EDUCATION FOR DEMOCRACY

A Teaching Handbook for Educators in Bosnia and Herzegovina

Contents:

Introduction

01

01 Introduction

Dear teachers and educators,

This is a pedagogical and methodological booklet designed to help you in the implementation of the Education for Democracy project in your classrooms. In the following pages, you will find all the information, resources, and strategies that you will need to work during the semester or the school year with your students.
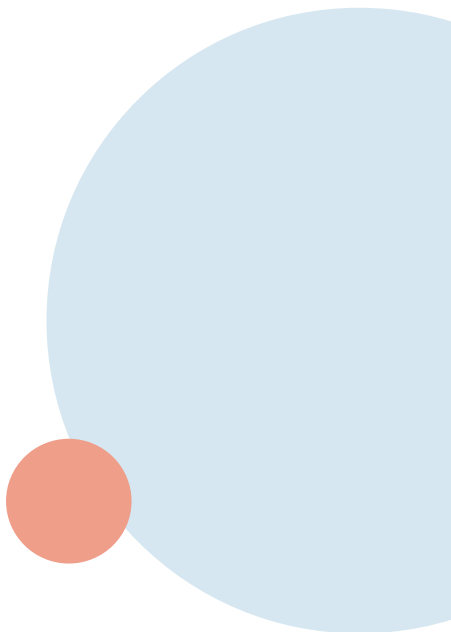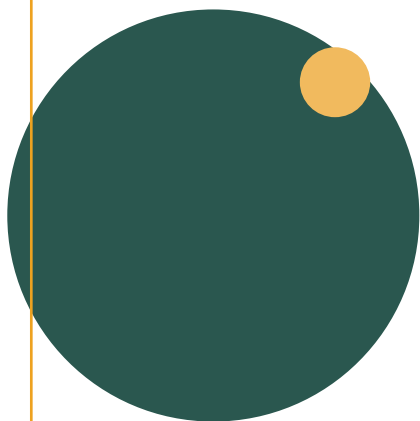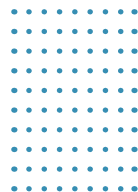
Education for Democracy is an initiative developed by the Auschwitz Institute for the Prevention of Genocide and Mass Atrocities (AIPG) and the Center for Peacebuilding (CIM). Launched in 2024, the goal of this joint initiative was to design an educational methodology that, considering Bosnia and Herzegovina's social reality, had the purpose of contributing to strengthening democratic values and the culture of respect for human rights among youth. More specifically, the initiative seeks to devise educational strategies that can provide young people in Bosnia and Herzegovina with knowledge, values, and skills to combat hate and discriminatory behaviors while learning to value the plurality of ideas that exist in the country today as a basis to promote democratic coexistence.

Supported by the Swedish Postcode Lottery Foundation, the two-year pilot will engage local stakeholders to develop, implement, and evaluate an intervention targeting students from the seven primary schools in Sanski Most, in the Una-Sana Canton.

The first stage of the Education for Democracy project in Bosnia consisted of convening a consultation process. For this purpose, between May 13th and 17th of 2024, AIPG and CIM organized three meetings in Sanksi Most with key local actors, such as educators, school principals, students, civil society organizations,

and government representatives, ensuring the participation of diverse perspectives and promoting a safe space that encouraged the sharing of views from all participants.

The objective of these meetings was to introduce the initiative to participants, gather their impressions, discuss its adequacy for the Bosnian educational system, and identify topics that should be included in the pedagogical sequence, as well as potential challenges. The information gathered through this process, systematized in a final report[1], was then used to inform the contents of the pedagogical sequence proposed in this booklet.

Considering the essential participatory nature of the construction of this process, this handbook is only a draft version that, after being piloted by a first court of teachers in Sanski Most in 2025, will be revised and modified with the aim of consolidating a final version. AIPG and CIM will closely monitor the implementation phase, meeting regularly with teachers and conducting school visits, aiming at learning from the pilot phase's successes and limitations.

As we work together to test this initiative, we really hope this proposal gives you an opportunity to explore a new way of working with your students in the classroom!

1. Normative Background

Education, understood as the intergenerational transmission of knowledge, values, and skills, has the potential to play an essential role in preventing human rights violations and mass atrocities. Recognizing the role that education can play in the prevention of violence and other forms of abuse of power, a great diversity of educational initiatives around the world, from different perspectives and methodological approaches — including peace

---

1 The Auschwitz Institute for the Prevention of Genocide and Mass Atrocities. Consultation Meeting Report, Education for Democracy in Bosnia and Herzegovina, (AIPG, 2024).

education, human rights education or democratic citizenship education, to name some[2] — have been designed to raise awareness among young people about the consequences of violence and to help them understand the relationship between patterns of abuse and resulting discriminatory social practices, as a means to promote a culture of respect for human rights and strengthen democratic coexistence.

Today, we have a myriad of research reports and binding normative documents that reveal a broad and strong consensus among international organizations, governments, academics, and civil society organizations worldwide regarding the potential of education to contribute to creating more peaceful societies and preventing violent conflict. For example, discussing targeted measures that states can put in place to prevent atrocity crimes, the 2013 United Nations Secretary General Report on "Responsibility to protect: State responsibility and prevention," argues that "[E]ducation can promote tolerance and an understanding of the value of diversity. Changing the behaviour, attitudes and perceptions of young people can contribute to creating a society that is resilient to atrocity crimes."[3] According to OHCHR, "The international community has increasingly demonstrated consensus regarding the fundamental contribution of human rights education to the realization of human rights" (…). Human rights education (…) contributes to the long-term prevention of human rights abuses and violent conflicts, the promotion of equality and sustainable development and the enhancement of participation in decision-making processes within

---

2 Gudrun Østby, Henrik Urdal and Kendra Dupuy, K. Does education lead to pacification? A systematic review of statistical studies on education and political violence. Review of Educational Research 89, no. 1, (2019): pp. 46–92; Gavriel Salomon, 'Does Peace Education Make a Difference in the Context of an Intractable Conflict?' Peace and Conflict: Journal of Peace Psychology 10 (2004), 257–274.
3 For this reason, according to the same document, "Education systems should reflect the ethnic, national and cultural diversity of societies, set an example of inclusiveness in their policies, and prescribe textbooks that promote inclusiveness and acceptance. Education curriculums should include instruction on past violations and on the causes, dynamics and consequences of atrocity crime." United Nations General Assembly, Responsibility to protect: State responsibility and prevention, Report of the Secretary-General, A/67/929–S/2013/399 (9 July 2013), 14.

a democratic system"[4] This assumption aligns with the 2030 Agenda for Sustainable Development, specifically target 4.7 of the Sustainable Development Goals, which establishes the need to ensure by 2030 that "all learners acquire the knowledge and skills needed to promote sustainable development, including, among others, through education for sustainable development and sustainable lifestyles, human rights, gender equality, promotion of a culture of peace and non-violence, global citizenship and appreciation of cultural diversity (…)."[5]

Inspired by the principles of the United Nations *Universal Declaration of Human Rights* in 1948, with the creation of UNESCO in 1945, and the passing of the UNESCO 1974 Recommendation concerning Education for International Understanding, Cooperation and Peace and Education relating to Human Rights and Fundamental Freedoms, the UN has been at the forefront of promoting educational programs aim to promote intercultural understanding, peace, and sustainable development across the world.[6]

The relationship between education and prevention must, however, be carefully examined. It is true that education has the potential to affect individuals' belief systems positively and, therefore, is capable of raising awareness among young people about the consequences of the persistence of discriminatory practices and their relationship with the promotion/violation of human rights. However, it is necessary to be clear that social and political violence processes are complex phenomena affected by multiple factors. More than simply acquiring knowledge about the

4 OCHRC and UNESCO, Plan of Action for the third phase (2015–2019) of the World Programme for Human Rights Education, (2015), 3.
5 See the global indicator framework developed by the Inter-Agency and Expert Group on SDG Indicators (IAEG-SDGs). Available at: https://sustainabledevelopment.un.org/sdg4.
6 Today, UNESCO's main efforts are focused on the encompassing notion of Global citizenship education (GCED). Together with UNESCO, OHCHR, UNWOMAN, and UNICEF play a key role in promoting this agenda. At the regional level, in Europe, more specifically, the work developed by the Council of Europe is of the utmost importance.

past or understanding current patterns of social discrimination, although relevant, is required on its own to accomplish the task of preventing new violations.

Taking this into consideration, while inspired by shared principles, educational projects in the area of prevention must be designed to respond to the realities and needs of the contexts in which they will be implemented, considering the diversity and richness of methodologies that exist and using strategies that, in addition to seeking to influence attitudes, also contribute to change behaviors. Given the insufficiency of general formulas, it is necessary to work on each case in a particular way, with attention to specific historical, cultural, and social contexts and with the involvement of various social actors. Furthermore, these particular projects must be located within the framework of broader and more comprehensive prevention programs.

The legacy of the horrible, targeted attacks against civilians and ethnic cleansing in Bosnia and Herzegovina (BiH) during the war in the 1990s continues to hinder attempts to bring about sustainable peace and economic growth in the country. Following the signing of the Dayton Peace Agreement in 1995, which ended the Bosnian War, Bosnia and Herzegovina has faced significant challenges in rebuilding its society. The agreement created a complex political structure, dividing the country into two entities with a rotating presidency, which has often led to political gridlock and continued ethnic division.

For young people, this post-war environment has meant growing up in a society marked by deep ethnic divides, limited economic opportunities, and high unemployment rates. Many youth have faced barriers to education and social integration, with the legacy of trauma from the war influencing their perspectives on identity and coexistence. As a result, a significant number of young Bosnians have sought better prospects abroad, contributing to a "brain drain" that has further affected the country's social and economic recovery.

Considering this reality and the challenges that Bosnian society faces today, following a pedagogical sequence that encourages students to reflect on who they are, how they relate to others, and what democratic living together means in today's world, this project aims to contribute to creating inclusive dialogue spaces in primary public schools in Bosnia and Herzegovina grounded in plurality and respect for others in everyday practice. The project's methodology also features, as an essential characteristic, activities that stimulate student agency, aiming to strengthen an active role in their learning process. Engaging and creative dynamics are also central to the pedagogical approach, which seeks to awaken critical awareness and encourage students' autonomy and reflection as citizens. To foster cooperation and citizenship, the project encourages the analysis of both students' and teachers' behavior, promoting awareness of the notions of belonging and responsibility as social beings. Built on solid premises of the fundamental importance of human rights as a means to ensure the human dignity of all individuals and the importance of societies living in peace to be able to thrive, this project aims to be a positive contribution in raising awareness among Bosnian youth and providing them with reflective, critical and participatory skills to become positive agents of change in their society.

2.Objectives

Conceived as an educational intervention proposal to be implemented in classrooms, the *Education for Democracy's* objectives are:

- Strengthening teachers' and school managers' capacity to create spaces for constructive dialogue based on respect and recognition of diversity in public primary schools in Bosnia and Herzegovina through the creation and dissemination of pedagogical tools to counter identity-based violence and polarization.

- Equipping students with the knowledge, values, and skills to combat hate speech and discrimination, appreciate diverse perspectives, and build a future of peaceful democratic coexistence.
- Reinforcing the capacity of BiH's educational system to promote human rights and democratic values, countering the adverse effects associated with the intergenerational transmission of memory.
- In the long term, preventing the rise of prejudice, intolerance, and discrimination and promoting a culture of respect for human rights and democratic values among young Bosnians.

3. Educational Approach

The school is often the first place where individuals recognize themselves within a social environment where they need to interact. In this space, many learnings occur due to contact with a diverse range of individuals, each with different life experiences, family and cultural backgrounds. While more often than not, these interactions will be positive, as young people will make new friends and learn about how to live with others, sometimes these differences will pose challenges and provoke conflicts of varied natures. As a result, the school can become a space where different types of behaviors, such as fights, bullying, or discrimination, may arise. To prevent such behaviors, it is essential to consider creating educational spaces capable of changing this reality, awakening critical awareness, and promoting the capacity to solve conflicts while encouraging the autonomy and reflection of students.

One of the primary goals supporting the *Education for Democracy* project's methodology is to promote student involvement in the learning process as a means to arouse motivations and perspectives on citizenship among students, with a focus on

dialogue and cooperation. Through student-centered, interactive, and dynamic learning activities, this methodology aims to foster the expression of ideas, opinions and arguments in an environment of genuine respect, born from attentive listening and the collective learning of all participants, and to help redefine the relationship between students, as well as between educators and students, in the teaching and learning process.

The methodology is also based on developing reflective activities that seek to cultivate a critical awareness of daily situations and engagement in actions for positive transformation. Thus, the methodology aims to help students develop concepts of human rights and democratic citizenship by incorporating them into their daily experience and understanding them as a way of feeling, acting, and coexisting in society. For this reason, in contrast with more traditional learning practices, the methodology uses activities that propose fewer lecture-style spaces by the teacher and more spaces for dialogue, creativity and reflection, which require greater student engagement while promoting the recognition of others, the value of diversity, and the importance of in-class cooperation.

4. How to Implement the Project

Following this approach, the methodology is built upon a pedagogical sequence or itinerary composed of a series of activities to be implemented over a semester or throughout the school year in their classrooms. These activities are, however, differentiated between two different phases as parts of the same process:

1. The first phase, corresponding to the first five modules of the pedagogical sequence, aims to bring a series of topics into the classroom while simultaneously introducing an open and participatory educational methodology to work in the classroom. This first part of the program seeks to open a space of curiosity and reflection for the students.

Citizenship and Participation

Democracy and Communication

Human Rights

Dignity and Respect

Identity and Culture

The choice of themes to be worked on in the first five modules seeks to advance with the students through a path of reflection (Figure 1) that starts from the idea of identity— the basic question of "Who am I?"— in contrast with the diversity that exists in fact among ways of being in the world. Recognizing such diversity, the second module introduces the notion of human dignity as the basis of respect for others in daily interactions. These concepts are then materialized in the formulation of human rights in the third module, which is, in turn, the foundation of democracy as a form of government, a topic that is explored in the fourth module. As a social practice, however, democracy needs active and supportive citizens to function fully. Hence, the fifth module precisely reflects on the notion of citizenship, exploring the potential of social participation.

Considering the guiding theme of each module and its role in the overall pedagogical sequence, teachers are, however, free to choose from, organize, and develop these proposed activities in the way they deem best for their classes and their students. The idea, then, is not to do all the activities but to select according to the overall course schedule to ensure that all thematic learning objectives are met within the implementation period.

2. The second phase of the proposal corresponds to module 6, which aims to stimulate youth participation through the development of research projects prepared in groups, culminating in the production of a final work so that students can explore and develop their own interests and concerns. Accordingly, module

6 is composed of a series of activities that have been carefully designed to guide teachers and students, step by step, through all stages of formulating a final project that can be a communication product, such as a video, an artistic work, or a community intervention.

Additionally, before starting the project, the booklet includes an introductory section with three activities designed to introduce the students to the work that will be developed. These activities also provide tips to help you build a safe space for the exchanges that will take place throughout the semester.

Introductory Session

	ACTIVITY	OBJECTIVE
0.1	What is the *Education for Democracy* project?	Introducing the *Education for Democracy* project, stimulating students' engagement and sense of belonging and establishing, together with students, the rules that should operate during project meetings.
0.2	Self-care techniques	Exploring some relaxation and crisis situation management techniques.
0.3	Creating a safe space	Identifying the conditions under which people can connect with their "true self" and their essence and feel safe.

Module 1: Identity and Culture

	ACTIVITY	OBJECTIVE
1.1	My true self	Exploring the concept of the "true self" and introducing the topic of identity to students.
1.2	Who am I? An identity chart	Reflecting on who we are, the parts that make up our personalities, and how each of us is unique in our differences.
1.3	Body cartography	Recognizing emotions and learning to accept and value them as part of our personality.
1.4	What are my values?	Encouraging students to reflect and identify fundamental values – those that will always be important to them – and promoting the group's self-confidence.
1.5	Defining culture	Fostering a positive attitude towards culture, assessing its impact on people's lives, and recognizing its role as an essential part of human experience.
1.6	Everyone has a culture	Developing the ability to critically analyze the influence of culture on human behavior, distinguishing between cultural factors and individual traits, and understanding how cultural differences can shape and sometimes complicate our interpretation of others' actions.

1.7	The map of my socio-affective environment	Opening a space where students can reflect on their own experiences and identify the characteristics of their families, communities, or surroundings, taking into account the distribution of tasks and decision-making.
1.8	The suitcase we all carry	Reflecting on how our family's history affects us and to explore the emotional and psychological "baggage" passed down through generations, creating a space for discussions on intergenerational trauma.
1.9	Making decisions	Identifying in which aspects of life students have greater decision-making power and their importance for self-esteem and the exercise of citizenship.
1.10	I can be whoever I want	Reflecting on your own identity and life project through the example of inspiring people.
1.11	Checking in	Providing students with a structured opportunity to share their thoughts on the project so far, allowing for feedback and adjustments while fostering an environment of trust and collaboration.

Module 2: Dignity and Respect

	ACTIVITY	OBJECTIVE
2.1	Human dignity	Promoting discussion and reflection among students on the concept of human dignity based on a life story.
2.2	What do we do with differences?	Reflecting on how we react to the differences that exist between individuals, seeking to understand how our approach to them can impact others.
2.3	Stereotypes, prejudices and discrimination	Learning about the concepts of stereotypes, prejudices, and discrimination. Developing skills to recognize and distinguish between them and condemn biased interpretations of individuals, communities, and events.
2.4	Positive contribution	Understanding stereotypes and their prevalence in everyday life, developing skills to recognize and overcome them through group and individual work, and appreciating the contributions of different social groups to the community.
2.5	Different lenses, different views	Analyzing how identity can shape perspectives, leading to both unity and division, and developing a critical understanding of how personal, cultural, and national identities influence how we view and experience the world.

2.6	It all starts with respect	Fostering an understanding of the diversity of religious beliefs and promoting tolerance among students in a multicultural context like Bosnia and Herzegovina.
2.7	Conflict is not the enemy; violence is	Provoking a view of conflict as a natural dynamic of human interactions and as an opportunity for learning and strengthening the collective through the mediation of non-violent solutions.
2.8	Bridging differences: the power of mediation	Adopting knowledge of active listening, developing active listening skills and mediation methods to overcome conflicts; awareness of the importance of active listening and ways that can help them reach a peaceful conflict resolution through mediation.
2.9	Listening matters	Identifying forms of communication, practicing different forms of communication, and learning about active listening techniques.
2.10	Checking in	Providing students with a structured opportunity to share their thoughts on the project so far, allowing for feedback and adjustments while fostering an environment of trust and collaboration.

Module 3: Human Rights

ACTIVITY		OBJECTIVE
3.1	What does it mean to be human?	Encouraging students to reflect on what it means to be human and explore the concept of human rights through collaborative group work.
3.2	Joint construction of the Universal Declaration of Human Rights	Introducing the concept of human rights, recognized by the UN and the 1988 Constitution as fundamental to guaranteeing human dignity.
3.3	Expressing the Universal Declaration of Human Rights	Exploring, reflecting, and using body language to express the content of the Universal Declaration of Human Rights.
3.4	Creating a better world	Reflecting with students on how our rights and responsibilities can contribute to building more just and inclusive societies.
3.5	Perspectives on rights: balancing freedoms and responsibilities	Reflecting on how the interpretation of fundamental rights shapes our understanding of their role and function in society.

3.6	Knowing and recognizing human rights	Establishing knowledge about the articles of the Universal Declaration of Human Rights, identifying their content and reflecting on citizen responsibilities in everyday life.
3.7	What we all deserve	Learning to spot the difference between rights and desires, what general human rights are, and respect the rights of others.
3.8	Understanding good, evil, and the banality of evil	Discussing the different forms of behavior in the face of social crises, considering the concept of social conformity and banality of evil.
3.9	The island of peace	Understanding peace as a dynamic process aimed at successfully addressing problems and conflicts that are part of everyday life.
3.10	Checking in	Providing students with a structured opportunity to share their thoughts on the project so far, allowing for feedback and adjustments while fostering an environment of trust and collaboration.

Module 4: Democracy and Communication

	ACTIVITY	OBJECTIVE
4.1	Defining our common space	Reflecting on the concept of community and applying it to understand relationships in the classroom and society.
4.2	Public and private spheres	Exploring the concepts and elements that make up the public and private spheres.
4.3	What is democracy?	Introducing the concept of democracy along with the main democratic values and assumptions and how they are disseminated in your social group.
4.4	Democratic values	Reflecting on the democratic values, to promote tolerance, cooperation, and compromise.
4.5	Mapping Bosnia's Democracy	Familiarizing students with the structure and functions of Bosnia's democratic system, including key institutions, roles, and processes.

4.6	Too little, too late?	Encouraging students to understand the importance of politics in shaping collective desires and demonstrating how political participation helps achieve shared goals for the community, not just individual ambitions.
4.7	The speech that hates democracy	Expanding students' knowledge about what hate speech means and who it is directed at, and to understand the consequences it generates for the proper functioning of social participation in democracy.
4.8	Stand your ground	Taking a stand and learning to justify one's opinions using well-founded arguments.
4.9	Fake or not?	Promoting awareness about the consequences caused by the dissemination of fake news, and how it affects the proper functioning of democracy.
4.10	Checking in	Organizing a moment to share students' perspectives about the project so far, seeking to generate opportunities for possible adjustments to be made and strengthening trust among the group

Module 5: Citizenship and Participation

	ACTIVITY	OBJECTIVE
5.1	Defining our universe of obligation	Exploring and applying the concept of "universe of obligation" to analyze how individuals and societies determine who deserves respect and whose rights are worthy of protection.
5.2	School as an universe	Stimulating students' sense of belonging to the school and the community it naturally creates
5.3	Notions of justice	Reflecting on the concepts of justice in contemporary society.
5.4	Discovering citizenship together	Identifying and understanding the different forms of citizenship in a society that shares a common space.
5.5	Nature in our hands	Reflecting on the importance of the environment and its relationship with human actions.

5.6	Can I come in?	Developing knowledge and understanding about refugees and their rights, promoting solidarity with people suddenly forced to flee their homes.
5.7	Our futures	Developing an understanding of societal life by considering individual rights and responsibilities, emphasizing that our behaviors and attitudes make a meaningful impact.
5.8	Let every voice be heard	Reflecting on the education system and how it meets people's needs
5.9	How to participate?	Identifying and understanding the different ways of participating and being able to act positively in society.
5.10	Checking in	To organize a moment to share students' perspectives about the project so far, seeking to generate opportunities for possible adjustments to be made and strengthening trust among the group

Module 6: Final Project

	ACTIVITY	OBJECTIVE
6.1	Choosing a cause	Gathering students into groups based on a common interest in a particular theme.
6.2	Research the cause	Providing students with a structured period to explore their chosen theme in depth, allowing them to develop a clear, focused understanding and thoughtfully complete their project form.
6.3	Research the cause II	Introducing the concept of democracy along with the main democratic values and assumptions and how they are disseminated in your social group.
6.4	Developing an action plan	Creating an execution plan, organizing the step-by-step process, and defining responsibilities among group members.
6.5	Executing the plan	Executing the project work plan.

6.6	Executing the plan II	Executing the project work plan.
6.7	Executing the plan III	Executing the project work plan.
6.8	The final presentation	Preparing for the final presentation.

· ·

All the activities included in this guide are designed to last from 45 to 50 minutes and to be conducted, ideally, at least once or two times per week. Our recommendation is that to better organize and guarantee the satisfactory completion of the program, teachers create a schedule at the beginning of the semester to plan how they will develop the different lessons. It is important to note, however, that the methodology will also allow teachers to adapt the program to the reality they face in their schools in order to respect their autonomy and make it more relevant for them and their students.

To prepare this schedule, we recommend that you follow the next steps.

1. Take a look at the school calendar and determine how many and which classes you will dedicate throughout the semester to carry out the project (considering exam weeks, holidays, and other school activities).

2. Once you have determined the number of classes you will be able to dedicate to the project, the idea is that, based on the table of contents, and keeping in mind that the last 8 classes will have to be dedicated to allow students to successfully complete the module 6, you choose how many and which activities you will do from each of the thematic sections, included in modules 1-5. There are also the three activities from the introductory session.

3. Once you have this information read, you can include in your schedule for each class, including the name of the activity, the day it will take place, the person responsible (if the project is done by more than one teacher), and the materials needed.

4. Finally, we also recommend doing this preparatory work in a collective manner that also includes the school management (so they will be able to help you when and as needed). Consider the possibility as well of implementing the project together with another teacher. This won't only make your work easier and more fun but will also allow you to manage the allocation of classes devoted to the project more efficiently.

Schedule Template (example for 28 classes)

Class	Module	Activity	Date	Materials needed
1	Introductory Session	What is the Education for Democracy project?	February 3, 2025	Poster board and colored pencils.
2	Introductory Session	Creating a safe space	February 5, 2025	Drawing paper, pens and/or crayons, and reflective journals (if they have one).
3	Module 1	Who am I? An identity chart	February 11, 2025	Paper sheets, pens/pencils, and reflective journals.

Class	Module	Activity	Date	Materials needed
4	Module 1	What are my values?	February 13, 2025	Value scheme (Annex I - 1.4) and reflective journals.
5	Module 1	Checking in	February 17, 2025	Large paper or whiteboard, markers, pens/pencils and sticky notes
6	Module 2	What do we do with differences?	February 19, 2025	Whiteboard, markers, pencils, Annex I - 2.2 (printed or projected), Annex II - 2.2 (printed), scissors, post-its or colored cards, sulfite sheets or cardboard.
7	Module 2	It all starts with respect	February 25, 2025	Annex I - 2.6 (a copy for each pair of students or projected)
8	Module 2	Listening matters	February 27, 2025	Whiteboard/flipchart, markers and Annex I -2.9 (printed or projected).
9	Module 2	Checking in	March 5, 2025	Large paper or whiteboard, markers, pens/pencils and sticky notes
10	Module 3	Joint construction of the Universal Declaration of Human Rights	March 7, 2025	Whiteboard, Annex 1 - 3.2 (preferably printed), pens/pencils and reflective journals or class notebooks.

Class	Module	Activity	Date	Materials needed
11	Module 3	Perspectives on rights: balancing freedoms and responsibilities	March 11, 2025	The simplified Universal Declaration of Human Rights (see Activity 3.2 - Joint Construction of the Universal Declaration of Human Rights) and Annex I - 3.5 (printed)
12	Module 3	Checking in	March 13, 2025	Large paper or whiteboard, markers, pens/pencils and sticky notes
13	Module 4	What is democracy?	March 17, 2025	Video player, reference books on the topic and/or computer for online research, pens/pencils, papers for the form and reflective journals
14	Module 4	Mapping Bosnia's democracy	March 19, 2025	Reference books on the topic and/or computer for online research, cardboard, colored markers and reflective journals.
15	Module 4	Fake or not?	March 24, 2025	Annex I -4.9, cardboard, colored markers

Class	Module	Activity	Date	Materials needed
16	Module 4	Checking in	March 26, 2025	Large paper or whiteboard, markers, pens/pencils and sticky notes
17	Module 5	The school as a universe	March 31, 2025	Large sheets of paper, colored markers, sticky notes or small colored paper, physical or virtual photos of different places around the school (classrooms, library, sports area, cafeteria, etc.)
18	Module 5	Discovering citizenship together	April 2, 2025	Large sheet of paper, colored markers and reflective journals.
19	Module 5	Our futures	April 8, 2025	Paper/notebook, pens/pencils/colored markers, large sheets of paper, paint and material for collage.
20	Module 5	Checking in	April 10, 2025	Large paper or whiteboard, markers, pens/pencils and sticky notes
21	Module 6	Choosing a cause	April 15, 2025	Board, markers, Paper, pens, a computer (optional), and reflective journals.

Class	Module	Activity	Date	Materials needed
22	Module 6	Research the cause	April 17, 2025	Project form from Activity 6.1; access to research materials (internet, books, or other sources); paper/notebook and pens/pencils
23	Module 6	Research the cause II	April 22, 2025	Project form from Activity 6.1; access to research materials (internet, books, or other sources); paper/notebook and pens/pencils
24	Module 6	Developing an action plan	April 24, 2025	Project research developed, paper/notebook and pens/pencils
25	Module 6	Executing the plan	April 28, 2025	Execution plan, research, and necessary materials.
26	Module 6	Executing the plan II	May 7, 2025	Execution plan, research, and necessary materials.
27	Module 6	Executing the plan III	May 13, 2025	Execution plan, research, and necessary materials.
28	Module 6	The final presentation	May 21, 2025	

Dear educator,
To support you in implementing this project in the classroom, we have created a dedicated Google Drive folder. In addition to the digital version of this booklet, you will find all the attachments referenced in the activities, making it easier to print and project materials as needed. Simply scan the QR code to access the folder!

5.How to Create a Respectful and Collaborative Learning Space

When working on human rights issues and democratic citizenship in the classroom, it is essential to create and maintain a positive learning environment based on respect and confidence, in which the students and teachers feel comfortable sharing experiences, speaking with sincerity, learning together, and discovering and developing their potential. The role of the educator in this sense is essential: "The classroom shall be a place where the students learn how to exchange ideas, to respectfully listen to different points of view, to experience ideas and positions, to give – and receive – constructive feedback without fear or intimidation.

Through difficult conversations, the students will develop skills of critical thinking, empathy and tolerance, and a sense of civic responsibility."[7]

While it is not possible to anticipate what will happen in our communities, our country, or all over the world that can generate difficult questions or trigger heated debates between students in a classroom, we can prepare them to better answer these events in a considering and respectful manner, taking all measures to cultivate what the educational organization of the United States, Facing History and Ourselves, calls "a reflective community" in the classroom, a community guided towards the collective learning.

For Facing History, "a reflective classroom community is, in many aspects, a microcosm of democracy – a place where explicit rules and implicit norms protect the rights of everyone to speak, where different perspectives can be heard and valued; where the members will be accountable among themselves and the group as a whole; and where each member has a participation and voice in collective decisions."[8]

From this perspective, talking about delicate or controversial topics is a valuable opportunity to better prepare ourselves to navigate the complex world we live in. Through difficult conversations, we acquire critical thinking skills, empathy, tolerance, and a sense of civic responsibility. At the same time, creating and maintaining a positive learning environment within a group based on respect and trust, where everyone feels free to share experiences, explore their perspectives honestly, and learn together, should always be a goal for educators.

Once established, you and your students will have to nurture the reflective community in a continuous manner through the way you participate and respond to each other. Some tips that can help create and maintain this climate are the following:

---

7 Facing History & Ourselves. Fostering civil discourse: a guide for classroom conversations, 4. Available at: https://www.facinghistory.org/books-borrowing/fostering-civil-discourse-guide-classroom-conversations.
8 Facing History & Ourselves. Fostering civil discourse, 4.

Creating a Safe Space

The concept of a safe space is especially important for facilitating difficult discussions. The process of creating safe spaces and a reflective community is continuous and requires commitment from both the educator and the students, who must nurture this environment through the ways they participate and respond to each other. To address delicate topics most effectively, time invested in creating a cohesive, open, and safe culture or climate in the classroom is time well spent.

Conditions for Creating a Safe Classroom

Sensitive and controversial issues should always be approached with care. When confronted with difficult topics, both students and educators may react by expressing a wide range of responses based on their life experiences, learning styles, and levels of emotional intelligence. It is important to manage these issues without reinforcing stereotypes or increasing confusion and tension within the group.

Special care should be taken in situations that could lead to the revictimization of someone in the classroom. This means avoiding situations where our actions, omissions, or inappropriate behavior toward a participant who has suffered discrimination, aggression, or any type of violation could cause further physical, psychological, or material harm. According to the UN, revictimization "is victimization that occurs not as a direct result of the criminal act, but as a result of the cold, incomprehensible, and insensitive response of institutions and individuals toward the victims."

For these characteristics to be met, educators must maintain consistency with the principles of human rights and non-discrimination within the classroom space, ensuring the safety and integrity of the group. We must remember that an argument may have logical coherence but still be infused with prejudices and biases against people or groups. A formula to ensure

we respect differences without falling into negative biases or stereotypes is to ask ourselves if our arguments are consistent with human rights principles.

The Role of the Facilitator

The guardian of this safe space is the facilitator, the educator. However, it is unrealistic to expect that any classroom will be a completely "safe" space for all students all the time. Providing opportunities for student dialogue inevitably carries some risks, but these can be minimized with proper preparation. It is important to approach the practice of dialogue with the right attitude: if the educator and students are not prepared, dialogue can turn into conflict and a negative experience or remain at a superficial level that does not facilitate learning. Here are some tips that can help in this role of facilitating more delicate dialogues.

Start with Yourself

To guarantee a positive group environment that helps generate reflective and sincere conversations, we must begin by creating a constructive dialogue within ourselves. Thus, we must be aware that society holds various viewpoints that may differ from our own beliefs and positions. Therefore, an educator who is committed to citizenship, democracy, and human rights must first reflect on their own feelings, prejudices, and concerns regarding the topics to be discussed in the classroom.

Think about your own relationship with the topics involved. How do you feel about them? Mentally analyze or discuss with a co-facilitator how people are likely to react to the topics being addressed; plan in advance how to handle potential conflict situations. We all enter dialogue with others bringing our identity baggage. Sometimes this baggage may contain tensions with other groups or people who think and feel differently.

To develop a more open and neutral attitude, our suggestion is to research the context, identify potential issues, and thoroughly read academic texts that explain complex concepts. This detailed study will allow a rational approach to social issues, maximizing critical thinking to reflect on them in the classroom. Ultimately, the goal is to invest in feeling prepared for a debate on complex topics.

Make Classroom Agreements

Classroom agreements typically include rules and/or expectations for participation and the consequences for those who do not comply as members of the learning community. If we truly want participants to achieve a new and more sophisticated understanding of the problems surrounding the topic being explored, this will require them to become vulnerable. This, in turn, depends on the prior building of collective trust. Before starting difficult conversations, creating classroom agreements will help build that collective trust by establishing shared norms. Once combined, the set of rules can be printed and used as a poster in the room.

Promoting a Culture of Dialogue

One of the most important elements in promoting a safe space in the classroom is fostering the skill of dialogue. Asking questions, perhaps more than anything else, promotes active learning. When we engage in dialogue, we involve ourselves in a process of deepening awareness. Healthy questioning of the causes, motives, assumptions, and underlying values can only enrich learning and foster a deeper understanding of reality.

Many classrooms incorporate discussions, where participants freely exchange ideas in an unstructured manner. Debates are also common and are a good activity to practice argumentative skills. In debates, however, there is usually a winner and a loser. One person wins by presenting a better argument, and the other

loses. This process is inherently competitive, aiming to establish differences. In dialogue, on the other hand, there are two winners. I learn from you, and you learn from me. We can commit or agree to disagree. Dialogue means "finding meaning through words."

> A dialogue is an encounter with those who may have opinions, values, and beliefs different from our own. Dialogue is the process through which we come to better understand the lives, values, and beliefs of others, and others come to understand our lives, values, and beliefs.

In this sense, educators do not always need to be at the center of the discussion. Numerous studies have shown that interaction between the students themselves deepens learning. Through direct encounters with those who are different from them, students are empowered to overcome their biases and become aware of the simplistic narratives that attempt to divide the world into a dichotomy of "us/good" and "them/bad." Helping students recognize their assumptions, influences, and prejudices and be transparent about these in discussions is essential to creating a safe space for dialogue and an openness to new ways of seeing a problem.

Here are some strategies for introducing controversial topics in the classroom:

- **Divide the class into smaller groups:** This helps create confidential spaces and allows more insecure students or those who find it difficult to participate to express their opinions in a more relaxed environment.

- **Focus discussions on broad, inclusive worldviews:** Encourage the group to consider the issues from a variety of perspectives and sources.
- **Recognize different identities from the beginning:** Acknowledge and respect the presence of diverse identities in the classroom, emphasizing the principle of equality among all human beings, including indigenous peoples, Afro-descendants, genders, urban subcultures, communities, families, and individuals.
- **Avoid forcing participation:** Participation should happen voluntarily. Sometimes silence means that you need to rephrase the question in simpler terms and use examples that provoke debate.

Practicing Active Listening

Active listening is a fundamental skill for meaningful engagement with others' ideas, opinions, beliefs, and values. The key to active listening is focusing entirely on the speaker. To do this, the "self" must quiet down, and attention should be fully directed toward those speaking. Active listening helps foster more meaningful and deeper conversations. By giving full attention to what another person is saying—without planning what to respond or interrupting—communication skills are enhanced.

In this context, ensure that no individual or group dominates the conversation by intimidating others into participation. If some students are particularly vocal, ask them to pause: "Let's wait until we've heard a few more viewpoints." Another suggestion is to use a "talking stick" (or any object), a symbolic item that must be held by the person speaking. This can help others realize when they are being overly dominant.

Offering Opportunities for Reflection

Before facilitating or proposing small group discussions of four or five people or even whole-class conversations, allow a few minutes of silence for reflection to allow each participant to formulate and process their ideas individually. If the facilitator uses this time to emphasize a point or adds an extended pause after asking a question, the silence can be crucial as it creates space for thought and sends a message that the educator trusts the students and recognizes the importance of reflection time.

A tool for individual reflection is keeping a journal, which helps students develop their ability to critically examine the environment from multiple perspectives and make informed judgments about what they see and hear. Many people find that writing or drawing in a journal helps them process ideas, ask questions, and retain information. Journals make learning visible by providing a safe and accessible space for students to share thoughts, feelings, and uncertainties. Additionally, journals can also be used as an assessment tool to track how students' thinking evolves over time.

Using Mediation Techniques

When facilitating a dialogue, it's important to ensure clarity when people express complex points of view ("I heard you say..."). This technique is especially valuable for facilitators and can be used in various situations, particularly when it's important to assure students that their points are being noted. It's also useful to help refocus the group on their dialogue after a lengthy contribution where attention may have waned.

When the speaker finishes, or at a certain point in the dialogue, offer a summary to the group. Make sure to do this in a way that invites corrections or clarifications. Summarize succinctly; don't repeat extensively, but recap key concepts.

Managing Tension and Maintaining a Climate of Respect

Tension in a conversation can be positive if it means students are getting to the heart of the matter, considering a variety of perspectives. However, losing control when tension rises can be detrimental to everyone. Some strategies to handle this include:

- If a discussion becomes too heated, take a break and create an opportunity to assess with the group what's happening in the discussion, allowing them to learn about themselves and how they feel about the topic.
- Be mindful if students' emotions take over, and they can no longer concentrate on the complexities of the problem, becoming defensive or polarized. In these moments, redirect the conversation to the shared objectives of learning and understanding.
- If you hear insults or personal attacks based on stereotypes or prejudices, firmly and appropriately challenge them. It's essential to remind students of the code of conduct and expectations set at the beginning of the session.

Offering Emotional Support

If you're leading a group activity and a participant begins to feel unwell, such as starting to cry, it's important to take time to sit with that person in a quieter space. Check if the participant needs anything immediately, such as medication, water, or something sweet. The key is to make them feel comfortable and show care. If you have a co-facilitator, you can ask for their help to avoid interrupting the ongoing activity.

In a crisis situation, it's crucial to listen to the person experiencing distress and let them "vent." You might ask: "What are you feeling? How do you feel? Why do you feel this way?" This is a time for the person to speak. Avoid giving advice, telling them what to do, or sharing personal anecdotes. This is a moment for listening. Let the person cry as much as they need and show that you're there by using short expressions like "Go on" or "I'm listening." Sometimes silence is good too. If the person doesn't know what to say and just wants to cry, you can simply be present with them. After a few minutes, if the person is still crying uncontrollably, offer them a glass of water, a tissue, or place your hand respectfully on their shoulder. These gestures help the person regain control, which is why they shouldn't be used too early, as it's good to let the person cry when necessary.

In more routine stress situations, the most important task is to accept and normalize the symptoms. Breathing exercises not only help reduce an exaggerated state of alertness or physical tension by lowering physiological activity levels but can also serve as tools to confront similar symptoms should they reoccur.

- You can suggest to the participant the following breathing exercise:
- Slowly inhale through the nose (one, two, three; one, two, three; one, two, three), filling the lungs and stomach comfortably. Silently say to yourself: "My body is filling with calm."
- Slowly exhale through the mouth (one, two, three; one, two, three; one, two, three), emptying the lungs comfortably. Silently say to yourself: "My body is releasing tension."
- Repeat the exercise five times, smoothly and comfortably. Practice this daily or as needed.

Reflecting on the Experience to Prepare for the Next

During a dialogue, many things happen, both externally and internally, that students may not fully understand at the moment. After the activity, it's time to extract the lessons learned, reflect on the experience, and consider how to better manage a similar discussion in the future—both for the students and for yourself.

You may feel that the discussion went wonderfully. But upon reflection, you may realize there were missed opportunities for deeper learning. Conversely, you might feel that the dialogue was too emotionally intense or that there were too many disagreements and conflicts. However, upon reflection, you may find moments of critical insight and challenge that led to deeper learning.

Questions for Analyzing Classroom Safety

Here are some suggested questions to assess whether the classroom is a safe space for discussion:

- How welcoming is the classroom for all students?
- How are the seats arranged? Does the arrangement foster dialogue, or are students sitting in rows where they cannot easily see one another?
- How do students indicate they wish to speak?
- How do students respond to one another?
- What activities are integrated into the lessons that encourage collaboration rather than competition?
- How does the educator handle cases of disrespect or intolerance?
- Are these instances addressed with the participation of other students, exploring how the group feels when disrespect occurs?
- How does the educator draw out students who are reluctant to participate in the dialogue?
- How do students know they are valued?
- Are different perspectives encouraged?
- Are all voices being heard?
- Do students speak from an "I" perspective, sharing their own thoughts and experiences rather than generalizing?

Guidelines for Educators and School Managers

02

The educational approach outlined in this booklet places students at the center of the learning process. By building on each student's unique experiences and individuality, the proposed activities foster peer interactions, transforming the classroom into a space for collective learning and reflection on the society we inhabit. Because of the variety of worldviews that exist among individuals, to constructively address the theme of democratic citizenship in the classroom, it is essential to create and maintain a positive learning environment founded on mutual respect and trust. Such an environment enables students to feel comfortable sharing ideas, arguments, and experiences while making them aware of the importance of listening to the opinions and stories of others with curiosity and respect.

To achieve this, however, the educator's role is crucial— as it requires teachers not merely to present ideas and concepts but to act as key facilitators of this process. School managers and pedagogues also play a pivotal role in fostering citizenship and democratic values within the school. They must be able to support teachers and school staff in promoting healthy coexistence, participation, and inclusion of all members of the school community. We know, however, that because of the need to coordinate different daily tasks and meet a myriad of expectations from students, administrators, and parents, educators often feel high levels of responsibility and stress that may make it more difficult to focus on the teaching and learning experience itself. To support educators and school managers involved in the Education for Democracy project, this section of the booklet offers a series of exercises and ideas to be done before or in parallel to the implementation with the students of the proposed curriculum to reflect on their teaching practice and help them convert the classrooms into a space for collective learning.

While these activities, designed to spark reflection around the project's methodology, are not mandatory, they provide a valuable opportunity to enhance the preparation of the educational communities participating in the initiative. Therefore,

we encourage the educators involved in this initiative to devote some time to do, ideally in groups, some or all of the exercises proposed below. Each activity is designed to last around 45-50 minutes.

	ACTIVITY	OBJECTIVE
1	**Who am I? An identity chart**	Reflecting on who we are, the parts that make up our personalities, and how each of us is unique in our differences.
2	**Reconnect with your "why"**	Stimulating the motivation of educators and school managers, encouraging the recovery of the reasons for exercising the profession
3	**Weaving care networks**	Reflecting on the self-care practices to manage stress, frustration or anger.
4	**Mapping the school climate**	Shining a light on the importance of coexistence and the school climate for a positive experience for everyone.
5	**Defining our universe of obligation**	Exploring and applying the concept of "universe of obligation" to analyze how individuals and societies determine who deserves respect and whose rights are worthy of protection.
6	**The BiH we aim for is the BiH we build from the classrooms**	Raising awareness of the importance of working on these themes in the classroom with the aim of promoting young people in BiH with knowledge, values, and skills to combat hate speech and discriminatory behaviors.

ACTIVITIES

Objective:
Reflecting on who we are, the parts that make up our personalities, and how each of us is unique in our differences.

Materials needed:
Paper/notebook and pen/pencil.

Identity charts help us consider the many factors that shape who we are as individuals and as communities. In shaping our identities, some characteristics are chosen by us, while others are not. Moreover, identity is formed both by how we see ourselves (self-concept) and by how others see us (the image we want to project). Examples of identities could include categories such as our role in a family (e.g., daughter, sister, mother), our hobbies and interests (e.g., guitar player, football fan), our background (e.g., religion, race, nationality, hometown, place of birth), and our physical characteristics.

One way to capture this complexity is by creating an identity chart (Figure 1), which helps visualize the diverse elements that make up a person's identity. Identity charts can help us deepen our understanding of ourselves, groups, and nations. Sharing our identity charts with peers can help build relationships and break down stereotypes.

1. On a piece of paper or notebook, draw a circle with your name in the middle, and draw lines extending from it, as shown in the example below. On each line, write a word or phrase that

---

1 Exercise based on the methodology of: Facing History and Ourselves. Identity charts are a graphic tool that can help us consider the many factors that shape who we are as individuals and communities. Sharing their own identity charts with peers can help us build relationships and break down stereotypes. Available at: https://www.facinghistory.org/resource-library/teaching-strategies/identity-charts.

describes you, for example: "woman," "Bosnian," "music lover." Think about the things you enjoy doing, the people in your life, your dreams, and your fears.
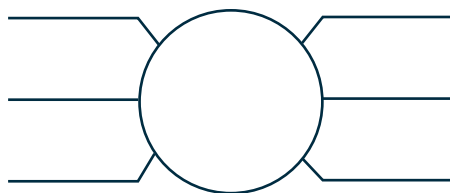

Figure 1: Identity Chart

2. Once completed, compare your charts with your peers and discuss:

- *Do you share anything in common with your peers? What differences do you see?*
- *Which parts of your identity are things you have chosen?*
- *Which parts of your identity are not chosen by you?*

3. Now, create another chart that includes words and phrases about what others (family, friends, teachers) think about you. Compare the two charts and reflect on the following questions:

- *Who are you? How do you see yourself?*
- *Are there similarities between how you see yourself and how you think others see you?*
- *Are there differences between how you see yourself and how you think others see you?*
- *Do you sometimes feel like you try to change things about yourself to meet the expectations or stereotypes you think others have about you?*

ACTIVITIES

Objective:
Stimulating the motivation of educators and school managers by encouraging them to reconnect with the reasons they chose their profession.

Materials needed:
Paper/notebook and pen/pencil.

Do you ever ask yourself "*Why did I decide to work in education?*"

Dr Shiri Lavy and Shira Bocker state in their research that"[t]eachers and educators often report that their career choice stems from a sense of mission and from a desire to create a better future or society. Their motivations to become teachers include making a positive difference, being a role model, reaping the rewards of a fulfilling and challenging career, sharing their love of learning, and enjoying being and working with children.[3]

Regardless of your specific role in the education system in Bosnia- as a teacher, school manager, teaching assistant or lunchtime supervisor--, you are who you are because you made a decision to work in a school setting. And, there will have been reasons behind this decision. Taking time to reflect on your day, your practice, and your reactions in school is a key piece in reclaiming your joy in teaching.

---

2 Adapted from: Education for Support. Reconnect with your 'why': reflective exercise. Available at: https://www.educationsupport.org.uk/resources/for-individuals/articles/reconnect-with-your-why-reflective-exercise/
3 Shiri Lavy and Shira Bocker, "A path to teacher happiness? A sense of meaning affects teacher–student relationships, which affect job satisfaction" Journal of Happiness Studies: An Interdisciplinary Forum on Subjective Well-Being, 19, no 5 (2018): 1485–1503.

1. Individually, take some paper/notebook and pen/pencil and sit in a comfortable position for writing. Reflect on and answer the following questions in writing. Be open and honest with yourself. Take your time, without rushing.

- *What inspired you to enter education?*
- *Think about the last time you really connected with a pupil or colleague at work? What encouraged that connection?*
- *Can you remember the first time you helped a child have that 'lightbulb' moment or overcome a particular challenge?*
- *What makes you feel valued at work?*
- *What do you enjoy most about your role?*

2. Now, as a group, gather in a circle. Allow space for voluntary response sharing. Not everyone needs to speak, and it's not necessary to answer all the questions. The idea is to create a trusting space where those who wish to can share stories, and experiences, or even vent spontaneously. It's essential to ensure a welcoming and supportive environment among peers.

Note

To thoroughly explore these questions and the reflections they provoke, consider organizing more than one session like this

ACTIVITIES

Objective:
Reflecting on the self-care practices to manage stress, frustration or anger.

Materials needed:
Paper/notebook and pens/pencils.

In the fast-paced and often demanding environment of education, it's easy for educators to focus solely on their students while neglecting their own well-being. However, caring for oneself is not just essential for personal health, but also for fostering a caring and positive learning environment.

This activity is designed to provide a space for reflection on the importance of self-care. It encourages educators to share experiences, build supportive networks, and explore practical strategies for managing stress and improving overall well-being. By taking time to care for ourselves, we can better serve our students and our communities.

1. Start the activity by reading the following text:

The Importance of Educator Self-care

Low stress levels, high self-esteem, better interpersonal relationships, and improved classroom performance are just some of the advantages of promoting self-care among educators.
By Angélica Cabezas Torres

---

4 Adapted from: The Auschwitz Institute for the Prevention of Genocide and Mass Atrocities. Ciudadanía, memoria y cultura de paz: caja de herramientas para docentes y educadores en El Salvador, volumen 3, 35. Available at: https://www.auschwitzinstitute.org/programs/el-salvador

Educators are agents of change who influence — to a greater or lesser extent — the psychosocial development of students. Therefore, it is essential to promote teacher care and self-care, as the psychological well-being of educators positively impacts the mental health of children.

What is self-care?

It refers to the daily practices and decisions individuals, families, or groups make to take care of their health. These practices are skills learned throughout life and used continuously by personal choice to strengthen or restore health and prevent illness. They are also linked to the ability to survive and the habitual practices of the culture to which one belongs. (Tobón, 2003).

"Teaching is not like other jobs; it is a role of immense social relevance, and it is necessary to recognize that the role is influenced by the contextual, social, cultural, and economic characteristics in which it is performed."

The occupational health of educators is key for educational institutions, as it directly impacts the quality of educational processes. However, we are not just talking about physical health — teaching also involves high emotional strain. It is crucial for educators to address their work reality and incorporate self-care into their routine, ultimately positively impacting their quality of life.

Teachers are exposed to numerous stressful situations. One concept they must work on is self-care, which means becoming aware that they are individuals who need to learn the importance of self-love and respect to be loved and respected. Establishing norms and applying them harmoniously will foster a disciplined interaction between teachers and students.

One strategy for practicing self-care is developing self-esteem. Its pillars include self-knowledge (Who am I? What do I want? What are my goals? How do I behave?), self-respect (If I want others to respect me, I must first respect myself), self-concept (If I look in the mirror, what do I see? Is that the image I want to see?), and accepting our limits (embracing our qualities and limitations without seeking perfection). Additionally, developing communication and relational skills, building trust, committing to action, and engaging in learning processes are essential for fostering a change in attitude.

Self-care is an attitude that involves thoughts, knowledge, beliefs, emotions, and feelings. It is recommended to develop habits that encompass external care, as well as physical and psychological health. Being responsible, taking ownership of actions and speech, are examples of practicing self-care. Consider the following:

- **Regarding food:** What to eat? When to eat? How to eat?
- **Physical activity:** Should you exercise? How often?
- **Emotional relationships:** Fear, anguish, anger, sadness, love, guilt, joy... Do you express them? Do you try to control them? Do you share or internalize them?

Practicing relaxation exercises and breathing control is also recommended. "Self-care refers to daily practices and decisions, rooted in beliefs and skills learned throughout life, used freely to maintain one's own life, health, and well-being."

2. After reading the text, reflect on the following questions:

- *What are your thoughts on the text?*
- *Have you ever felt extremely exhausted, to the point of wanting to quit?*
- *What activities do you perform daily to reduce stress?*

It's important to care for your physical and emotional health. Consider the following habits:

- *Are you eating healthily?*
- *Are you exercising?*
- *Are you getting enough sleep?*
- *Do you engage in activities you enjoy? (Reading, playing an instrument, listening to music, watching movies, cooking for fun, gardening, etc.)*

3. After reflecting on your stress and fatigue levels related to teaching, consider how this situation affects other members of the teaching team. Since the whole educational community is impacted, you are encouraged to promote a space for dialogue with the rest of the teaching, administrative, and management staff. This space will allow you to discuss these issues collectively.

One idea is to set up a time and space for these discussions among educators and school managers. Even if not everyone can participate simultaneously, smaller groups can be arranged to meet at different times. The key is to dedicate time to share classroom experiences, especially those related to coexistence problems or violence. This is not a space to talk about academic workloads, but rather a place to share situations encountered in the classroom, how you felt, and what you tried to do to resolve them. This space should be one of listening — not for judgment or advice.

Objective:
Shining a light on the importance of coexistence and the school climate for a positive experience for everyone.

Materials needed:
Paper/notebook and pen/pencil.

School climate is the perception that members of a school community have regarding the environment in which they are situated. These perceptions are based on individuals' experiences within this space, stemming from their interactions. It influences the school's dynamics and is, in turn, influenced by them. Various studies recognize that a positive school climate is essential for learning, as it directly affects student motivation and the satisfaction of educators and managers with their work.[5] Analyses also indicate that a positive school climate can reduce disparities in performance among students from the same school, even if they come from very different socioeconomic backgrounds.[6] The consequences of an unhealthy school climate are also significant. Arón and Milicic (1999) describe a "toxic social climate" as one where the school community is perceived as a place of injustice, where mistakes are overemphasized, where its members feel invisible and excluded, where norms are non-negotiable, creativity is stifled, and conflicts are either hidden or addressed in an authoritarian manner.[7] A nourishing school climate, on the other hand, is characterized by perceptions of justice, an emphasis on recognition, tolerance for mistakes, a sense of belonging, dialogue-based norms, space for creativity,

---

5 I. Mena, and A. Valdés. Clima social escolar (Ministério de Educación de Chile, 2008). Available at: https://centroderecursos.educarchile.cl/handle/20.500.12246/55635.

6 Instituto Unibanco, "Clima positivo contribui para redução das desigualdades escolares." Aprendizagem em Foco, 23 (January 2017), Available at: https://cdnportaliuprd.portalinstitutounibanco.org.br/wp-content/uploads/2016/08/Aprendizagem_em_foco-n.23.pdf

7 Milcic Arón, "Climas sociales tóxicos y climas sociales nutritivos para el desarrollo personal en el contexto escolar," Revista Psykhé 2, no. 9 (2000): 117-123. Available at: https://ojs.uc.cl/index.php/psykhe/article/view/20495/16957

and constructive conflict resolution. This type of environment fosters feelings of safety, the building of human rights education, and social justice, while promoting autonomy, critical thinking, and emancipation.[8]

In this sense, the school climate is not the result of just one factor. According to Cohen (2002), there are five elements that shape it: social relationships, teaching and learning, physical and emotional safety, the school's surroundings, and the sense of belonging.

1. For this activity, we propose that you conduct an assessment of the school's climate. Keep in mind the concept of school climate mentioned in the introduction and how it affects the experience of the members of the community in that space. Assessing the school climate can serve as a tool that provides a "snapshot" of what we are analyzing, helping us understand the positive aspects and those that need improvement, facilitating future action plannin.

2. Organize yourselves into four groups. Each group will be responsible for discussing one dimension of the school climate. For this activity, we suggest using some dimensions identified by Brazilian researchers from the Faculty of Education at Unicamp and the Group for Studies and Research in Moral Education.[9] In this sense, the groups will work on the following:

- **Group 1: Relationships with Teaching and Learning**
- **Group 2: Social relationships and conflicts at school**
- **Group 3: Rules, sanctions, and safety at school**
- **Group 4: Family, school, and community**

8 M. Abramovay et al., Reflexões sobre convivências e violências nas escolas (Flacso, 2021). Available at: https://flacso.org.br/ files/2021/11/RCVE.pdf.
9 T. Vinha et al. Manual de orientação para a aplicação dos questionários que avaliam o clima escolar. (FE/UNICAMP, 2017), 77. Available at: http://www.bibliotecadigital.unicamp.br/ document/?code=79559&opt=1

3. Once the groups and their topics are defined, consider the statements below, which should be analyzed by each group. The idea is that you reflect on whether you agree or disagree with the statements and provide justifications for your reasoning. You can note the reflections that arise on a sheet of paper or in a notebook. Remember that, although each person has their own perspective, the idea is to build a collective understanding of how the group, in general, views these aspects.

Besides reflecting on the statements, try to think of approaches and actions that could address the vulnerabilities identified in the assessment. Set a time limit for this stage, considering that you will be sharing your thoughts with the other groups.

Group 1: Relationships with teaching and learning

	I do not agree	I agree a little	I Agree	I Strongly agree
What I teach my students is important for their lives.	◯	◯	◯	◯
Most students value this school.	◯	◯	◯	◯
I propose group activities that promote the exchange of ideas and cooperation.	◯	◯	◯	◯

	I do not agree	I agree a little	I Agree	I Strongly agree
I am able to maintain order in the classroom in a respectful manner.	◯	◯	◯	◯
I encourage my students to collaborate in planning class activities.	◯	◯	◯	◯
Students freely express their opinions, even when they are very different from those of others during class.	◯	◯	◯	◯
I try to direct my efforts toward all students, even those who do not show interest in learning.	◯	◯	◯	◯

Group 2: Social Relationships and Conflicts at School

	I do not agree	I agree a little	I Agree	I Strongly agree
The people in my school (students, parents, staff, teachers, and the management team) interact well in a friendly and trusting environment.	◯	◯	◯	◯
There are many conflict situations between students and teachers.	◯	◯	◯	◯
I feel that I can count on the help of other teachers when I need it.	◯	◯	◯	◯
I feel welcomed and enjoy being at the school.	◯	◯	◯	◯
When I have a conflict with a colleague at school, I seek someone who can help me resolve it.	◯	◯	◯	◯

	I do not agree	I agree a little	I Agree	I Strongly agree
Students use the internet or mobile phones to insult, ridicule, offend, or threaten others.	◯	◯	◯	◯
Students provoke, tease, nickname, or irritate a peer at school.	◯	◯	◯	◯

Group 3: Rules, Sanctions, and Safety at school

	I do not agree	I agree a little	I Agree	I Strongly agree
Assemblies or meetings are held with students to discuss the rules, discipline, and coexistence problems at the school.	◯	◯	◯	◯
The rules are fair and apply to everyone (students, teachers, staff, administration/ coordination/ guidance).	◯	◯	◯	◯

	I do not agree	I agree a little	I Agree	I Strongly agree
Conflicts are resolved fairly for those involved.	◯	◯	◯	◯
When conflict situations occur, those involved can count on the management team (principal/vice-principal/coordinator/guidance counselor) to help resolve the conflicts.	◯	◯	◯	◯
There are significant differences between the rules in my classes and those of other teachers.	◯	◯	◯	◯
In general, students follow school rules.	◯	◯	◯	◯
Students involved in conflicts and/or aggression are heard and invited to make amends for their mistakes.	◯	◯	◯	◯

Group 4: Family, School, and Community

	I do not agree	I agree a little	I Agree	I Strongly agree
Families participate in the meetings, activities, and events organized by the school.	◯	◯	◯	◯
There is good communication between families and teachers.	◯	◯	◯	◯
I know most of my students' parents.	◯	◯	◯	◯
Projects or work are carried out that contribute to the community or neighborhood.	◯	◯	◯	◯
I feel that families value my work.	◯	◯	◯	◯

	I do not agree	I agree a little	I Agree	I Strongly agree
There are opportunities for parents to participate in the decisions made by the school.	◯	◯	◯	◯
The relationships between teachers and students' families are harmonious.	◯	◯	◯	◯

4. After the designated time, each group should comment on their discussion, bringing up the questions they received. The idea is that when one group presents, the other groups can add comments and perspectives on the issues raised and the proposed solutions.

Note

For this activity to unfold positively, it is essential to reinforce a sense of safety and trust among participants. Honest and respectful participation from everyone is important, as this is a valuable moment of sharing that can contribute to creating a more comfortable school environment for everyone. Be open to hearing feedback and suggestions. The goal is for this to be a constructive moment, not one of embarrassment.

Objective:

Exploring and applying the concept of "universe of obligation" to analyze how individuals and societies determine who deserves respect and whose rights are worthy of protection.

Materials needed:

Paper/notebook and pen/pencil.

In this activity, we introduce a term coined by American sociologist Helen Fein to describe the circle of individuals and groups within a society "to whom obligations are owed, to whom rules apply, and whose injuries call for amends."

Understanding the concept of the universe of obligation provides key insights into the behavior of individuals, groups, and nations throughout history. It also encourages deeper reflection on the benefits of belonging to an "in-group" and the consequences of being part of an "out-group." This activity invites you to think critically about the people you feel responsible for and the ways in which society designates who is deserving of respect and protection.

Belonging to a group is a natural behavior that helps meet our most basic needs: sharing culture, values, and beliefs, and satisfying our desire for belonging. Groups, like individuals, have identities. How a group defines itself determines who is entitled to its benefits and who is not. While the consequences of exclusion from a group may sometimes be minor, such as missing out on a social club, other times they can be severe — for instance, being denied citizenship or rights can jeopardize one's freedom or security. Additionally, the universe of obligation in a society

---

10 Adapted from Facing History & Ourselves, "Defining Our Obligations to Others," Standing Up for Democracy (2018). Available at: https://www.facinghistory.org/resource-library/standing-democracy/defining-our-obligations-others.

can change over time, and groups that were once respected and protected can find themselves excluded when circumstances shift.

Democratic societies with a strong focus on human rights tend to define their universe of obligation more inclusively than others. However, political ideologies like nationalism or racism can lead even democratic societies to restrict who deserves rights and protection. Historically, crises such as war or economic hardship have led societies to more strictly define who is "one of us" and who is excluded. Individuals or groups outside a nation's universe of obligation become vulnerable to exclusion, deprivation of rights, or worse — as Helen Fein pointed out, even genocide.

While Fein used the term to describe nations, individuals also have their own universe of obligation — the circle of people they feel responsible for caring for and protecting. Acknowledging the hierarchies and internalized biases that shape how we respond to others' needs allows for more thoughtful and compassionate action.

1. Begin by reviewing the concept of the universe of obligation as a way to reflect on both the benefits of group belonging and the consequences of exclusion. The universe of obligation reflects the people and groups we feel responsible for and those we prioritize when it comes to protecting rights and providing support.

2. In pairs or small groups, read the Universe of Obligation text provided below. As you read, pause after each section to discuss any key insights or reflections with your peers. Underline any phrases that stand out as significant to your understanding of how groups determine their universe of obligation and what the benefits and costs of group membership might be.

Universe of Obligation

What does it mean to be a member of a group? In groups we meet our most basic needs; in groups we learn a language and a culture or way of life. In groups we also satisfy our yearning to belong, receive comfort in times of trouble, and find companions who share our dreams, values, and beliefs. Groups also provide security and protection from those who might wish to do us harm. Therefore, how a group defines its membership matters. Belonging can have significant advantages; being excluded can leave a person vulnerable.

How the members of a group, a nation, or a community define who belongs and who does not has a lot to do with how they define their universe of obligation. Sociologist Helen Fein coined this phrase to describe the group of individuals within a society "toward whom obligations are owed, to whom rules apply, and whose injuries call for amends."[11]

In other words, a society's universe of obligation includes those people who that society believes deserve respect and whose rights it believes are worthy of protection.

A society's universe of obligation can change. Individuals and groups that are respected and protected members of a society at one time may find themselves outside of the universe of obligation when circumstances are different— such as during a war or economic depression. Beliefs and attitudes that are widely shared among members of a society may also affect the way that society defines its universe of obligation. For instance, throughout history, beliefs and attitudes about religion, gender, and race have helped to determine which people a society protects and which people it does not.

---

11 Helen Fein, Accounting for Genocide (New York: Free Press, 1979), 4.

Although Fein uses the term to describe the way nations determine membership, we might also refer to an individual's universe of obligation to describe the circle of other individuals that person feels a responsibility to care for and protect. Rabbi Jonathan Sacks describes how individuals often define those for whom they feel responsible: "[Eighteenth-century philosopher] David Hume noted that our sense of empathy diminishes as we move outward from the members of our family to our neighbors, our society, and the world. Traditionally, our sense of involvement with the fate of others has been in inverse proportion to the distance separating us and them."[12]

Scholar and social activist Chuck Collins defines his universe of obligation differently from the example Sacks offers. In the 1980s, Collins gave the half-million dollars that he inherited from his family to charity. Collins told journalist Ian Parker:

Of course, we have to respond to our immediate family, but, once they're O.K., we need to expand the circle. A larger sense of family is a radical idea, but we get into trouble as a society when we don't see that we're in the same boat.[13]

3. After reading, discuss the following questions with your group:

- In what ways can a school signal who is part of its universe of obligations and who is not? What factors influence how the school center defines its universe of obligations? What do you think could be one of the consequences for those who are not within the school's universe of obligation?

12 Jonathan Sacks, The Dignity of Difference: How to Avoid the Clash of Civilizations (London: Continuum, 2002), 30.
13 Ian Parker, "The Gift," New Yorker (August 2, 2004), 60.

- *What factors influence how an individual defines their universe of obligations? What behaviors, that is, in what ways does an individual practically manifest who is part of their universe of obligation and who is not?*

4. Individually, illustrate your universe of obligations at school using the concentric circle model (Figure 1). Begin with your name in the center and gradually expand outward by adding the people and groups for whom you feel responsible. The outer circles can include those for whom you feel less direct responsibility.

● **Circle 1:** Write your name.

● **Circle 2:** Add people you feel a deep sense of responsibility toward (e.g., family, closest friends).

● **Circle 3:** Include people or groups with whom you have some responsibility but less than those in Circle 2

● **Circle 4:** Add people or groups you feel responsibility toward, but to a lesser degree than those in Circle 3.
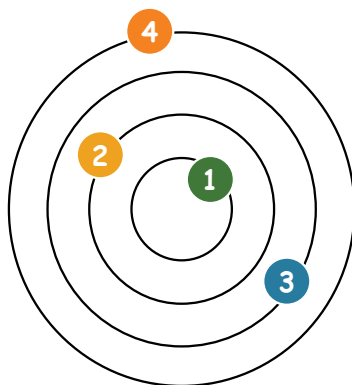

Figure 1:
Universe of Obligation Model

5. After completing your universe of obligation, discuss the following with your peers:

- *How did it feel to draw your universe of obligation?*
- *What factors influenced where you placed certain individuals or groups?*
- *Did you find some decisions easier or harder? Why?*
- *How might your universe of obligation change over time or in different circumstances?*
- *How does your individual universe of obligation compare to that of a community or country?*

6. To wrap up, consider how understanding the universe of obligation can impact how we interact with others in our professional and personal lives. Reflect on the ways in which this concept might inform your role as an educator, especially when addressing inclusion, equity, and responsibility within the school or educational community.

6 - The BiH We Aim for is the BiH We Build from the classrooms

Objective:
Raising awareness of the importance of working on themes related to human rights and citizenship in the classroom with the aim of promoting young people in BiH with knowledge, values, and skills to combat hate speech and discriminatory behaviors.

We live in an era shaped by rapid advancements in communication technology, offering immediate access to a vast array of information and worldviews. While this phenomenon has brought people and cultures closer together, it has also intensified conflicts and exposed a deep unwillingness to engage

in dialogue or make an effort to understand and respect differing perspectives. We see a growing challenge in critically analyzing or even identifying the origin and accuracy of information, contributing to distorted views of reality, reinforcing stereotypes, and, ultimately, fueling hate speech across individuals and cultures.

As educators, you stand at the forefront of shaping how young people interpret and engage with the world around them. By fostering open discussions on human rights, equality, and inclusion, you can create opportunities for students to critically examine the roots of hate speech, prejudice, and discrimination. It is through these conversations that we build awareness and equip the next generation with the tools to challenge harmful behaviors, fostering a culture of empathy and understanding. Investment in these critical discussions is not just about education—it is a vital step toward building a more just, inclusive, and tolerant society for all.

1. To begin, gather in a circle and analyze the information below, which represents highlights of the results collected by the National Youth Survey in Bosnia and Herzegovina 2022.[14]

> ► Most BiH youth are pessimistic and dissatisfied with the situation in their country, particularly with employment opportunities and corruption. Young people generally feel BiH society does not care about their problems and their trust in public institutions is low.

> ► The level of civic engagement among young people has increased slightly compared to 2018, but the overall share of those active is still low. Most young people are not

---

14 USAID, National Youth Survey in Bosnia and Herzegovina 2022. Bosnia and Herzegovina Monitor and Evaluation Support. Available at: https://www.usaid.gov/bosnia-and-herzegovina/reports/national-youth-survey-BIH-2022#:~:text=This%20survey%20was%20conducted%20from,including%20Br%C4%8Dko%20District%20 (BD).

interested in political or social topics and are unconvinced that political parties and civil society organizations (CSOs) work in citizens' interests.

Youth interest in emigration is lower than in 2018, but those intending to leave are more determined and prepared for departure. Better public services and employment opportunities are the primary attractions toward going abroad. Potential motivators to remain in the country are all work-related: higher salaries, better respect for workers' rights, and more job opportunities.

▶ Interethnic trust has increased among youth compared to 2018, but it is still relatively low and considerably lower than among the general population. In the 2021 National Survey of Citizens' Perceptions, both trust toward one's own ethnic group and trust toward other ethnic groups are lower among youth than among the general population.

▶ Young citizens trust their own ethnic group considerably more than members of other ethnic groups, and only one-third would have a close relationship with an out-group member. Perceptions of the war in the 1990s vary across different ethnic groups. Which media outlets are followed almost entirely depends upon a young person's ethnic affiliation, as do visions for the country's future.

▶ Ethnicity predicts respondents' narratives about the war. Two in five young respondents sometimes found it challenging to understand the war from other groups' perspectives.

▶ Many young people have negative opinions about vulnerable groups. Forty-five percent said they would mind having immigrants in their neighborhood, and about one-third did not want to have Roma people as neighbors.

▶ One-quarter of respondents thought that men make better political leaders than women and that men should have priority access to jobs over women.

2. Now, reflect on this data by answering the following questions:

- *What do you think about these results?*
- *Did any of the information surprise you? If so, which ones?*
- *Is there anything in the data that particularly concerns or draws your attention? What, and why?*
- *Can you identify these trends in your interactions with students? Which ones, and how do they manifest?*

3. Based on these reflections, now consider the role of the school and your own responsibilities as educators in addressing these issues:

- *How has the school been impacted by these trends?*
- *In what ways have the school and you, as educators, responded to these challenges?*
- *What do you believe the school's role should be in this context?*
- *What types of activities or initiatives can be developed to address the challenges highlighted by the report (such as apathy, discrimination, lack of trust, and low participation)?*

Note

This activity does not need to be limited to just one session. You may wish to continue this dialogue, creating a space for collective reflection on these issues.

Pedagogical Sequence

03

These introductory activities are designed to set the foundation for a meaningful and collaborative learning experience in the classroom. These activities aim to not only introduce students to the project, but also to foster their engagement from the outset. By participating in these initial exercises, students are encouraged to co-create a safe and supportive environment, ensuring that all exchanges throughout the semester are grounded in trust, mutual respect, and open communication.

	ACTIVITY	OBJECTIVE
1	**What is the Education for Democracy project?**	Introducing the *Education for Democracy* project, stimulating students' engagement and sense of belonging and establishing, together with students, the rules that should operate during project meetings.
2	**Self-care techniques**	Exploring some relaxation and crisis situation management techniques.
3	**Creating a safe space**	Identifying the conditions under which people can connect with their "true self" and their essence and feel safe.

Dear educator, remember that you can rely on G-drive to support you throughout the project's implementation in the classroom. All annexes mentioned in the activities are available there, making it easier to print materials or use them for projections during the lessons. Use this QR code to access it!
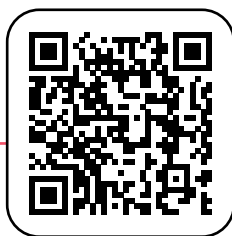
ACTIVITIES

1 – What is the Education for Democracy project?

Objective:
Introducing the Education for Democracy project, stimulating students' engagement and sense of belonging and establishing, together with students, the rules that should operate during project meetings.

Materials needed:
Poster board and colored pencils.

1. Start the class by introducing the project to the students and informing them that it is an initiative created by the Auschwitz Institute and the Center for Peacebuilding (CIM). Explain that the project's goal is to encourage them to reflect on issues related to human rights and citizenship, and that they will need to carry out a project at the end of the semester. You can tell them, for

example, that the Auschwitz Institute operates in various places around the world, including in Brazil, where they created a project that serves as a model for what they will participate in. You can use resources to make this introduction more engaging, such as showing a world map and asking them to identify where Brazil is or asking questions about what they understand about some of the concepts that will be addressed, like democracy. The idea is to spark the students' curiosity.

2. Dedicate the rest of the class to establishing a set of rules for good coexistence in the classroom that should be respected throughout the semester. The goal of this agreement is to contribute to the creation of a safe space where students can engage in respectful, constructive, and productive dialogue with each other. **This will be very important considering that the project is mostly built around activities that will require students to interact among themselves.**

One way to help classroom communities establish shared norms is to openly discuss them through the process **of creating a classroom agreement**, remembering that respect for others and for different opinions must be a priority at all times.

Classroom agreements usually include several clearly defined rules or expectations for participation and consequences for those who do not meet their obligations as members of the learning community. Any agreement created in collaboration with the students must be consistent with the classroom rules already established by the teacher and the school.

Below is a list of suggested items for creating a classroom agreement. When working together with the students to create your own rules, you can discuss whether to include or modify any or all of the items on this list:

- Listen with respect. Try to understand what someone is saying before judging;
- Make comments using "I" statements. ("I disagree with what you said. Here's what I think.");
- If you don't feel safe to make a comment or ask a question, write it down. You can ask the teacher after class to help you find a safe way to share your idea;
- If someone offers an idea or asks a question that helps your own learning, say "thank you";
- If someone says something that hurts or offends you, don't attack the person. Acknowledge that the comment—not the person—hurt your feelings, and explain why;
- Think with both your head and your heart;
- Share speaking time: make room for others to speak;
- Don't interrupt others while they are speaking.

It is important to frequently remind the students that, regardless of the teaching strategy you are using or the subject being addressed, their participation should honor the agreement they helped create and follow the classroom's own rules. You can display the agreement in a prominent place in the classroom and refer to it, using the same language when trying to redirect students who deviate from the agreed-upon guidelines.

Note

Consider using the "talking object" tool during project classes. The purpose of the "talking object" is to democratize classroom dialogue by explicitly indicating the roles of speaking and listening. Whoever holds the object may speak, and those without it are tasked with

listening. The "talking object" can be anything that is easily available (like a marker or eraser), or it can be something handmade by the class.

Besides the "talking object", consider organizing with the class the elaboration of a "reflective journal", where students would be able to make notes and entries throughout the semester. This can be turned into a creative and attractive activity by for example giving space for students to personalize their journals, creating a nice cover or even insert a divider page inside a notebook they already have. They can paste photos, make drawings, whatever they feel like!

The reflective journal can be considered a "logbook," as a tool for silent reflection. This instrument can help students develop their ability to critically examine the environment from multiple perspectives and make informed judgments about what they see and hear. Many students find that writing or drawing in a journal helps them process ideas, formulate questions, and retain information.

Journals make learning visible, providing a safe and accessible space for students to share their thoughts, feelings, and uncertainties. In this way, they can also serve as an assessment tool—something that teachers can review to better understand what students know, what they are struggling to grasp, and how their understanding has evolved over time.

2 - Self-care techniques[1]

Objective:
Exploring some relaxation and crisis situation management techniques.

Relaxation techniques can be used regularly, without necessarily having a crisis or conflict situation. These are techniques that develop through practice, so it is recommended to create a constant space for them.

1. Start by allowing some time for a relaxation exercise with the students. Ask them to form a circle, stretch a little, breathe slowly, and notice how their bodies feel.

2. Next, explain that when we encounter a conflict situation, it is normal to experience an emotional reaction that activates us physiologically. In other words, our bodies begin to experience different sensations. Ask them to think about what they feel when they are angry, frustrated, or faced with a conflict they don't know how to resolve

3. Then, ask the students to imagine that they are going to inflate like balloons. To begin, they will take deep breaths while standing with their eyes closed. As they fill their lungs with air, they raise their arms as if they were balloons. This step can be repeated several times until everyone has done the exercise correctly. Then, ask them to release the air and start crumpling as if they were balloons deflating until they fall to the ground. You can also repeat this exercise.

4. After they finish and a few minutes have passed to allow them to enjoy the feeling of relaxation, ask them if they think doing these exercises could help them feel better when they are angry.

---

1 Adapted from: The Auschwitz Institute for the Prevention of Genocide and Mass Atrocities. Ciudadanía, memoria y cultura de paz: caja de herramientas para docentes y educadores de El Salvador, volumen 3, (2023), 75. Available at: https://www.auschwitzinstitute.org/programs/el-salvador

3 – Creating a safe space[2]

Objective:
Identifying the conditions under which people can connect with their "true self" and their essence and feel safe.

Materials needed:
Drawing paper, pens and/or crayons, and reflective journals (if they have one).

1. Start the activity by preparing the students to feel at ease and relaxed. You can use this script to help create a calming atmosphere: "Close your eyes and take a few deep breaths. Imagine a place where you feel completely accepted for who you are. Picture yourself relaxing in that place, where you can truly be yourself without being judged. Notice who and what is around you. Pay attention to what you see, feel, hear, and the smells and tastes you perceive in this place."

2. Once the students can visualize this place in their minds, ask them to create an image that represents it in their journals. Allocate 15 minutes for this part.

---

2 Boyes-Watson Carolyn and Pranis, Kay. No coração da esperança: guia de práticas circulares. (Court of Justice of the State of Rio Grande do Sul, 2011). Translation: Fátima de Bastiani. p. 64-67.

3. After the time is up, bring everyone back to the circle. To ensure that all students have the chance to participate, pass the talking piece around and invite those who would like to share their creations with the group. After sharing, ask them to place their drawings in the center of the circle.

4. After sharing the drawings, create space for reflection with the students:

- *What did you learn about yourself and your needs by doing this activity?*
- *What do you think a safe circle means?*
- *What can you do to create places where you can fully be yourselves?*

5. To wrap up the activity, ask the students to reflect on the safe place they represented as a space where there is no external judgment and where they can be in touch with themselves.

Pedagogical Sequence:
The Thematic Component

3.2 — **Module 1:**
Identity and Culture

3.3 — **Module 2:**
Dignity and Respect

3.4 — **Module 3:**
Human Rights

3.5 — **Module 4:**
Democracy and Communication

3.6 — **Module 5:**
Citizenship and Participation

3.7 — **Module 6:**
Final Project

3.2 Module 1:
Identity and Culture

Module 1 begins with activities that encourage students to delve into reflecting who they are. Here, students will learn to identify the core aspects of their identity, distinguishing between the qualities that define them, both those they chose and those they didn´t choose, and the external labels or roles that society may place on them. Through reflective exercises, students are invited to respond to the fundamental question of "Who am I?" and explore the facets of their personality and the experiences that shape their sense of self.

This module will also work to promote students' emotional awareness and health. Students will engage in activities such as "body cartography," where they are asked to map out how emotions manifest in their bodies. They will exercise how to value and accept these feelings as integral parts of who they are. By connecting emotions to past experiences, students will gain insights into how their feelings influence their behavior and decision-making.

The theme of culture also plays a central role in this first module. Students will explore the definition of culture, learning to recognize both its visible and invisible elements—from the customs and traditions they experience daily to the deeper, often unconscious values that shape their worldview. Activities proposed here encourage students to critically examine how cultural influences shape their actions, beliefs, and perceptions of others. This reflection on cultural diversity will help them develop a more nuanced understanding of the world, encouraging them to cultivate their empathy and respect for differences within their classroom and beyond.

Exercises such as "The map of my socio-affective environment" and "The suitcase we all carry" invite students to reflect on their family histories and the broader social environments that influence their development. These approaches provide a space for students to consider how intergenerational values and challenges have shaped their identity, sparking discussions on the emotional legacies we all carry.

As the module progresses, students will examine their decision-making processes and the factors that contribute to their sense of autonomy and empowerment. They will be encouraged to consider how growing self-awareness and responsibility are crucial not only for personal development but also for their role as active, engaged citizens. The activities aim to help students make informed choices, recognize their agency, and understand the broader impact of their decisions within their communities.

By the end of the module, students are expected to have gained valuable insights into the intersection of personal identity, emotions, and culture. This module was designed to provide students with a deeper understanding of themselves and the world around them, equipping them with the skills to navigate cultural differences, foster mutual respect, and build inclusive communities. Below, you can find a table with more information about the proposed activities.

	ACTIVITY	OBJECTIVE
1.1	My true self	Exploring the concept of the "true self" and introducing the topic of identity to students.
1.2	Who am I? An identity chart	Reflecting on who we are, the parts that make up our personalities, and how each of us is unique in our differences.

	ACTIVITY	OBJECTIVE
1.3	Body cartography	Recognizing emotions and learning to accept and value them as part of our personality.
1.4	What are my values?	Encouraging students to reflect and identify fundamental values – those that will always be important to them – and promoting the group's self-confidence.
1.5	Defining culture	Fostering a positive attitude towards culture, assessing its impact on people's lives, and recognizing its role as an essential part of human experience.
1.6	Everyone has a culture	Developing the ability to critically analyze the influence of culture on human behavior, distinguishing between cultural factors and individual traits, and understanding how cultural differences can shape and sometimes complicate our interpretation of others' actions.
1.7	The map of my socio-affective environment	Opening a space where students can reflect on their own experiences and identify the characteristics of their families, communities, or surroundings, taking into account the distribution of tasks and decision-making.

	ACTIVITY	OBJECTIVE
1.8	The suitcase we all carry	Reflecting on how our family's history affects us and to explore the emotional and psychological "baggage" passed down through generations, creating a space for discussions on intergenerational trauma.
1.9	Making decisions	Identifying in which aspects of life students have greater decision-making power and their importance for self-esteem and the exercise of citizenship.
1.10	I can be whoever I want	Reflecting on your own identity and life project through the example of inspiring people.
1.11	Checking in	Providing students with a structured opportunity to share their thoughts on the project so far, allowing for feedback and adjustments while fostering an environment of trust and collaboration.

Dear educator, remember that you can rely on G-drive to support you throughout the project's implementation in the classroom. All annexes mentioned in the activities are available there, making it easier to print materials or use them for projections during the lessons. Use this QR code to access it!

ACTIVITIES

1.1 My True Self[1]

● **Objective:**
Exploring the concept of the "core self" and introducing the topic of identity to students.

● **Materials Needed:**
Cardstock or sulfite paper cut into a star shape or photocopy of the "core self" drawing (Figure 1), word object, pens/pencils, and reflective journals.

---

1 Adapted from: Carolyn Boyes Watson and Kay Pranis. Heart of Hope: A Guide for Using Peacemaking Circles to Develop Emotional Literacy, Promote Healing & Build Healthy Relationships,   (Living Justice Press and the Institute for Restorative Initiatives, 2010), 82-85.

1. Introduce the idea of the "core self" to the students. Explain that each person's "core self" is wise, good, loving, calm, strong, and permanent—above all, always. Tell participants that the "core self" is deeper and greater than superficial identities such as culture, emotions, roles, or what others say about them. The "core self" is the real self. It is your true nature. It is the real you. Sometimes we get disconnected from the "core self," but it is always there. Nothing you do or that happens to you can change the "core self." Sometimes it is hidden by your masks or actions, but it is always there. The "core self" never changes.

2. Hand out the star-shaped cardstock or photocopies of the "core self" Figure 1. Ask students first to write in the center of the star the things they consider to be their "core self." Then ask them to write on the star's points the things that are part of them sometimes but are not their "core self".

Figure 1: My true self

3. Next, gather the group and pass the word object to facilitate turns for speaking. Ask students if they feel their "core self" within themselves. Or ask them to share occasions when they feel really in touch with their "core self." Explain that sometimes we become disconnected from our core "self." Mention that for some people, it can be difficult to accept and like themselves as they truly are.

4. Pass the word object again and ask the students in the circle to share what they think might separate them from their "core self".

5. To conclude the activity, ask the students what they can do to stay in touch with their "core self" when they feel disconnected from it.

1.2 Who Am I? An Identity Chart[2]

- **Objective:**
  Reflecting on who we are, the parts that make up our personalities, and how each of us is unique in our differences.

- **Materials Needed:**
  Paper sheets, pens/pencils, and reflective journals.

Adolescence is a phase of questioning and discovery. Students are forming themselves as individuals and deciding their preferences, values, interests, and which groups they belong to. The construction of identity involves both the conception of who one is at the moment and the formulation of who one wants to be in the future. Youth is a time of searching for new paths and visions based on personal interests and dreams.

In the shaping of our identities, there are characteristics we choose for ourselves and others that are not chosen by us. Moreover, identity is formed both by how we see ourselves (self-concept) and how others see us (the image we want to project).

---

2 Exercise based on the methodology of: Facing History and Ourselves. Identity charts are a graphic tool that can help students consider the many factors that shape who we are as individuals and communities. Sharing their own identity charts with peers can help students build relationships and break down stereotypes. Available at: https://www.facinghistory.org/resource-library/teaching-strategies/identity-charts.

A person's identity is made up of many characteristics (physical traits, preferences, values, etc.). One way to capture this complexity is by creating an identity chart (Figure 1), which helps display the various elements that compose a person's identity.
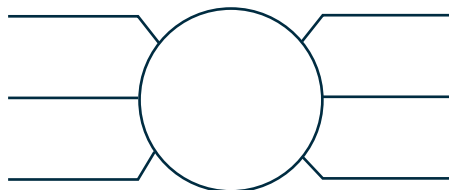
Figure 1: Identity Chart

1. Ask students to draw a circle with their name and lines coming out of it as shown in the model below. On each line, they should write a word or phrase that describes them, such as "girl," "Brazilian," "passionate about music." Encourage them to think about the things they enjoy doing, the people who are part of their lives, their dreams, their fears.

2. Once finished, ask the students to compare their charts with one or two classmates and discuss:

- *Do you share anything in common with your classmates?*
- *Are there differences?*
- *Which parts of your identity did you choose yourself?*
- *Which parts of your identity were not chosen by you?*

3. Now ask them to create another chart that includes words and phrases about what others (family, friends, teachers) think about them.

Ask them to compare the two charts and reflect on the following questions:

1.3   Body Cartography[3]

● **Objective:**

Reflecting on who we are, the parts that make up our personalities, and how each of us is unique in our differences.

● **Materials Needed:**

Paper sheets, pens/pencils, and reflective journals.

1. Begin the class by asking the group of students if they know what emotions are. You can ask them: *How are you feeling today? What are those emotions due to? Are they pleasant or unpleasant? Can you identify situations in the past that caused you negative emotions that you have now overcome?*

Then, hand out The Emotion Wheel (Annex I, which reflects a series of emotions and their gradations. For example, the emotion of happiness can be felt as joy or euphoria; both are gradations of the same emotion.

---

3 Adapted from: The Auschwitz Institute for the Prevention of Genocide and Mass Atrocities. Ciudadanía, memoria y cultura de paz: caja de herramientas para docentes y educadores en El Salvador, volumen 1, (2023), 90 . Available at: https://www.auschwitzinstitute.org/programs/el-salvador

2. Next, introduce the activity they are going to do: a body mapping. They will do this by drawing an image of themselves on a sheet of paper. In this image, they will place the six fundamental emotions from the emotion wheel, locating them on different parts of the body and relating them to an event they have experienced in the past. For example: "my stomach felt happy with the Christmas Eve dinner at my grandparents' house when I was little." Or: "The scar on my eyebrow felt fear when I fell off the bike when I was 8 years old."

3. Once the body maps are completed, they will share in groups the events and emotions they felt. They should pay attention to whether they feel the emotions in the same parts of the body, whether they share emotions for the same lived situations, or if similar situations caused them different emotions.

4. Afterwards, all the body maps will be displayed in a visible place. They can place them on the desks or hang them on the wall. In silence or with soft music, ask the group to walk around observing the body maps made by others. Once you feel the group has had enough time to observe the display, ask them to sit down again.

5. To conclude, ask the group how they felt during the activity and when observing the body maps of others. You can ask:

- *What aspects of the body map would be different if you were to make it for the present?*
- *What current situations make you feel fear or joy?*
- *What has changed in your life that makes the body maps of the past and present different?*
- *How would you like your future body map to look?*
- *What emotional self-management mechanisms will help you achieve that future?*

Emphasize the need to identify one's own emotions and empathize with those of others, as all emotions are the product of personal history, past experiences, the way each person perceives the world, or the things they enjoy or fear.

Annex I - 1.3: The Emotions' Wheel

1.4 What Are My Values?[4]

● **Objective:**
Encouraging students to reflect and identify fundamental values – those that will always be important to them – and promoting the group's self-confidence.

● **Materials Needed:**
Value scheme (Annex I - 1.4) and reflective journals.

1. Distribute the value scheme (Annex I –1.4) or copy it on the board and ask the students to reproduce it in their reflective journals. Tell them that "identifying our core values is an integral part of knowing ourselves." Then ask them to look at the list of values on the scheme and notice the blank lines at the bottom, which they can use to add any values that are important to them and are not on the list. Remind them to pay attention to their internal dialogue when analyzing this sheet: "the way you reflect on these values will reveal interesting truths about yourselves. You just need to listen."

2. Guide the students to place a star next to all the values that are important to them, including any they might add. Indicate that these are their personal set of values.

3. Then say to the class: "Now narrow down your personal set of values to eight. Cross out the less important values and circle the most important ones. Remember: you are not discarding the values you cross out; you are simply narrowing down the list to determine your core values."

4. Now ask the students to narrow their list to five values using the same process.

5. Once again, ask the students to narrow their list to three values.

---

4 Adapted from: The Auschwitz Institute for the Prevention of Genocide and Mass Atrocities. Cidadania e democracia desde a escola, (2024) 41. Available at: https://bit.ly/3C0I8Rm

6. Finally, ask them to choose their two core values.

7. Request that everyone share their core values, initiating a discussion in the classroom. To facilitate the activity and ensure the exchange of ideas, which can sometimes be difficult in a group, you can organize groups of five students to continue the discussion. Some guiding questions for the debate are:

- *How did you choose your core values? Was it easy or difficult?*
- *What do your core values mean to you?*
- *How do you express your core values?*
- *How can you make your core values more present in daily life? (Suggestions: posting the values on your mirror, phone, computer, or refrigerator).*

8. At the end of the class, ask the students to reflect silently or in small groups on the following questions, writing in their reflective journals at home:

- *How do I practice, promote, and live these values?*
- *What is challenging about practicing, promoting, and living these values?*
- *What can I do to truly practice and live these values when it becomes difficult?*
- *What individual agreements am I making to bring my core values to the people around me (my family, friends)?*
- *What individual agreements am I making to practice these values to create a safe space in society?*
- *What support would be helpful for me in practicing these values, and with whom do I need to talk?*

Justice	Creativity	Joy
Wealth	Beauty	Loyalty
Happiness	Fame	Solidarity
Success	Authenticity	Honesty
Friendship	Power	Love
Family	Religion	Truth
Wisdom	Influence	Recognition
Curiosity	Perseverance	Integrity

1.5 Defining Culture[5]

● **Objective:**
Fostering a positive attitude towards culture, assessing its impact on people's lives, and recognizing its role as an essential part of human experience.

● **Materials Needed:**
Paper sheets, worksheet "My culture" (Annex I - 1.5), pencils, whiteboard, or flipchart paper.

---

5 Adapted from: The Center for Peacebuilding. A Guide - Prevention of Genocide in Primary and Secondary Schools in Sanski Most (2017) and The Auschwitz Institute for the Prevention of Genocide and Mass Atrocities. Cidadania e democracia desde a escola, (2024), 42 . Available at: https://bit.ly/3C0I8Rm

The word "culture" refers to the customs, values, and behaviors of a group of people or a society. Culture can be defined by the values and beliefs of a group but also by social traditions and practices, such as food, music, and the arts. Some aspects of culture are highly visible, like how people dress. Other aspects are mainly unconscious, almost instinctive.

1. To start the activity, introduce the theme to the students by writing "culture" on the board or flipchart. Ask them to say words and/or expressions that come to mind when thinking about culture.

2. Next, distribute the worksheet "My culture" (Annex I - 1.5) and allow the students some time to complete it.

3. Once the time is up, divide the class into small groups and give them five minutes to compare their answers from the worksheet. After comparing, ask them:

- *Are your answers to the questions identical?*
- *What differences have you noticed?*
- *How can you explain the differences?*
- *Does culture explain why other people sometimes act "differently"?*
- *Although there are certain differences among you, what is common to everyone in the classroom?*
- *How does culture shape the way we see ourselves, others, and the world we live in?*

4. Explain to the students that their answers are partially shaped by the culture they grew up and were raised in. Point out that the answers from a person coming from a different culture would significantly differ from their own because they grew up differently, with different habits and behavior. There may also be significant differences among your students

5. Emphasize and write on the board or flipchart next to the initial responses: "Everyone has a culture. Culture shapes how we see the world, ourselves, and others." Then, provide the following definition: "Culture is a system of life beliefs, values, and understanding that shapes behavior within a certain group of people. It includes customs, language, and material features. These are passed down from generation to generation, though rarely with explicit instructions." You will find more information in the explanatory box below.

What is Culture?

One way to think about culture is by using the metaphor of an iceberg (Figure 1). An iceberg has a visible part above the waterline and a much larger, invisible section below. Similarly, culture has some observable aspects that we are aware of, as well as other aspects that can only be suspected or imagined and reached through dialogue and introspection. Just as the root of the iceberg is much larger than the top, most of culture is "invisible." The danger lies in assuming that the part we see represents the whole. By focusing only on what is visible to us (and that we seem to "understand"), we risk missing what is essential in people, in human beings.

Hall's Iceberg Model of Culture

Surface Culture — Visibility — Behaviors & Customs

Deep Culture — Attitudes & Beliefs — Core Values (Basic Assumptions)

Adapted from Beyond Culture, Edward T. Hall 1976
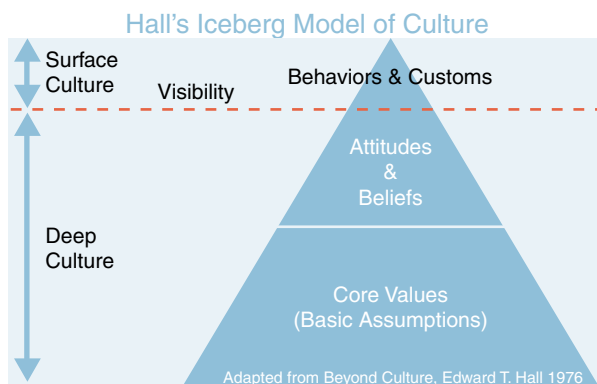
Figure 1

Furthermore, no culture is homogeneous. Within each culture, it is possible to identify "subcultures": groups of people with distinctive sets of practices and behaviors that differentiate them from the larger culture and from other subcultures. Culture is as difficult to define as it is to delimit, which is why cultures are always evolving and changing. Human beings are social creatures. Thus, we start absorbing our culture from the moment we are born. This process, known as *socialization*, extends far beyond formal education, and includes the different spaces in which we interact. It shapes our values, our sense of right and wrong, and influences our beliefs. Our religious views, along with our racial and ethnic backgrounds, are essential elements of this cultural foundation. Everyone is shaped by ethnic, religious, class, racial, age, professional, and geographical influences; and all of this blends with individual personality and personal preferences.

Note

Educator, the next activity represents an opportunity to continue exploring this theme, deepening reflections on the impact of culture on human behavior.

1. What is your mother tongue?

_____

2. What music do you listen to? Which dances do you know?

_____

3. Which food do you eat at home?

_____

4. What is considered polite, and what is impolite in your family? Which manner have you been taught? (how you behave at a table when having guests, what you say when you answer the phone, etc.)

_____

5. What clothes do you wear for special occasions?

_____

6. How often do you see your extended family (grandma, grandpa, uncle, cousins, etc.)? What is their role in your life?

_____

7. Which holidays and traditions are important to your family?

_____

8. Describe something very important to you. It can be a value, e.g. respect or honesty. It can be a person, e.g. a parent, a brother, a sister or a friend. It can be an aim, for e.g. enrolling in college or designing a website. It can be a hobby, etc.

_____

9. Based on what you have written, how would you describe the characteristics of the culture you belong to?

_____

Everyone Has a Culture[6]

● **Objective:**
Developing the ability to critically analyze the influence of culture on human behavior, distinguishing between cultural factors and individual traits, and understanding how cultural differences can shape and sometimes complicate our interpretation of others' actions.

● **Materials Needed:**
Paper sheets, worksheet "Everyone has a culture" (Annex I - 1.6), pencils, whiteboard or flipchart paper, and reflective journals.

1. To introduce the activity, write the following statements on the flipchart or whiteboard: "No one is the same as me." "I have many similarities with my family and community members." "Everyone in this world needs some of the things I need."

2. Ask students to come up with some of the examples to support these statements. Point out that members of certain groups often look at people from other groups as "different". Ask students to describe some of these differences. Why can people from one group behave differently than people from another group?

3. Bringing the reflections provoked during "Activity 1. 5 - Defining culture", explore with students the many differences that exist among people regarding ways of living and beliefs. Explain that all people share basic needs (food, shelter, etc.) so that each of us learns and adopts a set of behaviors and beliefs from the people we grow up with (the types of houses we build and the food we eat), and that each individual has unique talents and preferences (I'm great at Math. I do not like chocolate). When we talk about behavior and beliefs that are common to a group of people, then we talk about culture.

---

6 The Center for Peacebuilding. A Guide - Prevention of Genocide in Primary and Secondary Schools in Sanski Most (2017).

4. Ask students to complete the worksheet "Everyone has culture, everyone is different," ranking each item according to its importance to their culture

5. After the students complete the worksheets, split them into small groups and ask them to share and compare their answers with the group members.

6. Ask students to discuss the questions below in their groups:

- *What is the feeling of being part of a cultural group that shares many ideas and beliefs?*
- *What happened when you compared your worksheet? How many different opinions on the importance of certain aspects of culture are presented in the classroom?*
- *What did you learn from this activity?*
- *Specify some things you do and what you learned from your culture.*
- *Is your behavior conditioned always by culture? (Possible answer: Certain behavior is related to individual preferences and personal attributes).*
- *What can you do to learn more about other cultures and understand them?*
- *What if you are a part of another culture? How would you be different from what you are now?*
- *How can we use what we have learned in this workshop to make positive changes in our community?*

7. To finalize the activity, ask students to write in their reflective journals about how many different aspects of culture affect people's lives and behavior.

In the "Your culture" column, write one or two words that best describe each item in your opinion (e.g. moral values: honesty, my religion: Judaism). Then, in the "Ranking" column, rank each item 1-10 (1 is the most important) in accordance with the value you think a certain item has in your culture.

Ranking	Aspect of culture	Your culture
	Language I speak	
	My religion	
	Music I listen to	
	Dances I know	
	Food I eat at home	
	Clothes for special occasions	
	Important holidays and ceremonies	
	Moral values	
	Relationship with extended family members	

1.7 The Map of my Socio-affective Environment[7]

● **Objective:**
Opening a space where students can reflect on their own experiences and identify the characteristics of their families, communities, or surroundings, taking into account the distribution of tasks and decision-making.

● **Materials Needed:**
Paper sheets, worksheet "Everyone has a culture" (Annex I - 1.6), pencils, whiteboard or flipchart paper, and reflective journals.

1. To begin this exercise, ask students to draw their self-portrait on the cardboard or the large paper sheet. This is a free exercise, and the idea is that they do it in the way they feel most appropriate; it can be a realistic or abstract drawing. The only requirement is that the drawing can not take the whole space available. The idea is to leave enough space to later complete a drawing representing the emotional environment in which they live.

2. Next, ask students to create a tree map or any other figure representing their closest emotional environment, identifying the people who are part of that environment. They can represent their parents, grandparents, aunts/uncles, and cousins, or the people with whom they share their daily lives. Invite them to identify the gender and age of the people in their environment using symbols and/or shapes. They can also use the thickness of the lines connecting them to these people to show the strength of each relationship. For example, if the bond with their grandmother is very strong, they can make a very thick line between their self-portrait and the representation of their grandmother; if they never knew their grandparents, they may choose not to include them or place them in a more distant location (Figure 1). The

---

7 Adapted from: Centro Nacional de Memoria Histórica, Un viaje por la memoria histórica. Aprender la paz y desaprender la guerra.National Center for Historical Memory, (2015),10.

final composition of the map or tree and the people located on it will depend on the students' own choices and how their closest emotional environment is organized.
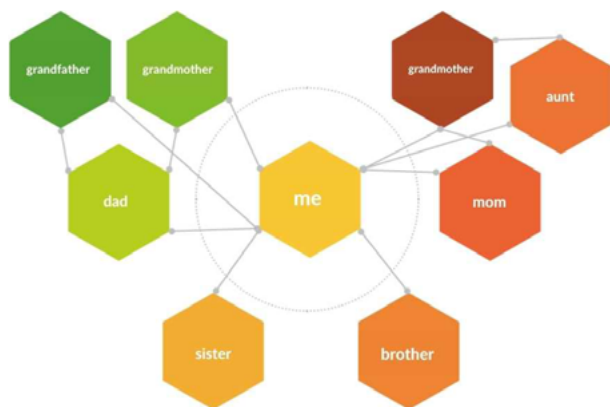
Figure 1: Example of a map of a student's closest emotional environment

3. Once the map is completed, ask the group to identify the tasks typically performed (or used to be performed, if no longer) by the people represented (including themselves,).

To identify the roles and tasks of each of the members included in the representation, they can consider the following guiding questions:

- *What tasks do or did the people in the drawing typically perform?*
- *What do or did these people do for a living?*
- *How did they learn the tasks they perform in the family context?*
- *What do or did they enjoy doing in their free time?*

All these questions can also be answered in the reflective journal the students have created.

I only saw them when I visited on vacation, My grandmother was always in the kitchen and my grandfather was very grumpy.

She was a farmer, she milked cows, had coffee crops, and also took care of household chores, such as cooking and taking care of my uncle's children.

grandfather

grandmother

grandmother

aunt

She took care of me when I was little Now she works in a hospital and I hardly see her.

dad

me

mom

He just works in the store and handles the money.

She owns a store with my dad and also takes care of us at home, meaning she cooks, washes our clothes and tidies up our things.

sister

brother

We go to the same school together.

He's at university and working. I hardly see him.

Figure 2: Example of a map with roles and tasks

4. Post the completed emotional trees on the classroom wall and ask the students to observe the emotional maps made by others freely.

To conclude, ask the students to write in their reflective journal a characteristic of their emotional map and how they felt while making it. You can also suggest that they reflect on something that caught their attention in the emotional trees created by others.

● **Objective:**
Reflecting on how our family's history affects us and to explore the emotional and psychological "baggage" passed down through generations, creating a space for discussions on intergenerational trauma.

● **Materials Needed:**
Cardboard, markers/pens/colored pencils, magazines, scissors, glue, stickers, decorative items (for collage work), and reflective journals.

1. Begin the activity by explaining that families often pass down beliefs, behaviors, and emotional experiences. Some of these things may help us, while others may feel like heavy "baggage" we carry on our journey through life. Sometimes, this baggage can represent unresolved emotions or challenges that affect us even when we don't directly experience them.

Explain that in today's activity, each student will build a symbolic "suitcase" filled with things passed down from their family. These could be positive or negative and will help them reflect on how their family's history influences their own experiences and decisions.

2. Distribute among students the cardboard and all the material for the collage work. Ask them to draw a suitcase like the one in Figure 1. Then, instruct students to decorate and personalize their suitcases using drawings, words, or collages from magazines representing aspects of their family's history. Encourage them to think about:

• *What are some things your family has taught you that help you today?*
(Examples: values, traditions, strong work ethic)

- *What are some challenges or difficulties that have been passed down through your family?*
  (Examples: emotional struggles, fears, or unresolved issues)
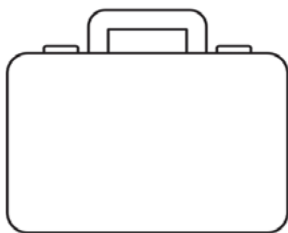
Figure 1: Model of a Suitcase

Note

Educator, when explaining the activity, ensure that each step is broken down, especially during the collage and journaling part. Given the sensitivity of the topic, providing students with concrete and varied examples can help them feel more comfortable while staying focused. Here are some ideas that teachers can share with the students to help them create their symbolic suitcases:

Ideas for "Positive Baggage"

1. **Cultural Traditions:** "Think about a tradition or holiday your family celebrates. It could be a special meal, a song, a dance, or a festival. How does it make you feel?"
2. **Values and Beliefs:** "Maybe your family has taught you the importance of honesty, kindness, or respect. These values could be represented by symbols or words in your suitcase."
3. **Skills and Hobbies:** "Do you have a skill or hobby that was passed down through your family? For example, cooking a special dish, playing an instrument, or storytelling?"

4. **Supportive Relationships:** "Think about a time when your family supported you through something challenging. You might represent this with images or words that show love and support."

Ideas for "Challenging Baggage"

1. **Common Fears or Worries:** "Are there fears that your family shares or talks about often? For example, maybe there is a fear of failure or a concern about safety. You could use symbols or pictures that show what this looks like for you."
2. **Unspoken Rules:** "Sometimes, families have 'unwritten rules,' like 'We don't talk about our feelings' or 'We have to be strong all the time.' What are some of these that you notice in your family?"
3. **Generational Patterns:** "Think about a challenge that seems to happen across different generations in your family. For example, struggles with feeling accepted, dealing with loss, or even habits like being too self-critical."

More Neutral Examples (For Students Who Might Struggle with Emotional Themes)

1. **Family Roles:** "Do you see yourself taking on a certain role in your family, like the 'peacemaker,' the 'responsible one,' or the 'adventurer'? You could represent this with images or words."
2. **Stories or Legends:** "Maybe your family has stories that have been passed down, like a grandparent's journey or a favorite family memory. You can include a picture or word that reminds you of those stories."
3. **Favorite Places:** "Is there a place that's important to your family, like a hometown, a house, or even a park you visit together? Draw or include something that represents that place in your suitcase."

General Tips for Teachers

- **Encourage Symbols:** For students who may find it hard to express certain feelings directly, suggest using symbols or images that represent concepts (like a heart for love, a wave for struggles, or a mountain for challenges).
- **Focus on Balance:** Remind students that their suitcases can have both light and heavy items. Encourage them to include at least one thing they are proud of and one thing they might find challenging.
- **Emphasize Choice:** Reinforce that students only need to include things they are comfortable sharing, and that the suitcase is personal to them.

While the topic is important, it could bring up difficult feelings for some students, especially if they have experienced trauma or come from challenging family environments. Make sure to create a very supportive and non-judgmental atmosphere, and remind students that they only need to share what they feel comfortable with.

3. Once students have personalized the outside of their suitcase, ask them to create a list (or use symbols and images) of what's "inside" their suitcase in their reflective journal. These can be things like: positive family legacies (strong bonds, cultural traditions, survival through hardships and negative family baggage (unspoken pain, emotional burdens, trauma that hasn't been healed).

4. Aks students reflect in their journals by answering the following prompts:

5. As a final reflective exercise, ask students to write down one thing they'd like to leave behind—something they don't want to carry forward in their own lives or pass down to future generations. Encourage them to share with the class if they feel comfortable

Note

Educator, if the group seems ready for it, you can take this further by guiding a conversation to introduce the idea of **intergenerational trauma** — the transmission of trauma across generations. You can use questions like these to stimulate a group discussion:

- What is what you like most about your family?
- Have you ever noticed patterns in your family, different from the families of your friends, that seem to get repeated over time?
- Why do you think these patterns happen?
- How might we break some of these patterns, especially if there are negative cycles, in our families?
- What can we do to honor our family's history while letting go of the things that weigh us down?

1.9 Making Decisions[8]

● **Objective:**
Identifying in which aspects of life students have greater decision-making power and their importance for self-esteem and the exercise of citizenship.

● **Materials Needed:**
Cardboard and crayons/markers to create four posters and reflective journals.

1. Prepare four posters in advance with the titles "Parents/Grandparents/Guardians/School," "Together," "Consulting," and "Only Me," and stick them on the walls of the room.

2. To start the activity, ask students to copy the following table into their journals: "Who Makes the Decisions?" (Figure 1)

The table lists actions that involve decision-making in the students' lives. At the end, leave some empty spaces in case any student wants to add other actions.

Actions that involve decisions	Who Makes the Decisions Most of the Time			
	Parents / Grantparents	Together	Me, consulting someone	Me, consulting someone
Going to the bathroom				
Going to the doctor				

8 Adapted from: Defensoría del Pueblo de Ecuador. Guía metodológica para procesos de sensibilización y capacitación en introducción a los derechos humanos (Defensoría del Pueblo de Ecuador, 2016), 74-76.

Actions that involve decisions	Who Makes the Decisions Most of the Time			
	Parents / Grantpar- ents	Together	Me, consulting someone	Me, consulting someone
Watching movies				
Going out with friends				
What to eat				
What to do during holidays				
Choosing my friends				
Buying clothes				
What to study				
What to wear				
What music to listen to				
When to do homework				
What household chores to do				

Who Makes the Decisions Most of the Time				
Actions that involve decisions	Parents / Grantpar-ents	Together	Me, consulting someone	Me, consulting someone
In which cultural or religious activities participate				

3. After they copy it, ask the students to mark on the table who usually makes these decisions.

4. Once they are finished, ask the students to stand in the center of the room. Explain that you will read each of the actions listed, and as you do, they should stand under the corresponding sign based on how they marked it in their table. To make sure the instructions are clear, you can do a trial run with the first action on the list.

5. Once everyone understands, begin reading each action and give students time to position themselves under the appropriate sign according to their answers in their journals. Randomly ask two or three students:

- *Is this decision always made by the person according to the poster?*
- *As you grow up, do you think this will change or stay the same?*

6. Before reading the next action, ask the group if anyone wants to move for any reason. Give them time to change places if they wish, and ask if anyone wants to explain why they moved.

7. Next, create a reflection space with the group:

- *How did you feel doing this activity?*
- *Did you notice anything about your life and who makes the decisions?*
- *Do you observe that certain decisions are often made by the same people?*
- *Do you think that as we grow, we become more responsible for our own decisions?*
- *Think about a time when you were responsible for your own decision. What did you feel?*
- *What does it mean to you to be responsible for your own decisions?*
- *What changes occur in how we make decisions as we grow older?*
- *Why do you think it's important for us to become increasingly responsible for ourselves and our own decisions?*

8. Finally, explain that **we are not responsible for all the decisions that affect our lives**. There are actions where we have full responsibility, others where we share responsibility, and others where we have very little responsibility. However, it's important to identify the aspects of our lives where we do have responsibility, as those actions have consequences that directly affect our lives.

For example, we cannot choose the subjects we study at school, but we can decide how much we want to learn about each subject, and that decision has a direct impact on our current and future lives.

Sometimes we do not have full responsibility, but identifying the part we do control (through action or omission) allows us to take more control of our lives.

Use examples from the actions discussed earlier and highlight that autonomy is an important pillar in the exercise of citizenship and our rights. The more aware we are of how and why we use our autonomy, the more responsible we are for our decisions and the more empowered we become.

> **Note**
>
> Educator, since decision-making might be a sensitive topic for some students (especially because each family has different ways of organizing their family life), it might be helpful to remind students that everyone's experience is different and that it's okay to feel differently about the decisions that happen in their family.

1.10 I Can Be Whoever I Want[9]

● **Objective:**
Reflecting on your own identity and life project through the example of inspiring people.

● **Materials Needed:**
Devices with internet access, a common space for displaying posters of, inspiring people, adhesive tape, and reflective journals.

Empowerment is the awareness of our ability to perform duties and create change. It involves reflecting on and learning about our capacity to control our lives and change our behaviors, promoting our sense of self-worth.

---

9 Adapted from: The Auschwitz Institute for the Prevention of Genocide and Mass Atrocities. Cidadania e democracia desde a escola, (2024), 47 . Available at: https://bit.ly/3C0I8Rm

This activity, based on reflection about one's own identity, was designed to encourage students to reflect on their lives and consider what they want or can do to change their realities.

1. Start the session by discussing the importance and inspiration that certain people can bring into our lives. It could be someone recognized in the country or even someone famous worldwide. You can mention, for example, people who inspire your own life. Then, ask the group about people who inspire them daily, according to their interests and identity traits.

2. After selecting the person, ask the students to search the Internet for information about that person's life.

3. The gathered information will help them create a poster to be presented, which can be physical or digital. The title of the poster should be "My Inspiring Person." The poster should include:

- *The full name of the inspiring person.*
- *Images of that person.*
- *The dream they fought for.*
- *The main obstacles or challenges they faced.*
- *How they overcame those challenges.*
- *The reason why this person is their main inspiration.*
- *A phrase or slogan that sums up their dream and inspires the student.*

4. To conclude, ask the group to present the posters of their inspiring people in an exhibition on the walls. You can suggest they include a sign with the title of the exhibition.

Educator, if you do not have internet access in the classroom, consider presenting the activity as a homework assignment. This possibility also allows students to consider people close to them as their figures of inspiration. In this case, they can conduct interviews with these people to collect information to be used or presented in the next classroom.

1.11 Checking In

● **Objective:**
Providing students with a structured opportunity to share their thoughts on the project so far, allowing for feedback and adjustments while fostering an environment of trust and collaboration

● **Materials Needed:**
Large paper or whiteboard, markers, pens/pencils and sticky notes.

1. Organize a circle with the students and set a positive tone by explaining that this session is dedicated to reflecting on the group's progress and working together to make any needed adjustments. Emphasize that the focus is on improving everyone's experience and that all perspectives are valued equally

2. Ask each student to think of one word that best describes their feelings about the project so far. Go around the circle, with each student sharing their word. You can use the "talking object" for that! After everyone has shared, encourage brief explanations for their choice.

3. Next, give students three sticky notes (ideally, use stickers with different colors!). On one note, ask them to say something they really enjoyed about the project so far. On the other, ask them to share a challenge or something that hasn't gone well. Finally, on the last one, ask them to say something they have learned during the project's activities. Allow students time to think!

4. Then go around the circle, asking them to share what they have written. As they share, write their responses on a large paper or whiteboard, categorizing them into different categories (you can name them as you want! (e.g.: "we do like"; "we do not like"; "we do learn").

5. As a group, discuss what emerged. Use open-ended questions such as:

- *What could we do differently to address the things we didn't like?*
- *How can we implement this new idea or suggestion?*

Encourage students to collaboratively problem-solve and propose adjustments.

6. To finalize, summarize the key takeaways and any agreed-upon adjustments moving forward. Thank the students for their honest reflections and suggestions and reiterate that their feedback will be used to make improvements.

Note

Educator, to ensure that students feel that their feedback is taken seriously, it is important to implement any feasible adjustments that were discussed. It is also good to check in informally regularly to keep the feedback loop open throughout the remainder of the project.

Complementary Resources for Educators

Kultura

Članak:
Europski parlament. "Kultura." Činjenice o EU, ažurirano 2023.
https://www.europarl.europa.eu/factsheets/hr/sheet/137/kultura.

Knjiga:

Eagleton, Terry. Kultura. Preveo/la: [ime prevodioca ako postoji].
Zagreb: Naklada Ljevak, 2017. https://www.ljevak.hr/terry-eagleton/21972-kultura-m-u.html.

Identitet i intersekcijalna trauma

Video:
Psihološko savetovalište Mozaik. "Heroji traume / Trauma Heroes
- Ivan Kralj." YouTube video, objavljeno 2021. https://www.youtube.com/watch?v=A-ffUkto8iw.

Članci:
Kalinić, Jelena. "Trauma i identitet." Nauka govori, objavljeno 19.
septembra 2018. https://naukagovori.ba/trauma-i-identitet/.

Railić-Perić, Zorica. "Kako da zaboravimo nezaboravljivo? Priča o
kolektivnoj traumi i kulturološkom identitetu." Zamisli.ba, objavljeno
29. novembra 2023. https://zamisli.ba/kako-da-zaboravimo-nezaboravljivo-prica-o-kolektivnoj-traumi-i-kulturoloskom-identitetu/.

Zorić, Maja. "Mladi pod teretom naslijeđene traume – Kako
se izboriti s duhovima prošlosti? Iz ugla psihologa i majke."
Bijeljina.org, objavljeno 22. maja 2024. https://www.bijeljina.org/novosti/99158/64/Mladi-pod-teretom-naslijedjene-traume---Kako-se-izboriti-s-duhovima-proslosti-Iz-ugla-psihologa-i-majke.html.

"Živjeti nakon traume: Posttraumatski rast i obični heroji."
Balkan Diskurs, objavljeno 6. jula 2017. https://balkandiskurs.com/2017/07/06/zivjeti-nakon-traume-posttraumatski-rast-i-obicni-heroji/.

Institut za razvoj mladih KULT. "Trauma u procesu pomirenja." Objavljeno 2024. https://mladi.org/trauma-u-procesu-pomirenja/.

Knjige:
Petković, Nikola. O čemu govorimo kada govorimo o identitetu? Rijeka: Izdavač, 2012.

Dedić, Jasminka. Intersekcionalnost i trauma. Sarajevo: Izdavač, 2015.

Duraković, Enes. Duhovne rane: O emocijama i traumama naroda. Sarajevo: Izdavač, 2010.

Emocije

Video:
Sulejman Bugari. "Identitet duše." YouTube video, objavljeno 2019. https://www.youtube.com/watch?v=5LkZiq3qI8Q.

"Kako emocije oblikuju naše živote." YouTube video, objavljeno 2021. https://www.youtube.com/watch?v=UF4IDFRjQAE.

Članak:
"Snaga namjere." "Emocije: Kako nam pomažu da stvorimo život kakav želimo." Snaga namjere, objavljeno 17. avgusta 2021. https://snaganamjere.com/2021/08/17/emocije-kako-nam-pomazu-da-stvorimo-zivot-kakav-zelimo/.

INTRODUCTION

In this module, students will explore fundamental concepts of human dignity and the importance of respect in building inclusive communities and societies. They will engage in activities that encourage them to reflect on the intrinsic value of every human being, including themselves, and how, when we are not thoughtful enough, our words, behaviors and actions can negatively impact others.

Through real-life stories and reflective exercises, students will analyze how human dignity can be hurt or protected in different contexts. They will be invited to consider questions such as, "What does it mean to respect someone else's dignity?" and "How do we navigate differences in ways that affirm, rather than diminish, the worth of others?"

Building on the notion of human beings inherent worth, this module invites students to reflect upon the role of mutual respect in daily interactions. Students will examine how stereotypes, prejudices, and discriminatory behaviors can harm others and how, to the contrary, contribute to creating a more compassionate and respectful environment, by valuing and celebrating diversity. Activities like "What do we do with a difference?," and "Stereotypes, prejudices and discrimination" will challenge students to think critically about how negative identity associations work in social environments and how they react to those differences, with the aim of encouraging them to be more open and tolerant toward others' perspectives.

Additionally, students will engage in conflict mediation exercises, where they will learn the value of active listening and non-violent conflict resolution, as means to solve or navigate through some of these differences. By practicing these skills, they will gain tools to not only resolve conflicts in productive manners as an opportunity to learn, but also to enhance mutual understanding in their communities.

As students progress through this module, they will be encouraged to reflect on their roles in creating a more open, diverse and just society for everybody. By recognizing and challenging their biases, both implicit and explicit, we expect to stimulate their capacity to honor both their own dignity and that of others, cultivating an inclusive and respectful school environment. Below, you can find a table with more information about the proposed activities.

	ACTIVITY	OBJECTIVE
2.1	Human dignity	Promoting discussion and reflection among students on the concept of human dignity based on a life story.
2.2	What do we do with differences?	Reflecting on how we react to the differences that exist between individuals, seeking to understand how our approach to them can impact others.
2.3	Stereotypes, prejudices and discrimination	Learning about the concepts of stereotypes, prejudices, and discrimination. Developing skills to recognize and distinguish between them and condemn biased interpretations of individuals, communities, and events.

ACTIVITY		OBJECTIVE
2.4	Positive contribution	Understanding stereotypes and their prevalence in everyday life, developing skills to recognize and overcome them through group and individual work, and appreciating the contributions of different social groups to the community.
2.5	Different lenses, different views	Analyzing how identity can shape perspectives, leading to both unity and division, and developing a critical understanding of how personal, cultural, and national identities influence how we view and experience the world.
2.6	It all starts with respect	Fostering an understanding of the diversity of religious beliefs and promoting tolerance among students in a multicultural context like Bosnia and Herzegovina.
2.7	Conflict is not the enemy; violence is	Provoking a view of conflict as a natural dynamic of human interactions and as an opportunity for learning and strengthening the collective through the mediation of non-violent solutions.
2.8	Bridging differences: the power of mediation	Adopting knowledge of active listening, developing active listening skills and mediation methods to overcome conflicts; awareness of the importance of active listening and ways that can help them reach a peaceful conflict resolution through mediation.

	ACTIVITY	OBJECTIVE
2.9	Listening matters	Identifying forms of communication, practicing different forms of communication, and learning about active listening techniques.
2.10	Checking in	Providing students with a structured opportunity to share their thoughts on the project so far, allowing for feedback and adjustments while fostering an environment of trust and collaboration.

Dear teacher, remember that you can rely on G-drive to support you throughout the project's implementation in the classroom. All annexes mentioned in the activities are available there, making it easier to print materials or use them for projections during the lessons. Use this QR code to access it!

ACTIVITIES

2.1   Human Dignity[1]

● **Objective:**
Promoting discussion and reflection among students on the concept of human dignity based on a life story from the Holocaust.

● **Materials Needed:**
Video player and reflective journals.

1. To begin this activity, watch the following video with the students:

Auschwitz 2015 (hrvatski titlovi). Youtube, januar 2015. Dostupno na: https://www.youtube.com/watch?v=HELou8tgrlU

If you cannot show the video in the classroom, consider asking the students to watch it beforehand.

2. After watching the video, introduce the topic:

According to Facing History and Ourselves: "historians of the Holocaust believe the Nazis created more than 40,000 camps and ghettos, imprisoning millions. Some were extermination camps; others forced prisoners to do hard labor. In some camps, prisoners were held temporarily before being transferred elsewhere. Although all prisoners suffered from hunger, torture, abuse, and often death, their experiences varied due to the many different purposes of these camps.

1 Adapted from: Facing History & Ourselves, A Basic Feeling of Human Dignity. Available at: https://www.facinghistory.org/holocaust-and-human-behavior/chapter-9/basicfeeling-human-dignity.

Among these prisoners was Hanna Lévy-Hass, a Yugoslavian teacher of Jewish origin. She was imprisoned at the Bergen-Belsen concentration camp in Germany from 1944 to 1945.

3. Continue the activity by giving students a printed version of the following text. The reading can be done together as a class or individually.

Diary of Hanna Lévy-Hass[2]

November 8, 1944.
I would love to feel something pleasant, something to awaken noble, tender, and dignified feelings. But it's hard. I try to imagine it, but nothing comes. Our existence is cruel, like beasts. Everything human is reduced to zero. Friendships survive only out of habit, but intolerance is everywhere. Memories of beauty are gone; the artistic joys of the past seem impossible now. It feels like my brain is paralyzed, my spirit violated.

...
We have not died, but we are dead. They have taken from us not only our right to live now but, for many, also the right to live in the future...
I think about things, but I remember nothing. It's as though it wasn't me. Everything is erased from my mind. In the first few weeks, we were still somewhat connected to our past lives, still able to dream and remember...

November 18, 1944.
Despite everything, I continue my work with the children... I hold onto every chance, no matter how small, to gather the children together and nurture in them — and in myself — even the slightest bit of mental clarity and a basic feeling of human dignity.

---

2 Hanna Lévy-Hass and Amira Hass. Diary of Bergen-Belsen, Chicago, (Haymarket Books, 2009), 85–88. Cited in: Facing History & Ourselves, A Basic Feeling of Human Dignity. Available at: https://www.facinghistory.org/holocaust-and-human-behavior/chapter-9/basicfeeling-human-dignity.

It was decided that Saturdays would be for children's entertainment, mostly religious. In our barracks, we also use Saturdays to entertain the children. We perform songs, recite poems, and put on small plays. Since we have no books, I collect material based on the children's memories and my own, and we often have to make up poems or lines ourselves.

We spontaneously create these moments — it feels instinctive, a need from deep in my soul and the children's souls. The children follow my lead, they get excited, and they want to live and rejoice. It's stronger than them. What heartbreak!

4. After the reading, use these questions for a group discussion:

- *What conditions are needed for someone to feel a "basic sense of human dignity"? How do you think the Nazis deprive the prisoners of this dignity in the camps?*
- *What stood out to you most about what Lévy-Hass wrote in her diary on November 8, 1944? What did she mean by "we have not died, but we are dead"?*
- *How do memory and identity relate to dignity? What role does memory play in maintaining a sense of dignity and identity?*
- *According to Hanna's diary entry on November 18, 1944, what were Saturdays dedicated to in the camp? How did these activities try to build or restore a sense of human dignity for the prisoners in Bergen-Belsen?*

5. After the discussion, ask the students to write in their reflective journals or their notebooks about how they felt during this activity. As the text is emotionally charged, you may also suggest they write a letter to Hanna showing their care and giving her hope.

2.2 What Do We Do with Differences?[3]

● **Objective:**
Reflecting on how we react to the differences that exist between individuals, seeking to understand how our approach to them can impact others.

● **Materials Needed:**
Whiteboard, markers, pencils, Annex I - 2.2 (printed or projected), Annex II - 2.2 (printed), scissors, post-its or colored cards, sulfite sheets or cardboard.

School is usually the first place in young´s people lives where the intimate "we" from home--often exclusively related to cultural references, habits, and family values--transforms into a broader "we" that is (re)constructed in relation to the diversity present in the public world. This second "we" is fundamental for coexistence and forms the basis of civic life, thus being the pillar of democratic life. However, even though this encounter with different ways of being in the world is natural, expected, and necessary, it can also bring many anxieties and discomforts. Difference demands from us negotiation, the ability to dialogue, and empathy. These are skills still under development when we are young, a crucial moment of discovering otherness and (re)discovering oneself through being with others.

---

3 dapted from: Facing History & Ourselves. Responding to Difference. Available at: https://www.facinghistory.org/en-gb/resource-library/responding-difference-0.

1. Begin by writing the word "difference" in large letters on the board. Ask the class to share definitions and ideas about this word, writing key elements around the central word "difference".

2. After collecting their initial thoughts, introduce the students to the poem "What do we do with a difference?" by James Berry (Annex I - 2.2). Explain that Berry is a famous Jamaican poet who explores the various ways people respond to diversity in his poem. You can distribute copies of the text or project it on a screen and read it aloud to help the students engage with the poem's themes.

Note

Before proceeding, ensure the students have understood the poem by asking reflective questions and allowing time for the ideas to sink in.

3. Divide the class into groups of 4 or 5 students. Hand out strips of paper with lines from the poem *What do we do with a difference?* (Annex II - 2.2), and if possible, provide post-its or colorful cardstock for the activity (each group should receive the full poem in pieces). Instruct the groups to classify the lines of the poem into categories. These categories should represent different types of responses to "difference," such as fear, indifference, or violence.

Students can either start by identifying similar responses and then labeling them or create categories first and sort the poem lines accordingly. Whichever method they choose, students must work together to complete this task.

4. After allowing time for the groups to organize the poem lines, ask them to discuss the following questions within their group:

- *Which of your categories had the most examples, and which had the fewest? Why do you think this difference exists?*
- *Can you think of specific examples (from your school, local community, or the world) that reflect Berry's description of human responses to difference?*
- *Why do you think people respond to differences in these ways?*
- *Are there other ways people respond to differences that Berry does not mention in the poem?*
- *What are some extreme consequences that could result from the way we deal with differences? What might they be?*

5. Once the groups have completed their discussions, ask them to share the most interesting insights from the activity. You can also choose to lead a class-wide discussion on one or more of the suggested questions.

6. To conclude, give the groups sheets of paper or cardboard and ask them to write an additional three-line stanza that describes how they would like their school to respond to the differences that exist within it. They can follow the pattern of Berry's poem by starting with the question "We...". These new stanzas can be displayed on a classroom mural.

What Do We Do with a Difference?

James Berry

What do we do with a difference?
Do we stand and discuss its oddity
or do we ignore it?
Do we shut our eyes to it
or poke it with a stick?
Do we clobber it to death?
Do we move around it in rage
and enlist the rage of others?
Do we will it to go away?
Do we look at it in awe
or purely in wonderment?
Do we work for it to disappear?
Do we pass it stealthily
or change route away from it?
Do we will it to become like ourselves?
What do we do with a difference?
Do we communicate to it,
let application acknowledge it
for barriers to fall down?

Do we stand and discuss its oddity

or do we ignore it?

Do we shut our eyes to it

or poke it with a stick?

Do we clobber it to death?

Do we move around it in rage

and enlist the rage of others?

Do we will it to go away?

Do we look at it in awe

or purely in wonderment?

Do we work for it to disappear?

Do we pass it stealthily

or change route away from it?

Do we will it to become like ourselves?

Do we communicate to it,

let application acknowledge it

for barriers to fall down?

2.3 Stereotypes, Prejudices and Discrimination[4]

● **Objective:**
Learning about the concepts of stereotypes, prejudices, and discrimination. Developing skills to recognize and distinguish between them and condemn biased interpretations of individuals, communities, and events.

● **Materials Needed:**
Flipchart paper or whiteboard and markers.

A **stereotype** is a generalized belief or opinion about a particular group of people; for example, "entrepreneurs are ambitious," "public employees are boring," or "women have long hair and wear skirts." The primary function of a stereotype is to simplify reality. It is usually based on some type of personal experience or impressions that we acquire during early childhood from adults around us, in school, or through the media, which are then generalized.

Prejudice is usually a negative judgment we make about another person or other people without really knowing them. Like stereotypes, prejudices are learned as part of our socialization process. A difference between a stereotype and a prejudice is that when there is sufficient information about an individual or a particular situation, we can eliminate our stereotypes. Prejudice, however, acts like a filter through which we perceive reality, so acquiring information alone is usually not enough to get rid of prejudice. Prejudices are more related to our value systems than to the properties of their object. In other words, prejudice implies a value-based and emotional component in those who hold it, which is not related to the reality of the group that is the target of the prejudice. Prejudices alter our perceptions of reality so that we tend to process information that confirms them, and we don't notice or "ignore" information that contradicts them. This

---

4 The Center for Peacebuilding. A Guide - Prevention of Genocide in Primary and Secondary Schools in Sanski Most (2017).

is why they are very difficult to overcome: if we receive truthful information that contradicts our prejudices, we prefer to deny these new facts instead of questioning them.

Discrimination – in all its possible forms and expressions – is one of the most common forms of human rights violations. It affects millions of people worldwide, even though it is one of the most difficult rights violations to recognize. Discrimination is a denial of justice and honest treatment of someone in many fields, including employment, housing, and political rights. It is often based on or justified by prejudices and stereotypes about people and social groups, whether consciously or unconsciously: it is an expression of prejudice in practice.[5]

1. To promote a warm-up discussion, write the following sentences on the whiteboard/flipchart:

- All seventh-grade students are immature.
- We don't like seventh-grade students.
- We won't spend time with seventh-grade students.

Ask the students to identify which statement is a stereotype, which is a prejudice, and which is an example of discrimination.

(Answer: The first statement is a stereotype, the second is prejudice, and the third is discrimination.)

2. After revealing the correct answers, use the introductory text to explain stereotypes, prejudices, and discrimination in more detail. Encourage students to think of real-life examples. Concrete examples from everyday life will provide students with a fertile ground for understanding and recognizing these concepts.

---

5 Council of Europe. "Discrimination and Intolerance," in Compass: Manual for Human Rights Education with Young People (Council of Europe, 2015). Available at: https://www.coe.int/en/web/compass/discrimination-and-intolerance.

3. Now, write the following sentences on the board and ask the students to classify each one again:

- Teenagers are messy. *(Stereotype)*
- I don't like teenagers. *(Prejudice)*
- Teenagers are not allowed in my shop. *(Discrimination)*

After they answer correctly, add a fourth sentence: "*Teenagers are the reason why there's trash everywhere on the streets*." Lead a discussion with questions such as:

- *What conclusion can we draw from this statement?*
- *How do we know if this information is correct?*
- *Could there be other reasons for the trash?*
- *Is it fair to blame teenagers without more information?*
- *How can stereotypes lead to blame?*
- *Can you share a time when someone judged you based on a stereotype?*

4. To conclude the activity, ask students to write their reflections in their journals or notebooks, focusing on what they learned about stereotypes, prejudices, and discrimination.

2.4 Positive Contribution[6]

● **Objective:**
Understanding stereotypes and their prevalence in everyday life, developing skills to recognize and overcome them through group and individual work, and appreciating the contributions of different social groups to the community.

● **Materials Needed:**
Annexes I – 2.4 and II – 2.4 (printed or projected) and cardboard.

1. Start by revisiting the previous activity's (2.3 - Stereotypes, prejudices and discrimination) discussion about the concepts of stereotypes, prejudice, and discrimination, by asking the class questions such as "*Do we know how many stereotypes are brought into our daily lives?*" "*How do we resist them?*"

Further the discussion by asking students: "*Which social communities or groups of people are most affected by stereotypes?*"

2. Taking advantage of the discussion, distribute Annex I—2.4 (Stereotypes) to each student. Give them time to fill out the second column by listing stereotypes related to the groups mentioned in the first column.

Then, ask students to mark "correct" or "incorrect" in the third column based on their personal opinions.

3. After students fill out the worksheet, invite the group to share their answers. Encourage them to explain their reasoning and provide examples or situations that informed their opinions.

---

6 The Center for Peacebuilding. A Guide - Prevention of Genocide in Primary and Secondary Schools in Sanski Most (2017).

4. Next, distribute the Annex II - 2.4. Explain to students that now they are asked to reflect on a positive contribution each group is able to make or makes to their community. Remind them that examples should be based on facts, not stereotypes. For example: elderly people can help care for grandchildren or share historical knowledge with younger generation.

> **Note**
>
> Some students may find this challenging, but the goal is to encourage thinking about the benefits of living in a diverse society. Provide guidance or examples to help them think critically without feeling overwhelmed.

5. Use students' responses to lead a group discussion on the positive sides of diversity.

If time allows, ask the class to create a list of "10 reasons why diversity makes the world a more beautiful place." This list can be written on poster paper and displayed in the classroom or hallway.

Annex I - 2.4: Stereotypes

Group'	Existing stereotypes	Correct/incorrect
Elderly people		
Disabled people		
Teenagers		
Women driving		
Mentally disordered people		
Single mothers		
Homosexuals		
Roma people		
Politicians		

Annex II - 2.4: Positive Contribution

Group	Positive contribution
Elderly people	
Disabled people	
Teenagers	
Women driving	
Mentally disordered people	
Single mothers	
Homosexuals	
Roma people	
Politicians	

2.5 Different Lenses, Different Views

● **Objective:**
Analyzing how identity can shape perspectives, leading to both unity and division, and developing a critical understanding of how personal, cultural, and national identities influence how we view and experience the world.

● **Materials Needed:**
Paper sheets, pens/pencils and Annex I - 2.5 (printed or projected).

As humans, we often divide people into groups, seeing some as "like us" and others, which are not "like us", as "different." In 1954, psychologists Muzafer and Carolyn Sherif conducted the Robbers Cave Experiment[7], where 12-year-old boys were randomly split

---

7 Elizabeth Hopper, "Overview of the Robbers Cave Experiment," ThoughtCO (August 26, 2024). Available at: https://www.thoughtco.com/robbers-cave-experiment-4774987

into two groups, the Rattlers and the Eagles. Initially friendly competition turned hostile, with both groups attacking each other's property. The boys were very similar, but dividing them into groups led to conflict. Later studies showed that group division alone can spark tension, even without competition.

Grouping people is a natural psychological process that helps us navigate the world in more simple, easier, ways. We focus on similarities within our group and overlook individual differences while also assuming everyone in the "other group" is the same. This exaggerates differences and can create conflict, especially when it leads to "ingroup favoritism," where we believe our group is superior. It also does little justice to others and the richness of the world in which we live, as we mainly assign them a key identity marker that defines everything they are.

Working with others towards shared goals can, to the contrary, help to reduce bias, and also understand that as a matter of fact labeled differences among people is not what really matters. In the Robbers Cave experiment, hostility faded when both groups worked together to fix the camp's water supply. Collaborative efforts reveal each person's strengths and help overcome divisions. Recognizing differences is natural, but it's crucial to celebrate them rather than let them divide us.

1. To begin the activity, divide the students into small groups of 3-4. Provide each group with a picture that represents their scenario (Annex I - 2.5), explaining that they represent a situation in which people with different identities might see things differently.

> ### Note
>
> Teacher, if printing the images is not feasible, you can project them instead. All annexes are available in the supporting Google Drive. You can find the QR code on the introduction page of each module.

2. Each group should discuss their scenario and write down how the various identities involved might influence their understanding or perception of the situation. Encourage students to consider factors such as nationality, religion, age, social class, and gender in shaping perspectives.

3. After allowing time for group discussion, invite the groups to present their scenarios and analyses, explaining how different identities shaped various perspectives. Stimulate them to reflect on how these perspectives might either foster unity or create division.

4. Next, challenge the students to think critically about their own identities and how those identities influence their views on different issues. To do this, read aloud some controversial or thought-provoking statements related to identity. Ask students to raise their hands if they agree or disagree with each statement. Once students have chosen their positions, invite a few from each perspective to explain their choices, relating their views to their personal, national, or cultural identities. Some example statements you can use are:

- National pride is always a positive thing
- It's more important to belong to a group than to be an individual
- People from different generations will never fully understand each other
- You can only truly be yourself around people like you.

5. To conclude the activity and reinforce the idea of how identity shapes perspectives and can lead to both unity and division, facilitate a discussion using the following questions:

- *What are the positive and negative aspects of having a strong sense of identity?*
- *Have you ever had an experience where your identity influenced how you saw something differently from others? How did that make you feel?*
- *Can understanding different perspectives help avoid or resolve conflicts? How?*

Annex I - 2.5: Scenarios Illustrated

SCENARIO 1:

Cultural Celebration Differences:
Two students from different countries are discussing their favorite holidays. One student celebrates a holiday that is unfamiliar to the other, leading to a conversation about the significance of traditions and how they are perceived by outsiders.

SCENARIO 2:

Sports Rivalries:
Two people support rival sports teams, and their teams are playing in a championship. Each person is passionate, but they see the game, the players, and the outcome differently based on their loyaltie.

SCENARIO 3:

Different Perspectives on Fashion:
Two teenagers from different socio-economic backgrounds discuss a new clothing trend. One sees it as a form of self-expression, while the other sees it as inaccessible or unnecessary.

SCENARIO 4:

Reaction to Social Media Trends:
One student is active on social media and sees a new challenge as fun and engaging, while another student finds it pointless or even harmful. They discuss the role of social media in their lives and why they view the challenge differently.

2.6 It All Starts with Respect

● **Objective:**
Fostering an understanding of the diversity of religious beliefs and promoting tolerance among students in a multicultural context like Bosnia and Herzegovina.

● **Materials Needed:**
Annex I - 2.6 (a copy for each pair of students or projected).

According to the European Council *Compass Handbook*, "belief is a state of the mind when we consider something true even though we are not 100% sure or able to prove it. Everybody has beliefs about life and the world they experience. Mutually supportive beliefs may form belief systems, which may be religious, philosophical or ideological."[8]

Among these belief systems, "religion is a collection of cultural systems, beliefs, and worldviews that connect humanity to spirituality and sometimes to moral values. Many religions have narratives, symbols, traditions, and sacred stories that help give meaning to life or explain the origin of the universe. Additionally, religions often derive morality, ethics, religious laws, or a way of life from their views on the cosmos and human nature."

Religious practice may include sermons, celebrating the deeds of a god or gods, festivals, feasts, initiations, funerary rites, marriage ceremonies, meditation, music, art, dance, public service, or other aspects of human culture. However, there are examples of religions where some or many of these structures, beliefs, or practices are absent."

Religions and other belief systems influence our personal identity, regardless of whether we consider ourselves spiritual, religious, or neither. Religion also has a significant impact on our

---

8 Council of Europe. Compass. What is Religion and Belief?. Available at: https://www.coe.int/en/web/compass/religion-and-belief

culture, which can be observed in holidays, wedding or funeral ceremonies, linguistic expressions, and the use of religious symbols.

Historically, religions and their related social and cultural structures have played a crucial role. "As mental structures, religions influence how we perceive the world and the values we accept or reject. As social structures, they provide a support network and a sense of belonging. In many cases, religions have become intertwined with power structures, sometimes even becoming the foundation of these structures. The influence of religion can grow stronger when nations adopt a state religion. Throughout history, both distant and recent, there are numerous examples of 'theocratic' states, whether Christian, Hindu, Muslim, Jewish, or others."

"Today, many countries maintain a separation between state and religion. However, in the majority of nations, there are official state religions or de facto state religions. In most cases, this does not present a problem as long as the values of tolerance prevail." Tolerant societies are those in which all people are included and protected, regardless of their beliefs.

As we've seen, religion can be part of constructing our identity, whether cultural or national, but above all, religion represents personal beliefs. This means that our religion or our decision not to have one should be respected by others. Indeed, religious freedom is a right recognized by the Universal Declaration of Human Rights, which states, "Everyone has the right to freedom of thought, conscience, and religion; this right includes freedom to change one's religion or belief, and freedom, either alone or in community with others, in public or private, to manifest one's religion or belief in teaching, practice, worship, and observance."

According to the 2013 census in Bosnia, the first since the 1992-1995 Bosnian War, the religious demographics of Bosnia and Herzegovina are diverse, reflecting the country's complex cultural and historical background. Below is a breakdown of the religious composition

Islam: Approximately 50.7% of the population identifies as Muslim, primarily Bosniaks, who form the majority ethnic group in Bosnia.

Eastern Orthodox: Around 30.7% of the population adheres to the Serbian Orthodox Church, with most being ethnic Serbs.

Roman Catholicism: Approximately 15.2% of the population is Roman Catholic, primarily ethnic Croats.

Others: The remaining population includes smaller religious communities, such as Protestants, Jews, and atheists, making up roughly 3.4%.

1. Introduce the activity by asking students the following introductory questions:

- *What is religion to you?*
- *How many religions do you know? What religions are practiced in Bosnia and Herzegovina and the world?*
- *What common elements do religions share? What are the key differences?*

Encourage students to think about their own experiences and share their views respectfully.

2. Now, distribute the poem Everything Starts with Respect (Annex I - 2.6), from a Brazilian writer, Anamari, to pairs of students. Alternatively, write the poem on the board or recite it in class. Let students read the poem individually and reflect.

3. After providing time for reflection, promote a group discussion based on the poem. Use the following guiding questions:

- *What message is the poem trying to convey?*
- *What is the meaning of religious freedom?*
- *How can people with different religious beliefs coexist in the same society?*
- *What is the importance of respecting various religions?*
- *How can we create a society where these differences are recognized and respected? Is this fair to everyone?*
- *What role does the state have in ensuring religious freedom and respect? What is the responsibility of individuals?*

4. Conclude by summarizing the importance of religious freedom as a fundamental human right, as outlined in the Universal Declaration of Human Rights. Highlight how respecting different beliefs fosters a more peaceful and inclusive society.

Annex I - 2.6: It All Starts with Respect[9]

*Four principles
form my religion.
I live them, I believe them, I love them,
and I act on them.
Live your philosophy,
love your art,
Believe in your religion,
and do your part.
But don't use your beliefs
to oppress others.
We are seven billion minds*

---

9 Anamari. Tudo começa pelo respeito. TEDx Talks. (January 20,2017). Translation by authors. Available at: https://www.youtube.com/watch?v=nSS5MPX72Ao

in this world;
expecting everyone to believe the same thing
is, at the very least, unreasonable.
I respect everyone who has faith,
I respect those who don't,
I respect those who believe in a God,
And those who don't believe in anyone.
I admire people who trust the universe,
And those who have faith in themselves,
And those who seek truth in all forms,
Whether in science, art, or belief.
Religious intolerance
is a contradiction in itself.
Religion comes from "religare" (Latin),
meaning connection.
So stop dividing the world
between those who will
and those who won't
go to paradise.
The world is hurting
while we waste time
fighting over that.
Instead of dividing religions
between good and evil,
Why not put aside ideology
And help those suffering
from the cold on the street,
abandoned, and with no one?
Great masters have already said
that we need unity.
So why not make respect
a religion, too?

2.7　Conflict Is not the Enemy; Violence Is

● **Objective:**
Provoking a view of conflict as a natural dynamic of human interactions and as an opportunity for learning and strengthening the collective through the mediation of non-violent solutions.

● **Materials Needed:**
Cardboard, markers and space in the classroom for a theatrical exercise.

The school environment is a space for learning ethical living. In school, there is a precious opportunity to learn how to relate to oneself and others, building a shared public life. However, these relationships are always mediated by something fundamental to human interaction: conflict. One of the conditions for strengthening bonds between people, including in school, is reaching collective agreements, which often involve divergence. Children and adolescents need space and opportunity to learn how to organize, protect themselves, express themselves before others, and assert their place as subjects in an exercise of autonomy and citizenship.[10]

In this sense, it is necessary to look at conflict beyond the idea that it represents something to be fought against, recognizing that it can be a valuable ally for revising ways of doing things, relating to others, and being in the world. As sociologist Georg Simmel points out, conflict forces the parties to acknowledge one another, even when the relationship is antagonistic. Conflict, therefore, intended to resolve diverging dualisms, is a way of achieving some form of unity: "conflict is a form of sociation."[11]

---

10 Ana Catão. Conflito, violências e escola. Instituto Vladimir Herzog, Projeto Respeitar é preciso, November 2017. Available at: https://respeitarepreciso.org.br/conflito-violencias-e-escola/.

11 Georg Simmel. O conflito como ociação. Revista Brasileira de Sociologia da Emoção 10, n. 30, (2017): 568-573.

The problem surrounding conflict lies in how we handle it. Conflict itself is not violence, but the way it manifests and is addressed can be violent. Conflict has the potential to contribute to learning, but for that, there must be a willingness to understand its origins, variables, and the issues involved. Only then can we trace its mediations and guide the parties toward a positive path by acting within the relationship system that sustains the conflict.

1. Begin the activity by having a discussion with the class about what they understand by "conflict." Ask them to share examples of what might constitute a conflict, discussing its possible origins, consequences, and implications. To foster this reflection, provide some definitions of the term and explore their thoughts on these definitions.

- *Cambridge Dictionary*: "An active disagreement between people with opposing opinions or principles."
- *Business Dictionary*: "Friction or opposition resulting from actual or perceived differences or incompatibilities."
- *Jean-Paul Sartre*: "An inevitable aspect of human relationships where individuals impose their own freedom on others."

2. Next, to reflect more practically and dynamically on conflict-related issues, instruct the class that you will perform a theatrical exercise, acting out some conflict situations. Below are some examples, but based on the initial discussion, you can create new scenarios. Explain to the class that volunteers are needed to play the characters involved, and organize the space to create a free area for the activity.

Examples of conflict situations:

- A student is being bullied by some classmates who use derogatory nicknames and behave mockingly whenever the student speaks in class, causing disruption.

- The class must organize a collective project on a chosen theme, but they are struggling to reconcile their preferences as each student wants to discuss a different topic.

- In a group project, some participants are not contributing to the final product because they disagree with the chosen approach or feel they cannot contribute, leaving the rest of the group feeling overwhelmed.

- The school administration has decided to change the policy on the use of the sports court, restricting it to physical education classes only. This decision has caused great dissatisfaction among students who used the court for games during breaks.

3. With the conflict situations defined, work with the students to create a play representing the unfolding events. For example, if the class chooses to act out the bullying situation, after the volunteers perform, the idea is to collectively define how the conflict will unfold: *what would a violent reaction to the situation look like? On the other hand, how can the characters deal with the situation in a way that leads to a non-violent resolution?*

An interesting exercise could be to propose different actions by volunteers, considering the most diverse responses to the conflict, for example:

- **Avoidance**: Ignoring the conflict or pretending it doesn't exist.
- **Confrontation**: Aggressively standing up for oneself or one's perspective.
- **Compromise**: Both parties give up something to resolve the conflict.
- **Collaboration**: Working together to find a solution that benefits everyone.
- **Accommodation**: Giving in to the other person's wishes or demands to keep the peace.

The goal is to foster a group mediation process, encouraging everyone to think together about what can be done to prevent the conflict from recurring or to repair the damage caused. It is also important to reflect on the consequences of the choices we make when faced with each of these approaches. The aim is to provoke reflection on how conflicts can represent opportunities to develop skills and, paradoxically, strengthen the collective.

Note

If a particular scenario intrigues the class, there is no need to act out other situations. It is more important to deepen the discussion than to necessarily vary the dynamics. Pay attention to the class's rhythm and engagement.

4. Finally, based on the class discussion, propose creating a collective guide for handling conflict in school. You can systematize it into a poster to be displayed in the classroom as a reminder when similar situations arise.

● **Objective:**
Adopting knowledge of active listening, developing active listening skills and mediation methods to overcome conflicts; awareness of the importance of active listening and ways that can help them reach a peaceful conflict resolution through mediation.

● **Materials Needed:**
Annex II - 2.8 (printed for each group of three students).

1. Begin by discussing conflict resolution experiences with the students. Ask if they have ever been in a situation where a third person helped them resolve a conflict. Allow them to share their stories and provide concrete examples. Use this moment to introduce two important skills that will be used in the activity: active listening and mediation.

Mediation is a process where a neutral third person, called a mediator, helps people in conflict to peacefully solve the problem. The mediator does not make decisions or impose solutions; instead, they facilitate dialogue, clarify issues, and encourage collaboration.

Mediation is often used in legal, workplace, family, or community disputes because it emphasizes cooperation and allows the people involved to maintain control over the outcome. The process is typically confidential, informal, and aimed at finding a win-win solution. Mediators should have developed active listening skills.

Active listening is a communication technique where the listener fully concentrates, understands, and responds to the speaker with the intent of making them feel heard and understood. It goes beyond just hearing the words; it involves paying close attention to the speaker's message,

emotions, and body language. This helps the speaker feel respected and fosters an environment for better communication and problem-solving.

2. Now, ask for two student volunteers to help you demonstrate the process of mediation. Give them the Conflict Scenario 1 (Annex I - 2.8) and allow them two minutes to prepare and choose their roles.

3. Before starting, emphasize the rules for the mediation process:

- No insulting.
- Tell the truth.
- Do not interrupt the other person.

Begin the mediation by addressing the student playing Alan: *"We are starting with you. What happened?"* Listen carefully and paraphrase what the student says: *"In other words, you're saying that..."*

Then ask the other student to present their side of the story: *"Now it's your turn. What's your explanation?"* Again, paraphrase their response: *"In other words, you're saying that..."*

4. Ask both students if they would like to respond to what the other has said: "Do you have any comment on what the other person has stated?"

Make sure they respect the rules during this stage and guide the conversation to ensure a constructive dialogue.

5. After the exchange, ask both students how they think the conflict can be solved and what they are willing to do to resolve it: *"How would you like this conflict to end, and what would you do to achieve that?"*

Once they suggest solutions, ask: *"Do you agree with what the other person has proposed?"*

When they reach an agreement, summarize what each side agrees to do, and thank them for participating in the mediation process.

6. Now, it is time for the students to take the lead. Divide the class into groups of three, and give each group the Conflict Scenario 2 (Annex II - 2.8). Each group must carry out the mediation process, with one student acting as the mediator while the other two represent the opposing sides.

Give them enough time to rotate roles, ensuring that each student has the opportunity to act as the mediator.

7. Conclude the activity by inviting the students to share their experiences during the role-playing exercise. Discuss what they found challenging and what worked well. Emphasize the importance of mediation as a method to resolve conflicts and the critical role that active listening plays in the process (activity 2.9 will also explore this subject!). Encourage students to apply these skills in real-life situations to foster better communication and cooperation.

Annex I - 2.8: Conflict Scenario 1

Alan's story:

I'm sick of Denis calling me bad names and telling people that I am weird. Today, he said something to my mom in front of the school that I can't repeat. I told him to leave me alone, but he threatened to hit me because he's bigger than me. Well, he can't scare me

Denis's story:

Yes, I did call him bad names because I can't stand his attitude. He thinks he's smarter than everyone else and always rolls his eyes or laughs when I say something in class. I've seen him mock other students, too. Someone needs to put him in his place.

Maja's story:

Ema and I used to be good friends, but lately, she's been bossy. I can't stand how she treats me now. She acts like she's my mother, always telling me what to do. I think it all started when I forgot my Physics book in her mom's car. I asked her to read the homework to me, but she refused, and I told her she's not a very good friend.

Emina's story:

I didn't refuse to give her the book on purpose. She called me at 10 PM when I was sick and had just fallen asleep. The car was parked down the road, and it was freezing outside. It wasn't the first time she forgot something in my mom's car. Whenever I can't do something immediately, she blames me.

2.9   Listening Matters

● Objective:
Identifying forms of communication, practicing different forms of communication, and learning about active listening techniques.

● Materials Needed:
Whiteboard/flipchart, markers and Annex I -2.9 (printed or projected).

1. Begin by facilitating a brainstorming session. Ask students to share their thoughts on the following questions, either by writing them on the board/flipchart or by speaking aloud while you take notes

- *"What do I enjoy about communicating with others?"* (e.g., sincerity, patience, humor, compassion, when someone listens attentively, etc.)
- *"What do I find difficult in communication?"* (e.g., lack of eye contact, being interrupted, insincerity, distractions, etc.)

2. Divide the participants into groups of three. In each group, assign one person to be the "storyteller" and the other two as "listeners." The storyteller should temporarily leave the room while the listeners receive instructions

- Instruct one listener to show clear signs of disinterest during the story (e.g., looking away, checking the time, coughing, or fidgeting).
- Instruct the other listener to display active interest (e.g., nodding, maintaining eye contact, asking follow-up questions)

After preparing the listeners, invite the storytellers back to the room. Ask them to tell their group members about the most interesting movie they've recently watched. All groups should conduct this exercise simultaneously.

3. Once the exercise is complete, thank the storytellers and initiate a group discussion using the following guiding questions

For the storytellers:
- *How did you feel while telling your story?*
- *What was your reaction to the listeners' behavior?*
- *How could you tell one listener was engaged while the other was not?*

4. Use this opportunity to delve into the concept of active listening. Highlight the importance of truly focusing on what the speaker is saying, instead of thinking about your response or interrupting. This behavior is often perceived as neglect and can lead to misunderstandings. Discuss with participants:

- *What is essential for active listening?*
- *What did you do as a good listener in this exercise?*

To explore the signs of active listening further, you can distribute or read aloud the document "How Do You Know Someone is Listening?" (Annex I—2.9)

- **Body Language**: The listener maintains eye contact and leans slightly toward the speaker.

- **Showing Interest**: The listener demonstrates care and attention, listening to you rather than focusing on themselves.

- **Non-selective Listening**: The listener processes the full conversation, without filtering or interpreting based on their own interests.

- **Facilitating Understanding**: The listener helps you recognize and articulate your emotions, needs, and expectations, free from judgment.

- **Paraphrasing and Summarizing**: The listener helps keep the conversation focused by restating what has been said and summarizing the key points.

- **Asking Questions**: The listener seeks to better understand the situation and clarifies details for both themselves and you.

- **Providing Constructive Support**: If offering advice, the listener does so empathetically, ensuring any solutions align with your needs and situation.

2.10 Checking In

- **Objective:**
  Providing students with a structured opportunity to share their thoughts on the project so far, allowing for feedback and adjustments while fostering an environment of trust and collaboration

- **Materials Needed:**
  Large paper or whiteboard, markers, pens/pencils and sticky notes.

1. Organize a circle with the students and set a positive tone by explaining that this session is dedicated to reflecting on the group's progress and working together to make any needed adjustments. Emphasize that the focus is on improving everyone's experience and that all perspectives are valued equally.

2. Ask each student to think of one word that best describes their feelings about the project so far. Go around the circle, with each student sharing their word. You can use the "talking object" for that! After everyone has shared, encourage brief explanations for their choice.

3. Next, give students three sticky notes (ideally, use stickers with different colors!). On one note, ask them to say something they really enjoyed about the project so far. On the other, ask them to share a challenge or something that hasn't gone well. Finally, on the last one, ask them to say something they have learned during the project's activities. Allow students time to think!

4. Then go around the circle, asking them to share what they have written. As they share, write their responses on a large paper or whiteboard, categorizing them into different categories (you can name them as you want! (e.g.: "we do like"; "we do not like"; "we do learn")

5. As a group, discuss what emerged. Use open-ended questions such as:

- *What could we do differently to address the things we didn't like?*
- *How can we implement this new idea or suggestion?*

Encourage students to collaboratively problem-solve and propose adjustments.

6. To finalize, summarize the key takeaways and any agreed-upon adjustments moving forward. Thank the students for their honest reflections and suggestions and reiterate that their feedback will be used to make improvements..

> **Note**
>
> Educator, to ensure that students feel that their feedback is taken seriously, it is important to implement any feasible adjustments that were discussed. It is also good to check in informally regularly to keep the feedback loop open throughout the remainder of the project.

Complementary Resources for Educators

Tolerancija

Članci:
Medias.rs. "Tolerancija: Prihvatanje različitosti kao uslov postojanja." *Medias.rs.* Objavljeno 2016. https://www.medias.rs/tolerancija-prihvatanje-razlicitosti-kao-uslov-postojanja.

Centar za mirovne studije. "Paradoksom tolerancije do tolerantnijeg društva." *Centar za mirovne studije.* Objavljeno 2017. https://www.cms.hr/hr/suzbijanje-diskriminacije/paradoksom-tolerancije-do-tolerantnijeg-drustva.

UNICEF Hrvatska. "Da bismo smanjili predrasude i diskriminaciju, moramo prvo krenuti od sebe." *UNICEF Hrvatska.* Objavljeno 2019. https://www.unicef.org/croatia/price/da-bismo-smanjili-predrasude-i-diskriminaciju-moramo-prvo-krenuti-od-sebe.

Banja Luka Center for Human Rights. "Tolerancija i njen nedostatak." *Banja Luka Center for Human Rights.* Objavljeno 2020. https://www.blchr.org/tolerancija-i-njen-nedostatak/.

O Kanal. "Tolerancija: Prihvatanje drugačijeg/različitog – Koliko su ljudi u BiH tolerantni?" *O Kanal.* Objavljeno 16. novembra 2021. https://okanal.oslobodjenje.ba/okanal/magazin/video-tolerancija-prihvatanje-drugacijeg-razlicitog-koliko-su-ljudi-u-bih-tolerantni-708612.

Balkan Diskurs. "Iz srca BiH: Mladi ljudi šalju poruke mira i tolerancije." *Balkan Diskurs.* Objavljeno 24. februara 2024. https://balkandiskurs.com/2024/02/24/iz-srca-bih-mladi-ljudi-salju-poruke-mira-i-tolerancije/.

Bosnae.info. "Vjerska tolerancija Osmanlija u Bosni: Dokazi višestoljetne vjerske slobode kršćana i Jevreja." *Bosnae.info.* Objavljeno 2015. https://bosnae.info/index.php/vjerska-tolerancija-osmanlija-u-bosni-dokazi-visestoljetne-vjerske-slobode-krscana-i-jevreja-2.

Radio Slobodna Evropa. "GM: Tolerancija." *Radio Slobodna Evropa.* Objavljeno 5. septembra 2019. https://www.slobodnaevropa.org/a/gm-tolerancija/30152723.html.

Konflikt i medijacija

Članak:
Petrović, Ivana. "Medijacija u rješavanju konflikata." *Hrvatska revija za rehabilitacijska istraživanja* 56, br. 2 (2020): 142-154. https://hrcak.srce.hr/file/343892.

Knjiga:
Behmen, Alija. *Međunarodna medijacija*. Sarajevo: Fakultet političkih nauka, 2006.

Video:
"Medijacija i rješavanje konflikata." *YouTube video*, objavljeno 15. jula 2019. https://www.youtube.com/watch?v=W6UfZff1IEo.

Diskriminacija

Članci:
Al Jazeera Balkans. "Diskriminacija kao problem naprednih društava." *Al Jazeera Balkans*. Objavljeno 2. decembra 2023. https://balkans.aljazeera.net/blogs/2023/12/2/diskriminacija-kao-problem-naprednih-drustava

Al Jazeera Balkans. "Diskriminacija u diskriminaciji." *Al Jazeera Balkans.* Objavljeno 18. oktobra 2020. https://balkans.aljazeera.net/blogs/2020/10/18/diskriminacija-u-diskriminaciji.

Video:
"Diskriminacija – Šta je to?" *YouTube video*, objavljeno 10. januara 2020. https://www.youtube.com/watch?v=jdtA4oZWyI8.

"Primjeri diskriminacije u društvu." *YouTube video*, objavljeno 5. maja 2021. https://www.youtube.com/watch?v=7kLaZ06HWew.

Stereotipi i predrasude

Knjiga:
Allport, Gordon W. *Priroda predrasuda*. Preveo/la: [ime prevodioca ako postoji]. Zagreb: Naklada Ljevak, 2000.

Video:
"Stereotipi i predrasude – Kako nastaju?" *YouTube video*, objavljeno 12. aprila 2018. https://www.youtube.com/watch?v=IUUNKUa32iQ.

"Stereotipi u svakodnevnom životu." *YouTube video*, objavljeno 23. maja 2019. https://www.youtube.com/watch?v=wXXyIgDgiRQ.

"Kako se boriti protiv predrasuda?" *YouTube video*, objavljeno 15. septembra 2020. https://www.youtube.com/watch?v=CqKqTiqHbFA.

"Primjeri predrasuda u društvu." *YouTube video*, objavljeno 8. novembra 2021. https://www.youtube.com/watch?v=AUC3u0f-_rk.

Članci:
City Magazine. "Kako nastaju predrasude?" *City Magazine*.
Objavljeno 5. juna 2020. https://citymagazine.danas.rs/lifestyle/
zdravlje/psihologija/kako-nastaju-predrasude/.

Novi list. "Što su predrasude i kako se boriti protiv njih?" *Novi
list.* Objavljeno 12. maja 2021. https://www.novilist.hr/life/sto-su-
predrasude-zasto-su-opasne-za-drustvo-i-kako-se-s-njima-boriti/.

UNICEF BiH. "Edukacija protiv predrasuda i stereotipa." UNICEF
BiH. Objavljeno 17. februara 2022. https://www.unicef.org/bih/
pri%C4%8De/edukacija-protiv-predsrasuda-i-stereotipa.

Holokaust

Priručnik:
Forum Ziviler Friedensdienst e.V. (Forum ZFD). Pedagoški
priručnik: Holokaust & mir. Sarajevo: EIHR i PCRC, 2023.

Vjerske slobode

Članci:
Glas Amerike (VOA). "Vjerske slobode u Bosni i Hercegovini." *Glas
Amerike* (VOA). Objavljeno 7. januara 2023. https://ba.voanews.
com/a/6921487.html.

Radio Sarajevo. "State Department o vjerskim slobodama: Postoji
negativan utjecaj na slobodu vjeroispovijesti." *Radio Sarajevo*.
Objavljeno 15. maja 2023. https://radiosarajevo.ba/vijesti/bosna-
i-hercegovina/state-department-o-vjerskim-slobodama-postoji-
negativan-utjecaj-na-slobodu-vjeroispovijesti/496834.

Video:
"Vjerske slobode: Situacija u BiH." *YouTube video*. Objavljeno 18.
avgusta 2021. https://www.youtube.com/watch?v=vTilPkNCdp8.

3.4 Module 3:
Human Rights

INTRODUCTION

In module 3, students will dive into the essential concept of human rights, exploring what it means to live with dignity and the universal legal principles that protect this dignity for all people. Through a series of collaborative and reflective activities, they will gain a deeper understanding of what is the Universal Declaration of Human Rights and how the rights it encompasses serve as the foundation for a more just and inclusive world.

Students will engage in thought-provoking exercises and construct their own interpretations of the Universal Declaration of Human Rights. These activities will challenge them to think critically about the rights and responsibilities we all share, and how these ideas apply in their own lives and communities on a daily basis.

As they progress through the module, students will also reflect on the balance between freedoms and responsibilities, exploring how human rights are interpreted and applied in different social, political, and cultural contexts. They will be encouraged to consider how their actions and decisions can contribute to the protection of human rights, both locally and globally.

By the end of the module, we desire that students have a clearer understanding of their role in defending and promoting human rights, helping them build the skills and awareness needed to contribute to a more equitable and compassionate society for all. Below, you can find a table with more information about the proposed activities.

	ACTIVITY	OBJECTIVE
3.1	What does it mean to be human?	Encouraging students to reflect on what it means to be human and explore the concept of human rights through collaborative group work.
3.2	Joint construction of the Universal Declaration of Human Rights	Introducing the concept of human rights, recognized by the UN and the 1988 Constitution as fundamental to guaranteeing human dignity.
3.3	Expressing the Universal Declaration of Human Rights	Exploring, reflecting, and using body language to express the content of the Universal Declaration of Human Rights.
3.4	Creating a better world	Reflecting with students on how our rights and responsibilities can contribute to building more just and inclusive societies.
3.5	Perspectives on rights: balancing freedoms and responsibilities	Reflecting on how the interpretation of fundamental rights shapes our understanding of their role and function in society.
3.6	Knowing and recognizing human rights	Establishing knowledge about the articles of the Universal Declaration of Human Rights, identifying their content and reflecting on citizen responsibilities in everyday life.

3.7	What we all deserve	Learning to spot the difference between rights and desires, what general human rights are, and respect the rights of others.
3.8	Understanding good, evil, and the banality of evil	Discussing the different forms of behavior in the face of social crises, considering the concept of social conformity and banality of evil.
3.9	The island of peace	Understanding peace as a dynamic process aimed at successfully addressing problems and conflicts that are part of everyday life.
3.10	Checking In	Providing students with a structured opportunity to share their thoughts on the project so far, allowing for feedback and adjustments while fostering an environment of trust and collaboration.

Dear teacher, remember that you can rely on G-drive to support you throughout the project's implementation in the classroom. All annexes mentioned in the activities are available there, making it easier to print materials or use them for projections during the lessons. Use this QR code to access it!

ACTIVITIES

3.1 What Does it Mean to Be Human?[1]

● **Objective:**
Encouraging students to reflect on what it means to be human and explore the concept of human rights through collaborative group work.

● **Materials Needed:**
Roll paper, pens/pencils, crayons/markers, glue, scissors, old newspapers and magazines with lots of images.

---

1 Adapted from: The Advocates for Human Rights. Human Rights. Available at: https://www.theadvocatesforhumanrights.org/Res/human_rights_in_u_s_grades_6-8.pdf

1. To begin the activity, divide the class into groups of 3 to 5 students. For each group, hand out a sheet of roll paper. Then, instruct each group to have one volunteer lie down on the paper so that they can be traced by their group members. One student will trace the outline of the volunteer's body with a pencil. Ask the students (or do it yourself if necessary!) to reinforce the outline using a stronger marker so that it's visible. Then, ask each group to name their "person" and write the name on the paper for everyone to see. Once all groups have named their "person," pass out the scissors, magazines, newspapers, and markers.

2. Tell the class that each group should focus on the question: "what does it mean to be human?". Gather a few ideas and write them on the board. To represent their answers, the groups should search for images, words, or phrases in the magazines and newspapers you provide. For example, they might find words like "free," "equal," "think," "work," or phrases like "having opposable thumbs." They may also find images of a child learning or someone smiling. Have the students cut them out and place them on their traced person. They can use glue or paste but shouldn't fill up the entire body yet, as they'll need space for a next step. Give some time for the groups to conclude this part.

3. Now, gather the class's attention and write the words "human rights" on the board. Then, ask the students what the term "human rights" means to them. Gather a few ideas and write them on the board. Now, propose that the students search again in the provided materials for images, words, or phrases that they believe represent human rights, pasting their ideas in the remaining space of their traced human figure.

4. To conclude, ask each group to present their final creation, explaining the ideas they reflected on when thinking about human rights. If possible and interesting, you can display the collages on the walls. These can serve as inspirations for future activities that will be based on the understanding of what human rights are!

3.2 Joint Construction of the Universal Declaration of Human Rights[2]

● **Objective:**
Introducing the concept of human rights, recognized by the United Nations and the Bosnian Constitution as fundamental to guaranteeing human dignity.

● **Materials Needed:**
Whiteboard, Annex 1 - 3.2 (preferably printed), pens/pencils and reflective journals or class notebooks.

Despite their biological, cultural, social, and economic differences, all humans deserve to have the minimum conditions necessary for a dignified life from birth. Over time, a set of rights has been recognized to uphold human dignity, known as human rights, which are fundamental for a person's existence, development, and full participation in life. Officially recognized by the international community in 1948 with the promulgation of the *Universal Declaration of Human Rights*, these rights have evolved philosophically and historically, expanding as new injustices were recognized, growing in scope and depth, and reflecting humanity's ability to adopt new and more abragent moral perspectives.

Human rights are often classified into three historical generations. The first generation, rooted in the revolutions of the 18th and 19th centuries, emphasizes individual freedoms and civil and political rights, protecting people from state oppression. The second generation, emerging in the 20th century, focuses on equality and social, economic, and cultural rights, requiring state intervention to ensure these rights for all citizens. The third generation, developed after the horrors of the 20th century (e.g., world wars, totalitarian regimes), includes collective rights like peace, development, and environmental protection, reflecting ideals of solidarity.

---

2 Adapted from: The Auschwitz Institute for the Prevention of Genocide and Mass Atrocities. Cidadania e democracia desde a escola, (2024), 85 . Available at: https://bit.ly/3C0I8Rm

Human rights are universal, natural, interdependent, and indivisible, meaning no right can be accepted at the expense of another. Despite their importance in creating a just world, some still argue that human rights conflict with "social order," advocating for their suspension to ensure governability or security. However, respecting human rights, as emphasized by the United Nations, is essential for a fair social order.

1. Reading the Universal Declaration of Human Rights offers an opportunity to reflect on the rights and responsibilities that all people around the world have. To begin, ask the students what rights they believe all human beings should have to live with dignity. Write down their answers on the board, creating a kind of "list of rights articles".

2. Distribute the abbreviated Universal Declaration of Human Rights (Annex I - 3.2) to the students and conduct a collective reading of the document.

3. To better frame the discussion, introduce the class to the context and significance of the Declaration, highlighting elements from its creation and its current relevance. You can use the explanatory text in the box below as a reference.

> **Introduction to the Universal Declaration of Human Rights[3]**
>
> Less than three decades after the First World War, in which more than 18 million soldiers and civilians were killed, Europe was once again embroiled in a major conflict. The Second World War, which pitted Germany, Japan, and Italy against Great Britain, the United States, and the Soviet Union, engulfed the world in a firestorm of death and destruction far exceeding that of the Great War of 1914-

3 Facing History & Ourselves. Introduction to the Universal Declaration of Human Rights. (May 12, 2020). Available at: https://www.facinghistory.org/resource-library/introduction-universal-declaration-human-rights

1918. This was not only a global war, it was a total war in which each nation's entire human and material resources were called into service. About 70 million civilians and fighters were killed, making World War II the deadliest conflict in human history. Millions were left homeless, and millions more began an uncertain life as refugees.

Only when Germany was defeated in May 1945 did the world fully comprehend the cost of six years of modern warfare: mountains of corpses, entire cities demolished, nations traumatized by the use of violence against civilian populations. Only then did world leaders realize the human cost of 12 years of National Socialist (Nazi) rule in Germany: the Holocaust-the genocidal murder of millions of Jews and gypsies and the persecution of homosexuals and other minorities, many of whom perished in the last year of the war. (...) In addition, the US firebombing of major Japanese cities and the destruction of Hiroshima and Nagasaki with atomic bombs demonstrated that the world now possessed the tools of its own annihilation. (...)

The horrors of World War II reinforced the demands of early twentieth century internationalists to establish a global bill of human rights that would obligate "every state to recognize the equal right of every individual on its territory to life, liberty and property, religious freedom and the use of his own language." This idea was echoed in the stated aims of the newly formed United Nations in 1945. (....)

To protect its people and interests, every society develops written and unwritten codes spelling out the liberties, taboos, and obligations of its members. And as different societies and cultures encounter each other, they often seek to find common ground. In the modern era, for example, treaties, agreements, and conventions have been used to protect civilians during wartime-with limited success. Enumerating

the rights of every human on Earth, as the drafters of the Universal Declaration had planned to do, proved a nearly impossible task. Representatives from Asia, Europe, North and South America, and the Middle East (most of Africa was still ruled by colonial powers) argued not only about cultural issues but politics as well. The Cold War between the Soviet Union and the United States in particular sharpened disagreements about individual freedoms and government responsibility. After almost three years of negotiations that sometimes escalated into serious conflict, the Universal Declaration of Human Rights, which Eleanor Roosevelt described it as a "composite" of international beliefs on the rights, freedoms, and dignity of human beings, became a reality. (...) The Assembly of the United Nations adopted the declaration on December 10, 1948.

But this was only the beginning. The document was designed to serve as the foundation for future human rights protections. And to serve this purpose, it needed to be brought to life, through educational programs, in the consciousness of citizens the world over. (...)

The Universal Declaration of Human Rights (UDHR) has inspired many individuals and policymakers around the world to work toward a better world. Today there are "around two hundred assorted declarations, conventions, protocols, treaties, charters, and agreements dealing with the realization of human rights in the world. Of these postwar [documents] no fewer than sixty-five mention... the Universal Declaration of Human Rights as their source of authority and inspiration."

Today we ponder the legacy of the document Roosevelt helped create. Despite substantial movement toward equality and understanding, racism and its consequences continue to haunt communities and governments around the

globe; wars targeting civilians continue to be waged; and th
of genocide, torture, and human rights violations often go
unpunished.

For Mary Ann Glendon, the US ambassador to the Vatican
and the author of A World Made New: Eleanor Roosevelt
and Universal Declaration of Human Rights, the UDHR has
one undeniable legacy: "I think the message... is that, there
was a time when men and women... at a time when much
of the world was in ruins... were able to come together to
articulate a path forward toward peace and justice, and that
over the [past] sixty years, enormous progress has been
made on those fronts.... Negotiation, faltering, nevertheless,
has so far kept people talking... and it's a great affirmation
of the possibility of overcoming conflict through reason and
good will. It's what we've got."

4. After the students have been introduced to the Declaration
and its origin, ask them to return to the document they created at
the beginning of the activity and compare it to the original United
Nations document.

Next, distribute or project in a screen the Paragraph 3 of the
Article II of the Bosnian Constitution (Annex II - 3.2), that states
the country's commitment to human rights.

Discuss with the class the similarities and differences among the
three documents (their document, the Universal Declaration and
the Bosnian Constitution)
.

5. To conclude, deepen the discussion by posing some questions
to the group:

- *What is the importance of these rights?*
- *How are human rights reflected in our country?*
- *How are human rights reflected in our daily lives?*
- *Which rights declared in the Universal Declaration of Human Rights can we see being ensured or violated in our community?*

Note

If time allows and it is relevant, ask the students to share their thoughts in their reflective journals based on the discussions held in class.

Annex I - 3.2: The Abbreviated Universal Declaration of Human Rights

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

Paragraph 3 Enumeration of Rights

All persons within the territory of Bosnia and Herzegovina shall enjoy the human rights and fundamental freedoms referred to in paragraph 2 above; these include:

a) The right to life.

b) The right not to be subjected to torture or to inhuman or degrading treatment or punishment.

c) The right not to be held in slavery or servitude or to perform forced or compulsory labor.

d) The rights to liberty and security of person.

e) The right to a fair hearing in civil and criminal matters, and other rights relating to criminal proceedings.

f) The right to private and family life, home, and correspondence.

g) Freedom of thought, conscience, and religion.

h) Freedom of expression.

i) Freedom of peaceful assembly and freedom of association with others.

j) The right to marry and to found a family.

k) The right to property.

l) The right to education.

m) The right to liberty of movement and residence.
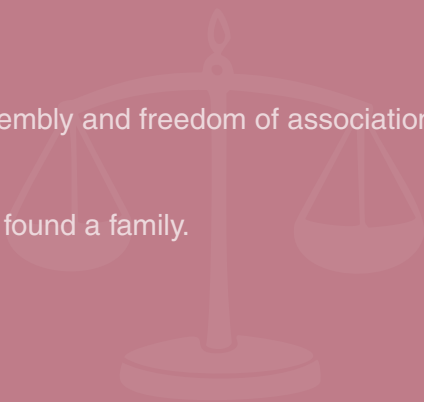
Expressing the Universal Declaration of Human Right[4]

● **Objective:**
Exploring, reflecting, and using body language to express the content of the Universal Declaration of Human Rights

● **Materials Needed:**
The simplified Universal Declaration of Human Right (see Activity 3.2 - Joint Construction of the Universal Declaration of Human Rights) and Annex I - 3.3 (printed and cut).

1. This activity aims to continue reflecting on the Universal Declaration of Human Rights in a fun and engaging way for the students. To begin, return to the document introduced in the previous activity (see Activity 3.2 - Joint Construction of the Universal Declaration of Human Rights).

Note

Educator, remember that all the annexes for the activities are available in the support G-drive (QR code on the first page of the module). In this case, you can choose to project the Declaration to make the collective reading easier or redistribute the annexes used in the previous activity!

2. After the collective reading of the Universal Declaration of Human Rights, divide the class into two groups. A member of the first group will receive a slip of paper with one of the Declaration's articles and must act it out (without showing the content) through charades for their group to guess which article they are representing (Annex 2 – 3.3).

---

4 Adapted from: The Auschwitz Institute for the Prevention of Genocide and Mass Atrocities. Cidadania e democracia desde a escola, (2024), 90 . Available at: https://bit.ly/3C0I8Rm

3. After that, it will be the other group's turn, and they will continue until the class ends.

4. The winning group will be the one that guesses the most charades correctly.

Annex 2: 3.3: Articles from the
Universal Declaration of Human Rights

Article 1 Right to Equality	**Article 16** Right to Marriage and Family
Article 2 Freedom from Discrimination	**Article 17** Right to Own Property
Article 3 Right to Life, Liberty, Personal Securityt	**Article 18** Freedom of Belief and Religion
Article 4 Freedom from Slavery	**Article 19** Freedom of Opinion and Information
Article 5 Freedom from Torture and Degrading Treatment	**Article 20** Right of Peaceful Assembly and Association
Article 6 Right to Recognition as a Person before the Law	**Article 21** Right to Participate in Government and in Free Elections
Article 7 Right to Equality before the Law	**Article 22** Right to Social Security
Article 8 Right to Remedy by Competent Tribunal	**Article 23** Right to Desirable Work and to Join Trade Unions
Article 9 Freedom from Arbitrary Arrest and Exile	**Article 24** Right to Rest and Leisure
Article 10 Right to Fair Public Hearing	**Article 25** Right to Adequate Living Standard
Article 11 Right to be Considered Innocent until Proven Guilty	**Article 26** Right to Education
Article 12 Freedom from Interference with Privacy, Family, Home and Correspondence	**Article 27** Right to Participate in the Cultural Life of Community

Article 13	Article 28
Right to Free Movement in and out of the Country	Right to a Social Order that Articulates this Document
Article 14	Article 29
Right to Asylum in other Countries from Persecution	Community Duties Essential to Free and Full Development
Article 15	Article 30
Right to a Nationality and the Freedom to Change It	Freedom from State or Personal Interference in the above Rights

3.4 Creating a Better World[5]

● **Objective:**
Reflecting with students on how our rights and responsibilities can contribute to building more just and inclusive societies.

● **Materials Needed:**
The simplified Universal Declaration of Human Rights (see Activity 3.2 - Joint Construction of the Universal Declaration of Human Rights).

The Universal Declaration of Human Rights allows us to explore various perspectives on the rights and responsibilities shared by people around the world. The document arose from the devastating aftermath of two world wars, including the horrors of the Holocaust and the collective shock caused by the destructive power of the atomic bomb; it expresses the desire to promote world peace and to ensure the minimum necessary for all human beings to live with dignity, free and safe from arbitrary threats to their lives.

---

5 Adapted from: Facing History & Ourselves. The Universal Declaration of Human Rights. Available at: https://www.facinghistory.org/resource-library/universal-declaration-human-rights.

1. Start the class by discussing the concepts of rights and responsibilities with the students. In 1949, the United Nations Educational, Scientific and Cultural Organization (UNESCO) defined a right as: "a condition of life without which, at any historical stage of a society, people cannot give their best as active members of the community because they are deprived of the means to fulfill themselves as human beings."[6]

Responsibility, on the other hand, refers to the act of being accountable for one's actions, commitments, or something entrusted to them. As a moral value, responsibility is an attitude we take towards an action or task for which we must be accountable to others. After explaining these definitions to the students, open the floor for a debate:

- *How would you define what a right is?*
- *Is UNESCO's definition too broad or too narrow? What would you add to it?*
- *How do you think rights and responsibilities are related?*

2. Next, divide the students into groups. Ask them to identify three rights from the Declaration that they unanimously believe are "universal"; in other words, that apply to all people, regardless of their social, cultural, or political background. Additionally, ask them to consider at least three responsibilities that we all have towards one another. Discuss the results with the class:

- *Which ideas were similar among the groups?*
- *Which ideas were different?*

---

6 UNESCO. Human Rights (Columbia University Press, 1949), 263.

3. Finally, ask the students to relate the meaning of the Declaration to their own realities. Considering the goals of the Universal Declaration of Human Rights in creating a better world that preserves and promotes human dignity, reflect together:

- *How do the values and principles expressed in the Declaration relate to your daily life and the way you treat others?*
- *Does this connect with the basic values and principles of being a good citizen? If so, how did you learn what it means to be a good citizen?*
- *Do you believe there are communal needs that take precedence over individual rights?*
- *The Declaration was created in response to past demands, but does it also represent a responsibility to future generations?*

● **Objective:**
Reflecting on how the interpretation of fundamental rights shapes our understanding of their role and function in society.

● **Materials Needed:**
The simplified Universal Declaration of Human Rights (see Activity 3.2 - Joint Construction of the Universal Declaration of Human Rights) and Annex I - 3.5 (printed).

1. Divide the class into small groups and distribute copies of the simplified Universal Declaration of Human Rights (Annex I - 3.2). Each group should select three articles from the Declaration that they find particularly important. Then, ask them to reflect on and discuss how the interpretation of these rights might differ in different cultural, political, or social contexts. Some guiding questions can include

- *How might a government or community interpret this right?*
- *Are there situations where this right might be limited or challenged?*
- *How might different social groups (e.g., age, gender, socioeconomic status) perceive this right?*

2. Provide each group with a real-world case study where the interpretation of fundamental rights was a subject of debate or conflict (Annex I - 3.5). Ask them to analyze the debate in their case study, also considering the broad questions:

- *How was the right interpreted in this context?*
- *Who was affected, and how?*
- *How did cultural, legal, or political factors influence the interpretation of the right?*
- *What is their personal opinion on the case?*

3. Have each group share their findings with the class. After each presentation, encourage the class to reflect on how their own perceptions of fundamental rights may have changed based on what they heard. Write the emerging themes or new insights on chart paper to visualize the diversity of opinions.

4. End the activity with a class-wide reflection on the following questions:

- *How does the interpretation of fundamental rights vary across societies and why?*
- *What factors (e.g., history, culture, politics) contribute to these differences?*
- *How can we engage with these differing perspectives while promoting the universal application of human rights?*

Note

Educator, a simplified version of the Declaration can be found in Annex I of "Activity 3.2 - Joint Construction of the Universal Declaration of Human Rights." Remember that all annexes are also available in the support G-drive!

Debate 1. Freedom of Speech vs. Hate Speech (United States, Europe)

- **Context:** *In the U.S., people can say almost anything because of the right to free speech, even if it offends others. However, in many European countries, there are rules against saying things that might hurt or spread hate against groups of people, like certain races or religions.*
- **Debate:** *Should people be able to say anything, even if it is hurtful? Or should there be limits on what people can say to protect others from hate?*

Debate 2. Right to Privacy vs. National Security (Global)

- **Context:** *After terrorist attacks, many governments, like the U.S. and the UK, started tracking people's messages and phone calls to prevent more attacks. This makes some people feel safer, but others feel like it invades their privacy.*
- **Debate:** *Should the government be allowed to see your private messages to keep everyone safe, or is that going too far and invading your personal privacy?*

Debate 3. Right to Health vs. Religious Freedom (USA, Europe)

- **Context:** *Some parents don't want to vaccinate their children because of their religious beliefs, but governments sometimes say vaccines are needed to protect everyone's health.*
- **Debate:** *Should the government force people to get vaccinated to protect public health, or should people have the right to refuse based on their beliefs?*

Debate 4. Right to Education vs. Gender Equality (Afghanistan, Pakistan)

- **Context:** *In some places, girls are not allowed to go to school because of cultural or religious reasons. Many people believe everyone should have the right to education, no matter their gender*
- **Debate:** *Should cultural or religious beliefs stop some people from going to school, or should everyone always have the right to an education?*

Debate 5. Right to Religious Freedom vs. Equality (France's Secularism)

- **Context:** *In France, the government has rules that ban people from wearing religious symbols, like the hijab, in public places, saying it helps keep everyone equal. But some people feel that this rule violates their right to express their religion..*
- **Debate:** *Should the government stop people from showing their religion in public to keep things equal, or should everyone have the freedom to express their beliefs?*

3.6 Knowing and Recognizing Human Rights

- **Objective:**
  Establishing knowledge about the articles of the Universal Declaration of Human Rights, identifying their content and reflecting on citizen responsibilities in everyday life.

- **Materials Needed:**
  Pieces of paper, pens/pencils, newspapers, magazines and reflective journals.

1. The idea is for the activity to take place in groups of four or five people. To organize the groups creatively and encourage students to interact with people they don't normally work with, one idea is to select some human rights and write each selected right four or five times on pieces of paper. These pieces of paper should be folded and used in a drawing among the students. Those who have the same rights will be in the same group.

2. Distribute the simplified version of the Universal Declaration of Human Rights to the groups along with newspapers and magazines.

Note

Remember that you can access the simplified version of the Universal Declaration of Human Rights in the annex of activity 3.2. All annexes are also available in the support G-drive!

3. Guide the students to identify news articles in the materials they received where human rights are not being upheld and specify which rights these are. Ask them to also think of possible solutions to the violations they read about. They can write down a paper or in their reflective journals key points of their discussion.

4. After the group work and discussions, the students should give a brief presentation on the chosen news article(s), reporting what was discussed in the group, aiming to reflect on and portray human rights in our daily lives with the whole class.

3.7 What We all Deserve[7]

● Objective:
Learning to spot the difference between rights and desires, what general human rights are, and respect the rights of others.

● Materials Needed:
Large sheets of paper, pens/pencils/markers, whiteboard and reflective journals.

1. Begin by asking students to complete the sentence: "I HAVE THE RIGHT TO…" Write their responses on the board, allowing for a variety of answers.

2. In addition to these responses, introduce other words such as LOVE, PUNISHMENT, HATRED, REVENGE, FAITH, NAME, and TOYS. Ask the students the following reflective questions:

- *Which of these ideas mentioned refers to human rights?*
- *What about words like punishment, love, hatred, food, laughter, school, faith — do any of these represent human rights?*
- *Why is the right to punish someone who has made a mistake not considered a human right? Why is hatred not a right?*

3. Divide students into groups of four or five. Each group receives a large sheet of paper with an incomplete sentence in the center: "BECAUSE I AM A HUMAN BEING, I DESERVE…"

Each student will choose a corner of the paper and write down at least three things they believe they deserve as a human being.

---

4. After some time, gather the group's responses and write a selection of their answers on the board. Next to each answer, ask the question: "DO WE DESERVE THIS…" A) Sometimes; B) Usually, and C) Always.

For example, if someone writes "respect," ask if people deserve respect sometimes, usually, or always. If the group agrees that everyone deserves respect always, highlight this as a basic human right.

Students should do the same, circling the words on their paper that they believe qualify as basic human rights.

5. After the group discussions, ask each student to individually write in their reflective journals, considering these guiding questions:

- *What human rights stood out the most to you today and why?*
- *How do you think these rights impact your life and the lives of others in your community?*
- *Reflect on a time when you or someone you know experienced a situation where a human right was either respected or violated. How did that make you feel?*
- *What actions can you take in your daily life to support and respect human rights?*

Encourage the students to be as personal and thoughtful as possible, relating the activity to their own experiences and observations. This step allows for individual reflection and a deeper personal connection to the concept of human rights.

- **Objective:**
  Discussing the different forms of behavior in the face of social crises, considering the concept of social conformity and banality of evil.

- **Materials Needed:**
  Annex I -3.8 (projected, pens/pencils and reflective journals.

In religion, ethics, or philosophy, good and evil are often observed through a dualistic lens: on one side, we find morally positive aspects, and on the other, morally negative ones. According to the dictionary, "good" is defined as "everything that generates benefit, advantage, relief, or well-being." Aristotle considered that good is the ultimate goal of all things. He believed that while the good of an individual is desirable, ensuring the good of a nation is a nobler and more divine achievement. Similarly, his mentor Plato, in The Republic, worked on the idea of "good" being strongly connected to justice, the constitution of the ideal city, and the necessity of educating rulers.[9]

On the other hand, "evil" is understood as "anything that causes harm or is undesirable." But if evil harms, why do we commit it? Reflecting on our relationship with others, the German philosopher Emmanuel Kant argued that evil operates precisely in the conflict between reason and will, or between respect for moral law and self-love. For Kant, "doing evil" is often linked to the desire to exercise one's freedom to its fullest and to give in to individualistic desires.

---

8 Adapted from: The Auschwitz Institute for the Prevention of Genocide and Mass Atrocities. Cidadania e democracia desde a escola, (2024), 97 . Available at: https://bit.ly/3C0I8Rm

9 Plato. The Republic,   (Penguin Classics; New edition, 2007).

The "banality of evil" is a concept developed by the German philosopher Hannah Arendt in her book *Eichmann in Jerusalem*.[10] The book, originally published in 1963, was based on articles Arendt wrote as a correspondent for the American journal, *The New Yorker*, while covering the trial of Adolf Eichmann, a key figure in the implementation of the Final Solution during the Holocaust.[11] The trial, which attracted much media attention due to its controversy, began in 1961 in Jerusalem and resulted in Eichmann's death sentence by hanging.

Through her observation of the trial, Arendt considered Eichmann a man of superficiality and mediocrity despite the enormity of the evil he committed. Eichmann, for Arendt, was part of a process, a cog in a machine where his role could have been occupied by anyone. To her, he was nothing more than an ordinary man, or worse, as ordinary as many others.[12]

From this experience, Arendt elaborated a view of evil not caused by an intrinsic monstrosity or an elaborately sadistic mindset, but as a result of blind obedience, an inability to think, reflect, and question. In this sense, Arendt shed light on acts of evil commonly committed by ordinary people in everyday situations, such as blindly following orders in a bureaucratic and selfish logic that serves only personal interests. Evil, then, becomes banal.

1. To introduce the theme, ask the students to write in their reflective journals actions they consider "evil." It could be anything: bullying a classmate, not returning extra change, not giving up a seat for an elderly person, or lying. Allow 5 minutes for them to write their lists.

---

10   Hannah Arendt, Eichmann in Jerusalem: A Report on the Banality of Evil (Penguin Publishing Group, 2006).

11 Final Solution or Final Solution of the Jewish Question refers to the Nazi plan of genocide of the Jewish population of all territories occupied by Germany, during the Second World War.

12 Marcelo Andrade, " A banalidade do mal e as possibilidades da educação moral: contribuições arendtianas," Revista Brasileira de Educação 43 (2010): 109-124.

2. Then, ask them to look at the lists they created and reflect on whether they have ever committed any of these acts. Ask questions like:

- *Do you recognize actions on this list that you have committed or continue to commit?*
- *Do you think people can be influenced to do evil? How?*
- *Does a bad action make a person evil?*
- *Is not doing good also doing evil?*

3. Now, present the students with Arendt's concept: the banality of evil.

This is a complex concept, so it is important to find ways to "translate" it for students in a way that they can relate to their realities. Explain that the "banality of evil" means that sometimes, terrible things happen not because the people doing them are evil monsters, but because they are just following orders or doing what they're told without thinking about the consequences. They don't question if what they are doing is right or wrong.

Hannah Arendt came up with this idea when she was studying the trial of a man named Adolf Eichmann, who helped organize the Holocaust. Eichmann wasn't someone who looked or acted like a villain in a movie. He was just a regular guy who said he was "just following orders." That's what made him dangerous—he didn't think about what he was doing, and he didn't question if it was right or wrong. He was part of something terrible because he didn't use his own judgment.

You can even use a real-life example they can relate to: Imagine a situation at school where someone is being bullied. Now, not everyone participates in the bullying directly, but many people stand by, laugh, or don't do anything to stop it. These bystanders might think, "It's not my problem," or "Everyone else

is ignoring it, so I will too." By not thinking critically and just going along with the crowd, they are allowing something harmful to happen. This is similar to what Hannah Arendt meant by "the banality of evil"—sometimes ordinary people, by not questioning or thinking about their actions, can end up being part of something harmful.

4. Now, invite them to reflect:

- *What did you understand from the concept of the banality of evil? What does it teach us?*
- *Do you think we trivialize evil in our daily lives? How? Why?*
- *Have you ever done something just because someone else told you to, even if you thought it wasn't right?*
- *Or maybe you saw something bad happening but didn't speak up because you felt it wasn't your responsibility? The "banality of evil" teaches us to always stop and think, and to ask ourselves if what we're doing—or what we're letting happen around us—is okay.*

5. To finalize the activity, share some real stories with students (Annex I -3.8), proposing an closing discussion:

- *What do these news stories have in common?*
- *Were the actions taken by these individuals expected or not?*
- *Is there a rupture with expected behavior in these actions? Why? What consequences did these ruptures bring?*
- *How do you feel when you see actions like these?*

Captain Tom Moore (UK):

A 99-year-old war veteran who raised
millions for the National Health System
during the COVID-19 pandemic
by walking laps in his garden. His
unexpected act of kindness and initiative
challenged the perception of what
an elderly person can do and had an
enormous positive social impact.
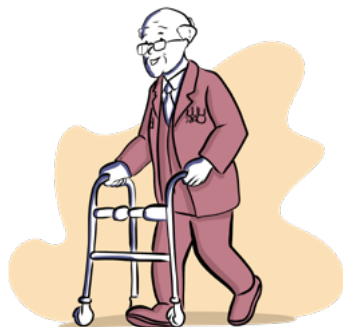
Greta Thunberg (Sweden):

As a young teenager, Greta started a global
movement for climate change by striking from
school. Her disobedience against the normal
expectations of a student led to massive
global awareness and action regarding
climate change.

Mélanie Ségard (France):

A young woman with Down syndrome who
fought for the opportunity to present the
weather forecast on national TV, defying
expectations and raising awareness about
inclusion in the media.

3.9 The Island of Peace[13]

● **Objective:**
Understanding peace as a dynamic process aimed at successfully addressing problems and conflicts that are part of everyday life.

● **Materials Needed:**
Large sheets of paper (one per group), markers/crayons/colored pencils.

1. Divide students into groups of 6 or 7, introducing the scenario: each group represents children governing an "Island of Peace." They need to decide on a governing structure and roles to ensure the community remains peaceful and protects the rights of all children. Outsiders may come to the island, but their involvement should not disrupt the peace.

2. Ask students to draw their islands in the large sheet of paper they have. Also, invite them to discuss and assign individual roles. What will each participant do to contribute to this peaceful community? Roles can be practical (e.g., leader, mediator, caregiver) or symbolic. They can also illustrate the roles and structures they agreed on. Encourage creativity in showing how the island functions peacefully, and consider how they'd manage any potential external involvement.

3. Give time for groups to organize a presentation, when they will need to explain the significance of the roles, the layout of the island, and how it ensures peace. For that, provide them guiding points

- The roles each person has.
- The structures they created to preserve peace.

---

13 The Center for Peacebuilding. A Guide - Prevention of Genocide in Primary and Secondary Schools in Sanski Most (2017).

- How they would handle external influences while avoiding conflict.

4. After each presentation, pose the following reflective questions:

- *How did you come to an agreement on who would be on the Island of Peace and their roles?*
- *How easy or difficult was it to come to a consensus?*
- *What challenges arose in maintaining peace and assigning roles?*
- *What does peace mean to you, and how did this activity influence that understanding?*

3.10   Checking In

● **Objective:**
Providing students with a structured opportunity to share their thoughts on the project so far, allowing for feedback and adjustments while fostering an environment of trust and collaboration.

● **Materials Needed:**
Large paper or whiteboard, markers, pens/pencils and sticky notes.

1. Organize a circle with the students and set a positive tone by explaining that this session is dedicated to reflecting on the group's progress and working together to make any needed adjustments. Emphasize that the focus is on improving everyone's experience and that all perspectives are valued equally.

2. Ask each student to think of one word that best describes their feelings about the project so far. Go around the circle, with each student sharing their word. You can use the "talking object" for that! After everyone has shared, encourage brief explanations for their choice.

3. Next, give students three sticky notes (ideally, use stickers with different colors!). On one note, ask them to say something they really enjoyed about the project so far. On the other, ask them to share a challenge or something that hasn't gone well. Finally, on the last one, ask them to say something they have learned during the project's activities. Allow students time to think!

4. Then go around the circle, asking them to share what they have written. As they share, write their responses on a large paper or whiteboard, categorizing them into different categories (you can name them as you want! (e.g.: "we do like"; "we do not like"; "we do learn").

   As a group, discuss what emerged. Use open-ended questions such as:

- *What could we do differently to address the things we didn't like?*
- *How can we implement this new idea or suggestion?*

Encourage students to collaboratively problem-solve and propose adjustments

6. To finalize, summarize the key takeaways and any agreed-upon adjustments moving forward. Thank the students for their honest reflections and suggestions and reiterate that their feedback will be used to make improvements.

Note

Educator, to ensure that students feel that their feedback is taken seriously, it is important to implement any feasible adjustments that were discussed. It is also good to check in informally regularly to keep the feedback loop open throughout the remainder of the project

Ljudska prava

Članci:
Pehlić, Dino. "Evropski mehanizmi zaštite ljudskih prava i primjenjivost na BiH." EU-Monitoring.ba. Objavljeno u februaru 2019. https://eu-monitoring.ba/evropski-mehanizmi-zastite-ljudskih-prava-i-primjenjivost-na-bih/.

Good Inicijativa. "Ljudska prava za ravnopravno i solidarno društvo!" *Good Inicijativa*. Objavljeno 2017. https://edu.goo.hr/wp-content/uploads/2017/10/LJUDSKA-PRAVA.pdf.

Video:
"Šta su ljudska prava?" *YouTube video*, objavljeno 10. decembra 2015. https://www.youtube.com/watch?v=KDXhEAPzNh0.

Knjiga:
Brander, Patricia, i dr. Kompas: *Priručnik za obrazovanje mladih o ljudskim pravima*. 2. izdanje, ažurirano 2020. godine. Strasbourg: Savjet Evrope, 2020. https://rm.coe.int/kompas-prirucnik-za-obrazovanje-mladih-o-ljudskim-pravima/1680ae472b.

Reference na engleskom jeziku:
United Nations. "Universal Declaration of Human Rights." *United Nations*, objavljeno 1948. https://www.un.org/en/about-us/universal-declaration-of-human-rights.

3.5 | Module 4:
Democracy and Communication

INTRODUCTION

Following our pedagogical sequence, In Module 4, students will explore the vital relationship between democracy and communication, delving into how our voices shape collective decisions and societal structures. Through engaging discussions and activities, they will deepen their understanding of the fundamental concepts of democracy, including the balance between public and private spheres, the values that sustain democratic systems, and the role of communication in fostering understanding and social trust.

Students will actively participate in exercises designed to highlight the importance of informed civic engagement and the impact of political participation on shaping communities. These activities will challenge them to reflect critically on the nature of democratic processes and their role as active members of a democratic society.

As they progress through the module, students will also consider the challenges and responsibilities of living in a democracy, especially in the face of issues like disinformation and the alarming spread of hate speech. They will explore how these challenges impact the proper functioning of democratic societies and the ways in which communication can either strengthen or weaken democratic institutions.

By the end of the module, we hope that students will have a more nuanced understanding of how their actions and words can contribute to a more inclusive, transparent, and resilient democracy, both within their own communities and beyond. Below, you can find a table with more information about the proposed activities.

	ACTIVITY	OBJECTIVE
4.1	Defining our common space	Reflecting on the concept of community and applying it to understand relationships in the classroom and society.
4.2	Public and private spheres	Exploring the concepts and elements that make up the public and private spheres.
4.3	What is democracy?	Introducing the concept of democracy along with the main democratic values and assumptions and how they are disseminated in your social group.
4.4	Democratic values	Reflecting on the democratic values, to promote tolerance, cooperation, and compromise.
4.5	Mapping Bosnia's Democracy	Familiarizing students with the structure and functions of Bosnia's democratic system, including key institutions, roles, and processes.

ACTIVITY		OBJECTIVE
4.6	Too little, too late?	Encouraging students to understand the importance of politics in shaping collective desires and demonstrating how political participation helps achieve shared goals for the community, not just individual ambitions.
4.7	The speech that hates democracy	Expanding students' knowledge about what hate speech means and who it is directed at, and to understand the consequences it generates for the proper functioning of social participation in democracy.
4.8	Stand your ground	Taking a stand and learning to justify one's opinions using well-founded arguments.
4.9	Fake or not?	Promoting awareness about the consequences caused by the dissemination of fake news, and how it affects the proper functioning of democracy.
4.10	Checking in	Organizing a moment to share students' perspectives about the project so far, seeking to generate opportunities for possible adjustments to be made and strengthening trust among the group

Dear teacher, remember that you can rely on G-drive to support you throughout the project's implementation in the classroom. All annexes mentioned in the activities are available there, making it easier to print materials or use them for projections during the lessons. Use this QR code to access it!

ACTIVITIES

4.1 Defining our Common Space[1]

● **Objective:**
Reflecting on the concept of community and applying it to understand relationships in the classroom and society.

● **Materials Needed:**
Whiteboard, markers, Annex I - 4.1 (printed or projected), pens/pencils, and reflective journals.

---

1 Adapted from Facing History & Ourselves. Back-to-School Toolkit (2021). Available at https://www.facinghistory.org/back-to-school/teaching-toolkit/creating-community/.

1. Begin this activity by exploring the meaning of "community." Even though students may be familiar with the term, they might not have reflected deeply on it or its connection to individual identity. Considering the factors that make up a community is a first step toward understanding the concept of citizenship. You can use these questions to guide the discussion:

- *What does it mean to be a member of a community?*
- *Do all members of a community need to like each other to form a community?*
- *How does our perspective on community shape the way we see others?*

2. Write the following statements on the board, and ask the students to write them in their journals, marking next to each one whether they: (a) Completely agree, (b) Agree, (c) Disagree and (d) Completely disagree.

Statements:
- Communities are made up of people who are more or less the same.
- Joining a community means you need to give up your personal identity.
- Communities have certain membership rules. Not everyone can join.
- For a community to be strong, all members must like each other.
- A classroom is a type of community.
- Bosnian society is a type of community.

3. Divide the class into small groups. Ask students to compare their responses with their group members and back up their ideas with examples from personal experiences.

4. Now, introduce the students to Suzanne Goldsmith's definition of community[2] (Annex I: 4.1), either by distributing copies or projecting the text on the board:

"Communities are not made of friends or groups of people with similar styles and tastes, or even of people who like and understand each other. Communities are built by people who feel they are part of something greater than themselves: a shared goal or commitment, like correcting a wrong, building a road, educating children, living with dignity, or believing in a god. Building a community only requires the ability to see value in others, to look at them and see a potential partner for your commitments."

5. After giving time for the groups to reflect on the concept, facilitate a class-wide discussion based on the following questions:

- *Using Suzanne Goldsmith's definition, how can a classroom be a community? What is the shared commitment in a classroom?*
- *What needs to happen for the members of the classroom to "see the value in others"?*
- *Thinking about society as a whole, what needs to happen for members to "see the value in others"?*

6. To conclude, ask students to reflect at home in their reflective journals on the following questions:

- *A strong community is...*
- *What qualities of a strong community does our classroom already have?*
- *What should happen for our classroom community to become even stronger?*

---

2 Goldsmith, Suzanne. A City Year. (Transaction Publishers, 1997).

4.2   Public or Private?

● **Objective:**
Understanding the distinction between public and private spheres and encouraging reflection on the importance of privacy and community in a democratic society

● **Materials Needed:**
Whiteboard, markers and scenarios from Annex I- 4.2 (printed and cut).

The issue of the public and private spheres has been debated since Ancient Greece. The Greek philosopher Aristotle (384-322 B.C.), for example, defined the public sphere as the place of politics, the common space in the polis, exercised through action and discourse, while the private sphere, the oikos, is limited to the home and family, the private space. In Ancient Greece, for instance, the ultimate expression of the public sphere was the Agoras, where social relations took place and where citizens gathered to debate political matters.

The public-private dichotomy continued to be discussed by modern thinkers, such as the philosopher Hannah Arendt in The Human Condition, and the philosopher Jürgen Habermas in

several of his works. According to Arendt, the public sphere is the common world, the space of politics, collective thought, and the consolidation of freedom. The private sphere, on the other hand, is the realm of the family, individual interests, and the preservation of biological needs.

For Habermas, the public sphere is a social dimension where public opinion is shaped. Through the expression of opinions on issues that affect people, political action can be influenced in accordance with society's general interest based on the common good. Habermas emphasizes the importance of actors capable of shaping public opinion, such as the media, politicians, books, etc. In this sense, in democratic societies, it is even more important to understand the public sphere and our social role as citizens. We must act in various ways, engaging in debates between opposing ideas and different perspectives, so that we can build something for the common good, beyond our own individual interests, for the benefit of the collective. Understanding this is essential for the proper functioning of democracy and life in society in general.

1. Start the activity by explaining the concepts of public and private spheres, translating it to students' realities: the public sphere refers to areas of life where people interact with the community and engage in collective activities (e.g., schools, parks, government) while the private sphere relates to personal life and choices, often within the family, home, or individual actions. You can take the opportunity to start to connect these ideas with the concept of democracy, briefly discussing how these spheres interact in a democratic society (e.g., voting is public, but the decision on how to vote is private).

2. Now, divide the class into small groups and hand out some scenario cards (Annex I - 4.2) for each. Each group should discuss their scenarios and determine whether each belongs to the public or private sphere (or if it overlaps). Encourage them to justify their decisions.

3. After allowing some time for discussion, draw two large circles on the board: one with the title "public sphere" and the other with "private sphere". Ask the groups to stick their scenarios with adhesive tape on either the public sphere or private sphere circles (or in the middle if they think it involves both).

4. Review the placement of the scenarios, asking the groups to explain their reasoning. Highlight cases where the scenario may involve both spheres (e.g., social media posts are public, but the decision to post is private), discussing how boundaries between public and private are sometimes blurry and the importance of balancing both in democratic life.

5. To wrap up, propose a few reflection questions to the students:

- *Why do you think some things belong in the public sphere while others are private?*
- *What are the risks if the boundaries between public and private are not respected?*
- *How can we protect privacy while engaging in public life, such as in democracy?*

Annex I - 4.2: Public and Private Sphere Scenario Cards

Hosting a family dinner at home.	Shopping at a mall	Arguing with a friend in a café.	Talking to a friend on a video call from home.
Public park protest	Posting a personal photo on a social media platform.	Voting in an election.	Going for a walk in a public park.

Reading a book in a public library.	Making a decision about what to wear in the morning.	Writing a letter to a government official about a local issue.	Discussing personal family matters in a private chat group.
Volunteering at a community event.	Attending a political protest in a public square.	Hosting a birth-day party at a public beach.	Sharing your opinion on a new law with a group of friends.
Shopping online from your bedroom.	Attending a religious service at a community place of worship.	Organizing a petition for a new bike lane in the neighbor-hood.	Making a playlist for yourself on a music streaming app.
Cooking a meal for yourself in your home kitchen.	Joining a protest march organized by students.	Sending a pri-vate message to a classmate about home-work.	Participating in a school assembly about student rights.
Participating in a group project at school about social issues.	Speaking at a town hall meeting.	Watching a movie with friends in a cinema.	Writing in a personal journal at home.

- **[3]Objective:**

  Introducing the concept of democracy along with the main democratic values and assumptions and how they are disseminated in your social group.

- **Materials Needed:**

  Video player, reference books on the topic and/or computer for online research, pens/pencils, papers for the form and reflective journals.

1. Begin the activity by asking students to reflect on ideas, concepts, or phrases they associate with the word "democracy": *what comes to mind when they hear the word?* Students can note their ideas in their reflection journals.

2. After giving some time for this, watch the following video with the students: https://www.youtube.com/watch?v=By_3p22J1_k.

Propose a collective discussion about the video, allowing space for any questions and/or comments.

3. Now, organize the students In groups of up to four participants and ask them to conduct research based on reference books you provide or online texts (if possible) about the main characteristics of a democratic regime. Encourage them to discuss and create a list of up to ten items.

Example of possible items:

- Free elections;
- Universal suffrage (voting rights for all);
- Opposition with an important and effective role;

---

3 Adapted from: Heidi Streker. "Discutindo Democracia". UOL. Available at: https://educacao.uol.com.br/planos-de-aula/medio/filosofia-discutindo-democracia.htm?cm-pid=copiaecola

- Freedom of the press;
- Respect for minority rights;
- Freedom of speech;
- Freedom of religion;
- Power alternation (change of political parties in government);
- Government subjected to the law (Constitution);
- Civil society organization (unions, NGOs, associations, etc.).

4. Once each group has completed their research, ask them to share their results and promote an exercise of creating a list of up to ten items collectively

5. With the list finalized, students must develop a questionnaire and create a form to conduct an opinion survey about the topic. An example of a question can be: *"Of the characteristics below, which three do you think are the most important in a democratic regime? Which are the least important? What important characteristics do you think are missing?"*

The idea is for each group to apply the survey to five people, either on the streets, at home, or in the school community. In the next class, they should return with the answers collected to analyze the results with the whole class during the first 15 minutes.

The primary objective of this activity is to allow teenagers to experience notions of democracy as they are disseminated in their social group. The final part of the activity can be a debate with the whole class, discussing hypotheses about the results— whether they were expected or not.

● Objective:

Reflecting on the democratic values, to promote tolerance, cooperation, and compromise.

● Materials Needed:

Large sheets of paper/cardboards (one per group), markers, colored pencils, sticky notes, Annex I - 4.4 (cards printed and cut - ideally, each group should receive all cards).

1. Introduce the activity with a short presentation or discussion on democratic values. Ask students what they consider are the values of democracy and present highlighting the importance of concepts like:

- Freedom: The ability to express oneself freely while respecting others' rights.
- Equality: Ensuring that all individuals have the same opportunities and rights.
- Tolerance: Being open to different opinions, beliefs, and backgrounds.
- Cooperation: Working together to achieve shared goals.
- Compromise: Finding a middle ground to resolve differences.

You can use real-world examples or current events in Bosnia to illustrate how these values play out in society, provoking students to share what they think these values mean in their own lives or community.

2. Divide students into small groups (4-5 students per group) and distribute a set of printed value cards to each group (Annex I - 4.4). Explain to them that each group will have to discuss which

values are most important for their community and why. Using a large sheet of paper/cardboard, they will create a vision board that includes:

- A list of their top 5 chosen values.
- A short description of why each value was chosen.
- Drawings, symbols, or keywords representing how these values will shape their community's rules and interactions. For instance:
    - A picture of people holding hands could symbolize cooperation.
    - A balanced scale could represent justice.
    - A tree could symbolize environmental protection.

As they work, encourage students to take turns speaking and to practice active listening.

3. After giving time, each group presents their vision board to the class, explaining:

- Their chosen values and why they prioritized them.
- How these values would be implemented in an ideal community.
- Any challenges or disagreements they faced during the process and how they reached compromises.

After each presentation, allow time for other students to ask questions or offer feedback, focusing on the role of tolerance, cooperation, and compromise in the group's vision

4. Conclude the activity with a class discussion, encouraging students to reflect on their experience. Some guiding questions might include:

- *What did you learn about working with others who have different opinions?*
- *Was it difficult to compromise? Why or why not?*
- *How does this process relate to how decisions are made in a democratic society?*
- *What value do you think is most important for maintaining peace in a community?*

Annex I - 4.4: Printed Value Cards

Freedom of Expression: The right to express opinions and ideas without fear of censorship or retaliation.	**Accountability**: Holding individuals, especially leaders and institutions, responsible for their actions and decisions.
Human Dignity: Recognizing the inherent worth of every person and treating everyone with respect.	**Social Justice**: Ensuring fair treatment and equal opportunities for all individuals, particularly in accessing resources and services.
Rule of Law: The principle that all individuals and institutions are accountable to laws that are fairly applied and enforced.	**Solidarity**: Unity and support within a community, especially when facing challenges or supporting those in need.
Participation: The right and responsibility of individuals to be involved in decision-making processes that affect their community.	**Civic Engagement**: Actively participating in community activities and civic duties, such as voting, volunteering, or attending public meetings.

Transparency: Ensuring that decisions, policies, and actions are made openly, allowing for accountability and trust between citizens and leaders.	**Responsibility**: Acknowledging the duties and obligations each person has towards their community and society.
Pluralism: Acceptance and celebration of a variety of cultures, beliefs, and perspectives within a society.	**Non-Discrimination**: Ensuring that no one is treated unfairly or excluded based on race, gender, religion, or other characteristics.
Peaceful Conflict Resolution: Finding non-violent ways to address disagreements and reach consensus.	**Environmental Stewardship**: Recognizing the importance of protecting natural resources for current and future generations.

4.5   Mapping Bosnia's Democracy

● **Objective:**
Familiarizing students with the structure and functions of Bosnia's democratic system, including key institutions, roles, and processes.

● **Materials Needed:**
Reference books on the topic and/or computer for online research, cardboard, colored markers and reflective journals.

1. Start the activity with a brief presentation about Bosnia's political system, including its legislative, executive, and judicial branches. Highlight the roles of institutions like the Presidency, Parliament, and the Constitutional Court.

For that, you can use the following box for reference and consider the reading suggestions at the end of the module.

Democratic System in Bosnia and Herzegovina

Bosnia and Herzegovina (BiH) has a complex democratic system shaped by its history, ethnic diversity, and the legacy of the Yugoslav Wars in the 1990s. The country's governance is defined by the *Dayton Peace Agreement* (1995), which ended the Bosnian War and established the current political structure. The agreement created a state composed of two entities: the *Federation of Bosnia and Herzegovina* (largely Bosniak and Croat) and the *Republika Srpska* (predominantly Serb), along with a separate *Brčko District*, governed under a special status.

Structure of the State

1. Presidency: Bosnia and Herzegovina has a tripartite presidency, with three members representing the three main ethnic groups: Bosniaks, Croats, and Serbs. Each member is directly elected for a four-year term, with the chairmanship rotating every eight months among them.

2. Parliamentary Assembly: The legislative power is shared between two chambers:
- House of Representatives: Composed of 42 members, elected directly by the citizens.
- House of Peoples: Composed of 15 members, representing the three ethnic groups (Bosniaks, Croats, and Serbs), not directly elected by the citizens. Instead, its members are appointed by the legislative bodies of the two entities: the *Federation of Bosnia and Herzegovina* and the *Republika Srpska*.

3. Council of Ministers: This body functions as the executive branch of the state. The chairman is nominated by the presidency while the Chairman has the authority to form the team of ministers. However, both stages require approval from the House of Representatives, ensuring a check

and balance in the process. This setup helps maintain the delicate balance between the different ethnic groups while facilitating the formation of a functioning government.

4. Entities and Cantons: The *Federation of Bosnia and Herzegovina* is further divided into 10 cantons, each with its own government, it occupies around 51% of the country's territory. On the other hand, the *Republika Srpska*, which covers about 49% of the country's territory ,operates under a centralized system. Both entities have their own legislative bodies and governments, adding to the complexity of the country's political landscape. The *Brčko District* is a separate administrative unit in Bosnia and Herzegovina, not formally part of either the Federation or Republika Srpska. It was created in 1999 following an international arbitration proces.

5. The High Representative: The *Office of the High Representative* (OHR) is a unique feature in BiH's political landscape. Established as part of the Dayton Agreement, the OHR oversees the implementation of civilian aspects of the peace agreement. It has the authority to impose decisions and remove elected officials, acting as a supervisory body to ensure stability and adherence to the agreement.

2. Following this introduction, divide students into five groups and assign each group a specific aspect of the Bosnian democratic system: the Presidency, the Parliamentary Assembly, the Council of Ministers, the Entities and Cantos and the High Representative. Distribute to each group a cardboard and colored markers, along with reference books about the topic. If it is possible, consider providing access to the internet as well.

The task here is conducting research on the aspect/body of the Bosnian democratic system they are in charge of to create a poster summarizing a profile about it. For their creation, besides texts, they can also use draws and diagrams, also showing how different institutions interact.

3. After providing some time for the research and production, organize a gallery by having the groups displaying their work around the room. Invite students to walk around, take notes in their reflective journals and notebooks, and discuss with their peers.

> **Note**
>
> Educator, please be aware that this discussion is intended to continue in the subsequent activity, as both activities were designed to be carried out in sequence.

4.6 Too Little, Too Late?

● **Objective:**
Encouraging students to understand the importance of politics in shaping collective desires and interests and demonstrating how political participation helps achieve shared goals for the community, not just individual ambitions.

● **Materials Needed:**
Pens/pencils and paper.

1. Initiate the activity with a brief discussion on politics, asking students to share their current feelings about politics and politicians: *are they skeptical? Indifferent? Why?*

Take this opportunity to share some data about the topic, bringing some key findings from the National Youth Survey in Bosnia and Herzegovina (2022):[4]

- **General sentiment:** Most young people in Bosnia and Herzegovina are pessimistic about the country's current situation, particularly in areas such as employment opportunities and corruption. Many feel that society does not address their concerns, which leads to low trust in public institutions.
- **Employment and emigration:** Youth unemployment has decreased since 2018, but low wages and poor job prospects persist. Many young people remain interested in emigration, citing better job opportunities and public services abroad as key motivators. However, a portion of the youth is now more determined to leave the country compared to previous years.
- **Civic engagement and political trust:** While civic engagement has improved slightly since 2018, it remains low overall. Most young people are not particularly interested in political or social issues. A significant portion believes that political parties and civil society organizations act in their own interests rather than for the people. However, youth express strong support for greater representation of young people in politics, even though many rarely engage directly with political parties.
- **Political views:** While 70% of youth believe democracy is the best form of government, about 73% feel that political parties in Bosnia and Herzegovina prioritize their own interests over citizens'. Similarly, only 12% think civil society organizations work in the public interest.

---

4 USAID. National Youth Survey in Bosnia and Herzegovina, 2022. Available at: https://www.usaid.gov/bosnia-and-herzegovina/reports/national-youth-survey-BIH-2022#:~:text=This%20survey%20was%20conducted%20from,including%20Br%C4%8Dko%20District%20(BD).

This information can serve as a foundation for students to reflect on why there is a lack of trust in politics and discuss how political engagement could be reframed to meet collective, rather than just individual goals. Propose a group reflection

- *What do you think are the main reasons young people in Bosnia and Herzegovina feel dissatisfied with the current socio-political situation?*
- *Does the lack of trust in public institutions affect your willingness to participate in politics? Why or why not?*

2. Summarize that politics can serve as a tool to channel the collective desires of a society rather than focusing only on individual gain. Explain that today's activity will focus on how they can influence decisions for the greater good. For that, divide students into small groups and give each group a societal challenge

- **Improving public health systems:** How can they ensure access to quality healthcare for all?
- **Reducing poverty:** What policies could be implemented to address wealth inequality and provide a safety net for the vulnerable?
- **Promoting renewable energy:** How can a society transition to sustainable energy sources to mitigate environmental impacts?
- **Combating misinformation:** What political strategies can help ensure that the public has access to accurate and reliable information?
- **Addressing housing shortages:** How can governments create affordable housing solutions for growing populations?
- **Strengthening food security:** How can a society ensure that everyone has access to nutritious and sufficient food?
- **Fostering social inclusion:** What political approaches can help marginalized groups participate fully in society?

Each group must agree on a set of common goals to solve the challenge in their scenario. They must come to a consensus on what their top three priorities should be, balancing individual needs and collective well-beingt.

3. After giving some time for discussion, invite each group to present their goals to the class. Following the presentations, allow the class as a whole to deliberate, ask questions, and discuss how well these goals address both individual and collective needs. The objective is to simulate how public debates work in politics.

One idea is also to promote a "mock election." Each student votes for the group's goals they believe best represent collective interests (not just their personal interests), simulating the voting process in a democratic society!

4.7 The Speech that Hates Democracy

● **Objective:**
Expanding students' knowledge about what hate speech means and who it is directed at, and to understand the consequences it generates for the proper functioning of social participation in democracy.

● **Materials Needed:**
Annex I - 4.7 (printed or projected - each group receives a scenario), pen/pencils, paper and reflective journals.

1. Begin with a discussion on the definition of hate speech. Ask students: *What do you think hate speech means?* and *Can you give examples?* Write down keywords from their responses on the board.

After the ideas are presented, present a clear definition of hate speech, emphasizing that it involves expressions that attack or discriminate against individuals or groups based on characteristics such as race, ethnicity, religion, gender, sexual orientation, or disability.

For this, you can use the definitions below:

"Hate speech encompasses many forms of expression that advocate, incite, promote, or justify hatred, violence, and discrimination against a person or group of people for various reasons." (European Commission against Racism and Intolerance, no date)

"Any form of verbal or written communication or behavior that attacks or uses derogatory or discriminatory language towards a person or group based on who they are or, in other words, based on their religion, ethnicity, nationality, race, color, ancestry, gender, or other identity factor." (United Nations Strategy and Plan of Action on Hate Speech, May 2019)

2. Now, divide students into small groups and provide each group with a different real-world example of hate speech (Annex I - 4.7). Ask each group to analyze their example, answering the following questions:

- *Who is the target of this speech?*
- *What is the intention behind the message?*
- *How might the target feel when exposed to this speech?*
- *What impact could this have on the broader community?*

3. Propose that the groups share their findings with the class. Invite them to bring other examples of situations that could be considered as hate speech and how they felt and reach about it.

Take the opportunity to provoke a reflection around the difference between freedom of speech and hate speech, using the examples analyzed. Highlight that while freedom of expression is a democratic right, it has limits when it infringes on the rights and dignity of others.

4. To conclude the activity, ask students to reflect on their journals

- *What did I learn about the impact of hate speech?*
- *How can I contribute to creating a more respectful and inclusive environment in my community?*

Annex I - 4.7: Real-world Examples of Hate Speech

Social Media Post Targeting a Religious Group:

Example: A tweet or social media post that says, "All [religious group] are terrorists and should be banned from entering the country."

Why it's hate speech: This example targets an entire religious group with harmful stereotypes, promoting discrimination and fear.

Comments on Ethnicity:

Example: A comment on a news article saying, "Immigrants are stealing our jobs and ruining the country; they should all be sent back."

Why it's hate speech: This type of language encourages hostility towards a specific group based on their nationality or immigration status, fostering division and exclusion.

Derogatory Speech about Gender:

Example: A public speech or post saying, "Women are too emotional to be leaders. They should stay at home and let men run things."

Why it's hate speech: It uses discriminatory language based on gender, reinforcing harmful stereotypes that limit opportunities for women

Mocking an Accent or Background:

Example: A post or video that mimics a particular accent and ridicules people from that region, implying that they are less intelligent.

Why it's hate speech: It degrades people based on their cultural background or origin, fostering stereotypes and social division

4.8 Stand your Ground[5]

● Objective:
Taking a stand and learning to justify one's opinions using well-founded arguments.

● Materials Needed:
Free space like the center of the room or in the courtyard.

Learning to listen to your peers and consider the perspectives and opinions of those who think differently is a vital first step in developing the skills necessary to be an active participant in a democratic society. When teachers create reflective classroom spaces and encourage open discussions on various topics, they help students engage in brave conversations and develop the ability to listen to one another.

How we discuss things in these contexts matters, but we are not always prepared for it. Sharing our views with those who agree with us or with our friends is easy. Engaging in collective discussion on issues that affect everyone is different, and recognizing this is fundamental to our ability to operate in the democratic public space. How do we express our opinions while leaving room for others' viewpoints? How do we handle situations

5 Adapted from: The Auschwitz Institute for the Prevention of Genocide and Mass Atrocities. Cidadania e democracia desde a escola, (2024), 133 . Available at: https://bit.ly/3C0I8Rm

when we are embarrassed to admit we don't have all the information on a topic? How can we strive to listen to those with different values or ideas and try to understand their perspectives? How can we disagree respectfully?

1. In this activity, students are expected to take a stand on a statement presented by the announcer. During the presentation of statements, no questions can be asked, and the players cannot speak among themselves. The announcer can repeat the statement as many times as needed.

Note

In preparing the exercise, remind students that dialogue, as a form of communication par excellence, requires:

- Listening to others and allowing them to finish their argument.
- Respecting the legitimate difference of ideas and stances on the same topic.
- Avoiding arguments that attack the other person instead of counter-arguing.
- Not monopolizing the conversation space.
- Presenting valid and verifiable arguments (avoiding lies or ignorance).

The goal is not necessarily to convince the other person but to build a new possibility together, which also implies being open to changing one's mind!To begin, ask students to form a single line in the center of the room or in a courtyard, facing the teacher, who will present a statement for everyone to take a stand on, whether they agree or disagree.

One part of the space will be designated for those who agree with the statement, and the other for those who disagree, which could be defined as the left side (agree) and right side (disagree). It is important to note that within each area, students can position

themselves based on a scale, ranging from less to more, starting from the central line: slightly, somewhat, strongly, or completely agree or disagree, according to the field they are positioned in. Thus, those closest to the dividing line (in the middle), on either side, are slightly agreeing or disagreeing, while those at the extremes of each field have no doubts, meaning they are entirely in agreement or disagreement

2. Once they are positioned spatially based on the statement, the activity begins, starting with interventions from participants positioned at the extremes. From then on, anyone can intervene to explain, debate, etc., their position. Depending on the interventions, participants may change positions toward one direction or another (Remind students of the importance of waiting for their peer to finish speaking before responding/debating).

Possible statements (others can be considered, but think of statements that relate to the rights system of all, not individual morality):

- Illiterate people should not vote.
- Men and women should have the same rights and be treated equally.
- Human rights are not for everyone. People who commit crimes should not have rights.
- The environment does not need to be protected. Humans will be able to solve problems with technology.
- Politics and religion should not be discussed.
- We have a moral obligation to vote in elections.
- We should obey all laws, even those that are unjust.
- Migrants should not have the right to work.
- The only people who have power in a democracy are politicians.
- Freedom of speech means we can say whatever we want.

- People have the leaders they deserve.
- Everyone should believe in God.
- Healthcare should be public, universal, and free.

4.9 Fake or Not?

● Objective:
Promoting awareness about the consequences caused by the dissemination of fake news, and how it affects the proper functioning of democracy.

● Materials Needed:
Annex I -4.9, cardboard, colored markers.

1. To introduce the class and spark curiosity among the students, propose a game called: *Fake or Not?*

Read some news stories to the students, asking them if the stories are "fake" or "not fake" (Annex I - 4.9). The idea is to see how many they can get right. You can turn this into a fun activity by dividing the students into groups or even making it a friendly competition with fun prizes to encourage engagement.

2. After exploring the game, verifying truths and falsehoods, and discussing the topics brought up by the news stories, lead a class discussion by asking the students what they understand by "fake news."
Write down the key ideas shared by the students and present a clear definition: "Fake news refers to false or misleading information presented as news, often aimed at influencing public opinion or causing confusion."

3. Now, Take the opportunity to present some data collected by the Poynter organization with support from Google in a study conducted in 2022[6]:

- **62%** of respondents think they see false or misleading information online every week.
- **39%** of respondents across countries say they have unintentionally shared false or misleading information.
- **55%** of respondents say they have shared false or misleading information because they thought it was true. A third says they shared impulsively.
- The largest share of respondents in the US are only somewhat confident (**36%**) that they can identify information as false or misleading

Use these data points to ask the class questions such as:

- *Do you believe you can identify a lie? How did you find it in the activity at the beginning of the class?*
- *Why is it important to distinguish between true and false news? How difficult is it to undo a lie?*
- *Why might someone create or share fake news?*
- *Do you think social media influences the sharing of false news? How and why?*
- *What happens when a politician or government member spreads false news?*
- *What problems can fake news create in a democratic society?*

---

6 Poynter Institute for Media Studies, its digital media literacy initiative, MediaWise, and YouGov Inc., with support from Google published the A Global Study on Information Literacy Understanding generational behaviors and concerns around false and misleading information online in August 2022. Available at:
https://www.poynter.org/wp-content/uploads/2022/08/A-Global-Study-on-Information-Literacy-1.pdf

4. To provide a proactive approach to the discussed problems, suggest that students organize into small groups. Their mission is to create an awareness campaign on the topic!

Distribute cardboards, colored markers, and other creative materials that you have available. The students should work together to decide what strategies they want to highlight in the campaign to help curb fake news. Information about fact-checking tools (examples could include: being critical of sources, verifying information before sharing it) or about the negative consequences of the spread of fake news in a democracy can be important conten!

Note

Educators, consider using the internet at this stage of the activity. For the campaign, students can explore and recommend online fact-checking sites like these:

- **FactCheck.org**: A non-partisan organization that investigates the veracity of claims made by politicians and other public figures. It's an excellent resource for U.S.-based political content but also provides general fact-checking tips.
- **Snopes**: One of the oldest fact-checking websites, Snopes covers a wide range of topics, from politics and urban legends to viral internet rumors. It's easy to navigate and helps students understand how misinformation spreads.
- **Google Fact Check Explorer**: This tool allows users to search for specific claims and see if they have been fact-checked by various organizations. It's useful for students to verify information directly.
- **Reverse Image Search (Google Images or TinEye)**: Students can upload an image or paste its URL to see where else the image has appeared online. This helps in identifying whether an image is being used out of context or has been altered.

- **EU Fact Check and Full Fact**: They form a conclusion as to whether a claim is true based on the supporting evidence that they find.

5. To wrap up, allow each group to present their campaign to the class and discuss how these messages can reach different audiences.

Annex - 4.9: Quiz Fake or Not?

Q: A smartphone app allows users to translate their dog's barks into human language.
A: Fake. Although some apps claim to interpret animal sounds, there is no scientific basis for accurately translating animal sounds into human speech. It's important to check technology claims with reviews and expert opinions.

Q: NASA plans to install the internet on the Moon.
A: Not fake. NASA plans to build a 4G network on the moon to help them control lunar robots. This is called LunaNet. Find out more on the NASA website and see one of the news stories on CNBC.

Q: A study shows that drinking coffee can increase your height if you drink it before bed.
A: Fake. No scientific studies have proven that coffee can increase height. In fact, excessive caffeine intake might disrupt sleep patterns but won't affect growth in height. Be sure to cross-check with scientific journals and trusted health websites like the Mayo Clinic.

Q: Australia has appointed a "Minister of the Moon" to oversee the country's space exploration efforts.
A: Fake. While Australia is involved in space exploration, no such position exists. This headline was part of a satire piece. Always verify unusual claims on official government websites.

Q: Venice canals ran clear for the first time in years during the COVID-19 lockdown.
A: True. Due to reduced boat traffic, sediments in the water settled, making the canals appear clearer. However, the improvement in water clarity didn't necessarily mean the water was cleaner. Check National Geographic or The New York Times for details.

Q: A cat in Japan was elected as a station master and became a popular tourist attraction.
A: Not fake. A cat named Tama was appointed as the station master of a railway station in Japan, attracting tourists. The story is widely reported in outlets like CNN and BBC.

Q: Finland was named the happiest country in the world for five consecutive years.
A: Not fake. According to the World Happiness Report, Finland has topped the ranking for several years due to factors like social support, trust, and quality of life. You can verify this in the World Happiness Report or on platforms like Reuters.

Q: Scientists have discovered a new color that is completely invisible to the human eye.
A: Fake. While scientists discover new pigments, the concept of a color that is completely invisible to the human eye is contradictory. Visible light by definition can be perceived by human vision. Always check science news from sources like Scientific American or Nature.

Q: The Eiffel Tower grows by up to 6 inches during the summer. True or False?
A: Not fake. Due to thermal expansion, the iron in the Eiffel Tower expands in hot weather, making it grow slightly taller. This can be verified through reliable science resources or the official Eiffel Tower website.

Q: A zoo in China tried to pass off a dog as a lion.
A: Not fake. A zoo in China once faced controversy after displaying a Tibetan mastiff in the lion's enclosure. The story drew international attention. Check news archives like The Independent or BBC for more details.

Q: Chocolate can be used as an alternative fuel for cars.
A: Not fake. Researchers have experimented with converting waste chocolate into biofuel for vehicles. While not practical on a large scale, it is an example of biofuel innovation. Check out reports from National Geographic or science journals for more.

4.10 Checking In

● **Objective:**
Providing students with a structured opportunity to share their thoughts on the project so far, allowing for feedback and adjustments while fostering an environment of trust and collaboration.

● **Materials Needed:**
Large paper or whiteboard, markers, pens/pencils and sticky notes.

1. Organize a circle with the students and set a positive tone by explaining that this session is dedicated to reflecting on the group's progress and working together to make any needed adjustments. Emphasize that the focus is on improving everyone's experience and that all perspectives are valued equally.

2. Ask each student to think of one word that best describes their feelings about the project so far. Go around the circle, with each student sharing their word. You can use the "talking object" for that! After everyone has shared, encourage brief explanations for their choice.

3. Next, give students three sticky notes (ideally, use stickers with different colors!). On one note, ask them to say something they really enjoyed about the project so far. On the other, ask them to share a challenge or something that hasn't gone well. Finally, on the last one, ask them to say something they have learned during the project's activities. Allow students time to think!

4. Then go around the circle, asking them to share what they have written. As they share, write their responses on a large paper or whiteboard, categorizing them into different categories (you can name them as you want! (e.g.: "we do like"; "we do not like"; "we do learn")

5. As a group, discuss what emerged. Use open-ended questions such as:

- *What could we do differently to address the things we didn't like?*
- *How can we implement this new idea or suggestion?*

Encourage students to collaboratively problem-solve and propose adjustments.

6. To finalize, summarize the key takeaways and any agreed-upon adjustments moving forward. Thank the students for their honest reflections and suggestions and reiterate that their feedback will be used to make improvements.

Note

Educator, to ensure that students feel that their feedback is taken seriously, it is important to implement any feasible adjustments that were discussed. It is also good to check in informally regularly to keep the feedback loop open throughout the remainder of the project

Demokratija

Članci:
"Šta je demokratija?" *Living Democracy*. Pristupljeno 18. novembra 2024. https://www.living-democracy.com/bs/textbooks/volume-1/part-1/unit-1/chapter-1/lesson-2/.

Centar za građansko obrazovanje. *Demokratija*: Studija slučaja. Podgorica: CGO, 2015. https://media.cgo-cce.org/2015/12/cgo-cce-demokratija-2015.pdf.

Video:
"Šta je demokratija?" *YouTube video*, objavljeno 12. jula 2020. https://www.youtube.com/watch?v=tVhWBtkB9E0.

Demokratija u BiH

Članci:
Glas Amerike (VOA). "Bosna i Hercegovina: Nacije u tranzitu." *Glas Amerike*, objavljeno 4. marta 2023. https://ba.voanews.com/a/bosna-i-hercegovina-nacije-u-tranzitu-freedom-house/7565518.html.

Nacionalni demokratski institut (NDI). *Procjena stanja demokratije u BiH*: Izvještaj 2023. Sarajevo: NDI, 2023. https://www.ndi.org/sites/default/files/NDI%20BiH%20Democracy%20Assessment%20Report%20-%20BOS.pdf.

Video:
"Demokratija u BiH: Izazovi i prilike." *YouTube video*, objavljeno 6. maja 2022. https://www.youtube.com/watch?v=E9EaqRl05wM.

Komunikacija

Članci:
"Nenasilna komunikacija." *Living Democracy*. Pristupljeno 18. novembra 2024. https://www.living-democracy.com/hr/parent-section/djeca-4-12/bullying/nonviolent-communication/.

OSCE. *Priručnik o nenasilnoj komunikaciji*. Beč: OSCE, 2014. https://www.osce.org/files/f/documents/1/a/119014.pdf.

Video:
"Osnove nenasilne komunikacije." *YouTube video*, objavljeno 14. aprila 2019. https://www.youtube.com/watch?v=l_myDxE3u6c.

Lažne vijesti

Članci:
Vojić, Fahrudin. "Lažne vijesti su najveći neprijatelj društva." *Al Jazeera Balkans*, objavljeno 4. augusta 2020. https://balkans.aljazeera.net/teme/2020/8/4/lazne-vijesti-su-najveci-neprijatelj-drustva.

"Hoće li vještačka inteligencija širiti lažne vijesti i gušiti slobodu govora?" *Al Jazeera Balkans*, objavljeno 6. augusta 2023. https://balkans.aljazeera.net/news/technology/2023/8/6/hoce-li-vjestacka-inteligencija-siriti-lazne-vijesti-i-gusiti-slobodu-govora.

Video:
"Kako se boriti protiv lažnih vijesti?" *YouTube video*, objavljeno 27. novembra 2019. https://www.youtube.com/watch?v=KaBhLtPTago.

"Lažne vijesti: Prijetnja društvu." *YouTube video*, objavljeno 4. augusta 2020. https://www.youtube.com/watch?v=yYZJBPl3hT0.

Dezinformacije

Članci:
"Što su dezinformacije?" *Medijska i informacijska pismenost*. Objavljeno 4. oktobra 2021. https://medijskapismenost.ba/hr/sto-su-dezinformacije/.

Video:
"Dezinformacije i lažne vijesti: Uspostava provjere tačnosti informacija." *YouTube video*, objavljeno 8. aprila 2022. https://balkans.aljazeera.net/videos/2022/4/8/dezinformacije-i-lazne-vijesti-uspostava-provjere-tacnosti-informacija.

Knjiga:
Nenadić, Iva, i Milica Vučković. *Dezinformacije*: Edukativna brošura i vježbe za razumijevanje problema dezinformacija.

Module 5:
Citizenship and Participation

INTRODUCTION

Following our pedagogical sequence, Module 5 invites students to examine the critical concepts of citizenship and participation within a democratic society. Through the final thematic module, students will explore what it means to be a responsible citizen, the rights and duties they hold, and the importance of active engagement in societal life. Building on previous discussions, students will further their understanding of how individuals and communities establish shared spaces and uphold democratic values through collective actions.

Through the activities proposed students will reflect on various forms of citizenship, the dynamics of belonging, and the ethical responsibilities we hold toward others. This module aims to foster a deeper appreciation for the role of citizenship in promoting respect, justice, and environmental stewardship. Additionally, students will engage in exercises that challenge them to consider their influence within both local and global contexts, from supporting inclusive policies to understanding their impact on the environment.

By the end of the module, we hope students will have developed a holistic view of citizenship as a foundation for democratic life. They will be encouraged to take meaningful action, advocate for inclusivity, and contribute positively to the communities they are part of. Below, you can find a table with more information about the proposed activities.

	ACTIVITY	OBJECTIVE
5.1	Defining our universe of obligation	Exploring and applying the concept of "universe of obligation" to analyze how individuals and societies determine who deserves respect and whose rights are worthy of protection.
5.2	School as an universe	Stimulating students' sense of belonging to the school and the community it naturally creates
5.3	Notions of justice	Reflecting on the concepts of justice in contemporary society.
5.4	Discovering citizenship together	Identifying and understanding the different forms of citizenship in a society that shares a common space.
5.5	Nature in our hands	Reflecting on the importance of the environment and its relationship with human actions.
5.6	Can I come in?	Developing knowledge and understanding about refugees and their rights, promoting solidarity with people suddenly forced to flee their homes.

	ACTIVITY	OBJECTIVE
5.7	Our futures	Developing an understanding of societal life by considering individual rights and responsibilities, emphasizing that our behaviors and attitudes make a meaningful impact.
5.8	Let every voice be heard	Reflecting on the education system and how it meets people's needs
5.9	How to participate?	Identifying and understanding the different ways of participating and being able to act positively in society.
5.10	Checking in	To organize a moment to share students' perspectives about the project so far, seeking to generate opportunities for possible adjustments to be made and strengthening trust among the group

Dear teacher, remember that you can rely on G-drive to support you throughout the project's implementation in the classroom. All annexes mentioned in the activities are available there, making it easier to print materials or use them for projections during the lessons. Use this QR code to access it!

5.1 Defining our Universe of Obligation[1]

● **Objective:**
Exploring and applying the concept of "universe of obligation" to analyze how individuals and societies determine who deserves respect and whose rights are worthy of protection.

● **Materials Needed:**
Annex I (printed if possible), pens/pencils and reflective journals.

---

1 Adapted from Facing History & Ourselves, "Defining Our Obligations to Others," Standing Up for Democracy (2018). Available at: https://www.facinghistory.org/resource-library/standing-democracy/defining-our-obligations-others.

In this activity, we introduce a term coined by American sociologist Helen Fein to describe the circle of individuals and groups within a society "to whom obligations are owed, to whom rules apply, and whose injuries call for amends."

Understanding the concept of the universe of obligation provides key insights into the behavior of individuals, groups, and nations throughout history. It also encourages deeper reflection on the benefits of belonging to an "in-group" and the consequences of being part of an "out-group." This activity invites you to think critically about the people you feel responsible for and the ways in which society designates who is deserving of respect and protection.

Belonging to a group is a natural behavior that helps meet our most basic needs: sharing culture, values, and beliefs, and satisfying our desire for belonging. Groups, like individuals, have identities. How a group defines itself determines who is entitled to its benefits and who is not. While the consequences of exclusion from a group may sometimes be minor, such as missing out on a social club, other times they can be severe — for instance, being denied citizenship or rights can jeopardize one's freedom or security. Additionally, the universe of obligation in a society can change over time, and groups that were once respected and protected can find themselves excluded when circumstances shift.

Democratic societies with a strong focus on human rights tend to define their universe of obligation more inclusively than others. However, political ideologies like nationalism or racism can lead even democratic societies to restrict who deserves rights and protection. Historically, crises such as war or economic hardship have led societies to more strictly define who is "one of us" and who is excluded. Individuals or groups outside a nation's universe of obligation become vulnerable to exclusion, deprivation of rights, or worse — as Helen Fein pointed out, even genocide.
While Fein used the term to describe nations, individuals also have their own universe of obligation — the circle of people they feel responsible for caring for and protecting. Acknowledging the

hierarchies and internalized biases that shape how we respond to others' needs allows for more thoughtful and compassionate action.

1. Begin the activity by introducing the concept of the "universe of obligation" to students. Explain that this concept represents the extent to which an individual or group feels responsible for others, often prioritizing those within the same social or cultural groups. This "universe" reflects who is included in our circle of responsibility and who might be excluded.

Note

Educators, in the *Guidelines for Educators and School Managers*, a similar activity (Activity 5) is provided, which may offer additional insights. Although optional, we strongly recommend conducting it in collaboration with your peers.

2. Next, provide the students with the text Universe of Obligation (Appendix I – 5.1) to read aloud. After each paragraph, pause to check for comprehension, asking students to underline one sentence that helps them better understand the benefits and costs of group association or exclusion.

3. After the reading propose a class discussion, using guiding questions such as:

- *What factors influence how a society defines its "universe of obligation"? How might a community indicate who belongs in its universe of obligation and who does not?*
- *What do you think could be some consequences for those who are excluded from a society's universe of obligation? Can you think of any example?*

4. Following the conversation, ask students to illustrate in the reflective journals their own universe of obligation using the provided model (Figure 1). This diagram of concentric circles can help them visually depict the universe of obligation for an individual, group, or country. Allow students time to follow the instructions and complete the activity.

It may help to discuss some of the types of people and groups that might appear in the diagram, including family, friends, neighbors, colleagues, strangers, etc.

Circle 1: Write your name.

Circle 2: Add people you feel a deep sense of responsibility toward (e.g., family, closest friends).

Circle 3: Include people or groups with whom you have some responsibility but less than those in Circle 2

Circle 4: Add people or groups you feel responsibility toward, but to a lesser degree than those in Circle 3.
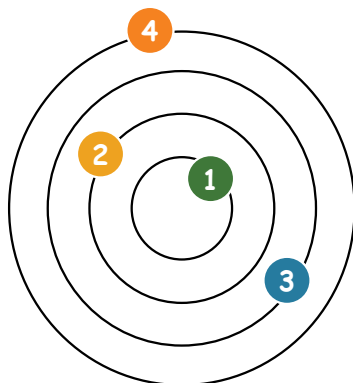
Figure 1:
Universe of Obligation Model

5. Divide students into pairs or groups of three, and encourage them to exchange their thoughts on the experience of illustrating their universe of obligation. Some guiding questions for their discussion might include:

- *How was the experience of drawing your universe of obligation?*
- *How did you decide where to place certain groups in your universe of obligation? Which choices were easy, and which were challenging?*
- *Under what circumstances might your universe of obligation change? What might lead you to move certain groups closer to the center or further away?*
- *How does an individual's universe of obligation differ from that of a school, community, or country?*

6. Before concluding, tell students the true story of a Muslim woman Zejneba Hardaga and her family who hid the Jewish Kabiljo family at their home, risking their own lives, and helped them escape Nazi-occupied Sarajevo in the 1940s. Then, 50 years later Jews rescued Muslims from Bosnia's besieged capital.

The Hardaga family—Mustafa, Zayneba, Izet, and Bachriya— were devout Muslims who lived in Sarajevo and shared a close friendship with their Jewish neighbors, the Kabilios. Josef Kabilio ran a pipe factory next to the Hardagas' home, and both families respected each other's customs deeply.

Their bond was put to the test during World War II. On April 14, 1941, Sarajevo was bombed by the Germans, and the Kabilios' home was destroyed. Seeing them in distress, Zayneba immediately invited Josef, his wife Rivka, and their children into her home. Despite the risk, the Hardagas welcomed them warmly, saying, "Whatever is ours will be yours. Feel at home."

The situation was dangerous, as there were warnings that anyone sheltering Jews would be killed. Josef tried to protect his friends by escaping, but he was caught, forced into labor, and sentenced to death. Miraculously, he escaped and returned to the Hardagas, who hid him for two months while he witnessed the deportation and abuse of other Jews from their window. Eventually, with the Hardagas' help, Josef reunited with his family in a safer area.

After the war, the Kabilios returned to Sarajevo, where the Hardagas returned their belongings and helped them rebuild. The Kabilios later moved to Israel, and in 1984, Yad Vashem honored the Hardagas as Righteous Among the Nations for their bravery and friendship.

Years later, during the Bosnian War, Zayneba and her family were invited to Israel. They were warmly welcomed by the Kabilios, who helped them settle. Zayneba's daughter, Aida, stayed in Israel, converted to Judaism, and now works at Yad Vashem, preserving the memory of this remarkable friendship and courage.

Yad Vashem - The World Holocaust Remembrance Center . "Hardaga Mustafa & Zejneba". In: Righteous Collection (Yad Vashem - The World Holocaust Remembrance Center, no date). Available at: https://collections.yadvashem.org/en/righteous/4038777

- *How do you think Nicholas Winton defined his universe of obligation? Why?*
- *What were the consequences of his actions?*
- *Can Nicholas Winton be considered a hero? Why does he reject being labeled as such?*

Universe of Obligation

What does it mean to be a member of a group? In groups we meet our most basic needs; in groups we learn a language and a culture or way of life. In groups we also satisfy our yearning to belong, receive comfort in times of trouble, and find companions who share our dreams, values, and beliefs. Groups also provide security and protection from those who might wish to do us harm. Therefore, how a group defines its membership matters. Belonging can have significant advantages; being excluded can leave a person vulnerable.

How the members of a group, a nation, or a community define who belongs and who does not has a lot to do with how they define their universe of obligation. Sociologist Helen Fein coined this phrase to describe the group of individuals within a society "toward whom obligations are owed, to whom rules apply, and whose injuries call for amends."[1]

In other words, a society's universe of obligation includes those people who that society believes deserve respect and whose rights it believes are worthy of protection.

A society's universe of obligation can change. Individuals and groups that are respected and protected members of a society at one time may find themselves outside of the universe of obligation when circumstances are different—such as during a war or economic depression. Beliefs and attitudes that are widely shared among members of a society may also affect the way that society defines its universe of obligation. For instance, throughout history,

---

1 Helen Fein, Accounting for Genocide (New York: Free Press, 1979), 4.

beliefs and attitudes about religion, gender, and race have helped to determine which people a society protects and which people it does not.

Although Fein uses the term to describe the way nations determine membership, we might also refer to an individual's universe of obligation to describe the circle of other individuals that person feels a responsibility to care for and protect. Rabbi Jonathan Sacks describes how individuals often define those for whom they feel responsible: "[Eighteenth-century philosopher] David Hume noted that our sense of empathy diminishes as we move outward from the members of our family to our neighbors, our society, and the world. Traditionally, our sense of involvement with the fate of others has been in inverse proportion to the distance separating us and them."[2]

Scholar and social activist Chuck Collins defines his universe of obligation differently from the example Sacks offers. In the 1980s, Collins gave the half-million dollars that he inherited from his family to charity. Collins told journalist Ian Parker:

Of course, we have to respond to our immediate family, but, once they're O.K., we need to expand the circle. A larger sense of family is a radical idea, but we get into trouble as a society when we don't see that we're in the same boat.[3]

---

2 Jonathan Sacks, The Dignity of Difference: How to Avoid the Clash of Civilizations (London: Continuum, 2002), 30.
3 Ian Parker, "The Gift," New Yorker (August 2, 2004), 60.

- **Objective:**
  Stimulating students' sense of belonging to the school and the community it creates.

- **Materials Needed:**
  Large sheets of paper, colored markers, sticky notes or small colored paper, physical or virtual photos of different places around the school (classrooms, library, sports area, cafeteria, etc.).

1. To provoke a warm-up discussion, start with a brief conversation on what "community" and "belonging" mean. Encourage students to share one or two words that describe how they feel about being part of a community (they can focus on family, friends, or school as examples).

Note

The insights emerged during the activity "Defining our common space", in the module 4, can be helpful here!

2. Show students various photos of spaces around the school (you can project them on the board if possible). Explain that each space contributes to their school community and has its own unique feel. Ask students how they feel about those images:

- *What feelings or memories do these spaces bring up for you?*
- *Is there any particular story you remember from this space?*
- *Are there certain places you feel more comfortable or connected to? Why?*

3. Now, divide the students into small groups. Give each group a large sheet of paper, markers and ask them to draw a map of the school. Have them mark the spaces that they feel most connected in the school to and where they feel they "belong" the most. Encourage them to add personal touches or words that represent these areas.

4. After mapping, ask students to write down on sticky notes one thing they appreciate about being in this school community or one aspect they feel proud of. Examples could be: "I love how everyone supports each other during sports events!", "Our classroom feels like a second home because my friends are here." "Our library feels like a peaceful escape when I need to focus." Tell them to glue the stickers on the maps they created.

5. Gather everyone and reflect on the activity with guiding questions:

- *What spaces made you feel the most connected to our school community?*
- *What surprised you about the places or feelings shared by others?*
- *What changes would you like to see to feel more connected to your school?*
- *How can you and your classmates make every part of our school feel more inclusive and welcoming*

6. To finalize, ask students to display their creations on a "Belonging Wall" in the classroom!

● **Objective:**
Reflecting on the concepts of justice in contemporary society.

● **Materials Needed:**
Board, pens/pencils. paper/notebook/reflective journals and Annex I - 5.3 (printed for the groups or projected.

1. To start the reflection with the students, write the word "justice" on the board and ask them to explain what the idea of justice means.

Introduction to the Concept of Justice

Justice, with its moral and social implications, has been one of the most debated concepts throughout history, from Classical Greece to the present. There are multiple perspectives and theories on justice, not just one singular idea.[3]

From a moral standpoint, or an individual perspective, justice can be seen as a virtue or quality of a person, an action or state of things, a notion that goes back to Aristotle. We might say someone is just or unjust, an action is just or unjust, or a situation is fair or unfair.

In the social realm, justice relates to what is perceived as right and proper in organizing relationships within a community or society. In modern societies, the notion of justice often aligns with a system of rules that establish citizens' rights and obligations within the legal framework of a country according to a shared will.

---

2 Adapted from: The Auschwitz Institute for the Prevention of Genocide and Mass Atrocities. Cidadania e democracia desde a escola, (AIPG, 2024), 152 . Available at: https://bit.ly/3C0I8Rm
3 Chaim Perelman. Ética e direito (Martins Fontes, 2005), 196.

Aristotle also highlighted that justice could be practiced in different ways. Corrective justice, based on absolute equality, aims to restore the previous state or provide equivalent compensation for any wrongdoing. Distributive justice, on the other hand, is rooted in proportional equality, and it raises debates on fair distribution within society, as people have different beliefs about what is just in relation to what others have.

Modern distributive justice includes the idea of social justice, which is based on recognizing individual equality and committing to collective solidarity.

2. After a brief introduction, distribute (or project, if necessary) different philosophers' perspectives on justice among the students (Annex I - 5.3). You may use other references that you find interesting or suitable.

3. Now, divide the class into five or six groups, assigning each group at least three different concepts of justice from the Annex. Ask students to discuss the following questions within their groups:

- *What do the authors mean in their texts? How do you think they understand the idea of justice?*
- *What do you find interesting in the authors' ideas?*
- *With which concepts do you agree or disagree? Why*?

4. Bring the class back together, and ask a student from each group to spend five minutes explaining what was discussed within their group.

5. To conclude the activity with a class-wide reflection on justice, provoke a conversation using these guiding questions:

- *What are the main points of convergence and divergence between the philosophers' definitions?*
- *What is the relationship between justice, equality, and inequality?*
- *How does justice relate to freedom and responsibility?*
- *Is justice achieved individually or collectively?*
- *What aspects of justice should be considered to overcome injustices (equality, equity, resource distribution, social restructuring, etc.)?*
- *Now that the activity is complete, do you feel your initial perspectives on justice have changed? How and why?*

Annex I - 5.3: Perspectives on Justice

Justice means treating equals equally and unequals unequally, according to their inequality.
Aristotle (384-322 b.c). Nicomachean Ethics, Book V.

In a war of every man against every man, notions of right and wrong, justice and injustice have no place.
Thomas Hobbes. (1651). Leviathan. chap. 12.

It is justice, not charity, that is desired in the world.
Mary Wollstonecraft (1792). A Vindication of the Rights of Woman.

From each according to their ability, to each
according to their needs."
Karl Marx (1891). Critique of the Gotha Programme.

True peace is not merely the absence of tension;
it is the presence of justice.
Martin Luther King Jr (1958) Stride Toward Freedom.

Social justice calls for a collective organization
that distributes society's resources.
*Friedrich Hayek (1985). Law, Legislation and Liberty: A new
statement of the liberal principles of justice and political economy.*

Justice principles include equal rights and beneficial social/
economic inequalities accessible to all.
John Rawls (1997). A Theory of Justice.

Some emotions are essential to law and public
justice principles, like anger at transgressions,
fear for our safety, and compassion for others' pain.
Martha Nussbaum (1947)

Democratic equality views equality as a relationship among
people, extending beyond resource distribution.
Elizabeth Anderson (2014) What is the meaning of equality?

- **Objective:**
  Identifying and understanding the different forms of citizenship in a society that shares a common space

- **Materials Needed:**
  Large sheet of paper, colored markers and reflective journal.

1. To start the activity, write "Citizenship" on the board and ask students what it means to them.

As they share their thoughts, use the text below to explain this concept.

— Introduction to the Concept of Citizenship[4] —

Traditions and approaches to citizenship vary throughout history and across the world according to different countries, histories, societies, cultures and ideologies, resulting in many different understandings of the concept of citizenship.

The origin of citizenship can be traced back to Ancient Greece, when "citizens" were those who had a legal right to participate in the affairs of the state. However, by no means was everyone a citizen: slaves, peasants, women or resident foreigners were mere subjects and were therefore not recognized as having a say in public affairs. For those who did have the privileged status of being citizens, the idea of "civic virtue" or being a "good" citizen was an important part of the concept, since participation was not considered only a right but also, and first of all, a duty. A citizen who did not meet his responsibilities was considered socially disruptive.

---

4 Council of Europe. "Citizenship and Participation," In: Compass: Manual for Human Rights Education with Young People (Council of Europe, 2015). Available at: https://www.coe.int/en/web/compass/citizenship-and-participation#1

This concept of citizenship is reflected in today's most common understanding of citizenship as well, which relates to a legal relationship between the individual and the state. Most people in the world are legal citizens of one or another nation state, and this entitles them to certain privileges or rights recognized by the laws of the country in which they live. Being a citizen also imposes certain duties in terms of what the state expects from individuals under its jurisdiction. Thus, citizens fulfill certain obligations to their state and in return they may expect protection of their vital interests.

However, the concept of citizenship has far more layers of meaning than legal citizenship. Nowadays "citizenship" is much more than a legal construction and relates – amongst other things – to one's personal sense of belonging, for instance the sense of belonging to a community which you can shape and influence directly.

Moreover, for some people and because today's world is highly interconnected, citizenship is a concept that can also relate to the global dimension. As global citizens of a world we all share, individuals can be considered as well citizens of the world.

2. Take the opportunity to present students the different layers citizenship can have:

- **Legal Citizenship**: The formal status granted by a state, providing individuals with rights (such as voting) and obligations (such as obeying laws) within that state. Legal citizenship forms the foundation but only represents one dimension of belonging to a society.

- **Active Citizenship**: This refers to individuals who take conscious steps to improve their community. Active citizens participate in civic duties such as voting, volunteering, or

advocating for change. This form is based on the idea that a thriving society depends on involved and informed citizens who contribute beyond their immediate needs.

- **Digital Citizenship**: In the age of technology, citizenship has expanded into the online world. Digital citizenship encompasses responsible and ethical behavior in digital spaces, promoting safe and respectful interactions, and protecting privacy and data.

- **Environmental Citizenship**: This form of citizenship reflects an individual's commitment to sustainability and environmental protection. Environmental citizens act with the awareness that their actions impact the planet and advocate for practices that support long-term ecological health.

- **Global Citizenship**: Global citizenship emphasizes a sense of belonging beyond one's country or community, recognizing interconnectedness and responsibility on a global scale. It promotes respect, inclusivity, and the willingness to work towards global issues, such as human rights and peace.

- **Social Citizenship**: This involves recognizing and supporting the welfare of all members of society. Social citizenship emphasizes inclusivity, equity, and social justice, aiming to create an environment where everyone can thrive regardless of differences.

3. Now, divide the students into small groups and provide each with a large sheet of paper and colored markers. Ask each group to envision a shared community space (such as a city park, town square, or online forum) and map out the different forms of citizenship present there. Encourage creative representation of each type of citizenship (e.g., drawings, symbols, or diagrams).

Each group should aim to include:

- At least three forms of citizenship from the introduction.
- Examples of actions or responsibilities associated with each form.

4. Invite each group to present their "citizenship map" to the class, explaining the forms of citizenship they identified and why they are vital for a harmonious community.

5. After the presentations, fold a discussion with guiding questions:

- *Why is it important for different forms of citizenship to coexist?*
- *How do different forms of citizenship contribute to the common good?*
- *What responsibilities do we share as citizens in a common space?*
- *How do our rights and responsibilities as citizens at the local level relate to our rights and responsibilities in a global world?*

6. If there is still time, ask students to reflect on their journals about the type of citizenship they most identify with and how they can contribute as citizens in their communities.

Nature Is in Our Hands[5]

● **Objective:**
Reflecting on the importance of the environment and its relationship with human actions.

● **Materials Needed:**
Reflective journals.

1. Start the activity by asking students to respond freely to a few questions, giving the first thoughts that come to mind. This will help gauge their initial knowledge and impressions on the topic, without giving any prior explanation.

- *What does nature mean to you? What about the environment?*
- *How would you describe the environment where you live? What do you think about it?*
- *Why do you think it's important to protect and conserve the environment? Who benefits from it?*
- *What would your ideal environment look like?*

After collecting their initial thoughts, explain to students that we all have a right to a healthy environment and a healthy life

Introduction to the Concept of Citizenship

*The **right to a healthy life**, as highlighted in Article 3 of the Universal Declaration of Human Rights, is inherently connected to the environment. For our survival and well-being, we depend on a balanced and preserved environment for essential needs such as food, water, and clean air.*

---

5 Adapted from: The Auschwitz Institute for the Prevention of Genocide and Mass Atrocities. Cidadania e democracia desde a escola (AIPG, 2024), 156 . Available at: https://bit.ly/3C0I8Rm.

Introduce the 1972 Stockholm Conference, a landmark United Nations event focused on environmental degradation and sustainable development. This conference acknowledged the human right to a quality environment and led to the Declaration on the Human Environment. It also raised awareness about how human activities can impact the planet, causing issues like global warming, polar ice melt, air and water pollution, and biodiversity loss. Highlight that these impacts harm not only nature but also human life.

Pollution is the largest environmental cause of disease and premature death. Pollution causes more than 9 million premature deaths, the majority of them due to air pollution. That's several times more deaths than from AIDS, tuberculosis, and malaria combined. Global health crises, such as the COVID-19 pandemic, are reminders of the strong linkages between environment and health and of the need to address such linkages systematically.[6]

3. Ask students to think about environmental degradation and its various forms. Then, facilitate a discussion by writing their responses on the board so everyone can view and reference them throughout the activity.

- *What types of environmental degradation exist? (Examples: Air, water, and soil pollution; radioactive, thermal, visual, and noise pollution; deforestation; fires.)*
- *What problems can environmental degradation cause? (Examples: Natural resources may be gradually depleted; polluted water can harm or kill plants, fish, animals, and humans; polluted air can cause respiratory issues and damage lungs, affecting humans, plants, and animals)*

---

6 World Bank Group. Pollution. Available at: https://www.worldbank.org/en/topic/pollution

Take the opportunity to present students with some data on the issue. You can use the information on Annex I -5.5.

4. Now divide students in five groups and designate a topic for each

- **Air Pollution**: This occurs when harmful substances, such as carbon monoxide, sulfur dioxide, and particulate matter, are released into the atmosphere. These pollutants primarily come from vehicles, industrial emissions, and burning fossil fuels, affecting human health and contributing to climate change.

- **Water Pollution**: Contaminants, like chemicals, plastics, and waste, enter bodies of water, such as rivers, lakes, and oceans. This can harm aquatic life, disrupt ecosystems, and make water unsafe for drinking and recreational activities.

- **Soil Pollution**: Caused by the dumping or leakage of chemicals, pesticides, and heavy metals into the ground, soil pollution can affect crop quality, harm plants and animals, and lead to contaminated food sources.

- **Noise Pollution**: Excessive noise from sources like traffic, industrial activities, and construction can impact human health by causing stress, sleep disturbances, and hearing loss, as well as affecting wildlife by disrupting animal communication.

- **Light Pollution**: Excessive artificial light, often from urban areas, interferes with the natural darkness of night. This can disrupt ecosystems, confuse animals, such as migrating birds, and affect human sleep patterns and health.

- **Social Citizenship**: This involves recognizing and supporting the welfare of all members of society. Social citizenship emphasizes inclusivity, equity, and social justice, aiming to create an environment where everyone can thrive regardless of differences.

Each group should discuss the type of pollution they received, focusing on ways both the government and individuals can take action to address and reduce the negative effects of this environmental issue. They can use their reflective journals to take note.

5. After the discussions, invite each group to share their ideas and reflections with the rest of the class.

Annex I - 5.5: Facts about the Environmental Crisis

What you need to know about the environmental crisis

We are using the equivalent of 1.6 Earths to maintain our current way of life and ecosystems cannot keep up with our demands. (Becoming Generation Restoration, UNEP)

One million of the world's estimated 8 million species of plants and animals are threatened with extinction. (IPBES) 75 percent of the Earth's land surface has been significantly altered by human actions, including 85 percent of wetland areas. (IPBES)

66 percent of ocean area is impacted by human activities, including from fisheries and pollution. (IPBES)

Close to 90% of the world's marine fish stocks are fully exploited, overexploited or depleted. (UNCTAD)

Our global food system is the primary driver of biodiversity loss with agriculture alone being the identified threat 24,000 of the 28,000 species at risk of extinction. (Chatham House and UNEP)

Agricultural expansion is said to account for 70% of the projected loss of terrestrial biodiversity. (CBD)

UN Environmental Programme. Facts about the nature crisis (no date). Available at: https://www.unep.org/facts-about-nature-crisis

● **Objective:**
Developing knowledge and understanding about refugees
and their rights, promoting solidarity with people suddenly
forced to flee their homes.

● **Materials Needed:**
Role cards printed for each student (Annex I - 5.6).

1. Start the activity with a brainstorm to find out what students
know about displaced communities and refugees. Write the points
on the board. Present the students with the concept.

Who Is a 'Refugee'?

*Refugees are people forced to flee their own country and
seek safety in another country. They are unable to return to
their own country because of feared persecution as a result
of who they are, what they believe in or say, or because of
armed conflict, violence or serious public disorder.*

*Many have been forced to flee with little more than
the clothes on their back, leaving behind their homes,
possessions, jobs and loved ones. They may have suffered
human rights violations, been injured in their flight, or seen
family members or friends killed or attacked.*

*Today, there are 43.4 million refugees globally. UNHCR,
the UN Refugee Agency, is mandated to protect 31.6
million refugees and 5.8 million other people in need of
international protection.*

UNHCR, The UN Refugee Agency. Who we protect. Available at: https://
www.unhcr.org/about-unhcr/who-we-protect/refugees

---

7 Adapted from: Council of Europe. "Can I come in?" In: Compass: Manual for
Human Rights Education with Young People (Council of Europe, 2015). Available at:
https://www.coe.int/en/web/compass/can-i-come-in-

2. Now explain that this activity simulates the experience of a group of refugees fleeing their homeland and attempting to enter another country for safety.

Tell them that they are on the border between countries X and Y. A large number of refugees have arrived. They want to cross into Y. They are hungry, tired and cold and have travelled a long way from their home countries, P; Q and R. Some have a little money and only a few have identification documents or passports. The border officials from country Y have different points of view about the situation. The refugees are desperate, and use several arguments to try to persuade the border officials to let them in.

3. Divide the class into three groups: one group to represent the refugees, the second group to represent the border officials in country Y, and the third group to be observers. Distribute the role cards to each group (Annex I -5.6) and give people fifteen minutes to prepare.

Note

If possible, give each student a role card depending on the group they belong to. Each student should decide individually how they will play their role, considering the orientations indicated in the role card.

The three groups do not have to be equal. You may, for instance, choose to have only three or four observers and let the rest of the group be active role-players. In real life there are likely to be many more refugees than border guards and you may wish to reflect this in the role play. A good tip is to give the observers the role of "journalists" who have to file a report as part of the debriefing.

4. Start the role-play, emphasizing the relevance of empathy and understanding different perspectives. Use your own judgment about when to stop, but remember to leave sometime for the debriefing and evaluation.

5. Ask the observers to give general feedback on the role-play. Then get comments from the players about how it felt to be a refugee or a border official, and then move on to a general discussion about the issues and what participants learn.

- *How fair was the treatment of the refugees?*
- *Refugees have a right to protection under Article 14 of the Universal Declaration of Human Rights and under the 1951 Convention Relating to the Status of Refugees. Were the refugees given their right to protection? Why/ why not?*
- *Should a country have the right to turn refugees away? When? For what reasons?*
- *Would you turn someone away if you were a border official? What if you knew they faced death in their own country?*
- *Today, refugees are fleeing towards Europe, were there times when refugees were trying to flee Europe?*
- *What can and should be done to stop people becoming refugees in the first place?*

Note

Educator, ilf time allows or if you wish to continue in another class, consider running the role-play a second time with participants swapping roles. This encourages empathy from new perspectives and allows participants to engage critically with the complexities each role entails. In the second round, ask observers to take notes on differences in interactions, especially focusing on any shifts that might have contributed to better protection of refugees' rights.

You may also like to make a fourth group who play citizens who want to help, but can only do a little because they are constrained by both the police and bureaucracy.

Refugees' Role Card

Refugees' arguments and options

You should prepare your arguments and tactics; it is up to you to decide whether to put your argument as a group or whether each member, individually, takes responsibility for putting individual arguments.

You can use these arguments and any others you can think of:

- *It is our legal right to seek asylum.*
- *Our children are hungry; you have a moral responsibility to help us.*
- *I will be killed if we go back.*
- *I have no money.*
- *I haven't anywhere else to go.*
- *I was a doctor / nurse / engineer in my hometown.*
- *I only want shelter until it is safe to return.*
- *Other refugees have been allowed into your country.*
- *Where are we? The smugglers agreed to deliver us to country Z.*
- *I will try to bribe the officials to let me enter.*

Before the role play, think about the following options:

- *Are you going to apply to come in as a group, or individually?*
- *Will you split up if the border officials ask you to?*
- *What will you do if they try to send you back? Will you agree to go home? Will you ask them to let you through so that you can get to county Z?*
- *Do any of you have travel documents? Are they genuine or are they false?*

You are to role-play a mixed group of refugees, so in your preparations each person should decide their identity: their age, gender, family relationships, profession, wealth, religion and any possessions they have with them.

Border officials' Role Card

Border officials' arguments and options

You should prepare your arguments and tactics; it is up to you to decide whether to put your argument as a group or whether each member, individually, takes responsibility for putting individual arguments.

You can use these arguments and any others you can think of:

- *They are desperate: we can't send them back.*
- *If we send them back we will be morally responsible if they are arrested, tortured or killed.*
- *We have legal obligations to accept refugees.*
- *They have no money, and will need state support. Our country cannot afford that.*
- *Do they have any travel documents or means of identification? Are these genuine or false?*
- *Do they look like genuine refugees? Maybe some are just here to look for a better standard of living?*
- *Our country is a military and business partner of country X. We can't be seen to be protecting them.*
- *Maybe they have skills that we need?*
- *There are enough refugees in our country. We need to take care of our own people. They should go to the richer*
- *countries.*
- *We could demand that they pay us a bribe to let them in.*
- *If we let them in, others will also demand entry.*
- *They don't speak our language, they have a different religion and they eat different food; they won't integrate.*
- *There may be terrorists or war criminals hiding among them.*

Before the role-play, think about the following options:

- *Will you let all of the refugees across the border?*
- *Will you let some of them across the border?*
- *Will you split them up by age, profession, wealth...?*
- *Will you do something else instead?*

5.7   Our Futures[8]

● Objective:
Developing an understanding of societal life by considering individual rights and responsibilities, emphasizing that our behaviors and attitudes make a meaningful impact.

● Materials Needed:
Paper/notebook, pens/pencils/colored markers, large sheets of paper,paint and material for collage.

1. Introduce the concept of change over time. Ask participants to think back to when they were younger and what their homes and the local streets looked like, and how they have changed. *Have*

---

8 Adapted from: Council of Europe. "Our Futures," In: Compass: Manual for Human Rights Education with Young People (Council of Europe, 2015). Available at: https://www.coe.int/en/web/compass/our-futures

any of the rooms in the school or centre where you meet been redecorated, or is there any new furniture? Are there any new buildings in the neighbourhood, for instance, shopping centres, housing estates, roads, play parks or cycle tracks?

2. Ask students why these things have changed and who made the decisions about what should be renewed and how it should be done. For example, *did a particular housing scheme provide much-needed, low-cost housing for local people or was it luxury apartments or holiday homes built as an investment by a finance company?*

3. Briefly discuss one or two examples: *who has benefited from the developments and how? What would they have done if they had been in control?*

4. Now make the links with making decisions that affect other people and human rights. *Do people think that human rights make a useful framework for decision making? Will human rights be more or less important for decision-makers in the future? Why?*

5. Present students to the idea of sustainable development, so that they also keep this discussion in mind when they think about their future and the future of future generations:

Introduction to the Idea of Sustainable Development

In the 1970s, the environment became part of the international political agenda as the global responsibility for the fact that natural resources are finite and human action has negative — in some cases irreversible — effects on nature became increasingly understood. In 1972, the United Nations (UN) convened a conference in Switzerland to address the issue, known as the Stockholm Conference. One of its most important outcomes was the United Nations Conference on the Human Environment Declaration, which

reflected a shared perception of the need to transform our way of life, considering the effects of human action on the environment.[1]

Following this historic event, the United Nations Environment Programme (UN Environment) was created. In 1984, Gro Harlem Brundtland, former Prime Minister of Norway and Chair of the World Commission on Environment and Development, published the landmark document Our Common Future, which coined the concept of sustainable development. Generally speaking, sustainable development means economic and social development that does not endanger the environment and, therefore, the life and opportunities of future generations.[2]

As we can see, the concept of sustainability is quite broad. In light of this, some scholars criticize the concept, as they believe that within the terms of our current economic system, development and progress are incompatible with environmental preservation. Significant changes to our economy would be necessary for it to align with environmental preservation.

1 The United Nations Brazil. The UN and the environment (2020). Available at: https://brasil.un.org/pt-br/91223-onu-e-o-meio-ambiente
2 Ibid
3 Felipe Milanez. Fundamentos de Ecologia. (2020)

6. Tell the group that the opportunity is now! This is the moment for them to take the chance to start thinking about - and influencing - the futures they may inhabit.

7. Ask students to get into groups of three to four and hand out a piece of paper and pens/pencils/markers. Tell them to draft or sketch ideas for their ideal neighborhood/town of the future. They have a free hand. The limits are their own imaginations! Some questions that may guide the activity

Some questions that may guide the activity:

- *Who will live in your community? People born here or newcomers? What ages will they be? Will they live in families?*
- *What will their daily lives be like? Where will they buy food? What will their houses look like? And the schools? How will they get around the city?*
- *What types of social assistance services, such as hospitals, dentists, etc., will they need?*
- *What will their social lives be like? What will they do in their leisure time?*
- *What kinds of jobs will people have?*
- *What new technological developments will exist?*
- *What would happen to the environment?*

With an agreed draft plan, they should transfer it onto a large sheet of paper and complete it with paint and collage materials.

8. When finished, have each group present their plans one by one, explaining the reasons behind their decisions.

9. Finally, discuss again with the entire group. Evaluating the presentations made by each group, consider if the plans agree with humanity's need to live in a healthy and clean environment.

- *Would they be willing to change some of their ideas if they had to design a plan that met the needs and aspirations of everyone in the classroom?*
- *Do the plans they created take into account environmental protection, such as the need to reduce carbon dioxide emissions, use renewable and sustainable resources, and recycle?*

- *What types of places will be needed to ensure everyone's right to health, rest, leisure, and cultural life?*
- *Did the students enjoy the feeling of being "architects of their futures"? Do they believe these ideas could become reality? Why or why not?*
- *Do they believe adults would be willing to discuss their plans? Why or why not?*
- *What opportunities do young people in general have to influence the democratic processes that shape their lives and futures?*

5.8 Let Every Voice Be Heard[9]

● **Objective:**
Reflecting on the education system and how it meets people's needs.

● **Materials Needed:**
Board, pens/pencils, reflective journals and Annex I - 5.8 (printed.

1. Begin the activity asking students *"What does 'education' mean to you?",* writing key responses on the board.

2. Take the opportunity to explore the ideas with students that education is more than what goes on in school or college. For that, you can draw out the differences between formal, informal and non-formal education.

---

9 Adapted from: Council of Europe. "Let every voice be heard?", In: Compass: Manual for Human Rights Education with Young People (Council of Europe, 2015). Available at: https://www.coe.int/en/web/compass/let-every-voice-be-heard

- **Formal Education:** Formal education is a structured, systematic form of learning provided by schools, colleges, universities, or other formal institutions.

- **Non-Formal Education:** Non-formal education is organized educational activity outside formal schools that is often flexible and intended for individuals across different age groups who seek skill development, personal growth, or civic engagement. (e.g.: Community education programs, educational activities provided by non-governmental organizations).

- **Informal Education:** Informal education is the lifelong process of learning that occurs through daily life experiences, interactions, and self-directed exploration, without a structured curriculum or organized institution (e.g.: Learning through life experiences, family, community).

2. Now invite students to share what they think are the positive and negative aspects of the school system in your country. Ask them to consider issues.like the curriculum, class sizes, school rules about clothing and extra curricular activities. Note of the answers on the board.

3. Next, ask students to get into small groups of 4 to 5 members. Hand out the text of Article 28 of the Convention of the Rights of the Child (Annex I - 5.8). Give the groups 15 minutes to discuss it while reflecting on the following questions in relation to the local education system:

- *Accessibility: Does everyone in your area have access to primary (basic) education for free? If not, who might miss out, and why?*
- *Respect and Discipline: Are rules at school fair and respectful? Do you feel that teachers respect students in how they apply discipline?*
- *Personal Growth: Do you think the school subjects and activities help you grow as a person? Are there chances for you to explore your talents and interests?*

- *Purpose of Education: What do you think school is preparing you for? Is it mostly about getting a job, being a good citizen, or something else?*

Note

Educator, as you engage students in reflecting on the education system, it's essential to foster an environment where everyone feels comfortable expressing their thoughts openly and without fear of judgment. Remember not to take it personally!

4. To conclude, return to the main group and invite each group to present their key takeaways. Stimulate peers to assess if they agree with each group's thoughts and what other perspectives they might add. Stimulate students to relate their feedback to real cases or news about.

Annex I - 5.8: The Convention on the Rights of the Child, Article 28

The Convention on the Rights of the Child, Article 28

The child has the right to education. The State shall make primary education compulsory and available and free to all and encourage the development of different forms of secondary education, make them available to every child. School discipline shall be administered in a manner consistent with the child's dignity. Education should be directed to the development of the child's personality, talents and abilities, the respect for human rights and fundamental freedoms, responsible life in a free society in the spirit of peace, friendship, understanding, tolerance and equality, the development of respect for the natural environment.

● **Objective:**
Identifying and understanding the different ways of participating and being able to act positively in society.

● **Materials Needed:**
Reflective journals.

1. Start by asking students to write the word "participation" in their reflection journal. Then, on the same page, write down what they understand participation to mean.

2. Encourage students to share their responses, highlighting the most important words and phrases on the board as they speak. Use this moment to introduce the idea of civic participation as a form of social engagement, explaining that there are various ways to participate socially, not just by voting, for example.

8 Reasons Why Encouraging Youth Participation is Positive

1. Increases recognition of the value of education.
A student whose opinions and rights are respected and who takes on responsibilities with their peers and school community feels welcomed within the school and values education.

2. Bridges the gap between knowledge and the student.
By actively participating in constructing their own knowledge and influencing the way they learn, students tend to relate more closely to the content, which gains new meaning and contexts that align with their interests and life goals.

3. Develops life skills. Participation places students in situations involving group work, planning, building agreements, and project creation. Throughout this process, which should occur authentically to solve school or community issues, students develop skills such as problem-solving, collaboration, and empathy.

4. Boosts self-esteem and self-confidence. Positive participation in decision-making within the school offers recognition from peers and the management team, which impacts self-esteem and builds self-confidence.

5. Enhances respect for individual differences. Openness to dialogue helps teachers and administrators understand how students learn and receive feedback on their practices. By listening to and interacting with students, educators can offer educational opportunities that align with their potential, limitations, interests, and needs.

6. Facilitates problem-solving. Close and open communication between administrators, teachers, and students fosters a constant exchange of information and easier resolution of school issues. A democratic environment also mobilizes knowledge, partners, and resources to help overcome school challenges.

7. Contributes to a positive school climate. When the management team involves students in conflict mediation and discussing solutions, it creates alternatives to punitive measures and fosters a positive environment for relationships among students, teachers, staff, and administrators.

8. Strengthens democracy. By engaging in democratic processes within schools, young people develop a culture of participation and are also inspired to engage in societal transformation actions.

Porvir. *Participação dos estudantes na Escola* (2017). Dostupno na: http://porvir.org/especiais/participacao

3. Next, divide the cards (Annex I - 5.9) into three groups by color — A, B, and C — placing them face down on the table.

4. Ask a volunteer to start the game by picking one card of each color and read aloud the information on each card for everyone to hear.

5. Invite participants to answer the question: "How can one participate?" by providing an example of participation that matches the situation described on the cards. For example, a way to participate "in the city by myself with my actions".

Each student has 2 minutes to think of a response and write it in their journal. Then, ask the group to share what each person has written.

6. Afterward, have the group collectively select one of the examples as a commitment for everyone.

7. Continue the game by choosing a new person to draw cards and repeating the instructions above. The game ends when participants have gathered a list of commitments they can realistically undertake.

Note

Educator, consider transferring these commitments to a poster to be displayed on the classroom wall!

Preparation Instructions:

Preferably, prepare three sheets of cardboard or paper in different colors. Cut out five squares/cards from each sheet, making a total of 15 squares/cards.

Write the following sentences on each card, organized by group/color.

Group A/color A

At home

At school

Globally

In my neighborhood

In my country

Group B/color B

By myself

With my family

With strangers

With my neighbors

With my friends

Group C/color C

With my knowledge

With my actions

With technology

With solidarity

With organization

● **Objective:**
Providing students with a structured opportunity to share their thoughts on the project so far, allowing for feedback and adjustments while fostering an environment of trust and collaboration.

● **Materials Needed:**
Large paper or whiteboard, markers, pens/pencils and sticky notes.

1. Organize a circle with the students and set a positive tone by explaining that this session is dedicated to reflecting on the group's progress and working together to make any needed adjustments. Emphasize that the focus is on improving everyone's experience and that all perspectives are valued equally.

2. Ask each student to think of one word that best describes their feelings about the project so far. Go around the circle, with each student sharing their word. You can use the "talking object" for that! After everyone has shared, encourage brief explanations for their choice.

3. Next, give students three sticky notes (ideally, use stickers with different colors!). On one note, ask them to say something they really enjoyed about the project so far. On the other, ask them to share a challenge or something that hasn't gone well. Finally, on the last one, ask them to say something they have learned during the project's activities. Allow students time to think!

4. Then go around the circle, asking them to share what they have written. As they share, write their responses on a large paper or whiteboard, categorizing them into different categories (you can name them as you want! (e.g.: "we do like"; "we do not like"; "we do learn")

5. As a group, discuss what emerged. Use open-ended questions such as:

- *What could we do differently to address the things we didn't like?*
- *How can we implement this new idea or suggestion?*

Encourage students to collaboratively problem-solve and propose adjustments.

6. To finalize, summarize the key takeaways and any agreed-upon adjustments moving forward. Thank the students for their honest reflections and suggestions and reiterate that their feedback will be used to make improvements.

Note

Educator, to ensure that students feel that their feedback is taken seriously, it is important to implement any feasible adjustments that were discussed. It is also good to check in informally regularly to keep the feedback loop open throughout the remainder of the project.

Građanstvo i participacija

Članci
Šalaj, Berto. "Građanski odgoj na nacionalnoj razini kao zaseban predmet: Put je do aktivnih i odgovornih građana." Gong. 28. septembra, 2023. https://gong.hr/2023/09/28/gradanski-odgoj-na-nacionalnoj-razini-kao-zaseban-predmet-put-je-do-aktivnih-i-odgovornih-gradanki-i-gradana/

Pakta. "Pojam i sistemski značaj participacije građana." Pakta. 18. maj, 2016. https://www.pakt.org.rs/sr/2016-05-18-09-48-28/259-pojam-i-sistemski-znacaj-participacije-gradana

Video:
"Pojam i sistemski značaj participacije građana" *YouTube video*. Objavljeno 28. septembra 2023. https://www.youtube.com/watch?v=EAClWxGOo9g

"Građansko obrazovanje: Osvježavanje prakse" *YouTube video*. Objavljeno 17. septembra 2020. https://www.youtube.com/watch?v=EnlkFME7_VA

Film:
De Lestrade, Thierry, i Sylvie Gilman, režija. The Altruism Evolution. Francuska: 2015.

Leder, Mimi, red. Pay it forward. Sjedinjene Američke Države: 2000.

Knjiga:
Ilić, Mile, Admira Uzunić, i Ljubiša Rokić, prir. Projekt građanin/Ja građanin. Obrazovni centar za demokratiju i ljudska prava Civitas. Septembar 2021. Donacija CIVITAS. https://fliphtml5.com/tnwqt/jrnn/basic

Reference na engleskom jeziku:
Vijeće Evrope. "Migracija." Kompas – Priručnik za obrazovanje mladih o ljudskim pravima. 2. izd., 2020. https://www.coe.int/web/compass/migration.

INTRODUCTION

As we embark on this final module, we enter the culminating phase of the project, where students will have the opportunity to turn their ideas into action. This stage focuses on encouraging young people to actively participate by developing team-based projects that harness their unique interests, concerns, and creativity. With guidance from their teachers, students will delve into a collaborative project creation process, aiming to leave a lasting impact on their educational community.

Throughout this module activities are designed to help you guide your students in each step of the process: from organizing groups that will then select and research a topic related to what they learnt in the previous modules that portrays their personal interests and motivations. Additionally, each group will have the flexibility to choose a project format that best represents their ideas and insights—whether that's creating an audiovisual piece to tell a story or highlight an issue, designing an artistic installation that conveys their message visually, or initiating a school-based intervention to address a need within their own community. This approach encourages students to engage deeply with subjects that matter to them, fostering creativity, critical thinking, learning to work together and a strong sense of ownership.

While students are encouraged to use their imagination and enthusiasm, it's essential to guide them in balancing creativity with practical considerations. Remind them that choosing the best project format also means planning with real possibilities in mind, including time constraints and available materials. By doing so,

students can learn to develop plans that are not only innovative but also realistic and achievable, thinking critically about how to make an impact within given resources.

As already mentioned, the activities in this module will guide students through each project phase, from choosing a topic to researching it, planning the logistics, and assigning group roles. Teachers will play a vital role as facilitators, supporting students to ensure they meet their objectives and deadlines. The final product, presented to peers and potentially to a broader school audience in an end of the year event, will be more than just a display of work; it will be a reflection of the students' journey toward understanding and practicing democratic citizenship, respect, and pluralism. It will also constitute a product from which other students can learn or what it has been called in pedagogical theory a peer-to-peer learning experience

	ACTIVITY	OBJECTIVE
6.1	Choosing a topic	Gathering students into groups based on a common interest in a particular theme.
6.2	Researching the topic I	Providing students with a structured period to explore their chosen theme in depth, allowing them to develop a clear, focused understanding and thoughtfully complete their project form.

	ACTIVITY	OBJECTIVE
6.3	Researching the topic II	Providing students with a structured period to explore their chosen theme in depth, allowing them to develop a clear, focused understanding and thoughtfully complete their project form.
6.4	Developing an action plan	Creating an execution plan, organizing the step-by-step process, and defining responsibilities among group members.
6.5	Executing the plan I	Executing the project work plan.
6.6	Executing the plan II	Executing the project work plan.
6.7	Executing the plan III	Executing the project work plan.
6.8	The final presentation	Preparing for the final presentation.

Dear teacher, remember that you can rely on G-drive to support you throughout the project's implementation in the classroom. All annexes mentioned in the activities are available there, making it easier to print materials or use them for projections during the lessons. Use this QR code to access it!

6.1　Choosing a Topic[1]

● **Objective:**
Gathering students into groups based on a common interest in a particular theme.

● **Materials Needed:**
Board, markers, paper, pens, a computer (optional), and reflective journals.

1. Begin the class by explaining to the students this new phase of the journey. Introduce to them the idea that they will have to work in groups for several weeks to develop a final project and how this process represents an opportunity for them to take the lead in the learning experience and use this opportunity to learn about

---

1 Adapted from: The Auschwitz Institute for the Prevention of Genocide and Mass Atrocities. Cidadania e democracia desde a escola, (2024), 172 . Available at: https://bit.ly/3C0I8Rm

and share their perspectives on topics that interest them zadatka, te objasnite da je taj proces njihova prilika da preuzmu vodeću ulogu u procesu učenja, nauče nešto i podijele svoja mišljenja o temama koje ih interesuju.

2. With the group gathered, conduct a survey with the students about the topics learned and were more interested in during the previous phases of the project (for example: Respect, Democracy, Diversity, etc.). The number of topics should vary according to the total number of students in the class, keeping in mind that they will work in groups. Given the complexity of the work, we suggest groups of at least six people.

3. Write the chosen topics on the board, divided into columns.

4. Invite each student to write their name in the column of the theme that interests them the most.

5. After everyone has indicated which themes they identified with, suggest that this division forms the groups for the project. Explain that since identification with the theme is one of the main factors that allow for greater enjoyment, it's important that the project

topic is appealing and stimulating for all group members. If there is an imbalance between the number of students and the selected topics, consider making a lottery to close the groups.

6. Once formed, explain to the groups that the idea is to work on the theme with which they felt the greatest affinity, with the ultimate goal of developing a project, as explained, from the perspective of how to contribute to strengthening the chosen themes, democratic values, and a culture of respect in Sanski Most, the Una Sana Canton and in Bosnia and Herzegovina.

7. Once the theme has been selected, propose that the groups create a document outlining the strategy for each stage of the project they are about to start. This can be done on the computer or on paper; the important thing is that each step is clearly defined so they can get hands-on at the end.

The following chart (Figure 1) proposes steps that may help guide the students' research process and can serve as a model. Reassure students that they don't need all the answers now, but these are important questions to start considering!

Note

Educator, remind students that they must keep this form. It will be essential for following the next steps.

Figure 1: Creating a Project

1. Choosing the Theme

Groups have complete freedom to choose the specific theme they will work on, as long as it aligns with the objective of strengthening democratic values and a culture of respect in the country.

2. Formulating a Good Research Question

Create a question or problem situation that sparks curiosity:
- *What do we already know?*
- *What do we want to know?*
- *Why is it important to us?*

3. Project Format

The format of the project can be as varied as possible. One group may choose to make a video on the topic, while another may propose an intervention in the school space. Let the imagination flow and consider the skills of the group members!

4.Target Audience

Some aspects of the project may be adapted depending on which audience the groups want to reach. It's important to consider the target audience from the beginning.

5. How will the Research be Conducted?

To provide a theoretical foundation for the project, a research phase is necessary. While the internet is commonly used, it's important to remember it's not the only source. In addition to traditional sources like books and magazines, groups may consider interviews with experts or data they collect themselves. Diversifying sources tends to provide a broader view of the issue!

6. What Kind of Support will be Needed?

Depending on the chosen project, some support may be necessary. For example, a school intervention will require the support of school management. Another project might benefit from a teacher experienced in the topic. Additionally, external support, such as material donations, may be necessary. Anticipating these collaborations is important to ensure the support is secured in time!

6.2   Researching the Topic I

● **Objective:**
Providing students with a structured period to explore their chosen theme in depth, allowing them to develop a clear, focused understanding and thoughtfully complete their project form.

● **Materials Needed:**
Project form from Activity 6.1; access to research materials (internet, books, or other sources); paper/notebook and pens/pencils.

1. Begin the class by asking students to gather in their groups with the forms created in the previous session (Activity 6.1).

2. Give each group time to discuss the points from the form and encourage them to write down any new ideas or questions that arise. Remind them also of the importance of stimulating creativity, considering new aspects or angles they could explore on their chosen theme.

Note

Consider taking students to the library, so that they can use books and encyclopedias as a research source, or to the computer lab, so that they can use the Internet.

3. Allow students a focused period to research and gather more information on their theme.

4. Have each group revisit their project form and begin filling in their answers. Encourage them to think deeply about each question and consider how their project could best engage their target audience.

5. Towards the end of the activity, invite each group to share a brief update on their progress with the class, noting any interesting discoveries or challenges they faced. This sharing time allows them to gather ideas and motivation from other groups.

6. Conclude by having each group set small, actionable goals to continue their project work. This might involve finalizing specific parts of the form, identifying new research needs, or clarifying roles within the group.

6.3 Researching the Topic II

● **Objective:**
Providing students with a structured period to explore their chosen theme in depth, allowing them to develop a clear, focused understanding and thoughtfully complete their project form.

● **Materials Needed:**
Project form from Activity 6.1; access to research materials (internet, books, or other sources); paper/notebook and pens/pencils.

Note

As a follow-up to activity 6.2, this activity should also be intended for the research stage.

6.4 Developing an Action Plan

● **Objective:**
Creating an execution plan, organizing the step-by-step process, and defining responsibilities among group members.

● **Materials Needed:**
Project research developed, paper/notebook and pens/pencils.

In this class, with the research already conducted, students will move to the next step: creating an execution plan.

The execution plan involves organizing the stages of product development and assigning responsibilities to each group member. This organization is crucial for successfully executing and completing the project.

Since each action has its unique execution process, it's beneficial for students to demonstrate, based on their research, a basic understanding to define the execution plan.

1. Before beginning the action plan, ask students to complete the form below to clarify their projects:

Project Name	
Activity (What to do)	
Objective (Why to do it)	
Strategy (How to do it)	
Place (Where to do it)	
Date (When to do it)	
Resources (With what to do it)	
Collaborators (With whom to do it)	

2. Then, based on the school calendar, groups should define all steps of the project execution phase and assign responsibilities for each activity.

Ask groups to consider each member's skills when assigning responsibilities. Encourage them to reflect on this and consider individual preferences and skills as well. For example, some students may be better at communicating, writing, researching,

organizing, or executing tasks. The key is for everyone to respect each other throughout the process to create a successful final product together.

Below is an example of an execution plan to serve as a model for the groups. In this case, the group decided to organize a clothes campaign for vulnerable people.

Stage	Actions	Guidance
Initiate campaign planning	1. Prepare materials for the awareness day. 2. Contact a local organization to arrange the donation day.	On this day, groups should use information from their research to create awareness materials and coordinate with the local organization.

Stage	Actions	Guidance
Continue campaign planning	1. Continue preparing materials. 2. Organize the lecture and other activities. 3. Promote the awareness day to the school and community.	Continue planning the awareness day.
Execute the campaign	1. Put up posters at school. 2. Carry out awareness activities (guest lectures, skits, etc.).	On the day of the campaign, the school and students should participate in proposed activities. If possible, the group can engage neighbors.
Track donation day & evaluate impact	1. Go to the local organization with donors. 2. Take photos. 3. Collect stories from donors.	On this day, group members will accompany donors and record the experience through photos and testimonials.
Document and prepare for presentation	1. Organize information, data, and photos. 2. Document in text or create a display. 3. Prepare presentations for the final event.	By the end of this class, students should have completed their action plan and organized their presentation.

Materials Needed	Deadline	Responsible
Poster board, paint, markers, pencils, glue.	—	Lucas, Maria, Clarissa, Marta; Ana, João, Pedro, Beatriz, Felipe
—	—	Lucas, Maria, Clarissa; Ana, João, Pedro; Marta, Beatriz, Felipe
—	—	Lucas, Maria, Clarissa, Beatriz, Felipe; Ana, João, Pedro, Marta
Posters, camera, campaign evaluation sheet.	—	Lucas, Maria, Clarissa; Ana, João, Pedro; Marta, Beatriz, Felipe
Documents, photos, etc.	—	Lucas, Maria, Clarissa; Ana, João, Pedro; Marta, Beatriz, Felipe

6.5 Executing the Plan I

● **Objective:**
Executing the project work plan.

● **Materials Needed:**
Execution plan, research, and necessary materials.

In this lesson, the groups, following the execution plan, should begin applying their projects.

Depending on what each group chose to develop, the execution phase of the plan may involve many activities. However, some steps are fundamental to putting the project into practice

Note

Educator, we recommend that students have at least eight class sessions dedicated to project preparation, including three for executing the plan. Additionally, they may need to meet outside of class to engage with other individuals or spaces, depending on the nature of their chosen project. To support this, it's important for you to monitor each group to understand their ideas, ensure feasibility, and confirm that students are not exposed to inappropriate situations.

Here, the research conducted by the groups is extremely important; the information obtained will serve as the foundation, for instance, in creating awareness, information, and mobilization campaigns.

Depending on the proposal, groups may try to contact specialists, professionals, or organizations related to their project proposal to collaborate on its development. These individuals can contribute in various ways, helping to legitimize the project, mobilize people, provide information and data, etc.

6.6 Executing the Plan II

● **Objective:**
Executing the project work plan.

● **Materials Needed:**
Execution plan, research, and necessary materials.

6.7 Executing the Plan III

● **Objective:**
Executing the project work plan.

● **Materials Needed:**
Execution plan, research, and necessary materials.

Note

As a follow-up to activity 6.5 and 6.6, this activity should also be intended for the executing phase.

6.8 The Final Presentation

● **Objective:**
Preparing for the final presentation.

● **Materials Needed:**
Photos, documents, research, reports, cardboards, markers, paper.

At this stage, groups should be in the final phases of developing their projects and ready to organize their presentations. Depending on the nature of each project, the presentation may take different forms—for instance, showcasing a video they created, performing a theatrical piece they developed, or sharing documentation of an intervention they conducted. For example, if students ran a clothing donation campaign, they should now present the records and outcomes of their campaign, using photos, reports, written summaries, or videos to illustrate how the project unfolded, its timeline, and its impacts.

Dedicate at least one class session for groups to plan and structure their presentations, including organizing their speeches and deciding on the format and key points they will highlight.

> **Note**
>
> Inviting other students, teachers, and family members to these presentations provides a valuable opportunity to engage the broader school community. It also serves as an effective tool for raising awareness about the themes explored through these projects!

Complementary Resources for Educators

Članci

Udruženje Mreža za izgradnju mira. Priručnik za NVO: Priprema i pisanje projektnih prijedloga. Sarajevo: Mreža za izgradnju mira, 2020. Dostupno na: https://www.mreza-mira.net/wp-content/uploads/Prirucnik-za-NVO-Priprema-i-pisanje-projektnih-prijedloga.pdf.

Mreža za izgradnju mira. *Pisanje projekta*: Korak po korak. 2020. Dostupno na: https://www.mreza-mira.net/wp-content/uploads/Pisanje-projekta-korak-po-korak.pdf.

Razvoj karijere. Kako da vaš projekat bude uspješan. Beograd: Centar za razvoj karijere, 2018. Dostupno na: https://www.razvoj-karijere.com/media/files/Kako_da_vas_projekat_bude_uspesan.pdf.

Project Management Srbija. "Stakeholderi ili zainteresovane strane." Project Management Srbija, 2019. Dostupno na: https://project-management-srbija.com/project-management/stakeholderi-ili-zainteresovane-stane.

Institut za razvoj mladih KULT. "Inicijativa ODRAZ: Inspiracija za pozitivne društvene promjene." *Mladi.org*, 2021. Dostupno na: https://mladi.org/inicijativa-odraz-inspiracija-za-pozitivne-drustvene-promjene/.

OSCE. *Uloga civilnog društva u osnaživanju lokalnih zajednica*. Beč: Organizacija za evropsku sigurnost i saradnju, 2015. Dostupno na: https://www.osce.org/files/f/documents/0/a/110200.pdf.

Osnovna škola Kašina. "Umjetnost i aktivno građanstvo – Dio STEM dana." *OS Kašina*, 2023. Dostupno na: https://os-kasina-zmaj.com.hr/2023/10/21/umjetnost-i-aktivno-gradanstvo-dio-stem-dana/.

Nezavisne novine. "Umjetnički projekti kao prilika da građani iskažu svoje mišljenje." *Nezavisne novine*, 2013. Dostupno na: https://www.nezavisne.com/kultura/vizuelna-umjetnost/Umjetnicki-projekti-kao-prilika-da-gradjani-iskazu-svoje-misljenje/221123.

Video
OSCE. "Inicijative zajednice za pozitivne društvene promjene." *YouTube video*, objavljeno 15. juna 2014. https://www.youtube.com/watch?v=bGmF_OQ4Gik.

the auschwitz institute
for the prevention of genocide
and mass atrocities