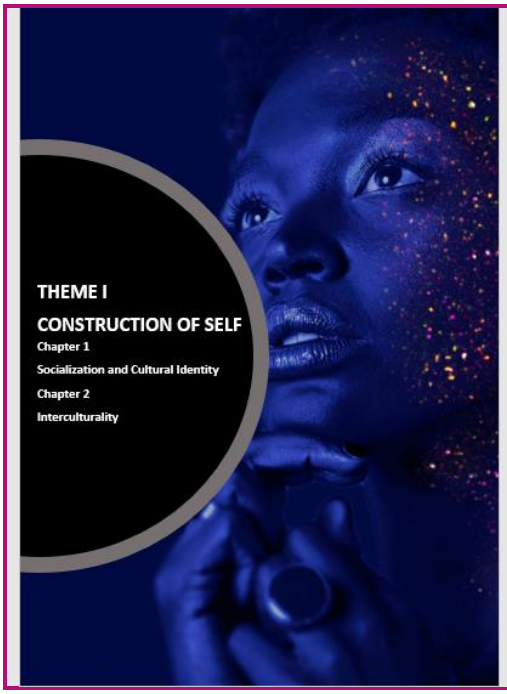
Toolkit for teachers

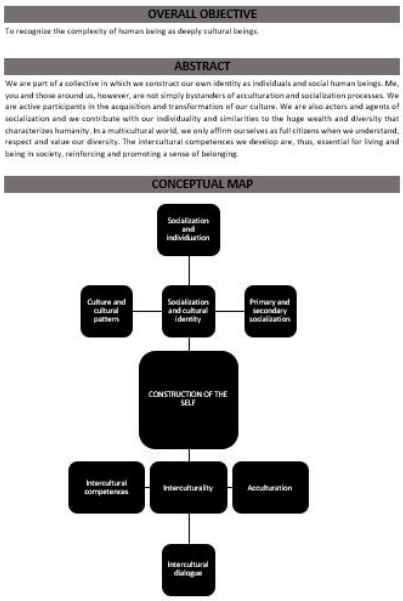
Manual

http://wholeschoolsociallabs.eu

HOW TO USE THE MANUAL

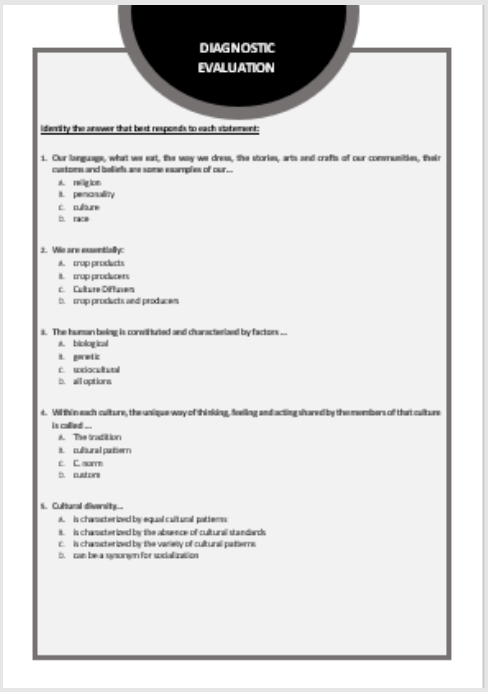
THEME SEPARATOR





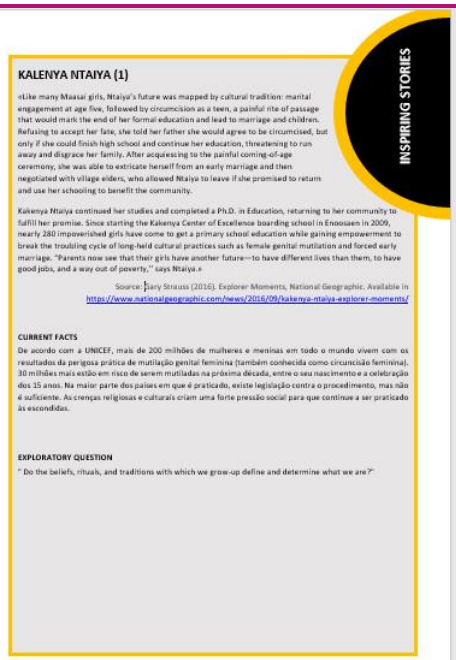
- Presents the **global objective** of each theme
- Includes a **summary** that introduces the reader to the chapters in each theme
- **Lays-out** the Relations between the concepts that will be analysed in each chapter

DIAGNOSING KNOWLEDGE AND FORMATIVE EVALUATION (EVALUATION SHEETS)



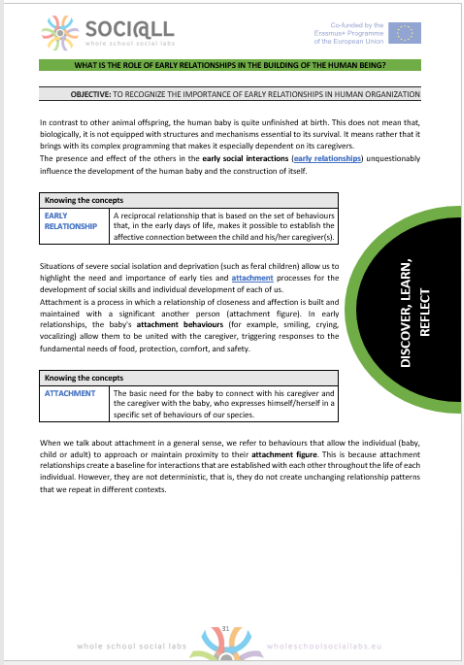
- At the beginning of each chapter, **perceives and diagnoses** students' knowledge of the content to be addressed
- At the end of each chapter, the **formative evaluation** highlights what students have learned about the topics explored.

CHAPTER SEPARATOR



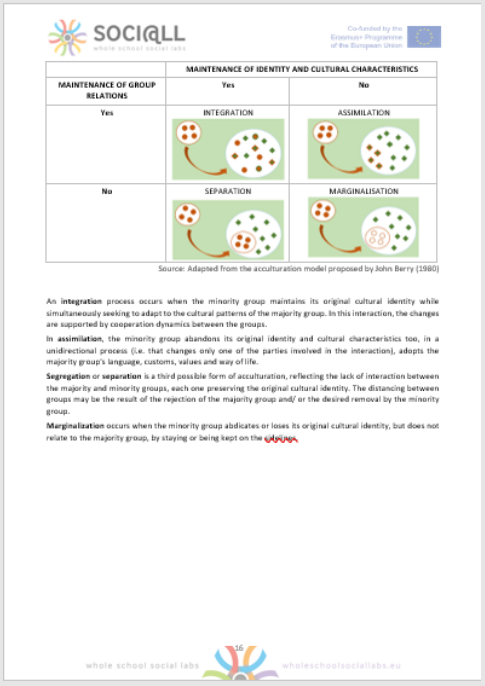
- Presents the chapter and the proposed learning roadmap, organized into key questions, objectives and concepts
- Encourages the debate through **inspiring stories, current facts and exploratory questions** related to each chapter

DISCOVER, LEARN, REFLECT ACTIVITIES



- Explores the chapter contents, by structuring them around **key questions and objectives**
- Defines the **concepts**
- Stimulates reflection through practical activities related to the chapter contents

SCHEMES AND INTERIM SYSTEMATIZATION MOMENTS



MAINTENANCE OF GROUP RELATIONS	MAINTENANCE OF IDENTITY AND CULTURAL CHARACTERISTICS: Yes	MAINTENANCE OF IDENTITY AND CULTURAL CHARACTERISTICS: No
Yes	INTEGRATION	ASSIMILATION
No	SEPARATION	MARGINALISATION

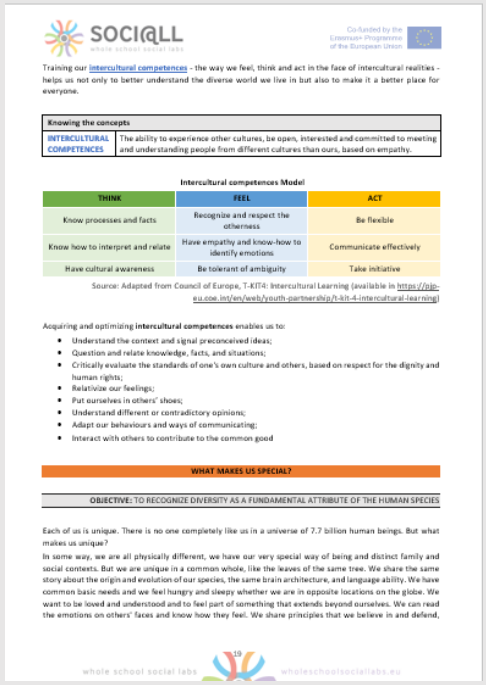
Source: Adapted from the acculturation model proposed by John Berry (1980)

An **integration** process occurs when the minority group maintains its original cultural identity while simultaneously seeking to adapt to the cultural patterns of the majority group. In this interaction, the changes are supported by cooperation dynamics between the groups.

In **assimilation**, the minority group abandons its original identity and cultural characteristics too, in a unidirectional process (i.e. that changes only one of the parties involved in the interaction), adopts the majority group's language, customs, values and way of life.

Segregation or **separation** is a third possible form of acculturation, reflecting the lack of interaction between the majority and minority groups, each one preserving the original cultural identity. The distancing between groups may be the result of the rejection of the majority group and/ or the desired removal by the minority group.

Marginalization occurs when the minority group abdicates or loses its original cultural identity, but does not relate to the majority group, by staying or being kept on the [illegible].



Training our intercultural competences - the way we feel, think and act in the face of intercultural realities - helps us not only to better understand the diverse world we live in but also to make it a better place for everyone.

Knowing the concepts	
INTERCULTURAL COMPETENCES	The ability to experience other cultures, be open, interested and committed to meeting and understanding people from different cultures than ours, based on empathy.

Intercultural competences Model

THINK	FEEL	ACT
Know processes and facts	Recognize and respect the otherness	Be flexible
Know how to interpret and relate	Have empathy and know-how to identify emotions	Communicate effectively
Have cultural awareness	Be tolerant of ambiguity	Take initiative

Source: Adapted from Council of Europe, T-KIT4: Intercultural Learning (available in https://pjp-eu.coe.int/en/web/youth-partnership/t-kit-4-intercultural-learning)

Acquiring and optimizing **intercultural competences** enables us to:

- Understand the context and signal preconceived ideas;
- Question and relate knowledge, facts, and situations;
- Critically evaluate the standards of one's own culture and others, based on respect for the dignity and human rights;
- Relativize our feelings;
- Put ourselves in others' shoes;
- Understand different or contradictory opinions;
- Adapt our behaviours and ways of communicating;
- Interact with others to contribute to the common good

WHAT MAKES US SPECIAL?

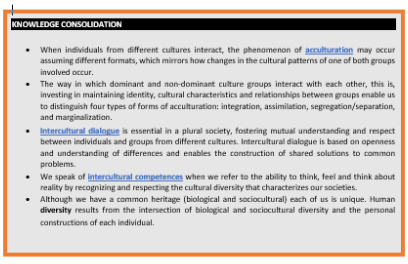
OBJECTIVE: TO RECOGNIZE DIVERSITY AS A FUNDAMENTAL ATTRIBUTE OF THE HUMAN SPECIES

Each of us is unique. There is no one completely like us in a universe of 7.7 billion human beings. But what makes us unique?

In some way, we are all physically different, we have our very special way of being and distinct family and social contexts. But we are unique in a common whole, like the leaves of the same tree. We share the same story about the origin and evolution of our species, the same brain architecture, and language ability. We have common basic needs and we feel hungry and sleepy whether we are in opposite locations on the globe. We want to be loved and understood and to feel part of something that extends beyond ourselves. We can read the emotions on others' faces and know how they feel. We share principles that we believe in and defend,

- Organises the content into **schemes and synthesis** along the chapter texts

KNOWLEDGE CONSOLIDATION AND THINKING CRITICALLY



KNOWLEDGE CONSOLIDATION

- When individuals from different cultures interact, the phenomenon of acculturation may occur assuming different formats, which mirrors how changes in the cultural patterns of one of both groups involved occur.
- The way in which dominant and non-dominant culture groups interact with each other, this is, investing in maintaining identity, cultural characteristics and relationships between groups enable us to distinguish four types of forms of acculturation: integration, assimilation, segregation/separation, and marginalization.
- Intercultural dialogue is essential in a plural society, fostering mutual understanding and respect between individuals and groups from different cultures. Intercultural dialogue is based on openness and understanding of differences and enables the construction of shared solutions to common problems.
- We speak of intercultural competences when we refer to the ability to think, feel and think about reality by recognizing and respecting the cultural diversity that characterizes our societies.
- Although we have a common heritage (biological and sociocultural) each of us is unique. Human **diversity** results from the intersection of biological and sociocultural diversity and the personal constructions of each individual.

THINKING CRITICALLY– 2

The photographer Slater King questioned the opinions we create about people when we don't know them. With theproject "I am none of this", he seeks to bring to life the ways in which we judge people based on their appearance. With the help of a wig maker and a make up artist, King invited people to portray them before and after changing their usual looks using wigs, skin colour make-up and contact lenses. The results show that people cannot be compartmentalised along racial lines. Most importantly King highlights that we need to stop assuming people's personality based on their physical characteristics, including our beliefs about race.

The pictures on the right show how the people usually look. Each one includes a "label" they are usually given based on their appearance. The pictures on the left show how the person looks after the hair and make up work. Who are they after this "looks changing"? None of the given "labels" listed on the left.

YOU CAN'T KNOW WHO I AM UNLESS I TELL YOU

"Michele – Black African"

I'm
☐White
☐British
☐American
☐Australian
☐European
☑None of this

"Dev- Indian"

I'm
☐African
☐European
☐Caribbean
☐black
☐American
☑None of this

Donna: "White English"

I'm
☐Black
☐American
☐African
☐Nigerian
☐West Indian
☑ None of this

"Jonathan – Irish"

I'm
☐Asian
☐Malaysian
☐Philipean
☐Chinese
☐Tibetan
☑ None of this

Source: Slater King, "I am none of this" (available in: http://www.slater.photo/projects/im-none/)

- Systematizes the analysed content, emphasising the central concepts
- **Encourages to think critically,** through an activity that enables to relate at the same time different concepts

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THEME I

CONSTRUCTION OF SELF

Chapter 1

Socialization and Cultural Identity

Chapter 2

Interculturality

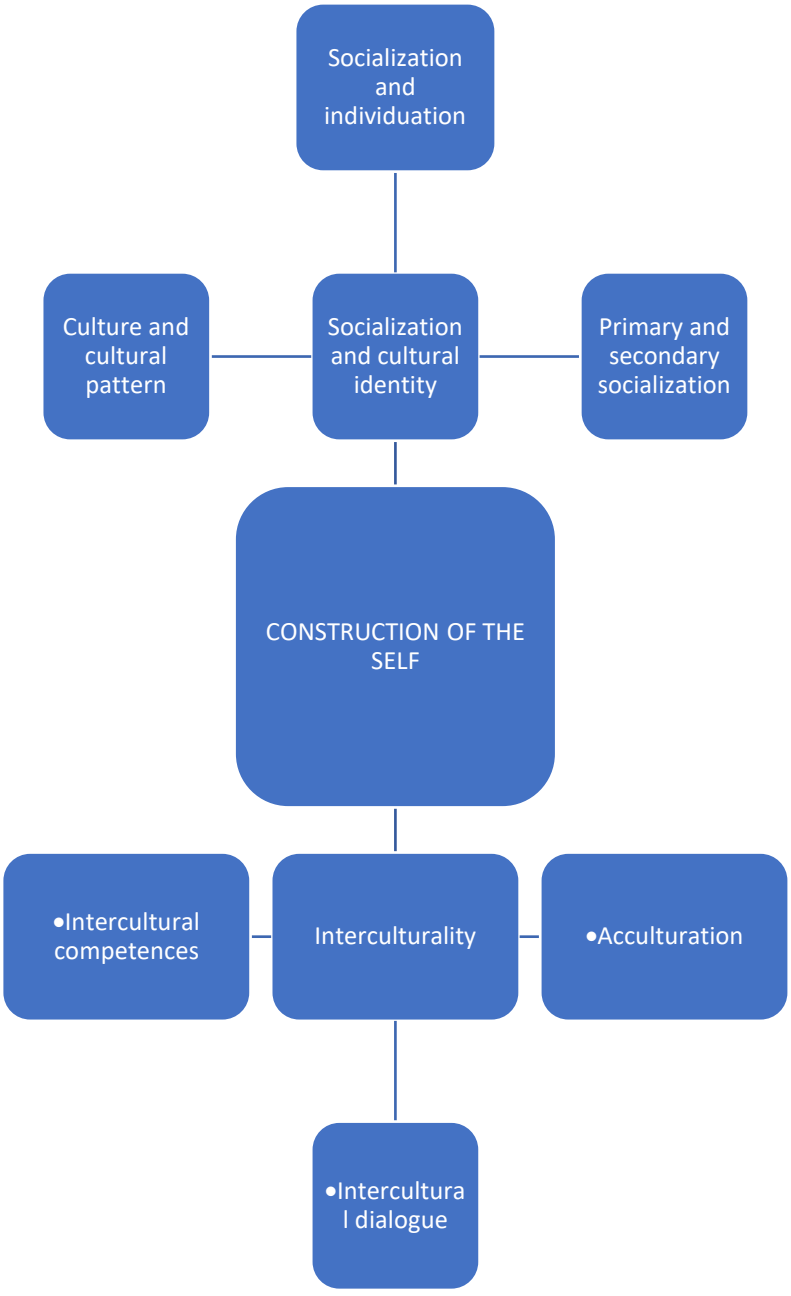
GENERAL OBJECTIVE

To recognize the complexity of human being as deeply cultural beings.

ABSTRACT

We are part of a collective in which we construct our own identity as individuals and social human beings. Me, you and those around us, however, are not simply bystanders of acculturation and socialization processes. We are active participants in the acquisition and transformation of our culture. We are also actors and agents of socialization and we contribute with our individuality and similarities to the huge wealth and diversity that characterizes humanity. In a multicultural world, we only affirm ourselves as full citizens when we understand, respect and value our diversity. The intercultural competences we develop are, thus, essential for living and being in society, reinforcing and promoting a sense of belonging.

CONCEPTUAL MAP



DIAGNOSTIC EVALUATION

Identity the answer that best responds to each statement:

1. **Do you agree with these statements: on a scale 1-5? (1- strongly disagree, 5- strongly agree)**
   A. I believe different cultures are distinct, separate from each other.
   B. I think interactions between cultures are generally a positive thing.
   C. When people from different cultures meet, I think minority should always adapt to the majority
   D. When people from different cultures meet, the majority is also somewhat responsible for making sure the interaction is positive.
   E. I think diversity is more of a challenge than it is a chance for society.
   F. People who live in one country represent the same culture.

2. **Our language, what we eat, the way we dress, the stories, arts and crafts of our communities, their customs and beliefs are some examples of our…**
   A. religion
   B. personality
   C. culture
   D. race

3. **We are essentially:**
   A. crop products
   B. crop producers
   C. Culture Diffusers
   D. crop products and producers

4. **The human being is constituted and characterized by factors …**
   A. biological
   B. genetic
   C. sociocultural
   D. all options

5. **Within each culture, the unique way of thinking, feeling and acting shared by the members of that culture is called ...**
   A. tradition
   B. cultural pattern
   C. norm
   D. custom

6. **Cultural diversity…**
   A. is characterized by equal cultural patterns
   B. is characterized by the absence of cultural standards
   C. is characterized by the variety of cultural patterns
   D. can be a synonym for socialization

7. **Socialization is:**
   A. the biological process through which we become unique human beings
   B. an interaction between individuals, where they acquire and transmit cultural and social information to each other
   C. a conversation between two friends on any topic
   D. a social lifestyle

8. **The character Tarzan fancifully portrays the case of a child totally deprived of social contact. Children in similar real situations are known as:**
   A. feral children
   B. rebel children
   C. animalistic children
   D. nonhuman children

9. **Integration occurs when in contact between two different culture groups**
   A. the majority group accepts the minority group, but disrespects it and does not accept its culture
   B. the minority group is excluded by the majority group
   C. the minority group integrates some members of the majority group and loses its initial culture
   D. the minority group and its culture are accepted and respected by the majority group

10. **What name is given to the dialogue between people of different cultural groups, where there is openness, respect and understanding from the perspectives of different parties, even if distinct from each other:**
   A. intercultural dialogue
   B. socialization dialogue
   C. individuation
   D. acculturation

*Key: 2-C; 3-D; 4-D, 5-B; 6-C; 7-B; 8-A; 9-D; 10-A

CHAPTER 1
SOCIALIZATION AND CULTURAL IDENTITY

LEARNING ROADMAP

KEY QUESTIONS	OBJECTIVES	CONCEPTS
WHAT DOES CULTURE MEAN?	• To know the definitions of culture and cultural pattern	• **Culture** • **Cultural patterns**
HOW DO WE BUILD OURSELVES AS SOCIOCULTURAL BEINGS?	• To characterize the importance of the socialization processes • To distinguish primary socialization from secondary socialization • To name the consequences of social deprivation on the development process	• **Individuation** • **Socialization**

INSPIRING STORIES

KALENYA NTAIYA (1)

«Like many Maasai girls, Ntaiya's future was mapped by cultural tradition: marital engagement at age five, followed by circumcision as a teen, a painful rite of passage that would mark the end of her formal education and lead to marriage and children. Refusing to accept her fate, she told her father she would agree to be circumcised, but only if she could finish high school and continue her education, threatening to run away and disgrace her family. After acquiescing to the painful coming-of-age ceremony, she was able to extricate herself from an early marriage and then negotiated with village elders, who allowed Ntaiya to leave if she promised to return and use her schooling to benefit the community.

Kakenya Ntaiya continued her studies and completed a Ph.D. in Education, returning to her community to fulfill her promise. Since starting the Kakenya Center of Excellence boarding school in Enoosaen in 2009, nearly 280 impoverished girls have come to get a primary school education while gaining empowerment to break the troubling cycle of long-held cultural practices such as female genital mutilation and forced early marriage. "Parents now see that their girls have another future—to have different lives than them, to have good jobs, and a way out of poverty,'' says Ntaiya.»

Source: Gary Strauss (2016). Explorer Moments, National Geographic. Available in https://www.nationalgeographic.com/news/2016/09/kakenya-ntaiya-explorer-moments/

CURRENT FACTS

According to UNICEF:

- more than 200 million women and girls worldwide live with the results of the dangerous practice of female genital mutilation (also known as female circumcision).
- 30 million more are at risk of being mutilated in the next decade, between birth and 15 years-old.
- In most countries where it is practiced, there is legislation against the procedure, but it is not enough.
- The religious and cultural beliefs create strong social pressure to continue its practice in secret.

EXPLORATORY QUESTION

Do the beliefs, rituals, and traditions with which we grow-up define and determine what we are?

Have you been in a situation where you felt compeled to do something that you don't want to or don't agree with, but you were told you had to do so because it is part of your culture or tradition? Do you know someone who has been in this situation? How did you/the person(s) you know react?

WHAT DOES CULTURE MEAN?

OBJECTIVE: TO KNOW THE DEFINITIONS OF CULTURAL PATTERN

As a species, human beings have unquestionable and important **adaptability** – they can adjust to different environments, transforming and reinventing themselves. How can we do it? Partly because of our genetic characteristics and brain capabilities, but especially because we are a cultural being.

Present in all societies, culture represents the system of beliefs and values, knowledge and meanings, habits and practices shared by the members of a community and sent down from generation to generation. This set of socially acquired elements, which also include a common history and language, differentiates us from other animals and allows us to maintain our **unity and diversity** at the same time. It is these elements that enable our social organization and facilitate our adaptation.

They reflect on our habits and expressions and influence what we consider acceptable and desirable on a personal, family and social level.

DISCOVER, LEARN, REFLECT

Which of these words do you associate with culture (choose 5)?

food, movies, clothing, literature, religion, appearance, identity, language, art, values, lifestyle, community

Knowing the concepts	
CULTURE	A Way of life that results from social interactions, which include attitudes, values, norms, beliefs, knowledge, habits, objects, etc. It is acquired after birth and is set down from generation to generation.

As we grow up in a particular culture, we learn the cultural norms of that culture. We internalise these learnings that become part of us and use them in our daily lives without realizing it. Thus, each of us plays an important role in the transmission of our culture, but we are not merely receivers of cultural patterns. We interpret, recreate and build the social environment around us, and so, we are also **producers of culture**.

Cultural patterns influence the construction of meanings, give us with frames of reference and guide our relationships and activities in a social context.

Knowing the concepts	
CULTURAL PATTERN	Own and typified way of thinking, feeling and acting specifically to a culture

HOW DO WE BUILD OURSELVES AS SOCIOCULTURAL BEINGS?

OBJECTIVE: TO CHARACTERIZE THE IMPORTANCE OF SOCIALIZATION PROCESSES

The construction of our social self takes place in a temporal continuum where two complementary processes take place simultaneously: **individuation** and **socialization**.

Individuation has a **differentiating function**, allowing us to create our individual identity and define our uniqueness, distinguishing ourselves from each other and giving our existence a unique meaning. Socialization has an **integrative function**, providing us the sociocultural context for our existence (relationships with others) and becoming an integral part of society. It is through socialization that we internalize the cultural patterns and collective models of thinking, feeling and acting characteristic of the group of belonging.

Although contradictory, individuation and socialization work in parallel, allowing human beings to define and adapt to their environment.

Knowing the concepts	
INDIVIDUATION	The process through which individuals seek their uniqueness and autonomy, and construct their identity, expressing similarities and differences in relation to others.
SOCIALIZATION	The process through which individuals acquire and transmit sociocultural elements from their environment.

OBJECTIVE: TO DISTINGUISH PRIMARY SOCIALIZATION FROM SECONDARY SOCIALIZATION

Socialization is a continuous process that follows human beings throughout their life cycle and that integrates two stages: **primary socialization** and **secondary socialization**.

Primary socialization allows humans to acquire a set of basic knowledge during childhood, such as language forms, relationships, and eating rules. On the other hand, **secondary socialization** allows human beings to better adapt themselves to significant changes that occur in their environment throughout their lives.

In both stages, the process of socialization develops in our early and interpersonal interactions. So, we refer to **agents of socialization** as the significant others we relate to and who facilitate and influence our sociocultural acquisitions. Agents of socialization include family, school, peer group, and media.

ACTIVITY – 1

Concerned about the global rise in obesity, the photographer Gregg Segal travelled around the world and captured with his camera images of different children from different countries and what they would eat in a typical week. Below you will find some photos from the interesting article “Daily Bread”.

Sira Cissokho (11) Dakar

Cooper Norman (10) California/USA

Beryl Oh Jynn (8) Malaysia

Ademilson dos Santos (11) Brazil

Source: Gregg Segal (2019), "Daily Bread" (Available in https://www.greggsegal.com/P-Projects/Daily-Bread)

1. Look at the photos. What do you see? What catches your attention? Can you name all of the products and dishes in the photos?

2. How would this photo look if it portrayed you? Compare your answer with 2-3 classmates.

3. Do you think your eating habits are influenced by the context in which you grew up and live? How similar or different are the products you eat in comparison to e.g. your family and friends?

OBJECTIVE: TO NAME THE CONSEQUENCES OF SOCIAL DEPRIVATION ON THE DEVELOPMENT PROCESS

The processes of individuation and socialization are fundamental, as evidenced in studies with **feral children**, that is, children who developed and grew-up outside their original environment, society or culture, deprived of any human contact (interaction with agents of socialization).

In most documented cases, children show a compromised level of development, showing, for example, severe interaction difficulties, reduced facial expression, absence or lack of speech and bipedalism, and preference for raw foods. Let us say, in a very simple way, that they are real cases of romanticized stories like the famous 'Tarzan' and that, in their hardness, demonstrate the profoundly negative impact of social isolation on human development.

ACTIVITY – 2

There is a legend that tells the story about city of Rome being founded by Romulus and Remus, two abandoned baby twins, who survived thanks to the generosity of a wolf who nursed and fed them until they were found by a shepherd. Our history is full of reports of feral children, that is, children who have spent their first years confined and alone and who have language and social difficulties. One of the most controversial reports is of Amala and Kamala, "wolf children" found when they were 18 months and eight years old, respectively, and rescued by an expedition that massacred the wolves with which they lived.

1. Read the text.

«In 2011, we researched several stories of wild children. (…) The extraordinary thing was not that they were supposedly protected by animals, or that they could run on all fours, it was that they'd survived at all.

When you start to assess multiple feral child cases, you're struck by certain recurring tropes. Some point to how a child ended up in such a drastically inhumane situation – namely family breakdown, violence, alcoholism or drug addiction, political or social unrest in the country. Some features demonstrate the myriad ways the human body can adapt – hardening skin, coarsening hair and motor skills honed to survive environmental exposure and a lack of safe places. But other features tell us more about ourselves, and society than they ever will about the so-called feral child. (…) By defining the feral, we define the normal. (…) And the bottom line is that the ways we categorize an individual has very real impacts on how we treat them.

Humans are naturally social. In order to grow-up normally, we need other people to care for us, to communicate with us, to keep us safe. Across cultures and through history the way these needs are met has varied, but the fundamental needs remain. A child surviving without interaction, language or love is a child that will be damaged by an unnatural life. It's, of course, possible some of these children ended up in the strange 'wild' situation because they were showing some level of abnormality or developmental delay in the first place. It is also possible that it was their isolation experiences that made them "feral".

We'll remain captivated by feral child stories. (…) But when we read those feral stories and fail to see the harm as well as the hair and howling, we become the monsters.»

Source: Mary-Ann Ochota (2017), "Why do we find feral children so fascinating?" (Available in The Guardian https://www.theguardian.com/science/2017/apr/22/feral-child-monkey-girl-jungle-stories-monsters)

2. **When someone is isolated from contact with others, what consequences does this have in terms of…**
   a) **Defining one's unique way to be, one's own identity (individuation)?**
   b) **Gaining habits and learning from their social environment (socialization)?**
3. **What does the author mean when she says "we become monsters"?**

KNOWLEDGE CONSOLIDATION

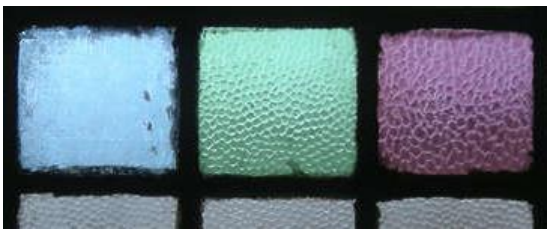
- Present in all societies, culture represents the system of beliefs and values, knowledge and meanings, habits and practices shared by members of a community and passed down from generation to generation.
- The cultural patterns, which correspond to typified ways of thinking, feeling and acting specific to a culture, influence the construction of meanings, provide us with frames of reference that guide our relationships and activities in a social context.
- The construction of our social self occurs in a temporal continuum where two complementary processes take place simultaneously: individuation (with a differentiating function, building the uniqueness of our personal identity) and socialization (with an integrating, contextualization and interaction functions).
- While **primary socialization** allows humans to acquire a set of basic knowledge during childhood, **secondary socialization** allows for continuous adaptation to the significant changes that occur in their environment throughout their lives.
- **Agents of socialization** are fundamental elements in primary and secondary socialization, acting as significant models and influencing our way of thinking, feeling and acting socially.
- Studies with **feral children**, deprived of all human contact and socialization processes, demonstrate the profoundly negative impact of social isolation on human development.

DO SOMETHINGS SEEM DIFFERENT NOW…?

- *I now have a better understanding of what "culture" means.*
- *I now have a better understanding of how interactions with other groups impact individuals' sense of who they are.*
- *I am now more aware of my own cultural identity.*

STILL THINKING ABOUT THIS…

Which of these images is a better metaphore for different cultures? Why do you think so?



CHAPTER CLOSURE

THINKING CRITICALLY - 1

The United Nations (UN) General Assembly decided to make the 9th August the International Day of the World's Indigenous Peoples. An official definition of "indigenous" has not been adopted by the UN. However, it is clear that indigenous peoples have unique traditions, distinct language, culture and beliefs and they retain social, cultural, economic and political characteristics that are distinct from those of the dominant societies in which they live. Most importantly, they identify themselves as indigenous peoples.

1 - Hamer (Ethiopia)

2 - Himba (Namibia)

3 - Inuit (Greenland)

4 – Sami (Sweden)

Sources:

- Pictures 1 and 2: Adam Kozioł (Available in https://www.koziol.gallery/dani)
- Picture 3: Peter Prokosch (Available in: http://www.grida.no/resources/4194)
- Picture 4: Lola Akinmade Åkerström (Available in: https://sweden.se/society/sami-in-sweden/)

1. Choose one of the images and try to find out more about the group in question and its cultural patterns.

2. Write down what you found out about this group and create a story around one of the people in the image you chose.

3. Create a table in which you compare elements of the image people's culture that you have explored with those of your culture.

CHAPTER 2

INTERCULTURALITY

LEARNING ROADMAP

KEY QUESTIONS	OBJECTIVES	CONCEPTS
WHAT DOES ACCULTURATION MEAN AND HOW IS IT PROCESSED?	• To define acculturation and distinguish different forms of acculturation	• **Acculturation**
WHY IS INTERCULTURAL DIALOGUE FUNDAMENTAL?	• To describe and recognize the importance of intercultural dialogue	• **Intercultural dialogue** • **Intercultural competences**
WHAT MAKES US SPECIAL?	• To recognize diversity as a fundamental attribute of the human species	

ANTÓNIO GUTERRES (2)

«António Guterres, the ninth Secretary-General of the United Nations, took office in January 2017. Having witnessed the suffering of the most vulnerable people on earth, in refugee camps and in war zones, he puts human dignity at the core of his work and serves as a peace broker, a bridge-builder and a promoter of reform and innovation.

Prior to his appointment as Secretary-General, Mr. Guterres occupied several functions related to humanitarian issues, refugees, migrants and social development at a global level. He served as United Nations High Commissioner for Refugees from June 2005 to December 2015, during some of the most serious displacement crises in decades with the conflicts in Syria and Iraq, and the crises in South Sudan, the Central African Republic and Yemen. When Mr. Guterres served as prime minister of Portugal (from 1995 to 2002), he was heavily involved in the international effort to resolve the crisis in East Timor. From 1981 to 1983, Mr. Guterres was a member of the Parliamentary Assembly of the Council of Europe, where he chaired the Committee on Demography, Migration and Refugees.

Throughout his life, Mr. Guterres has always been active in the field of solidarity, having founded the Portuguese Refugee Council and the Association for Consumer Protection (DECO) and chaired the University Social Action Centre, which is responsible for various projects of social development, in Lisbon. Today, as UN Secretary-General, he is the spokesman for the interests and needs of all, especially the weak and vulnerable.»

Adapted from: United Nations (Available in https://www.un.org/sg/en/content/sg/biography and https://www.unric.org/pt/informacao-sobre-a-onu/secretario-geral/32349-biografia-de-antonio-guterres)

CURRENT FACTS

UNHCR data indicate that more than 70 million people are forced to travel. Of these individuals, nearly 26 million are refugees. More than 80% travel to neighbouring countries. 57% of UNHCR refugees come from Syria, Afghanistan, and South Sudan. Turkey and Pakistan are among the countries with the most refugees.

EXPLORATORY QUESTION

What is the relationship between intercultural dialogue and peace? Do they affect each other? If so, how?

WHAT DOES ACCULTURATION MEAN AND HOW IT IS PROCESSED?

OBJECTIVE: TO DEFINE ACCULTURATION AND DISTINGUISH DIFFERENT FORMS OF ACCULTURATION

As we saw in the previous chapter, we are sociocultural beings, producers and products of our culture. We have also explored the plurality, complexity, and richness of cultural patterns that, passed down from generation to generation through socialization processes, constructed, adapted and recreated in the context of our own experiences. This means that we speak of more or less about stable elements (which give sense to the history of the community to which we belong), but not static. Recall our important adaptability to the environment.

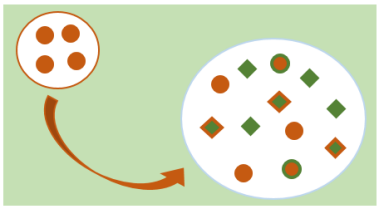
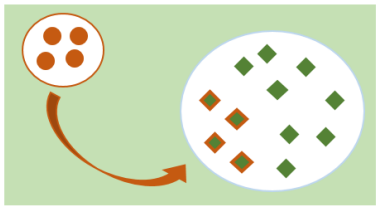
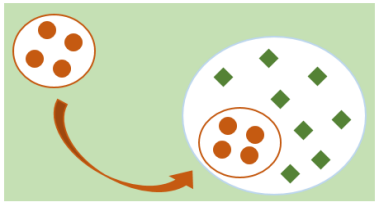
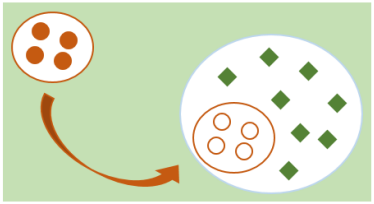
To be in contact with different realities is one of the challenges that is usually part of the human experience, whether driven by systemic reasons (such as geopolitical and religious realities and conflicts, climate change or technological progress, etc.), family and personal interests or needs (better living conditions, proximity to the family network, greater security, etc.), fascination with adventure and discovery or other reasons.

Knowing and interacting with individuals from other cultures allows us to relativize the universalisms of cultural patterns and to understand how they can evolve in a relationship of respect and mutual support. This phenomenon is known as **acculturation**.

DISCOVER, LEARN, REFLECT

Knowing the concepts	
ACCULTURATION	A phenomenon that occurs when groups of individuals from different cultures contact each other, causing changes in the cultural patterns of one of both groups.

The way in which dominant and non-dominant culture groups interact with each other, for example, investing in maintaining identity, cultural characteristics and relationships between groups, enables us to distinguish four types of **forms of acculturation**.

	MAINTENANCE OF IDENTITY AND CULTURAL CHARACTERISTICS	
MAINTENANCE OF GROUP RELATIONS	**Yes**	**No**
Yes	INTEGRATION 	ASSIMILATION 
No	SEPARATION 	MARGINALISATION 

Source: Adapted from the acculturation model proposed by John Berry (1980)

An **integration** process occurs when the minority group maintains its original cultural identity while simultaneously seeking to adapt to the cultural patterns of the majority group. In this interaction, the changes are supported by cooperation dynamics between the groups.

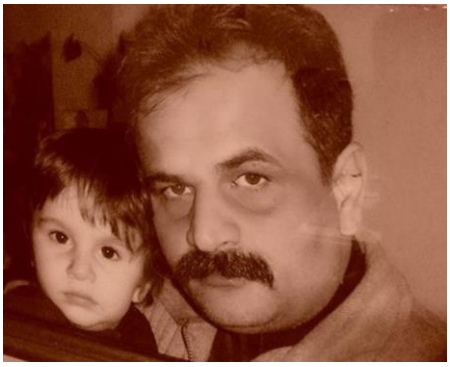
In **assimilation**, the minority group abandons its original identity and cultural characteristics too, in a unidirectional process (i.e. that changes only one of the parties involved in the interaction), adopts the majority group's language, customs, values and way of life.

Segregation or **separation** is a third possible form of acculturation, reflecting the lack of interaction between the majority and minority groups, each one preserving the original cultural identity. The distancing between groups may be the result of the rejection of the majority group and/ or the desired removal by the minority group.

Marginalization occurs when the minority group abdicates or loses its original cultural identity, but does not relate to the majority group, by staying or being kept on the side-lines.

ACTIVITY – 3

The project "Memory of Nations" is a publicly accessible database collecting life stories and testimonies of witnesses of 20th century events, many of them related to the oppression and even attempt to eliminate religious groups and national minorities. The database contains 50 testimonies of Roma, a community that is still victim of great prejudice and mistreatment.



Source: Memory of Nations (Available in https://www.memoryofnations.eu/en/taxonomy/term/5)

1. After learning about the various forms of acculturation, which one(s) do you think are usually associated with Roma communities? Why?

2. In your opinion, what can the society do, to easy and improve the process of acculturation?

WHY IS THE INTERCULTURAL DIALOGUE FUNDAMENTAL?

OBJECTIVE: TO DESCRIBE AND RECOGNIZE THE IMPORTANCE OF INTERCULTURAL DIALOGUE

In such a diverse and ever-changing world, it is essential to recognize that our current societies are characterized by enormous cultural diversity. Being opened to understand and respect our differences on the basis of dialogue and mutuality enables everyone to express their uniqueness in an intercultural world.

The willingness to empathically perceive and know those around us is the key-capability of **intercultural dialogue** and fosters equality, human dignity, and tolerance.

Knowing the concepts	
INTERCULTURAL DIALOGUE	Interaction, conversation or negotiation between members of different cultural groups. It presupposes that participants agree to hear and understand multiple perspectives, including those held by groups or individuals with whom they disagree.

The need for openness of the parties makes us think of a meeting between cultures, in which the parties cooperate and jointly define solutions to common problems. Intercultural dialogue is, therefore, an essential tool in the effort to resolve intercultural conflicts peacefully and a precondition for cultivating a culture of peace.

ACTIVITY – 4

1. Read the following text by photographer Gili Yaari, known worldwide for his focus on humanitarian and social issues. The article is accompanied by an intense photographic work, which includes the image below.

« A Syrian refugee kid stands in a field just next to Idomeni refugee camp at sunset. According to statistics provided by the United Nations High Commissioner for Refugees (UNHCR), nearly 40% of migrants arriving in Greece in 2016 were children.

Greece has become a flashpoint for the migrant crisis in Europe over the past year. In 2015, more than one million people illegally crossed into Europe, with some 800,000 of them arriving via Greece. Most of the migrants were coming from Syria, Afghanistan, and Iraq but also from other countries. They are fleeing wars and violence in their home countries in the hope of a better future. In March 2016, the situation in Greece has grown complicated following a deal between the European Union and Turkey that stipulates all new arrivals to Greece must either apply for asylum in the country or risk being sent back to Turkey. Makeshift refugee camps appeared along with the countries, gas stations and abandoned buildings. Greek authorities started establishing camps for the migrants, mostly in military camps, in order to accommodate migrants in those camps.

The future of these migrants is unclear, having no home to return to and no place to go. They are dependent on NGOs and volunteers, coming from all over the world, who provide most of their physical needs including tents, food, medicines, and physical treatment.

Handling Greece migrant crisis, as part of Europe's migrant crisis, is a great challenge for the entire European community. It touches sensitive nerves and scars from distant dark times in Europe's history. Time will tell how Europe will handle this crisis, the larger since the days of World War.»

Source: Gili Yaari (2016) Stranded in Greece - Greece Refugee Crisis. (Available in https://www.giliyaari.com/)

2. How can intercultural dialogue contribute to manage the migration crisis facing Europe and the world today?

Training our intercultural competences - the way we feel, think and act in the face of intercultural realities - helps us not only to better understand the diverse world we live in but also to make it a better place for everyone.

Knowing the concepts	
INTERCULTURAL COMPETENCES	The ability to experience other cultures, be open, interested and committed to meeting and understanding people from different cultures than ours, based on empathy.

Intercultural competences Model

THINK	FEEL	ACT
Know processes and facts	Recognize and respect the otherness	Be flexible
Know how to interpret and relate	Have empathy and know-how to identify emotions	Communicate effectively
Have cultural awareness	Be tolerant of ambiguity	Take initiative

Source: Adapted from Council of Europe, T-KIT4: Intercultural Learning (available in https://pjp-eu.coe.int/en/web/youth-partnership/t-kit-4-intercultural-learning)

Acquiring and optimizing **intercultural competences** enables us to:

- Understand the context and signal preconceived ideas;
- Question and relate knowledge, facts, and situations;
- Critically evaluate the standards of one's own culture and others, based on respect for the dignity and human rights;
- Relativize our feelings;
- Put ourselves in others' shoes;
- Understand different or contradictory opinions;
- Adapt our behaviours and ways of communicating;
- Interact with others to contribute to the common good

WHAT MAKES US SPECIAL?

OBJECTIVE: TO RECOGNIZE DIVERSITY AS A FUNDAMENTAL ATTRIBUTE OF THE HUMAN SPECIES

Each of us is unique. There is no one completely like us in a universe of 7.7 billion human beings. But what makes us unique?

In some way, we are all physically different, we have our very special way of being and distinct family and social contexts. But we are unique in a common whole, like the leaves of the same tree. We share the same story about the origin and evolution of our species, the same brain architecture, and language ability. We have common basic needs and we feel hungry and sleepy whether we are in opposite locations on the globe. We want to be loved and understood and to feel part of something that extends beyond ourselves. We can read the emotions on others' faces and know how they feel. We share principles that we believe in and defend,

which tell us what is right and wrong. We have rituals and traditions of celebration and mourning that unite us in joy and sadness.

We build our identity and personal history using as raw material our biological characteristics, our sociocultural background and the influences between biology and environment on all our experiences. Each of us makes a unique journey, from the womb to the last day of life. But one of the qualities that distinguish us from other species is the ability to make sense of our experiences, realizing that we all make a similar trip, valuing the richness of **human diversity**.

ACTIVITY – 5

In the project entitled "Humanæ", a Brazilian photographer named Angélica Dass, gathered about four thousand portraits of people of various skin colour tons. She matched each one skin tone with the Pantone colour chart matrix to encode a unique chromatic inventory. To associate each portrait with the official matrix number in question, the photographer used a small sample of each subject's nose region, which corresponds to the colour of the card she uses as the background for that portrait. Below are some of the pictures that make up the project.

Source: Angélica Dass (2019), "Humanæ" (Available in https://www.angelicadass.com/humanae-project)

Despite the variety of skin colour tons all over the world, sometimes one could be led to the impression that lighter–skinned people make the vast majority of the population. One example is the cosmetic industry, namely make-up companies, whose products often cater a wide range of lighter skin tones, while having very limited options (if any) for dark-skinned women.

1. **Observe the photos. Why do you think Angélica Dass decided to carry out this project?**
2. **Why is it important to have resources that acknowledge differences between people, but without a negative or discriminating message?**

KNOWLEDGE CONSOLIDATION

- When individuals from different cultures interact, the phenomenon of **acculturation** may occur assuming different formats, which mirrors how changes in the cultural patterns of one of both groups involved occur.
- The way in which dominant and non-dominant culture groups interact with each other, this is, investing in maintaining identity, cultural characteristics and relationships between groups enable us to distinguish four types of forms of acculturation: integration, assimilation, segregation/separation, and marginalization.
- **Intercultural dialogue** is essential in a plural society, fostering mutual understanding and respect between individuals and groups from different cultures. Intercultural dialogue is based on openness and understanding of differences and enables the construction of shared solutions to common problems.
- We speak of **intercultural competences** when we refer to the ability to think, feel and think about reality by recognizing and respecting the cultural diversity that characterizes our societies.
- Although we have a common heritage (biological and sociocultural) each of us is unique. Human **diversity** results from the intersection of biological and sociocultural diversity and the personal constructions of each individual.

DO SOMETHINGS SEEM DIFFERENT NOW…?

- *I am now more curious about cultural differences.*
- *I have a better understanding of different strategies people and groups choose to cope when interacting with one another.*
- *I learned something new about the importance of intercultural dialogue.*

CHAPTER CLOSURE

THINKING CRITICALLY– 2

The photographer Slater King questioned the opinions we create about people when we don't know them. With theproject "I am none of this", he seeks to bring to life the ways in which we judge people based on their appearance. With the help of a wig maker and a make up artist, King invited people to portray them before and after changing their usual looks using wigs, skin colour make-up and contact lenses. The results show that people cannot be compartmentalised along racial lines. Most importantly King highlights that we need to stop assuming people's personality based on their physical characteristics, including our beliefs about race.

The pictures on the right show how the people usually look. Each one includes a "label" they are usually given based on their appearance. The pictures on the left show how the person looks after the hair and make up work. Who are they after this "looks changing"? None of the given "labels" listed on the left.

YOU CAN´T KNOW WHO I AM UNLESS I TELL YOU

"Michele – Black African"

I'm
☐White
☐British
☐American
☐Australian
☐European
☑None of this

Donna: "White English"

I'm
☐Black
☐American
☐African
☐Nigerian
☐West Indian
☑ None of this

"Jonathan – Irish

I'm
☐Asian
☐Malausian
☐Philipean
☐Chinese
☐Tibetan
☑ None of this

Source: Slater King, "I am none of this" (available in: http://www.slater.photo/projects/im-none/)

1. What do you think of the slogan "You can't know who I am unless I tell you"? Which kind of ideas and values does it bring to your mind?

2. Can you think of one example when someone misjudged you – or a friend - for someone you are not, regarding your nationality, ethnic background, etc.? How do you think intercultural competences can help us dealing with such situations?

FORMATIVE EVALUATION

Identity the answer that best responds to each statement:

1. **Do you agree with these statements: on a scale 1-5? (1- strongly disagree, 5- strongly agree)**
   A. I believe different cultures are distinct, separate from each other.
   B. I think interactions between cultures are generally a positive thing.
   C. When people from different cultures meet, I think minority should always adapt to the majority
   D. When people from different cultures meet, the majority is also somewhat responsible for making sure the interaction is positive.
   E. I think diversity is more of a challenge than it is a chance for society.
   F. People who live in one country represent the same culture.

2. **When we talk about the set of attitudes, values, norms, beliefs, knowledge, habits and objects that are transmitted from generation to generation, we refer to the concept of:**
   A. cultural pattern
   B. acculturation
   C. culture
   D. socialization

3. **Cultural patterns correspond to:**
   A. the set of standards that exist in a culture that is universal
   B. the set of thought patterns, feelings, and behaviours characteristic of a particular culture
   C. the set of patterns of thought, feelings and behaviours that unite different cultures with each other
   D. the set of political and economic rules of a community

4. **The processes of individuation and socialization…**
   A. play a differentiating and integrative role, respectively
   B. indicate that we are crop products and producers
   C. develop only in adulthood
   D. play an integrative and differentiating role, respectively

5. **The process that occurs during childhood and allows the human being to acquire basic socialization skills is called:**
   A. primary socialization
   B. secondary socialization
   C. individuation
   D. acculturation

6. **Reports of feral children…**
   A. portray cases of abandoned children, isolated from society, who develop normally and reintegrate without difficulty
   B. report situations of children who, despite living in society and never being deprived of social contact, behave as if they were “animals”
   C. refer to cases of children who have been restricted or denied socialization and reflect the effects that severe social deprivation has on human development.
   D. refer to exceptional situations of children who, after being abandoned, were found and raised by tribes of other cultures

7. **There are essentially four acculturation processes. They are:**
   A. integration; assimilation; exclusion; acceptance
   B. integration; assimilation; marginalization; exclusion
   C. integration; individuation, socialization; differentiation
   D. integration; assimilation; separation; marginalization

8. **We talk about marginalization when in an acculturation process…**
   A. the minority group abdicates or loses its original cultural identity but is kept apart by the majority group
   B. the majority group abdicates or loses its original cultural identity but is kept apart by the minority group
   C. the minority group retains its original cultural identity but is kept apart by the majority group
   D. the minority group abdicates or loses its original cultural identity but is accepted by the majority group

9. **We talk about assimilation when in an acculturation process…**
   A. the minority group maintains its identity by seeking to adapt to the cultural patterns of the majority group
   B. the majority group maintains its identity by seeking to adapt to the cultural patterns of the minority group
   C. the minority group relinquishes its original cultural identity to adapt to the majority group in a one-way process
   D. the majority and minority groups assimilate each other's cultural characteristics in a two-way process

10. **Intercultural dialogue promotes:**
   A. equality
   B. dignity
   C. the tolerance
   D. all options

Key: 2-C; 3-B; 4-A; 5-A; 6-C; 7-A; 8-D; 9-A; 10-D

THEME II

ME AND THE RELATIONSHIPS WITH OTHERS

Chapter 1

Interpersonal and group relations

Chapter 2

Social influence

Chapter 3

Relationship processes resulting from “we and they”

GENERAL OBJECTIVE

Understand the dynamics and relational processes that characterize the human being.

ABSTRACT

Since we were born, we are influenced by those around us. The early and interpersonal relationships we establish mark and are marked by our identity. There are several processes that are activated when we think, feel or act socially. These include the creation of impressions, normalization, conformity, and obedience. Endowed with an important simplifying power and facilitators of our organization in a complex social world, these processes contribute and explain how we influence and are influenced by others. They also explain how we establish positive and/or negative relationships with those around us and how we create and maintain stereotypes and prejudices. Knowing these processes allows us to break with discrimination and realities simplified by the binomial "we and others"; making us agents of inclusion in a complex world of interactions.

CONCEPTUAL MAP

DIAGNOSTIC EVALUATION

Identity the answer that best responds to each statement:

1. **Do you agree with these statements: on a scale 1-5?**
   A. Relationships that we make when we are young are crucial in our life.
   B. Stereotypes are always harmful.
   C. I think we can avoid stereotyping others.
   D. Both women and men can be good caregivers.
   E. I think hate speech is a form of discrimination (unequal treatment)
   F. I believe hate speech leads to more discrimination.
   G. Acting against the group decision is a form of betrayal.
   H. Acting against the group decision is an act of courage and heroism.
   I. I feel discomfort when I don't agree with other people in the group.
   J. We should always respect the authority.
   K. If someone who has authority demands we do something wrong, it is ok to refuse

2. **The human baby seeks to build and maintain a close and affectionate relationship with his caregivers. Crying, smiling and vocalizing are examples of behaviours of:**
   A. Attachment
   B. socialization
   C. differentiation
   D. requirement

3. **Attachment relationships…**
   A. are established only in romantic relationships
   B. occur only between baby and mother
   C. are deterministic of future relationships
   D. none of the above

4. **To the relationship created between an individual and those around him, involving communication, emotional and behavioural ties, and exchanges, we call:**
   A. socialization relationship
   B. attachment relationship
   C. interpersonal relationship
   D. social relationship

5. **The process of building an image about a person based on the evidence we categorize in our existing mental schemas we call:**
   A. impression
   B. category

C. assumption
D. attitude

6. Attitude is….

A. relatively stable, favourable or unfavourable behaviour
B. an unobservable assessment, but one that we can perceive through the behaviours
C. a synonym for print
D. a synonym for expectation

7. Social influence…

A. concerns the effects of situations on our behaviour
B. concerns the effects of interactions with others on our behaviour
C. is a process that occurs without realizing
D. all the above

8. In the context of social influence, obedience is a process in which…

A. we obey our principles even as opposed to the orders of an official
B. we modify our behaviour to respond, by submission, to a given order from an authority
C. a negotiation takes place between the parties to comply with an existing norm
D. none of the above

9. Prejudices….

A. are negative attitudes that lead a subject to act unfavourably towards a person, due to his or her category or group.
B. are offensive behaviours
C. are positive attitudes that allow the development of the subject
D. are synonymous with stereotypes.

10. To the different ways of treating a person or group, which translates into negative, hostile and offensive behaviours, and often creates a feeling of exclusion and helplessness, we define as….

A. prejudice
B. stereotype
C. discrimination
D. marginalization

Key: 2-A; 3-D; 4-C, 5-A; 6-B; 7-D; 8-D; 9-C; 10-A

CHAPTER 1

INTERPERSONAL AND GROUP RELATIONSHIPS

LEARNING ROADMAP

KEY QUESTIONS	OBJECTIVES	CONCEPTS
WHAT IS THE ROLE OF EARLY RELATIONSHIPS IN THE CONSTRUCTION OF THE HUMAN BEING?	• To recognize the importance of early relationships in human organization • To describe the main characteristics of interpersonal relationships	• **Early relationships** • **Attachment** • **Interpersonal relationships**
HOW DO WE PERCEIVE OTHERS AND POSITION OURSELVES IN A SOCIALLY COMPLEX WORLD?	• To identify the main processes of social cognition: impressions and attitudes	• **Social Cognition** • **Impression** • **Attitude**

Elzbieta Ficowska (3)

I was born in the Warsaw ghetto in 1942. I was taken out of the ghetto by Paweł Bussold, the stepson of my adoptive mother. He put me in a crate, which he hid among bricks he was taking out of the ghetto. My real mother sometimes telephoned from the ghetto. She wanted for a moment to hear the voice of her child. She could could have saved herself but she declined - she did not want to be separated from her parents.

My adopted mama, Stanisława Bussold, was a midwife and cooperated with Żegot movement, that saved may Jewish children. She delivered the babies for Jewish women in hiding. She sheltered the children in her own home and, together with people who could be trusted, arranged suitable documents for them and searched for safe shelters.

As for me, I stayed with her permanently. She offered me happiness and a childhood full of love. She co not imagine that I could discover that she is not my real mother. She did not want me to be found by any of the Jewish organisations seeking Jewish children who would rejoin their families, if these had survived the Holocaust. I was 17 when I accidentally found out that everything I knew about myself was untrue. My mother did not give birth to me, but just took care of a six month ol d baby. My parents and family died, and I am a Jewish child miraculously saved. This miracle certainly would not have happened if not for wonderful people capable of the utmost sacrifice.

I did not want to be disloyal towards my mother, cause her pain. I simply put that information out of my mind and for many years we did not talk about it. When my own daughter was six months old, I understood what separation with her child must have meant to my mother. And I started searching for traces of my Jewish family. Both of my mothers are with me and shall stay with me to the end. Their presence reminds me that there is nothing more devastating than hatred and nothing more precious than human kindness.

Elzbieta Ficowska finished the Psychology and Education Faculty at the Warsaw University. Author of books for children and social activist. From the seventies she was associated with the democratic opposition in Poland. She was advisor and press spokeswoman for Jacek Kuroń. In 2006 she received the Officer's Cross of the Order of the Revival of Poland for resistance activity. Between 2002 and 2006 she was president of the Association of "Children of the Holocaust" in Poland. She has a daughter and three grandsons.

Adapted from: "MY JEWISH PARENTS, MY POLISH PARENTS" PROJECT, (Available in https://moirodzice.org.pl/en_elzbieta_ficowska.php)

CURRENT FACTS

On March 17, 2017, the construction of one of the largest walls in the world was announced: a nine-meter-high barrier to physically complete the Mexico-United States border. In May 2019, more than 100,000 people were arrested after crossing the border between Mexico and the United States illegally (the highest number in 13 years). According to Amnesty International, harsh border control policies do not prevent people from migrating or fleeing their countries but condemn them to more precarious routes and strengthen violent crime and people smuggling networks, resulting in a greater loss of human lives. A large number of people who crossed the southern US border are fleeing the extreme violence of the Central American Northern Triangle.

EXPLORATORY QUESTION

In human relationships, physical walls often reflect barriers that we build and influence the way we think, feel, and act. What barriers might these be? What are their possible effects?

WHAT IS THE ROLE OF EARLY RELATIONSHIPS IN THE BUILDING OF THE HUMAN BEING?

OBJECTIVE: TO RECOGNIZE THE IMPORTANCE OF EARLY RELATIONSHIPS IN HUMAN ORGANIZATION

In contrast to other animal offspring, the human baby is quite unfinished at birth. This does not mean that, biologically, it is not equipped with structures and mechanisms essential to its survival. It means rather that it brings with its complex programming that makes it especially dependent on its caregivers.

The presence and effect of the others in the **early social interactions** (early relationships) unquestionably influence the development of the human baby and the construction of itself.

Knowing the concepts	
EARLY RELATIONSHIP	A reciprocal relationship that is based on the set of behaviours that, in the early days of life, makes it possible to establish the affective connection between the child and his/her caregiver(s).

DISCOVER, LEARN, REFLECT

Situations of severe social isolation and deprivation (such as feral children) allow us to highlight the need and importance of early ties and attachment processes for the development of social skills and individual development of each of us.

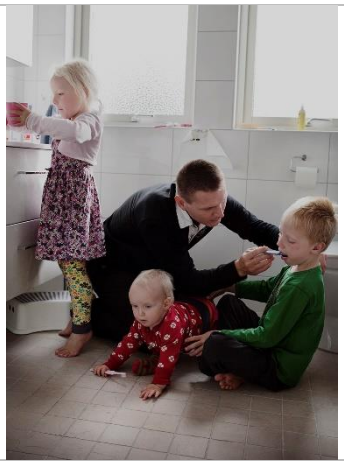
Attachment is a process in which a relationship of closeness and affection is built and maintained with a significant another person (attachment figure). In early relationships, the baby's **attachment behaviours** (for example, smiling, crying, vocalizing) allow them to be united with the caregiver, triggering responses to the fundamental needs of food, protection, comfort, and safety.

Knowing the concepts	
ATTACHMENT	The basic need for the baby to connect with his caregiver and the caregiver with the baby, who expresses himself/herself in a specific set of behaviours of our species.

When we talk about attachment in a general sense, we refer to behaviours that allow the individual (baby, child or adult) to approach or maintain proximity to their **attachment figure**. This is because attachment relationships create a baseline for interactions that are established with each other throughout the life of each individual. However, they are not deterministic, that is, they do not create unchanging relationship patterns that we repeat in different contexts.

ACTIVITY – 6

"Swedish Dads" is Johan Bävman's photographic project that aims to inspire parents to enjoy the shared paternity leave allowed in the country, one of the longest in the world. The objective of the Swedish shared paternity leave system is to promote gender equality and encourage men and women to share the license equally. Although generous and well-meaning, the license is used by a minority of parents. The photo essay depicts parents who belong to the small group of parents who have chosen that the father would stay home with their children for a period of at least six months.

		
Johan Ekengärd, 38	**Smag Kohigoltapeh, 32**	**John Wallin, 33**
Göran Sevelin, 27	**Juan Cardenal, 34**	**Jonas Feldt, 31**

Source: Johan Bävman (2019), "Swedish Dads" (Available in http://www.johanbavman.se/swedish-dads/)

1. Observe the photos.

2. Which associations and emotions do these photos invoke? Which words come to your mind when trying to characterize the photos?

3. What could be the benefits of children forming attachment with parents regardless of their gender? How can this affect the child and the parent, as well as society in general? How can it affect women who are also parents? Think about different aspects of life (emotional, economic, attitudes etc) .

4. The photographic essay presents men in a role predominantly attributed to women. Why do you think few men choose to share paternity leave? What would need to happen in order for this to change?

OBJECTIVE: TO DESCRIBE THE MAIN CHARACTERISTICS OF INTERPERSONAL RELATIONSHIPS

Interpersonal relationships characterize a large part of the social life of the human being and it is through these that the psychosocial domain of the individual is built, and some skills such as communication, empathy, among others, are developed and refined.

Knowing the concepts	
INTERPERSONAL RELATIONSHIP	Interaction between the human being and others of his kind, which involves creating bonds with others and the communicational, emotional, and behavioural exchanges that result from living in a community.

Interpersonal Relations:

- manifest through links between the individual and others;
- involve cognitive and emotional factors (the meanings attributed to the situation and emotions felt);
- depend on and occur in a certain context;
- they are guided by social norms of conduct (roles played by the individual and others are influenced by what is considered socially desirable).

HOW DO WE PERCEIVE OTHERS AND POSITION OURSELVES IN A SOCIALLY COMPLEX WORLD?

OBJECTIVE: TO IDENTIFY THE MAIN PROCESSES OF SOCIAL COGNITION: ATTITUDES AND IMPRESSIONS

Interpersonal relationships represent the dynamic stage (context) of mutual interactions between self and others. What happens at this stage is influenced and influences the way we think about ourselves, the others and the reality around us. The cognitive dimension of these processes - social cognition - concerns the mental processes that allow the understanding and construction of meanings about others and the social world.

Knowing the concepts	
SOCIAL COGNITION	Set of processes that are implicit in the way we view others, ourselves, and the way we interact socially.

What processes are these?

Social reality is complex. To understand social contexts and interpersonal relationships, the human being, therefore, tends to simplify them. The uncomplicated versions of our social functioning are not, however, created on a white screen. They are built on beliefs, values and prior knowledge.

Imagine the following scenario: At the beginning of the school year, a new student joins your class. You didn't have much opportunity to interact with him and you exchanged just a few words, but you got the idea that he's nice and smart. This first assessment you made of your new colleague is what we call impression. To conclude that the new colleague is friendly and intelligent, you have unknowingly used some verbal and behavioural clues from the student and his interaction with you and others. Then you crossed these clues with your base of previous beliefs, values, and knowledge, organized into **categories** or mental schemes. Then you activated your social representation of a nice and intelligent person.

Thus, impressions are construction that allows us to organize information and simplify the complexity of the social world using categories (classes created for objects, events, people and experiences).

In the process of forming an impression we tend to be influenced by the **primacy effect** - that is, the information we receive first tends to evoke certain categories, becoming more powerful for impression formation than the information that comes later.

Knowing the concepts	
IMPRESSION	Construction created in an interpersonal context from some clues that allow us to build an image or idea about a particular person.

ACTIVITY – 7

1. Read the text

Solomon Asch, one of the pioneers of social psychology, conducted several experiences to characterize fundamental processes of social cognition. In the text from the procedure below, the psychologist explores the process of developing an impression.

In one of his experiences, he gave the following instructions to a subject:

> *I shall read to you a number of characteristics that belong to a particular person.*
>
> *Please listen to them carefully and try to form an impression of the kind of person described. You will later be asked to give a brief characterization of the person in just a few sentences. I will read the list slowly and will repeat it once.*

The following list of terms was read:

> *energetic — assured — talkative — cold — ironical — inquisitive — persuasive.*

Here are some typical sketches written by the experiment subjects after hearing the list of terms:

> *- "He seems to be the kind of person who would make a great impression upon others at a first meeting. However, as time went by, his acquaintances would easily come to see through the mask. Underneath would be revealed his arrogance and selfishness."*
>
> *- "He is the type of person you meet all too often: sure of himself, talks too much, always trying to bring you around to his way of thinking, and with not much feeling for the other fellow."*
>
> *- "He impresses people as being more capable than he really is. He is popular and never ill at ease. Easily becomes the center of attraction at any gathering. He is likely to be a jack-of-all-trades. Although his interests are varied, he is not necessarily well-versed in any of them."*

According to Solomon Asch, the following preliminary points are to be noted:

- ✓ (…) subjects respond to instructions by forming a unified impression, shaping the separate qualities into a single and consistent view. None of the subjects reproduced the given list of terms as they would in a memory experiment, nor did they use synonyms for the given terms.
- ✓ The characteristics described went far beyond the terms given. Reference is made to characters and situations that are apparently not directly mentioned in the list but are deduced from it.

Adapted from: Asch, S. (1946). Forming impressions of personality.

2. How do impressions influence the way we see other?

3. Have you felt that people have an impression of you that is not accurate? How does that make you feel?

Impressions underlie our **attitudes,** that is, the assessments we make and predispose us to respond favourably or unfavourably to an object, person, or event. Attitudes help us classify information into "like versus dislike" and "good and bad" categories, corresponding to an initial, immediate and unconscious assessment that underlies our behaviour and choices.

Knowing the concepts	
ATTITUDE	Relatively stable assessment that predisposes to respond favourably or unfavourably to an object, person, group, subject or concept.

Although it is not possible to observe attitudes (as we observe for example behaviour), we can infer them based on people's behaviour. Attitudes influence the way we think, feel and act, having essentially three components:

- **Cognitive:** thoughts and beliefs and values (corresponding to what I know about object X)
- **Affective:** emotions and feelings (corresponding to how I feel about object X)
- **Behavioural:** the mental and physical process that prepares the individual to act (corresponding to how I am willing to act on object X)

Impressions and attitudes give some stability and simplicity to our social world. They allow us to anticipate and justify the way we see reality and how we behave socially. They are, therefore, powerful instruments for the formation of **expectations**.

However, our impressions and attitudes often influence our behaviour, biasing it to produce the effect we initially projected. This phenomenon, in which we are also part of the cause, we call a **self-fulfilling prophecy**.

KNOWLEDGE CONSOLIDATION

- Early relationships correspond to the interactions that, in the early days of life, make it possible to establish the emotional connection between the child and his/her caregiver(s).
- Early ties and attachment processes are essential for the development of social skills and the individual building of each of us. By attachment, we mean the basic need for the baby to attach with his/her caregiver and the caregiver with the baby who expresses himself in a set of behaviours specific to our species
- Interpersonal relationships characterize a large part of the social life of the human being and it is through these that the psychosocial domain of the individual is built, and some skills such as communication, empathy, among others, are developed and refined.
- Social cognition refers to mental processes that allow the understanding and construction of meanings about others and the social world. These processes are influenced and influence the way we think about ourselves, the other and the reality around us.
- Impressions are constructions that allow us to organize information and simplify the complexity of the social world using categories (classes created for objects, events, people, and experiences).
- When developing an impression, we are subject to the **effect of primacy**, that is, we tend to give more importance to the information we receive first to form our impression.
- Attitudes are relatively stable assessments we make of reality that predispose us to respond favourably or unfavourably to an object, person, or event. Attitudes have three components (cognitive, affective, and behavioural) and influence the way we think, feel, and act.
- **Self-fulfilling prophecies** happen when we change our behaviour to validate impressions and attitudes, helping them to be right.

DO SOMETHINGS SEEM DIFFERENT NOW…?

- *After these lessons, I understand better the importance of early relationships*
- *After these lessons, I understand better how attitutes influence the way we think, feel and act*

KNOWLEDGE CONSOLIDATION

THINKING CRITICALLY -3

Founder of the "School Strike for the Climate" movement, Greta Thunberg was nominated in 2019 for the Nobel Peace Prize. The 16-year-old started a protest that inspired students from around the world, involving hundreds of thousands of young people.

Photo: Michael Campanella; Source: The Guardian

1. Our attitudes towards specific situations have different components, as depicted in the scheme below. Considering the protest started by Greta Thunberg, complete the scheme by creating sentences that could illustrate Greta's position.

Attitudes towards climate change and its impact		
Cognitive component	Affective component	Behavioural component

2. Sometimes our cognitive and affective components differ from the behavioural one. Considering the theme of climate change, for example, it seems like a paradox: many people know the environmental crisis is real but they are not acting in order to change this. In your opinion, why does this happen?

3. How do we make more people involved in climate crisis movements?

CHAPTER 2

SOCIAL INFLUENCE

LEARNING ROADMAP

KEY QUESTIONS	OBJECTIVES	CONCEPTS
HOW DO WE RELATE AND INFLUENCE OTHERS?	• To characterize the phenomena of normalization, conformity, and obedience	• **Social influence** • **Norm** • **Normalization** • **Conformity** • **Obedience**

INSPIRING STORIES

PHILIP ZIMBARDO (4)

Is humankind inherently good or evil? It is a question that Philip Zimbardo, the internationally renowned psychologist, has been working on throughout his career. Zimbardo is known for his controversial and revolutionary study on the human nature – The 1971 Stanford Prison Experiment. After this experiment, he shifted his focus from "how do good people become evil?" to "how do ordinary people act heroically?". In Zimbardo's own words, circumstances shape our behaviour and prove that humans have equal capacity to do good or evil.

The 1971 Stanford Prison Experiment

With a group of 24 young men, Zimbardo's experiment scrutinized the effects of prison life. Each man, having been placed in a situation completely foreign to him, quickly formed a new identity and adopted a script based on his limited understanding of the role he now played (prisoners or prison guards). After one day there were astonishing and complete transformations of character. Guards subjected prisoners to increasingly serious verbal abuse and random, humiliating, and pointless punishments. There was also a shift in the prisoners, as the memory of their true lives was buried deeper beneath the perceived permanence of their new situation.

On the fifth night of the study, a young psychologist and partner of Dr. Zimbardo Christina Maslach, visited the experiment and was shocked. She claimed Dr. Zimbardo and his graduate students were actually bystanders, taking part in the evil of inaction, by allowing innocent, young men to be subjected to such emotional harm. The experiment ended in the next day. Later on, Dr. Zimbardo reflected on his role and stated: "I was guilty of the sin of omission - the evil of inaction."

Even being a controversial one, the Stanford Prison Experiment allowed to refute the adage "A few bad apples…". This argument has been used to explain episodes of evil behaviour in history – the Holocaust, Abu Ghraib abuses. Rather, Zimbardo declares that actions depend much on circumstances.

The Heroic imagination project

If experiments like the Stanford Prison (as well as countless acts throughout history) reveal the "banal" side of evil, also the reverse appears true: the "banality of heroism" was an idea first explored in a 2006 article written by Dr. Zimbardo and Dr. Zeno Franco. Zimbardo asserts that just as individuals have the capacity to do dastardly deeds, that an equal capacity for heroism resides within each person (…)»

In 2011, Dr. Zimbardo founded the Heroic Imagination Project, a non-profit organisation with the mission to use important findings in psychology to equip ordinary people of all ages with the knowledge, skills, and strategies necessary to choose wise and effective acts of heroism during challenging moments in their lives.

Sources: Stanford Review (2009), "On the nature of man" (Available in https://stanfordreview.org/zimbardo-on-the-nature-of-man/); Heroic imagination project (Available in: https://heroicimaginationproject.squarespace.com/)

EXPLORATORY QUESTION

What makes people do something good for other in spite of other's inaction in difficult situations?

HOW DO WE RELATE AND INFLUENCE OTHERS?

OBJECTIVE: TO CHARACTERIZE THE PHENOMENA OF NORMALIZATION, CONFORMITY, AND OBEDIENCE

Our behaviour is influenced not only by the processes of social cognition but also by effects generated by situational factors and the behaviour of others who interact with us. This means that without realizing it, we are susceptible to a set of dynamics of **social influence.**

Knowing the concepts	
SOCIAL INFLUENCE	The effects of situational factors and interaction with other people on individual behaviour

DISCOVER, LEARN, REFLECT

Let's start with normalization. In order to understand the concept of **normalization**, it is important to know what a **social norm** is. Social norms are primary rules that inform us about what is socially expected. These rules, internalized during socialization processes, eventually go unnoticed and so we do not realize their power and influence.

Knowing the concepts	
NORM	Rule or expectation of what is appropriate behaviour in a given situation or social interaction

ACTIVITY – 8

The following text relates an experience by Stanley Milgram (one of the most influential researchers in social psychology) that shows the reality of norms and the difficulty that people feel when they must break them.

1. Read the text.

«Milgram was interested in exploring the web of unwritten rules that govern behaviour underground, including the universally understood and seldom challenged first-come-first-served equity of subway seating. In the experience conducted by their students, a surprising percentage of riders - 68% rose willingly when asked to do so.

However, the focus turned to the experimenters themselves. The seemingly simple assignment proved to be extremely difficult, even traumatic, for the students to carry out.

Milgram had the idea of this experience from a conversation with his mother-in-law, who complained to him one day that no one had offered her a seat on the subway. At the time, it occurred to him: "What would have happened if she had asked for a seat?" He suggested the experience to one of his graduate student classes, but the students recoiled. Finally, one student volunteered to try it with a partner. But instead of coming back after 20 trials as he had promised, he returned with only 14, said that it was just too difficult.

Dismissing his students' fears, Milgram set out to try it himself. But when he approached his first seated passenger, he found himself frozen. "The words seemed lodged in my trachea and would simply not emerge," he said in the interview. A few unsuccessful tries later, he managed to choke out a request. "Taking the man's seat, I was overwhelmed by the need to behave in a way that would justify my request," he said. "My head sank between my knees, and I could feel my face blanching. I was not role-playing. I actually felt as if I were going to perish."»

Source: Michael Luo (2004), 'Excuse Me. May I Have Your Seat?'. New York Times (Available at: https://www.nytimes.com/2004/09/14/nyregion/excuse-me-may-i-have-your-seat.html

2. What can you conclude from this experience?

3. What are the unwritten rules that determine our behaviours in school and in our families? Do you have an example about social norms that you broke without being aware of them?

For many situations, the established norm is clear and shared. But when there is no defined norm, the members of a group seek to create it by influencing each other in a process of **normalization**. They do it because the norm brings self-organization, stability, and security to the group, pointing the way to "expected" and "right" behaviours.

Knowing the concepts	
NORMALIZATION	The process through which the various points of view adopted by the different individuals of a group converge in negotiation

The second phenomenon of social influence is **conformity**, a process in which behavioural change occurs in response to group **pressure**. In these cases, there is already a norm, which is defined and shared by the majority, observed as a process of conformity by the individuals representing the minority. In this process, it feels the tension between the positions defended by the members of the group, which gives rise to adherence - when the minority gives in to the opinion of the majority - and the modification of behaviour.

Conformity is often driven by the need for belonging and inclusion.

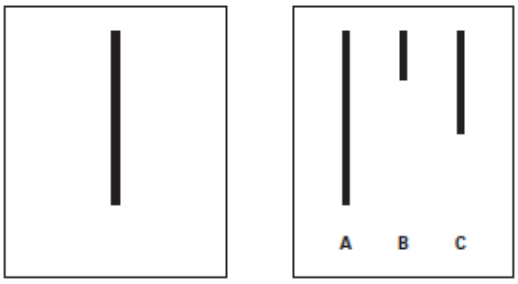
Knowing the concepts	
CONFORMITY	A phenomenon in which occurs an adjustment of our beliefs or actions to the beliefs or actions of a group

ACTIVITY – 9

The following examples describe situations where the phenomenon of conformity is tested.

1. Read the text.

Solomon Asch's conformity experience



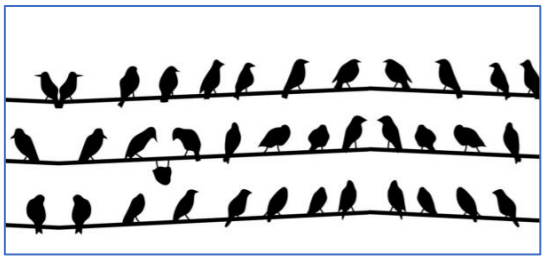
«In a simple way, conformity is the tendency to do what others do simply because others are doing it. In Solomon Asch's classic study, participants sat in a room with seven other people who appeared to be ordinary participants but who were actually actors. An experimenter explained that the participants would be shown cards with three printed lines and that their job was simply to say which of the three lines matched a "standard line" that was printed on another card. The experimenter held up a card and then asked each person to answer in turn. The real participant was among the last to be called on.

Everything was normal in the first two trials, but on the third trial, something odd happened: the actors all began giving the same wrong answer! What did the real participants do? 75% of them conformed and announced the wrong answer on at least one trial. Subsequent research has shown that these participants didn't actually misperceive the length of the lines but were instead succumbing to normative influence. Giving the wrong answer was apparently the right thing to do, and so participants did it.»

Source: Schater, D., Gilbert, D. & Wegner D. (2013). Introducing Psychology, Worth Publishers

2. What conclusions do you take out of this experience?

3. Look at the picture:



- Who is this bird?

- What does it mean to be different?

- Does being different have positive or negative implications for you?

- What can we learn from people who choose not to conform or who have different perspectives?

Source: Danielle Braun en Jitske Kramer (2017), Building Tribes (Available in: https://humandimensions.nl/assets/articles/2017-White-paper-Building-Tribes-Management-Impact.pdf)

When we speak of social influence, we cannot forget to refer to the phenomenon of obedience. A behaviour that is in line with an order of authority seems appropriate at first.

Accepting and following orders is part of an orderly society. We are, from childhood, used to doing so. This tendency allows us to orient our behaviour towards what is accepted by the **figure of power** and that makes us to some extent blameless. If there is any problem that results from our behaviour, it is not our fault because we were following **orders from an authority**.

Knowing the concepts	
OBEDIENCE	A tendency to change behaviour to respond by submission to a given order that comes from a legitimate authority/power

ACTIVITY – 10

Stanley Milgram researched in detail the phenomenon of obedience. Intrigued by Asch's findings of the influence of group pressure, Milgram embarked on one of the most controversial experiences in the history of psychology: determining the reasons that lead individuals to obey orders from an authority figure by committing immoral acts that contradict their own consciousness.

1. Read the text.

a) Participants were informed that they would play the role of the teacher who would have to resort to electric shocks as a punishment for students' mistakes.

b) Then participants knew the student: an educated, middle-aged man (he was, in fact, an accomplice to the researcher). It was then indicated that this individual had a heart problem.

c) Participants were presented the electric shock device, with a line of switches and labels ranging from “slight shock” through “danger - severe shock” to “XXX”.

d) The researcher said that whenever the student made a mistake, the teacher should press the button, from the mildest shock (15 volts) to the highest shock (450 volts). Participants were informed that although they were painful, the shocks would not be lethal.

e) The exercise begins and the student continually makes mistakes. Participants are seated and instructed by the experimenter to give shocks. Although the student was in another room, the participants could hear him. The experimenter had a standard set of phrases that encouraged the most hesitant participants.

f) The student's script (accomplice in the experience) predicted a set of sounds and behaviours such as moaning, screaming in pain, pounding the wall, screaming that his heart ached and that he did not want to continue his study. This script concluded with the student to stop responding, so that participants would be in doubt whether they had passed out or died.

e) Participants were told to always continue to deliver shocks, punishing the wrong answers.

Before starting the study, Milgram collected predictions from a group of psychiatrists about **how many participants would go through the process and reach the most severe shock of 450 volts**:

- Psychiatrists predicted participants would resist authority and that only 1 in 1,000 would be willing to give the most severe shocks.
- In the current study, most participants (62.5%) went to maximum shock

Many have shown that it was not easy for them to participate in the process: they showed acute signs of distress and had uncontrolled bouts of nervous laughter, but still did as directed by the investigator.

Adapted from: Nolen-Hoeksema, S., Fredrickson, B, Loftus, G. & Wagenaar, W. (2019) Atkinson & Hilgard’s Introduction to Psychology, Cengage Learning EMEA

2. What conclusions can you extract from this experience?

3. Do you know cases of people who disobbeyed authority to confront injustice? Why do you think they acted like that? Do you see yourself in such a situation?

KNOWLEDGE CONSOLIDATION

- We refer to social influence when we talk about the effects that situational factors and processes resulting from interaction with other people have on an individual's behaviour.
- Norms are rules or expectations about what is appropriate behaviour in each situation or social interaction.
- Normalization happens when, in the absence of a defined norm, group members negotiate views and agree on which norm should be followed. Standards guarantee group stability and safety, pointing the way to “expected” and “correct” behaviour.
- In the case of conformity, there is already a norm, which is defined and shared by the majority, observing a process of conformity by individuals representing the minority, this is a change in response to group pressure. Conformity is often driven by the need for belonging and inclusion.
- Obedience represents a tendency to change behaviour to respond by submission to an order that comes from a legitimate authority/power. Obedience often presupposes the individual's lack of responsibility.

DO SOMETHINGS SEEM DIFFERENT NOW…?

- *After these lessons, I learned something important about how group and authority can impact my decisions.*
- *After these lessons, I feel more motivated to stand up against group decisions that I don’t agree with.*

THINKING CRITICALLY - 4

The story of Frances Kelsey, a Canadian-born North-american physician, shows how an attitude against conformity and obedience saved many lives.

1. Read the text.

Frances Oldham Kelsey was born in July 24, 1914 in Cobble Hill, Canada. She graduated from McGill University with bachelor's (1934) and master's (1935) degrees and earned a doctorate in pharmacology (1938) and a medical degree (1950) from the University of Chicago. She taught pharmacology and practiced medicine in South Dakota before taking the position as a medical review officer with the United States Food and Drug Administration (FDA) in 1960.

Frances Oldham Kelsey

As part of her work at the FDA, in 1960 Frances withheld approval of the sedative *thalidomide* and thus prevented an epidemic of birth defects from taking place in the U.S.A. This pharmaceutical was already widely used in Europe as a sleeping pill and to alleviate morning sickness in pregnant women, and its approval for distribution in the U.S.A. was expected to be routine.

Kelsey found the evidence for claims of the drug's efficacy and safety to be insufficient and repeatedly pressed the company seeking the license for more documentation. The firm objected strenuously to the requests, but Kelsey remained steadfast. By late 1961 it had become apparent that a dramatic increase in Europe of birth defects, most involving malformation of the arms and legs, was connected to the use of thalidomide, and in 1962 the licensing application was withdrawn.

Kelsey spent the rest of her career at the FDA, becoming chief of the division of new drugs and director of the division of scientific investigations. She received the U.S. President's Award for Distinguished Federal Civilian Service in 1962 and was appointed to the Order of Canada in 2015. Kelsey died on Aug. 7, 2015.

Adapted from: Patricia Bauer, (2019). Frances Oldham Kelsey. Encyclopædia Britannica, inc. (available in https://www.britannica.com/biography/Frances-Oldham-Kelsey)

THINKING CRITICALLY

2. In your opinion, why was Frances able to go against the norm and hold firm to her arguments?

3. With a group of colleagues, do a role-play of the following situation:

The leader of the group presses the group to go one way. One of the members thinks the other way would be more correct. How can he/she convince the others to change opinion?

4. Discuss about the result of the role-play.

CHAPTER 3

RELATIONSHIP PROCESSES RESULTING FROM "WE AND THEY"

LEARNING ROADMAP

KEY QUESTIONS	OBJECTIVES	CONCEPTS
WHAT PROCESSES OCCUR WHEN WE DIVIDE THE WORLD INTO "WE AND THEY"?	• To understand what stereotypes and prejudices are and how they contribute to discrimination	• **Stereotype** • **Prejudice** • **Discrimination**

LAVERNE COX (5)

Born in 1984 in Alabama, Laverne Cox is a transgender actress who studied dance before pursuing an acting career. She became the center of attention with her role in the Netflix series "Orange Is the New Black," becoming the first openly transgender person in history to be nominated for an Emmy. Cox is an advocate of trans and LGBT rights.

What were you like as a child? I was creative.(…) I loved to dance. I begged my mother to put me into dance classes and finally, in third grade, she did. Tap and jazz but not ballet. She thought ballet was too gay … Throughout all of that, I was very feminine, and I was really bullied. (…)

Are there any particular instances of bullying that stand out in your memory? There was this one instance in junior high when I had gotten off the bus and I was chased by a group of kids, which was, you know, pretty normal. (…) The second we got off the bus, they would try to beat me up. So that day I was running for my life, basically, and four or five kids caught me. They were in the band. And I remember being held down (…) my mother found out about it.

Otherwise you wouldn't have told her? No. And I remember being yelled at, because I didn't tell her and then because I didn't fight back. (…)

Is there a moment or time you remember first feeling like you might be transgender? My third-grade teacher called my mom and said, 'Your son is going to end up in New Orleans wearing a dress.' Up until that point I just thought that I was a girl and that there was no difference between girls and boys. I think in my imagination I thought that I would hit puberty and I would start turning into a girl.

How did things change as you got older? I started trying to find a compromise in terms of gender in high school. I started embracing androgyny. I was just really scared and in a lot of denial. And I wanted to make everybody proud and happy and find a place for myself in the world. The funny thing is being in this androgynous space really wasn't any better, in terms of perception or reception from people. It was part of my journey that got me to where I am now.

Do you have any lingering feelings like that? I absolutely have a lot of work that I must do around shame, lingering shame from childhood, and childhood trauma. (…) Some days I wake up and it's like I'm eight years old again. And I'm scared for my life and I don't know if I'm going to be beaten up that day. I don't know what mood my mom's going to be in. That's intense. But luckily, I have tools. I have amazing therapy. And I have support now. I can reach out and talk to people.

What do people who have no idea what it means to be transgender need to know? There's not just one trans story. There's not just one trans experience. And I think what they need to understand is that not everybody who is born feels that their gender identity is in alignment with what they're assigned at birth, based on their genitalia. If someone needs to express their gender in a way that is different, that is okay, and they should not be denied healthcare. They should not be bullied. They don't deserve to be victims of violence. ….»

Adapted from: Katy Steinmetz (2014). TIME (Available in https://time.com/132769/transgender-orange-is-the-new-black-laverne-cox-interview/)

EXPLORATORY QUESTIONS

What do we learn about struggles of Laverne Cox?
What instances of bullying and discrimination does she refer to?
Do you think that there is a link between bullying and discrimnation?

WHAT PROCESSES OCCUR WHEN WE DIVIDE THE WORLD INTO "WE AND THEY"?

OBJECTIVE: TO UNDERSTAND WHAT STEREOTYPES AND PREJUDICES ARE AND HOW THEY CONTRIBUTE TO DISCRIMINATION

Typography uses fixed characters to ensure repeated printing of a text or book. This is the origin of the term stereotype, a concept that is very present in our daily lives and refers to beliefs about the characteristics, attributes, and behaviours of the elements of a group.

Constant, rigid and schematic, stereotypes are mental schemes that simplify and generalize reality, uniting the group elements that share them and influence their elements in a favourable or unfavourable direction. The content of these schemes, however, is very often unfounded.

DISCOVER, LEARN, REFLECT

Which if these words do you associate with stereotypes (choose 5)?

impression, harmful, useful, knowledge, media, images, discrimination, judgmental, culture, true, false

Knowing the concepts	
STEREOTYPE	A favourable or unfavourable category that is shared by a social or cultural group and refers to personal characteristics

When we believe in the stereotypes we are targeting, especially the negatives, we tend to confirm them. Related to a self-fulfilling prophecy, this phenomenon is known as a **stereotype threat**.

ACTIVITY – 11

#aboycantoo is a project by photographer Kirsten McGoey that brings together several photographs that break with gender role stereotypes, showing what a boy can also do.

1. Please complete the sentences: *A boy can too…* Share with your classmates

Source: Kirsten McGoey (2016), "#aboycantoo" (Available in https://aboycantoo.wordpress.com/)

2. Look at the photos. What are your thoughts and associations when you see them? What relatively common stereotypes are challenged by the photographer?

3. Do you know examples of people who question gender stereotypes by their choice of profession or hobby? Where do these stereotypes come from?

4. Images can help changing attitudes about gender norms, such as "things for boys" and "things for girls". Think about 3 images you could include in a campaign that empowers girls!

Although they have an organizing function, reducing the complexity of our social reality, stereotypes are usually associated with **prejudice**, which is, with negative attitudes that drive our behaviour unfavourably towards a person or group based on their belonging to others a certain category. Thus, biases tend to highlight the differences we believe exist between the group to which we belong ("we") and another group ("they").

Knowing the concepts	
PREJUDICE	The negative attitude that predisposes you to act unfavourably towards a person or group based on your belonging to a category.

Corresponding to a (negative) attitude, prejudices are based on the three components you already know:

- **Cognitive:** predefined ideas about the individuals or groups in question, including our stereotypes
- **Affective:** which can range from anxiety to hate
- **Behavioural:** predisposition to violent reactions towards the individual or group, such as discrimination and violence.

ACTIVITY – 12

Photographer Joel Parés challenges the most common prejudices through his "Judging America" project. The project draws on caricatures of typical prejudice based on race, ethnicity, sexual orientation and profession.

Student at Stanford, Sammie Lee

CEO of a Fortune 500 Company, Edgar Gonzalez

Nurse, Sahar Shaleem

Graduated from Harvard, Jefferson Moon

Source: Joel Parés (2014), "Judging America" (Available in http://www.joelpares.com/judging-america-1)

1. Look at the photos.

2. What relatively common prejudices are challenged by the photographer?

3. Can you think of similar examples in your country, of people who face prejudice due to stereotypes?

Although related, stereotypes and prejudices are not the same thing. Stereotypes are constant and consistent representations, shared by a group, relative to a set of simplifying characteristics, organized into categories. Prejudices are attitudes that predispose each of us to act unfavourably based on our beliefs about a category. If a person or group belongs to this category, we will have a prejudice against him/her.

Stereotypes feed prejudice, which in turn underlies discrimination.

Despite being related, prejudice and discrimination can occur independently, that is, it is possible to discriminate without prejudice and to have prejudice without discrimination.

We discriminate when we treat an individual or group unfavourably because we consider it to belong to a particular category, to which we orient our prejudice. Discrimination thus corresponds to behaviours that

show inequality in the treatment of people and groups, characterized by intentional and unjust negative, **offensive and exclusionary behaviours**.

Which if these words do you associate with discrimination (choose 5)?

unequal, intentional, pain, minority, harmful, fair, identity, order, hate speech, illegal, legal, stereotypes

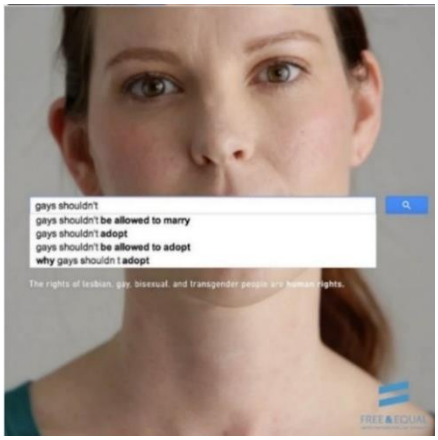
Knowing the concepts	
DISCRIMINATION	Differential treatment of a person or group that results in unfavourable, hostile and offensive behaviour

These discriminatory behaviours often make it difficult for those affected to find employment, access to health and education services and create a sense of exclusion and powerlessness.

ACTIVITY – 13

1. What do you understand by hate speech online? Have you encountered hate speech online, either directed towards an individual or towards representatives of particular groups (for example, gays, blacks, women, etc.). Note that 'hate speech' covers a wide range of content, not only 'speech' in the common sense: it can be used in relation to other forms of communication such as videos, images, music, and so on.

In 2013, the United Nations High Commissioner for Human Rights launched "UN Free & Equal", an unprecedented worldwide campaign to promote equal rights and fair treatment of LGBT (Lesbian, Gay, Bisexual and Transgender) people. The images below are part of this campaign.



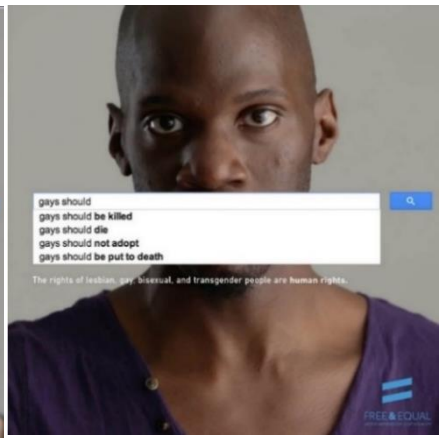


Image 1: Gays need to…be put to death,… stop whining,… shut up;
Image 2: Gays shouldn't… be allowed to marry, …adopt, …be allowed to adopt;
Image 3: Gays should… be killed,… die, …not adopt,… be put to death.

Source: & Equal United Nations (avaliable at https://www.unfe.org/google-suggests-type-gays/)

2. **Look at the photos. What do you feel when you see this? How do you think the victims must feel?**
3. **Have you encountered situations of hate speech online? How did you react? Share with your colleagues.**
4. **The campaign highlights how "hate speech", especially online, encourages and generates discrimination. How can online messaging reinforce or combat discrimination?**

KNOWLEDGE CONSOLIDATION

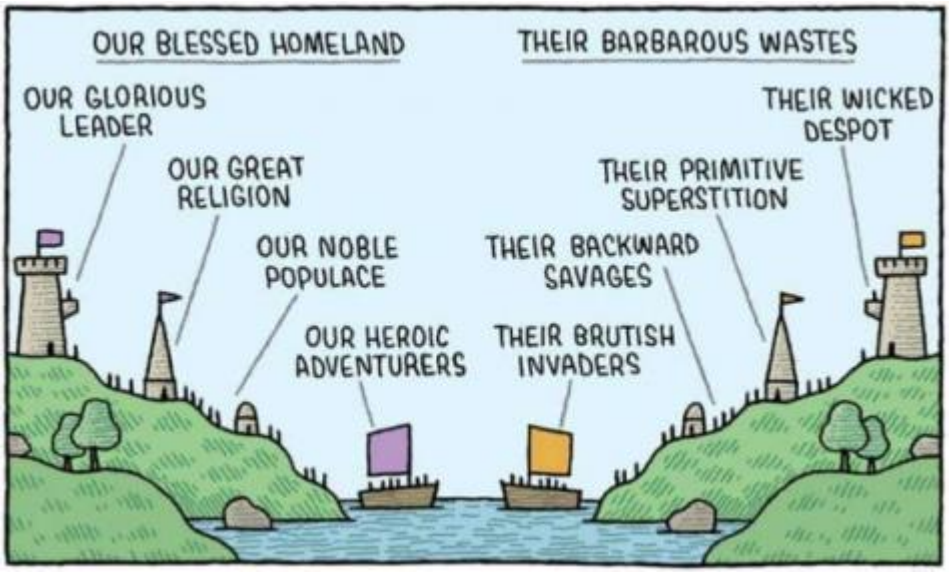
- Stereotypes are constant and rigid mental schemes shared by a social or cultural group. They refer to the attributes and behaviours typified by the elements of a group, which are grouped into favourable or unfavourable categories
- Prejudices are negative attitudes that unfavourably guide our behaviour toward a person or group based on their belonging to a particular category.
- Stereotypes fuel prejudice, which in turn underpins discrimination, i.e. the differential treatment of a person or group that results in unfavourable, hostile and offensive behaviour.

DO SOMETHINGS SEEM DIFFERENT NOW…?

- *I learned something about gender stereotypes.*
- *After these lessons, I am now more aware of my own stereotypes against other groups*
- *After these lessons, I would like to be less prejudices against others – I think I will work on this.*

STILL THINKING ABOUT THIS…

Look at this satirical image



Which of these mechanismis do you think it illustrates (you can pick more than 1)?

- *Intercultural dialogue*
- *Stereotyping others*
- *Group thinking*
- *Attributing positive things to "our" group vs negative towards "their group"*
- *Hate speech towards others*
- *Cultural differences*

KNOWLEDGE CONSOLIDATION

THINKING CRITICALLY - 5

Known as the "Doll Test," the series of experiments conducted by psychologists Kenneth Clark and Mamie Clark focused on stereotypes and their impact on children's self-perception of race. The results were used to prove that school segregation in a divided America was promoting the internalization of racism.

1. Read the text.

«The dolls were part of a group of ground-breaking psychological experiments performed by Mamie and Kenneth Clark, a husband-and-wife team of African-American psychologists who devoted their life's work to understanding and helping heal children's racial biases. During the "doll tests," as they're now known, **a majority of African-American children showed a preference for dolls with white skin instead of black ones**—a consequence of the pernicious effects of segregation. For the Clarks, the results showed the devastating effects of living in a society that was intolerant of African-Americans.

Their experiment, which involved white- and brown-skinned dolls, was deceptively simple. The children were asked to identify the diapered dolls in several ways: the one they wanted to play with, the one that looked "white," "coloured," or "negro," the one that was "good" or "bad." Finally, they were asked to identify the doll that looked most like them.

All of the children tested were black, and all but one group attended segregated schools. **Most of the children preferred the white doll to the African-American one**. **Some of the children would cry and run out of the room when asked to identify which doll looked like them**.

"These children saw themselves as inferior and they accepted the inferiority as part of reality". In the author's opinion, "the sense of inferiority caused by segregation had real, lifelong consequences that started before children could even articulate any information about the race".»

The Clarks' work, and their testimony in the underlying cases that became *Brown v. Board of Education*, helped the Supreme Court justices and the nation understand some of the lingering effects of segregation on the very children it affected most. (…) The Clarks' work and testimony were part of a much broader case that combined five cases and covered nearly every aspect of school segregation.

Source: Erin Blakemore, (2018). History Stories. History (Available in https://www.history.com/news/brown-v-board-of-education-doll-experiment)

2. How do you think stereotypes, prejudice, and discrimination are showed in this experience?

3. If you could talk with one of the children that cried and run out of the room, how would you convince them that their reaction was based on wrong conceptions?

FORMATIVE EVALUATION

Identity the answer that best responds to each statement:

1. **Do you agree with these statements: on a scale 1-5?**
   A. Relationships that we make when we are young are crucial in our life.
   B. Stereotypes are always harmful.
   C. I think we can avoid stereotyping others.
   D. Both women and men can be good caregivers.
   E. I think hate speech is a form of discrimination (unequal treatment)
   F. I believe hate speech leads to more discrimination.
   G. Acting against the group decision is a form of betrayal.
   H. Acting against the group decision is an act of courage and heroism.
   I. I feel discomfort when I don't agree with other people in the group.
   J. We should always respect the authority.
   K. If someone who has authority demands we do something wrong, it is ok to refuse

2. **Early relationships…**
   A. are relationships characterized by social deprivation
   B. occur and develop in adulthood
   C. influence children's development and self-construction
   D. interfere negatively with the relationship between the child and caregivers

3. **Attachment…**
   A. is a process that happens between linking figures
   B. is a basic need to connect the baby to their caregiver
   C. is a process that happens between two distinct social groups
   D. does not include baby's attachment behaviours

4. **Interpersonal relationships…**
   A. manifest through links between the individual and those around him
   B. involve the meanings attributed to situations, depending on the context in which they occur
   C. are guided by social norms and influenced by what is considered desired
   D. all the above

5. **To the mental construction created of an object, person or situation, in an interpersonal context, and from some indications, we call:**
   A. impression
   B. norm
   C. stereotype
   D. cognition

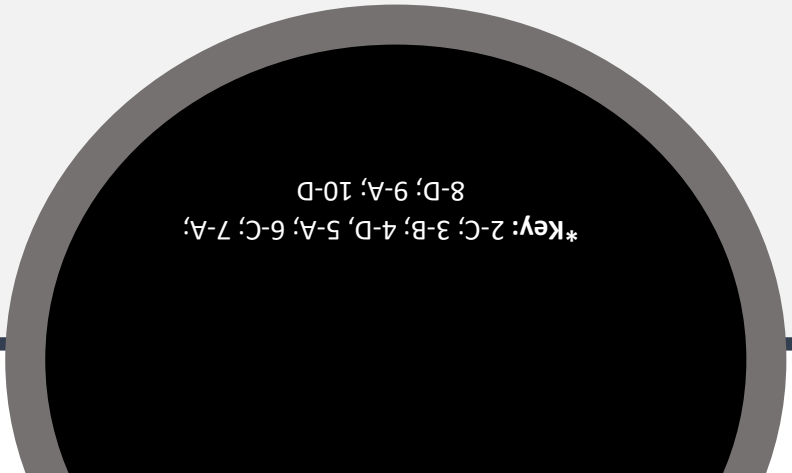
6. **Social influence is defined as:**
   A. the mental process that allows the understanding and construction of meanings about others and the social world.
   B. a relatively stable assessment of reality that predisposes us to respond favourably or unfavourably to an object, person or event
   C. the effects of situational factors and interaction with others on the individual's behaviour
   D. rule or expectation of what is proper behaviour in a given situation or social interaction

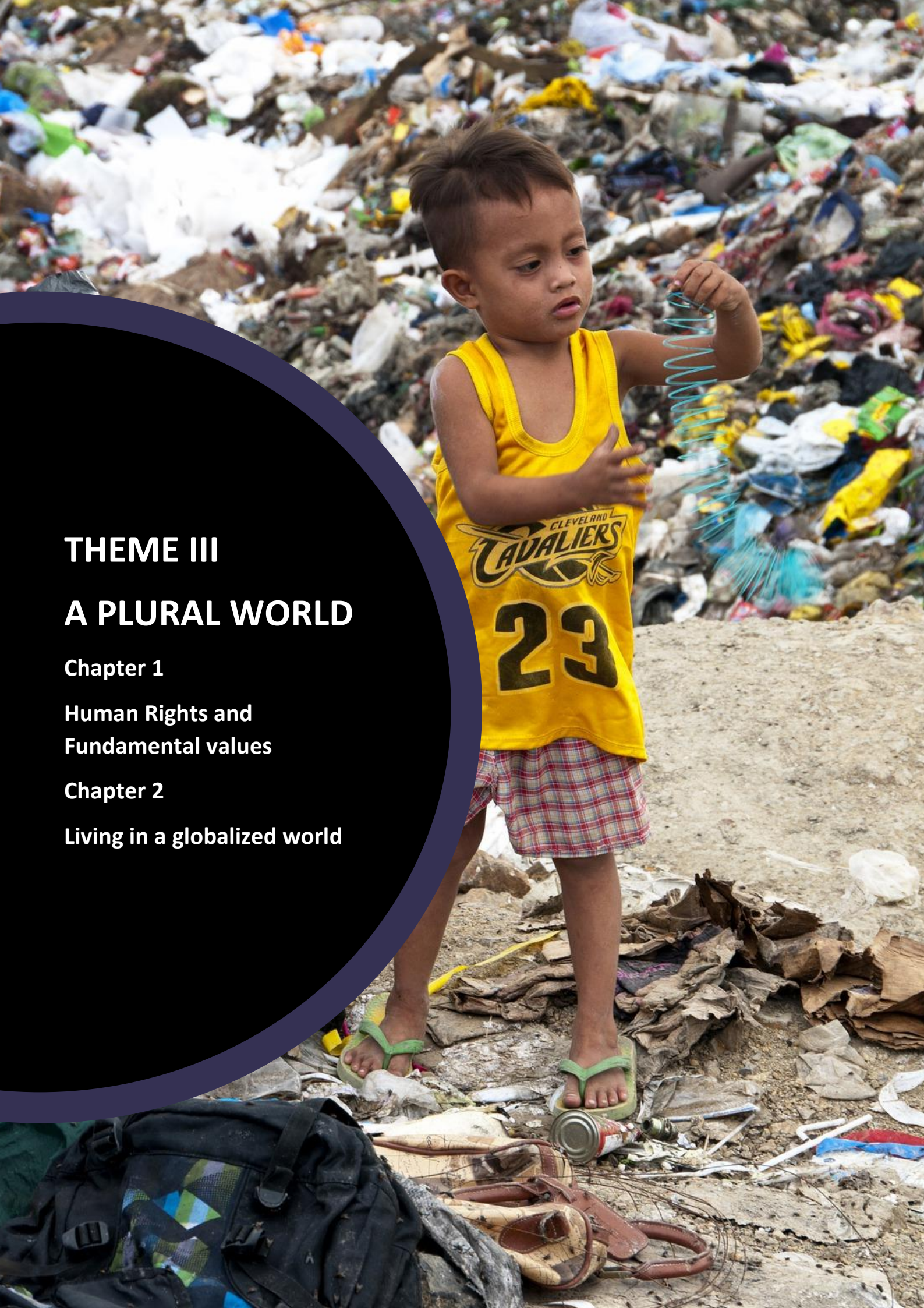
7. **What are the main phenomena of social influence?**
   A. conformism, normalization, and obedience
   B. normalization, individuation, and conformism
   C. conformism, socialization, and obedience
   D. none of the above

8. **The process in which we adjust our beliefs or actions to the actions of a group in response to the group's pressure is known as:**
   A. conformism
   B. social cognition
   C. attitude
   D. self-fulfilling prophecy

9. **A stereotype…**
   A. is a negative attitude that predisposes to act unfavourably towards a person or group based on your belonging to a particular category
   B. is based on cognitive, affective and behavioural components
   C. is a rule or expectation of what behaviour is in a given situation or social interaction
   D. refers to beliefs about the characteristics, attributes, and behaviours of the elements of a particular group

10. **The discrimination process:**
   A. allows acceptance and inclusion of minority groups
   B. has a positive effect on the day to day life of the discriminated individual or group
   C. includes negative, offensive and exclusion behaviours
   D. is a process that contributes to equality in that it differentiates the qualities of each individual





THEME III

A PLURAL WORLD

Chapter 1

Human Rights and Fundamental values

Chapter 2

Living in a globalized world

GENERAL OBJECTIVE

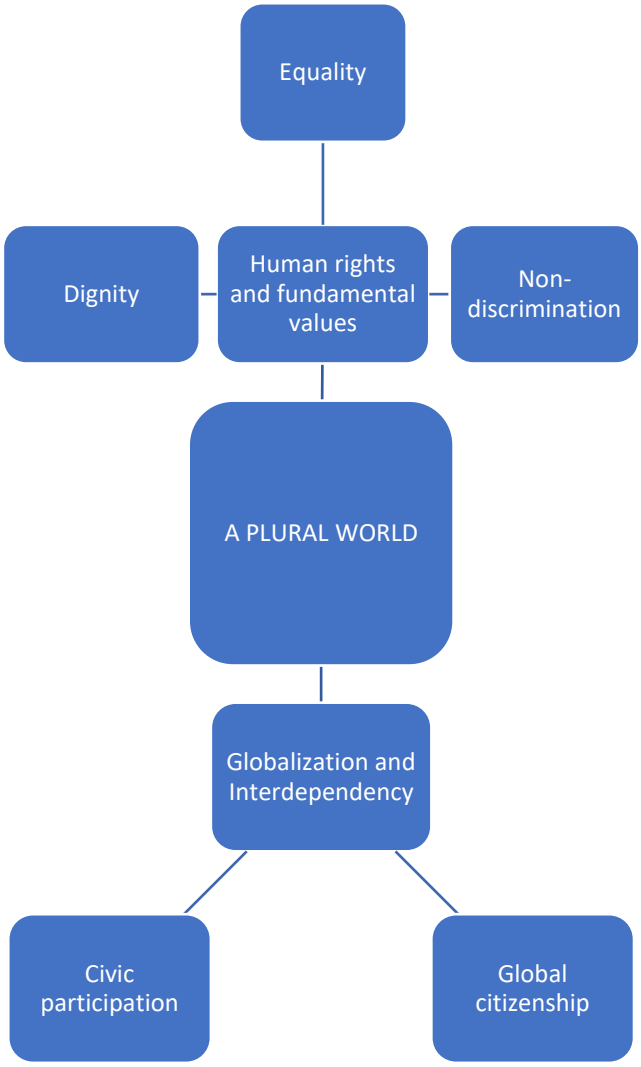
Understand the world we live in as diverse and plural, united by common principles, norms, and concerns.

ABSTRACT

Alongside our biological programming and before we begin to equip our socio-cultural background through the various interactions that will define our life story, each of us, at birth, comes with a set of rights that assure our basic needs and guarantee our dignity as a human person. These rights are universal principles and norms based on equality and non-discrimination. They are protected by international agreements and by nations, but also by each of us, in their exercise and in the defence of their exercise by all people around the world, regardless of race, gender, nationality, ethnicity, language, religion or any other condition.

We are all part of the same plural planet. Increasing globalization brings us closer and allows us to witness the diversity of our realities. It helps us understand how interdependent we are and how our actions and behaviours are interconnected and interdependent. Exercising global citizenship enables us to actively contribute to making the world a better place for everyone today and tomorrow.

CONCEPTUAL MAP



DIAGNOSTIC EVALUATION

Identity the answer that best responds to each statement:

1. **Do you agree with these statements: on a scale 1-5? (1- strongly disagree, 5- strongly agree)**
   A. Human rights are everyone's rights – no matter gender, religion, country of origin, age etc.
   B. Some human rights are more important than others.
   C. I think human rights impact my everyday life.
   D. In my country human rights are respected.
   E. As a world we have responsibility to ensure that human rights are respected also in other countries.
   F. Economic growth is less important than climate preservation.
   G. As an individual, I can't really do anything about global issues.
   H. Globalization is generally a positive process.
   I. In a world where migration is often and constant, citizenship is an outdated idea.
   J. I would describe myself as "citizen of the world"/ "global citizen".

2. **Human rights are….**
   A. for all people, equally, universally, and forever
   B. different depending on each country or nation
   C. different depending on age
   D. different according to religion or sexual orientation

3. **The Universal Declaration of Human Rights….**
   A. was adopted by the United States and is optional for the Member States of the European Union.
   B. establishes a list of basic rights for everyone around the world, regardless of their characteristics
   C. provides a set of scenarios that clarify the particular people and situations in which rights and responsibilities apply
   D. was adopted in the 21st century

4. **The concept that describes the growing connection and interdependence of world cultures and economies is….**
   A. socialization
   B. segregation
   C. globalization
   D. universality

5. **When we refer to the risks of climate change, we speak of an environmental impact of**
   A. sophistication
   B. interdependence
   C. acculturation
   D. globalization

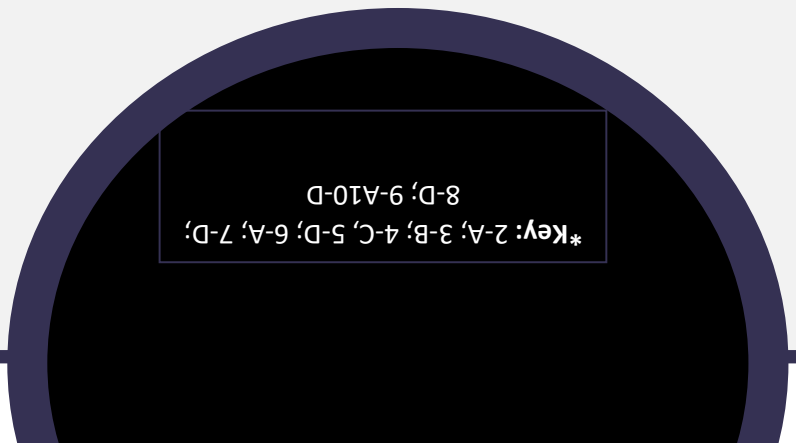
6. **The concept of interdependence….**
   A. suggests that we are dependent on others for the exchange and sharing of world goods, cultures, and economies
   B. does not relate to globalization or of geographical space, since it occurs in virtual reality
   C. designates the needs of some more isolated and primitive populations who do not have internet access
   D. indicates that we only depend on ourselves to share world culture, goods, and economies

7. **The goals for sustainable development set by the United Nations by 2030 are:**
   A. an example of how important it is to embrace common causes as we live in a globalized and interdependent world
   B. an example of a joint effort and work between governments and citizens around the world
   C. a vision to, together, end poverty, promote prosperity, and well-being, protecting the environment
   D. all the above

8. **Eradicating poverty and hunger are examples of sustainable development goals. Other goals include:**
   A. increase consumption to boost economies
   B. strengthen tourism by promoting the construction of houses in protected areas that are more expensive and generate more profit
   C. stimulate employment, even if precarious, to ensure that all citizens are in the labour market
   D. none of the above

9. **Citizenship without borders, characterized by a sense of belonging to a common world and respect for diversity and pluralism, can be defined as….**
   A. global citizenship
   B. International citizenship
   C. national citizenship
   D. social citizenship

10. **Recognizing that our actions and behaviours impact others locally and globally is part of the concept of:**
   A. social citizenship
   B. national citizenship
   C. international citizenship
   D. global citizenship



CHAPTER 1

HUMAN RIGHTS AND FUNDAMENTAL VALUES

LEARNING ROADMAP

KEY QUESTIONS	OBJECTIVES	CONCEPTS
WHAT ARE HUMAN RIGHTS?	• To recognize the importance of human rights and fundamental values	• **Human rights**

INSPIRING STORIES

Malala Yousafzai (6)

Malala Yousafzai was born in 1997 in Swat Valley, one of Pakistan's largest cities. At a very young age, Malala developed a thirst for knowledge. For years her father, a passionate education advocate himself, ran a learning institution in the city, and school was a big part of Malala's family. When she was ten years old, the Taliban began to control the Swat Valley and quickly became the dominant socio-political force. Girls were banned from attending school, and cultural activities like dancing and watching television were prohibited. Malala stood up to the Taliban.

In 2009, Malala start telling her story, what had happened in his homeland, her fear of war, and her frustration and willingness to return to school, on channels like the BBC, under a fictitious name. In that year, Malala was forced to leave her friends, her community. Nevertheless, she continued to share her story in public campaigns for the rights to education alongside her father. They became known all over Pakistan for their determination to allow all women the right to education. In 2011, Malala won the National Youth Peace Prize for Children.

In 2012, at age of 15, Malala was shot by the Taliban. After her stay in Pakistani and English hospitals, 10 days later Malala woke up in a hospital in Birmingham, where she began to study. After the shooting, her incredible recovery and return to school resulted in a global outpouring of support for Malala. On her 16th birthday, Malala visited New York and spoke at the United Nations. Later that year, she published her first book, an autobiography entitled "I Am Malala: The Girl Who Stood Up for Education and Was Shot by the Taliban." On October 10, 2013, in acknowledgement of her work, the European Parliament awarded Malala the prestigious Sakharov Prize for Freedom of Thought.

In 2014, Malala and her father founded the "Malala Fund", an organization that, through education, empowers girls to achieve their potential and become confident and strong leaders in their own countries. They travelled to different sites in the name of human rights.

With only 17 years old, Malala was named a Nobel Peace Prize winner and became the youngest person to receive this prize. "This award is not just for me. It is for those forgotten children who want education. It is for those frightened children who want peace. It is for those voiceless children who want change."»

Source: (1) Malala Yousafzai, Malala Found (2018). Malala's Story (Available in https://www.malala.org/malalas-story); (2) The Nobel Prize (2014). Malala Yousafzai (Available in https://www.nobelprize.org/prizes/peace/2014/yousafzai/biographical/

CURRENT FACTS

Education is a fundamental right enshrined in the Universal Declaration of Human Rights and many other international human rights instruments. However, millions of children and adults remain deprived of educational opportunities, many as a result of social, cultural and economic factors. In 2017, about 262 million children and youth were out of school.

EXPLORATORY QUESTION

Can you give examples of human rights, including some mentioned in this text and others?

Do you think education is important for human rights? Why?

WHAT ARE HUMAN RIGHTS?

OBJECTIVE: TO RECOGNIZE THE IMPORTANCE OF HUMAN RIGHTS AND FUNDAMENTAL VALUES

The complexity of the human being as a mainly sociocultural species is reflected in the need felt by our societies throughout history to create systems to guarantee social cohesion, codifying the rights and responsibilities of citizens. We can say that **human rights** reflect basic human needs and define fundamental norms for everyone to live in dignity.

Although the history of human rights is long, a binding and universal agreement, such as the one that governs us today, is relatively recent and dates to 1948, the year when the international community adopted and proclaimed the Universal Declaration of Human Rights. Since then, other key human rights documents have been the subject of international agreements, including the European Convention on Human Rights (1950) and the Convention on the Rights of the Child (1990).

DISCOVER, LEARN, REFLECT

Human rights are principles or norms that describe elements that are inherent and inhalable to human condition and dignity, accompanying us from birth to death. They belong to all people, equally, universally and forever. They base respect, equality, freedom, justice, and peace in the world.

Which if these words do you associate with human rights (choose 5)?

protection, universal, dignity, theoretical, cultural, conflict, freedom, peace, international, violation, ideal world

Knowing the concepts	
HUMAN RIGHTS	Rights that are inherent in all human beings, regardless of race, gender, nationality, ethnicity, language, religion or any other condition; including, but are not limited to, the right to life and liberty, the right to work and education, the right to opinion and freedom of expression

FUNDAMENTAL PRINCIPALS OF HUMAN RIGHTS

Universality and inalienability	**Indivisibility, interdependence and interrelatedness**	**Equality and Non-discrimination**
•Human rights apply equally to everyone, everywhere in the world, with no time limit. No one can voluntarily give up on them. No one can see their rights withdrawn.	•Human rights are intrinsically and unfailingly linked to each other, and cannot be viewed in isolation / individually. No right is more important than the other. Whether political, economic, social or cultural in nature, all are inherent in the dignity of every human person..	•All individuals are equal as human beings and by virtue of the inherent dignity of each human person. All human beings are entitled to their rights regardless of race, colour, gender, ethnicity, age, language, religion, political opinion, language or other condition.

Among other rights, human rights include the right to non-discrimination, life, freedom of expression, the right to marry and found a family, and the right to education.

Human rights presuppose rights, but also responsibilities and obligations. Thus, it is the responsibility of each nation to respect, protect and comply with human rights and associated international laws. This implies that different states protect individuals and groups against human rights violations, promote measures to facilitate the enforcement of human rights, and refrain from interfering with or reducing the exercise of human rights by citizens. It is also the responsibility of every individual to respect the universality of human rights

ACTIVITY – 14

France - the country with Europe's largest Muslim population - was the first European country to ban the full veil in public spaces in 2011. However, it is up to municipalities to fix the rules on the burkini. (…)

The city of Grenoble obliges women to wear one-piece swimming costumes close to the body in swimming pools (…) for hygiene and security reasons. (…) In May and June 2019, a group of Muslim women turned up to pools in the city wearing the burkini. In their first attempt, around 15 women managed to enter the pool and filmed themselves bathing, saying they had done so "to defend freedom of religion". (…) After a few days, a group were fined €35 (£30) each for doing so.

Muslim burkini

Source: The Telegraph (2019), French nudists and burkini bathers in heatwave pool standoff (Available in https://www.telegraph.co.uk/news/2019/06/27/french-nudists-burkini-bathers-heatwave-pool-standoff/)

1. Analyse the Article 18 of the Universal Declaration of Human Rights, transcribed below.

"Everyone has the right to freedom of thought, conscience, and religion. This right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship, and observance."

2. Do you think this is observed in your community? What do you suggest to foster freedom of religion?

KNOWLEDGE CONSOLIDATION

- Human rights are principles or norms that describe elements that are inherent in human condition and dignity, accompanying us from birth to death. They base respect, equality, freedom, justice, and peace in the world.
- The international community adopted and proclaimed the Universal Declaration of Human Rights in 1948. Other relevant **international agreements** signed later include the European Convention on Human Rights (1950) and the Convention on the Rights of the Child (1990).
- Human rights are universal and inalienable, indivisible, interdependent and interrelated, based on equality and non-discrimination.
- State and individuals have the responsibility to ensure respect and full exercise of human rights.

DO SOMETHINGS SEEM DIFFERENT NOW…?

- *After these lessons, I now have a better understanding of human rights.*
- *After these lessons, I am more motivated to advocate for human rights*

KNOWLEDGE CONSOLIDATION

Currently, there are over 40 million people who are enslaved or in forced labour (unwillingly, threatened, intimidated or coerced). Close to 20% are children. This number is more than double the number of trafficked persons throughout the transatlantic slave trade.

Often, situations of modern slavery are related to human trafficking. Most people trapped in forced labour are involved in the production of the clothes we wear, the mines with the ores used in our cell phones, the collection of food we have on our table or the infrastructure of the buildings we go to.

1 - Forced labour: Silk dyers

2 - Forced labour: Brick stackers

3 - Human trafficking

4 - Child labour

Sources:

Pictures 1 and 2: Lisa Kristine, (2018). Modern-day slavery (Available in https://www.lisakristine.com/);

Picture 3: EEAS (2018). Human trafficking (Available in: https://eeas.europa.eu/regions/africa/52289/human-trafficking-eu-stands-victims-and-wants-their-voice-be-heard_en)

Picture 4: US: Human Rights Watch (2014). Child Workers in Danger on Tobacco Farms (Available in: https://www.hrw.org/news/2014/05/14/us-child-workers-danger-tobacco-farms)

THINKING CRITICALLY

1. Look at the photos.

2. The realities presented reflect serious situations of violation of human rights. Take a closer look at the Universal Declaration of Human Rights and indicate which rights are, in your opinion, compromised in the realities represented.

3. If you find a situation of "modern slavery" close to you, how can you act?

CHAPTER 2

LIVING IN A GLOBALIZED WORLD

LEARNING ROADMAP

KEY QUESTIONS	OBJECTIVES	CONCEPTS
WHAT DOES IT MEAN TO LIVE IN A GLOBAL WORLD?	• To characterize the processes of globalization and interdependence	• **Globalization** • **Interdependency**
HOW CAN WE CONTRIBUTE TO A FAIRER WORLD?	• To understand the relevance of civic participation	• **Global citizenship**

INSPIRING STORIES

ANGELINA JOLIE (7)

«Since she was named as a UNHCR Goodwill Ambassador in early 2001, Angelina Jolie has visited more than 20 countries around the world to highlight the plight of millions of uprooted people and to advocate for their protection. Her interest in humanitarian affairs was piqued in 2000 when she went to Cambodia to shoot film. Her interest and determination to help the displaced, publicize their plight and lobby for international assistance has never flagged. After Jolie's recent trip to Afghanistan at the end of 2008, the Oscar-winning American actress appealed for more international commitment to help returnee reintegration and urged greater humanitarian support for the population.

"The courage, resilience and quiet dignity of returnee families rebuilding their lives against the kind of adversity few of us can imagine show the human spirit at its best," she said after spending part of her time in eastern Afghanistan's Nangarhar province, where almost 20 percent of all Afghan returnees have repatriated since 2002.

When travelling to Sudan and Chad in early 2007, Jolie was so struck by what she had seen that she and her partner, actor Brad Pitt, donated to be shared by UNHCR and two other agencies for their work in helping millions of people affected by the crisis in Sudan's Darfur region. "It's always hard to see decent people, families, living in such difficult conditions," she said at the time, while adding that she was also struck by the sense of hope she encountered. Jolie called on the international community to do more to help the displaced and needy, just as she did when visiting Syria and Iraq in August 2008 to draw attention to the humanitarian crisis and raise support for UNHCR and its partners.

After years of service to UNHCR and the refugee cause, Angelina Jolie was appointed special envoy in April 2012. In her expanded role, she focuses on the major crises resulting in mass population displacement, representing the High Commissioner at diplomatic level. . It is also involved in decision making on global displacement issues. Through this work it has contributed to finding solutions for people forced to flee their homes.»

Source: UNHCR (2009; 2012), "Angelina Jolie as Humanitarian" (Available inhttps://www.unhcr.org/getinvolved/raising-awareness/4992de752/angelina-jolie-humanitarian.html; https://www.unhcr.org/special-envoy-angelina-jolie.html)

CURRENT FACTS

An estimated 362,000 refugees and migrants risked their lives across the Mediterranean Sea in 2016. 181,400 people arrived in Italy and 173,450 in Greece. In the first half of 2017, more than 105,000 refugees and migrants entered Europe. Since early 2017, more than 2,700 people are believed to have died or disappeared during the crossing, with reports of many others perishing along the way.

EXPLORATORY QUESTIONS

Global citizenship refers to a sense of belonging to a common world and respect for diversity, recognizing that our behaviour impacts others, locally and globally, and vice versa.

How can global citizenship help to respond to the refugee crisis?

OBJECTIVE: TO CHARACTERIZE THE PROCESSES OF GLOBALIZATION AND INTERDEPENDENCE

With a long history beginning with Christopher Columbus's trip to the New World in 1492, globalization is today a dynamic and complex phenomenon. Benefiting from communication with almost no geographical boundaries, today's world allows you to transform the place into global in the blink of an eye. In this sense, globalization can be understood as internationalization of geographic space – this is the union of world borders and the concept of people, societies, and nations in a complex interdependence.

Which of these images better represents the idea of globalization - in your opinion? Please comment

Knowing the concepts	
GLOBALIZATION	A concept that explains the growing connection and interdependency of world cultures and economies.
INTERDEPENDENCY	People's dependence on others to exchange and share goods, services and ideas

DISCOVER, LEARN, REFLECT

This phenomenon occurs through the exchange, sharing of cultural, social, economic and political factors. Globalization is a process of sharing and integrating information, cultures, and markets to make the world whole and with a common goal.

Globalization is expressed in different components of our lives, for example:

- **In the economy:** when we refer to economic relations between countries and international trade, when we talk about multinationals or when we think about new technologies and their contribution to productivity.
- **In politics:** when we talk about principles, values, and norms shared by different nations or global and common goals that are on the agendas of different states.
- **In the environment:** when we discuss the effects and impact of climate change.

- **In culture:** when we talk about the exponential increase in people's mobility, and we share and are receptive to knowing the traditions and cultural patterns of other peoples and communities.

Globalization allows us to be interconnected with others (whether our neighbours or strangers on the other side of the world) and embrace causes common to the different individuals, societies and nations of our globe. Take, for example, the United Nations' sustainable development goals set for 2030.

Established in 2015, the agenda in question is the result of the joint work of governments and citizens around the world that aims to create a global model for ending poverty, promoting prosperity and well-being for all, protecting the environment and fighting climate change. It is organized into 17 objectives, as represented below.

Source: UNRIC (Available in https://www.unric.org/)

ACTIVITY – 15

One of the goals of sustainable development set by the United Nations concerns gender equality and the empowerment of women and girls. Three of the nine objectives associated with this goal are:

- End all forms of discrimination against all women and girls everywhere
- Eliminate all forms of violence against all women and girls in the public and private spheres, including trafficking and sexual and other exploitation.
- Eliminate all harmful practices such as premature, forced and child marriage as well as female genital mutilation.

1. For each of the three objectives identity:

- **Examples of practices or situations that represent the reality that is wanted to reduce or eliminate.**
- **Examples of concrete actions that, at the level of your school and community, can contribute to achieving the proposed objective.**

HOW CAN WE CONTRIBUTE TO A FAIRER WORLD?

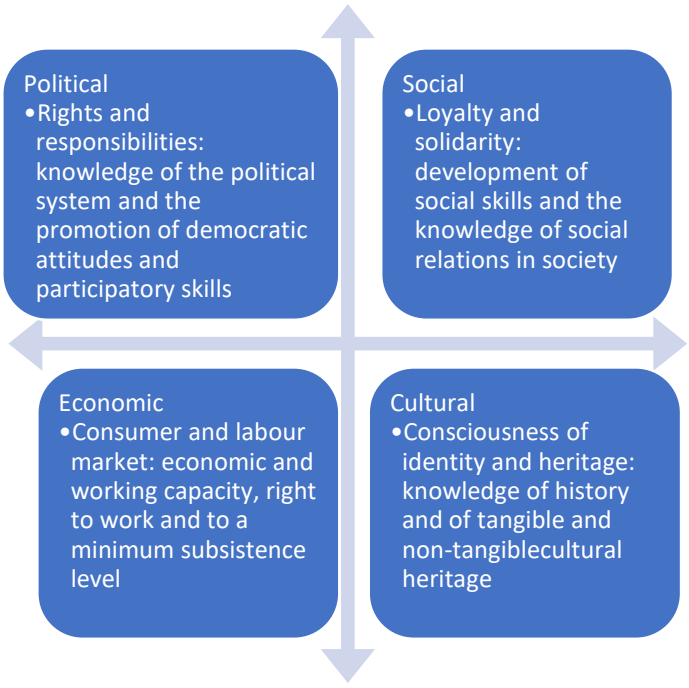
OBJECTIVE: TO UNDERSTAND THE RELEVANCE OF CIVIC PARTICIPATION

Globalization and interdependence are two phenomena that go hand in hand. Together they represent access to information, knowledge, and contact with various realities. They also represent greater responsibility. Belonging to a global and interdependent world encourages us to be supportive and to participate actively in the causes that can make our world fairer to the great human family that lives in. This idea is reflected in the concept of global citizenship.

Global citizenship refers to "borderless" citizenship, a sense of belonging to a wider community and humanity and a way of thinking, feeling and acting with others based on universal values, and respect for diversity and pluralism. Exercising global citizenship means recognizing that our behaviour impacts others, locally and globally, and vice versa

Knowing the concepts	
GLOBAL CITIZENSHIP	Way of thinking, feeling and acting, in a social context, that is based on a sense of belonging to a common world and respect for diversity; It aims to help promote shared solutions to global challenges, recognizing that our actions and behaviours have effects on the world and the way we all live today and tomorrow.

Global citizenship can be expressed in different ways according to the four dimensions of our societies:



Source: adapted from Council of Europe, COMPASS (Available in https://www.coe.int/en/web/compass)

Full citizenship presupposes a balance in the exercise of citizenship in the four dimensions, which are extended, grounded and put into practice through the processes of socialization. As you know, these processes involve different actors from our social surroundings (also being influenced by the media). It is also

of your knowledge that, in our interactions in the social context, we are influenced and influencers. This powerful feature of human relations is fundamental to the exercise of active citizenship.

To be **active citizens** is, therefore, to be part of a community, to participate and positively influence its development, seeking to improve the lives of all its elements and, at the same time, not losing sight of the notion of global citizenship (our community, our country, our world). A concept related to active citizenship is democratic citizenship – this is, citizenship based on human rights and principles and values such as pluralism, respect for human dignity, freedom, equality and the rule of law.

Each of us can play an active role in our societies. We can participate and contribute in many ways, for example by linking with non-governmental associations or organizations, by engaging in volunteer activities and participating in cooperative projects.

ACTIVITY – 16

The Amnesty International-supported "Human Rights Friendly Schools" project emerged in the context of the World Program for Human Rights Education launched by the United Nations in December 2004. It aims to empower young people and promote the active participation of all members of the school community to integrate human rights values and principles in all areas of school life.

1. Read the text.

"A Human Rights Friendly School places human rights at the heart of the learning experience and makes human rights an integral part of everyday school life. They mirror through the way decisions are made in schools, to the way people treat each other, to the curriculum and extra-curricular activities on offer, right down to the very surroundings in which students are taught and learn.

A Human Rights Friendly School is founded on principles of equality, dignity, respect, non-discrimination, and participation. It is a school community where human rights are learned, taught, practiced, respected, protected and promoted. Human Rights Friendly Schools are inclusive environments where all are encouraged to take an active part in school life, regardless of status or role, and where cultural diversity is celebrated.

Young people and the school community learn about human rights by putting them into practice every day. Through an approach that goes beyond the classroom and into all aspects of school life, commonly called a 'whole-school approach,' a 'holistic approach' or 'rights-based approach,' both schools and young people become powerful catalysts for change in their wider communities".

Source: Amnesty International, Human Rights Friendly Schools (Available in https://www.amnesty.org/en/human-rights-education/human-rights-friendly-schools/)

2. Do you think your school is a Human Rights Friend? Please justify.

3. List a set of actions that you, your classmates and teachers can take to reinforce the characteristics of your school to become a Human Rights Friend.

KNOWLEDGE CONSOLIDATION

- Globalization and interdependence are two current phenomena that relate to each other.
- Globalization describes the growing connection of societies and nations at different levels, including the economy, politics, environment, and culture.
- Interdependence refers to the connections we maintain between individuals and our dependence on each other for the exchange of goods, services, and ideas.
- Both phenomena indicate the importance of being interconnected and embracing common causes among different individuals, societies, and nations for the sustainable development of our planet.
- Global citizenship refers to "borderless" citizenship, a sense of belonging to a wider community and humanity, and a way of thinking, feeling and acting with others based on universal values, and respect for diversity and pluralism. Exercising global citizenship means recognizing that our behaviour impacts others, locally and globally, and vice versa.
- Each of us can play an active role in our societies. We can participate and contribute in many ways, for example by linking with non-governmental associations or organizations, by engaging in volunteer activities and participating in cooperative projects.

DO SOMETHINGS SEEM DIFFERENT NOW…?

- *After these lessons, I learned something important about globalization.*
- *After these lessons, I am now more aware of how globalization impact my life and other lives.*
- *After these lessons, I feel more motivated to act for changes that are important in my society or in the world.*

KNOWLEDGE CONSOLIDATION

THINKING CRITICALLY - 7

There are numerous unique ethnic minority groups in the world. For various reasons, including globalization, they are losing their identity, language, traditions and in many cases facing extinction. In his project "The World in Faces", photographer Alexander Khimushin aims to show the diversity of the world we live in, foster tolerance and concern for others and raise awareness of the challenges of our societies.

Guatemala	**Japan**	**Ethiopia**
Samoa	**Afghanistan**	**Cuba**

Source: Alexander Khimushin (2019). The world in faces. (Available in: https://khimushin.com/the-world-in-faces/).

THINKING CRITICALLY

1. Take a look at the photos.
2. One of the challenges of our societies today is globalization. What advantages and disadvantages may be linked with this phenomenon?
3. Can you give examples on how globalization impacts your life?

FORMATIVE EVALUATION

Identity the answer that best responds to each statement:

1. **Do you agree with these statements: on a scale 1-5? (1- strongly disagree, 5- strongly agree)**
   A. Human rights are everyone's rights – no matter gender, religion, country of origin, age etc.
   B. Some human rights are more important than others.
   C. I think human rights impact my everyday life.
   D. In my country human rights are respected.
   E. As a world we have responsibility to ensure that human rights are respected also in other countries.
   F. Economic growth is less important than climate preservation.
   G. As an individual, I can't really do anything about global issues.
   H. Globalization is generally a positive process.
   I. In a world where migration is often and constant, citizenship is an outdated idea.
   J. I would describe myself as "citizen of the world"/ "global citizen".

2. **What rights are considered inherent in human condition and dignity, ensuring respect for equality and freedom?**
   A. legal rights
   B. civil rights
   C. human rights
   D. cultural rights

3. **The abovementioned rights are based on fundamental pillars. They are:**
   A. universal and inhalable
   B. interdependent and interrelated
   C. indivisible
   D. all the above

4. **The rights that must be safeguarded for every human being since birth**:
   A. apply to some people in some places
   B. are different, some being more important than others
   C. might be withdrawn by anyone if justified
   D. are associated with responsibilities

5. **Globalization…**
   A. is a concept that describes the growing connection of world cultures and economies
   B. differs from the concept of globalization of geographical space
   C. reduces contact and bonding between people
   D. strengthens nations' independence in sharing and exchanging goods, services, and ideas

6. **Globalization is expressed:**
   A. in politics and economics
   B. in culture
   C. in the environment
   D. in all of the above

7. **People's dependence on others for the exchange and sharing of goods, services, and ideas can be defined as….**
   A. globalization
   B. interdependence
   C. social dependence
   D. none of the above

8. **The goals for sustainable development of the United Nations set for 2030 include:**
   A. globalization
   B. interdependence
   C. social dependence
   D. none of the above

9. **Of the following, what is not a goal for sustainable development 2030:**
   A. reduce inequalities
   B. eradicate poverty
   C. protect extra-terrestrial life
   D. sustainable production and consumption

10. **Global citizenship:**
   A. aims to promote shared solutions to global challenges
   B. recognizes that our actions and behaviours have effects on the world
   C. is based on thinking, feeling and acting without borders, supported by a sense of belonging to a global community
   D. all the above

*Key 2-C; 3-D; 4-D, 5-A; 6-D; 7-B; 8-D; 9-C; 10-D

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SOCI@LL PARTNERSHIP

SCIENTIFIC/ TECHNICAL	SCHOOLS	LOCAL AUTHORITIES
Portugal		
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Poland		
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Cyprus		
CARDET	The Grammar School Nicosia	ΔΗΜΟΣ ΑΓ. ΑΘΑΝΑΣΙΟΥ 1986
Italy		
cesie the world is only one creature	I.I.S.S. Alessandro Volta Palermo	
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SOCI@LL

whole school social labs

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