culture of dealing with new minorities, formerly deported people, and refugees.
- The lack of cultural tolerance towards living in a truly multilingual society.
- Internalized oppression within Ukrainian society that has turned into the search for 'Who is Ukrainian enough?'
- A high rate of ethnic distance between historically resident and new ethnic groups.
- The prevalence of ethnic abuse in mass culture as well as the use of ethnically abusive jokes and nicknames.
- A low level of political and public debate about the multicultural, multilingual, multi religious and multiple-identity aspects of Ukrainian society, which results in legal, everyday discrimination including physical violence against smaller ethnic groups.

Audience
- Decision-makers
- All citizens
- International community of people
- Younger generation
- Women
- Journalists
- Academic practitioners.

This module is for those who make decisions in government, communities, NGOs, and think-tanks. We hope that having been trained under this philosophy the leaders of our societies, in whatever domains they work, will see ethnic intolerance, conflict and discrimination as their direct responsibility and will understand that cultural diversity and peace lie in the foundations of social development.

This module is for citizens in general. The policy of the government reflects the values of the electorate. If citizens believe in peace the government will not act aggressively within or outside the country. If people remain indifferent then they fail to control and limit the natural expansion of power and will eventually suffer themselves.

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The module is for the international community. Taking action in solidarity across international borders can stabilize situations and help maintain peace. People can end terror by becoming more responsible for their own lives, the lives of their neighbours within and across borders.

This module is for the younger generation on whose behalf decisions have always been made. Humanity has invested years, decades and centuries into conflicts. It has wasted natural resources, human potential, living energies and individual trust for something that is of no benefit to anyone. This module is for those who can imagine the progress that the human race would achieve if that investment was made to peace.

This module is for women who are very well acquainted with discrimination. Why don't we change the situation? Through this module we can learn how discrimination feels to others. And we can learn to co-operate. This module is about collective empowerment.

This module is for journalists. We, other people, look at the world through your eyes. The truth and deceit that you show us from the screen can make us scared and weak, or braver and stronger. This module appeals to the professional ethics of journalists.

This module is for academic practitioners. Knowledge is power. We encourage you to participate in public life to strengthen tolerance. By ignoring aggression, hate speech and ethnic assault, we let conflict grow.

For all these target audiences the module is designed for people who want to make a difference.

Principles
Having described the potential audience we can formulate three main principles of our training module. This module is designed to:
- Build solidarity;
- Reflect upon values;
- Initiate changes.

Techniques
Among a variety of techniques used in training we have selected several that most closely reflect the nature of our training module in that they:
1. Integrate all three types of perception: audible, visual and kinesthetic.
2. Evoke discussion, allows attracting variety of opinions, but does not suggest an ultimate decision for all.
3. Build upon individual experiences and help us empathise with others.

The training exercises presented in this module reflect the nature of participatory and immersion training approaches and are rooted in a broad range of concepts, methods and approaches that I have engaged with over recent years. I am grateful to all those who have worked with me as co-trainers and trainees and in this way contributed to the development of the module described here.

A basic version of the training module

Stage 1. Introductory exercise
'Merry-go-round' (duration: from 45 minutes)

Aim: to launch the issue, to clarify positions and to practice debating in a bigger group.

Description: The group is sitting on chairs facing into a circle. 5 participants are in the centre of the circle facing each other. The trainer raises a question central to the discussion, for example, 'Is it true that every ethnic group has a right to establish a nation-state?'

People in the centre start discussing and might express their opinions on the question. If someone from the outer circle would like to join the discussion, she/he moves into the centre, meaning that someone from the centre has to move back to the outer circle. Not more than 6 people can be in the inner circle at any one time.

To bring the exercise to a conclusion, ask participants of both circles to join hands and close their eyes. Let them imagine that the hands that they hold in theirs belong to different people, enemies and friends, close people and total strangers.

A variation: A group may discuss several earlier prepared questions, which a trainer suggests one by one when he/she feels that a previous question has finished. The number of questions depends on the availability of time and the situation in the circle. We recommend taking not more than 4 questions for this exercise. Participants from the outer circle might be given the opportunity to put their questions to the inner circle.

Note:
- An ideal number of participants for such an exercise is up to 24, but we can practice it with at least twice as big a group as this. This gives added energy to the debate but may require more people to be placed in the centre.
- This exercise works well for a well-trained audience as well as for beginners and mixed groups. It works well with both international and national groups.
- We do not recommend this exercise as a first exercise for groups that have lived through ethic conflicts and aim at reconciliation. However, we may use the exercise at a final stage of our training when we feel as trainers that the group is ready for less confrontational debates. Then the questions should aim at the reconciliation of conflicting groups.

Stage 2. Deepening and reflection
'Faces' (duration: from 60 minutes)

Aim: to look at ourselves, to share emotions and feelings in a more structured and tolerant way, to see through someone else's eyes

Description: Fix several flip-chart sheets of paper on the wall one by one. This is our field of exercise. Give A4 sheets of paper and markers to the group. Orient the participants to think in line with ethnic conflicts. Ask the group to draw a circle and divide it into 4 sectors by drawing two intersecting lines.

In the upper left segment write 'Violence'. In the lower left segment write 'Discrimination'. In the upper right segment write 'Self'. In the lower right segment put a question mark '?'.

Now the group can focus on finding words and images that are associated with each of the named segments. Participants can draw or write, or just follow the marker on the paper. Sector '?' remains empty. Here the participants can express something new, something that does not fit into the context of the named sectors.

Having reflected on individual sheets of paper (which can last for anything from 10-20 minutes to 1 hour or more depending on the time available) participants gradually approach the wall and copy their drawings onto the bigger sheet of paper. As a result we have a placard with a number of different 'faces' reflecting the groups' attitude to the subject studied.

Everybody can draw as many 'faces' as they deem necessary.

Having copied the faces onto a single placard (the initial drawings can be just hung on the wall if there is no time to allow copying) the group can spend up to 30 minutes in silence. After this a trainer facilitates the sharing of expressions. Participants describe what they drew and what they think the other drawings say.

Note:
- This exercise works with any group and is especially helpful in international groups, with children and teenagers, as well as in groups where language can be a barrier.
- In post-conflict areas this exercise helps to share emotions in a non-verbal situation, thus it limits possible hate-speech, and demonstrates that we all suffer from the same things.
- Copying to the wall has its own rationale. It provides an additional opportunity to think through the content of sectors and lets the participants keep the originals for themselves. But under time pressure it is fine to skip copying and just pin the original drawings on the wall.

Stage 3. Fixing and group dynamics using energizers
'Move on' (duration: from 30 minutes)

Aim: To bring confronting parties closer to each other, to reconcile a conflict based on kinesthetic experience and non-verbal reflection on commonalities.

Description: Ask the group to stand up and move all chairs away. You need a free space. Now ask the participants to move slowly and tell them to follow your instructions (idea adapted from Macy and Young Brown 1998).

1. Imagine that you are making your way though a mob on a loud street. You are in a hurry. Your business is very important. You are very irritated that others have nothing to do. Only lazy people are around. You move at pace. If someone walks the same way as you, change your direction. Don't concentrate on anything. Continue your way through the mob. They prevent you from moving. They are always in your way. You are very angry, because you are such an important person.

2. Here you slow down. You start noticing other people and admit their human dignity. It appears you are not the only one on the Earth. Now try to look at the small details of their dress, face, gait, and look. Don't forget that you need to keep your walking at pace.

3. At this moment you meet face to face. Find someone in front of you and stop. Greet each other with a smile, nod a head, shake hands, or recognise them in any other way, but keep silent. Ask yourself 'Can you have anything in common?' 'What experience might you share?', 'How can you help each other to solve real issues you have today?'

4. Take one more step towards this new person, greet verbally and sit down together. Now you can talk and share your impressions of the exercise. If time allows let the participants spend around 30 minutes in pairs.

A variation: Trainers can prepare several relevant questions to be discussed in pairs after of the exercise. Having discussed in pairs the whole group can form a circle so that everybody who feels like talking can do so. The trainer can also raise certain questions to the whole group, for instance, 'How does this exercise help eliminate discrimination?'

Note:
- It is important that participants have enough time in pairs. If they finish talking, they can just remain silent. If there is a language barrier the trainer can ask the participants to draw or perform.
- Drawing or performing can be the main method of communication in pairs. This will help to establish non-verbal connection between the participants and involve visual perception as an additional (to the verbal and kinesthetic) channel of knowledge and feeling.
- This is a strong reconciliation exercise. Participants don't know on which side they will end their movement. It is appealing to human nature to observe people that previously were considered hostile or strangers and pairing with the 'opposite camp' can produce real surprises and challenges.
- If participants are not willing to find a partner a trainer can quietly pair them.
- If participants do not seem eager to move, try to encourage them. For instance, a trainer can start moving together with a group

Stage 4. Evaluation
'Record for the future' (duration depends upon group size, from 30 minutes)

Aim: To provide the space for group reflection, to ensure commitment to action.

Description: Ask the group to return to the initial circle, but now just one circle. Tell participants that this is an opportunity to think over the results of the module and that we will record our feelings. In the record we will address future generations, or even ourselves but in decades hence. This is our chance to say to the people of tomorrow the things that we hope will prevent them from making the same mistakes leading to discrimination and what we have gained from this training.

A variation: Records can be made to inform: the future work of the same group; another group working in parallel to this; or for the outside world with the aim of promoting discussion of the topic. The records can be used in reporting, development of policy recommendations and planning follow-up activities.

Note:
- Records can be made on a tape recorder or camera. Everybody can speak by taking a turn or remaining silent. For visual recording the agreement of every group member must be received.
- When the group enters the circle ask the group to hold hands as in the initial exercise and to thank their neighbours for mutual respect and patience.

Feedback on the module
At the pilot stage we asked participants to give their feedback on the training module. It was important for us to understand how the training would be received among different audiences and whether profession, age, language or cultural experience would pose a barrier to successfully running the training. The response helped us to provide the training exercises with additional, specific comments. Following the discussion the participants came up with the following feedback on the training module:
- A lively interesting training;
- Not only provoked discussion, but also developed a culture of debate;
- The 'Merry-go-round' helps to deepen the problem, to avoid superficiality, or a categorical approach;
- The 'Merry-go-round' allows participants to establish first contact;
- Friendly atmosphere created;
- There is no push to produce a single answer, but, on the contrary, to discuss the problem;
- As a teacher I can use the 'Merry-go-round' as a practical tool in theoretical and academic discussion;
- The 'Faces' brings personal experience into play via discussion;
- Could feel through own experience;
- In the 'Faces' it is important to talk through the images as this evokes the need to share;
- Produces valuable new thoughts;

- Words and drawings were unexpected and surprised me;
- After the 'Faces' there are four sectors in my head, everything has come into order;
- The 'Move on' exercise initiates feelings, pushes one towards certain experiences;
- The walking exercise creates trust;
- Stressed walking followed by relaxation is a good combination;
- Provokes reflection on the style of training, it is very specific;
- Have elements of play, intellectual discussion, self-reflection and reflection on human relations.

An Advanced Version of the Training Module

In this part we suggest some exercises that will help a trainer to enrich the Anti-Discrimination Work Module by using an advanced version.

Type: Ice-breaker/Energiser
'Happy Life – An active song'

Aim: To create a positive atmosphere and break the ice

Words of the song:
If you live a happy life do this: ONE, TWO, THREE
If you live a happy life do this: ONE, TWO, THREE
If you live a happy life, smile to your left and smile to your right!
If you live a happy life do this: ONE, TWO, THREE

Note for trainers:
- ONE, TWO, THREE means a gesture of a movement (for example clapping the hands) that is the same for every four lines.
- A trainer leads about 3 rounds with certain gestures and movements and then suggests to the participants to continue singing with new leaders from the group.
- This exercise can be used as an ice-breaker during the introductory session and can serve as a good energiser between the sessions.
- Sometimes participants introduce the song into the whole duration of the event. If a group liked the song you may use it for creating an atmosphere before starting the group evaluation.
- The tune of the song is rhythmic.

Group size: not limited
Time: according the trainer
Comment: should NOT be used in conflict areas

Type: Group Exercise
'Creating a Link'

Aim: To encourage critical thinking on the variety and multiplicity of human ties that exist in the current world and might help to overcome discrimination

Description:
1. Ask the participants to draw a map of Europe (or of the world, your country or territory depending on the background of the participants) and mark the countries (communities or groups) that are represented at the event.
2. Ask the participants to draw the lines between the countries (communities or groups) if they know about certain connections that might exist between them.
3. Explain that these connections are not limited to history, culture, language, tourism, family ties, etc.

4. Participants should find as many connections between certain or all countries and describe the connections they found on the same piece of paper or on a new piece of paper in words or symbols.
5. Having done this the participants put their drawings on the Exhibition Wall and can walk around and view all the drawings.
6. Participants might wish to present their drawings and, if so, the trainer should allocate time for this.

Total time: 40-60 min
Number of participants: up to 40 people (but may be used for bigger groups with specific modifications)
Materials: A4 paper, markers

Type: Case Study/Training Exercise
'Pool of Troubles: Seeing Ethnicity and Gender'

Aim: To integrate a vision of the integration of ethnicity and gender; to view the subject in different aspects; to establish strategies or training instruments to deal with the issue.

Description of the first stage:
1. This exercise was developed for gender training, and was used later for other themes of a related nature such as ethnicity and race, inclusion, violence, etc. where we needed a detailed study of a situation in a specific area, a country or a region.
2. Every participant receives a piece of A4 paper and is asked to make a boat. The trainer demonstrates how to make it.
3. Participants should write their country (region or community) on the top of the boat and the specific features of gender and ethnic troubles on the bottom of the boat.
4. Participants bring their boats to an indicated area that is usually in the middle of the room and which symbolises the pool where the boats of troubles sail.
5. A trainer draws a table that will be used to systematise the whole variety of troubles by types. We suggest four main types reflected in the columns of the table:
   a. body: all troubles that are caused mainly by bodily relations;
   b. stereotypes: all troubles that are caused mainly by rigid thinking;
   c. structural discrimination: all troubles that are caused mainly by the distribution of power in the society;
   d. other: all troubles that may not fit into the established system or are controversial.
6. A trainer takes boats at random, calls the country (region or community) and a trouble or troubles that are mentioned on the bottom of the boat. The author of the boat may comment shortly on the trouble(s) upon her/his wish.
7. Having completed the work with all boats the trainer reads out the whole table.

Time of the first stage: 90 min

Note for trainers:
• You may decide if there is a need to go deeper into each of the four features immediately after the table is completed or to return to it at a later stage of the training/seminar.
• At the level of a contact-making seminar it might be enough to work only with the first part of the exercise.

Description of the second stage:
1. Participants are asked to choose a group that will work with one of the columns. Preferably an equal number of participants should work in every group.
2. Every group will work with one feature (body, stereotypes, structural discrimination, or other).
3. At a thematic seminar the task for the groups is, first, to discuss all or certain troubles mentioned in their columns and, second, to develop strategies of resolving the troubles.
4. At a training for trainers the task for the group is, first, to discuss all or certain troubles mentioned in their column, and, second, to work out related training techniques.

Time of the second stage: 90 min

Description of the third stage:
1. Every group presents the results of its work. Every other group has a chance to ask one question. At a thematic seminar every group has 10 minutes. At a training for trainers every groups has 25 minutes.
2. Final discussion and comments.

Time for the third stage for a thematic seminar: 60 min
Time for the third stage for a training of trainers: 180 min

Total time for a thematic seminar: 4 hours
Total time for a training of trainers: 6 hours

Number of participants: 24
Materials: A4 paper, flip-chart paper, markers

Type: Simulation Exercise
Power and Participation: Establishing a New Society

Aim: To develop a vision of the principles of peaceful society building; to teach skills in harmonious social interaction with various social groups.

The story (to be read/distributed to the participants):
You are among about 40 (n= number of the participants and trainers) people who survived a shipwreck. The waves of the ocean have brought you to an uninhabited island. Nobody has ever lived here or ruled over this island. You have a unique opportunity to start your life anew. Four people from the ship (the trainers) have been chosen to supervise the establishment of the new society on the island. The group of four has decided to call for elections to the Council of Great Wisdom.

In order for the elections to take place every survivor is expected:
1. To unite with others in order to establish a group platform which must indicate
   • the priorities for the construction of the society;
   • the system of leadership and decision-making on the island;
   • the election campaign strategies.
2. To campaign with your group in order to promote a group platform.
3. To vote by secret ballot for no more than 2 group platforms.
4. To come and express your opinion about the elections at a General Meeting of Survivors.

Note for trainers
   • Either trainers divide participants into groups or participants choose the group they want to join on condition that no more than 7 and no less than 6 persons are working in a group.
   • Total number of participants: at least 24 people and no more than 60 (but may be used for bigger groups with specific modifications).
   • Timing (with a group of about 40 people): establishment of platforms 40 minutes, campaigning 50 minutes, voting 10 minutes, evaluation 40 minutes
   • Campaigning may be organised in order, that is one group after another presents its platform.
   • Resources: one big room for general meeting and several smaller spaces for the groups to work, campaigning materials (flip chart papers, coloured papers, markers, scissors, adhesive tape, etc), a box for secret voting, A5 paper for ballots.

Suggested questions for evaluation at the General Meeting of Survivors:

- What were the priorities of the different group platforms?
- What types of leadership were suggested?
- What methods of campaigning were employed?
- What images and messages were used?
- What was the division or roles in your group?
- What was your motivation to vote?
- What have you learned?

Note for trainers: Any relevant discussion technique may be used at this stage

Chapter 8. Combating xenophobia in Krasnodar Krai, Southern Russia

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Introduction

Krasnodar Krai is one of the most prosperous territories in the south of Russia, with rich natural resources and a good climate. Nevertheless, ethnic and racial discrimination, intolerance and conflict between nationalities are in evidence, primarily provoked by actions by the local authorities. Over the past decade, political leaders in the region have been responsible for anti-Semitic and racist statements, and the Federal authorities tend, either directly or indirectly, to support them. Independent journalists and publications are rare and the level of corruption is one of the highest in the Russian Federation. Almost all forms of mass media are owned by the regional authorities and others are under their control. The majority of the organs of local government, the mayors of towns and districts, and deputies of all levels are dependent on the governor, despite the formal independence of the organs of local government from state power. Even the institutions under federal direction – the FSB (the Federal Security Service), the courts, legal institutions, the police – are in one way or another, dependent on decisions taken by the regional government administration. The region, the author argues, is unique in the Russian Federation in this respect and this makes research on Krasnodar Krai particularly interesting. This is still more the case given that the President of the Russian Federation, Vladimir Putin, and other top Russian administrators, are known to have supported the regional authorities more than once in their initiatives, which have included, for example, discriminatory policies against Meskhetian Turks.

In the past seven years Krasnodar Krai has been second only to the Chechen Republic in terms of the frequency with which it has appeared in statements by human rights activists. The regional authorities have created a mythical circle of problems and have developed a special colonial discourse for justifying their discriminatory policies. In addition, new legislation has been created which contradicts both international and federal law. For example, since 1992 the regional authorities have subjected Turks as an ethnic group subject to particularly discriminatory treatment. On April 24, 1996, the Legislative Assembly of Krasnodar Krai (ZSKK) passed Resolution 291-P, in accordance with which adult Meskhetian Turks were obliged to undergo special registration procedures with the police authorities every three months. Since then several other acts establishing special registration requirements for Meskhetians have also been passed in the region. In practice this has meant that a particular ethnic group has been deprived of the possibility of registration at their place of residence. Even those Meskhetians who have actually received Russian citizenship and who are registered outside of the region, whilst actually living within in it, are also subject to such discriminatory treatment. The very absence of registration, moreover, leads to the deprivation of other rights.

Official figures in Krasnodar Krai often make statements to the effect that they will create unbearable conditions for Turks and other 'illegal migrants', in order to force them to leave the region. The Russian President, government and public prosecutor do not respond to such statements, which are directed towards minorities, just as they fail to react to the illegal actions of the leadership of Krasnodar Krai. Moreover, representatives of the Russian Federation Presidential Administration have stated more than once that there is no contradiction between the migration and ethnic policies of the federal authorities and those of Krasnodar Krai's authorities.

After the repeal of the above-mentioned Resolution 291-P of April 24, 1996, the ZSKK passed the following resolutions: on February 20, 2002 Resolution 1363-P 'On additional measures to reduce tension in inter-ethnic relations in regions of high-density resettlement of Meskhetian Turks temporarily residing on the territory of Krasnodar Krai'; and Resolution 1381-P of March 27, 2002, 'On measures for the strengthening of state control of migration and the administrative deportation of persons illegally present in the territory of Krasnodar Krai'. The regional law 'On arrival and residency in the territory of Krasnodar Krai' of March 27, 2002, also introduced an administrative organ not foreseen by national legislation and possessing unclear authority: article 4, paragraph 4 'the Krai (municipal, regional) commission for migration control is a community organ founded by a resolution of the head of Krasnodar Krai administration (or, in towns and regions, by the head of municipal education) for the resolution of problems connected with the implementation of the rights of citizens of the Russian Federation, foreign citizens and persons without citizenship to entry into and residence in Krasnodar Krai'.

After protests by human rights activists there was an appeal from the Krasnodar Krai Office of the Public Prosecutor concerning the Krasnodar Krai law 460-KZ 'On arrival and residency on the territory of Krasnodar Krai' of April 11,

2002, which was finally upheld in the summer of 2004. Having repealed one law, however, the elected members of the ZSKK immediately passed another – Krasnodar Krai law 735-KZ of July 2, 2004, 'On measures for the prevention of illegal migration in Krasnodar Krai'. Then the Resolution of the head of Krasnodar Krai administration 715 of July 20, 2004, 'On measures for the prevention of illegal migration in Krasnodar Krai' was issued, in which the foundation of an interdepartmental commission for migration issues was provided for.

The following two articles are from the current law 735-KZ:

Article 1. The arrival in Krasnodar Krai of citizens of the Russian Federation, foreign citizens and persons without citizenship (henceforth 'illegal migrants') from other states and subjects of the Russian Federation and/or their habitation in the territory in violation of the terms specified in the federal law 'On the rights of citizens of the Russian Federation to freedom of movement, choice of place of habitation and residency within the boundaries of the Russian Federation' and 'On the legal position of foreign citizens in the Russian Federation' is deemed to be illegal migration.

Article 2. The organs of the state authorities of Krasnodar Krai and the organs of local government in Krasnodar Krai will co-operate in assisting with the introduction and social integration of migrants legally on the territory of Krasnodar Krai in accordance with the constitutional principle of the impermissibility of any exercising of the rights to freedom of movement and choice of place of habitation and residency on the territory of the Russian Federation by individual persons that involves the violation of the rights and interests of other people, including permanent residents of Krasnodar Krai.

These two articles contain the basis for further discrimination. In answer to our enquiry to the regional Office of the General Prosecutor about the legality of the legal act in question, we were told that the General Prosecutor had lodged a protest over those articles on grounds of their non-correspondence with federal law. Bearing in mind the way in which deputies responded to the Prosecutor's previous protest, however, it is clear that even its repeal is likely to lead only to its replacement by a new discriminatory law.

Recommendations for addressing the current situation issued by international and national organs and organisations are being ignored.

The main problem, in our opinion, is: the refusal of federal, regional and local authorities to acknowledge the problem of ethnic discrimination; the ignoring of this issue by the majority of the mass media; and the support for nationalist ideas among the local population. From our point of view, the way to tackle the problem of ethnic discrimination is to divide it into three stages: firstly, not to allow any exacerbation of the problem; secondly, to weaken; and, thirdly, to eventually eliminate discriminatory legislation and practice. We envisage the work involved to achieve this as comprising the following components:

1. Political – presenting alternative reports to international and treaty organisations and keeping the representatives of developed states informed about the situation.
2. Media – constant and professional work with international journalists and dissemination of our own materials.
3. Educational – providing professional courses to improve the qualifications of journalists, representatives of ethnic minorities and human rights activists.
4. Networking – effective coordination of the efforts of interested parties.
5. Resources – it will not be possible to access financial-organisational resources without actively attracting the attention of donors, investors, charitable funds and entrepreneurs.

In practical terms the following objectives are set for the next five year period:

1. The documentation, publicity and attainment of fair legislation in relation to the majority of cases of ethnic discrimination with the help of national and international legal instruments. Priority in choosing illustrative cases should be given to instances of ethnic discrimination against children.
2. The establishment of a network of constant and independent monitoring of ethnic discrimination. Monitors should be trained people from 'risk' groups, that is, representatives of ethnic minorities who have experienced ethnic discrimination.

Educating for Peace and Multiculturalism

3. The reinforcement of the material and organisational base of local NGOs. It is practically impossible to work without an office, means of communication, internet access, transport and technical staff.
4. A system of actions is needed to coordinate the efforts of all interested parties, therefore annual conferences headed by authoritative national and international organisations need to take place. Special attention should be given to the reinforcement and development of collaboration between Russian, international and foreign organs and organisations.
5. The conducting of research on situations of ethnic discrimination and on the actions of the various subjects and actors within these.

All of the above-mentioned actions cannot be enacted without appropriate training and the training we carry out is aimed at achieving these objectives. One of the main advantages of this training is thus that it is closely linked both to the local problems of the region, the language of the participants, to human rights practice, and also to the context of the joint actions of NGOs and other interested parties.

The involvement of different subjects in the resolution of the above-mentioned problems is very low. It is extremely difficult to gather together thirty people for a specialised conference. The number of NGOs dealing with these issues is extremely small, and their effectiveness leaves a lot to be desired. A paradoxical situation has occurred, in which Moscow NGOs have more qualified knowledge of the problem, and are much more active than the local NGOs.

The political line of the local authorities is the main source of discrimination, and thus it is hard to envisage any collaboration with them in the near future. The only institutions involved in productive work in this field are the Federal Prison Service and the Human Rights Representative for the Krasnodar Krai. However, their hands are very much tied with regard to what they can do.

The educational sphere to a large extent enacts the political line of the regional administration. There are only sporadic attempts to develop the subject of human rights by certain active schools. Moreover, this work has only an indirect relation to the problem of eliminating discrimination. In the long term, human rights education is extremely important, but in the medium term (i.e. the next 10–15 years) it will not lead to the eradication of discrimination.

In order to closely monitor the situation, we have opened a hotline for victims of ethnic discrimination, and if immediate legal assistance is required in addition to a consultation, then it is provided by our lawyers from legal clinics where law students complete internships.

Our work to combat xenophobia
The main objects of discrimination and persecution are representatives of ethnic minorities and human rights organisations whose knowledge of legal protection, as revealed by surveys of representatives of ethnic minorities, is lacking. A number of international organisations, for example the UN, the Council of Europe and such Russian authorities as public prosecutors, the police and the courts do extremely little to uphold human rights or to reduce xenophobia in the Krasnodar Krai. The key reasons are that: there is no system for providing feedback between international organisations and local authorities or any system of appraising positive policies where they have appeared; there is insufficient documentary evidence to prove infringements; there is an information vacuum alongside the widespread use of the language of hatred in the mass media in relation to the abuse of national minorities' human rights; and, finally, human rights activists are under-qualified.

Our work thus targets active members of ethnic minorities experiencing discrimination in Krasnodar Krai (70% of all participants). Alongside those discriminated against, journalists, human rights activists and representatives of the authorities (when necessary) also participate in the training sessions.

A weakness of our approach is that it is very difficult to hold more than five training sessions per year which means that the number of participants is never more than 100, even though demand is much higher. Another problem is that, because the trainers also work in the human rights organisations, representatives of the authorities know our position and sometimes refuse to take part in the training.

The strengths of our approach are the following:

1. A considered selection of participants. If we want activists from ethnic minority groups to be able to work effectively after the training, then they need to take part in the training not alone, but alongside their colleagues. For this reason when we select participants preference is given to those recommended by ethnic group leaders, who themselves are participating in the training. Normally, the first training session is able only to introduce participants to concepts and new styles of collaboration. Thus, budget permitting, we always undertake a second session in order to reinforce the results, whilst taking a different thematic topic.

2. Interactivity and a trustful environment allow everyone to express themselves and to take part in every exercise. The total number of participants in a training course never exceeds twenty-five, including trainers and organisers. Everyone is guaranteed that any information revealed by them during the course will not be disclosed without their permission.

3. Results and feedback is improved by involving training-course participants in the planning and implementation of events and actions, after the completion of their own course. On the last day of the training course, which normally lasts four days, work for the following period is planned.

4. Choice of relevant topics and corresponding training exercises. Through questionnaires we find out which topics are relevant and adjust the content of the next training course.

5. Taking account of gender issues. Women in ethnic minority groups traditionally occupy secondary roles; therefore it is difficult to acquire permission from their families for their participation in the training course. A lot of time has to be spent convincing the leaders of ethnic minority groups that the participation of women is necessary but the number of women participating in our training courses is currently rising.

6. Feedback from the participants. At the end of each day, and at the end of the course, participants are asked to give feedback about what they considered positive on the course and what they thought could be improved. Alongside this, participants in all sessions complete specific evaluation forms and tend to give high marks to both the training course and the conference (see below). We have received constructive suggestions regarding the improvement of our work, for example increasing the number of participants.

7. The inclusion of various materials and game formats, on which the exercises are based: discussions, role-plays, warm-ups before every exercise, poster work, mini-football.

8. The training modules can be used for the organisation of certain events, for example, student seminars, games with school students and poster workshops with children and adults.

Our methodology

Our work is based on the principle of 'we do not so much teach as show'. Thus, an important role in the training course is given to the actual demonstration of certain decisions, as well as their consequences. For example, whilst it may be easier today for an individual to resolve a situation by providing a bribe a policeman, then tomorrow they find themselves taken to court for bribing a person of authority on duty and have all of their money confiscated.

Teaching the ability to 'reflect' is an essential part of our method, thanks to which it has become possible not only to show behavioural models in difficult situations (negotiations with authorities, conflict solving, communication with journalists), but also to make the invisible visible. We understand 'reflection' as a collective act which helps us to look at what has been done from the point of view of an observer, and to 'fix' in a certain thesis, sign or scheme the knowledge received from this observation. For example, a representative of a discriminated ethnic minority plays the role of a policeman and then shares their impressions about what they have understood from this untypical experience, while other participants observing the role-play feed in their comments. By using these methods it is possible to achieve productive collaboration, not only during the course but also after it.

Putting notes on the board (flip chart) is also an essential instrument for effective teamwork. A good combination of small-group work (5-7 people) and plenum work allows the course to move on much more quickly than when using the traditional lecture and seminar technology.

Our approach could virtually be called 'playing trainer', which means that we teach things that we participate in ourselves. Training courses are not the only specialism of our team; ninety percent of our time is spent on mundane work related to client service and legal aid, teaching students at law and psychology faculties to work at legal clinics and the Youth Telephone Helpline, planning and carrying out various actions related to the defence of human rights, work in the informational and media spheres, self-training and upgrading of qualifications.

Our method is close to that of 'experience learning', only in our case we put the emphasis on actual practice and on taking into account as much as possible the specific context and problems of the region, while the trainers themselves work in the legal sphere and can thus simultaneously act as experts and consultants.

We do not have a 'standard' training course. Every training course is tailor-made for a unique problem in a real context, taking into account the specific audience.

We aim to reproduce a situation in which participants may analyse their behaviour, so that it becomes clear how certain people position themselves both within the course and outside it. Therefore, within three or four days of work, it becomes clear with which participants work can fruitfully be continued, and with whom it will be difficult to carry on. This is because the leader of an ethnic minority is not only a person on paper and in the imagination of the authorities, but also in real communications and in the processes of the defence of human rights, and in educating new leaders and human rights activists. In this sense our method is a form of diagnostics, a special test for collaboration in the area of human rights.

With the help of our method we want people to feel that their role in defending human rights is just as important as the role played by the state and world institutions.

Some examples of training exercises

How to divide the participants into groups?
Aim: To form groups in which the participants have friendly relations with each other, and, if they do not know each other, to introduce themselves.

Description: Depending on the number of people, the leader suggests that participants nominate themselves as group captains. For example, if there are 25 participants, then the leader would ask for 5 group captains. Then each of the group captains in turn addresses one of the remaining participants by name – for example, 'Lena, I would like you to be a member of my team.' Lena can either answer 'yes' and join the group captain in question, or refuse and accept an invitation from one of the other group captains.

Key idea: In contrast to random division into groups, for example, when the leader himself assigns people to groups, in this case people make their own choice, which facilitates a positive mood both in the subgroups and in the group as a whole.
Time: 5-7 minutes.

Exercise 'Monologue from a policeman's hat'
Aim: To work with the participants' fears of real situations when people become victims of arbitrary behaviour on the part of the police.

Commentary: In Russia and many post-Soviet countries illegal actions on the part of the police are common practice. Police Officers extort money and valuables, and may cause innocent persons physical harm without fear of punishment.

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Many people, especially ethnic minorities, are so acutely scared of people in police uniform to the point that when they are stopped by the police they are unable to even speak. Meanwhile, the police exploit this fear and continue to act in an arbitrary manner.

Description: Work in a general circle for 10 minutes. The trainer asks the group to find an object in their surroundings that first and foremost attracts their attention and gives rise to negative feelings. What do you think these feeling may be connected with? What thoughts occur to you? (From the start of the exercise there has been a policeman's hat in a visible place.) Then for 5-7 minutes, participants work in small groups of 3 or 4 people. Each small group thinks up a story from the policeman's hat. The story is constructed by each member of the group in turn, a sentence at a time. Each group member may have several turns. Drawings may be added to the story before each group presents their story (up to 7 minutes). Discussion (30 minutes): in the course of the discussion, it is essential to explain how the stories were created, what feelings the participants had while doing this, how they feel after the completion of the task and what they want to do further.

Exercise '"Show me your documents!" "And yours?"'

Aim: To understand your own feelings during a role-change in a situation in which you are interacting with a representative of the police.

Commentary: This exercise continues and consolidates the effect of the previous exercise. In Russia the police do not enforce the law, and, as a rule, do not present themselves to people or show their documents. In the case of illegal behaviour, therefore, it is not possible to complain since the surname and position of the policeman is unknown.

Description: The group is divided into pairs, participants face each other. One is a policeman, the other a passer-by. To the policeman's request "Show me your documents!" the passer-by has to answer with a reciprocal request from the policeman: "And yours?" The dialogue lasts 3 minutes. The legal basis of both the initial and the reciprocal requests are then discussed and participants share their feelings about 'being in different roles' (15 minutes).

Handouts: A leaflet on how to behave in the case of a document check by the police has been designed to fit inside one's passport and can be downloaded from our site in Russian. (http://ww.hro.org/ngo/nov/index.php).

Exercise 'Parallel Lines'

This is an exercise in expression for pairs addressing a fictional policeman who has, at some point in the past, behaved disrespectfully and unpleasantly towards you, or who behaved in a way that violated your rights, thus breaking the law.

Aims: To work through negative reactions or consequences of an encounter with a representative of the law enforcement bodies.

Description: Participants are split into pairs and stand in two lines, each pair standing opposite each other. First, all the people in one row speak simultaneously on the given theme for two minutes, then the feelings and impressions of each of the listeners as feedback (1 min.), then the other row speaks (2 minutes) followed again by feedback from the other row. Basic task: Think through what you want to say within the frame of the task – everyone should imagine that s/he is addressing someone who has significant authority (a police officer) and who has humiliated you (based on an event from one's personal experience). Your partner plays the role of this authoritative person to whom you have always wanted to say how you felt but have never previously had the opportunity to do so.

Recommendations for listeners: The listening partner does not engage in dialogue, just listens or nods. The main thing is to note your feelings, but don't concentrate on this too much, one simply needs to listen to the speaker attentively.

Recommendations for speakers: You may say a few words directly to the listener - for example, 'You're Ivan Petrovich' - or briefly explain the context to him/her, although this is not obligatory.

Questions for the trainer to ask the participants (after the exercise, during feedback): Can you sum up in a single word what the main feeling was that emerged during the exercise? What was the easiest thing? What was the hardest thing?

Tolerant football for adults and children

Aims of the activity:
- establishing wide-ranging connections between children and teenagers through their participation in mini football matches.
- encouraging tolerance amongst children and teenagers through new experiences of negotiating with one another.

Results: experience of negotiating and working in mixed teams for the achievement of a common goal; the establishment of new connections between children and teenagers.

Organisation and running of the football
The preparatory stage includes the following activities:
- Those responsible for the scenario, organisation and running of the activity are named or chosen (it is desirable that a psychologist is present while the rules are being discussed and established).
- The time and place of the mini football match, as well as the age, gender and number of participants are established. One should also include two referees (final year school students) and substitutes.
- The place and time for the participants to meet, form teams, discuss the rules and work out an acceptable game strategy are established.
- The time and place of the participants' meeting for the forthcoming event are announced.
- The participation of donors (sponsors) and prizes are proposed.
- Journalists are invited.

During the meeting, the organisers agree beforehand that:
- Every team should include not less than 2-3 girls (depending on the number of players in each team).
- Various nationalities should be included in each team.
- It is essential for teams to be mixed, each team should include representatives of different groups (classes, schools).
- Voluntary participation.
- Counting scores in each new game begins only after a girl scores, and then further goals may be scored by boys.
- Referees are nominated from final-year school students.

The agreement stage includes the following steps:
- In the presence of a mediator, it is proposed that the participants of the game go through and accept the rules they are going to play by. Having listened to any newly proposed rules and noted them on a flip chart, the participants should vote either on the whole list or take each new rule separately.
- A rule is considered to be taken only when the participants have accepted it unanimously. If even one person is against the rule, it is not taken.
- The order of play is specified as in the Olympic system (at least 2 games for every team) or only the first 2 places will be allotted.
- Then 4 mixed teams are formed, which can be done in advance in the following ways:
    i) Captains are chosen from each of the groups which were set up earlier, and they decide whom to pick for their team from all of those wishing to take part, in accordance with the rules set out earlier regarding the constitution of teams;
    ii) Then it is proposed that the teams name their new group and assign the various team roles (goalkeeper, defenders etc).
- In addition, the mechanism by which the rules will be observed should be discussed and those responsible for controlling and observing the game, other than the referees, be nominated.
- It is important to achieve a consensus among all of the participants as to how they will honour the winners.

Once the rules have been agreed they are drawn up and signed by all participants in the game, including the referees (in a colourful 'protocol'). One way of doing this is for a placard with the agreed rules to be hung up in the playing area for everyone to see.

Immediately before the game it is proposed that the captains draw lots in order to determine:
- Who will play whom and in what sequence (using the 'pulling out of a hat' method), for example one of the referees pulls out one by one pieces of paper with the names of the teams written on them.
- Who will defend which goal (by tossing a coin).

The Game (mini-football):
- The order of play is then set in the way agreed
- There should be some supporters present, who might be encouraged to invent some songs to cheer their team on.
- Photographs should be taken of key moments, which can then be used to make a wall chart.
- Impressions of the match should be put on the flip chart in felt-tip pen immediately after it has finished.

Tolerance poster workshop
Aim: understanding and using tolerance as form and content.

Conditions for carrying out the workshop:
- Time for holding the workshop – 3 hours.
- The workshop participants are divided into groups (not more than 3 in each group).
- At the end of the workshop participants can use posters created in other workshops (or published material), but only after they have finished the workshop.

What is needed for carrying out the workshop: the poster is created using coloured paper, scissors and glue on A1 flip chart format. Normally the flip chart would be laid out on a desk lengthwise while the poster is being made.

Main stages of the workshop:
1. The group leaders and participants get acquainted.
2. Introduction to the themes:
- Differentiation between nature and humankind. What are the laws by which the natural world lives ('the law of the jungle')? What are the principles (precepts) by which human society conducts itself?
- What is tolerance (the ability to tolerate one another, agreement, the unity of many forms)?
- Language as a form of communication and cooperation.
- The introduction of differentiation: verbal (a word, phrase, story, novel) and non-verbal (a gesture, movement, look, action) forms of language.
- Group discussion (the whole group) about which of the verbal forms of language would fit a poster-style, and which would fit a drawing or picture.
- Illustrative language and the forms of communicating it: lines, signs, schemes, forms are communicated through a picture or poster. The group discusses the illustrative language of the poster or picture (drawing). For the poster – lines, symbols or signs, and schemes, and for the picture – images. The participants should be asked to give examples of signs that they know and to discuss the importance of how well-understood and recognisable they are.

3. Practical session:
- In the search for an image of tolerance each participant must individually draw 3 signs or symbols and 3-5 words or phrases (slogans) – 10 minutes.
- The group is divided into threes. Each group of three discusses the various signs, words and phrases worked out individually in the last stage – they should choose one option from these – 15 minutes.
- Creation of the poster – 30-40 minutes. The poster should be comprehensible, coherent, and expressive.
- Discussion and organisation of the exhibition.

Note. It would be advantageous for workshop tutors to have some artistic training, although this is not obligatory.

Working on team-building and mutual understanding in the group for the collective creation of a piece of work.

Aim: To contribute to well-organised work in a team, a coalition or a network.
Description: Participants are divided into three groups (each containing 5-7 people).
The task is as follows: 3 teams should make a triptych so that each group's poster contributes to the whole image expressing the mission of the network/coalition/team. Only captains of the teams can discuss the idea of the triptych and other participants should not hear their discussion. Each captain also discusses with their group the idea and implementation of their part of the triptych. Poster work is done on A1 paper. The exercise lasts around 2 hours, followed by discussion for around 40 minutes. The exercise clearly demonstrates how well the participants work together and contributes to teamwork.

Notes: Time monitoring of the task indicates that approximately 70% of the allotted time goes on planning the work and only 30% on actually carrying it out. For those organisations that fail to complete the task within the allotted time, this exercise is a good lesson for reflecting on their approach.

Working with specific groups and feedback from participants
For the set of exercises connected with the police, the target groups are members of ethnic minorities suffering from discrimination, human rights activists, journalists and young people.

Tolerance football works effectively for school children, students, or adults, especially in cooperation with representatives of ethnic minorities. There have been successful mixed matches where children and adults have played together on the same team, but never against each other.

The tolerance poster exercise works well with pupils from arts schools, with school children from ethnic minorities and the local Russian majority.

The triptych exercise is suitable for NGO activists, journalists, people with disabilities, young people, and also people from different professional backgrounds who are working on a common problem.

A positive experience for us was when, after the training on the theme 'Negotiations with the authorities', we held a conference entitled 'Human rights in Krasnodar Krai: situation and programme of action'. Training participants initially took part in a game situation, and then they had to take part in real negotiations with representatives of the authorities who are conducting discriminatory policies. The participants concluded that they should raise their qualifications, know the law, consult human rights activists and lawyers, communicate with journalists, and be able to work on the Internet.

Comments from the participants included the following: 'I very much liked the role-play, "Show me your documents!" "And yours?"'; 'I liked the part when we got acquainted and set targets. This created the basis for open communication and fruitful work'; 'I made friends and found like-minded people. I became convinced that it's necessary to deal with human rights issues, and that I'm not alone in thinking this'; 'I need to work at this more. I gained the self-confidence that you have rights wherever you are.'

About other parts of the training, participants wrote the following: 'I liked the role-play "Negotiations between representatives of ethnic minorities and the authorities", and also the competent commentaries of the experts that followed.'

At the conference we held we were told the following: 'I liked the small group work because you find a common language more quickly and consequently you can work out ideas'; 'The round-table "Human rights in Krasnodar Krai" was helpful. It successfully showed the interconnection between the realisation of various rights'; 'The "Tolerance theatre" performance was really successful, really graphic'; 'I made new acquaintances and found out their opinions on the questions discussed.

I'm going to think about how they differed from my own opinion'; 'We outlined possible types of collaboration with different organisations'; 'The experience of dialogue with the authorities and with defenders of human rights was productive.'

Practically all of our exercises can be used for work with any two opposing sides, but representatives of each side must be equally spread between groups. In addition, the groups must contain people who have no relation the conflict.

It is possible to take separate modules from the list of exercises cited above, and to use them in any ordinary room, without the need to travel to a three-day training course. For example, we conducted the 'Tolerance poster workshop' in a Novorossiisk prison with young offenders and psychologists. Taking into account the particulars of the Russian situation, we recommend that people from different cells should never be brought together in groups as they tend to be hostile to one another. Instead of scissors for cutting paper, an ordinary ruler can be used.

Generally, while carrying out the poster workshop, participants should not be given felt-tip pens, coloured crayons, paints – only coloured paper, glue, scissors and ordinary pencils. Otherwise the participants make drawings and not posters! A collective photograph of participants holding their own posters is a good idea.

We conducted the exercise 'Show me your documents! And yours?' with students of a pedagogical college as a lesson on human rights. After an introduction on the topic of 'human rights', the participants were divided into groups and asked to create a model for how people should behave when meeting a policeman. The models were then discussed and the participants were told briefly how, according to the law, document checks should be conducted, who has the right to check documents and under what circumstances. To consolidate the information the exercise 'Show me your documents! And yours?' was conducted, as well as other exercises mentioned in the previous section, depending on time constraints.

'Tolerant football' should not be done as a regular event, but as a special occasion, something that is not done every day. Therefore the preparation, the playing of the game, recording the results and the presentation of prizes should all take place in a fun atmosphere.

Our attitude is that one should not try to assess accurately the extent to which an event has been successful during the training session, or upon its completion. We are only able to draw conclusions about the success of our work after a certain amount of time, usually at least two months, and having analysed what in particular the training session's participants have begun to do better on the basis of the knowledge and skills they gained.

Chapter 9 'Destroying the barriers': a multi ethnic youth camp in Bulgaria

Emiliya Dimitrova, NGO forum Targovishte, Bulgaria

Introduction

Bulgaria is situated in Southeastern Europe and, according to the 2001 Bulgarian population census, has a population of nearly 8 million, around 76% of whom are ethnic Bulgarians, 12% are ethnic Turks, 8% are Roma, and 4% are classed as 'others'. Roma people live in almost every region and every municipality in the country. The ethnic Turks are concentrated mainly in five regions, and the region of Targovishte is one of them. Targovishte is the largest of the five municipalities in the region. The ethnic distribution, again according to the 2001 census, locally is: 10% Roma, 27% ethnic Turks, 59% ethnic Bulgarians and 4% other ethnicities.

Bulgaria is on the threshold of accession to the European Union and this accession process has been the most important issue in the country since the fall of the communist regime in 1989. In April 2005 the pre-accession agreement was signed. Almost all people in Bulgaria are looking forward to the accession of the country to the European Union; more than 90% of Bulgarians do not only approve of the accession, but they also hope that it will improve their standard of living. In order to conform to EU requirements the government has improved legislative standards, thus giving people grounds to assert that we are ready to live as Europeans and share equal rights as such. In its determination to meet the accession requirements, the Bulgarian government has signed important conventions and agreements regarding human rights and freedom, including in relation to multi-ethnic relations. The government also has passed and revised laws regarding racial discrimination and minority rights. This, however, is not sufficient to change existing attitudes and conditions of the actual implementation of these laws. As a whole, at a governmental level, there is a contradiction between declared intentions and actual implementation. An example of this is the conditions in which Roma people continue to live today. Despite recent programmes and projects for their integration, they continue to live in poverty, lack education and endure bad housing conditions. In many settlements they live in separate ghetto-like neighbourhoods in which the living conditions are poor, the infrastructure is bad and real unemployment is over 80%. As a result the neighbourhoods are real crime incubators, where people resort to thefts in order to make a living. Roma children usually study in segregated schools. Some of them remain outside the education system altogether while others, due to lack of financial means, barely manage to finish primary education. Local authorities, as represented by the Municipality Council and the town Mayor's Office, cannot provide sufficient financial resources to address the issues effectively. Very often they also lack the necessary motivation, knowledge and skills to apply a policy leading to an actual positive change in the living conditions of the minority groups. This all leaves a lot to be done by NGOs.

Although from the outside all the preconditions for EU accession are met and Bulgaria is ready for a 'modern', civilised and unprejudiced multi-ethnic coexistence, the picture on the inside is not as rosy. In our work we emphasise the need for attitudes to change as well as fight for the implementation of anti-discrimination laws, and we support local communities to use mediation in times of conflict. The big questions remaining to be answered are: 'How do the various ethnic groups coexist in their everyday life?'; 'How do they understand and try to solve the problems of discrimination, xenophobia and racial prejudice?'; 'Have any real changes taken place in the attitudes of Bulgarians regarding stereotypes and the acceptance of difference?'

NGOs in Bulgaria still have little experience in, and capacity for, addressing the big challenges of the transition to a democratic society. Some of the organisations in the voluntary sector were founded in a totalitarian manner, that is they were established from above, and serve the interests of individuals. Generally, local grassroots organisations lack the necessary confidence, authority, knowledge and skills to generate resources in civil society and to defend their interests. At this stage, all activities of NGOs are funded mainly by outside donors; for that reason they cannot afford to maintain a consistent long-term policy for achieving their goals. Often local authorities do not view or accept the NGOs as organisations capable of addressing certain problems either.

In order to transform the majority views as well as the lack of self-organisation of minorities, NGOs play an important role in education. At present, the majority of educational institutions in Bulgaria are state-owned. This situation has deeply influenced their capacity to adapt to the new conditions and requirements of society. Schools in Bulgaria are some of the most conservative and reclusive systems where the process of introduction and implementation of new working methods

is rather difficult. The education system is still strongly centralised; this imposes many bureaucratic and administrative barriers to teachers and others who aim to work for social change.

Our Association of NGOs in Targovishte consists of 34 member organisations. Their activities are focused on different areas of community life, such as education, culture, environmental issues and healthcare. We include organisations working with disabled people, children at risk and people with special needs, domestic violence victims and human trafficking victims. The individual members of these organisations belong to all three of the major ethnic groups in the region: ethnic Bulgarians, Roma and ethnic Turks.

On account of this inclusion, our Association has accumulated a lot of valuable experience in the area of working on multi-ethnic relations. The member organisations use interesting and effective methods of working in the field of multi-ethnic relations. Here I want to highlight one in particular, as I feel it is especially useful in working with young people.

Multi ethnic Youth Camp: 'Let's Destroy the Barriers'.

After an examination of the local needs directly connected to the issues of xenophobia, discrimination and the exposure of discriminatory practices, we concluded the following:

1. Young people in the region of Targovishte tend to be ethno-culturally divided.
2. The ethno-cultural divisions create stereotypes which are rooted in the absence of education and the lack of communication between different ethnic cultures.
3. There is a lack of understanding among young people from different ethnic groups living in the same area and a lack of information about each other.

Target group

The people invited to attend the youth camp are young people or children at school, children of school age who have remained outside the education system and teenagers in general. We consider this to be the most suitable age group for work aimed at the development of a multicultural and tolerant democracy. As noted in the Durban Declaration (paragraph 120-1), the involvement of young people is a very efficient strategy and guarantees real changes. The camp is attended by 30-40 children or young people from the three major ethnic groups. In addition, 15 young people (also members of the three ethnic groups if possible) act as volunteer counsellors and 13 experts/professionals in different fields are invited from the local community.

Methodology

The training camp lasts for nine days. Ideally, the camp is based outside a residential area, in a clean, natural environment, at a site which offers appropriate equipment, such as a stage, hall, canteen, sport facilities, and so on. For our training camps we use the accommodation facilities of the National Children's Complex in the village of Yastrebino, which is situated about 40 km away from the town of Targovishte and meets all the necessary requirements.

Our teaching method includes the following key components:

1. Presentation of lectures and hard copy materials by local experts and leaders on selected topics.
2. Small group discussions after the lectures led by counsellors/peer-educators.
3. Presentations of the folklore of the different ethnicities made by local traditional folk groups, including an opportunity for brief instruction of the camp participants on issues of the ethnicity presented.
4. An analysis of the results (evaluation of the knowledge acquired) through questionnaires given to the young people on the first and the last day of the camp.
5. The design of a community programme and development of materials for additional training;
6. Multiplication of the education process among students of other schools in the region;
7. Application of the "Peers Instruct Peers" Programme on the topics studied at the camp at other schools in the town.

Chapter 9 'Destroying the barriers': a multi ethnic youth camp in Bulgaria

The methodology of the multi-ethnic youth camps includes the application of several widely known methods, such as: educational methods (including inter-cultural education); lectures (providing didactic knowledge on the included topics); conflict resolution; role-play; games; mediation; peer education; and active listening.

The entire educational programme is designed in such a way as to provoke feelings, establish inter ethnic dialogue among young people and to give room to express the differences among cultures. The main areas and specific topics in which the participants acquire knowledge and build on their skills are:

1. Leadership – what does it mean to be a leader? (types of leaders, the qualities of the good and the bad leader)

2. Team-building – definition; differences between a 'group' and a 'team'; allocation of roles and responsibilities; the rules applicable to teambuilding.

3. Volunteering – who is a volunteer? job profiles of different types; motivation; awards; participation in the activities of different structures.

4. Active listening skills – verbal and non-verbal techniques for their application; benefits from their application.

5. Acts of ethnic discrimination and xenophobia; prejudice and stereotypes – definitions, examples (including those from the participants' personal experience); case studies; explanatory work.

6. History – brief information about the ethnicity studied, from the time of its first inhabitants on this territory to the present. Particular attention is paid to the so-called 'Revival process'; this was the process of forceful assimilation of minority groups, carried out by the former communist regime in the period 1980-1988. It included the obliteration of the ethnic characteristics of the minorities, and particularly their culture, language, religion, specific way of living, customs and traditions. The culmination of this black page of Bulgarian history was the forced process of name-changes among people belonging to ethnic minorities in 1985 (forceful substitution of their given names with Bulgarian ones). These issues are freely discussed at the camp; the participants are given an opportunity to express their attitudes and feelings, some of which have been developed as a result of the fact that their parents might have been the victims of this process.

7. Culture – the ways of life and the culture of the different ethnic groups are represented in an attractive way. Ethno-cultural folk groups represent the folklore of the particular ethnic group. The participants learn some of their most popular features (for instance, to play Bulgarian 'horo', to sing together the internationally acknowledged hymn of the Roma "Jelem, Jelem", to dance Turkish 'kyuchek', and so on).

8. Democracy – definition, types; the participants acquire knowledge on basic terms, such as nationality, nation, minority, public contract, political system, and so on.

9. Conflict resolution – types, management of conflicts, methods of conflict resolution; particular attention is paid to inter ethnic conflicts – examples from the Balkans, methods and means for prevention.

10. Goal achievement – short-term, middle-term and long-term goals, preparation for their achievement, significance of the chosen strategic directions and technical approaches for their realisation.

11. Mediation – types, purpose, functions, the role of mediation education, who can be a mediator; the participants are introduced to the main techniques of mediation.

12. Health and sexual education – camp participants acquire knowledge on preventative healthcare, hygiene, the significance of physical activities and sports, bad habits (tobacco smoking, alcohol and drug use). Particular attention is paid to safe sex, AIDS and other sexually transmitted diseases.

The level and the complexity of the material covered in all topics depend on the age of the participants. The final outcomes and benefits of the multi ethnic youth camp are measured in terms of the development of community capacity, the results the members of the community derived from the project, the particular goals achieved and the sustainability attained.

Our experience reveals that the multi ethnic camp contributes to the development of the potential and the capacity of the community in the following ways:

1. Young people are trained to take responsibilities and become more active within their communities.

2. Young people learn how to use their newly gained knowledge to develop community programmes.

3. Young people gain self-esteem by becoming peer-educators and youth leaders.

4. The assets of the local community are better utilised as a result of improved communication between young people.

5. The community as a whole, and youth in particular, are acquainted to a greater extent with the issues regarding multi-ethnic cooperation.

6. Local personal multi-ethnic relationships are improved because of the improved communication between youth of different backgrounds who do not otherwise interact together.

After the implementation of the multi-ethnic youth camp, the community as a whole will have significant benefits. These include: acquiring new knowledge and increased understanding on the part of young people of the history, culture and traditions of the main ethnic groups in the community; and acquiring knowledge and new skills by young people on democracy, multi-ethnic living, mediation, conflict resolution, leadership, teamwork, and health education. The community will also benefit from inclusive participation of young people in the activities of the community, an improved level of acceptance of differences in the community and through overcoming the prejudices in it. Furthermore, active co-operation and understanding among different ethnic groups will improve. Finally, the community will have increased knowledge about personal hygiene and sexual matters. The camp also provides an opportunity for the application and multiplication of the multi ethnic youth camp among other communities.

There are particular ways of organising the camps that make them more sustainable. For example, providing all participants with hard copies of all the lecture material which they can refer to even after the implementation of this project and letting the participants design a community programme which they could utilise at their schools during the next school year. In order to facilitate the process of taking the ideals from the camp into the wider community, the lecturers and all other participants come from the local community; this ensures that the contacts made at the camp are long-lasting and accessible. Moreover, the support of the local experts usually continues after the end of the camp; indeed the negotiation of that support is often negotiated during the camp.

The programme of a youth camp held in August 2004

Days 1 and 2 – 15 youth counsellors attended a seminar on group mediation and facilitation, leadership and teamwork. This was necessary to prepare them to lead and assist the camp participants in their pursuit of knowledge.

Day 3 – 30 young people from the town of Targovishte and the surrounding villages arrived at the camp. They were given camp instructions, played team-building games, and filled out questionnaires.

Day 4 – The counsellors led group discussions on leadership, types and qualities of leaders, volunteering (why they are volunteers, the benefits both they and their communities have gained from their volunteering etc). In the afternoon session, a local philosophy teacher led a discussion on the principles of democracy, specifically on why it is important and how it works in Bulgaria. After that, we held a group vote about which film we would watch that evening. The final session was focused on stereotypes, prejudice and self-identity. The counsellors led group discussions about the definition and reasons behind stereotypes as well as examples of stereotypes in everyday life. We then discussed the ways stereotypes influence self-identity.

Day 5 – A local conflict resolution expert led a day course on conflict management and discussed various case studies and methods of conflict resolution. We had role games, group discussions, and played some more games.

Day 6 – Doctors from the local Health Inspection Agency presented a lecture on general health, hygiene, drugs, alcohol, smoking, and sexual health. In the afternoon, a local expert on Bulgarian history lectured on the history of ethnic Bulgarians. The final session was dedicated to Bulgarian folklore and traditions – a local Bulgarian folk group presented several dances and instructed the camp participants on how to perform them.

Day 7 – Leadership Model – a group of local leaders discussed their educational background and professions, the hardships they have faced during their education. They were asked many questions, which they gladly answered. In the afternoon, a local expert gave a lecture on the history of the Turkish ethnic group in Bulgaria. The final session was dedicated to Turkish folklore and traditions – a local folk group represented their traditions and customs.

Day 8 – We had counsellor-led discussions on discrimination, xenophobia and racial prejudice. Definitions, types and case studies were given. We acted out our own scenario to illustrate the issues discussed. In the afternoon, discussions were dedicated to Roma history, traditions and folklore.

Day 9 – On this day the programme for community development was completed and the feedback questionnaires were filled out.

Games
The activities use extensively role-plays, interactive exercises and games, aimed at gaining new life experiences. Some of the well-known games are: Colours on the Back, Wizard, Giants and Dwarfs, Mask Game, Tower Building, Knot Game, Relay Race, Quilt Game – Collect the Different, and Networking. Below I describe two of these games for illustrative purposes.

Colours on the Back
The participants are divided into groups of ten people and everyone is given the name of a colour taped on their back. You should have four colours selected with three groups of three and one group of one; no one should know their own colour. Explain that you want them to gather into groups wearing the same colour, without using words, only non-verbal communication, and that you are going to time them to see how fast they can do it. When the game is over, talk about how it felt being the only person without a group, how were they treated by the groups, how the groups felt about this person. In this manner, the participants gain experience of what it means to be different.

Networking
You will need a ball of thick thread or string. The participants get together in a circle. The participants are instructed to toss the ball of thread to another person across the circle (but keeping tight hold of the thread at their end). After a few tosses, a strong net emerges among the participants. The strength of the net is demonstrated by putting a heavy weight on top of it. The purpose of the game is to demonstrate that maximum effectiveness and resilience in the accomplishment of a task or mission can be achieved by the combined efforts of people from different ethnic, social, institutional or other groupings. The game proves the motto: 'We are more effective when we are partners and when we are united'.

Based on the results of the youth camps as a training method for young people in a multi ethnic environment, we believe that this method can be applied successfully in other multi ethnic communities in Bulgaria, as well as in other countries in Eastern Europe, or generally in countries with developing democracies. We are happy to provide additional information about our method to all interested parties. Our contact details are listed at the end of the Handbook.

Chapter 10. Re-evaluation Counselling as a tool in combating ethnic discrimination and xenophobia

Christien van den Anker, University of the West of England

Introduction

This chapter presents an approach and some tools to assist in combating ethnic discrimination and xenophobia. These tools focus on education and training in order to change the attitudes and values that hold discrimination as a system in place. They include the use of listening skills in groups, ranging from pairs to support groups of around 8 people, to work with larger groups. The specific theory behind them holds that aware listening to people assists them to recover emotionally from hurtful experiences in the past. This is part of a spontaneous healing process that all humans have. Hurts can be physical or mental and they can be individual or systemic. This way of working recognises the important role of identities in people's lives. If we apply the same basic theory to hurts based on identities, then allowing feelings related to those identities to be expressed establishes more effective relationships between people within one group as well as between people from different identity groups. Following this process also creates stronger partnerships for social change and prevents burn out of people active in changing inequalities in society.

Here, I outline how these insights can be of specific use in work on combating ethnic discrimination and xenophobia and I summarise the use we made of them in the regions participating in the RIME project (see Chapter 3 of this Handbook). I will end with some suggestions for using these tools in trainers and teachers' activities to combat ethnic discrimination and xenophobia more generally and present some sources and contacts for further learning on this approach.

The basic theory of co-counselling

> *Effective listening*
> Do not:
> - Comment or give advice
> - Draw the conversation to your own experiences
> - Ask curious questions
> Do:
> - Show you are pleased with the person talking
> - Encourage the speaker
> - Make eye contact
> - Touch the speaker or holds hands (if appropriate)

This chapter builds on the theory and practice of Re-evaluation Counselling (RC), which started in the 1950s and is now used by people in 96 countries. The recently established NGO United to End Racism (UER) uses it to work towards ending racism, ethnic discrimination and xenophobia. UER aims to support existing initiatives in these areas by introducing counselling tools to practitioners interested in ending all forms of discrimination. The main idea is that people don't function effectively and authentically when they act on the basis of old hurtful experiences. Their functioning improves dramatically when they have a chance to emotionally release these old hurts. This type of release is greatly helped by a process that starts out as simply taking equal length turns in listening. Through practice, learning from more experienced counsellors and from the RC literature this mechanism can be made more complex and people can be even more effective in helping others to work through their emotional barriers to achieve powerful and effective functioning.

> *Forms of emotional discharge*
> - Talking
> - Laughing
> - Yawning
> - Crying
> - Trembling
> - Sweating

The speaker, once enough trust has been built, shows their deep feelings on the issue at hand; for example, when asked if they have experienced discrimination. Emotions can be expressed through energetic, non-repetitive talking but also through yawning, crying, laughing, trembling or sweating. These signs of emotional release relate to specific areas of feeling, such as sadness or loss, fear, or physical injury. In all cultures these signs of the emotional healing process will be confused with the actual hurt and therefore interrupted. We have all been told not to cry, not to laugh loudly, and not to show fear, whereas these all help us to heal our hurts.

By being stopped from expressing our feelings from an early age it becomes more difficult to think clearly in particular areas of hurt. These emotional expressions, are sometimes called discharge. Unless hurts are discharged, their effects are stored and the accumulation interferes with our thinking in these areas. As we don't heal from hurts, we experience confusion and may fall into behaviour that is not an accurate response to a new situation, which is the definition of intelligence, according to RC theory. These cases where we react as if we are repeating an old situation are called distress patterns. For example, if someone with particular features has hurt us, we may react scared to new people who look

similar to the person who hurt us. Or if we have been upset during a particular type of weather, this weather may make us sad in future. In the context of ethnic discrimination there are many ways in which old hurts determine relations between people of particular groups. Stereotypes are never a good basis for intelligent behaviour, as they are not based on accurate information about the person, their group or the particular new situation.

Fortunately, we can recover from hurts and reclaim our intelligence completely even long after the initial upset. By taking turns listening and encouraging discharge while appreciating the person speaking, we can all return to our natural healing process and recover our full intelligence. In our efforts to combat racism and ethnic discrimination and xenophobia, we all frequently come across stereotypes and exclusive practices. These would be easier to interrupt if we healed from the hurts we experienced ourselves in this area. I will now discuss how the basic theory outlined here works equally when working on the various identities that keep people separated and unequal.

A few basic rules assist in making the healing process work well. All information needs to be confidential and we do not refer to it without the permission of the person who has spoken. As leaders, we clarify that people are all born intelligent and completely good; any derogatory feelings towards others or oneself are the result of being hurt in order to be taught these attitudes. Many people recall the sadness they experienced when they were told that a particular friend was not welcome anymore because of their background. Finally, the discharge process works better if we refrain from using alcohol, coffee, tea and any mind altering drugs, including prescribed drugs.

Identities and liberation from oppression

Questions used to work on identities:

Who are your people?

(ethnicity/nationality)

What is good about being x?

What are you proud of about being x?

What is difficult about being x?

What do you never want to hear again?

In addition to this basic theory of recovering from past hurt through taking turns listening and discharging, RC developed a theory on how this process can be useful in combating oppressions. The first recognition that people did not only have individual, personal hurts, but that they were hurt systematically according to their identities, was in the context of women's oppression. Several counsellors were active in the women's movement in the early 1970s and they started to speak out about the specific ways in which they had been hurt as women. Counsellors then got together in groups based on specific identities, such as men, women, Jews, Black people, and later on owning class, middle class and working class. They discovered that a lot of the areas where they could not think freshly due to past hurt were related to these identities. In order to recover from these hurts, they developed specific questions to ask about identities that were helpful in recovering from these hurts.

Internalised oppression

A specific term developed in co-counselling is internalised oppression. This means that the message from the stereotype is believed to be true of oneself or of others in one's group. 'Internalized oppression is this turning upon ourselves, upon our families, and upon our own people the distress patterns that result from the racism and oppression of the majority society.' (Lipsky 1987:3). An example of internalised oppression is for ethnic minority children to believe that majority children are more beautiful, intelligent or attractive than they are. Another example is the criticism of members of a group on each other, which prevents them from collaborating for social change.

Oppressor patterns

Another discovery made in RC was that people who acted out stereotypes were also hurt in particular ways. The behaviour they showed as oppressors of other people was not their real nature as a human being. Although everyone has a responsibility to counteract and work towards ending oppression, the majority group that acts out discrimination is not personally to blame. Arrogance and prejudice are not natural characteristics of human beings; these attitudes are the result of systematic hurts and observing oppressive attitudes and actions as young people. It is hurtful to be treated as less than human or see others treated as less than human. It is also hurtful to be treated as better than others; this contributes to separating people into groups based on false concepts of human worth.

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It is well known that children from families with prejudice will have more stereotypes than children from less discriminatory families (see Paula Rauzan's chapter). What RC worked out is that in order to hurt others one must first be hurt oneself. The process of taking on board discriminatory attitudes is painful for the child itself. It means losing friends who are different because parents forbid playing with them. And it means remaining separate from the groups that one discriminates against. This in itself is a loss since the child's social circle is impoverished as a result.

Example 1

In one of the training events in Bulgaria, a group of Turkish Bulgarians spoke movingly about the difficulties they and their families had met over recent years. In the small groups afterwards one of the women, who belongs to the majority in Bulgaria cried a lot. She told us that she had had a realisation that the people from the Turkish Bulgarian minority were just like her. This went against all the stereotypes she had learnt as a young girl. In the closing circle of the event she and others went over and hugged the members of the minority group. Many of us cried more then.

Questions for oppressor identities

- Who are your people?
- What is good/are you proud of about x?
- What is difficult?
- What do you never want to hear again?
- How did you learn about minority z?
- What prejudices did you learn about z?
- What action are you going to take to:
  - a) End the oppression of z?
  - b) Change your own feelings about z?
  - c) Build relationships with z?

Fortunately, the co-counselling process also works on these so-called oppressor patterns. The same natural healing process will lead to recovery if people are effectively listened to and appreciated. This assists them into reclaiming their full intelligence and allows them to make good connections with all humans. In workshops we do a lot of work on relationship building between oppressed groups and oppressor groups, including work across national boundaries.

Many other organisations also believe in the powerful nature of building relationships, for example in peace building efforts. This type of work is potentially very powerful in the struggle against ethnic discrimination and xenophobia. It means that when people communicate or act on stereotypes they need to be stopped without blame. They need to be listened to with appreciation and they can be assisted in building successful relationships with the people they thought less off.

Double discrimination: women and young people

In recent literature and international organisation activity (especially the UN and the Council of Europe) situations where people have two identities that both lead to them being discriminated against, the term interdependency is used. This means simply that someone experiences double discrimination, for example as a woman and as a member of a minority group. This is the example most often referred to yet other forms of double discrimination can of course occur for people who are discriminated against on the basis of religion, disability, sexual orientation or political opinion. The Durban agenda recognises specifically the multiple forms of discrimination suffered by women and girls. It states:

"We are convinced that racism, racial discrimination, xenophobia and related intolerance reveal themselves in a differentiated manner for women and girls, and can be among the factors leading to a deterioration in their living conditions, poverty, violence, multiple forms of discrimination, and the limitation or the denial of their human rights. We recognize the need to integrate a gender perspective into relevant policies, strategies and programmes of action against racism, racial discrimination, xenophobia and related intolerance in order to address multiple forms of discrimination." (Durban Declaration, paragraph 69)

Sapana Pradhan-Malla mentions examples of double discrimination in the areas of armed conflict, human trafficking, health care practices, the criminal justice system, the labour market, and displacement (Pradhan-Malla 2001). From the experience of our project partners (see Paula Rauzan's chapter) we can add the area of family violence.

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As individuals we all combine identities in which we are a victim of oppression and identities in which we take on an oppressor role. There is no hierarchy of oppressions and we do not wish for a competition between people or groups who is the most deserving victim. We all have to take responsibility to end all forms of humans harming humans and their environment. By emotionally releasing the stresses of having been victimised we improve our well-being but we also come to think more clearly about the actions they can take to change institutional oppression. By doing emotional work on us (or our ancestors) taking on oppressor roles and admitting we (and our people) have hurt others, we can work through some of the heavy guilt and feel less bad about ourselves. This in turn opens up the possibility of relating in a much more positive way to the 'victim' group.

Working with young people
Working with young people often goes better if we engage in a lot of play. Lectures or discussions must not be too long and it is even more important to work interactively and let everyone participate. Young people share an identity that is in almost all societies the subject of oppression. Not being listened to, being underestimated, being excluded from politics, working life and large parts of social interaction are just some of the barriers young people have to face. Internalised oppression also makes it very difficult to have close relationships with all other young people, as there are some distress patterns that establish a culture of criticism and bullying between young people. In addition, young people have identities as 'boys' and 'girls', and as members of ethnic groups. Stereotypes can be specific with regard to all these distinctions. Stereotypes are different for an ethnic minority girl, an ethnic minority boy or their majority counterpart.

Suggestions for group activities

Rounds: opening an closing circles
To start an activity with a round of short responses to a common question can be a nice way of getting to hear everyone's voice at least once. The round requires everyone to listen, even briefly, to every other participant. There is no space for comments although people often start to refer to each other's contributions. This builds safety and connection in the group. Usually when everyone has heard themselves speak once, and was listened to by the group, it becomes easier for all to participate in the activity. This is especially important if the group is mixed in terms of identities.

Example questions for an opening circle
- What is something you are pleased with right now?
- What is something you like about being part of this project?
- What have you valued about it so far?
- What do you know already about the topic?

The opening circle can also set a good tone for the activity. For example, by sharing positive experiences, or by sharing excitement about being part of the group, by modelling that all contributions are valuable or that everyone knows at least something about the topic already.

Example questions for a closing circle
- What have you enjoyed/learned today?
- What sums up in one word how you feel about this session?
- What are you looking forward to?

A closing circle can provide a nice opportunity to galvanise the group's connection and it also gives another chance to participate for people who did not say much during the activity. It is an opportunity to hear some feedback and to get an impression of how people in the group are feeling.

Appreciating leadership
A special part of a closing circle is to appreciate the leader. Often people who lead or present up front get caught in feeling bad about themselves and their role due to distress patterns we develop about speaking in front of a group. We are trained from an early age to be critical and self-critical. Self-reflection is an important part of any learning process, but distress patterns often make the parts we did well invisible to us.

The group can really help by having a closing circle where they appreciate something about the leadership. After a presentation by a group member three people in the group can be asked to say one thing they liked about the presentation. This reminds the speaker that at least those three things came across well to the audience. They can then think more clearly about what went well and what they would do differently next time.

Mini sessions
A mini session is a short period of time (less than five, ten or fifteen minutes each) where two people take turns listening well to each other. This can be on any topic that is keeping their minds occupied at that time (this is helpful when people have just come in from other activities or travelling) or on a specific question.

Example questions for mini sessions
- What is good and new in your life?
- What is your goal for this activity?
- How has your life been affected by the topic of the activity?
- How can you ensure the activity goes well for you?
- What can others do to assist you?
- Where do you feel you don't fit in with the group?
- What reasons do you have to believe this?

Mini sessions can also be used to give participants a chance to let out their feelings after having listened to someone for a while; either because they may need a little break or because there may be emotional reactions to process, for example after someone told their story in front of the group. They can also work well during heated discussions to help people release the emotions so that they can gather their thoughts and be more effective in the discussion.

Demonstrations
A demonstration is when someone is counselled in front of the group to show a particular technique of counselling or allow someone to tell their particular story. It is important that the person is agreeing to do this and also that the first time people are asked to do this, is not too long. The person in front of the group also needs to be allowed to go as deeply into their feelings as they want to. It is important that the rules of confidentiality have been set up clearly with the group. This means: no one refers to the story outside the room but also no one refers to the story to anyone in the room. This is because people may not want to be reminded of the story in a causal way or they may not want to be identified by their story. Keeping to this confidentiality greatly improves the safety in any group and will allow people to share more and more deeply felt feelings.

Example 2
In our workshop in Ukraine we heard a powerful example of someone giving up oppressor patterns in a counselling demonstration in front of the group. A Russian army veteran spoke about how he used to hold very strong prejudicial views. Everyone was moved to hear the story of this person when he showed how much better he felt now that he had let those beliefs go

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Panels
A panel is a group of 3-5 people who are chosen for their particular identities or stories and are asked the same set of questions in front of the group. They are usually sitting together in front of the group, facing the audience with the facilitator or counsellor sitting close by. The questions are usually related to identities.

A panel gives an opportunity for people to speak about their identity and to get some attention from the group; it is also an opportunity for people who do not share the identity to learn about this group. We should always warn the group not to generalise; now they have heard someone's story they do not know enough to anticipate another person's story. Everyone is unique.

The panel is also an important tool to give people a chance to work on their emotions that are related to their identity; they get to talk about their struggles and joys and thereby access and discharge the effects of the oppression. People listening can hear people with different experiences much better if those people are feeling, showing and discharging emotion instead of just giving a dry presentation.

> *Example 3*
> In all of the RIME workshops that included training we held panels with members of minority groups. In all cases the members of the panel participated more actively in the group process after they had been visible in the panel. One woman appreciated afterwards the opportunity to think about what gets in the way of having good relations hips with her own people and across identities. People in the audience learned a lot from hearing these individual stories

After a panel it is often good to have mini-sessions so people can express the emotions that were raised while listening to the panel. Sometimes people start to show emotion during the panel; this is usually fine but must not be interruptive of the panel.

Support groups
A support group is a group of people who share an identity and who split the available time in equal shares. It is often helpful to work on specific identities to meet in a homogenous group (in this one respect) so people can learn the specific parts of their hurts that are related to this identity. A support group is often helpful to realise one is not alone in this experience. It also provides the safety needed to emotionally address their hurts related to this identity in depth.

A support group can meet regularly and build trust or it can be part of a larger activity. It can be helpful to split up in support groups especially when being in the large group is complicated for people. The support group can be a place to release some emotion about being a minority in the larger group for example and it can help people to function better in the large group afterwards.

Games
In all group work playing games makes a big difference to the atmosphere in the group. We used games as icebreakers, breaks, physical movement to loosen up our bodies and the interaction between people. They usually create a lively atmosphere and closer connections between group members. We also used games to address the specific themes of inclusion and exclusion. Here we list some examples.

Fruit salad
(The name comes from the original version where people are labelled as fruits)

All sit on chairs in a circle. One person stands in the middle. The person in the middle calls something that must be true of themselves, like 'all people wearing trousers'. Everyone, for whom this is true, must swap chairs. Encourage people to be fast as it enhances the fun. The person in the middle has to aim for getting a chair and someone else ends up in the middle.

Usually the group will call more 'risky' identities the safer they feel; it seems a natural tendency for people to want to be known and to want to know who else shares their identities. For example, they will call 'mothers', 'sisters', teachers, etc. Or they may call 'nationality x'. If this does not happen spontaneously, it can be interesting to engineer to take a turn in the middle yourself and call something relevant to the topic of the day. In sometimes call 'white people' or 'people who have experienced discrimination' or 'people who have stereotypes' or 'people who have discriminated in their lives'.

We learned that people will start to dare reveal their identities gradually. Once they do it builds safety in the group. The game also provides lightness and laughter, which could be releasing light fear and embarrassment.

Push for peace
(My naming; I learnt this game from young adults at a workshop in Warsaw, Poland, 2004)

Two lines of people with linked arms in each line push against each other with the goal of pushing the opposite line all the way back across the room. However, the game is non-competitive, as each time a line is pushed back; enough participants need to move into the opposite line to try to balance out the two lines. The aim is to create perfect balance between the two lines.

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Chapter 10. Re-evaluation Counselling as a tool in combating ethnic discrimination and xenophobia

This game builds connection between people and involves physical closeness, which can build connection in the group. It also involves physical movement, which can lighten up people, and bring them in touch with their bodies after being focused on listening and thinking for a long time.

Tip for trainers:

This game worked well with young people at one workshop; however in the context of Ukraine where there had just been demonstrations surrounded by police, it reminded people too much of the fear of the police pushing in violently on demonstrators. The game was no fun. Fortunately this was reported back to me afterward so I learned from the situation. I already noticed the lack of lightness in the room and we played fruit salad instead which did lead to lightness and fun together.

Chasing game

(My naming; I learnt it from young adults at a workshop in Warsaw, Poland, 2004)

In this game everyone stands in a circle, facing towards the middle, while holding hands in pairs. One person is outside the circle and is trying to catch one other person who is outside the circle. When the person is caught, the roles reverse and the other person is trying to catch the one who started out as the chaser. In the meantime, the person who is chased can change things around by joining a pair in the circle. They need to hold hands with one of the people in the pair. The person whose hand they are not holding then becomes the chaser. So again, the person who was chaser reverses roles, this time with a new person from the pair in which the person who was being chased sought refuge.

The game ends when everyone has had a turn running or when people are tired. A discussion or a mini-session can address that there is no reward for catching anyone.

> *Feedback on this game in Serbia by a participant from Georgia:*
> I appreciated especially the game playing. This made it much easier to work together on the heavier issues. I haven't played like this since I was a young boy.

Inclusive football

This game is played like a usual football game, but the whole team holds hands. If this is too difficult teams can be split into pairs or threes holding hands. It is good to have mini-sessions after this game to discharge feelings of frustration and competition. The game is inclusive for people with some disabilities as it slows the game down.

Working as teachers and trainers for justice

Our roles as educators working for social change are in itself worth addressing in our work with co-counselling tools. We play an important role in this process and it is useful to take some time to reflect on ourselves from this perspective. 'Teacher', 'trainer' and 'activist' are identities, too, and these bring particular prejudice and oppressions from society. These come to us through others (school leaders, parents, our families and friends) but we also carry internalised oppression. Some common distress patterns concern criticism and competition: we find it hard to be pleased with what we do, it is never good enough and we criticise others for their approach. We may not take enough rest and get angry and upset with the rest of society for not moving quickly enough.

Stereotypes about social change activists describe us as idealistic, naive, utopian and Polyannas. In many societies social change activists have been or still are at risk of imprisonment and violence as well as death. This puts a toll on our flexible thinking. It is important to discharge, or emotionally release, feelings about ourselves and others in this group.

We can use all of the RC tools for ourselves as activists and teachers; the mini-sessions and, in situations where we are with others like us, the support groups. In larger groups we can organise panels to speak out about being social change activists and set people questions on it for mini-sessions. Ultimately we can learn Re-evaluation Counselling from the class online or in a group near us and we can join the RC communities.

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Chapter 11. Trainers' views on combating racism, ethnic discrimination and xenophobia*

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Introduction

To put together this practical handbook for trainers, the RIME project involved a week-long event for the trainers to discuss their chapters and the handbook as a whole. We found the wide range of views and the elaboration on the different contexts in our various regions and countries very useful. It was not possible to incorporate the rich discussions into each chapter separately, so therefore we decided to end with a chapter that reflected our discussions. We agreed on a list of questions that reflect our interests in the approaches taken and the common strands in our concern for combating racism, ethnic discrimination and xenophobia. As we explained in the introductory chapters, the usage of concepts and the relevance of particular approaches differ between the partners' locations. In this final chapter we therefore reflect on the lessons we learned form having these in-depth discussions across national boundaries.

We agreed that we would take turns talking. Everyone would give succinct comments on the answers. Then we would go round again and everyone can make an additional point. After these two rounds we would have a free discussion for any additional comments. To avoid always having the same position in the round, we took turns in starting, so that everyone got to start on a different question. For reasons of clarity and brevity I have edited the responses, taking out responses that reflect that the questions is not applicable to the circumstances under which the trainer works. The participants in the discussion are Vadim (Russia), Paula (Croatia), Bojan (Bosnia), Stanka (Serbia and Montenegro), Kateryna (Ukraine), Emiliya (Bulgaria), Apostol (Birmingham, England and Bulgaria) and Christien (Birmingham, England).

What is the (long term) importance of human rights education for children in the context of discrimination?
V (Russia) - Human Rights education for children is currently not very good in Russia, so at this moment in time I would say that given the position of the teachers and given the methods used in schools, it isn't useful. Teaching Human Rights to children will only be effective if there is sufficient and close collaboration between different institutions, such as journalists, schools, Human Rights Organisations, politicians etc. The most impressive effect that Human Rights education could have on young people would actually be through the practical side, like visits to court and seeing what happens in a practical exchange.

P (Croatia) – I feel Human Rights education for young people has a huge importance especially when they become adults. It facilitates the empowerment of members of different groups in the context of discrimination. However, without parents also contributing to education it will not be worth much; parents should be involved.

S (Voivodina, Serbia and Montenegro) – To me Human Rights education for children is very important, especially in the context of our countries in former Yugoslavia). It should include making them aware of the rights that already exist. As a long term objective for a country heading towards democratic achievement it is important to teach Human Rights both in formal and informal systems of education. I would also recommend the establishment of a form of democratic citizenship as a part of the curriculum, where Human Rights would be included. I view this as an important area of work on, as it interconnects different generations.

E (Bulgaria) – Education in Human Rights is very important in the long term. After all, what we teach children today is what we will get in return in 20 years time. In our society it is very important to start teaching children democracy from an early age. In the principles of democracy we find the basic principles of Human Rights. These principles of democracy should also be included in informal forms of education.

V – If in Russia mass education on Human Rights took place in the formal education system, this would turn into a disaster. The people who decide on the curriculum have a totalitarian way of thinking so the teachers would go about it in the wrong way, for example they would still refer to Marx and they would use politically incorrect terms like 'negroes'. Therefore I don't think it would be really effective. In Russia, talk about democracy already has negative connotations, so if someone comes in to teach Human Rights, it wouldn't work due to the hypocrisy of teaching democracy and human rights under the present system.

P – In Croatia, children and youth are already fed up with the terms Human Rights and democracy, and they don't want to participate in activities on these issues. So if we want to raise awareness, we should make some changes to the presentation to make it easier to digest.

S – In Serbia this topic has already been part of the educational system for four years. However, most of it takes place within the context of religious instruction. There is an ongoing debate on whether to further divide children along the lines of religious background, or to improve Human Rights education in mixed groups. Some results have been achieved in terms of expanding Human Rights education.

E – I can understand V's comment because we have also been in his position. It is not a coincidence that Bulgaria has been referred to as the 16th Republic of the USSR (Soviet Union). Everything he describes about people being afraid to talk about democracy and human rights is something I can imagine very easily, because things were like that for us before 1990. Yet, precisely for this reason, I'm convinced that it is through education that we can make changes. From what S describes, this also seems to be the case in Serbia.

C – Any more comments from anyone?

(none)

What is the respective importance of a) action taken by participants after a training and b) their experience of the training?

P – Actions taken depend on the aim of the training but they are important because of the sustainability of actions taken while the training was ongoing and also because of the multiplier effect.

B – For me training is most important for its individual capacity building, learning through comparison and raising awareness.

S – The relative weight of actions taken after a training event depends on the group, the objectives of the training and the skills developed, as well as on the individual approach to this kind of training. In our experience, the most effective results after some of the training events were with local councillors, because there was some sort of action taken after the training. Especially considering that they were from different local municipalities and taking into account that people didn't know each other before the training although they were all working in local city halls, the training was more effective due to building in specific actions afterwards. Some of those activities were later repeated in the councillors' specific departments.

E – It is important what happens after the training, but it's very hard and sometimes even impossible to measure in concrete terms what happens, because what we are working on is a change in attitudes. We also need to remember that it is not so relevant what happens immediately after the training because it is through the experience of the training and the step by step learning process both during training and afterwards that things eventually change.

V – When we go into a shop and buy clothes, we chose them according to our height and so on. Not all clothes that fit will also suit us. The same is true for training. We will never find out the importance of the training to each individual. Because of this, we try to evaluate our training work with an emphasis on actions taken afterwards and ideas for actions. We find that it is not enough to change participants' consciousness; we also have to change the practices.

K – Experience and action can be taken as two forms of one thing. You can't take actions without experience and can't reflect effectively without taking actions. So experience is the first level and actions are the second level. After training there should be follow-up activities. There should be support for people who have done the training. Actions alone cannot be real either.

What is police intimidation like where you are?

B – In Bosnia and Herzegovina the police are not allowed by law to stop you unless you have broken the law, which means they are not allowed to stop you only to check your documents. In contrast to some of the places other people are working in, we all look the same, so they can't see who is Croatian, Serbian and so on.

P – It is unusual to stop anyone in the street in Croatia, unless there is some sort of a disturbance late at night, in which case the police might ask you for documents. Recently, the media have been reporting that the police are using too much force when people are in custody. But we don't have statistics for this, so we can't provide evidence for such a claim. In our county we have very good cooperation with the police, but on the state level, there are still things that the police don't handle effectively. For example, there was one man (a former member of the military) who was on the Croat side during the war, and they have special status. Unfortunately, he killed his wife and her two friends. This shows that on a higher level, the police didn't do their job properly as he had a licence for weapons that he shouldn't have been allowed to. But in terms of ethnicity, it's pretty safe to be on the Croatian streets.

E – At the moment, there is a reform programme for the police system in Bulgaria. Its purpose is to restructure the police force into a more modern European one. Some units deal specifically with the issues of Human Rights and discrimination. There has been a shift in the legal system whereby the responsibilities of the police have moved in the direction of better human rights protection. I work with representatives from the police and it's a hard job to implement these changes but there is a commitment from their side. For example, people diagnosed with psychiatric illnesses would previously have been taken forcefully to institutions but now the approach is very different and much more democratic. During the last 10-15 years we can clearly see a change in the attitude of the police towards society and in society towards the police. People know the police are not there to be repressive and the police know they are there to be of help to the public. Statistics show a different picture especially where the Roma community are concerned and they have actually taken the police to court over one case of maltreatment. The attitude of the police to white Bulgarians is good because they don't have the right to stop you, but Roma are clearly visible and they often get stopped.

V – The level of police intimidation in a region shouldn't be judged only by how often people get stopped in the street but also by how people are treated once they've been taken to the station and have been interviewed. We should also develop training for the police on how to take people into custody without violating human rights.

K – I've been stopped twice by the police, for crossing the road in the wrong place, and I got asked to give the policeman some money. Migrants who come to Ukraine are normally stopped in the street. In such cases the police explain there was a crime and they ask for documents but in reality they are searching for illegal immigrants, mainly from Asia and Africa. People from these continents are also often falsely suspected of drug dealing, which is another reason why they are stopped in the street.

How do you work with (ethnically/gender) mixed groups? Do you pay attention to or influence the numbers of people attending from specific groups? Do you pay attention to personal experience? Are there any limits to what is said about people from different backgrounds?

E – We usually work with ethnically mixed groups. We like to compose groups of roughly the same numbers of each of the three ethnicities in Bulgaria (ethnic Bulgarian, Turkish Bulgarian and Roma). We don't work with groups bigger than 30 people in total yet groups of 12-15 participants are most effective. In most cases there is a trainer and a co-trainer. Normally the trainer delivers a set exercise and the co-trainer helps out. Whenever possible, we try to have people from both genders represented in the pair of trainer and co-trainer. Ideally we would be working with men/women from the represented ethnic communities but often this is not yet the case.

We pay attention to personal experience by using different tools to invite stories from participants. We think that this forms the basis of team work as people learn from each other's experiences. We don't set any limits on what is said; everyone can say whatever they want. Even if something is offensive, the trainer helps participants to paraphrase so it's

not offensive to someone else. The role of the trainer is not to judge, but to reformulate in a neutral way. People are invited to share if they are upset, but they are not made to; we can only stimulate such a process.

V – We always work with mixed groups, although in selecting participants ethnicity is not as important as personal integrity. For us it's important that the person we invite is recommended by their ethnic community. Therefore the numbers of people are not the most important factor; it is more important to know that they will attend. Also we experience difficulties with respect to inviting women from ethnic minorities. This is because of the traditions that they have and it has taken considerable effort to get some women to participate in these seminars. If we have a group of 20, we manage to invite 4 to 5 women from an ethnic community as well as several female trainers and lawyers. It means that one third of the group consists of women and the rest are men. Even though there are not many women in the seminars we still suggest to the men that they should include women in the Human Rights seminars. ...We often invite ethnic community leaders, who are used to and have managed to overcome discrimination, to come in and talk about their personal experience. Our group-size is approximately 20-25 people. The limits we set are different for specific occasions. A team meets before the seminars to discuss the rules of the training and what can or can't be said during the training.

K – In Ukraine different organisations work with different minorities because in the border regions there are different minorities than in the central parts of the country. My experience is working with Crimean Tatars and other Muslim refugee groups. The Roma and Poles live in different areas. In one seminar, I worked with different groups, training local deputies. There were two Crimean Tatars, a man and a woman, unrelated, but what was interesting was that she was ironing his shirt for him, even though they had never met before, and both are local deputies. When asked why, she said 'because I am a woman'. So they are professionally equal but in their personal life, there is still inequality. So when we come to training, it's very difficult to judge and chose a methodology and evaluate it in the end, because what is accepted by Ukrainians and what is seen as discrimination against women, is completely the opposite for Crimean Tatars. In training I prefer to separate groups, I prefer to have gender specific training, regardless of their background. If I don't have this opportunity, then I try exercises with groups according to gender, with male and female co-trainers so I can observe what happens. I feel that if I (as a woman) go to the men's group, it creates a tension already. I have noticed that gender specific groups work differently than mixed groups, for example I was struck by the creativity of a men-only group. After the groups, they have to present, on men's/women's stereotypes about women/men, and then they talk about being more open and having less stereotypes. This is something you wouldn't be able to do if you had ethnically mixed groups.

B – I have never worked before in groups of one nation or one gender. The situation in Bosnia after the war was such that it was impossible to have a group of one nation. People were very strict about including all communities. I usually work in a team of four or five people to deliver training. The groups we work with are usually 20 or more people. I try to be sensitive and structure my exercises so as not to encourage the showing of emotions too much because I'm not a psychologist. Usually, we don't touch on real history in my training, so I don't know if one group or person ended up feeling rejected or wounded. It sometimes happens that a small misunderstanding occurs, like in a training event where one girl didn't feel well after a particular exercise. I went immediately to her and started talking to solve the problem. I don't like to set any limits. The only one I'm aware of is the time limit. I have never imposed any limits on what is said in my work. All the exercises are about waking up your thinking, but they are not so related to our personal experiences or our recent history that people are likely to be offended. If I have groups of people I don't give them real names like 'Bulgarians' but non-national names or something that doesn't exist.

P – Whatever project we do, all our participants are mixed according to ethnic background and gender. When we are specifically working on ethnicity or gender issues there are some differences, especially in terms of numbers. Our project for ethnic minorities is based on semi-open seminars. There are usually about 50 people and it has a specific structure. In gender training we have up to 25 people, mostly professionals who are in position to make a difference to issues of family violence. In projects for ethnic minorities, we have representatives from really different minorities, about 16 in total; most of them are men and mostly around 50 years old. We asked them to include young people as well, and at the last seminar a few of them brought their sons. For the gender project we have mainly women. But that's also because in schools the staff and teachers are mostly women. With regard to personal experience a high dose of sensibility is employed. We feel this is crucial for any kind of training work, where the idea is not to teach them something basic, but to build on their existing knowledge and experience. We set some common rules on how to work which form our limits, for example, to

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have only one microphone, and so on. These are typical things for workshops and training. Also we don't allow insults at a personal level.

K – I just want to emphasise the link between ethnicity and gender. I can be more explicit in my seminars for single sex groups. We can discuss things like whether you can be a feminist while wearing a headscarf, etc. Other influences play a role and we can't talk about this openly when we are in mixed groups. I don't know how this works with men, although I did experience that men feel guilty about admitting their stereotypes in mixed groups; they talk more openly in men's groups. They talk about certain stereotypes between men in single sex groups but when they have to present then they reflect and feel guilty about it.

What role do you see in your training for personal experience, story telling and feelings?

V - The personal stories are very important for training with members of ethnic minorities because they tell us their personal stories about being stopped by the police etc., and they are important because you can see examples of how they defended their Human Rights, and then this develops into a discussion. Feelings: in the training, after each exercise we ask the participants how they feel and it's important to see what they experienced during the exercises and seminars.

B – After presenting at many training events, it became normal that I did more things based on my personal experience and where appropriate, story telling. I don't actually involve feelings so much in training although of course I have feelings towards the participants and the group. Whether or not I invite them to share their feelings depends; if it is a training event for trainers I don't but if I'm working with different topics on intercultural learning or brain drain its normal that they will include some personal stories and feelings. ...As I said before in the example about the girl who didn't feel well after a particular exercise, I observe feelings in others. Also, I very rarely work alone and it is easier to give attention to one person while someone else is running the group. Sometimes participants come up to me, and say 'maybe its not OK that I'm telling you this but she or he is feeling bad, can you please go and talk to them?'. In the example of the girl, I spent twenty minutes with her in the coffee break and she started crying. I advised her to go for a walk and then afterwards she felt able to participate in the group again. That related to her personal experience as well since it was the first time she'd been abroad. ...As a trainer I try not to show my feelings as it is easy to manipulate with feelings, which is unethical. Sometimes, at international conferences, I may be harder on participants from the former Yugoslavia, but this is because I know them better because I am aware of the boundaries and how deep I can delve.

P – In our work, all 3 of these elements are very important. Personal experience is a base for further work. We are not in the position of a teacher who is supposed to know everything; we don't just teach participants some new knowledge. Of course in our method, group work or otherwise, personal experience needs to come to the surface. Feelings are also extremely important for the group dynamic and personal training impact. In fact – when you talk about it like this it sounds like you get huge amounts of feelings, but sometimes you don't get very much. In a workshop even if the participants only tackle their individual feelings a little bit, then it is already very important. Sometimes you get a participant who isn't feeling well and you have to channel these feelings. You can't let someone go away from the training not feeling well.

E – I will talk about training events rather than seminars. The role of personal experience is very important. We do encourage people to share their stories. It is always the trainer's role to say thank you to the people who chose to share their experiences. When a particular story is really important and some major conclusion can be drawn from that we also use psychodrama as a method to extract things from it. For example, if we have the case of a woman subjected to violence, and she's been sharing her experiences with us, and does this in a very emotional way, then we would suggest to the group using the psychodrama method to explore a situation like this even deeper. We would do some role play where the volunteers would chose to put themselves into the woman's role and a man who may have been in a situation close to this, he may want to act out the role of the perpetrator. In brief, when people come together and take part in this play they reveal the experiences for the whole group. When this play takes place, we give the opportunity to others to give feedback as to how they felt, which enables us to understand different responses from different positions. The most important thing is what people have experienced and shared, not only those who have taken part but also the ones who observed.

K – Every trainer has particular preferences. My preference is that the strongest experience comes from the doing phase. In my training there might be some brief lively discussion, but the main experience we get is from simulation games or performing and then going into a discussion and the follow up after this.

P – I agree with K because you have to do something to evoke the feelings and see the experience of the people.

B – Or you can read cases of people in particular situations, which is a good base to start from.

Is 'creating' negative feelings [as in the games from Paula's chapter where people get excluded and experience negative feelings within the context of the group] a) ethical and b) useful?

E – It is both ethical and useful. In order to achieve change you have to overcome the resistance and barriers which participants have. When you overcome resistance, there are always negative and turbulent feelings involved, whether conscious or subconscious. There is no other way; you always have to go through that process. It doesn't necessarily have to take place during the training session but if change is brought about you have to always go through the negative feelings. In our work we are not afraid of negative feelings, but the way we overcome that obstacle is by not allowing these feelings to be destructive. We work with feelings very often in training.

V – We have created a game which uses these negative feelings such as when the person has negative experiences with the authorities. We have discovered this use of negative feelings is helpful in defending Human Rights because the person lets out negative emotions regarding policemen and this is helpful.

K – I still remember the most difficult version of the exclusion game for me. Two tribes have engineers coming to the village to build a bridge. The engineer group sets the rules, for example, 'women are not allowed to use scissors'. The group has to act according to the rules. The only form of self-control for the engineers is that they have to build the bridge so they need the group to be functional in that task. But the goal is never reached in this game, because in the end nobody understands the reason for the exercise, everyone just feels stupid for not knowing what to do. ...Although this particular game is very popular in intercultural training, I personally dislike it. I think everyone has felt excluded at least once in their lives, so we don't need to recreate this feeling in the training. On the contrary, I think we have to reconcile these feelings. In any exercise there may be people who are excluded through their own wish or for other reasons, so during debriefing we can raise the question 'did you notice anyone being excluded?'. Through these questions you can lead the group to reflection but without these extreme exercises. ...It sometimes happens that I think someone maybe having negative feelings, but when I ask them they deny it. Then I sometimes don't realise that they really are miserable. I don't know what to do in that situation. I just know it happens so I try to be careful and to pay attention.

B – I find it easy to discover when someone is not feeling good. For example, the Finnish girl I spoke of earlier. She was trying to explain to the group that the Fins are not cold but the group was still pushing their prejudice about this. Then she stopped and closed herself off from further discussion. When you see that someone doesn't want to go on, even though they have a right to say more because it is about him or her, then you can see that something is still wrong with this person. ...I wouldn't call it ethical but in the long term I would call it useful to create negative feelings in a group exercise. Of course we have all been excluded at some point in our lives but the aim is not to show that exclusion exists. Rather, the aim is to show how to deal with it. So in the long term it is useful, even though it may not be appropriate at that moment in time.

C – If we take this line of argument, would it then also be ethical to torture someone in a training, because they would learn that they need to interrupt torture in society?

B – I would never torture them. If they are still going with the game, they are not tortured. I always tell them not to sit on their needs. Stop the game if you don't feel well. That's what I encourage, I don't want them to feel bad. They don't have to participate. I never say you must, I tell them to observe.

P – Ethical is a difficult word for me. I would say it is ethical and useful because feelings are important for working on yourself, like E said. If feelings are important for learning different behaviours then if we provoke negative feelings and channel them into positive ones, the aim is to find a mechanism to overcome certain behaviour. If you speak about discrimination, if you experience it, it may help you to understand the feelings of others in that position. Games or other methods that provoke these feelings are not always useful in every context. So you really need to be careful and experienced to decide in what group and on what topic you will implement them. It is very important who is leading this workshop or game. I don't think anyone could do it, or everybody knows what to do with these feelings later. That's why you need to be an experienced person with some kind of background in this area.

K – I would also distinguish group and individual exclusion. The losing group still has group feelings. But if you are an individual loser then you have nowhere to hide. If we are confronting people individually then I don't really feel like using these exercises, no matter what kind of debriefing you use then the individual may still feel low.

E – I take the position that it is ethical to bring out negative experience and I can now illustrate that. If negative feelings come about and whoever is involved, if you as a trainer give time, space and opportunity for them to be reflective on what has happened, then this is where the ethical question is resolved as you don't leave the person to feel low. For example, you should always ask them how they feel at different moments in time. Also ask other people in that environment how they feel and if they feel like the person in question feels. Or, you can ask them if they remember feeling like that person and if they could share it. And this is never a personal request or exercise but on a voluntary basis. So by providing support, you can make things ethical.

P – When we play this type of game, we tell the person that they are only in a role. After the game you tell them to step out of the role. It is important that after the game the leader gives the person lots of positive messages and feedback.

E – Yes, you should remember as a trainer to facilitate the process to tell people to step out of roles; there have been times when I've forgotten to do that.

What did you learn or do differently after experiencing and reading about other methods? What is not applicable/ useful?

B – Everything is useful but not everything is applicable. If I compare my method now with how I worked in 2000, about 50% of my exercises are different now. I adapt my exercises and work according to new styles and techniques that are appearing every day. Our field is full of movement and change, so if we as trainers cannot adapt then we will drown! I gladly use new methods, of course not before asking the authors of the methods, and some I try to adapt if I get permission from the author.

C – Is there anything from this week that you will use?

B – Usually I think about that at the end of the event. I read some things but didn't see that many. Some are intriguing, I will give them more though definitely. Every seminar is useful and in every seminar you learn new things, even as a trainer. But not all are applicable. Some should be adopted, other things you can't use but it's still useful to know them.

P – I agree, all things are useful but not all are applicable. I will decide later about what I learned this week but I have heard some things that could be adapted for use. I need to read the chapters again, to see what things can be done. I'm sure I will find something to use but perhaps not understand fully so I will write to the people to ask them.

E – I have set myself the task to introduce some findings and discussions to the people I work with, before the manual is published. Actually, it's a tough question, because we haven't had time to process all the information yet. There are valuable things that could be taken forward, but that wasn't the original task.

C – When I came back from the workshop we held in Sisak I adapted one of the methods - the making of posters - that worked brilliantly. I also tried the 'Merry go round' (see Kateryna Shalayeva's chapter) and that was a disaster! My students found that it imposed too much structure on them so I haven't adopted it longer term.

V – The discussion we are having today is valuable. I saw two things which I will concentrate on. The first one: the handbook won't be a collection of methods but it will be more a specific guide in the context of the various regions. I especially liked the fact that we discussed the questions in groups but that we also have the opportunity to answer separately. I definitely wrote down this method and will use it 100% in groups. I would like to suggest that you would keep that in mind, Christien, and use it again in the project. I liked hearing the responses of each of the group members since I didn't have enough time to get to know everyone individually. And I like to use the drawings I did and I hope they made it more understandable for everyone and everyone else can use them.

K – I use methods from other trainers in my approach. I can criticise them, and this often happens in confrontation exercises. What is applicable and useful depends on the timing and situation, beginning or end of training and so on.

P – It is a pity that we couldn't play the actual games we talked about, but that wasn't the aim of this week. For that we have the workshops in the regions. Even if I sometimes don't see how it goes if a game is explained very well, you can use it and that's the purpose of our handbook. I sometimes try something to see if it is working or not.

 E – In future, if somebody would like to use some of those methods it would be good to give feedback to the authors so that we know in what circumstances this worked or didn't work.

Are (ethnic/national) identities important a) now? b) eventually? In what direction should our work go in this respect? Do you see possibilities for change in your society? And in the groups you work with? How can we include the more invisible minorities? Who are the 'others' in the population statistics?

P – If we speak of ethnic groups and nationalities as a topic in our groups then it is important. But if we speak about general problems like the economy then it is not important. It is not crucial, but it is important. Having a different nationality doesn't stop you from having something in common but somehow people are still aware of their background and that of others. I think it will be like that for some time to come. In our society things are changing. I can see this clearly when I compare the way my organisation was working 8 years ago with how we do things now. Still, many things need to be done. In the group that we work with there is a positive change in many ways. To be honest, I have never thought about invisible minorities.

V – In my seminars we only participate with representatives of ethnic minorities who have undergone discrimination, which in itself reproduces ethnic identities. Therefore the ethnic identities are as important for trainers as for participants and they have to be accounted for in seminars in this work. When we work with young people we try to focus less on ethnic identities and focus more on what unites them. Eventually I hope that no one will speak of ethnicity. I'm convinced that there is a positive change in Russian society, especially after having taken part in this workshop. How to address the question on invisible minorities is still not clear to me, but I hope to address it and include the invisible minorities in our future work.

K – In Ukraine ethnicity always comes up only before elections. I believe all these discourses about ethnicity are politically constructed; it's a very easy thing to manipulate. I don't see much future for ethnicity although there may be something in the future that we will identify with but it will not be ethnicity as we understand it today. Ethnicity plays its role for minority groups or in societies where imperialist roles are supported. So in Ukraine we have no history of ethnic conflict from inside the country. Positive changes are visible if I compare the situation now to how it was in 1992/93. When I was on a school trip our Russian teacher told us not to speak Russian. We felt threatened and although nobody attacked us the fear that you could get attacked was very common at the beginning of independence. But now it is very different. Now it's not an issue at all, you can speak whatever language you want. We can see it in the example of Crimean Tatars. They are very different from the rest of the population but they are accepted. The only conflict they have is with the Russian population

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where they live. Neither have ownership over the land. Therefore they are in conflict and Russia always escalates the conflict. We haven't had many reconciliation programmes with regard to Ukrainian-Russian tensions, but we somehow lived through it. So I think in a way we are lucky because we haven't had any more conflicts than that. ...I would love to know who the 'others' are!

B – I think ethnicity is important to those who are still living in the past and it's important to politicians. In Bosnia we have elections every three years and although the national parties all collaborate throughout the year, suddenly, around the time of the elections, all the nationalist parties are full of nationalist discourse. We are more focused on ethnicity and nationality than on the important thing: the economy. With ethnicity and nationality you can tell stories for years, but you can't with the economy. There is some positive change in our society. Ten years ago it wasn't possible to travel without being affected by the war, but now it is. Ethnic cleansing has led to virtually every city in Bosnia now having 95% of one nation and 2% others but no one is doing anything to change it back to the pre-war situation. There was no family in Bosnia that didn't have a friend or a relative from 'the other side'. In 1995 no one imagined that Bosnia would be as unified as it is now. We have the same currency, the same passport. In the groups we work with, there is a positive change because these are people that are not easy to manipulate, like many others are. ...The direction of our work is harder to determine as Bosnia is not politically stable yet. The only thing that keeps it together is the policy that says no changes in the borders in Balkans. But the Kosovo situation will make the Bosnian Serbs ask, 'If they can become independent, why can't we?'. Therefore, how our work will develop, depends on the direction of Bosnia as a whole. It is currently not a legal state. ...With regard to invisible minorities, we have 300,000 citizens, of who 20,000 identify as Croats in Banja Luka. In fact, these people are Catholics, and only 10,000 are Croats; the rest are Hungarians, Slovaks and so on. For them it is beneficial to say they are Croats as Catholics. Something similar is happening with Ukrainians in our city. For a while we lost them in the statistics, as they started to declare themselves as Serbs because of their shared religion. But now they have reverted to identifying as Ukrainians. So how can we include them? Without their own awareness of what they are, we can't do much. We can't decide their identity for them, they have to take the first step and we can just encourage them.

E – I have identified as a different ethnicity at different times. We talk about ethnicity and nationality to the extent that people still have the need to identify as such. It doesn't matter where a person comes from. As long as they want to identify themselves in a particular way we have to respect that identification. There will come a time when we will all identify ourselves as beings from planet earth, rather than through ethnicities, and then it will be more important to talk about the planet not countries. At some stage there may not be countries and nationalities.

K – From time to time we have nationalists that protest against Muslims in Ukraine. Now the tension is not Ukrainian versus Russian but Ukrainian versus Muslim. The Muslim community is very small so we don't know what to do about this tension. There is no political will to stop this talk. There is no initiative to stop this by political parties. That's going to be an issue in the future in Ukraine.

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