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Connected with #CITIZENSHIP

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Edition notice

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Youth is happy because it has the ability to see beauty. Anyone who keeps the ability to see beauty never grows old.

Franz Kafka

INTRODUCTION

#cidadania is a project to promote democratic culture and citizenship education. It is funded by the EEA Grants Fund - Active Citizens Program and is promoted by Associação Mais Cidadania[1] in partnership with Instituto Português do Desporto e da Juventude IP[2], Confederação Portuguesa do Voluntariado[3], the Norwegian organisation Human Rights Academy, Agrupamento Vertical de Escolas Baixa-Chiado[4], Escola Profissional Bento de Jesus Caraça[5] – Barreiro and Lisbon Delegation, and Associação Percursos – Ensino e Formação Profissional[6].

More than ever, we are witnessing a gap between young people, politics and community participation. The way democratic systems work and present themselves to young people does not motivate them to believe that their involvement can make a difference. In this digital and constantly connected world where global citizenship education has become a priority, we think it is crucial to develop youth-centred approaches, building on their concerns and motivations and calling on the use of digital and experiential methods as a means of excellence to promote expression and participation.

The *Connected with #citizenship* toolkit is intended as a facilitator's guide for educators, such as teachers, youth workers, psychologists, social animators and other educational agents, who work with young people to promote citizenship.

The toolkit consists of an introductory section describing the pedagogical context, followed by five thematic sections identified as structuring for a rich debate on the exercise of citizenship today: Citizenship and Participation, Introduction to Human Rights, Environment and Sustainable Development, Cultural Diversity, and Volunteering. They were selected through a holistic approach in a context of global citizenship education.

Each of the sections begins with a framework on the topic and then proposes a set of selected activities to address the various strands of each topic and their relationship to the global theme of the toolkit - citizenship. The activities may be used individually or in combination, depending on the goals set for the youth group, their characteristics, and their needs. They are essentially based on non-formal education methodologies, inspired by various learning theories and the principles of adult education. The ultimate goal is to put young people at the centre of the learning process, based on their knowledge, experience and expectations.

The activities of the handbook may be used in formal education contexts, notably in the classroom, but also in non-formal education contexts such as youth clubs and associations. Here you can find introductory or in-depth activities on a particular topic, one-off activities, or others that require multiple sessions with the same youth group.

In short, the *Connected with #citizenship* toolkit is intended as a flexible and guiding resource for all who want to reflect and discover more about inspiring and engaging young people as citizens in a global world.

[1] More Citizenship Association
[2] Portuguese Institute of Sports and Youth
[3] Portuguese Confederation of Volunteering
[4] Group of Schools Baixa-Chiado
[5] Bento de Jesus Caraça Vocational School
[6] Percursos Association - Vocational Education and Training

PEDAGOGICAL CONTEXT

Planning and facilitating a citizenship education session is like painting a picture, a pedagogical masterpiece. This manual is pedagogically based on the assumption that it is not enough to know about citizenship education – the development of competences (knowing how to do) and attitudes (knowing how to be) combined with the reflection about the global citizenship culture is essential.

This type of learning takes place in a holistic way, encompassing one's experiences at the intellectual, emotional, social, physical, and artistic levels. Thus, in this holistic approach, it is important not only what people learn, but how they apply that learning to their attitudes and behaviours. Experience is the starting point, but it makes no sense without reflection on that experience and without putting into practice what has been learned.

David Kolb's experiential learning cycle

David Kolb, in 1984, published his theory of Experiential Learning, placing experience as the basis of learning and development. Kolb's theory suggests the existence of four phases in the learning process. The activities of the manual are built according to this model.

The first phase – experiencing – involves the participants in a particular activity, dynamic, or planned exercise. The second phase – reflecting – guides the group to reflect on the lived experience. The third phase – generalizing – motivates the group to evaluate the activity in order to relate what has been learned with the global world. Finally, the fourth phase – applying – is to put learning into practice.

Principals of adult education and non-formal education

Adult education encompasses a number of principles and assumptions that are at the pedagogical basis of this toolkit. To speak of adult education is to place the individual at the centre of the learning process, and non-formal education methods are the quintessential working form of this kind of pedagogical approach. In this context, the facilitator's role is to inspire, assist and create individual learning opportunities.

Planning a process for young people based on non-formal education methodologies entails building on their needs, interests and experience, and using a person-focused approach. It is necessary to provide opportunities for self-organised learning, to link theory and practice, to build bridges between action and reflection and to involve them in making decisions about what they are doing and how they will learn.

Non-formal education is a process organised for educational purposes, and it is therefore essential that each session is carefully planned with the goal to develop personal and social skills and to prepare for active citizenship. To assist you in this preparation you can consult an example session plan in the appendix.

Given the above principles, there are some practical guidelines that we consider essential for the facilitator to take into account when working on these topics with young people:

• Sessions should be conducted with the space organised in a circle or semicircle;

• Activities should not be used just to be fun or interesting; they should be carefully chosen and combined, resulting in a session plan with outlined goals to be achieved with young people and a period of reflection about the action;

• The facilitator should have previously tested the activities he / she intends to develop with the group, preferably by experimenting with them as a learner;

• Becoming a facilitator who uses non-formal education as an effective tool is a process that begins with the educator's own experience and personal reflection on his or her beliefs and attitudes about the topics he will facilitate. Non-formal education means horizontality and sharing, and it is very important for the facilitator to develop this awareness and to be willing to maintain the attitude of a learner;

• The facilitator is not a transmitter of knowledge, as knowledge as trainers and facilitators is partial and contextual. To embrace this idea can sometimes make us feel unsure or unprepared, but the challenge is learning to deal with it and accepting that this approach is not compatible with one-dimensional solutions and responses;

• Open learning implies being available to welcome different and dissenting opinions. The educator's mission is to foster critical reflection;

• No one has all the answers, but what we should look for as human beings is to develop our ability and willingness to deal with knowledge from multiple perspectives!

"The teacher is obviously an artist (…). What the educator does while teaching is to make it possible for the students to become themselves."

Paulo Freire

CITIZENSHIP AND PARTICIPATION

Citizenship and its origins

Citizenship is a complex concept that has changed over history, across countries, cultures, societies and ideologies. Why not start by looking into that evolution to try to understand its role in our daily lives?

The idea of citizenship was initially created during the Ancient Greek period, in Athens, and it referred to those who had the duty to participate in the decision-making process of this city-state. Citizenship as an exercise in democracy was considered to be both a duty of the individual towards its city and a prominent position in the public sphere, which was complemented by family life in the private sphere.

Although the practice of democracy has changed over time, the participation as a citizen is associated, even today, to the activities one carries out in order to contribute to the common good.

The pillars of Citizenship and Human Rights

Since the beginning of civilization, living in community has allowed human beings to better respond to the challenges they face. The way society satisfies these needs determines its own well-being and the well-being of its individuals. Therefore, citizenship must be a multi-disciplinary practice able to influence the many dimensions of a person's life.

An interesting analogy would be to look at citizenship as a chair that bears the existence of the community. In the base of that chair are the four pillars that influence its well-being: the social, political, economic and cultural dimensions.

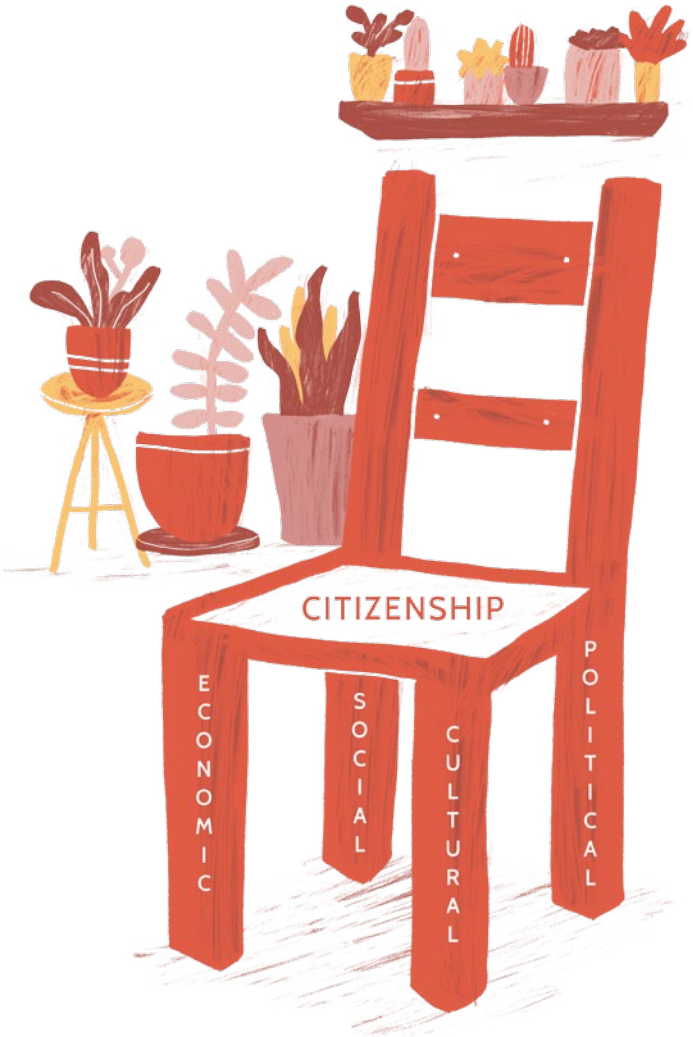
The social dimension includes the relational aspects within society and is grounded in loyalty, empathy and solidarity values. The political dimension refers to the rights of the individual to participate and to be represented before institutional powers. The economic dimension aims to provide financial conditions that enable citizens to live with dignity, either through appropriate working conditions or a supportive and inclusive social security system. Finally, the cultural dimension is related to the practices and heritage that bring together all beings under a common historical context and nourishes their sense of belonging and union.

All these dimensions are equally important – one leg longer than the others would compromise the stability of the chair of citizenship and disturb the experience of the society it supports. It is only through the balance of its political, social, economic and cultural rights that the individual is able to fulfil its potential as a citizen.

This analogy shows how citizenship protects the rights – and establishes the duties – a person has by belonging to the community, as established by article 29 of the Universal Declaration of Human Rights. The citizen profile allows everyone to nurture their own individuality, cultivate their tastes, express their opinions, practice their traditions, follow their religion, and so on, as long as it does not undermine the citizenship freedoms of other people.

Following this logic, it is very important to respect the citizenship rights, since they are directly related with the fulfilment of all Human Rights. This symbiosis should be reinforced when working on this topic

with young people: if the future is in their hands, it is through a more responsible exercise of their citizenship that it will be possible to advance towards greater equality, understanding and inclusion based on human rights.



Sharing values of Citizenship

The chair of citizenship can also symbolise the construction of common values shared by the entire population – everything that is important to uphold, preserve and celebrate. This network of shared ideologies binds the community together and shapes the collective identity of society. It may have particular characteristics that refer solely to one neighbourhood, or universal characteristics that extend to a whole country.

When approaching this topic with young people, it is very important to highlight the importance of common values shared between citizens as a fundamental pillar for civic participation. Citizenship is not detached from everyday life – it is through citizenship that we can influence society values and give direction to the future of the community we integrate.

Traditionally, civic participation has been associated with the democratic universe and elections for a nation's institutions. This notion, however, is old-fashioned and disconnected from our current reality. Considering the model developed by Roger Hart in 1992, the participation of young people is a ladder with different levels of engagement that range from non-participation practices (such as manipulation and use of young people as a symbol for measures already taken) to participation practices (such as sharing the leadership and the decision-making process).

There has never been so many ways of participating in the development of the four dimensions of citizenship described above, of influencing decision-making and fighting for the achievement of personal and collective ideals. Participation in traditional democratic structures remains relevant, but new forms of participation have been emerging and showing capacity to produce concrete results. Some examples of new forms of participation are the participatory budgets, the use of digital platforms to organise movements and public demonstrations, and the initiatives of European citizenship and European participation. Above all, the real participation as a citizen should be free, voluntary, and natural, and should enrich a person's life in society.

Education in Citizenship and Participation

It is necessary for the entire population to be truly integrated in the exercise of citizenship and democracy so that the institutional powers take measures which respect the Human Rights and the dignity of all individuals. Given that participation through traditional methods is decreasing, it is quite important to bring these topics back to the public debate and to find new ways of engaging people in the practice of citizenship.

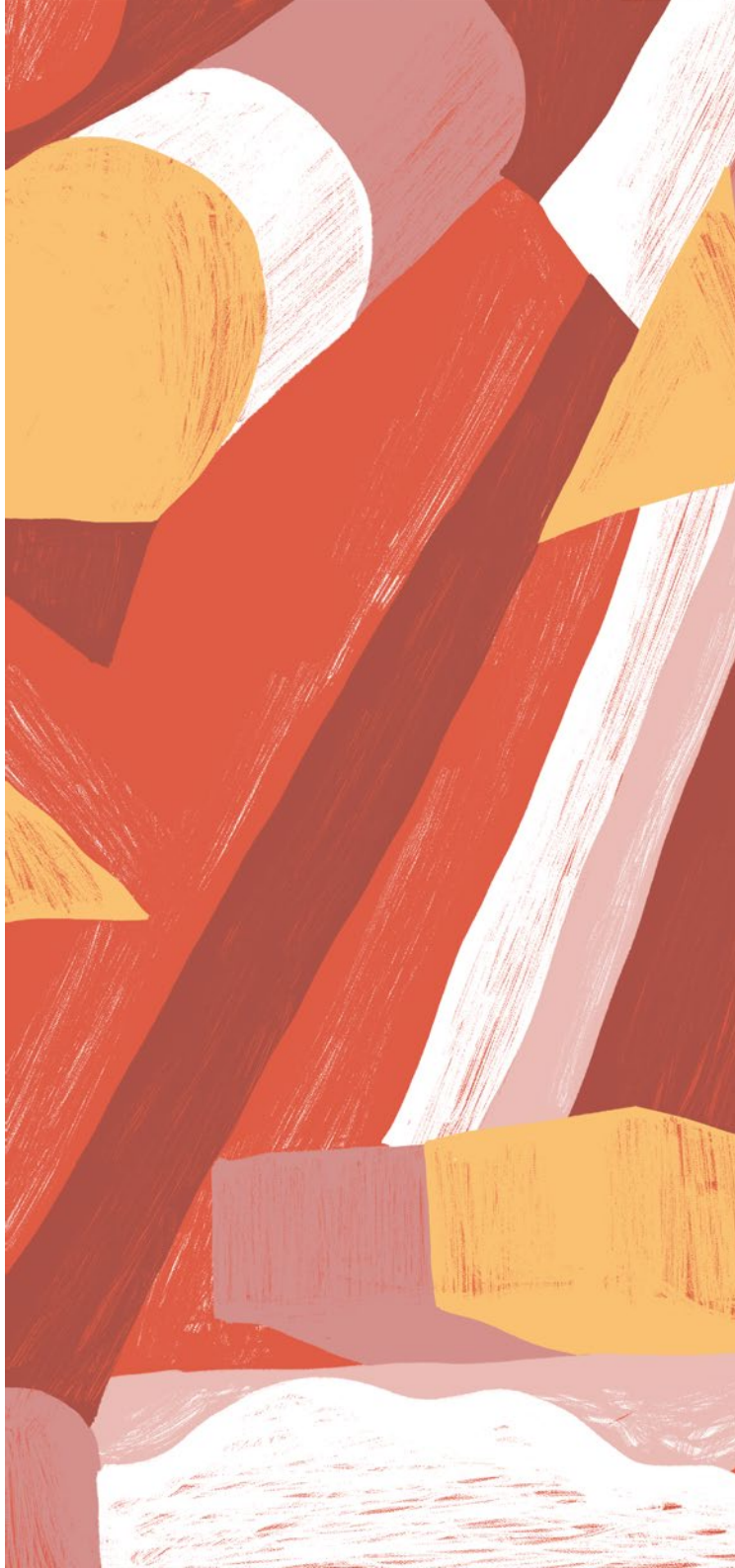
The new forms of participation are even more relevant for the groups that have been historically excluded from public debate, and that may remain underrepresented or lacking the opportunities to participate in democracy to the extent that it allows them to ensure that their rights and needs are met.

Young people, women, racial and religious minorities are examples of such reality. Examples such as those of Malala Yousafzai or Greta Thunberg show that, nowadays, it is possible for young people to have influence in a context of citizenship and to draw attention, through digital media, to topics that are crucial for their future: in their case, free access to education by all youngsters and a more committed fight against the climate catastrophe.

In the following activities we intend to demonstrate to young people how important citizenship is to their present and future life, and to the fulfilment of their human rights. We want to raise awareness about the possibilities and the diversity of resources available to them in order to encourage a chain of action and participation. In the end, we hope to plant the positive seeds that will lead to a greater engagement of young people in the decision-making processes of institutional powers.

"No one is born a good citizen; no nation is born a democracy. Rather, both are processes that continue to evolve over a lifetime. Young people must be included from birth. A society that cuts itself off from its youth severs its lifeline; it is condemned to bleed to death."

Kofi Annan



SUGGESTED ACTIVITIES

NOW WE WILL! NOW WE WON'T... 14

If it is through participation that we ensure our rights as citizens, how can we explain low participation rates? With the help of music, explore what makes us contribute to the community or not.

WHERE DO YOU STAND? 16

In a community, all human rights are equally important… Or are they? Through a Likert scale to express your level of agreement, explore how much each of you values your different rights.

WHOM TO CHOOSE FOR THE COMMUNITY? 18

We all contribute in some way for the good functioning of the community. Motivated by the environmental disaster, choose who will have the honour of continuing to represent the Portuguese community in the future.

THE LADDER OF PARTICIPATION 20

Youth participation in society is filled with challenges and opportunities. Explore and analyse different situations of our time to find out in which level of the participation ladder you are.

ON THE CITIZENSHIP STAGE 22

For the good functioning of society, it is necessary that everyone – individuals and institutions – accept their respective responsibilities. Promote a debate to get to know the roles each civic actor should play.

DISCRETELY DISCRIMINATING 24

Sometimes it is the most innocent gestures that represent the greatest forms of discrimination. Organise a competition to identify – and solve – the most subtle forms of discrimination suffered by minorities.

THE BUDGET IN YOUR HANDS 26

There are increasingly more alternative ways of participating in the exercise of citizenship. Explore the possibilities of participatory budgets as a tool for influencing and improving the community.

NOW WE WILL! NOW WE WON'T...

OBJECTIVES

Identify the reasons for participation (and non-participation) in citizenship

Analyse the capacity of music or other forms of cultural expression to spur the debate around social topics

MATERIALS

MP3 player (smartphone, computer...)

Sound speakers

30 minutes

Up to 30 participants

DIRECTIONS

1. Start by talking with the group about how music is connected to social causes, such as citizenship and participation, defence of human rights and minorities, protection of the environment, among others.

2. Ask if they know any artists who are also famous activists or if they know songs that draw attention to these issues.

3. Playback the song *Perpetual Association Movement* from Deolinda to the group.

4. Ask about the song's theme and what the conveyed message is. Give all participants the opportunity to express their opinion.

5. Play the song again, this time projecting the lyrics or distributing it in paper sheets so that everyone can read it (check appendix, page 107).

6. Analyse the lyrics with the group:

a. Do you relate to these motivations for civic participation?

b. And to the situations mentioned to justify non-participation? Is it common for you to hear similar arguments in your daily lives?

c. For you, what is stronger, the motivations or the obstacles?

d. How could those obstacles be overcome?

DEBRIEFING

Did you like to listen to the music?

How does the band explore artistically this topic? Which perspective do you think is defended?

Do you usually pay attention to the message conveyed in song lyrics?

Do you think music is a good means to discuss Citizenship and Human Rights issues?

Do you think this kind of songs or other forms of cultural expression have the power to change people's practices?

TIPS FOR THE FACILITATOR

This activity was built originally to analyse a Portuguese song that represents faithfully the participation issues felt in the country. This is the one present in the appendix, both in its original version and translated in

English. However, it might be worthwhile to choose a different music originally written in the English language from the following list.

When time comes to analyse the song lyrics, you can divide the participants into small groups of 4 or 5 elements. Some groups may need to analyse the lyrics sentence by sentence, while others may start debating the topic immediately.

This activity is interesting to introduce young people to the participation topic because it portrays, in a creative manner, the reality currently experienced in several countries.

Music

Beautiful (Christina Aguilera) - Diversity and hate speech

Big Yellow Taxi (Joni Mitchell) - Environmental protection

Black or White (Michael Jackson) - Racism and discrimination

Born This Way (Lady Gaga) - LGBTI+ rights

Imagine (John Lennon) - Citizenship and democracy

Mother Earth (Natural Anthem) (Neil Young) - Environmental protection

Parklife (Blur) - Participation and community

People Are People (Depeche Mode) - Tolerance and equality

The Times They Are A' Changin (Bob Dylan) - Social change

What A Wonderful World (Louis Armstrong) - Diversity and equality

Movies

American History X (1998) - Extremism and discrimination

Eight Grade (2018) - Participation and digital presence

Gran Torino (2008) - Racism and cultural diversity

Green Book (2018) - Racial segregation and cultural identity

Love, Simon (2018) - LGBTI+ rights and digital participation

Mustang (2015) - Feminism and gender equality

Napoleon Dynamite (2004) - Youth participation

Nightcrawler (2014) - Disinformation and media roles

The Big Sick (2017) - Cultural diversity

Wall-E (2008) - Sustainability and environmental protection

WHERE DO YOU STAND?

OBJECTIVES

To debate about the differences between Political, Economic, Social and Cultural Rights

To develop debate and argumentation skills

To foster respect for different opinions

MATERIALS

One copy of the sheet of statements (see appendix, page 190)

Large sheets of paper (A3 size or flipchart paper) and pens

Enough space for participants to move around

60 minutes

Up to 30 participants

DIRECTIONS

1. Prepare 2 posters – one saying "I agree" and the other saying "I disagree" – and place them at opposite walls of the room.

2. Explain to the participants that you are going to read some statements. They should listen to the statements in silence until the end. Then, each person has to occupy a position in between the two posters that symbolises their level of agreement or disagreement with the statement.

3. Choose one statement and read it out loud. Wait for participants to decide their position. Ask those who are closer to each end-point of the scale to share their opinion. Also ask someone positioned in the centre to explain their opinion.

4. Remind the participants that they can change their opinion and position after listening to the arguments of other participants. However, they should listen to the arguments until the very end before they change their position.

DEBRIEFING

What was the hardest question to answer?

Have you changed your position after listening to the arguments of other people?

Were you surprised by the extent of disagreement on any of the issues?

Would it be better for the community if everyone agreed on their rights and duties? Will that ever be achieved?

Do you think there are "right" and "wrong" answers to the different statements, or is it just a matter of personal opinion?

Do you think the demands of our present time require the creation of new rights? What about duties?

TIPS FOR THE FACILITATOR

If the group needs support about the topic, start the activity with a short introduction to the difference between Political, Economic, Social and Cultural Rights. Draw a table in the board with four columns and write down examples

of the different types of rights.

The Economic, Social and Cultural Rights are often devalued, difficult to fulfil and actually considered responsibility of the individual. Explore those ideas with the group and come up with ideas to value those rights.

It may be interesting for the group to have access to the simplified version of the Universal Declaration of Human Rights during the activity, as a support for their line of argument.

Adapted from "Where do you stand?" page 329 of Compass, Manual for Human Rights Education with Young People, 2016 (Portuguese version).

WHOM TO CHOOSE FOR THE COMMUNITY?

OBJECTIVES

To discuss the role of each individual in the functioning of society

To discuss what are the personal values treasured by our community

To practice debate and argumentation skills

MATERIALS

12 cards with the names of the characters (see appendix, page 110)

Pins or clips to attach cards to the clothes

75 minutes

Minimum 15 participants
Starting from 16-year-old

DIRECTIONS

1. Present the topic of the activity to all participants:

Due to the climate catastrophe, Human Beings are planning on sending a spaceship to continue human civilization in another planet. Each country has the right to send only 6 people. This small group of people residing in Portugal was selected so that the people to be sent would be chosen among them.

2. Let 12 group members volunteer to play the roles/characters (which should be randomly assigned). The remaining participants will form the commission that will decide, in the end, who will be chosen. Ask the participants to seat in a semicircle standing in front of the commission. Distribute the cards with the roles of the characters among them and ask them to pin the cards on their chest. Allow them some minutes to own their characters and outline their line of argument. Remind them that they should defend their position considering the characters they are playing.

3. Then, give approximately one minute to each character to explain the reasons why they should be picked by the commission.

4. After all characters have spoken, the commission will propose a rule to help deciding which people will be chosen. Allow 10 minutes for the characters to discuss with the commission, given the new rule created, why they should be chosen.

5. After 10 minutes, the commission will introduce a second rule and a new round of debate will start.

6. When the debate is running out of arguments, allow 10 minutes for the commission to discuss among themselves which people are the chosen ones.

DEBRIEFING

How did you feel playing a character that might not relate to your own personality?

Were there any characteristics of your character that you believed were important for society, but that you were not able to express correctly or were not valued by the other participants?

What did you think about the rules that were introduced? Were they simple or complex? Were they fair?

Was it easy or difficult to select people? The selection criteria were those you

imagined from the beginning?

If the same experiment was done but with a commission randomly chosen from the population, do you think the result would be the same?

Do you think there will ever be a similar experiment in the history of humankind?

TIPS FOR THE FACILITATOR

You can start the activity by brainstorming about the concept of citizenship. Ask the group if it is easy to define what citizenship really is and what makes a person a good citizen or not.

Highlight the fact that the activity uses fictional characters inspired in our reality. Motivate the group to come up with original arguments and ideas, even if farfetched, to defend why they should be chosen.

The commission may set the rules that will be introduced, according to the group and the debate that is being developed. An example of a rule may be "having Portuguese nationality".

Try to guide the two phases of the debate so that they respond to the rules established by the commission or so that the disadvantaged characters try to circumvent and reply with other arguments.

During the commission's debate try to make sure that the characters do not intervene. Their arguments must have been presented previously. This phase is used for the characters to understand the effectiveness of the arguments presented and the reaction of the commission to them.

THE LADDER OF PARTICIPATION

OBJECTIVES

To explore the factors which hinder or facilitate youth participation in society

To compare the ideal and actual youth participation and discuss ways to bring them closer

MATERIALS

Handout: "The ladder of participation" (see appendix, page 111)

Paper sheets, markers and pens

120 minutes

From 12 to 30 participants
Starting from 14-year-old

DIRECTIONS

1. Start by asking participants what they think about the youth participation concept. Hand out or project the ladder of participation handout and explain it is a model that helps us understand the different forms of participation as a citizen. Briefly discuss with the group the different levels.

2. Allow 5 minutes to each person to individually think and write down examples of participation for each level of the ladder. The examples can be connected to their own lives: family, school, and social life or community activities, among others.

3. Divide the participants into 3 groups (or into 6 groups, in case there are many participants) and allocate a different area of the ladder to each group: non-participation (rungs 1 - 3), partial participation (rungs 4 and 5) and full participation (rungs 6 - 8).

4. Using the examples previously written down, allow 30 minutes for the groups to prepare a short role play (2 to 3 minutes) that illustrates one example of youth participation referring to the area of the ladder that was assigned to them.

5. When the groups are ready, they present their role plays to the others. After each play, briefly discuss the situation presented:

a. What are the obstacles that impede young people from participating?

b. What are the factors that enable youth participation?

6. In two columns, write down the obstacles and the enabling factors identified by the group. In the end, organise a brief discussion about whether young people have control over those factors and how they can circumvent the obstacles mentioned to ensure greater participation.

DEBRIEFING

Was it easy or difficult to find examples for all the levels in the participation ladder?

The choice of the examples and of the situation to role play was consensual between all group members?

How would you describe youth participation in your school or in your neighbourhood or community?

What do you think are the reasons for low participation examples? Are they due to external factors or personal choices?

TIPS FOR THE FACILITATOR

When discussing the different levels of the participation ladder, make it clear that to stand on the highest level is not always the ideal scenario. The adequate participation level depends on the situation and on the person's competencies and level of interest. Still, the three lower levels are not participation forms and, therefore, should be avoided.

When the group tries to think about obstacles and enabling factors, encourage the participants to think of examples within their control. Remind them that the obstacles may be structural, but also physical or psychological.

Adapted from "On the ladder", page 236 of Compass, Manual for Human Rights Education with Young People, 2016 (Portuguese version).

ON THE CITIZENSHIP STAGE

OBJECTIVES

To understand the collaboration dynamics between the different society actors

To sensitize for cooperation and civil responsibility

To discuss the link between rights and responsibilities

MATERIALS

Paper sheets and pens with different colours

Large sheets of paper (A3 size or flipchart paper)

120 minutes

From 8 to 20 participants
Starting from 14-year-old

DIRECTIONS

1. Explain that the goal of the activity is to draw a "map" of the relationships between four actors within an ideal democratic society.

2. Divide the participants into four groups to represent the different "actors" in a democracy: the government, the NGO sector, the media and the citizens. Give each group a large sheet of paper.

3. Ask each group to reflect upon its role in a democratic society, that is, upon what the main functions that it performs are. In the end, ask them to write down in a paper sheet the 5 most important functions.

4. Call everyone to form a plenary session. Taking turns, the spokesperson of each group presents the ideas and the notes the group has discussed. Ask the other groups if they agree with the functions presented and let them propose more ideas, if they would like to.

5. Divide the participants again into the same groups and ask them to discuss what they require from the other three actors, in order to carry out their own functions. In the end, they should write down in the same sheets of paper the two most important demands they make of each of the other "actors".

6. Gather everyone again in the plenary. Each group elects another spokesperson to present this round of demands. The targeted actors can comment the demands that were required from them (are they realistic?, will they work?, are they not their responsibility?, do they need something in return?).

DEBRIEFING

How did you decide what functions and demands to highlight?

Did the different groups easily agree on what demands to accept or was there any discussion and different points of view?

Were there any functions or demands in the dynamics of a democratic society in which you had never thought about?

Did the activity cause a reflection on your attitude as real citizens?

TIPS FOR THE FACILITATOR

If groups struggle to think about their functions, encourage them to think about what would happen if that actor did not exist:

- Without governments, there would be no laws, public services, among others;
- Without NGOs, minorities or other issues such as animal welfare and the environment could be removed from public debate;
- Without the media, we would not know the actions taken by each actor or we might not understand the meaning and the impact of those actions.
- Citizens are the central object of society, yet they should not expect everything to be tailored to them. They also have a responsibility to participate in democratic life, to fight for human rights, etc.

The activity may become more or less complex depending on the number and nature of the actors used. It may be interesting to add more "macro" actors, such as companies or minorities. But you can also down scale and work on the topic at a local level, using actors such as young people, school, family, neighbourhood, among others.

Adapted from de "Making links", page 223 of Compass, Manual for Human Rights Education with Young People, 2016

DISCRETELY DISCRIMINATE

OBJECTIVES

To raise awareness for the various forms of discrimination suffered by minorities in society

To discuss how individuals can contribute to a more inclusive community

MATERIALS

Papers and pens

Board to write down the scores

45 minutes

Minimum 9 participants
Starting from 14-year-old

DIRECTIONS

Start by brainstorming about the local society agents that influence the daily life of each person. Decide which ones have the most influence over society.

Divide the participants into small groups and assign each group one of the above-mentioned agents of society.

Next, enunciate one or two minorities with whom participants have contact (for instance, LGBTI community, Roma, African immigrants, Muslims, women, etc.). Allow 10 minutes for each group to think of ways in which the agent of the society they represent can discriminate against these minorities, violating their rights, raising obstacles and hindering their participation as citizens, but without breaking the law.

Then, draw a grid on a board to write down each group's scores. Taking turns, each group will reveal one form of discrimination practiced by the agent of society they represent. Each valid form of discrimination is worth 2 points, or 3 points if it is a remarkably subtle but equally discriminatory practice. Forms of discrimination that have already been pointed out by other groups are worth only 1 point.

Each time a group points out a valid form of discrimination, one of the other groups may "steal" 1 point by suggesting a way to counter that discriminatory practice.

DEBRIEFING

Was it easy or difficult to think of ways in which minorities are discriminated against? What about thinking of solutions?

What reasons other than belonging to a minority may cause a person to be discriminated against?

Did you mainly think about cases of negative discrimination or also positive discrimination? Is positive discrimination a valid way to stop the negative?

Have you ever been targeted or witnessed any of the forms of discrimination mentioned here?

How can we act individually and locally to prevent these practices?

We talked about forms of discrimination performed by several institutions. What about ourselves? Do we discriminate against other people without realising it? How can we become aware of the consequences of our actions? And how can we fight that?

TIPS FOR THE FACILITATOR

The first part is quite important to tailor the activity to the group in question. You can think of agents of society that are present in the daily lives of young people, such as schools, families, the church, or community associations. But you can also think of others that are more remote and equally influence their lives, such as the media and the politicians.

The game does not intend to perpetuate forms of discrimination but to draw attention to their existence and propose ways to solve them. Encourage the group to try to steal points by "inventing" solutions!

Sometimes it may be difficult to remember the most subtle forms of discrimination, especially for those who have never experienced them. Why not look for inspiration in cultural elements (TV series, films, music, comics)?

THE BUDGET IN YOUR HANDS

OBJECTIVES

To explore alternative forms of civic participation

To reflect on community improvement opportunities

MATERIALS

Access to internet

Computers

60 minutes

Up to 30 participants

DIRECTIONS

1. Start by asking the group if they know what participatory budgeting programmes are and if they know any in particular.

2. Spend some time exploring some participatory budgeting cases (such as the participatory budgeting of municipalities or the youth participatory budget). Try to address points like:

a. What kind of projects can be submitted?

b. Who can participate?

c. What budget is available?

d. The choice of projects to implement is up to an internal decision, or is there a public vote? And who can vote?

e. Which projects were chosen in previous editions?

3. Now direct the discussion to the local context. Is there any problem that the group thinks could be solved through a participatory budget?

DEBRIEFING

Did you already know examples of participatory budgets?

Do you think it is an adequate tool as a form of civic participation?

Do you think there should be more or less initiatives like these?

Do these initiatives work best at national or local level?

TIPS FOR THE FACILITATOR

After learning about the different participatory budgeting projects, discuss the possibility of engaging in these initiatives in the future, either by voting on projects, or even by submitting an application.

In case you are interested in developing an application, you may find support for building a project in the activity “Volunteering in Action” or “Make your voice heard”.

It may be interesting to look for and explore participatory budgets applied in the participants’ local context.

Useful links

Youth Participatory Budget
https://opjovem.gov.pt/

Participatory Budget in Portugal
https://opp.gov.pt/

Participatory Budget in Lisbon
https://op.lisboaparticipa.pt/

Take the Initiative – The European Citizens' Initiative
http://ec.europa.eu/citizens-initiative

INTRODUCTION TO HUMAN RIGHTS

In today's world it is almost impossible to open a newspaper or see the evening news without human rights being mentioned. Often, violations and abuses are in focus. Even if human rights have become part of our modern vocabulary, many of us do not know what they really are. How do they function and how can they influence our societies?

Human rights are fundamental rights that every human being is entitled to. The underlying ethical values behind the vision of human rights are human dignity and equality. The idea that all human beings are entitled to some fundamental human rights dates far back into history, and grew out of the need to protect individuals from arbitrary abuse, violations and discrimination perpetrated by those in power. In the modern notion of human rights, the states have the main responsibility to respect, promote and protect human rights for their populations.

The UN and universal Human Rights

The atrocities that occurred during the Second World War led to the establishment of the United Nations (UN) in 1945. The Nazi concentration camps, and the systematic discrimination and killings of Jews, Sinti and Roma, homosexuals and other groups were factors behind the UN decision that human rights should be an important part of the mandate of the new global organization. Hence, the UN Charter clearly speaks of promoting and encouraging respect for human rights for all people without discrimination.

To define the content of the different human rights, the UN established a Human Rights Commission in 1946. The aim was to draft an "International Bill of Rights". The Commission consisted of 18 state representatives from all over the world, all with different cultural, religious, and ethnic backgrounds. The remaining UN member countries (38 at the time) could comment and submit their own proposals. It was a difficult negotiating process to agree on the content, but in Paris, 10 December 1948, the Universal Declaration of Human Rights (UDHR) was proclaimed by the United Nations General Assembly as a common standard of rights for all peoples and all nations. It sets out, for the first time in history, some fundamental human rights that are to be universally protected.

The Declaration consists of a preamble and 30 articles, setting forth the human rights to which all men and women, everywhere in the world, are entitled to, without any discrimination.

Article 1 lays down the philosophy on which the Declaration is based by underlining that all human beings are born free and equal in dignity and rights.

Article 2 sets out the basic principle of equality, and forbids discrimination of any kind, weather on the basis of colour, sex, language, religion, political or other opinions, national or social origin and so forth.

Article 3 proclaims the right to life, liberty, and security of person – a right essential to the enjoyment of all other rights.

Articles 4 to 21 define civil and political rights, whereas articles 22 to 27 define economic, social and cultural rights. Articles 28 to 30 recognize that everyone is entitled to a social and international order, in which the human rights set forth in the Declaration may be fully realized.

The Universal Declaration is generally agreed to be the foundation of international human rights law. It has been translated into over 520 languages, and holds the Guinness World record as the most translated document.

Legally binding human rights documents

As a *declaration*, the UDHR had no legal binding force for the states when it was adopted in 1948. Thus, the Human Rights Commission continued to work with the aim of developing legally binding human rights treaties, often called covenants or conventions. In 1966, the Covenant on Civil and Political Rights and the Covenant on Economic, Social and Cultural rights were adopted. The two Covenants, together with the Universal Declaration, form the so-called International Bill of Human Rights. A series of international human rights treaties and other adopted instruments have expanded the body of international human rights law since then.

International human rights law lays down obligations which the states are bound to respect. By becoming parties to the legally binding treaties, states authorities assume obligations and duties to *respect, protect* and *fulfill* the human rights.

- The duty to *respect* means that the state authorities must refrain from interfering with or curtailing the enjoyment of human rights;
- The duty to *protect* means that the state authorities must protect individuals and groups against human rights abuses;
- The duty to *fulfill* means that the state authorities must take positive action to facilitate the enjoyment of basic human rights.

There are ten core UN international human rights conventions today. Their aims are e.g. to protect individuals from racial discrimination, torture and degrading treatment, and vulnerable groups like women, children, disabled and migrants from abuse and human rights violations.

The UN and other international organizations are working constantly to ensure that the states are implementing the agreed-upon human rights for their citizens. Most important is to get the states to legally bind themselves to the treaties, and to put in place domestic measures and legislation. National laws must harmonize with the human rights obligations in the conventions. Through information and education, state officials at all levels must learn to respect and implement human rights. Children should learn about human rights in schools, and institutions like human rights ombudsmen's offices should be established. Another

obligation for the governments is to regularly (often every fifth year) report to the UN treaty bodies on how it has implemented its obligations.

Today, more than 85% of the UN member states have legally bound themselves (ratified) to more than four of the core human rights conventions. All states have ratified at least one. This shows that the international human rights regime today has universal support.

In addition to the global UN human rights regime, regional human rights systems have developed in various parts of the world. Europe, the Americas, Africa and the Arab world have developed their own treaties and systems.

Besides the convention system's juridical mechanisms, the UN and other international organizations can use political pressure to influence states to respect human rights. Resolutions adopted by the UN General Assembly, the Security Council, and the Human Rights Council are examples of such measures.

The Civil Society

The Civil Society is a term that is often used when talking about democracy and human rights. It encompasses the many stakeholders in a society that are outside the governmental power structures. Some of the most important are the non-governmental organizations (NGOs). There are thousands of national and international human rights organizations all over the world, and numerous works to improve the situation for vulnerable groups such as refugees, children, persons with special needs, sexual minorities, elderly, and others.

Free and independent media is also among the most valuable institutions in democratic societies to promote human rights. It is only through TV, radio, newspapers, and the internet that people can become aware of human rights violations. Such information is a prerequisite for people to organize and do something about the problems that arise.

Last, but not least, it must be underlined that we all can contribute in different ways to improve the human rights situation in our own societies. It is essential that we all respect other people's rights. Nobody should be discriminated. We can also become members of NGOs, participate in campaigns and demonstrations, and write articles in the newspapers regarding how we feel about our human right's situation. On a daily basis, it is important to discuss with friends and family, listen to others, and vocalize our opinions. We all influence each other!

Human rights are important both when it comes to claiming our own rights and protecting the rights of others. They are not given to us once and for all – they must be protected and fought for every day.

In the following activities we want to enlighten young people about human rights. We want them to understand that human rights are rights of individuals, and that the state authorities have the main responsibility to respect, promote, and fulfil human rights.

We hope to motivate a higher respect for the rights of others, and to make use of our own rights to participate actively in the process of developing our societies. In the end, we hope that these activities will strengthen the

respect for international human rights as prerequisites for creating well-functioning and peaceful democracies.

"Never doubt that a small group of thoughtful, committed citizens can change the world; indeed, it is the only thing that ever has."

Margaret Mead

SUGGESTED ACTIVITIES

THE NEW PLANET 34

Which rules should be in force so that people can live good lives in a society? Start learning about human rights while working in groups to decide which ones should be the basis for humanity.

ONE, TWO, THREE: PLAY! 36

Violations on human rights are still happening all around the world. Use pantomime performances to discuss the problems that need our attention, and the ways we can help to solve those issues.

WHAT CAN WE DO? 38

The responsibility to make human rights a reality is divided amongst people and institutions alike. Use pictures relating to different human rights to debate each actor's obligations.

WHAT'S ON THE NEWS? 40

The media is a great way to be acquainted with the accomplishment or the violation of human rights. With the assistance of newspapers and magazines, search for pictures that display different human rights' situations.

NO DISCRIMINATION, PLEASE! 42

The need to belong is one of the most important human traits. Reflect about the notions of us and them in a simple grouping exercise.

THE EXAM ON HUMAN RIGHTS 44

You are now "experts" in the topic of human rights. Use your knowledge to evaluate how well they are respected in your own country.

THE NEW PLANET

OBJECTIVES

To reflect on which rules should be in force in a society so that people can live good lives

To introduce the origin and content of the Universal Declaration of Human Rights (1948)

To sensitize to the ultimate goal of human rights as the creation of good societies for all people without discrimination

MATERIALS

Large sheets of paper (A3 or flip charts)

A copy of the Universal Declaration of Human Rights for each group (see appendix, page 112)

120 minutes

Minimum 4 participants
Starting from 12-year-old

DIRECTIONS

1. Divide everyone into small groups with 3 to 5 participants and introduces the task:

"A catastrophe has taken place on Earth and all life has been wiped out. You are the only fortunate people to get on board a spaceship that is on its way to an entirely new planet. This planet strongly resembles Earth, with mountains, water, plains, oceans and atmosphere, nature and animals. As you will be the first human beings on the planet, you have the privilege to decide what rules shall be in force. The rules must not only apply to the individuals in your group, but to all the people who will eventually live on the planet."

2. Give 30 minutes for each group to debate the rules they would choose to apply on the new planet. The rules must be applied to every person, and must allow them to live good lives.

3. Then, ask the groups to agree and write down on a big piece of paper the 10 main rules for their new planet. They can then decide on a name for it.

4. Call everyone to form a plenary session and ask each group to present their planets. The other groups can make questions and discuss each other's choices.

5. After everyone shared their ideas, make a comparison between the group work and the negotiating process that the UN's Human Rights Commission undertook after the Second World War, where state representatives from all over the world agreed on some basic human rights that should apply to all people everywhere.

6. Hand over a copy Universal Declaration of Human Rights (see appendix, page 112), and ask the groups to compare their own planet's rules with the articles in the Universal Declaration. Which articles regulate the same issues as their own rules? Ask them to write the articles' numbers alongside the planets' rules.

7. After everyone is done, ask the groups to return to the plenary session for a summary and the debriefing.

DEBRIEFING

Was it interesting to have the responsibility to decide on people's Human Rights?

Did your planet have many rights also included in the Universal Declaration? Why do you think they were similar?

For the rights that you choose to your planet that were not in the Universal Declaration, what do you think is the reason?

Why is it important for people to reflect upon which rules should be in force in a society?

TIPS FOR THE FACILITATOR

Try to encourage discussion and in-depth reflection on the different rules during the plenary sessions, as this process will reveal that many of the group's rules have similarities to, and the same intentions as, modern human rights.

The short time available to debate these topics, in addition to the limit on the number of rights to choose from, can sometimes make decisions look controversial to other people. It is therefore important that the discussion is led with respect, good will, and positive attitude to each other.

One main conclusion is that the international human rights represent values and norms that are connected to human needs, and as such are common to human societies worldwide.

The aim of the group work is not to identify the "best" planet. On the contrary, the aim is to learn from each other – the "best" planet will be a new planet which include the best rules from all the groups. This point can also illustrate how democracy works. Everyone should be invited to reflect, have a say, and be listened to. After discussion, it is possible to reach a compromise that everyone can respect.

It can be interesting to introduce the activity with a video clip (check the link ahead) about the Universal Declaration of Human Rights. Afterwards, if the group wants to learn more, you can hold an additional lecture showing how the international human rights system has developed since 1948.

Useful links:

Universal Declaration of Human Rights: https://www.un.org/en/universal-declaration-human-rights/

Films and documents regarding Human Rights: https://www.journalism-edu.org/sessions/2-the-international-human-rights-system/online-recources.html

Film: The Universal Declaration of Human Rights (UN)

Article: Human Dignity and Human Rights (Lillian Hjorth): https://www.journalism-edu.org/sessions/2-the-international-human-rights-system/article-human-dignity-and-human-rights.html

Article: The lowest common denominator - the Universal Declaration of Human Rights (Lillian Hjorth): https://www.journalism-edu.org/sessions/2-the-international-human-rights-system/article-the-lowest-common-denominator-the-universal-declaration-of-human-rights.html

ONE, TWO, THREE: PLAY!

OBJECTIVES

To familiarize into the variety of human rights

To raise awareness for the fact that human rights violations are concrete and real problems

MATERIALS

Small papers, each of them with an article from the Universal Declaration written on it

45 minutes

From 10 to 30 participants
Starting from 10-year-old

DIRECTIONS

1. Divide the participants into small groups of 3 to 5 persons. Give each group a small paper with an article of the Universal Declaration of Human Rights written on it. The groups have to keep their articles secret from each other.

2. Give each group around 10 minutes to prepare a short pantomime, showing a situation where their human rights article is violated.

3. When everyone is ready, ask each group to show their pantomime in front of the others. The participants have to think about which human right (which article) the pantomime is about, and which human right is being violated. If someone think they know the answer, they must raise their hands, and let the group finish their pantomime first. When the performance is finished, let the other participants guess.

DEBRIEFING

How did the people who were committing a human right's violation during the pantomime feel?

And the ones who were being the target of the violation?

When you were trying to guess the violation, was it hard to translate a real action into the words of the universal declaration?

Have you ever witnessed a human right's violation like the ones we saw?

Did you, or would you, do anything to try to solve it?

Can we learn something from this exercise? What?

TIPS FOR THE FACILITATOR

This activity is a good and funny follow-up after the participants have got basic knowledge about human rights and the Universal Declaration of Human Rights.

Human rights are present in our everyday life, and sometimes people's rights are violated. Human rights are not abstract

issues, but concrete laws that aim at creating good societies for people to live in. Human rights violations happen often in societies ridden by conflict and war, but also happen in modern democratic societies. No society is perfect. We need to know about our human rights in order to engage ourselves to work to promote and protect them.

The following articles are relevant to be used as pantomimes: 4, 5, 14, 16, 17, 18, 19, 20, 24, 26.

WHAT CAN WE DO?

OBJECTIVES

To understand the state authorities' responsibility to promote and implement human rights

To debate where lies the duty of each individual to help establish all human

MATERIALS

Big pictures (printed or online) showing situations that illustrates a human right

45 minutes

From 5 to 30 participants

DIRECTIONS

1. Start the activity with a brainstorm, asking the participants who has the main responsibility for implementing Human Rights in a country. Write all the suggestions that come up on the blackboard.

2. Use the opinions stated to conclude that it is the international human rights law that lays down obligations which the states are bound to respect.

3. Afterwards, show different pictures in the plenary that illustrate various human rights. For each picture, ask these questions:

a. What should the state authorities do to implement this right?

b. What can I, or what can we do?

DEBRIEFING

Was it difficult to identify the authorities' responsibility in securing each human right?

And your own role?

Who's been having the worst performance in fulfilling their role to secure human rights: the people or the authorities?

TIPS FOR THE FACILITATOR

The activity is more involving if you find pictures that illustrate each human right in your own context and reality, such as children at school, patients at a hospital, a church, a synagogue, a mosque or a priest, an elections procedure, women, children or refugees, food (or the lack of it), public demonstrations, media or individuals who speaks out, journalists writing…

You can also show pictures of ordinary people and human rights activists that have influenced society and tell their story.

You can take a moment to help the group

understand the role which actor has in fulfilling human rights. By becoming parties to the legally binding treaties, it is the state authorities that assume obligations and duties to respect, protect and fulfil the human rights. The most important duty is to see that the national laws are in harmony with the articles in the human rights convention. The authorities can also do many other things to implement human rights: build schools and hospitals, educate the teachers and the police, inform the population, organize elections, etc.

However, even if the legal obligations belong to the state, we all have a duty to respect other peoples' rights, to participate actively in the society, and speak out if we see somebody being discriminated. We must go to school, vote in elections, use our freedom of expression, be member of or establish organizations, discuss with family and friends and many other things. Ordinary people can do a lot!

The saying of Margaret Mead can be an inspiration: *"Never doubt that a small group of thoughtful, committed citizens can change the world; indeed, it is the only thing that ever has."*

WHAT'S ON THE NEWS?

OBJECTIVES

To connect human rights with situations from everyday life

MATERIALS

Newspapers and magazines
Large sheets of paper (A3 or flip charts)
For each group:

- Scissors
- Glue
- Copy of the Universal Declaration of Human Rights (see appendix, page 112)

45 minutes

Minimum 3 participants
Starting from 10-year-old

DIRECTIONS

1. Start by dividing the participants into small groups of 3 to 5 persons. Give each group a pair of scissors, a glue stick, a flip chart, and different newspapers and magazines.

2. Ask the groups to cut out photos, images or illustrations from the newspapers and magazines that show:
   a. Human rights being respected;
   b. Human rights being violated.

3. Tell them to paste the pictures on a flip chart, with the situations with human rights being respected on the upper part, and the situations with human rights being violated at the bottom. Ask them to write which article in the Universal Declaration of Human Rights does the picture relate to.

4. When everyone is finished, ask the groups to present their work and explain their choices to the others.

DEBRIEFING

Do you read newspapers and magazines? Do you think they are a good way to be informed on the situation of human rights?

Were most of the situations related to the respect or the violation of human rights?

Did you focus on material or immaterial concretization of human rights?

After this exercise, do you think you are usually well informed about human rights' situation?

TIPS FOR THE FACILITATOR

Human rights influence our everyday life. So much of what is happening in the world, and is being reported in the newspapers, can be understood in a human rights perspective. When positive developments happen, it is very often related to the realization of human rights, while negative developments are often related to violation of human rights.

This activity can be a good opportunity to underline that, worldwide, the human rights' situation is improving every year.

Each year, more children go to school, the situation for women and minorities is improving, and more people live longer and healthy lives, and so on. It is very important to focus on positive developments when teaching human rights to young people.

This exercise is also good to ponder on freedom of speech and the important role media plays in our societies. It is often the journalists and media workers that decide what is to be understood as important challenges in our communities.

NO DISCRIMINATION, PLEASE!

OBJECTIVES

To understand how and why categorization occurs, and how notions of us and them can be constructed

To raise awareness for the importance of seeing past group labels and into individual traits

To foster non-discriminatory attitudes

MATERIALS

Small paper dots with glue on one side to place on each participant's forehead. The dots must be in at least five different colours

30 minutes

From 15 to 30 participants

DIRECTIONS

Ask the participants to form a circle around you. Ask them to close their eyes, and inform them that you will briefly touch them in the forehead.

Place a paper dot on the participant's forehead. The dots must be in different colours, and some of the participants (e.g. 4-6) will receive the same colours, while two of the participants will receive dots with colours that nobody else has.

When everyone has been given a dot (still with their eyes closed), tell the group to open their eyes, and ask them to gather in groups.

When the participants have formed their groups, proceed to debrief the activity with everyone still on their groups.

DEBRIEFING

Was it difficult to find "your" group?

Did you find out what colour you had? How?

Why are some of the participants standing alone? Did they ask some of the other groups to join? What was their reaction? Did someone invite them into their group?

What are positive aspects of belonging to a group?

Can there be negative aspects of belonging to a group? Why?

How does it feel to stand alone? Is the feeling of loneliness something we all can relate to and have experienced?

TIPS FOR THE FACILITATOR

The persons chosen to have their own dot colour must be self-confident enough to be able to stand alone outside the groups, which will be the result of the exercise. They must also be ready to talk about what they experienced during the exercise.

Usually, the participants will be unsure of what to do after they open their eyes. However, after a short while, they will start gathering into groups. Almost always, the participants with the same

colour will join together. The two persons with dot colours that differ from the rest will end up outside the groups, or come together.

This exercise can be used as an introduction to topics such as stereotypes and prejudices, minorities, 'othering' and discrimination. It functions well as a starting point for a lecture on the challenges and possibilities in multicultural societies, and to raise awareness about human rights, including the important right to be different.

Establishing groups is a human trait. Throughout history, in all cultures and civilizations, human beings have been social creatures, and forming groups is a natural thing. However, when we perceive these groups as "categories", in order to make the world easier to understand, we tend to simplify and think that the people in the group are more similar than they really are.

We create groups and they function for better and worse. As the exercise showed, it can feel lonely to be left outside. Therefore, it is important to be aware that, even if we share some characteristics, all human beings are complex and unique with a mixture of characteristics, features, qualities and experiences.

THE EXAM ON HUMAN RIGHTS

OBJECTIVES

Raise awareness to the national situation of human rights

Reflect about the challenges about implementing human rights

MATERIALS

Large sheets of paper (A3 or flip charts)
Markers
A copy of the Universal Declaration of Human Rights for each group (see appendix, page 112)

75 minutes

From 10 to 30 participants

DIRECTIONS

1. Start by dividing the participants into groups of 3 to 5 persons, and give each group a big sheet of paper, markers, and a copy of the Universal Declaration.

2. Explain the groups that the goal of the activity is to evaluate how some articles of the Universal Declaration are respected and implemented in their country. The participants must analyse the real situation, not how the human rights are protected in the national laws. They shall discuss the situation regarding each individual right, and give a grade from 1 (The situation is terrible. Only those with power enjoy this right) to 5 (The situation regarding this right is perfect. Everybody enjoys this right, and there are no violations).

3. When everyone has finished their analysis, ask the groups to present their results and explain their grades. Comments and questions from the others are desirable.

DEBRIEFING

Did you ever stop to think about the human rights' situation in your country?

Are they better or worse than you thought?

Did you learn some violations that you didn't know?

Do you think the situation has been improving or getting worse?

TIPS FOR THE FACILITATOR

The following articles from the Universal Declaration of Human Rights are recommended for the analysis: 4, 5, 12, 14, 16, 17, 18, 19, 20, 21, 24, 26.

The participants should have basic knowledge about human rights (including the Universal Declaration of Human Rights) before doing this activity.

The purpose of the final presentations is to listen to different views and arguments in order to have as much information on the human rights' situation as possible.

If the participants are from the same

country, the groups can be given different articles to work with to avoid repetition. However, if the participants are from different countries, it can be interesting to give the same articles to compare specific situations in different countries.

You can reach deeper into each human rights' article by giving the group some time to make a research about its real situation in their country. Can concrete examples be found? What do reports from civil society institutions say? How does the press or the media cover this particular human right?

It is important to focus on the positive development that has been made, both worldwide and in our own societies. The situation many years ago is often much worse than today (except in countries where there is war and conflict), and this shows us that positive change is possible and that we should all work to develop our societies.

The Universal Declaration for Human Rights is very suitable for this activity. However, it is also possible to use the European Convention on Human Rights (1951).

ENVIRONMENT AND SUSTAINABLE DEVELOPMENT

Environment, the challenge of the century

The environmental balance is one of the biggest issues to occupy public opinion recently. It is justified: the climate catastrophe is today the greatest threat to the existence of human civilization. Several warnings from the scientific community alert for catastrophic consequences in case habits are not changed: rising sea levels, severe droughts, floods, desertification, uncontrollable fires, and the loss of habitats. The list is endless, and the path to prevent the worst predictions from coming true will be the greatest citizenship challenge that the Human Being has ever faced.

Civilization has used natural resources to sustain unlimited economic and population growth. However, the planet itself has limits and its regeneration capacity has not been considered. This is generating serious problems of environmental sustainability, biodiversity and climate balance.

Violation of the environment as a violation of Human Rights

Climate change is often seen as a necessary side effect for the development of civilization. However, is an endless economic growth worthy if achieved at the cost of irreversible environmental damage disastrous to humankind?

Huge industrial production centres release polluting agents into the air without the real effects on human health being known. The burning of fossil fuels emit unimaginable amounts of greenhouse gases into the atmosphere, leading to rising global temperatures and melting polar ice caps. Several areas of the planet continue to be deforested and transformed for agriculture and livestock use to meet the food needs caused by the maladjusted population growth, leaving wildlife with no room to exist. Soils are contaminated with pesticides that decimate animal populations such as bees, and seep into the groundwater tables necessary to the survival of populations. Thousands of tons of plastic are dumped daily into the oceans, suffocating marine life and entering the ecosystem food chain. Later, they return to affect sea-dependent communities.

Through Article 25 of the Universal Declaration of Human Rights, all human beings are entitled to a planet that enables them to achieve an adequate standard of living, including food and housing. Therefore, all the situations described above constitute some form of human rights violation and often they are caused solely by a desire of further economic and financial expansion.

The path for sustainable Development

The climate emergency is the greatest threat to humanity today considering the catastrophic consequences it can have on a large part of the human population. The path to a greener future requires long-term solutions. However, those decisions must be made urgently, as the planet is quickly reaching the point of no return.

History shows that decisive and concerted international actions can be successful in solving serious environmental problems. In 1987, Montreal Protocol determined the replacement of ozone-depleting chemicals and their atmospheric levels are expected to return to pre-1980 values

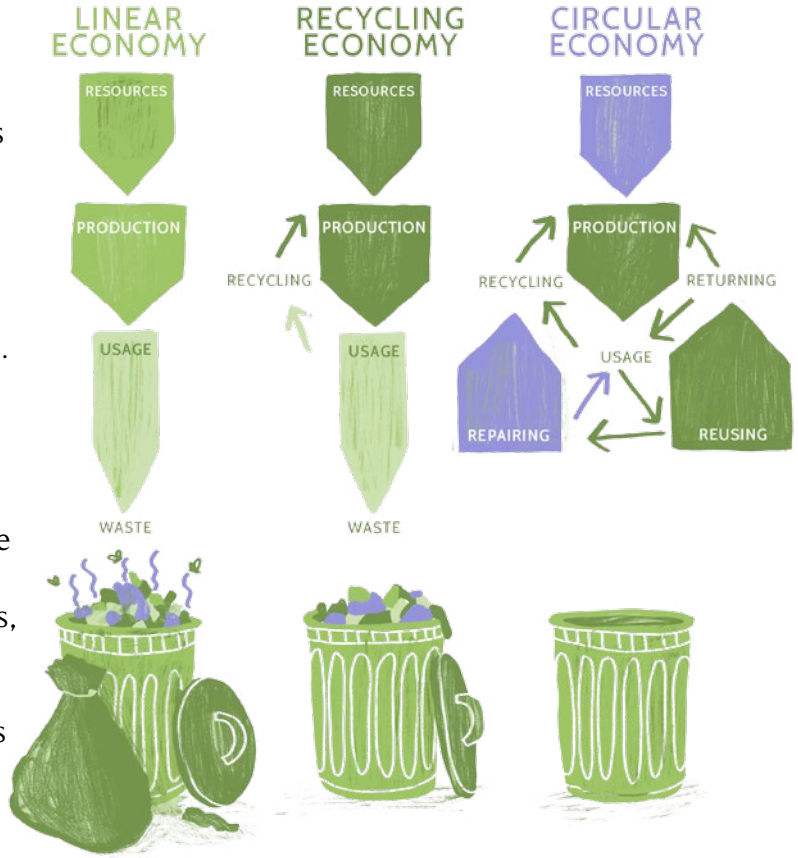
over the upcoming decades. The UN has brokered international treaties and agreements on some specific issues related to environmental protection, such as air pollution, biodiversity, biosafety, desertification, endangered species, pollution by ships, tropical timber, wetlands, the whaling industry and the ivory trade.

The 2015 Paris Agreement aims to limit the rise in global temperature by setting limits for greenhouse gas emissions. However, countries have been slow to take concrete steps to change the energy production methods, the transportation means and the eating habits of their citizens. Therefore, there is a risk that high temperatures will have severe consequences that are no longer possible to reverse.

What is needed is a change of attitude towards the planet and rethinking the purely consumerist lifestyles. Considering that just 20% of the world population uses more than 70% of its resources, the philosophy of more production and higher growth must be rethought.

The first step is to start from an individual perspective and reflect on the small actions each one of us can take to reduce our environmental footprint. Responsible consumption choices should be promoted, such as the replacement of single-use plastics, the reduction, reuse and recycling of the waste produced, the choice of local products, the reduction of meat consumption and the use public transport, for example. If multiplied by millions of people, these banal practices will bring significant changes to the impact the human being has on the planet.

But the fight against the climate catastrophe is not just about individuals. There are policies with disastrous effects on the environment which are in the hands of large corporations and governments. We should start by focusing on a circular economy and drive innovation towards the development of durable, reusable and reparable products, in order to save natural resources. It is necessary to finance renewable energy development and stop granting subsidies to dirty energies, as well as to finance the development of more efficient and affordable public transport to greenhouse gas emissions.



Sustainable development education

Considering all these challenges, achieving environmental protection goals requires implementing sustainable development education. As we have seen, the solution involves all of us: individuals, governments, companies and institutions. Only the joint efforts of all these actors can bring the policies and practices necessary to environment protection, the development of green technologies which do not drain natural resources and, as a society, the respect for animals and plants, for the right to live and belong to this world as a human being and, above all, the respect for future generations, so that we can leave as heritage a sustainable planet with dignified living and housing conditions.

An interesting tendency is to endow the natural world itself with rights, as if it were a living entity. In New Zealand, the Whanganui river has attained the same legal status as a person, because the Mãori people considers it to be their ancestor whose life is intertwined with their own. Also, a Colombian court has ruled the Amazon as an entity entitled to rights, arguing that the fast pace of deforestation poses a risk to present and future generations.

Although the future is under threat, new voices have risen to create the necessary change to alter its course. Young people are now aware that the environmental disaster is not something hypothetical that might happen in the future: it consists of real and catastrophic changes that will soon impact their lives and even more the lives of their descendants. Even though change is in our hands, individuals alone do not have the power to repair all the damage caused to the environment. It is necessary to persuade and pressure the different branches of power to act. It is from this perspective that the School Strike for the Climate, influenced by Greta Thunberg, has gathered millions of youngsters throughout the world to bring this topic to the public debate.

In the following activities we intend to motivate young people to adopt small daily practices to protect the environment and reduce their ecological footprint, to raise awareness about the adjustment of consumption patterns and motivate lifestyle changes from an individual and collective perspective. We also seek to discuss how each person can demand from corporations and the governments in power the necessary measures to ensure that the real fight against climate catastrophe is in line with the will of society.

"Environment is no one's property to destroy; it's everyone's responsibility to protect."

Mohith Agadi

SUGGESTED ACTIVITIES

WHAT IS THE SIZE OF YOUR FOOTPRINT? 51

The impact we have on the planet is greater than we think. With the help of a website, calculate your ecological footprint and find ways to reduce it.

THE CLOTHING ROUTE 53

Have you ever stopped to think about the story behind the clothes we wear? Build a map and analyse the steps we can take to reduce the environmental impact of our consumption.

DIVERGING INTERESTS 55

Environmental protection often runs into other economic, social and cultural interests. Through the analysis of different case studies discuss how to ensure good environmental practices without compromising the other interests of the population.

THE TRIAL OF THE TUA RIVER 57

The Tua River was chosen for the construction of a dam that will bring major changes to the population and the region. Through a court role-playing performance, discuss the advantages and disadvantages of this project.

WHO WANTS TO BE AN ENVIRONMENTALIST? 59

The path to a greener future is full of challenges that require urgent action by the human being. Through an online questionnaire discuss over 3 sessions some of the most serious environmental problems of this century.

MAKE YOUR VOICE HEARD 61

How can we draw attention to the environmental problems around us? Organise awareness campaigns to make your community more environmentally friendly.

WHAT IS THE SIZE OF YOUR FOOTPRINT?

OBJECTIVES

To raise awareness of the impact of personal choices on the environment

To discuss environmentally sustainable alternative practices to reduce the ecological footprint

MATERIALS

Post-it notes

Internet access (computers or smartphones)

50 minutes

Up to 30 participants
Starting from 14-year-old

DIRECTIONS

1st part – Ecological Footprint Calculation

1. Explain to the group that they will calculate the ecological footprint each one of them represents for the planet.

2. Give one-color post-it notes to the participants.

3. On a board or wall, draw a scale from 0 to 5 planets and ask them individually to guess how many planets they need to live with their consumption and lifestyle. After a brief reflection, they should place their post-it into the corresponding scale zone.

4. Afterwards, tell the group to individually access the internet on a computer or on their smartphones, to access the "www footprintcalculator.org" website and complete the questionnaire.

5. Let each element answer the questions; clarify any doubts that may arise. At the end, they should memorise the result of the questionnaire.

2nd part - Discussion of the results

1. Give post-it notes to the group again, this time in a different colour. Repeat the process of pinning the post-it on the planet scale, but now using the concrete results of the questionnaire.

2. Ask the group to reflect on the results. How many planets does it take on average to meet their needs?

3. Discuss the differences between each person's results. Regarding the elements that need more planets, which practices contribute most to the ecological footprint? Those who need less, what good practices are they developing that they can share with their colleagues?

4. Finally, look for alternatives to the practices that most contribute to the ecological footprint.

DEBRIEFING

Were you surprised by the results? Do you need more or less planets than you would expect?

Have you ever thought about the impact

that individual actions have on the planet?

Are the practices that most contribute to the ecological footprint easy to change?

How can we ensure that the most difficult habits to change will be more environmentally friendly in the future?

TIPS FOR THE FACILITATOR

Calculate your ecological footprint beforehand so you know the data you need to provide and become ready to assist the group.

Differences in wealth and resources among young people may be one of the key factors in the difference between ecological footprints. It is interesting to discuss how a family's additional resources can be used to try to decrease its footprint rather than increase it.

This activity is relevant to be used as an introduction to the topic of environmental protection and sustainable development, since it confronts young people with their own influence on the degradation of the planet.

Useful links

Link to the questionnaire:
www.footprintcalculator.org

THE CLOTHING ROUTE

OBJECTIVES

To warn of the environmental impact and indirect costs of modern consumption patterns

To raise awareness about local and responsible consumption practices

MATERIALS

Projector

Post-it notes with different colours

Markers

Images related to clothing production

World map (see appendix, page 113)

90 minutes

From 9 to 24 participants (groups from 3 to 8 people)

Starting from 12-year-old

DIRECTIONS

1st Part – The origin

1. Start by projecting the world map image in a place where you can draw and take notes (for example, a whiteboard or a sheet of seamless paper).

2. Distribute one small post-it of the same colour to each person, and ask them to stick it on the map where they think most of their clothing is produced.

3. Afterwards, divide the group into pairs and distribute two more post-it notes, this time in different colours.

4. Ask participants to check the labels of their colleague's t-shirt and write down on the post-it notes the country of origin and material. Ask them to stick the post-it with the origin again on the world map. For the post-it with the material, draw two columns on the board, one for "Organic Materials" and one for "Synthetic Materials", and ask participants to stick the post-it notes into the respective space.

2nd Part – The journey

1. Explain to the group that they will now undertake the journey of the clothes from origin to purchase. Divide the participants into 3 different groups:

• The first group is responsible for cotton production (agriculture). In the world map, stick a picture in Southeast Asia (about 50% of cotton is produced in India and China), and ask the group to discuss the environmental problems that this intensive agriculture causes.

• The second group will discuss the transformation of cotton into clothing. Next to the first image (where most of the low-cost clothing is produced), add another image associated with sweatshops, and lead the discussion to the social and environmental problems caused by this type of economy.

• The third group will discuss the transport of finished products. Draw a line that represents the product's route from its production area to the country of consumption, and add an image that brings to discussion the pollution problems caused by this transport.

2. Ask the groups to suggest changes in their journey phase that would make clothing production more environmentally sustainable.

3. When all groups are ready, come

together to share and discuss the reflections.

DEBRIEFING

Have you ever wondered the trip your clothes take before they hit store shelves?

Why is most clothing produced in a particular region?

How did you feel when you saw the results?

Was it difficult to find solutions to the identified problems?

What can we do as consumers to change this route and these production methods?

TIPS FOR THE FACILITATOR

Post-it notes should not contain the names of participants. If any of the garments do not have the material or origin labels, look for a different garment.

This activity is designed to discuss clothing production in Southeast Asia, and its associated environmental and social issues. However, if the origin of the participants' clothing is different, it will be interesting to conduct the activity to respond to this situation, namely to imagine the advantages of purchasing locally produced clothing.

It may be difficult for the group to imagine alternative solutions to the usual production methods. Consider whether it makes sense to introduce the group to concepts such as sustainable agriculture, the sale of second-hand clothing, local production and circular economy before undertaking this activity.

You can carry out this activity by looking at the origin of various things, such as the food items usually consumed.

DIVERGING INTERESTS

OBJECTIVES

To get to know real cases of environmental problems in the country

To study the link between the environment and economic, social and cultural rights

To practice analysis and argumentation skills

MATERIALS

Flipcharts or a board, pens and markers for the brainstorm

Cards with the cases to be analysed (see appendix, page 114 - 116)

60 minutes

From 9 to 27 participants (groups from 3 to 9 people)

Starting from 12-year-old

DIRECTIONS

1. Start the activity with a brainstorm about the concept of environmental protection. Write down everything that is mentioned, but do not discuss the ideas in this first phase.

2. Ask participants to split into 3 groups and hand out the case cards.

3. Let each group thoroughly read their case and discuss the situation among them. Allow 30 minutes for participants to write down the ideas that come up and to address the questions pertaining to the case.

4. Ask them to return to the plenary. Each group should appoint a spokesperson to expose their case to the other participants and communicate their opinion (or doubts) about the questions posed to them.

DEBRIEFING

Did you already know about these cases?

Do you think such cases should be part of the public discussion to decide their resolution?

How can we stop environmental violations? What can and should be done:

- By public authorities?
- By corporations and companies?
- By the local community?
- By people individually?
- By associations and NGOs?

Who is contributing the most to environmental degradation: companies or individuals?

To what extent can environmental protection prevent the development of other human rights?

TIPS FOR THE FACILITATOR

Some participants may have very strong opinions regarding environmental protection as well as regarding economic, cultural or social development. The activity is not intended to choose one over the other, but rather to discuss how development can be promoted while respecting all these aspects.

The purpose of the activity is to understand that real cases are rarely linear or easily solved. As such, motivate participants to carefully explore both sides of the dispute.

Often there is not a single right or wrong posture to answer the questions, as it depends on the values that each individual considers most important. Give groups the freedom not to answer the questions directly, but to reflect on the situation, to raise their doubts, to express their beliefs and positions.

Adapted from "Domestic affairs", page 144 of Compass, Manual for Human Rights Education with Young People, 2016 (Portuguese version).
Adaptado de "Assuntos privados", página 144 do Compass, Manual para a Educação para os Direitos Humanos com jovens, 2016

THE TRIAL OF THE TUA RIVER

OBJECTIVES

To discuss the opportunities and risks posed by development

To study the role of each agent of society in protecting the environment

To practice argumentation techniques

MATERIALS

Copies of the cards with the roles/functions (see appendix, page 117)

Pens and paper for note-taking

Chairs and tables to simulate a court

Information card about the case for the facilitator

90 minutes

Minimum 6 participants

Starting from 16-year-old

DIRECTIONS

1st part – Case study and preparation

1. Randomly divide the participants into three identical groups:

a. Group A represents the "Save Tua River Platform"

b. Group B represents the Portuguese government

c. Group C represents the jury

2. Introduce the case to the group: *"The Portuguese government is building a hydroelectric dam at the mouth of the Tua River. A collective of citizens and associations came together to halt the construction of the dam as it would seriously alter the Tua River valley, influencing the life of the population and the existence of fauna and flora."*

3. Distribute the cards with the functions to the groups and give them 30 minutes to study the case and search for more information if they need it. Groups A and B should prepare arguments to present to the court, while the jury group should prepare the questions that they will ask both parties.

2nd part – Trial simulation

4. After 30 minutes, call back all the participants and prepare the room for the court session with 3 distinct zones for the different groups.

5. Begin the session by giving groups A and B a few minutes to present their arguments.

6. Next, it is the jury's turn to start asking questions with the right to an answer. The jury may give the opposing group time and space to counter the arguments that are given.

7. When the jury's questions are clarified, allow the jury group two minutes to come together and privately discuss what position they will take on the case.

8. Finally, the jury announces its opinion on whether or not to build the dam.

9. The trial is over. With the participants still divided into groups, you can create the opportunity for anyone who wants to make some comments or reactions to the final decision of the jury.

DEBRIEFING

What were the hardest difficulties you experienced during the case?

Did you find it hard to play your role? Did you agree with the position assigned to the group in which you were put in?

Do you think the government has taken the right position regarding this case? What about the associations?

Do you think the jury made the right decision? What were the most important factors for the final decision?

Is trial a useful method for deciding environmental disputes like this?

Do you know of similar cases that have been filed in court?

TIPS FOR THE FACILITATOR

If possible, allow groups to gather in separate places for more privacy and so that they can discuss the case more openly and freely.

Explain to both sides of the trial that even if they do not agree with the position they are in charge of defending, the goal is to present the best possible defence before the jury, and as such it may be necessary to look for arguments that go against their personal opinion.

Put the jury in charge of moderating the session. During the preparatory phase, explain to them how the trial will take place and transfer the responsibility for managing the time available and giving the floor to the different groups, alerting them to the need to solve any arguments and indecisions that may exist.

Adapted from "Chahal v. UK", page 120 of Compass, Manual for Human Rights Education with Young People, 2016 (Portuguese version).

WHO WANTS TO BE AN ENVIRONMENTALIST?

OBJECTIVES

To inform of the diversity of environmental problems that currently threaten the planet.

To raise awareness about each person's role in fighting against the climate catastrophe

To address consumption practices of circular economy and sustainable

MATERIALS

Question guide (see appendix, page 120)

Internet access (computers or smartphones)

Projector

Username: HashtagCidadania

Password: QuemQuerSer

3 sessions of 60 minutes each

Up to 30 participants

Starting from 12-year-old

DIRECTIONS

1. This activity uses an online questionnaire as a starting point to debate several topics related to environmental protection and sustainable development.

2. Access the website kahoot.com and log in using the information given in the 'Materials' section. There are three questionnaires, each with 5 questions:

a. The 1st session deals with the climate catastrophe and global warming;

b. The 2nd session deals with pollution and biodiversity loss;

c. The 3rd session deals with sustainable development and the circular economy.

3. Choose the intended session, click play and launch the quiz, which will generate a Game PIN. Ask the participants to access the website kahoot.it and to insert the Game PIN to join the session. Give everyone time to connect and familiarize themselves with the interface.

4. When everyone is ready, begin the questionnaire. After each question, spend some time discussing the topic with the group. In the question guide there is some data that can help and guide the course of the debate.

5. After the round of questions of each session, look back at the topic as a whole. Discuss how you, as individuals and as a collective, can do something to help reverse the situations of environmental degradation presented.

DEBRIEFING

Do you find the information addressed important?

Was there an answer that has particularly impressed you?

Is society in general aware of the impact that the human being has on the environment? How can we disseminate this data so that everyone is aware of the issue?

After this activity are you motivated to change some habits of your daily life? What can be changed?

TIPS FOR THE FACILITATOR

Before each session, take some time to get to know the questions and prepare for the discussion. In the appendix, you have the plan of the questions with the correct answer highlighted in bold, and some information on each question to guide the debate.

Knowing some information about the topics is important, so you may take some notes to help you, but it is not the essential aspect of the discussion. It is more important to create opportunities for each participant to share their opinion and suggest solutions to the problems presented in the questions.

The questions are not designed to let young people know what the correct answer is, but to generate some apprehension and to sensitize them and launch the debate on the topics covered.

If young people are becoming restless about not knowing the correct answers, reassure them that this is not the purpose of the questionnaire.

The sessions were organised on the logic of problem presentation and consequent search for solutions. However, you do not necessarily have to obey their order, or to do the 3 sessions as a set.

MAKE YOUR VOICE HEARD

OBJECTIVES

To explore different forms of activism

To encourage a critical look at the local environmental situation

To practice project planning and execution

MATERIALS

Materials for note-taking

Computer with internet access and video and image editing software

3 (or more) sessions of varying duration

Up to 30 participants

DIRECTIONS

1st session – Introduction to activism

1. Start by introducing the group to the concept of activism. Explain that this is a way of thinking that uses action to raise awareness about real problems and seek solutions to solve them.

2. Show the example of well-known activists, such as Greta Thunberg in the field of environment or Malala Yousafzai in education. You can also show some historical examples, such as Martin Luther King Jr. and his fight against racial segregation.

3. Explore how these activists have managed to bring about real change in the world, even though they were fighting for causes on which it was very difficult to change people's opinion. Study what strategy they used to spread their ideas around the world.

4. Then shift the focus to your local reality. Ask the group to think of small things they would like to change in the community. This activity is focused on solving environmental problems, but the focus may fall on any issues related to the youngsters' life experiences.

5. Explain that the goal for the next session is for everyone to share a subject they wish to address. If possible, have them bring something to illustrate the problem, such as a photo or a video clip.

2nd session – How to approach the problem?

1. Start the session by asking young people to share with the group what problems they have decided to address. If there are people who are interested in solving the same issue, they may form a working group.

2. Then give each person 30 minutes to begin the deconstruction of their problem:

a. What is the source of the problem? Has it existed for a long time?

b. Who has the responsibility to solve it?

c. What is the best way to influence this entity?

d. What capabilities do I have, what are the means at my disposal, and the

resources needed to build the campaign?

3. Then distribute everyone into small groups of 3 or 4 people. Ask each member to share their plan within the small groups. The remaining people should give feedback.

4. Finally, give each person more time to work individually and try to incorporate feedback from their colleagues into their plan.

3rd session: Setting up and implementation

Campaign setting up and implementation may vary widely depending on the participants' plans.

One session may be sufficient if the goal is as simple as writing letters to sensitize political power for the resolution of a problem.

However, a campaign aimed at creating and spreading posters to draw attention to an issue may require further development and implementation sessions.

Ultimately, this may be an activity that involves monitoring over a long period of time. Problems that are difficult to solve may require constant pressure on public opinion or political power. Ideally, you should plan one session per month, for example, to track progress and refine the outlined strategy.

Sometime after the campaigns are implemented (or being carried out) it is important to organise a fourth session to evaluate and reflect on the activity.

DEBRIEFING

At this point the group can analyse which phases of the campaign have gone better or worse, and even draft new forms of action for new problems (or for those that remain unresolved).

- Did the campaigns succeed? Were they able to bring about real change in the community?
- Will a new and different approach or future follow-up be required?
- Was it easy to look for problems you wanted to deal with? What about solving them?
- Did you focus on more material problems or on changing opinions?
- Did you choose to solve issues in a local context, or did you try to address large problems?
- Were you satisfied with the problem you chose to work on or did you regret your choice? (Because the problem is too simple or too complex? Because it is not very relevant?)
- Did you choose to work in groups or individually? What produces the best results? And what is most rewarding?

TIPS FOR THE FACILITATOR

Young people may choose to work together if they have a common problem they want to solve, or they may prefer to fight alone for a smaller problem that has a special meaning for them. Do not restrict the participants in their organisation.

Do not limit the imagination of participants when looking for problems to solve. The problems may be as small or as big as young people's ambition. They can advocate for a rubbish bin on the football field so that people do not throw trash to the ground, either as they might want to solve a pollution problem that affects the whole region, or even fight to change a prejudice that affects a whole country!

When small groups come together to share feedback, it is important not to focus on the impossible, but on ways to make it more possible. It is demotivating for someone to have a difficult plan to execute and to hear others point out all the obstacles they will face. Ask participants to focus on proposing solutions for those obstacles instead.

Motivate young people to continue their activism and not be demotivated by the difficulties they have encountered. There are always new ways of thinking and acting, and we are always learning from our mistakes!

CULTURAL
DIVERSITY

Cultural expression in the exercise of citizenship

Today, culture and citizenship go hand in hand to reinforce each other. It is not possible to talk about one without mentioning the other, since one of the prerequisites for the exercise of citizenship is a rich and active cultural environment where the community feels free and encouraged to express its culture.

But what are these cultural expressions on which our citizen profile depends? Culture is a broad term that encompasses the dynamic, continuous and never-ending set of practices that make sense in the context and history of a community. These practices allow individuals to grasp their surrounding reality in order to respond to the challenges posed to them.

Some of these cultural expressions stand out because they are authentic visual representations of the group's collective identity: clothing, food, music, sports, language and literature, architecture and the arts, for example. However, there are countless other expressions not visually represented, but which profoundly influence the characteristics of the community, such as traditions and customs, family and professional relationships, rituals and ceremonies, ways of life and communication, religion and belief systems.

Through all these elements each person expresses its humanity and gives meaning to its existence. They play a fundamental role in community cohesion as they are internalized through interaction with previous generations and later transmitted to future ones. This process fosters a tangible group identity and a sense of belonging, unity and understanding in the society one is a part of. This is why culture is so important for the exercise of citizenship, since it shapes the way each one behaves in a context of community cooperation.

Many of these expressions go unnoticed to those who do not interact regularly within that cultural reality, so it is only through greater awareness, through numerous dialogues and experiences that it is possible to understand the immaterial aspects of each culture. Given the significance of these aspects in the cohesion of society, the importance of dialogue in a context of cultural diversity and intercultural understanding becomes clear.

The influence of culture on the individual and its Human Rights

Although culture is related to the individual practices each person undertakes within a collective context, it ultimately ends up reflected in its own individual identity. The culture in which an individual grows up largely influences his or her tastes, behaviour, and values. From an early age it determines the language he or she speaks, the food he or she likes or the religion he or she believes in.

The importance culture has for the free development of an individual's personality leads it to be established in Article 27 of the Universal Declaration of Human Rights. This article marks the right of the individual and the community to freely exercise, develop and celebrate their culture. It is also because of this essential role in forging a person's identity that it is important to discuss culture and its related topics to young people whose identity is still under construction.

Still, the culture to which a person belongs is just a guideline that may change with geography and over time. Identity is made up of various facets, such as personal, gender, national, cultural or ethnic identity, and while

some of them are mostly influenced by cultural context, others may be determined by diverse aspects such as biology or the conscious life choices a person makes for herself. It is from this perspective that the importance of allowing space for cultural diversity is brought to the discussion.

The importance of Cultural Diversity and Interculturality

Cultural diversity is of central interest to humanity as it is an open window through which one understands the *raison d'être* of all individuals and all communities. By preserving the cultural heritage of each people, we ensure their human dignity and guarantee that the world upholds the richness and diversity of practices that continue to be the purest expression of human creativity.

Since different cultures can be considered organic and fluid constructions, without rigid boundaries between themselves and in their influence on individuals, globalization has generated an important debate around cultural diversity and interculturality: how do contact points between different cultures work, or between individuals who are displaced from their culture to a different one?

In the light of the above-mentioned human rights article, a person cannot be prevented from practicing his or her culture regardless of its origin. In a globalized world, it is extremely important that cultural diversity is allowed space to exist, because it is through this dialogue and collective experience that cultural differences and similarities are debated. This leads to all expressions of a culture which are not visible being better understood by communities, an absolutely necessary step on the road to bring peoples closer together. Conversely, it is the lack of cultural empathy that gives rise to situations that constitute a violation of other human rights, for example through actions of discrimination, racism and violence.

Unrestricted cultural sharing must be the goal for the future, without ignoring the needs of minorities or the dignity of each individual inherent in their human rights. This is achieved through a relativistic analysis of cultures, with an understanding of their origins, context and reasons for existence. This is the only way to shape a future in which all cultures enjoy space to express themselves with the inherent dignity of Human Rights.

Cultural Diversity Education

We live in a global world where information-sharing is constant and instantaneous, and as such, cultural diversity is an increasingly pertinent concept. The question that must be asked is where the "I" fits in with all this sharing of cultural references.

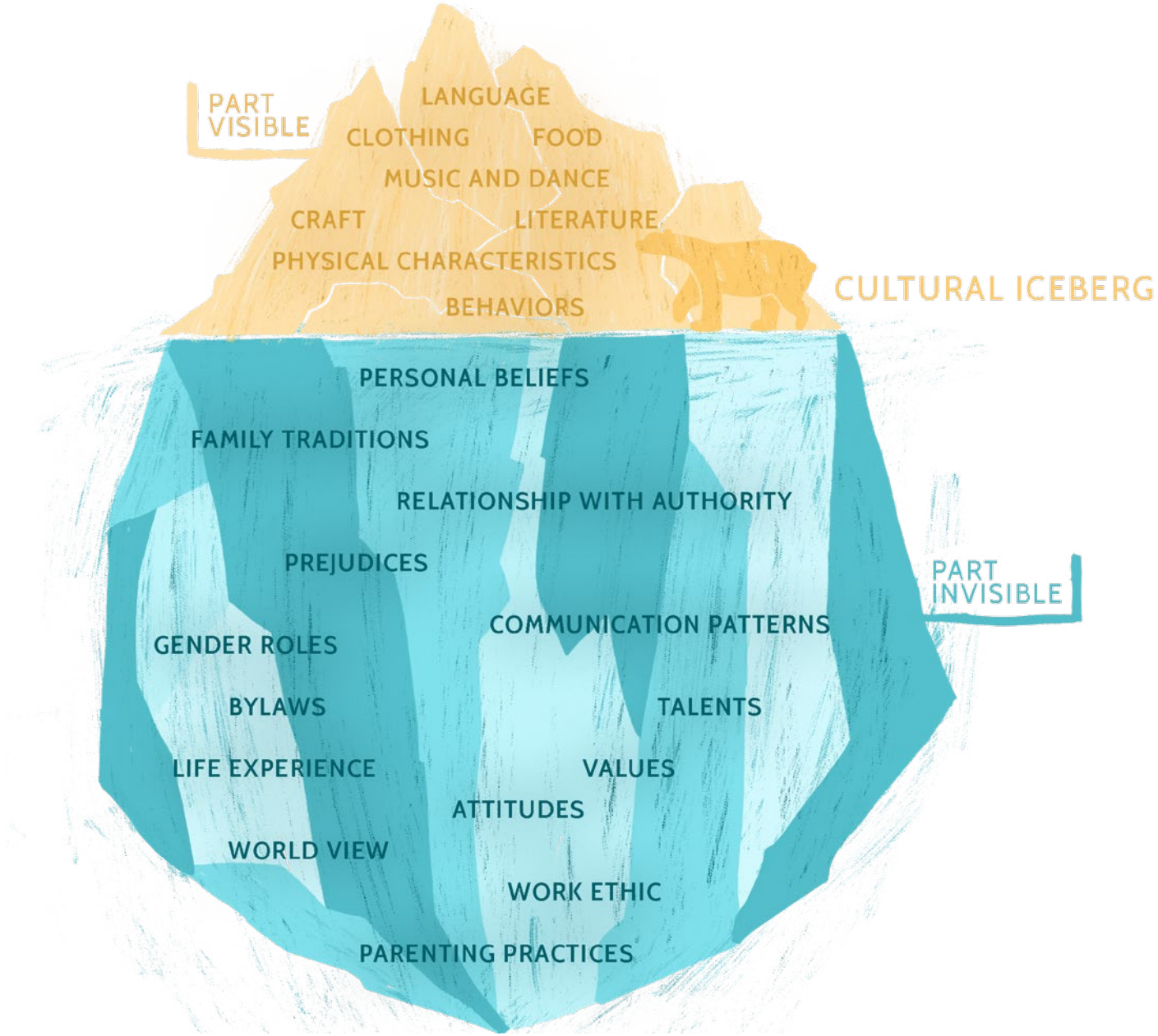
Debate and exposure to cultural expressions that refer to different realities motivate each person to rethink their own notions about culture. It is through these practices that one learns new experiences, identifies the similarities that unite communities and understands the differences that separate them. Subsequently, this will contribute to greater unity between peoples and intercultural respect.

This process of exposure to cultural diversity also leads each person to ponder his or her own individual cultural identity. Over time, the normalization of actions and customs dissolves culture in everyday life to the point of trivializing elements that have important significance for the existence of a community. By celebrating cultural diversity, each person materializes these elements in his or her consciousness, enhancing confidence in one's own culture and generating, in the collective

identity, a growing sense of belonging.

This toolkit aims to arouse the curiosity of young people and motivate the desire to explore and deepen their cultural diversity knowledge. We intend to start from each individual reality to discuss the visible cultural expressions in which each person fits into, moving towards the non-visible characteristics in which each culture is rooted, and thus analysing the dynamics of sharing and understanding of cultural diversity.

We hope to sensitize and raise awareness about the differences, to create empathy and inclusion, and break the stereotypes and prejudices that have emerged with the conflict of cultures in this increasingly global world.



"We have the right to be equal when our difference diminishes us and the right to be different when our equality detracts us from our authenticity."

Boaventura Sousa Santos

SUGGESTED ACTIVITIES

THE PICTURE OF MY IDENTITY 69

Culture influences each person's identity from different perspectives. Through reflection and group analysis, lead each individual to better explore their personality.

IN THE DARK 71

Eyes do not always paint the whole picture of a culture. Use textures, smells, and sounds to discuss the richness of cultural diversity.

BARNGA 73

Some practices may initially be difficult to assimilate. Organise a card game to simulate the experience of a culture clash.

THE DISCRIMINATION CHAIN 75

Every prejudice has its origins. Explore a comic strip that shows the deep roots discrimination has in society.

ADVERTISING DIVERSITY 76

Prejudices around minorities must be demystified! Organise advertising campaigns to combat the obsolete ideas surrounding these discriminated groups.

SHIFTING CULTURE 78

Should all culture be allowed space to exist? Organise a meeting to discuss cultural practices with implications for Human, Environmental and Animal Rights.

TOWARDS... 80

The journey to a future of respect and sharing between cultures faces many challenges and obstacles. Explore the theme of cultural diversity to create a map that guides us towards a society of greater tolerance and cultural empathy.

THE PICTURE OF MY IDENTITY

OBJECTIVES

To understand the relationship between the concept of identity and culture

To promote solidarity and respect for different subcultures

MATERIALS

Pens and marker pens of different colours

One sheet of paper per participant

Paper sheets (A3 size) and marker pens

45 minutes

Starting from 12-year-old

DIRECTIONS

1. To begin with, ask everyone to pair up and introduce themselves to each other. Then ask what do they like to know when talking to someone for the first time. Take note of any ideas that come up for later consideration.

2. Hand out papers and pens and ask participants to individually draw a representation of their identity. In that representation, they may choose to write down biological, cultural, or social characteristics, whatever aspects are important to faithfully represent their identity.

3. When everyone is finished, have them stand up, walk around, and compare with the other participants what they have written about their identity. When they find someone with whom they share a trait, they should write this person's name on their sheet. For example, if Teresa and Pedro share "ballet", they should write in their papers the name of the other person.

4. Bring the group back together and discuss the results:

- Is there any feature that is shared by most people? And any that is unique to one person?
- Do people in this group have more differences or similarities among themselves?

5. Finally, ask the group to look at the characteristics they wrote down and to mention those with which they were born, those that were influenced by their culture, and those they chose for themselves. Draw three columns on the board to take note of this information.

DEBRIEFING

Do you think this activity is useful to show others what your true identity is?

How did you choose which characteristics best represented your identity?

Did you have more or less characteristics in common with other people? Were you surprised by any of the results you found?

Did your interaction with others lead you

to discover anything about yourself?

Have there been representations of other people that made you curious, wishing to know them better?

Are there many differences or similarities among the group? Does that help or hinder understanding between people?

Are people free to choose their own identity? Or is it out of everyone's control?

the concept of intersectionality, the idea that each person is a mix of characteristics from different social, biological and cultural backgrounds, and that it is this combination that makes each person's identity unique.

TIPS FOR THE FACILITATOR

If the group struggles to represent their identity, you can instruct them to use a star shape. Ask each participant to choose the most important characteristics of their identity and form the tips of their star with them.

Talking about forms of identity development can create disagreements, especially on controversial topics such as religion and gender. Ask participants to respect the opinions of others and to keep in mind that ideas on these topics may change over time.

If the group is interested in the activity, you may at a future opportunity explore

Adapted from "Who are I?", page 332 of Compass, Manual for Human Rights Education with Young People, 2016 (Portuguese version).

IN THE DARK

OBJECTIVES

To arouse curiosity for the richness of cultural diversity

To explore the importance of the senses for cultural experience

To reflect on the reaction to the unknown

MATERIALS

A box or bag which interior cannot be seen

Different objects with different textures, smells or sounds to experiment with

MP3 player (smartphone, computer…)

Sound speakers

30 minutes

Up to 30 participants

DIRECTIONS

1. Choose from 4 to 8 objects with different and unusual textures, such as a hand cream jar, a wire roll, wool, a dog rubber dummy, a potato, an onion, a porcelain doll, etc.

2. Prepare the box beforehand by placing one of the objects inside.

3. Ask a volunteer to move forward and place a hand inside the box. Only by touch, she or he should describe to the other participants the object felt with a maximum of 3 characteristics. This person cannot reveal what the object is. She or he should simply use adjectives that describe her/his sensation.

4. The other elements of the group should try to guess which object is in the box.

5. When the group manages to guess, use a new object and ask a new person to describe it.

6. You can also use different types of stimuli. You can prepare recipients with substances with a distinctive aroma from a specific place or country, or use headphones with musical sounds, for example. The point is to get people to describe something without being able to see it so that others can guess what it is.

DEBRIEFING

For the people who had to describe the objects, what was the first sensation after the touch? Which aspects did you focus on for describing the object?

Were you surprised when you saw the object? After seeing the object, would you have described it in a different way?

Was it easy to recognise the origin of things without being able to see them?

How can this challenge be compared to real life?

Does our first impression of things and people correspond to reality?

When we talk about culture, can we see all cultural features at a glance?

Have you ever thought of all the cultural elements that are not visible but have great significance for the culture of a people? How can we get to know these features that are not visible?

If you had to describe your culture to

a stranger, what objects, smells, and sounds would you choose to represent it?

TIPS FOR THE FACILITATOR

If you choose to use a bag, you should ensure that young people cannot see the object inside the bag. You can use a blindfold to cover the eyes of participants who will touch the object. If you use a box, you should think of a way to swap objects without the group being able to see them.

Descriptions need not to be very accurate. The person may describe her feelings when touching, smelling or listening, and not necessarily the things themselves. For example, a reaction might be "disgusting", "it's cold", etc.

Sometimes young people may struggle to find a feature to describe the object, and their first reaction may be to try to guess what the object is, so you should clarify at the outset what you want. If necessary, you can give an example of a feature, for instance "is it cold or hot". You should give the young person enough time to touch the object and think about the characteristics that can be attributed to it.

At the end, the discussion does not need to be very focused or deep; the important thing is that everyone has the opportunity to share their experience.

The activity can be carried out to be a collective sharing of sensations. You can play the sounds in a sound speaker for the whole group to listen and explore what feelings came up, or prepare various boxes of objects or smells for all participants to try and discuss what they contain.

Try to draw a parallel between this activity and what we feel when we experience a new culture: often the first opinion is incomplete or incorrect, and only when we spend some time trying to understand the culture (or object) does it start to make sense to us.

You can also use this group dynamics to reflect on the cultural reality of a country. In the case of Portugal, for example, you can present a box with sand to be felt, a bottle of basil to be smelled, and the sound of a Portuguese guitar to be listened to, thus creating a debate about what feelings the national culture arouses in each person.

BARNGA

OBJECTIVES

To realise that different cultures have different practices

To practice alternative communication and conflict resolution methods

To experience a culture shock

MATERIALS

3 to 6 numbered tables

For each table:

- A sheet with the rules for that table (see appendix page 117 - 119)
- A deck of cards (containing cards from ace to 7)

90 minutes

From 12 to 30 participants

Starting from 14-year-old

DIRECTIONS

1st part – Card game (30 minutes)

1. Divide participants into groups of 4 to 6 members and ask them to sit at the tables. In the tables they can find a deck of cards and a set of rules. These rules are different from table to table, but do not disclose it to the participants. This will be one of the main points at a later stage of the game.

2. Give the players about 5 minutes to study the rules and practice the card game. Let them know that they have to memorize the rules as it will not be possible to check the sheet during the tournament!

3. When everyone is comfortable with the game, remove the rule sheets and introduce a new rule: verbal communication is prohibited! This means that they can use gestures or draw things, but cannot speak, sing or write words.

4. Explain how the tournament works. A round will be played; in the end, whoever wins moves up to the table with the next number and whoever has the least points moves down to the table with the previous number.

2nd part: Reflection (20 minutes)

After of some rounds, gather all participants together and talk about the game and the experience.

- What were you expecting at the beginning of the game?
- What did you think or feel while playing?
- Which parts were you more or less successful in?
- How did not being able to speak contribute to what you were feeling?
- When did you realise that something was wrong?
- How did you deal with the existence of different rules?

DEBRIEFING

What real-life situations does Barnga simulate?

Have you ever had an experience where there was a rule difference you didn't know about?

How does this game help us to pay attention to the non-visible aspects of culture?

What was the most important thing you learned during the game?

What would happen if you could talk during the game?

What does this experience suggest about what to do when you are in a similar situation in the real world?

TIPS FOR THE FACILITATOR

If you need a visual aid to discuss the visible and non-visible dynamics of culture after the activity, you can use the concept of cultural iceberg.

You can change the number of tables and participants per table according to group size. Each table must have at least 4 elements, and there must be at least 4 tables.

If the group starts to get frustrated during the game, do not worry, it is part of the activity. Let it take its course. In the end, use the reflection period to work through and resolve any negative feelings that may have arisen.

In the second part, it is very important to parallel the feelings experienced during the game with those related to a context of cultural diversity. Have the group start by talking about their own experiences, and then move on to hypothetical situations where this miscommunication may occur.

You can introduce additional rules at each table to further confuse players. Why not change who plays first, change the value of the cards (people can count the points of each trick to decide who wins), or even reverse the play order?

Useful links

Intercultural Learning for Pupils and Teachers: http://intercultural-learning.eu/Portfolio-Item/barnga/

Originally created by Sivasailam Thiagarajan

THE DISCRIMINATION CHAIN

OBJECTIVES

To understand the origin and consequences of actions of discrimination

To discuss ways to intervene in situations of discrimination

MATERIALS

"discriminAÇÃO" comic strip (see appendix, page 130)

Projector

75 minutes

From 9 to 30 participants

Starting from 12-year-old

DIRECTIONS

1. Start by dividing the participants into 6 groups.

2. Distribute one copy of the "discriminAÇÃO" comic strip to each group and ask them to read it carefully.

3. Next, ask each group to focus on a specific comic vignette and answer the following questions:

   a. What situation is happening?

   b. What reasons can lead the person to have this opinion?

   c. What arguments can we put forward to deconstruct this opinion?

4. Join the groups in plenary to discuss the comic strip. Project it onto a wall for everyone to see. Then ask each group to choose a spokesperson to present to the others the vignette they analysed and the conclusions they reached.

5. You may hold a short debate considering the following questions:

   a. What has happened throughout history?

   b. When is there discrimination?

   c. What is the moral of the story?

DEBRIEFING

Have you ever witnessed such situations in real-life?

Do you know people who have similar attitudes to the one portrayed?

Was it difficult to find the reasons why people might have these opinions and attitudes?

What arguments can we put forward to bring about a change of opinion?

Do you think comics are a good way to discuss cultural differences?

TIPS FOR THE FACILITATOR

Take some time before the activity to get to know the comic strip and familiarize yourself with the topics that will be discussed.

The questions are meant to guide the discussion and do not need a formal answer. Tell the groups to take note beforehand of the opinions and arguments presented.

If you have a small number of participants, you can form 3 groups and ask each one to analyse two different situations.

ADVERTISING DIVERSITY

OBJECTIVES

To create cultural empathy

To promote the positive aspects of cultural diversity

To encourage respect for minorities

MATERIALS

Poster sheets

Marker pens and inks

Internet and digital media access

90 minutes

Minimum 9 participants

Starting from 12-year-old

DIRECTIONS

1. Ask the group to think about the place where they live (or their city or country) and to identify some minority groups.

2. Promote a short debate without giving concrete answers:

a. How do these groups live?

b. How do they interact with the surrounding community?

c. How are they viewed by their neighbours?

3. Divide the participants into small groups of up to 5 participants and assign them a minority typically discriminated by society. It may be for ethnic reasons, sexual orientation, religious preference, etc.

4. Allow 15 minutes for each group to briefly research the cultural reality of the assigned minority.

5. Then ask each group to create an advertising campaign to promote the cultural traits of that minority. They can produce posters, radio or television spots, etc. Advertising campaigns should not show minority weaknesses or appeal to charity, but focus on the positive cultural aspects of that minority.

6. At the end, each group presents its campaigns to the others.

DEBRIEFING

What kind of cultural expressions have you focused on to share?

Did the campaigns arouse curiosity to know more about some of the cultures depicted?

Do you think these minorities have complete freedom to celebrate their culture in our country?

Should minorities be forced to forget their own culture in order to adapt and act according to the norms of the majority of society?

What are the advantages of knowing cultures different from the one we grew up in?

TIPS FOR THE FACILITATOR

Publicizing positive aspects of an unfamiliar culture can be tricky. Allow time for groups to research their assigned minority, its historical context, its cultural practices, and so on.

It is important to try to deepen the knowledge about the true culture of minorities so as not to risk advertising just stereotypes.

Each group may have working skills in different media. Give them the freedom to choose whatever form of expression they want to materialise their advertising campaign.

Adapted from "Publicitar a diferença", Todos os direitos são importantes, Amnesty International Portugal, 2005

SHIFTING CULTURE

OBJECTIVES

To discuss conflicts between cultural expression, Human Rights, animal welfare and environmental balance

To study alternative ways of preserving cultural expressions

To practice methods of argumentation, debate and consensus

MATERIALS

Cards with the entities (see appendix, page 131 - 134)

Pens and paper for the groups to make their own notes

90 minutes

Minimum 14 participants

Starting from 16-year-old

DIRECTIONS

1. Begin the activity by asking the group to recall cultural practices that have violated human rights in some way throughout history. Some pertinent examples may be gladiator fights or slavery.

2. Next, ask if they can remember any examples that still exist today. Explain that culture is a dynamic process that is changing over time, and as such, practices that happened in the past can now be considered shocking.

3. Present the topic of the activity with following perspective in view:

"*The village of Casal do Cavalo is a small village in Ribatejo region with bullfighting traditions. However, due to the pressure civil society has exerted on bullfights, the city council is considering a ban on such events in the municipality. Some members of the population were not satisfied with this possibility, so a meeting was scheduled between all the stakeholders to discuss the issue.*"

4. The meeting is mediated by CRESD (Culture, Rights, Environment, Sustainability and Dialogue) and brings together the village of Casal do Cavalo, in favour of bullfights, the Basta de Touradas Platform, for the defence of animal welfare, and the City Council to which the village of Casal do Cavalo belongs, as a neutral entity.

5. Invite four volunteers to represent the CRESD and divide the other participants into three groups. Distribute the cards with the entities' function and give the groups 15 minutes to read the information and prepare arguments for their case.

6. When the groups are ready, meet in plenary. Ask the CRESD representatives to chair the meeting.

7. At the end of the meeting, the CRESD should briefly summarize the conclusions drawn.

DEBRIEFING

What did you think of the activity and the debate process?

Was it difficult to play the role assigned to you?

Which type of argument worked best, appealing to emotions or presenting logical reasoning?

Was it difficult to understand the arguments of the other entities? What about accepting them?

What should be prioritised: the right to cultural traditions or environmental protection and animal welfare?

In real life, to what extent should we accept cultural practices from other people which we find cruel, incomprehensible, or immoral?

Is a modified culture a lost culture? Should we think of cultural transformations as a positive process?

How can we adapt these cultural practices to be respectful of human, environmental and animal rights?

TIPS FOR THE FACILITATOR

This activity aims to confront the group with complex discussions that sometimes must exist regarding certain cultural practices.

Bullfights arouse very contrary opinions, so it is a great challenge to try to reach a consensus. For those intransigent in the fight against bullfighting, you may ask, for example, how they would react if there was a ban on performing a specific practice important to their cultural life.

The activity also aims to increase decision-making and compromise competencies. That is why it was designed to be mediated by an imaginary organisation: the CRESD.

This activity can be used to discuss other cultural practices considered controversial, such as female and male genital mutilation or whaling.

Adapted from “Makah whaling”, page 215 of Compass, Manual for Human Rights Education with Young People, 2016 (Portuguese version).

TOWARDS...

OBJECTIVES

To think of a world where respect for cultural diversity is universal

To develop imagination, creativity and cooperation skills

MATERIALS

One paper sheet (A3 size) per group

Marker pens of different colours

Map (see appendix, page 135)

90 minutes

Minimum 12 participants

Starting from 14-year-old

DIRECTIONS

1st Part – Problem definition and solutions (30 minutes)

1. Ask participants to join in groups of 3 to 5 people. Distribute one paper sheet and some pens to each group and ask them to draw three columns.

2. Announce that in the *Land of Interculturality* there is complete respect between cultures. Ask the groups to think of concrete examples of what this community would look like, and to write them down in the first column.

3. Next, they should think about what life is like in today's society, comparing with the characteristics they wrote in the first column. Then, ask them to write in the second column the steps that need to be taken to move from our present time to the future *Land of Interculturality.*

4. Finally, ask them to reflect on the obstacles that may exist on the road to the *Land of Interculturality* and how they would overcome them. Write these obstacles in the third column.

2nd Part – Map drawing (30 minutes)

1. Announce the goal is to draw the map that will take us to the *Land of Interculturality*. Briefly explain the typical aspects of a map and introduce the idea of metaphorical symbols. Ask if they know of any stories that represent moral ideas through geographical elements: a dark forest symbolizing indecision and confusion; an impenetrable mountain representing a monumental task to conquer; or a treacherous river that forces the protagonist to look for an alternate path or to create an ingenious solution to get through it.

2. Now hand out one map per group and ask them to customize it according to the different characteristics they wrote down in the first part of the exercise: the characteristics of our present time on one side, and the future *Land of Interculturality* on the other, linked by a path to follow with all existing challenges and suggested solutions to solve them.

3. At the end, bring all groups together in a plenary session to present their maps.

DEBRIEFING

Did you enjoy the activity? Why?

Have you ever thought of maps to plan social challenges?

Of the three questions, which was the easiest and which was the hardest to answer? Why?

What are the main features of the *Land of Interculturality?*

What needs to change to build a society where cultural diversity is respected?

Are positive discrimination policies justified as a way of protecting minority practices?

TIPS FOR THE FACILITATOR

Try to get all participants to give examples of what life would be like on the *Land of Interculturality.*

If groups are struggling to fill in the columns, encourage them to think about small gestures of discrimination and how to solve them. For example, how are people from different cultures portrayed in the media and entertainment? What words are used to describe minorities in familiar environments? What form of representation do minorities have in the various forms of democracy?

For the map construction you can use a concrete example to give participants an idea of what is intended: a refugee crossing the education bridge to cross the language barrier river? Ideally, they should think of examples that meet society's actual challenges and try to find ways to solve them!

The method of drawing a map that seeks to go from the present to the future can be adapted to a wide variety of issues where participants have to think through problems and figure out solutions to solve them.

Adapted from "Path to Equality-land", page 244 of Compass, Manual for Human Rights Education with Young People, 2016 (Portuguese version).

VOLUNTEERING

Volunteering as a form of solidarity and citizenship

Volunteering is the most obvious association between human solidarity and the expressed willingness of citizens to selflessly support others. It is a practice that dates back many centuries, even if not always with this designation, and has been part of virtually all civilizations and societies.

History tells us that people in need have always been received and helped by individuals and organisations that somehow tried to alleviate their needs and inequalities in relation to others. It is this solidarity that constitutes the fundamental principle of volunteering.

There are now a growing number of citizens who consider it their responsibility to intervene in order to achieve a more just, supportive and egalitarian society. The motivations that mobilise each person for voluntary action are diverse, but always arise from this encounter between solidarity and citizenship.

This contribution of civil society to solving their own problems helps to consolidate democracy and citizenship in the country. As such, volunteering helps cement the foundations of democracy by combining social practices, civic engagement and commitment to social change. Moreover, it is also an opportunity to open up to new experiences, to learn and acquire skills and abilities. It brings together the pleasure of being useful in building relational bonds and in reinforcing a sense of community.

The context and recognition of volunteering

The concept of volunteer appears in the Portuguese language in the fifteenth century with the meaning of spontaneous. It comes from the word *voluntas* or *voluntatis*, which in Latin means *the ability to choose*, *to decide* and *to do something of one's own free will.* Volunteering has always been present in the Portuguese tradition, and throughout history has gone through a profound process of transformation and revaluation. Initially, it was confined to the religious context and was motivated by values of charity and love of one's neighbour. Today, however, it is intrinsically associated with the exercise of citizenship. According to the current concept, volunteer is one who, driven by an ethic of solidarity, donates – without financial compensation – time, work and talent for causes of social and community interest. The United Nations establishes three general criteria for characterizing an action as voluntary: to be undertaken willingly, without remuneration and for the benefit of others.

In today's society, it is recognised that volunteering has its own space for action. Its work is complementary to professional work and the institutions' work. Voluntary work does not replace the State, nor does it seek to occupy the paid work space, but expresses the capacity of society to assume responsibility and to act on its own. It encompasses a wide range of intervention possibilities, which include citizens' initiatives in more traditional areas – sports, education, social work, care of the elderly, leisure activities – or even volunteering in major catastrophes.

Volunteering is now on the world's political and social agenda and has been growing dramatically. Today, governments and civil society attach greater importance to the practice of volunteering as a valuable resource for community life and an instrument of social intervention that has created

its own space for the exercise of citizenship.

Volunteering must be, however, exercised with conscientiousness and responsibility. The lack of training of volunteers can pose a risk to their efficient and responsible performance, so education for understanding the contexts of voluntary action and the rights and duties as a volunteer is important.

Definitions of volunteering

In Portugal, volunteering has its antecedents in social action inspired by christian charity with practices of assistance and charity. It acquired a greater expression after the April 25 Revolution due to the growing evolution of Portuguese association initiative with the recognition and support of the State.

The celebration of the International Year of Volunteers in 2001 by the United Nations and the European Year of Volunteering in 2011 was the international acknowledgement of the importance of volunteering. In 1985, the UN declared December 5 as the International Volunteer Day for Economic and Social Development. The commemoration of these dates emphasizes the need to reinforce the promotion of volunteering as a key action for greater involvement among citizens and for improving the living conditions of people at local and international level.

The Universal Declaration on Volunteering of September 14, 1990 places the emphasis on the global perspective of changing a world in constant transformation through volunteering. It recognises volunteering as capable of strengthening community values, as an opportunity for the exercise of individual rights and responsibilities, and as a way to create joint solutions to shared challenges. Likewise, the implementation of the 2015 European Year for Development recognised the importance of mobilising European citizens on the basis of becoming aware of the role that everyone can play in contributing to solving global poverty problems.

This step has cemented the understanding that active citizen participation, including volunteering, will be crucial in achieving the Sustainable Development Goals by 2030. Since then, at a global, national and local level, volunteering has achieved an undisputed social and cultural importance (as well as economic) claiming new action domains.

From theory to practice

Participation in volunteering is extremely diverse in terms of both the individuals involved and the type of activities performed. In Portugal, it is young people, the unemployed and the most educated people who are most involved in volunteering. Still, there have been low levels of participation compared to the EU average. Conversely, the northern European countries are the most involved in voluntary actions.

The type of activities also differs by region, with Portuguese volunteers being more involved in the areas of social support and religion, leaving participation in sports, culture, community associations, rights advocacy and trade unions in the background.

The following activities are intended to help clarify the true meaning of volunteering and how it relates to each person. We want to instigate reflection on the motivations that can lead each person to volunteer. We also want to assist in the first steps of creating volunteering projects.

Hopefully, this reflection will lead to a future with more participative and supportive young people, involved in true volunteering actions that seek to help in the most important challenges of society. In the end, we trust that volunteering will come to be seen as a natural and regular activity in the true exercise of citizenship of all people.

"No one gets to go back and build a new beginning, but anyone can start right now and build a new end."

Chico Xavier

SUGGESTED ACTIVITIES

LOOKING FOR A CONCEPT 87

Volunteering can be described in as many different ways as the number of people trying to define it. Through a list of concepts, discuss which definitions of volunteering make the most sense to you.

INEQUALITY BEFORE YOUR EYES 89

Economic and demographic imbalances among regions of the world continue to grow. Visualise these asymmetries and discuss how volunteering can lead to a better future.

VOLUNTEERING, AND WHAT ELSE? 91

When we talk about volunteering, what do we talk about? What about when we talk of solidarity? Through a positioning dynamic, reflect on these concepts and identify the main features that separate the two.

THE VOLUNTEERING PASSPORT 93

Each person has its own motivations for volunteering. Create an individual volunteer passport that explores what takes each one to contribute to the community.

VOLUNTEERING IN ACTION 95

Volunteering exists to be materialised. Design volunteering projects for young people to put into practice the concepts and definitions discussed.

LOOKING FOR A CONCEPT

OBJECTIVES

To reflect on the definition of volunteering

To learn about the versatility and diversity of the volunteering concept

MATERIALS

One handout per participant with definitions of volunteering (see appendix, page 136)

40 minutes

From 10 to 20 participants

DIRECTIONS

1. Distribute one handout with definitions of volunteering to each participant.

2. Ask participants to individually choose three phrases that best represent the concept of volunteering, in their opinion.

3. Afterwards, divide everyone into small groups of 3 to 5 people. Ask each group to select three sentences from those previously chosen by their members, which best characterize the concept of volunteering.

4. After the groups have chosen their phrases, ask them to present and justify their choices.

5. After all groups have presented their choices, call them into plenary. Ask them to define the essential characteristics that a definition of volunteering should contain.

DEBRIEFING

Were you surprised by the variety of concepts that exist to define volunteering?

Have you thought about what the concept of volunteering means to you individually? Was it hard to find the concept that makes the most sense to you?

What about as a group? Was it hard to agree on which concept to choose? Was the choice unanimous?

Do you think all the concepts presented are definitions of volunteering? If not, which ones do not represent a definition of volunteering?

In face of the definitions presented, do you consider that there are other definitions missing?

TIPS FOR THE FACILITATOR

The purpose of this discussion is not to reach consensus on a definition of volunteering, but to learn about the diversity of definitions that exist.

Still, it is also important to understand that some of the concepts are related to a more traditional perspective on volunteering, namely the idea of

becoming aware of the imbalances in the world and the importance of our active participation.

Often the subjectivity of the concept of volunteering makes it necessary to elaborate different definitions. The interesting thing is to realise that for each person there are aspects which are more important than others, and that these aspects may be related to the motivations that lead them to develop voluntary actions, or to what each of us thinks volunteering should be.

Thus, there are no good or bad definitions, correct or incorrect. There are tendencies followed by different organisations and individuals that translate into their volunteer programmes and actions.

INEQUALITY BEFORE YOUR EYES

OBJECTIVES

To visualise demographic and economic imbalances across continents

To experience differences in decision-making power and influence

To identify the main causes behind these inequalities and asymmetries

MATERIALS

Support worksheet (see appendix, page 137)

Wide room

One chair per participant

90 minutes

From 12 to 30 participants

DIRECTIONS

1. Put up posters with the names of the 6 regions of the world scattered across the walls of the room – North America, Latin America, Africa, Europe, Asia and Oceania. Leave in the room only the number of chairs corresponding to the number of participants.

2. Explain to the group that this activity symbolically shows how the world's population and wealth are distributed. The room represents planet Earth, the people in the group represent the entire world population, and the chairs represent the existing wealth.

3. Start by asking the group to distribute the existing wealth – the chairs – across the regions, according to the reality participants believe to be true. For example, if the group has 20 participants and considers that North America has 30% of the world's wealth, then they should place 6 of the 20 seats next to the North American poster. Let the group briefly discuss how the distribution should be done, and do not allow them to search the data on the internet.

4. Next, ask participants to divide themselves into regions of the world in a way that represents what they believe to be the distribution of the world's population. Proceed in the same way as before – if the group thinks that Europe represents 10% of the world's population, then 2 elements out of the 20 should join the Europe poster.

5. Ask participants to take possession of their wealth – there should be no unused chair. Those without a chair should sit on the floor.

6. Afterwards, have a brief debate about the distribution of wealth among the population according to the situation the group has decided.

7. Finally, reveal to the group the true statistical data on the support worksheet, and ask them to reorganise themselves (both in terms of population and wealth) according to this new information. Remind everyone to take possession of their wealth.

8. Then ask each region to choose a spokesperson and to prepare a speech to be presented at the United Nations Assembly. This speech aims to propose actions to reduce inequalities. The speech phase should take 15 minutes, and each region should have a percentage

of time corresponding to its wealth. Let each group present their speech without interruption by the others, and then reflect on the results and the activity.

DEBRIEFING

How did you feel during the activity?

Has anyone been uncomfortable in their region? How did you feel about other regions? Have you ever wanted to change?

Did the solutions presented in the speeches address the problems from a global perspective, or did each region speak of itself?

Would the proposed solutions be appropriate for all countries?

TIPS FOR THE FACILITATOR

The debate and reflection should consider that even within certain regions there may be differences and inequalities from country to country. The imbalances exist not only at an intercontinental level, but also between different countries in each region and at national level.

During the distribution of population and wealth, do not let the discussion drag on for a long time. The deeper reflection should come only at the end, and according to the impact felt by each person.

Often participants tend to jump to conclusions without weighing the feelings caused by the activity. Insist on debating this emotional aspect as it is central to the conclusion to be drawn from the activity. If it is complicated for the group to discuss this emotional element, you can help by posing more specific questions:

- How did the inhabitants of Asia feel? Could they breathe? Were they comfortable in the chairs?
- How did North American inhabitants feel when they saw others without chairs?

Useful links

Report about global wealth:
https://www.credit-suisse.com/media/assets/corporate/docs/publications/research-institute/global-wealth-report-2018-en.pdf

Data about world population:
https://www.worldometers.info/

More information about world inequality:
https://inequality.org/

VOLUNTEERING, AND WHAT ELSE?

OBJECTIVES

To discuss differences between volunteering, solidarity actions and neighbourhood relations

To develop the critical ability to read reality with regard to volunteer actions

MATERIALS

Board and pens

Paper sheets "Volunteering" and "Not volunteering"

List of cases to be read (see appendix, page 138)

90 minutes

From 10 to 30 participants

DIRECTIONS

1. Divide the room by placing a visible line on the floor, such as adhesive tape or twine. Place a paper sheet saying "Volunteering" on one side of the room, and another saying "Not Volunteering" on the opposite side.

2. Choose a case from the list and read it aloud to the group. Tell participants to quietly position themselves on one of the opposite sides of the room, according to their opinion. There is no room for indecision.

3. Ask both groups to discuss among themselves and write down the main arguments that underpin their position on the case presented.

4. Next, groups should choose a spokesperson to present their arguments. His or her goal is to try to influence the elements across the room to change their mind or position.

5. After a group has presented their arguments, they should allow time for individual reflection and then ask if anyone wants to change position. If it happens, the person can explain his or her decision.

6. You may take note on the board, for each case, the main reasons and arguments put forward by the participants to define what may be considered volunteering or not. This will help in the moment of reflection.

DEBRIEFING

How did you feel doing this exercise? Was it easy or difficult to decide the position in the room?

What criteria did you use to define whether a situation was considered volunteering or not?

Within the groups formed after the positioning, did everyone agree on the reasons given or were there divergent opinions?

Has anyone changed their mind and position? If so, what led them to change?

What do you think solidarity means? And good neighbourly relations? Can you give examples of such situations?

Do you think this discussion has

contributed to further clarification on the concept of volunteering?

What principles and values underlie volunteering?

TIPS FOR THE FACILITATOR

It is important in the reflection phase to give space and time for the participants to talk, to say how they felt, and what it meant to have to make a decision without room for indecision.
After positioning the participants, move immediately to the reflection within the groups. Debate and discussion should only exist after the groups present their arguments. You should also be mindful of your own comments so as not to bias the dynamics and cases that follow.
To guide the discussion, it is important to get participants to think about the following points:

- The difference between volunteering, awareness-raising campaigns, demonstrations and neighbourly relations;
- The regularity of a voluntary action;
- The meaning of commitment;
- Volunteers as opposed to paid human resources.

It should be borne in mind that sometimes voluntary action is confused with the principles and values of volunteering. Therefore, it is important to be able to promote clarification and differentiation between these concepts.

The principles underlying volunteering are:

- Solidarity: It is the social bond that unites citizens, the responsibility of all citizens to contribute to the common good.
- Participation: It is the intervention of volunteers and promoting entities in areas of social interest.
- Complementarity: The idea that the volunteer should not replace the human resources of the organisations.
- Free of charge: The idea that the volunteer should not be paid for performing his or her activities.
- Responsibility and commitment: The volunteer is responsible for performing the activity he or she has committed to undertake, given the expectations created for the recipients of this voluntary work.
- Convergence: This is the harmony of the volunteer's performance with the entity's culture and goals.

THE VOLUNTEERING PASSPORT

OBJECTIVES

To explore individual motivations for volunteering

To reflect on each person's volunteer profile

MATERIALS

One volunteering passport template per participant (see appendix, page 139)

Pens and markers

Music player and sound speakers

45 minutes

Up to 30 participants

Starting from 15-year-old

DIRECTIONS

1. Distribute a volunteer passport layout to each participant. Please note that the purpose of the activity is for each person to reflect individually on what motivates him or her to volunteer.

2. Explore the passport with the group and explain what is desired in each section. It is divided into 6 parts that can be completed and customized freely according to the motivations (and creativity) of the participants:

a. The first part refers to the desired volunteering area (working with young people, the elderly, animals, the environment, etc.);

b. The second is related to the preferred geographical location (will it be a local context such as the neighbourhood or city; will it be an international context or even a specific country?);

c. The third part refers to the type of experience desired (more isolated and personal or more collective and communitarian?);

d. The fourth helps to look at personal identity and what are the striking qualities (and flaws) of one's profile;

e. The fifth asks to imagine what changes they would like to bring about with their volunteering;

f. The sixth promotes the reflection on one's ideal world (and how one can move towards it through volunteering).

3. Allow 15 minutes for participants to fill in their passport. You can play background music to help with reflection and introspection.

4. When everyone is ready, ask the people who feel comfortable to share their passport with the others.

DEBRIEFING

Have you ever done or ever thought about volunteering?

Was it difficult to find the answer for each section?

Have you thought more about what you can do for others through volunteering, or what volunteering can do for you?

Are passports within the group similar to each other, or does each person have quite different motivations for volunteering?

Can you see how each person's personality influences his or her passport?

Did this activity motivate you or kept you from volunteering?

TIPS FOR THE FACILITATOR

Everyone should understand the exercise before starting to fill out the passport to avoid interruptions during reflection.

This is a very personal activity. It is good to share and discuss ideas in each person's passport, but no one should be required to disclose things they are not comfortable with.

There are no better or worse motivations for volunteering. It is interesting to explore how each person uses their best abilities to give to others, but also how they use volunteering to work on and improve certain skills and personality traits.

Useful links

Passport folding instructions: https://wwwyoutube.com/watch?v=iAd9xJwuDIU

https://wwwyoutube.com/watch?v=Ixqr9e3wCxI

VOLUNTEERING IN ACTION

OBJECTIVES

To explore the different phases of building a volunteer project

To encourage forms of activism and volunteering

To motivate a critical eye regarding identified problems and ways to solve them

MATERIALS

Materials for note-taking

Computer with internet access

Camera (or mobile phone)

7 development phases for project implementation

Working groups of varying size, each with its own volunteer project

DIRECTIONS

1st Phase – Assessment of needs

1. Begin by explaining to the group that they will aim to plan and implement volunteer projects during the next sessions. These projects should seek solutions to solve problems identified in the school community or surrounding local communities. In order to make the group aware of the activity and volume of future work, explain that it will take several steps and meetings until the final goals are achieved.

2. This first session aims to assess which problems will be addressed. They should begin by identifying within the school community the needs that justify formulating a volunteer project. They should also identify which local entities and organisations have the needs and capacity to host a volunteer project. Those organisations may also assist in assessing needs.

3. After this first analysis, participants can be profiled – what work and skills can volunteers make available to the project? Also identify what will be the actions, the resources needed, the expected time, the tools and the means for the implementation. These notes will then be considered in the action plan.

4. They can perform multiple activities to assist the assessment of needs, such as interviewing community members and local institutions, conducting questionnaires and surveys, and talking with senior residents, local media, politicians, and local leaders to research community history.

5. The assessment proposals created in this session should be implemented in an action plan defining the schedule, the people to contact, the distribution of tasks by the group, the definition of the volunteer's profile and the organisation of the information collected.

2nd Phase – Project design

1. Begin this session by recalling the previous assessment of needs, and discuss in groups the ideas and doubts that exist regarding the assessment presented.

2. Once an intention has been expressed to set up a volunteer project, to identify what the community needs, and to

define who will participate, participants can then plan which actions to take. There are a number of possible ways to carry out a volunteer project, so the group should discuss and plan how to do it.

3. On this regard, it is essential to reflect on some issues that underlie the construction of a volunteer project, such as:

a. Motivation – Why to do it? What moves the group to take this initiative?

b. Objectives – What to do? What are the objectives and goals to be achieved?

c. Action plan – How to do it? What are the required actions and phases?

d. Workgroup – Who is willing to be a part of it?

e. Target group – Who is this volunteer project for?

f. Timing and Scheduling – When? How much time is required and will be reserved in advance for each phase of the project?

g. Resources – What resources are needed to carry out the project, whether material, human or financial?

h. Partnerships – Which partners will be involved?

4. Further work sessions may be needed to complete the design of the volunteer project if all people involved deem it necessary.

3rd Phase – To mobilise the community

1. This session aims to mobilise the entire community around the volunteer projects. This will draw, inform and gain the interest and support of the school and the community around a common goal – finding solutions to problems identified by young people.

2. A successful project needs not only the support of diverse people from the school community – teachers, students and staff – but also from outside entities and institutions that can give the project a higher reach – NGOs, companies, shops and commerce, local media, etc.

3. Mobilisation extended to all can be accomplished in several ways:

a. Invite parents, educators, students, and neighbours to be part of project design;

b. Distribute posters and leaflets throughout the neighbourhood and school so that the project gains visibility;

c. Hold seminars and lectures to clarify and publicise the project;

d. Request local media to assist with dissemination;

e. Inform from classroom to classroom, spread word of mouth or inform by email so that everyone can get to know and participate in the activities that will be developed.

4. They should then define at this session the strategy to be used for community mobilisation, define the formats and materials that will be used, plan the scheduling of this phase, and divide up tasks for mobilisation.

4th Phase – Action

1. This session aims to present the projects and planning developed so far by the groups.

2. There are many actions that can be developed through educational volunteering projects when considering different audiences and action domains. Working with volunteer projects, in addition to the benefits it brings to the community, promotes a culture of volunteering and engages students and educators in discussions on various topics such as society, politics, citizenship, health, housing, the arts or leisure, etc.

3. These practices also have a lot of benefits for their participants. From action analysis, diagnosis and planning, the groups involved become part of a project that will benefit an entire community. These projects nurture competencies of accountability, critical acumen and autonomy, and empower the development of interpersonal relationships, the feeling of empathy, and the awareness of everyone's responsibility in solving common problems. These skills are, in fact, essential in shaping conscious and more active citizens.

5th Phase – Reflection and evaluation

1. Reflection on projects and their development process is essential and should be explored at all stages. Whenever necessary, groups should exchange views and ideas to see if the outcome of the action corresponds to what was expected and implemented. External entities and organisations involved in the projects should also be consulted for evaluation.

2. There are numerous ways to reflect in groups through group dynamics and activities, but it is important to consider dialogue as a fundamental part of the educational and reflective process. Dialogue involves talking, listening and reflecting on what was said and what was done to build and give meaning to the volunteering process and project. These moments of exchange of views, constant evaluations and mutual reflection enable the creation of a new vision that adds value to the potential of the action taken and helps to raise awareness about the skills acquired or strengthened through the voluntary action.

6th Phase – Systematising the experience

1. It is important that activities are documented so that they can be disseminated, expanded, analysed and revisited later. This content will form a database of common knowledge, available to those who need to know the stages, impacts, results, difficulties and achievements of the project.

2. Documentation and systematisation may be organised in different ways:

a. Creating reports and meeting minutes;

b. Archiving the data and research done throughout the project;

c. Photographing the community while participating in the activities promoted, showing the state of things before and after the actions, creating events and campaigns;

d. Filming interviews, lectures and presentations with the beneficiary public of the project.

7th Phase – To recognise and celebrate

1. Recognition and commemoration of projects are procedures that are not always valued, but are fundamental in social projects.

2. By valuing, stimulating and recognising volunteer actions, we promote commitment and the long-term sustainability of the projects created.

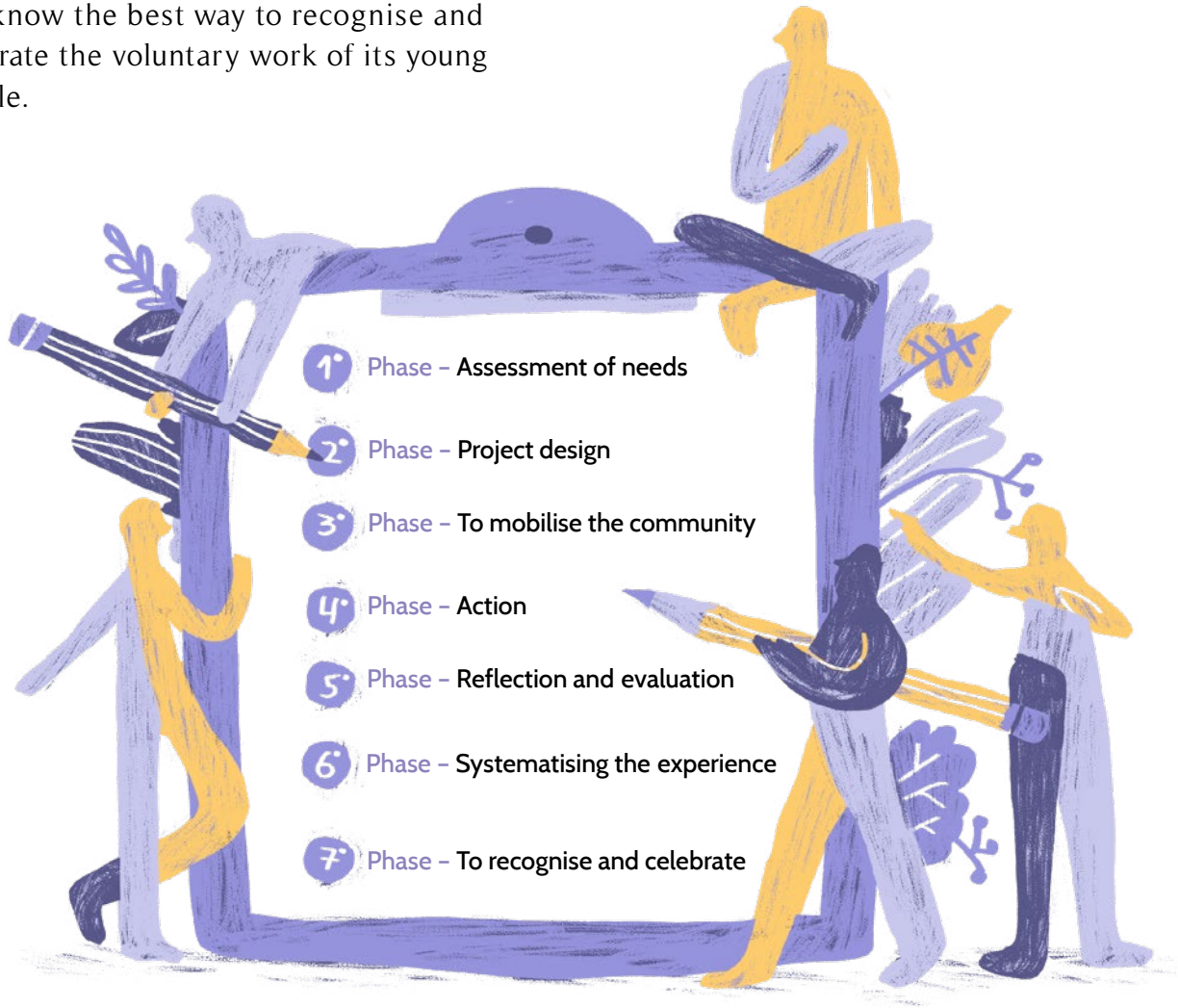
3. There are many ways to recognise and support participation in educational social projects:

a. Through certificates, the school can document in the school record a testimony of the volunteers' participation. It may contain the student's name, the school's name, the project's name, the workload, the period and the type of activity performed, among other information;

b. You can honour the participants through a simple celebration after the completion of the most important steps. This simple gesture can be extremely rewarding, as well as being a procedure that recognises and invites everyone to continue the next steps or new editions of the project;

c. It is also possible to communicate the project in local newspapers. In addition to bringing visibility and encouraging community involvement, this medium recognises and motivates volunteers to continue their activities.

4. Finally, each school or association will know the best way to recognise and celebrate the voluntary work of its young people.



DEBRIEFING

Through these clues for reflection the group will be able to analyse which phases and stages of the volunteer project have gone better or worse, and may reflect on the main difficulties and challenges encountered and overcome. They may also align new forms of action with new problems – or with those that remain unresolved.

Was the construction of the volunteer project successful? Did you solve the problem you identified? Could you bring about real change in the community?

Will a new and different approach, new project or continuous follow-up of the issue be needed?

Was it easy to identify problems in the community that you want-ed to solve? Was it easy to get partners involved? If so, which ones?

Did you aim to solve issues in a local context, or did you try to address large scale problems?

Were you satisfied with the problem you chose to solve, or did you change your mind in the middle of the activity? If so, was it because the problem was too simple, too complex, or not important enough?

Were you taken seriously by the community? What do you think would have granted your actions more respect?

What were the biggest challenges or difficulties of working in groups?

Was it gratifying to develop this volunteer project? What do you think you personally gained from this activity?

Are similar projects needed in the community? Why?

Do you consider your project a success?

TIPS FOR THE FACILITATOR

The educational volunteering project promotes an interdisciplinary exchange, making it possible for participants to relate theoretical contents to activities, study projects, research and action.

The educational volunteering project differs from other curriculum projects because it is intended to imply a social practice that starts from the need felt by schools, teachers and students to intervene and promote the transformation of local reality.

This activity aims to enhance the socio-cultural and interpersonal skills of young people. Educational volunteer projects allow a great diversity of learning, addressing themes such as interculturality, communication, group interaction and peer negotiation. In addition, they foster a more critical look at local reality and a sense of concern for the most vulnerable people who find themselves in a situation of inequality. This takes the participants to look after the common good, to take care of the environment and to value social knowledge and community experience.

Thus, this activity may be a pedagogical and didactic practice to be developed in order to debate about specific themes.

Target audience / Field	Children	Youngsters and adults	Elderly	Community
Education and culture	Support study sessions	Support activities of free time occupation	Create groups to the organiza-tion of recreational events	Organize workshops of arts and crafts, cooking, sewing, gardening, photography, etc.
Health and social assistance	Organize recreational and artistic activities in hospitals	Create prevention campaigns regarding drug addiction and STDs	Organize activities that promote the sharing of experiences between children and the elderly	Organize seminaries related to preventive healthcare and nutrition
Ecology	Promote the separation and recycling of trash	Create and help maintaining green spaces	Create events to share the testimonial of the elderly regarding the environment and rural world	Plan manifestations supporting environmental protection
Security	Organize road safety sessions	Campaign against violence and insecurity	Campaign for the prevention of domestic accidents	Identify the spots with high risk of car accidents and pressure the authorities to fix them
Sports and leisurer	Present theatre plays in kindergartens and social institutions	Organize community sports competitions	Plan gym classes for the elderly	Raise funding to build and repair leisure equipment
Citizenship	Sensitize to the topic of citizenship	Create a volunteering group or association	Invite the elderly to share their life experience in the classrooms	Produce content about volunteering to the local newspapers, associations, radios, etc.

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SESSION PLAN

Session Topic	(For example: Cultural Diversity)
Facilitators	(Name of the facilitators)
Duration of the Session	(For example: 90 minutes)

Duration of each activity	Methodology	Notes
(For example: 15 minutes)	(Name and description of the activity. For example: In the dark – activity to introduce the topic. 1. Choose the objects with different textures; 2. Etc.)	(Notes for the facilitator)
	(Name and description of the activity)	(Notes for the facilitator)
	(Insert lines as needed according to the activities to develop during the session)	(Notes for the facilitator)
Materials	(List of the materials that will be used)	

NOW WE WILL! NOW WE WON'T...

Link to the music

Spotify: https://open.spotify.com/track/5R0Y8nR9hRsakrD2JrqEnm?si=PT8NRnVKTzOpVvLSjW_b7A

Youtube: https://youtu.be/3_98xhMguKo

Lyrics

Movimento Perpétuo Associativo

Agora sim, damos a volta a isto!
Agora sim, há pernas para andar!
Agora sim, eu sinto o optimismo!
Vamos em frente, ninguém nos vai parar!

Agora não, que é hora do almoço...
Agora não, que é hora do jantar...
Agora não, que eu acho que não posso...
Amanhã vou trabalhar...

Agora sim, temos a força toda!
Agora sim, há fé neste querer!
Agora sim, só vejo gente boa!
Vamos em frente e havemos de vencer!

Agora não, que me dói a barriga...
Agora não, dizem que vai chover...
Agora não, que joga o Benfica...
E eu tenho mais que fazer...
Agora sim, cantamos com vontade!
Agora sim, eu sinto a união!
Agora sim, já ouço a liberdade!
Vamos em frente, e é esta a direcção!

Agora não, que falta um impresso...
Agora não, que o meu pai não quer...
Agora não, que há engarrafamentos...
Vão sem mim, que eu vou lá ter...

Music and lyrics - Pedro da Silva Martins
Composition - Deolinda

Musicians:
Ana Bacalhau - Voz
Luís José Martins - Guitarra e Voz
Pedro da Silva Martins - Guitarra e Voz Zé
Pedro Leitão - Contrabaixo e Voz

NOW WE WILL! NOW WE WON'T...

Perpetual Associative Movement

Now we will turn this around!
Now there is will to keep going!
Now I feel the optimism!
Let's go forward, no one will stop us!

Not now, that it's time to lunch...
Not now, that it's time to dine...
Not now, I think I cannot...
Tomorrow I'm going to work...

Now we have all our strength!
Now we have faith in our will!
Now I only see good people!
Let's go forward, we will win!

Not now, my tummy is hurting...
Not now, they say it's going to rain...
Not now, Benfica is playing...
And I have something else to do...

Now we sing with passion!
Now I'm feeling the union!
Now I'm hearing the freedom!
Let's go forward, this is the direction!

Not now, it's missing a form...
Not now, my father doesn't want to...
Not now, there's a traffic jam...
Go without me, I will be there later...

WHERE DO YOU STAND?

• It is up to the government to ensure compliance with all the basic rights of its citizens, but not with the most complex ones.

• A country's level of development can be measured by looking at the extent of its social rights.

• A government that guarantees more rights to its citizens is a better government.

• People's cultural rights only apply if they are in their place of origin.

• We need first to secure economic rights such as work and housing before we address other rights.

• People have the right to civic participation, but not the obligation.

• A person cannot expect the government to enforce his or her own economic rights.

• In a community, obligations cannot be demanded from me if their only purpose is to ensure the rights of others.

• There is no point in having rights if it is not possible to ensure their fulfilment.

• The government can only demand obligations from people when it can guarantee all their rights.

• If a person is not happy with his or her rights, then he or she should move to another country.

• It is up to each country to ensure that the diverse rights of its citizens are being fulfilled, not to the international community.

WHOM TO CHOOSE FOR THE COMMUNITY

List of characters

Joaquim, 54, a city council paviour, has cardiovascular health problems.

Mariana, 19, a violinist and music student, has drug addiction problems.

Sara, 27, a lawyer, works to secure the rights of oil exploration of a multinational that has already caused several environmental disasters. She is Gustavo's wife, and only accepts to go if both are chosen.

Gustavo, 26, unemployed. He is Sara's husband, and only accepts to go if both are chosen.

Natasha, 29, a prostitute, has a nursing degree from her home country.

Rute, 23, a physicist, has had social anxiety problems since completing her sex change operation.

Eduardo, 13, is a young football promise, and gets bad grades at school.

Ermelinda, a retired 74-year-old, has worked all her life producing handcrafted arraiolos[7] items.

Paula, 35, works in a social action institution, and is infertile.

Renato, 42, a psychologist, has suffered from severe depression since the death of his wife.

Vítor, 30, professional soldier and homosexual. He only accepts to go if he can carry a gun.

Elmiro, 63, Portuguese Language teacher. He cannot speak English and is passionate about Estado Novo[8].

[7] Hand-embroidered wool items, mainly tapestries; a tradition standing at least since the 16th century.

[8] "New State": the dictatorial far-right regime installed in Portugal from 1933 to 1974, developed and led by António de Oliveira Salazar who ruled over Portuguese politics for over 40 years. Estado Novo followed a military dictatorship installed in 1926 and it was one of the longest-surviving authoritarian regimes in Europe.

SHEET "THE LADDER OF PARTICIPATION"

In 1992, Roger Hart created the model "Children's participation: From tokenism to citizenship"

Participation:

Level 8. Child-initiated, shared decisions with adults

Level 7. Child-initiated and directed

Level 6. Adult-initiated, shared decisions with children

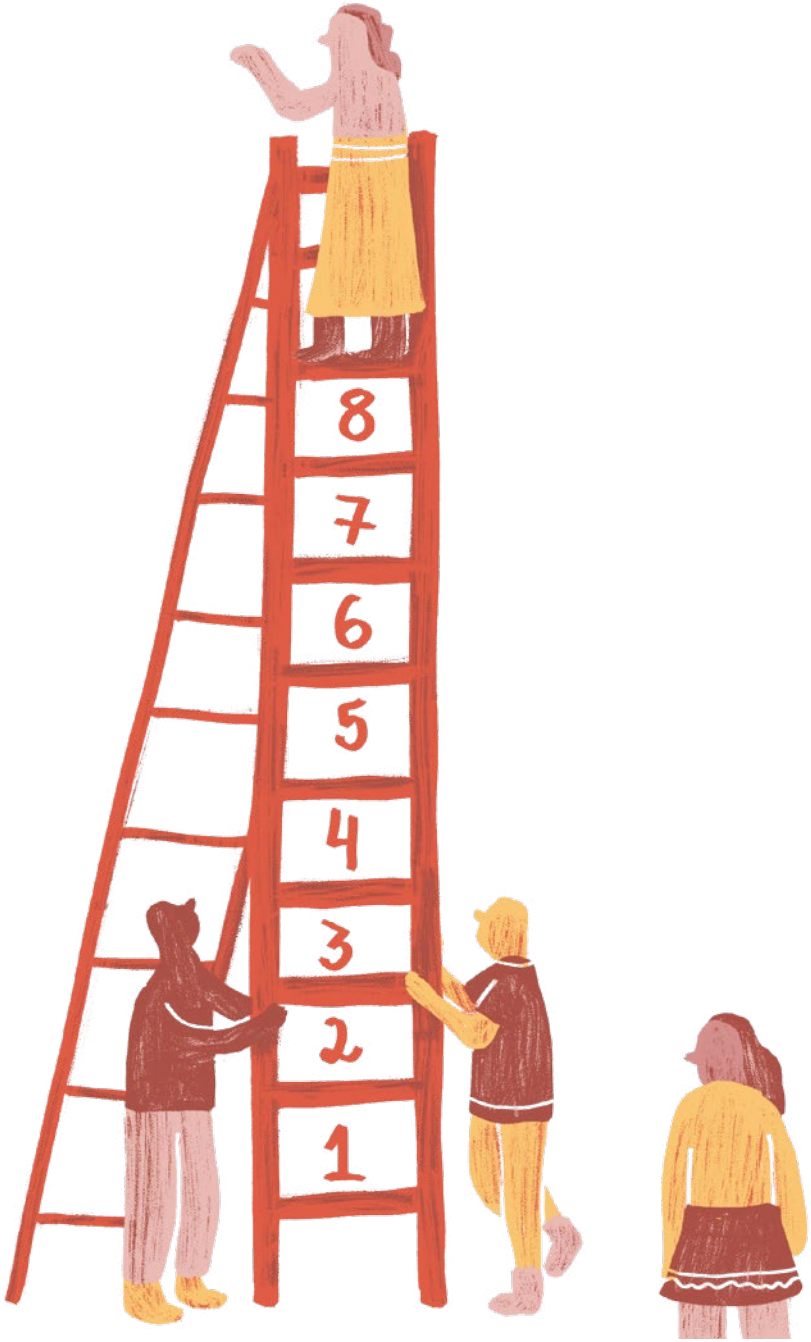
Level 5. Children consulted and informed

Level 4. Children assigned but informed

Level 3. Tokenism (Non-participation)

Level 2. Decoration (Non-participation)

Level 1. Manipulation (Non-participation)



THE UNIVERSAL DECLARATION OF HUMAN RIGHTS (SUMMARY)

Article 1 - Right to Equality

Article 2 - Freedom from Discrimination

Article 3 - Right to Life, Liberty, Personal Security

Article 4 - Freedom from Slavery

Article 5 - Freedom from Torture and Degrading Treatment

Article 6 - Right to Recognition as a Person before the Law

Article 7 - Right to Equality before the Law

Article 8 -Right to Remedy by Competent Tribunal

Article 9 - Freedom from Arbitrary Arrest and Exile

Article 10 - Right to Fair Public Hearing

Article 11 - Right to be Considered Innocent until Proven Guilty

Article 12 - Freedom from Interference with Privacy, Family, Home and Correspondence

Article 13 - Right to Free Movement in and out of the Country

Article 14 - Right to Asylum in other Countries from Persecution

Article 15 - Right to a Nationality and the Freedom to Change It

Article 16 - Right to Marriage and Family

Article 17 - Right to Own Property

Article 18 - Freedom of Belief and Religion

Article 19 -Freedom of Opinion and Information

Article 20 - Right of Peaceful Assembly and Association

Article 21 -Right to Participate in Government and in Free Elections

Article 22 - Right to Social Security

Article 23 - Right to Desirable Work and to Join Trade Unions

Article 24 - Right to Rest and Leisure

Article 25 - Right to Adequate Living Standard

Article 26 - Right to Education

Article 27 - Right to Participate in the Cultural Life of Community

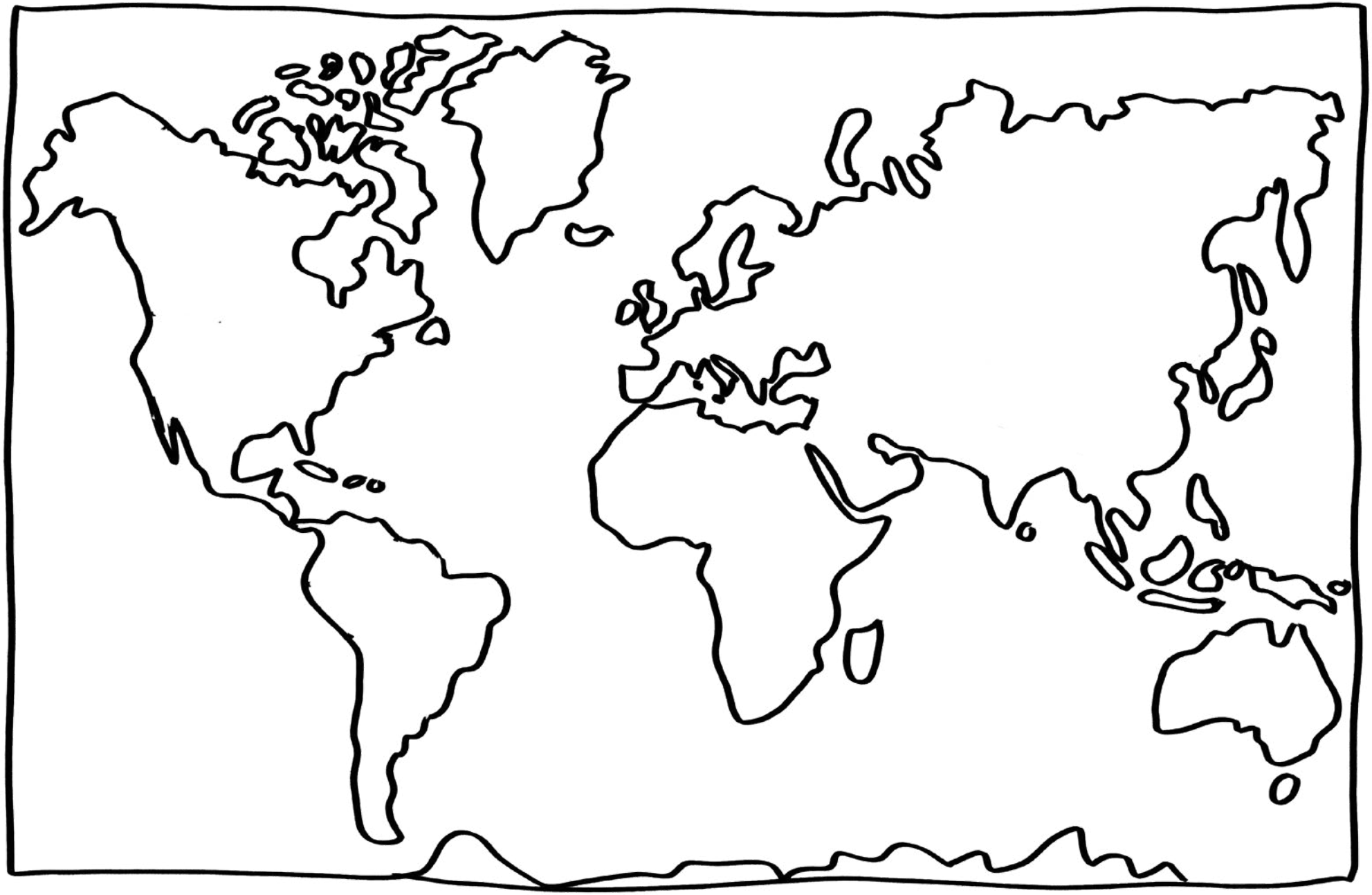
Article 28 - Right to a Social Order that Articulates this Document

Article 29 - Community Duties Essential to Free and Full Development

Article 30 - Freedom from State or Personal Interference in the above Rights

Source: Compass, A manual on human rights education with young people, 2002

THE CLOTHING ROUTE



DIVERGING INTERESTS | CASE 1

DWELLINGS IN RIA FORMOSA

Context

Ria Formosa is a natural park in southern Portugal consisting of dunes, marshes, islets and canals, and it has great natural beauty and remarkable importance for the seabird species of the region. Over time, local populations have settled in some of the Ria Formosa sandy areas, often without seeking the necessary permits for construction.

The designation of Natural Park means that Ria Formosa is protected with rules that guarantee the preservation of fauna and flora. As such, the Polis Litoral Ria Formosa was set up to regulate illegal construction in the area. It was decided that a distance of 40 meters to the waterline without any dwellings should be respected. Polis allows buildings that are first-dwelling or owned by people whose activity is linked to the lagoon, such as fishermen and shellfish gatherers, active or already retired.

In the last study, 200 buildings were identified to be demolished, a number later revised to 60. Since the beginning of the land planning, almost 300 buildings have been demolished in

Ria Formosa. The inhabitants of these demolition-signed houses contest the plan as it goes against their private property and their right to housing.

Debate points

What happened? What are the confronting sides?

Do you personally know any case of people being evicted from their homes?

How would you feel if you were in this situation?

Should the local government decide something as important as people's housing?

DIVERGING INTERESTS | CASE 2

THE TRIAL OF THE TUA RIVER

Context

Paper pulp production is one of the most important industries at certain points in inland Portugal. Large factories transform locally grown wood into pulp. This represents an important source of income for the inland populations, and is one of the main occupations in the region.

However, lately it has been found that discharges from these factories on the Tagus River have caused high levels of water pollution. This pollution has become more evident due to droughts that cause a low level of water flow. The Tagus River is the largest river that runs through Portugal, and is an important symbol for Portuguese culture and economy.

Factories have already seen their discharge quotas increased so that they can also increase their production, but they were found nonetheless to have exceeded the legal discharge limit. In response to pollution, some citizens protest claiming that discharge quotas are exaggerated for the reality of the Tagus River, and that factory infractions are not being adequately punished.

Factories declare that all discharges comply with existing permits, and justify excess pollution with external factors, such as low water flow. Companies also warn that if these discharges are restricted, production and the respective jobs of the population could be compromised.

Debate points

What happened? What are the confronting sides?

Do you know any similar case where an economic activity has social or environmental consequences associated?

Which other measures should be taken to ensure that companies respect environmental standards?

What can we personally do to help the environment in this situation?

DIVERGING INTERESTS | CASE 3

SARDINE FISHERY

Context

Sardines are a traditional fish in Portuguese culture and, as such, are of great importance for gastronomic culture, for the Portuguese diet, and for cultural practices such as summer parties and popular festivities. Given the importance of sardines to the Portuguese people, fishing is the main occupation of thousands of Portuguese during the summer, often through traditional techniques.

However, overfishing has led sardine population to decrease dramatically on the Portuguese coast in recent times. Therefore, the European Commission has imposed restrictions on the amount of sardines that can be fished each year in Portugal and Spain in order to enable this species to regenerate its past numbers.

Fishermen are not satisfied with these restrictions. They believe it is an attack on their professional occupation and traditional practices, and that the fishing numbers allowed fall far short of those needed to meet the Portuguese population demand and to ensure their survival as a professional activity. Also, part of the population is dissatisfied with these measures, as restrictions increase the price of sardines causing one of the greatest symbols of Portuguese gastronomic culture not be so easily accessible to people.

Debate points

What happened? What are the confronting sides?

Do you know any other example of food or products that represent a serious environmental impact?

Do you have the habit of regulating your consumption regarding products' environmental impact?

Should the European Commission decide on a country's economic and cultural practices?

THE TRIAL OF THE TUA RIVER

CARD OF "SAVE TUA RIVER PLATFORM"

The Portuguese government has authorized the construction of a hydroelectric dam at the mouth of Tua River, which will irreversibly damage the morphology of the region. The Tua Valley is a region with a unique landscape where one of the most beautiful rivers in Portugal is situated.

Certain construction projects are justified because they add value to the country. However, Tua River's mouth dam impoverishes the country because the marginal benefits of this work do not outweigh the destruction of a unique heritage of extraordinary beauty and value. The construction of the dam will also flood the Tua railway line, a public transport accessible to an increasingly isolated population. In fact, this venture is incompatible with the values defended by the classification as World Heritage of Alto Douro Wine Region.

As such, it is your responsibility to ensure that future generations are not harmed by irreparable decisions and that they have the opportunity to appreciate the Tua Valley.

Your mission is:

- To alert civil society and policy makers to the immediate suspension of works before irreparable damage is done;
- Safeguarding and valuing a priceless social, ecological and economic heritage that is part of our cultural heritage and national identity and an essential part of the future development of the Tua Valley.

THE TRIAL OF THE TUA RIVER

CARD OF THE PORTUGUESE GOVERNMENT

As part of the National Plan for High Hydropower Dams, the government approved the construction of a hydroelectric dam at the mouth of Tua River.

The dam will flood a large area of the Alto Douro Wine Region, declared UNESCO World Heritage Site. However, UNESCO has already ruled that the dam would not jeopardize this declaration.

The hydroelectric power plant will be able to exploit a total power of 270 MW of renewable energy, and the total investment for the construction of the plant and its hydraulic infrastructures is around 400 million euros.

Your defence can be based on the following facts:

- This investment will bring great development and employment to the region;
- UNESCO stated that the dam does not endanger the landscape as a world heritage site, and changes have been made to the original plan to address these concerns;
- This hydroelectric power station will produce clean energy, helping to protect the environment. An environmental study was also conducted to ensure that fauna and flora will not be affected.

THE TRIAL OF THE TUA RIVER

CARD OF THE JURY

The Tua River is a tributary river of Douro River, in northern Portugal, which belongs to the Alto Douro Wine Region, considered by UNESCO as a World Heritage Site.

The Portuguese government has authorized the construction of a hydroelectric dam that will flood a large area at the mouth of this river. The government says this project will bring development and employment to the region, as well as assist in the country's share of clean energy production.

The "Save Tua River Platform" argues that the dam impoverishes the country because the marginal benefits of the work do not outweigh the destruction of a unique heritage of extraordinary beauty and value.

For your decision, you can rely on the following article of the Treaty on European Union:

Article 130

The Community policy on the environment will contribute to the following objectives:

- preserving, protecting and improving the quality of the environment;
- the protection of people's health;
- prudent and rational use of natural resources;
- the promotion, at international level, of actions to address regional or global environmental problems.

WHO WANTS TO BE AN ENVIRONMENTALIST?

SESSION 1

CLIMATE CATASTROPHE AND GLOBAL WARMING

Question 1:

If you want to go from Lisbon to Porto, how much more CO2 do you produce if you choose the plane compared to the train?

- They produce approximately the same emissions
- Twice as much
- **10 times more**
- 20 times more

The transport sector experienced a 40% increase in CO2 emissions between 1990 and 2013, while many other sectors (industry and energy) have already managed to reduce their emissions.

It is up to individuals to look for lower impact alternatives, such as public transport. On individual journeys one can choose greener choices too, such as cycling or walking for short journeys. For longer journeys one can choose electric cars and share the vehicle with other passengers.

Nevertheless, governments need to give citizens greener transport possibilities, either through an efficient public transport network or through measures to support the use of cleaner cars (creating incentives to purchase and developing the support infrastructure network).

Source: https://observador.pt/2016/03/26/viajar-lisboa-porto-comboio-autocarro-poluem-menos-aviao/

Question 2:

What percentage do renewable energies represent in electricity production in Portugal?

- Approximately 20%
- Approximately 40%
- **Approximately 60%**
- Approximately 80%

Burning fossil fuels for energy production is one of the planet's largest sources of greenhouse gases. While the trend is to develop renewable energy, there is still a long way to go.

In Portugal the closure of all coal-fired power plants is planned to be achieved by 2030. However, many call for this deadline to be brought forward, as green energy is now cheaper than fossil fuels, besides the obvious environmental benefit.

Source: https://ec.europa.eu/eurostat/web/products-eurostat-news/-/DDN-20180921-1?inheritRedirect=true&redirect=%2Feurostat%2F

Question 3:

What limit does the Treaty of Paris set to the increase in average global temperature compared with pre-industrial values?

- 1ºC
- **2ºC**
- 3ºC
- 4ºC

WHO WANTS TO BE AN ENVIRONMENTALIST?

The value of 2°C compared with pre-industrial values (1.5°C compared with post-industrial values) has been scientifically determined as a limit to prevent dangerous consequences caused by humans for the climate balance.

To achieve this value, all countries of the world must achieve carbon neutrality in the second half of the 21st century.

Source: https://climateactiontracker.org/methodology/paris-temperature-goal/

Question 4:

What are the predictions for the average sea level rise for this century?

- Up to 0,5m
- **From 0,5m to 2m**
- From 2m to 3m
- Average sea level is not increasing

Rising global temperatures are causing the thawing of the polar ice caps and glaciers, which leads to a rise in the average sea level. It is quite difficult to accurately calculate the potential rise on the sea level, considering it is influenced by so many factors and the uncertainty of the human response to greenhouse gas emissions. However, recently revealed data and measurements show that the melting of the poles can be much more drastic than expected. An increase of only 1m in the average sea level would threaten the existence of densely populated coastal cities.

Drastically reducing greenhouse gas emissions may not be enough to prevent this reality. To prevent the worst predictions, the deforestation trend needs to be reversed and tree planting needs to increase in order to fix atmospheric carbon.

Source: https://skepticalscience.com/sea-level-rise-predictions.htm

Question 5:

How does the climate catastrophe affect populations worldwide?

- **Causes 250,000 additional deaths per year**
- Increases heat during summer
- It becomes harder to grow food
- Viral diseases will spread more easily and over larger territories.

Climate catastrophe has a major influence on the social and environmental conditions that determine human health. All these aspects mentioned as possibilities contribute to the degradation of human living conditions. Pollution and global warming lead to a decrease in air quality, in the amount of drinking water, in food and shelter conditions.

These are the reasons that will lead to hundreds of thousands of additional deaths per year, mainly due to malnutrition, and viral and heat related diseases. The poorest countries are the ones that will feel the most the effects of the climate catastrophe and the least able to cope with its consequences, which will prove disastrous for their populations.

Source: https://www.who.int/news-room/fact-sheets/detail/climate-change-and-health

WHO WANTS TO BE AN ENVIRONMENTALIST?

SESSION 2

POLLUTION, WASTE TREATMENT AND BIODIVERSITY

Question 1:

How much waste does one inhabitant of Portugal produce per year?

- 200 kilograms
- 600 kilograms
- **1400 kilograms**
- 3000 kilograms

The amount of waste per capita has been reduced, but there is still a long way to go. The biggest problem is that much of the waste produced is not processed.

In Portugal, only about 42% of waste is recycled, and this recycling process sometimes requires high energy costs, and there is much waste that cannot be recycled.

As such, a reduction in the consumption and quantity of product packaging is needed, especially single-use plastics. Product reuse, loose shopping, the use of reusable bags and the sale of larger portions should be encouraged.

Source: https://www.pordata.pt/Europa/Produ%C3%A7%C3%A3o+de+res%C3%ADduos+per+capita3359

Question 2:

How much plastic is poured into the Mediterranean Sea per minute (measured in 0,5L plastic bottles)?

- The equivalent of 500 plastic bottles
- The equivalent of 6.300 plastic bottles
- The equivalent of 19.050 plastic bottles
- **The equivalent of 33.800 plastic bottles**

Pollution of the seas and oceans is an environmental problem that has only recently received proper attention. The amount of plastics and other non-degradable waste is increasing showing no sign to stop, causing serious problems to marine life.

Micro plastics, invisible to the naked eye, enter the fish food chain with consequences for the sea-dependent populations.

In the Mediterranean Sea region, about one third of all used plastic is not processed. Greater efficiency of the recycling system is required, but the reduction in the use of single-use plastics should be promoted.

Source: https://www.wwf.fr/sites/default/files/doc-2019-06/20190607_Rapport_Stoppons_le_torrent_de_plastique_WWF-min.pdf

WHO WANTS TO BE AN ENVIRONMENTALIST?

Question 3:

What is the rate of deforestation worldwide?

- 380 football fields of cut forest per day
- 3,880 football fields of cut forest per day
- **38,800 football fields of cut forest per day**
- 388,000 football fields of cut forest per day

Forests occupy about 30% of the earth's land area and play a key role in purifying water and air. In addition, about 80% of land animal species live in forests.

However, forests are still being cut today at an alarming rate, mostly due to agriculture and livestock. This has very serious consequences for the environment because forests play a key role in ground-fixing the atmospheric carbon that causes the greenhouse effect.

Source: https://www.worldwildlife.org/threats/deforestation-and-forest-degradation

Question 4:

By how much is the total mass of insects decreasing every year?

- 0,005%
- 0,3%
- 1%
- 2,5%

Biomass is decreasing in the world with each passing year, which could have catastrophic consequences even for humans in the medium term.

This decline means that within 10 years a quarter of the insect biomass could disappear. These animals are at the base of the food chain and, as such, have a huge influence on all the nourishment in the animal world.

Bees are also part of this group, and their decline can be disastrous given their role in plant pollination. The biggest guilty party is intensive agriculture, which destroys the natural habitat of insects and uses huge amounts of pesticides and fertilizers.

Forms of organic farming need to be practiced and natural reserves for wildlife need to be preserved.

Source: https://www.theguardian.com/environment/2019/feb/10/plummeting-insect-numbers-threaten-collapse-of-nature

WHO WANTS TO BE AN ENVIRONMENTALIST?

Question 5:

The current rate of extinction of plants and animals is much higher than the "normal" in nature. How much is the increase?

- 5 times higher than normal
- 10 times higher than normal
- 50 times higher than normal
- **1000 times higher than normal**

Animal and plant extinctions are a normal process in nature. Scientists determine that between one and five species will die out per year. However, it is now estimated that we are losing 1000 times more species per year than this rate.

This represents the sixth mass extinction in the planet's history, the largest since the dinosaurs disappeared 65 million years ago. While past mass extinctions had natural causes, this time responsibility falls on human influence on the environment, mainly due to the loss of natural habitats, the introduction of exotic species and global warming.

These extinctions could have a domino effect on biodiversity depletion and could in the future mean the loss of one of the greatest riches on planet Earth: plant and animal wildlife.

Source: https://www.biologicaldiversity.org/programs/biodiversity/elements_of_biodiversity/extinction_crisis/

WHO WANTS TO BE AN ENVIRONMENTALIST?

SESSION 3

RESPONSIBLE CONSUMPTION AND CIRCULAR ECONOMY

Question 1:

How much does animal husbandry for human consumption contribute to global warming?

- It does not contribute to global warming
- **15%**
- 30%
- 45%

Livestock is a major cause of global warming, along with the burning of fossil fuels (over 60%) and deforestation.

Bovine cattle are the biggest contributor to the problem. These animals produce large amounts of methane, a chemical with green-house properties about 20 times stronger than carbon dioxide.

Source: https://skepticalscience.com/animal-agriculture-meat-global-warming.htm

Question 2:

What is the best environmental food solution for the future?

- **To eat insects**
- To be a vegetarian
- Pills containing the necessary nutrients
- I don't care, I'll keep eating whatever I feel like

Edible insects contain high quality proteins, vitamins and amino acids important to humans. Crickets, for example, need six times less food than a cow to produce the same amount of protein.

Animal but also vegetable production is causing deforestation in many parts of the world, and overuse of chemicals such as fertilizers and pesticides has serious consequences for the environment.

One should pay greater attention to the origin and form of cultivation of the products, choosing locally produced vegetables and meat with environmentally friendly practices such as organic farming.

Still, it is population growth that has to be controlled to make it possible for planet Earth to produce the nutrients needed for everyone.

Source: http://www.fao.org/edible-insects/en/

Question 3:

What items can we buy with the Fairtrade label?

- Cars, motorcycles and bicycles
- **Cocoa, coffee, bananas, tea, cotton and rice**
- Clothes and shoes
- Cork, olive oil, wine and sardines

Fairtrade is a form of certification that aims to provide fair payment to producers of products. In return, they have to ensure that they use sustainable production and development techniques (for example, respect for workers' rights and environmentally friendly techniques).

Fairtrade products generally come from countries with high poverty rates, causing multinational companies to exploit unfairly

paid workers and producers. From the final price of a coffee package, often producers receive only 5%.

Fairtrade is a way of ensuring that purchased products comply with human and environmental rights throughout the whole production chain.

Source: https://www.publico.pt/2016/09/04/sociedade/noticia/o-meu-chocolate-sera-justo-1741854

Question 4:

How much water is needed to make a cotton t-shirt?

- 2,5 litres
- 25 litres
- 250 litres
- **2500 litres**

Product manufacturing often has hidden costs that go unnoticed by the consumer. A cotton t-shirt, for example, has a great need for water, starting with cotton cultivation and moving on to the manufacturing process itself.

This shows the need to rethink the consumption patterns of society at large. With population growth it becomes unsustainable to continue with current consumption practices.

Changing forms of consumption does not mean to stop buying goods or abandon civilization. In the case of t-shirts, for example, why not opt for sustainable, Fairtrade cotton, preferably locally grown, to lower transportation costs? You can also choose t-shirts made from another type of natural fibres, such as flax or cellulose fibres (Lyocell, Modal and others).

Source: https://www.watercalculator.org/water-use/the-hidden-water-in-everyday-products/

Question 5:

How many tonnes of electronic waste are produced per year?

- 4 470 tonnes
- 44 700 tonnes
- **4 700 000 tonnes**
- 47 000 000 tonnes

Electronic waste (computers, mobile phones, refrigerators, televisions, among others) is one of the most important environmental problems today.

Modern technology articles are designed to be replaced shortly and generate more sales. To achieve this, companies resort to ethically reproachable practices (artificial degradation of performance, use of materials with poor durability, making it difficult to repair damaged devices).

Modern technology articles have rare metals that are difficult to obtain and recycle, which causes long-term sustainability problems and enormous pressure on the environment.

The solution is to opt for articles developed with sustainable practices, the maintenance and repair of old articles, and the correct recycling at the end of their life cycle.

Source: https://news.un.org/pt/story/2017/12/1603462-mundo-produziu-lixo-eletronico-equivalente-45-mil-torres-eiffel

BARNGA

TABLE 1

Cards:

You need 28 cards to play the game. You have 7 cards per suit, from ace to 7. The ace is the lowest card.

How to deal the cards:

A player shuffles the cards and deals them to everyone.

Game begins:

The player to the left of the dealer plays first. The others play clockwise. After each player plays a card a trick is made. The person with the trick and sets it aside.

Next Rounds:

The person won the trick starts the next round, and can play whatever card he/she wants. Subsequent players must play a card of the same suit. If you don't have a card of the same suit, you can play whatever card you want. The trick is taken by the person who plays the strongest card of the correct suit.

Trump:

There are no trumps in this game.

End of game:

The game ends when all cards are played. The player with the most tricks wins the match. The player with the least tricks loses.

TABLE 2

Cards:

You need 28 cards to play the game. You have 7 cards per suit, from ace to 7. The ace is the highest card.

How to deal the cards:

A player shuffles the cards and deals them to everyone.

Game begins:

The player to the right of the dealer plays first. The others play counter clockwise. After each player plays a card a trick is made. The person who played the strongest card takes the trick and sets it aside.

Next Rounds:

The person with the trick starts the next round, and can play whatever card he/she wants. Subsequent players must play a card of the same suit. If you don't have a card of the same suit, you can play whatever card you want. The trick is taken by the person who plays the strongest card of the correct suit.

Trump:

Spades are the trump suit. On your turn, you can choose to play a trump card even if you have the suit being played. In this case, the strongest trump wins the trick.

End of game:

The game ends when all cards are played. The player with the most tricks wins the match. The player with the least tricks loses.

BARNGA

TABLE 3

Cards:

You need 28 cards to play the game. You have 7 cards per suit, from ace to 7. The ace is the lowest card.

How to deal the cards:

A player shuffles the cards and deals them to everyone.

Game begins:

The player to the left of the dealer plays first. The others play clockwise. After each player plays a card a trick is made. The person who played the strongest card takes the trick and sets it aside.

Next Rounds:

The person with the trick starts the next round, and can play whatever card he/she wants. Subsequent players must play a card of the same suit. If you don't have a card of the same suit, you can play whatever card you want. The trick is taken by the person who plays the strongest card of the correct suit.

Trump:

Clubs are the trump suit. On your turn, you can choose to play a trump card if you don't have the suit being played. In this case, the strongest trump wins the trick.

End of game:

The game ends when all cards are played. The player with the most tricks wins the match. The player with the least tricks loses.

TABLE 4

Cards:

You need 28 cards to play the game. You have 7 cards per suit, from ace to 7. The ace is the highest card.

How to deal the cards:

A player shuffles the cards and deals them to everyone.

Game begins:

The player to the right of the dealer plays first. The others play counter clockwise. After each player plays a card a trick is made. The person who played the strongest card takes the trick and sets it aside.

Next Rounds:

The person with the trick starts the next round, and can play whatever card he/she wants. Subsequent players must play a card of the same suit. If you don't have a card of the same suit, you can play whatever card you want. The trick is won by the person who plays the strongest card of the correct suit.

Trump:

There are no trumps in this game.

End of game:

The game ends when all cards are played. The player with the most tricks wins the match. The player with the least tricks loses.

BARNGA

TABLE 5

Cards:

You need 28 cards to play the game. You have 7 cards per suit, from ace to 7. The ace is the lowest card.

How to deal the cards:

A player shuffles the cards and deals them to everyone.

Game begins:

The player to the left of the dealer plays first. The others play clockwise. After each player plays a card a trick is made. The person who played the strongest card takes the trick and sets it aside.

Next Rounds:

The person with the trick starts the next round, and can play whatever card he wants. Subsequent players must play a card of the same suit. If you don't have a card of the same suit, you can play whatever card you want. The trick is won by the person who plays the strongest card of the correct suit.

Trump:

Hearts are the trump suit. On your turn, you can choose to play a trump card if you don't have the suit being played. In this case, the strongest trump wins the trick.

End of game:

The game ends when all cards are played. The player with the most tricks wins the match. The player with the least tricks loses.

TABLE 6

Cards:

You need 28 cards to play the game. You have 7 cards per suit, from ace to 7. The ace is the highest card.

How to deal the cards:

A player shuffles the cards and deals them to everyone.

Game begins:

The player to the right of the dealer plays first. The others play counter clockwise. After each player plays a card a trick is made. The person who played the strongest card takes the trick and sets it aside.

Next Rounds:

The person with the trick starts the next round, and can play whatever card he/she wants. Subsequent players must play a card of the same suit. If you don't have a card of the same suit, you can play whatever card you want. The trick is won by the person who plays the strongest card of the correct suit.

Trump:

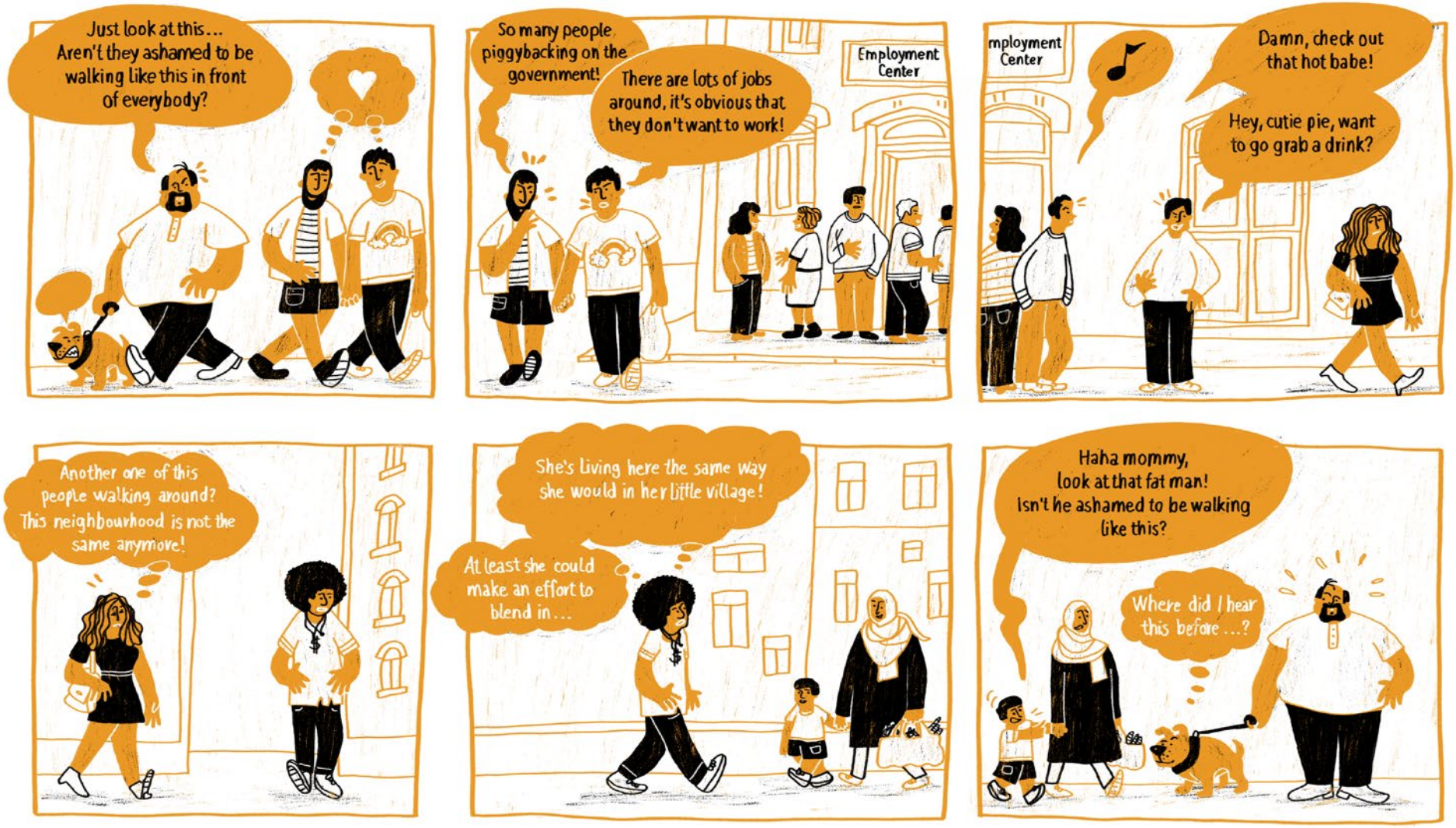
Diamonds are the trump suit. On your turn, you can choose to play a trump card even if you have the suit being played. In this case, the strongest trump wins the trick.

End of game:

The game ends when all cards are played. The player with the most tricks wins the match. The player with the least tricks loses.

THE DISCRIMINATION CHAIN

"discriminACTION"



associação mais cidadania

SHIFTING CULTURE

CARD OF THE ORGANISATION CRESD

CRESD (Culture, Rights, Environment, Sustainability and Dialogue) is a fictional organisation that aims to promote dialogue among peoples on cultural practices. Your position on bullfighting is neutral and as such you have been chosen to mediate this meeting.

The meeting will be attended by a group representing the population of Casal do Cavalo in favour of bullfighting, the *Basta de Touradas Platform*, for the defence of animal welfare, and the Municipality of Casal do Cavalo as a neutral entity. It aims to reach a consensus on whether or not bullfighting will take place in the village of Casal do Cavalo and, if it will, in which way will it be organised.

Your task as mediators is to ensure that all groups have the right to speak, that there is no misunderstanding and that the discussion does not fall outside the scope of the meeting. You should motivate stakeholders to discuss their differences and reach consensus.

Meeting plan

At the beginning of the meeting, give each entity about 2 minutes to present their initial arguments. Then organise a question and answer phase among all. Throughout the debate, the various entities must work to reach consensus on the question: "Should bullfighting be allowed in Casal do Cavalo?".

You may introduce some questions to guide the debate and assist in the compromise between the different entities:

- Does it make sense to organise bullfights only on commemorative dates or as funding for projects that are important to the community?
- Can other bullfighting activities be organised but without animal cruelty?
- Can a cultural project remembering the bullfighting tradition (such as a museum) be developed in the old arena if bull-fighting is prohibited?

The duration of the meeting should not exceed 45 minutes.

Support documents

To provide support to the argumentation of the various groups, you may mention Article 15 of the International Covenant on Economic, Social and Cultural Rights, which states that "The States Parties to the present Covenant recognize the right of everyone to take part in cultural life, and to enjoy the benefits of scientific progress and its applications.".

And the preamble to the 1993 Vienna Declaration states that "All human rights are universal, indivisible and interdependent and interrelated. The international community must treat human rights globally in a fair and equal manner, on the same footing, and with the same emphasis. While the significance of national and regional particularities and various historical, cultural and religious backgrounds must be borne in mind…".

SHIFTING CULTURE

CARD OF CASAL DO CAVALO

Your job is to defend the position of the village of Casal do Cavalo, a small village of Ribatejo region. Bullfighting is an important tradition for the people of Casal do Cavalo and you just want the right to continue organising a few bullfights a year to celebrate the most important dates of the village.

A survey of the population of Casal do Cavalo was carried out and can be used to justify your arguments in favour of bullfighting:

- We have been doing these bullfights for a long time. It is a form of connection between the older and the younger generations, as stories, ceremonies and rituals are passed on by word of mouth.
- All my work is related to bullfighting! I do horse breeding, and although most of the business is going abroad, it is breeding horses for bullfighting that gives me the most pleasure.
- I think bulls exist only because of bullfights. If they are banned, bulls are bound to be endangered.
- The kids here are lucky enough to belong to a village that still keeps a genuine tradition alive! They help in organising bullfights and feel part of the community. Nowadays you no longer see such engagement in the country!
- We don't even organise bullfights thinking about the money, our goal is just to preserve our traditions.
- I actually like the village to have a practice that is traditional to our people, but I always feel sorry for the animals.
- Bulls are a wild animal; they were just made for bullfights! And, at the end of the bullfight, the meat is used for human consumption and the leather for the production of local handcrafted items.

SHIFTING CULTURE

CARD OF BASTA DE TOURADAS PLATFORM

The Basta de Touradas Platform is a moving society that values and promotes empathy towards animals. You believe it is unthinkable these days to have a violent entertainment show involving the mistreatment and unnecessary suffering of thousands of animals.

The bullfighting ban movement is based on arguments that have already been discussed and agreed upon by your platform members:

- Bullfighting is a crime disguised as cultural practice.

  - Bulls are not human beings, but they are conscious animals and able of feeling pain, therefore cannot be considered inferior to humans.

  - As such, a cultural practice based on animal suffering and cruelty cannot be defended.

  - In a deeper approach, bulls are entitled to at least “humanist rights”.

- The real reason why the people of Casal do Cavalo want to organise bullfights is the lobby organised by an elite of the region whose wealth depends entirely on these cruel practices. However, the economic significance for the remaining majority of the population is almost non-existent.

- Although bullfighting brings a lot of money to some families, it is not economically viable. The audience has declined over the years, and it is only possible to continue organising bullfights because of the public subsidies they continue to receive due to their cultural event status.

- We understand the historical right of people to celebrate their cultural traditions. However, these practices are changing with the times and the will of the people, and it is clear that the vast majority of the Portuguese population is today against bullfighting.

- Exploring bulls and horses for purposes other than bullfighting brings resources and development to local communities.

SHIFTING CULTURE

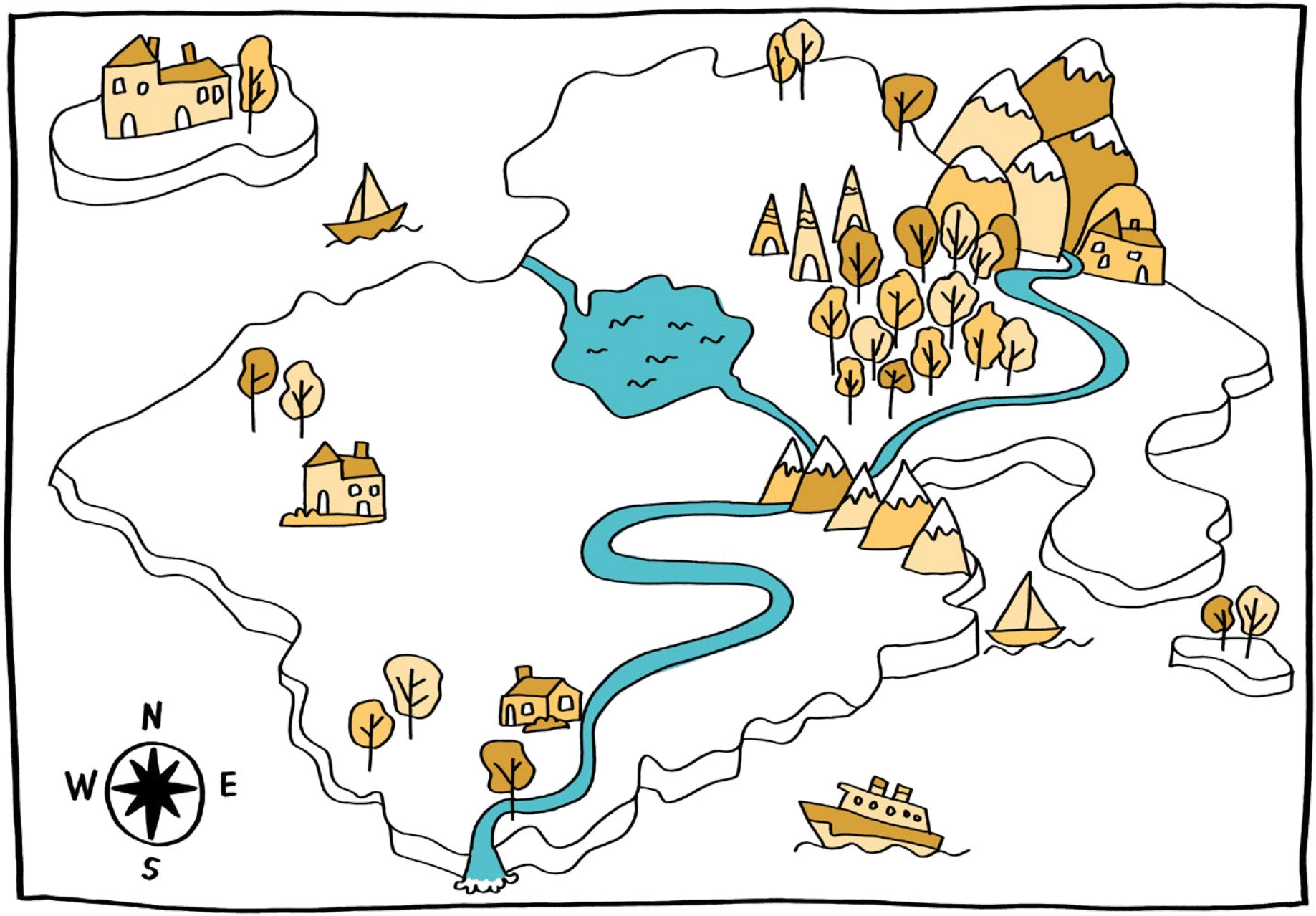
CARD OF THE CITY COUNCIL

You represent the Municipality to which the village of Casal do Cavalo belongs. The city council is considering banning bullfighting due to great pressure from society at national level, but recognises the importance of this cultural practice as a tradition of the county.

Your task during the meeting is to reach a consensus with representatives of the population and animal protection associations to decide on bullfighting. The cultural and social department of the city council was consulted, generating some topics to consider for this meeting:

- If we continue to allow bullfighting, the image of the municipality may be tarnished for Portuguese society thanks to recent movements for animal and environmental welfare activism.
- Nevertheless, bullfighting is an important activity in the cultural tradition of the region, and it is our mission to fight for the defence of the cultural rights of our citizens.
- In the limit, the population of Casal do Cavalo and the municipality may in the near future be discriminated against and become known as a population with outdated cultural expressions.
- The sudden ban on bullfighting could endanger the work of dozens of people. Some important village infrastructures will be left abandoned, and an important part of the village's cultural activity will cease to exist.
- This can cause part of the population to leave the county, further contributing to a desertification that has already taken place.
- However, the population has a great knowledge of bulls and horses, which may be an opportunity to develop other forms of economic activities.

TOWARDS...



LOOKING FOR A CONCEPT

FOR ME, VOLUNTEERING IS...

1. A social practice that seeks to improve the issues where democracy fails

2. A hobby or leisure activity

3. The ideal way to put into practice my citizen profile and to show interest in other people and society

4. A committed and continued action that influences practices and triggers other actions

5. An awareness of inequalities and being active in the face of this reality

6. A way to be aware of the problems of humanity

7. A selfless practice for us to feel better about ourselves of doing good

8. A phenomenon that characterizes developed countries

9. A form of active participation and of helping to solve community problems

10. An individual action that may help transform the world

11. A form of unpaid work

12. A way to help society move towards a more just, peaceful and supportive world

13. Actions or movements organised within social organisations

14. Actions to help the poor and those most in need

15. Give and help others without receiving anything in return

16. A form of selfless mutual help, individual or integrated into associations, with a spirit of companionship and fraternity

17. A form of supportive work in areas in need such as culture, the defence of human rights, the environment, sports and leisure

18. Giving one's own time, work, and personal talent in favour of others

19. An element of personal development, the acquisition of new knowledge and skills

20. A way to meet new people, places and cultures

INEQUALITY BEFORE YOUR EYES

SUPPORT WORKSHEET

Number of Participants	Africa		Asia and Oceania		Latin America and the Caribbean		North America		Europe	
	Population	Wealth	Population	Wealth	Population	Wealth	Population	Wealth	Population	Wealth
15	3	0	9	5	1	0	1	5	1	4
16	3	0	10	6	1	0	1	5	2	4
17	3	0	10	6	1	0	1	6	2	5
18	3	0	11	7	2	0	1	6	2	5
19	3	0	11	7	2	0	1	6	2	5
20	3	0	12	7	2	1	1	7	2	5
21	4	0	13	8	2	1	1	7	2	6
22	4	0	13	8	2	1	1	7	2	6
23	4	0	14	8	2	1	1	8	2	6
24	4	0	14	9	2	1	1	8	2	6
25	4	0	15	9	2	1	1	8	2	7
26	4	0	16	9	2	1	1	9	3	7
27	5	0	16	10	2	1	1	9	3	7
28	5	0	17	10	2	1	1	9	3	8
29	5	0	17	10	2	1	1	10	3	8
30	5	0	18	11	3	1	1	10	3	8
Speech	8 seconds		5 minutes 25 seconds		23 seconds		5 minutes 2 seconds		4 minutes 2 seconds	
Real data	1 320 038 716	$2 553 000 000 000	4 626 633 248	$114 561 000 000 000	658 305 557	$8 055 000 000 000	366 496 802	$106 513 000 000 000	743 102 600	$85 402 000 000 000

Economic data: Global Wealth Report 2018 Credite Suisse (https://www.credit-suisse.com/media/assets/corporate/docs/publications/research-institute/global-wealth-report-2018-en.pdf)

Population data: Worldometers (wwwworldometers.info/world-population/#region)

VOLUNTEERING AND WHAT ELSE?

LIST OF CASES

A group of friends meet every week to carry out small repairs at the homes of the elderly neighbours in their neighbourhood.

A young person helps organizing events and music festivals where he / she has the opportunity to watch music concerts without paying.

A 19-year-old girl holds the position of head of the university student association.

A young woman offers to babysit a 4-year-old girl while her mother works, receiving nothing in return.

An accountant who has never travelled outside her country decides, with her own money, to travel to India to take several boxes of medicines to the capital's hospital.

A group of friends hold a peace vigil for peace in Syria in front of the Parliament.

Passport folding instructions

https://www.youtube.com/watch?v=iAd9xJwuDIU

https://www.youtube.com/watch?v=Ixqr9e3wCxI

THE VOLUNTEERING

IF I WERE A VOLUNTEER...

1. I would prefer my volunteer project to be related to the area of…

2. I would rather that my volunteer project would happen in the geographical area of…

3. I would appreciate that my volunteer project allowed me to…

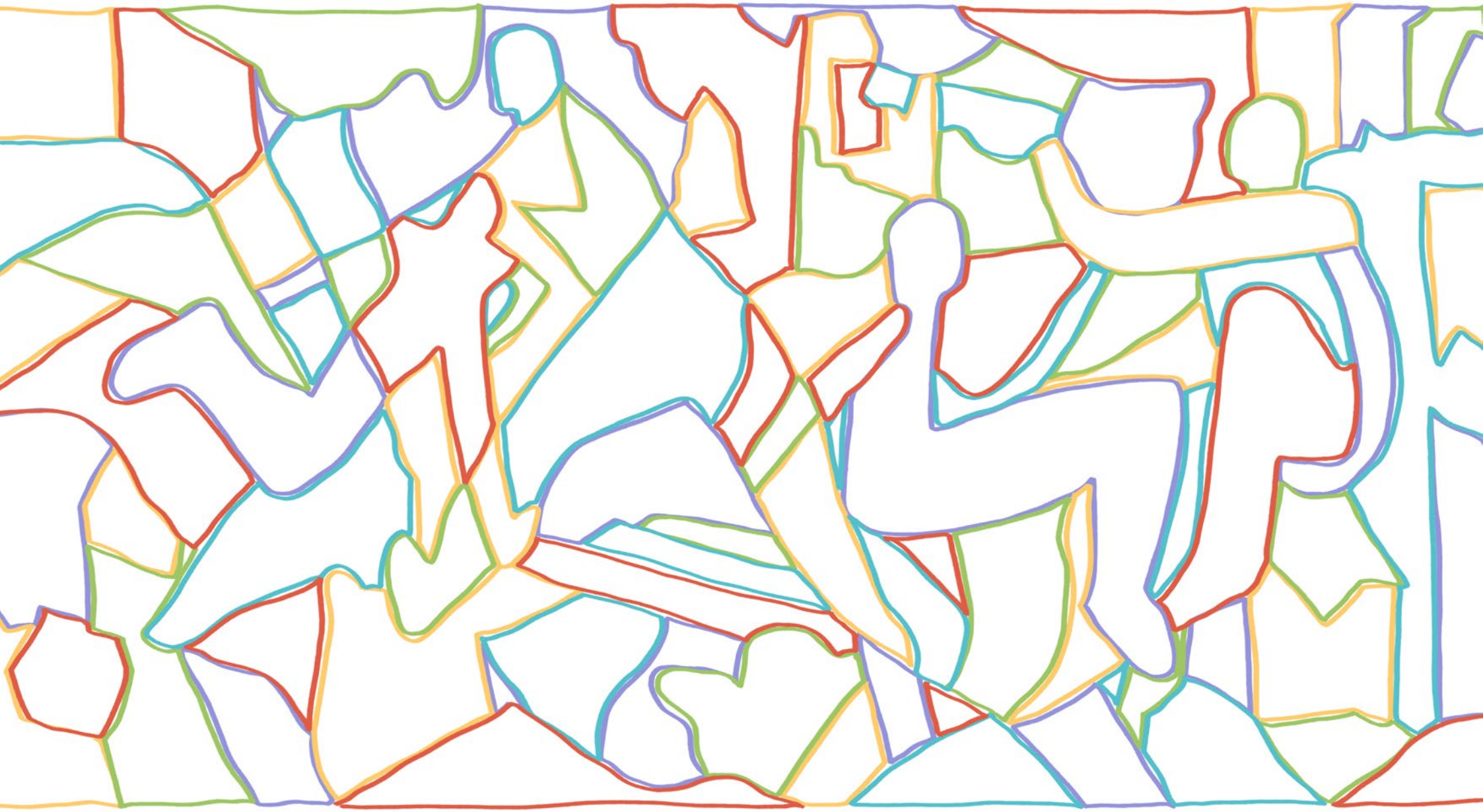
a. Be involved in a community and collaborate with other people.

b. Act individually and develop my own tasks.

4. To make the difference as a volunteer, I would have the super-power to…

5. The change that I would like to achieve with my volunteering would be…

6. As a result of my volunteering, the ideal world dreamt by me would be…



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