

COMICS

FOR EQUALITY

Toolkit



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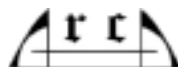
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Introduction

The ComiX4 = Comics for Equality project is based on the need to promote the development of a European society based on respect for fundamental rights. The aim is to promote anti-discriminatory and anti-xenophobic attitudes and behaviour within European society, with a specific focus on discrimination against migrants, by involving comic authors with migrant backgrounds and creating spaces for interaction among young people. The ComiX4= Comics for Equality project is led by Africa e Mediterraneo (Italy), in partnership with NGO Mondo (Estonia), the Workshop for Civic Initiatives Foundation (Bulgaria), ARCA (Romania) and Grafiskie stasti (Latvia), as well as the associate partner Hamelin Associazione Culturale (Italy). This teaching guide is one of the various project outputs, which also include the first European Award for the Best Unpublished Comics by Authors with Migrant Backgrounds; the website www.comix4equality.eu; an eighty-page catalogue containing a selection of comics; a touring exhibition; and comic-strip workshops across Europe. The guide is aimed at high-school students, college students, intercultural professionals and tutors. It was designed for use in non-formal educational contexts, as part of training activities to be carried out beyond the usual time and structural context of school, using readily available materials (paper, pens, balls, etc.) or no tools at all, in order to ease the task of the instructor, who also has at his disposal the catalogue and ComiX4= website, displaying the full-length comics. The guide is divided into the three sections around which the European Award for the Best Unpublished Comics by Authors with Migrant Backgrounds is structured: Stereotypes, Stories of Migration, and the Fight against Racism. Each section is then divided into four parts. The first, the so-called "ice-breaker exercises", helps participants get acquainted in the relaxed atmosphere needed to conduct subsequent activities in the most effective way, as well as providing an understanding of participants' ideas and preconceptions regarding the relevant issues. The second, the Read the Comics section, is designed to stimulate discussion on the topic using the strips from the comics submitted as part of the

competition. The third, the Reflect/Interact/Play section, helps participants explore the topic and relate to different characters. The fourth, the To Continue... section, provides information on reading material, movies, websites and other sources of information to build on the topics covered in each category. Throughout, an emphasis is placed on the use of language that does not contain asymmetrical or unjustifiably discriminatory expressions, also taking account of gender issues.

To view the comics submitted within the competition and the full translations, please visit <http://www.comix4equality.eu>.

Instructions for Use

At the beginning of the training session, the instructor will establish what might be described as a "classroom pact", namely a set of rules to be shared by participants. For example, it should be clarified that participation in the class is voluntary, that everyone's views should be treated with mutual respect, and so on. It is also very important that, at the end of each course, time for reflection and evaluation of work is permitted. This is not to be considered a time for an evaluation of what has been learnt, but rather a time for assessing the effectiveness of the training itself. The instructor divides participants into subgroups of 4-5 people and provides them with a sheet of paper that includes, for example, the following questions: What was the most enjoyable part of the course? What did you learn? How would you rate the organisation of time and the activities carried out? Is there anything you would like to change? If so, how? Has your opinion changed (in a positive or negative way) on any of the topics covered? If so, how? After the sub-groups have compared their answers, a spokesperson from each group is nominated, who will relay the comments and suggestions of the group to the instructor to enable us to more positively adjust future courses.

And, now, have fun!

Stereotypes



Ice-breaker exercises

Speed dating

Participants are divided into pairs and each pair is assigned a topic that relates to a personal aspect of life: work, study, travel, hobbies, the family. The pairs speak for two minutes about the topic indicated by the instructor, telling the other person about him or herself. After two minutes, the partners are switched and each pair is assigned a different topic.

OBJECTIVE:
to get to know one another

MATERIALS:
none

TIME:
15 minutes

Meeting circle

The instructor asks participants to stand in a circle and take turns answering the following questions when they hold the "talking object":

- Why did you decide to participate in this workshop?
- What is a stereotype, in your opinion?
- Have you ever said something that could be interpreted as a stereotype?

Each person should answer each question before the next is asked. This exercise can be adjusted for other topics.

A stereotype: a preconceived opinion about a group of individuals or objects that produces schematic forms of perception and judgment. A stereotype is an inflexible, fixed thought, which cannot be altered since it is not based on signals derived from experience, in other words, it does not allow one to learn. [Antiziganesimo 2.0]

OBJECTIVE:
to get acquainted and prepare the group to explore the topic of discussion

MATERIALS:
a "talking object", i.e. an object like a ball or a ball of thread

TIME:
45 minutes

| READ THE COMICS |

MARI AHOKOIVU (FINLAND, DENMARK)

IS IT WRONG TO USE STEREOTYPES IN YOUR OWN COUNTRY TO YOUR ADVANTAGE?



<http://bit.ly/JDeil>

- 1 Have you ever been in a similar situation to the protagonist?
- 2 Think about when you travel abroad: do you use positive or negative stereotypes about the country you are in?
- 3 Give an example of a typical stereotype that is used to describe your country. Do you think it is true? Is it partially true?
- 4 How do you react when a negative stereotype is used to describe you and your fellow citizens?

| READ THE COMICS |



SABINE MOORE (LATVIA, AUSTRALIA)

MUSEUM OF FRIENDS



<http://bit.ly/1hZ2vx6>

- 1 What factors contribute to the development of stereotypes?
- 2 How can stereotypes be distinguished from subjective ideas or personal opinions?
- 3 Give some examples of stereotypes used so frequently in everyday language that they are considered normal. Do you think they are actually offensive?
- 4 Why do you think the cartoonist chose this title for the story?

| READ THE COMICS |

LAURA KENINS (CANADA, LATVIA)

ROMA REFUGEES



<http://bit.ly/18OvKu7>

- 1 What do you know about Roma populations?
- 2 Have you ever heard the term Porrajmos? Why is this not talked about?
[Note: Porrajmos in the Roma language means "devouring", indicating the persecution of the Roma population under Nazism-Fascism.]
- 3 Do you know what is meant by a "refugee"? Do you know the difference between an "immigrant" and a "refugee"?
[Note: a refugee is a person who has been granted refugee status on the basis of the 1951 Geneva Convention on Refugees, accepted by 144 countries. Article 1 of the Convention defines a refugee as a person who "owing to a well-founded fear of being persecuted for reasons of race, religion, nationality, membership of a particular social group or political opinion, is outside the country of his nationality, and is unable or, owing to such fear, is unwilling to avail himself of the protection of that country". Refugee status is granted to those who can prove individual persecution.]
- 4 The comic mentions "cigánybűnöz" or "Gypsy crime", the official category used by the Hungarian police. How do you feel about the use of this term?

| REFLECT / INTERACT / PLAY |



In the eyes of others

PROCEDURE:

Distribute a copy of "The Papalagi" (below) to participants. Create groups of 4-5. Ask each group to read the text aloud and answer the following questions:

- Who do you think the Papalagi is?
- Have you ever found another person's habits and customs strange? Which ones?

After this analysis, each group presents their findings. The instructor tells the class, if they have not already realised, that a Papalagi is, in fact, a European.

The instructor then invites participants to reflect on the stereotypes that each person holds with regard to others, and that often arise from not understanding or sharing the customs and traditions of other people. He/she then asks each group to carry out one of the following activities:

- Describe a family from their cat's point of view
- You meet an alien who has landed on earth. Try to explain the game of football to the alien
- You are transported back to the Middle Ages: try to explain to the people of that time what television is.

THE PAPALAGI

The Papalagi is constantly worried about keeping his skin covered. [...] Those who reveal their own skin cannot claim the right to call themselves civil. When a young man marries a girl, he never knows if he has been cheated, because he has not seen her body. The Papalagi sees the skin as sinful. His spirit is big thanks to his thoughts. [...] For this reason, the Papalagi's body is covered from head to toe in clothes, matting and leather so heavy and thick that the body is no longer visible to the human eye, nor to the rays of the sun, making his body pale, white and withered, like flowers deep in the virgin forest.

OBJECTIVE:

To understand how, in the eyes of other people, customs and traditions that to us seem normal to others may not

MATERIALS:

photocopies of the text "The Papalagi" (see below)

TIME:

1 hour

[...]The Papalagi lives in a solid shell like a sea-shell. He lives among the rocks like a centipede between cracks of lava. The stones are beside, above, and all around him. His hut resembles an upright box of stones. [...]These stone boxes are often found in large numbers, side-by-side, like men standing shoulder-to-shoulder, and several Papalagi live in each one, as many as in a Samoan village. Opposite these, a stone's throw away, is another row of identical boxes, also shoulder-to-shoulder, and many people live in these too. Between the two rows is a thin crack, which the Papalagi refer to as a road. [...] In some of these cracks, in particular, there is a lot of confusion and people move within them like thick silt ... These are streets in which giant glass boxes can be found, in which all of the things the Papalagis need to survive are displayed...clothes, ornaments, hats, skin coverings for the hands and feet, food supplies, meat, and the nourishment provided by fruits and vegetables, amongst many other things. Here, they are displayed for all to see, to attract people. But no one can take

anything, even if they are in great need; to do this you need a special permit and must pay homage to a sacrifice. [...] was, therefore, talking about the city. But there are many cities, some large, others small. The big ones are home to the greatest leaders of a country. All of the cities are scattered like our islands in the sea. Sometimes they can be reached by a short swim, but they can often take a full day of travel. All of the stone islands are connected by well-marked paths. But you can also get there by a land boat, which is long and thin like a worm, constantly spits smoke

and glides quickly on metal wires, faster than a boat with twelve oars in full swing. If you want to send a greeting to a friend on another island, there is no need to visit him or even glide on the metal strips. You just speak into the metal wires, which travel, just as long lianas, from one stone island to another. And they arrive, faster than a bird can fly.

(Tuiavii di Tiavea, *Papalagi: Discorsi del capo Tuiavii di Tiavea delle isole Samoa*, ed. Millelire, Rome 1992)

The Map of Stereotypes

[Freely adapted from Amnesty International – *Percorsi didattici contro la discriminazione*, 2011]

PROCEDURE

The instructor asks participants to explain in one sentence what they understand by a "stereotype" and notes down their answers in the final stage of the exercise. Participants are then divided into groups of 4-5 and each group is asked to write a word or phrase that describes the citizens of European states. A political map of Europe is passed around to help the groups.

When they have finished, the instructor asks the groups to compare their answers and choose a definition or word that describes each European population. They write the definition on a post-it and attach it to the map.

The instructor shows this map to the participants and then reads (or asks a participant to read) the article published in the Italian newspaper, *Corriere della Sera*, that describes the "Personality Profiles of Cultures Project," published in *Science* magazine.

FROM OUR CORRESPONDENT

The English?

More Extroverted than the Italians

The stereotypes of various nationalities shot down: Indians are among the most conformist

OBJECTIVE:

To reflect on the fact that, although stereotypes produce unrealistic images of other people, they are widely used to describe them

MATERIALS:

A political map of Europe,
post-it notes, a pen

TIME:

1 hour

populations. 4,000 people surveyed in 49 countries

NEW YORK – Are the British really reserved, the Germans industrious and the Italians passionate? Stereotypes, false and devoid of any scientific basis, do not remotely correspond to reality. To prove this is a large-scale study, the Personality Profiles of Cultures Project, published in *Science* magazine, and produced by the US National Institute on Aging (NIA) in Baltimore in collaboration with 85 researchers in 49 coun-

tries. Scientists conducted three surveys, asking 4,000 people of different ages, sex and social status the same question: "What is the typical citizen of your country like?" When they compared the data, which were much more rigorous than those included in some independent studies carried out in these countries, they did not find the slightest correlation between science and public opinion.

ITALIANS ARE INTROVERTS - Americans are, for example, convinced that the typical yankee is very assertive, while Canadians believe, on the contrary, that their friends, relatives and neighbours are passive and submissive. «In fact, the two groups received almost identical votes on the scale that scientifically measures assertiveness.» Likewise, national stereotypes transmitted from father to son and from generation to generation in the Bel Paese proved deceptive. In Italy, both young and old share the stereotype of Italians as outgoing, open, but not very conscientious. As in many other countries, this cliché turned out to be false. Robert McCrae, leader of the study published on the website www.nia.nih.gov explains: «The average Italian is rather introverted, emotional, and less open than he thinks he is.»

THE BRITISH ARE UNDERESTIMATED - But the worst stereotype affects the British. «They consider themselves, and are considered, quite reserved, when in fact they are among the most extroverted in the world», insists McCrae. Not

only that: "The difference between the French and the English is relatively small". And if the Indians think of themselves as "unconventional" and "open to new experiences", personality indicators show them to be one of the most conformist populations in the world. The stereotypical characterisations of each nationality are not generalisations based on observations of the personality traits of citizens of that country, but mere social conjectures, probably based on the socio-economic conditions, history, customs, myths and values of a culture. As such, they should be taken with a grain of salt.

DISCRIMINATION - «Our study shows that there is no correspondence between stereotypes and actual personality traits - McCrae continues - clearing the way to avoid making stereotypes the foundation of prejudice, discrimination, persecution and even genocide. » «We must remember to look at people as individuals - he clarifies - and not as Americans, Arabs, Italians or Israelis. »

Alessandra Farkas - October 9, 2005

Having read the article, the instructor re-reads the definitions provided by the participants at the beginning of the activity and asks what their opinion is on the stereotypes now: have they changed their definitions of various European citizens?

Did you know that...

PROCEDURE

This game is a classic quiz on a specific topic and can be used to introduce a broader debate or as food for thought.

Participants are divided into teams of 4-5, and questions are posed to the groups: those who are closest to the correct answer receive 5 points, those who deviate a little receive 4, and so on, decreasing the score to 1. The team that receives the most points wins.

1 - How many Roma are there in your country?

OBJECTIVE:

To increase awareness of Roma populations

MATERIALS:

paper and pen

TIME:

15-20 minutes

[Italy: around 140,000

Romania: 621 573, official estimate based on the 2011 census

Latvia: 15,000-20,000

Bulgaria: 325,343

Estonia: between 800 and 1,000]

2 – Are the Roma a nomadic people?

[No, the Roma are no longer mainly nomadic]

3 – Are the Roma homogeneous in culture, language and origin?

[No]

4 - Many believe that the Roma kidnap children. How many cases of this have there been in your country?

[Italy: according to "The Gypsy Kidnapper" – research carried out by the University of Verona in Italy between 1986 and 2007 – not a single case of alleged "kidnappings" of non-Roma children by Roma or Sinti ended in a conviction of kidnapping or abduction. More information at bit.ly/1FeIO7]

The instructor notes down the answers and

at the end of the game asks participants to analyse their responses together. On what basis did they provide their answers? How much do the answers deviate from reality? What are their perceptions of the Roma population?

SOURCES

For Italy, Ministry of Interior, 2008, *Comparing Italians, Roma and Sinti*, available at <http://bit.ly/18UevOg>

For Bulgaria, National Statistical Institute, Republic of Bulgaria
<http://bit.ly/18UexVY>

For Romania, Romani CRIS Centre for Social Intervention and Studies
<http://bit.ly/1fBvOm5>

For Latvia, ERRC European Roma Rights Centre
<http://bit.ly/1kS0fot>

For Estonia, European Commission, DG Justice
<http://bit.ly/18wP6cl>

Guess Who's Coming to Dinner

[Freely adapted from Amnesty International – *Percorsi didattici contro la discriminazione*, 2011]

PROCEDURE

Participants are divided into teams of 4-5. Each team hosts a dinner, to which they invite five people from the list. Participants are only given a generic list (names are not provided, only nationalities – in the left-hand column), with the names of the guests revealed only at the end. Once the guests are revealed, participants discuss the rationale behind their choices.

OBJECTIVE:

to reflect on our prejudices and stereotypes

MATERIALS:

a guest list

TIME:

15-20 minutes

A woman with dark skin	Oprah Winfrey, hostess and actress, considered one of the most powerful people in the US
A boy from China	Yao Ming, former NBA player
An Australian Aboriginal	Evonne Goolagong, tennis champion, seven-times winner of the grand slam
A Latin American immigrant	Lionel Andrés Messi, the Argentine Barcelona player
An Italian boy	GP, just released from the Juvenile Justice Institute
A soccer player	Theophilus Afelo, goalkeeper for the Nigerian team Kano Pillars Football Club
A non-EU citizen	Madonna, American singer and actress
A refugee	Albert Einstein, a political refugee in the US
A young woman	MR, kindergarten teacher
A Tunisian girl	Afef Jnifef, Tunisian showgirl, model and TV presenter
A boy from Eastern Europe	Lorik Cana, captain of the Albanian national football team and Lazio player

TO CONTINUE...



BOOKS

- Aya de Yopougon, a graphic novel by Marguerite Abouet, Clément Oubrerie (Illustrations), Editions Gallimard (2005);
- Whistling Vivaldi: How Stereotypes Affect Us and What We Can Do, by Claude M. Steele, published by W. W. Norton & Company (2011);
- Atlas of Prejudice: Mapping Stereotypes by Yanko Tsvetkov, published by Create Space Independent Publishing Platform (2013).



FILM AND VIDEO

- *Almost Friends*, comedy-drama directed by Eric Toledano and Olivier Nakache (2011);
- *Gypsies, Roma, Travellers: An Animated History*, animated video produced by the Open Society Foundations (2013);
- *Jungle Fever*, drama directed by Spike Lee (1991).



MULTIMEDIA

- Meet the Somalis - The Illustrated Stories of Somalis in Seven Cities in Europe, by Benjamin Dix and Lindsay Pollock (2013), <http://osf.to/1i1fL2K>;
- The "Coor-Down Integration Day" Campaign, CoorDown Association (2012), <http://youtu.be/rkBEOA7ucwU>;
- The ICUD Project - Internet: Creatively Unveiling Discrimination (2013-2014), <http://bit.ly/1bDN8VA>;
- UN Campaign for the Women of Memac Ogilvy & Mather Dubai (2013) <http://bit.ly/17cnLMh>;
- UNHCR – United Nations High Commissioner for Refugees: <http://www.unhcr.org/>
- Mapping Stereotypes: <http://alphadesigner.com/mapping-stereotypes/>
- The Guardian, European Stereotypes: What Do We Think of Each Other and Are We Right? <http://bit.ly/1d6Gx5p>
- Personality Profiles of Cultures Project, Science <http://bit.ly/1i7KcD>



"We all live on planet Earth", Dace Brakmane

Stories of migration



Ice-breaker exercises

True or False?

PROCEDURE

Participants are asked to write down three things about themselves on a piece of paper (e.g. aspects of their personality, profession, studies, family structure, etc.). Two of these must be true and the other false. Each participant in turn reads out the three things that describe them. The group then votes on which one is false. Each person then explains his vote.

OBJECTIVE:

to get to know each other and facilitate communication in the group

MATERIALS:

paper and pens

TIME:

20 minutes

Where Are You From?

PROCEDURE

Participants are split into groups of three. Each group contains an interviewer, an interviewee and an observer. The interviewer asks questions about the interviewee's origins, family history, studies/work, and foreign travels, while the observer takes notes on the answers of the interviewee, whom he/she will then introduce to the others. Each person takes it in turn to play the three roles. When everyone has played all three roles, they return to the circle. Participants take turns, throwing a ball within the circle, with the person who catches it introducing the "interviewee" he/she observed.

OBJECTIVE:

to help participants get to know each other, make them feel at ease and create a sense of the group

MATERIALS:

a ball, paper and pens

TIME:

30 minutes

ADVICE FOR THE INSTRUCTOR: based on the participants' stories, it is possible to illustrate the fact that people have a tendency to move, pointing out that internal migration is also a form of migration.



| READ THE COMICS |

CARLOS CARMONA GUSTAVO MEDINA (MEXICO, ROMANIA, SLOVAKIA, FRANCE)

UNOFFICIAL BORDER-CROSSING GUIDE FOR NON-EUROPEANS



<http://bit.ly/19Q0Di6>

- 1 Do you think some people are "selected" more than others at checkpoints?
- 2 Do you think certain physical features, clothing and/or language might create problems during a police check? Which ones?
- 3 Do you think an individual's social or economic class can affect the way another person or public official addresses them?
- 4 Do you know what "ethnic profiling" is?
["Ethnic profiling" refers to the use of generalisations based on race, ethnicity, geographical origin or religion as the basis for the application of laws and/or investigative decisions about who is or may have been involved in criminal activities, without taking into account objective evidence or individual behaviour - (Open Society Institute, Ethnic Profiling In The European Union: Pervasive, Ineffective and Discriminatory, New York, 2009).]

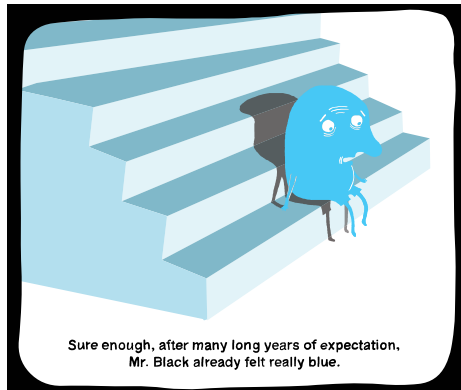
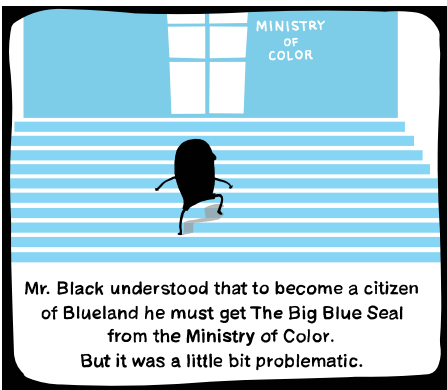
| READ THE COMICS |



DMITRY YAGODIN (RUSSIA, BULGARIA)

HOW MR. BLACK BECAME BLUE

Days turned into weeks, weeks into months...months into years.



<http://bit.ly/1c9rDyV>

- 1 In your opinion, what are the main problems encountered by Mr Black?
- 2 Do you know what procedures have to be followed to obtain a residence permit and/or citizenship in your country?
- 3 Do you think that a person born and raised in your country has the right to citizenship?
- 4 In your opinion, does the time required to complete bureaucratic procedures reflect that required for personal integration into a host community?



| READ THE COMICS |

CAMILO COLLAO (FRANCE, BOLIVIA, CHILE)

WE'RE ALL DOGS!



<http://bit.ly/1fjQnmd>

- 1 If you were the main character how would you act?
- 2 What could you do if you did not have any documents?
- 3 Do you know anyone who has been forced to work illegally because they do not have the right documents?
- 4 Do you know of situations in which immigrants are illegally exploited as cheap labour?



The frontiers

A role-play is a type of exercise that requires participants to play, for a limited time, the role of “actors”, representing roles of interaction, while other participants act as “observers” of the content and processes the representation contains. It is basically an improvised and almost theatrical representation of a scene similar to one which could play out in a real situation. Role-play aims to make participants aware of their own attitudes, to highlight the feelings and experiences that can trigger a given situation, and to draw attention to the subjective level, and to the various means of situating oneself in relationships and communication.

PROCEDURE

The instructor prints and cuts out the cards to distribute to participants; or, alternatively, reads the topics from the script to the respective groups. The instructor explains that this is a role-play about a group of refugees fleeing their country in an attempt to enter a neighbouring country.

The instructor then sets the scene for the role-play: marking the border between the two countries by drawing a line on the floor or arranging chairs into a row.

The exercise begins with a brief brainstorming activity: what do you know about refugees? Do you know who they are? (The instructor should note down the participants' answers).

The scenario is described to participants to allow them to identify with those involved:

“In country A, a war has broken out. Some people decide to flee because they know that if they stay, they will be in danger. They set out on a long journey to the border of country B; they are hungry, tired and cold; some have a bit of money, while a few have documents and passports. Border officials do not know how to react: some want to let them pass, others disagree. The refugees are desperate and make various arguments to convince them”.

OBJECTIVE:

to increase understanding of refugees and their rights

MATERIALS:

paper and pen for notes, cards for role-playing

TIME:

1 hour

Participants are then split into three groups: the first representing the refugees from country A, the second representing the border officials in country B, the third being asked to observe the scene and take notes.

At this point the instructor explains to participants that they will be required to use a set strategy, distributes the cards and gives participants time to prepare (10-15 minutes maximum).

The instructor starts and stops the role-play at his discretion, but no sooner than 10-15 minutes, leaving 5 minutes for observers to analyse what they have seen.

The instructor then asks participants to share their thoughts and comment on the roles of “refugees” and “officials”.

The following questions can be asked to enliven the debate:

- Is the special treatment of refugees right?
- Refugees have the right to protection under Article 14 of the Universal Declaration of Human Rights and the 1951 Convention on the Status of Refugees. Were the refugees given this right to protection? Why or why not?
- Can a state reject refugees? When? For what reason?
- Would you reject someone if you were a border official?

- Are you aware of the problems refugees in your country face? What programmes are there to welcome them and how do they work?
- What can and should be done to prevent people becoming refugees?

ADVICE FOR THE INSTRUCTOR

Before undertaking the activity, we recommend consulting your country's immigration laws (especially those relating to asylum-seekers).

If you decide to set the scene on a cold and rainy night, turn off the lights and open the window (if you are in a classroom). Alternatively, you can set the scene on a boat. You can use the dictionary definition to explain who refugees are:

refugee

/ˈrefʃʊˈdʒiː/

noun

a person who has been forced to leave their country to escape war, persecution or natural disaster.

THE REFUGEE'S CARD

You can use the following arguments:

- It is my right to obtain asylum
- My children are hungry and it is my responsibility to help them!
- I'll be killed if I go back
- I have nowhere else to go
- I was a doctor / midwife / engineer in my city
- Other people have already received help from your country. Why not me?
- I'll try to bribe officials to get in

Before you start the game, think about the following:

- Will you apply to enter as an individual?
 - Would you break away from the group if the official asks you to?
 - What will you do if they try to send you back? Would you ask them if you can pass through to country C?
 - Do you have travel documents?
- Are they real or fake?

THE OBSERVER'S CARD

Your task is to observe the game. At the end, you will be asked for general feedback. Choose a representative.

Pay attention to:

- The positions taken by each participant, their tone of voice and gestures
 - The arguments used by each group and how they are presented
 - Pay attention to human rights violations
- Find a good way to take notes, for example by dividing into two subgroups.

THE OFFICIAL'S CARD

You can use the following arguments:

- If we send them back, we will be morally responsible if they are arrested, tortured or killed
- They have no money and our state cannot take responsibility: we already have too many refugees
- Are they really refugees? It might just be an excuse to seek a better life in our country
- Our country is a trade and military partner of the country they are fleeing. We cannot protect them
- Do they have identification papers? Are they real or fake?
- They do not speak our language, they do not know our culture, they have a different religion: they will not integrate well.
- If we let them enter, we will have to let all the others enter!
- Maybe they have skills we need

Before you start the game, think about the following:

- Are you going to allow all of the refugees to cross the border? Or just some?
- Are you going to choose them according to age, occupation or health?
- Are you going to do anything else?

| REFLECT / INTERACT / PLAY |



And now, you can continue...

PROCEDURE

Participants are divided into 4-5 groups of a maximum of 4 people. The first part of the stories below are distributed to each group (see text in italics). Each group is told that they will have to read and complete the story, creating a conclusion. Participants are given 15 minutes to do so. After 15 minutes, one representative from each group reads the story they have produced. The instructor then reads the real ending (in brackets below). Finally, participants are invited to reflect on why they chose the various paths of migration and asked if they found the real story surprising.

OBJECTIVE:

to reflect on positive stories of migration

MATERIALS:

paper and pens

TIME:

1 hour

Positive Stories of Migration

[THE STORIES BELOW ARE TRUE STORIES COLLECTED BY THE LEAD ASSOCIATION AND ITS PARTNERS]

Linda Ayanis is 51 years old and is an Iraqi woman who has lived for nearly 20 years in Bulgaria. Linda arrived in Bulgaria in 1994 as an asylum seeker. She completed schooling in Iraq and arrived with her family...

[She is now married with two children. Linda: «I came to Bulgaria because I was looking for a place for my family to live in peace; it was the most important thing to me.» Over the years, Linda has worked as a shop assistant in an Arabic bakery, and has learned to speak the difficult Bulgarian language. «For me, the most important thing was to get my children into school, to study Bulgarian and to

integrate.» Now her two sons not only speak the language perfectly, but have finished their studies and have found work in the country. Linda is very active and is president of an NGO called the “Council of Refugee Women in Bulgaria.” The aim of the NGO is to protect the human rights of the refugee community, to assist the social integration of recently recognised refugees in Bulgaria and to create an environment that is more conducive to ensuring the human rights and equal, humane treatment of asylum seekers and refugees. Linda’s personal goal is to help those in a similar situation to her own twenty years ago to integrate into Bulgarian society.]



"Grow Where God Plants You", Anastassia Tšepaikina

Abdulgadir Omar Hussein was born in Mogadishu in 1947 and has lived in Italy for over thirty years. In Somalia he studied under Italian priests, and when he was offered a scholarship to attend university in Florence, he did not let the chance go by...

[In Florence, he attended medical school and specialised in gynaecology. Hussein's dream was to return and practice his profession in Somalia. However, the political situation did not allow him to return, as he planned to in 1987. «I told myself: If I cannot help my people in Somalia, I still want to be useful in Italy. I started to treat immigrants.» Since 1991, Hussein has worked at the General Hospital of Florence. Beyond his

medical duties, Hussein and his wife, who is also a gynaecologist, are involved in preventing and treating female genital mutilation. «At work I have never experienced discrimination. In daily life, however, I have experienced racism, as have all Africans. Sometimes it has been mild, even funny. Other times it has been more serious. I remember, once, I was at the beach with my children, and I was carrying a bag full of towels. A lady stopped me and asked me how much I wanted for one. I told her if it had been for me, I would have gladly given her one, but I could not: how could I have dried my children?»]

Dariush, a 41-year-old from Iran, arrived in Romania in 2008. He decided to apply for asylum

because of the deteriorating human rights situation in Iran. But the Romanian Office for Immigration rejected his application...

[Dariush appealed and, more than a year later, was finally granted subsidiary protection.¹ He was issued an identity card and travel documents. With the official travel document issued by the Romanian authorities, Dariush decided to go to Zurich, Switzerland, where his friend offered him a job. But at passport control at the Swiss border he was arrested on suspicion of using a false travel document. «The problem was not that my passport was false, but that other countries in Europe did not accept it. The next day I was deported to Romania. In the blink of an eye, I had lost all hope: with no job and no money, I had to survive with the little money I had when I first came to Romania. I had to find a solution.» Eventually he was offered work as the coordinator of a project funded by the European Commission and the Romanian Immigration Office. «It was difficult at first, because it was so different from what I had done before, but gradually, with the help of my colleagues, I became very good at my job.»]

1 "Subsidiary protection" is an alternative form of protection for those who do not meet the criteria for refugee status, but who are at risk of inhuman and degrading treatment, torture and so on.

Robbie, aged 43, originally from Ghana, has lived most of his life in Senegal. More than ten years ago he began exchanging written correspondence with a girl from Estonia named Marju. After a few years of friendship, Marju invited Robbie to visit her in Estonia, but he was denied a visa...

[So Marju moved to Senegal. They got married in 2002, Marju began working as an English teacher and their first child was born. After five years in Senegal they moved to Estonia, to the island of Saaremaa where Marju was from. Life in rural Estonia surprised Robbie. «Are you sure we are in Europe?», he asked his wife on their first morning on the island, because it was so different to how he had imagined. Today he is used to cutting firewood and to doing other work in the forest and fields, and his gentle disposition

and good cooking have won the hearts of Marju's parents. Finding a job in Estonia was initially difficult. Robbie registered at the employment office and started learning Estonian. He then began a hairdressing course, which had been his dream for many years. Today he is a hairdresser in a salon in the island's capital and has a regular clientele who love his 'crazy' haircuts. He has made friends, has found new hobbies and loves his three children. In six years in Estonia, Robbie has never experienced discrimination or racism. Only recently his eldest son started to ask questions about their skin colour. «Our colour is the most beautiful in the world», is how Robbie responds.]

Mona Mohanna was born in Khiam, a village in southern Lebanon. Her name means hope, desire. In 1989 she left Lebanon to seek her fortune in Italy.

[She moved to Italy to attend fashion design school in Reggio Emilia. «First stop: Reggio Emilia, where I attended a fashion design course and a technical packaging course. To learn the ropes, I worked for several years in textile workshops in the area.» In 1997, she enrolled in a master's course in fashion design at the Domus Academy in Milan, helped by her aunt in Lebanon who lent her 25 million lire to sign up. «It took me three years to pay back the money», says the designer, who, in October 2006, at the Chambers of Commerce in Milan, was awarded the European prize for foreign entrepreneurship, the "Tertiary European Award for Women".

On completing her studies, however, access to the offices of the fashion houses was denied to her. «I do not think that the fact that I wore the hijab, the Islamic veil, helped in the selection process», confessed Mohanna. She was forced to work for herself.

Her first collection was launched in 1999 at the Florence Craft Fair. «The clothing on display, linen hand-embroidered by Palestinian women in refugee camps in Lebanon, flew off the shelves», says the entrepreneur, who is married to an Iraqi who is a naturalised Italian, and is a mother to Badr and Mariam. The clothes and accessories, branded Mona Mohanna, are still made by about twenty artisans across Lebanon and Syria, and sold in Italy across a network of 120 stores.]

The Island I Want

PROCEDURE

Members of the group, divided into smaller sub-groups of 3-4, are invited to put themselves in the shoes of: young people who have recently arrived from another country, those from middle-class families in search of a better job than those available in their own country, those travelling to join relatives already in the country, those who have fallen in love with a local resident, and those fleeing regimes that violate their rights.

The new country, however, has a very complicated set of rules that are not very welcoming. Some laws even send people away, or force them to live in dilapidated accommodation, depriving them of the right to make decisions about their own lives and futures. They therefore decide to travel to an uninhabited island, where they establish a new community, with new entry laws and guaranteed rights (e.g. the right to individual liberty, the right to family unity, the right to education, the right to life, the right to a dignified existence, the right to religious freedom etc.), and convince those

OBJECTIVE:

to understand ideas and preconceptions, and the ways in which these can be deconstructed

MATERIALS:

pens, poster, paper, a box

TIME:

1 hour

already there to adhere to their rules.

At this point, each group identifies eight rights and entry laws that should be protected on the island (15 minutes), writing them down. The instructor writes the rights/laws identified by the participants on the board. Each group explains the reasons for their choices to convince the other groups to vote for them. Each person has seven votes and the majority wins.

The game concludes with the passage of the island's new "bill of rights".

TO CONTINUE...



BOOKS

- *The Road Home*, by Rose Tremain, Chatto & Windus (2007);
- *Exodus*, by Paul Collier, Hardback (2013);
- *L'approdo*, by Shaun Tan, Elliot Editore (2007);
- *We are on our own*, by Miriam Katin, Drawn and Quarterly.



FILM & VIDEO

- *Almanya – My Family Goes to Germany*, directed by Yasemin Samdereli (2011);
- *International Migration*, by Edeos, <http://bit.ly/18XHTR3>;
- *My Family's Migrations*, an animated video by Nadja Haugan and Martin Siilak, <http://vimeo.com/68291245> #;

com/68291245 #;

- *La classe - Entre les murs*, directed by Laurent Cantet (2008);
- *Hatred*, directed by Mathieu Kassovitz (1995).



MULTIMEDIA

- *Spreading of Immigration's Positive Contribution to the European Society: Comics on Immigrants*, <http://bit.ly/ZDKdFI>;
- *Fortress Europe*, a song by the Asian Dub Foundation (2003), <http://bit.ly/NUyw>;
- *Albums - Bande dessinée et immigration. 1913-2013, Cité nationale de l'histoire de l'immigration - Paris (France)*, <http://bit.ly/GCln5A>;
- *The Migrants in Europe project - Multimedia Competition (2013)*, <http://www.migrantsineurope.eu/en/winners>;
- *The vanni*, interactive multimedia cartoon by Benjamin Dix and Lindsay Pollock (2013), <http://www.thevanni.co.uk/> <http://www.migrantsineurope.eu/en/winners>.

The Fight against racism



Ice-breaker exercises

Uniqueness

Participants sit in a circle. Each must state a characteristic he/she believes makes him unique compared to the others in the circle, for example, "I am unique because: I wear blue glasses", "I have six grandparents", "My favourite author is William Shakespeare," and so on. If the others believe that they share this characteristic (e.g. they also wear blue glasses, have eight grandparents, or have climbed Everest, etc.) they must go and sit on the lap of the person with the same trait. To "free themselves of the weight" of the others, the initial participant must state another characteristic he/she believes nobody else has. Those who have this characteristic stay on the person's lap, whereas those who don't return to their seats. The turn passes to the next person when no one can sit on the participant's lap. Additional rounds can be played, depending on the number of participants.

ADVICE FOR THE INSTRUCTOR: When the instructor states his or her own unique trait, we advise him or her to choose something common to almost everyone (e.g. "I have light/dark hair", "I love cycling", etc.) in order to enliven the game.

OBJECTIVE:

to get to know the group,
to make people think about
their own characteristics and
unique qualities

MATERIALS:

none

TIME:

20 minutes

My Identity

The instructor draws a large flower with 6 petals on a sheet of paper, dividing the flower in half. Copies of the drawing are given to each participant. The instructor then explains that half of the petals represent one's "birth identity" (eye colour, country/city of birth, religious culture, language, etc.), while the other half represents one's "chosen identity" (languages learned, city/town where you live, etc.). In groups of 4-5 (in order to share their experiences), participants fill in their flowers. When they have finished, the instructor asks participants for their impressions and asks if anyone wants to share their flower.

OBJECTIVE:

to explore the concept of
identity by showing that no
one has a single identity; all
identities are multiple

MATERIALS:

paper, pens

TIME:

20 minutes



| READ THE COMICS |

JULIAN VOLOJ (COLOMBIA, GERMANY)

GENESIS OF ANN ARBOR



<http://bit.ly/1bMLtd3>

- 1 Which religious symbols are used in the comic? Which religion do they belong to? Do you know any others?
- 2 Do you know of any places of worship or cities where one or more religions/denominations coexist?
- 3 What, in your opinion, are the benefits of sharing places of worship?
- 4 What are some criticisms that could arise? How do you think they could be resolved?

| READ THE COMICS |



NUNO ABREU (SPAIN, PORTUGAL, GREAT BRITAIN)

A STORY ABOUT MIGRATION? ... OR A TALE TO FIGHT RACISM?

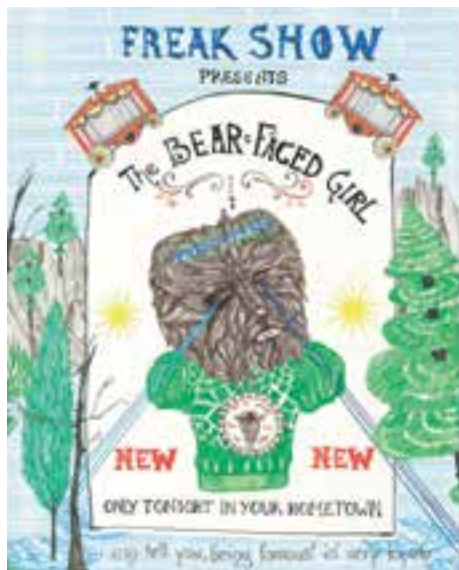


<http://bit.ly/1fjQJZV>

- 1 Do you know of any particular episodes of racism and anti-racism from the world of sport?
- 2 What could be done to avoid such situations and attitudes?
- 3 Can the competitive spirit typical of sport also increase racism?
- 4 Do you think sport can be used as a means of integration? Why?

| READ THE COMICS |

DACE SIETINA (LATVIA, THE NETHERLANDS)
IN LAK'ECH



<http://bit.ly/1bMLDkO>

- 1 The protagonist of the comic is a girl who suffers from hirsutism, and is kidnapped to be put on show in the circus. Do you know about the phenomenon of the Freak Show and the case of the so-called Hottentot Venus?
- 2 Discrimination based on physical appearance is one of the oldest and most common forms of racism: have you ever suffered from this?
- 3 Do you know what *In Lak'ech* means?
[Note: In the Mayan language it means "I am you and you are me"]
- 4 How important are the models imposed by society and fashion on our aesthetic judgments?

| REFLECT / INTERACT / PLAY |



Learning About Ourselves

PROCEDURE

Participants sit on the ground, in a circle, with the poster in the centre. Everyone receives a piece of paper and a pen. They are then asked to describe what is meant by the term "racism" in three words, which they must write on the pieces of paper. Participants then fold the pieces of paper in half and put them into the box. The instructor empties the slips of paper from the box. Each participant takes one, reads the three words aloud and chooses one of the words to write on the board. At the end, together, a new definition of the term will be created. Once a shared definition has been reached, the instructor reads the definition provided in the Treccani dictionary:

Racism

/ˈreɪsɪz(ə)m/

1. An ideology which, based on the arbitrary cate-

OBJECTIVE:

To understand racist prejudices, the ideas and grounds from which to deconstruct them

MATERIALS:

pens, poster, pieces of paper, a box

TIME:

20 minutes

gorisation of humans into different races, justifies the supremacy of one ethnic group over others and seeks to achieve this through discriminatory policies and persecution. 2. Ext. Any attitude or manifestation of intolerance.

Participants are then asked how their definition differs to the one in the dictionary. From here, a discussion on the topic can be initiated.



"I, Izaa", Khadim Diop



| REFLECT / INTERACT / PLAY |

In Your Shoes

PROCEDURE

Each participant draws a slip of paper from the box, which has a role written on it corresponding to those who commonly face discrimination. These include an asylum seeker, a female migrant worker, a disabled child, a homosexual, a prostitute, a person with HIV/AIDS, a student, an elderly person, an obese person, an unemployed man, a young mother, a teacher in a small village in a conflict zone, a religious fundamentalist, etc.

Participants are asked to play their roles without revealing them to the others. Here they should be encouraged to reflect on their new characters and imagine their new characteristics. The instructor asks the participants to take up positions along an imaginary line. He/she then asks questions regarding everyday situations, for example: "Would it be easy for you to get a loan from a bank?", "Could you easily find a new job?", "Could you adopt a child?", "Do you have enough money to feed yourself and your family?", "Did you go to

OBJECTIVE:

to put oneself in the shoes of others to discover the difficulties they face

MATERIALS:

slips of paper showing different roles (see below), a box

TIME:

30/40 minutes

school?", "Do you have access to medical care?". Each person must answer based on his/her role. If the character's answer is "Yes", he/she is asked to take a step forward; if the answer is "No", he/she stays in the same spot.

Once the questions are asked, the group assesses how far from the imaginary line each character has moved and everyone reveals their role. The instructor stimulates discussion by asking questions (e.g. could this simulation reflect reality? What happens in real life?), to help the participants reflect on the fact that often people do not have the same opportunities because they come from different backgrounds.



"German and Polish Shoes", Paulina Stulin

| REFLECT / INTERACT / PLAY |



Trivial racism

PROCEDURE

Participants are divided into five teams, and are assigned a colour: red, yellow, green, blue or black. The instructor poses questions to each team in turn: if the answer is correct, the team gets five points. Each team has two "passes": if they do not know the answer or are unsure and do not want to answer, the question is put to the next team. If a team does not respond or responds incorrectly twice in a row, five points are deducted. If a team answers correctly twice in a row, they can read and choose which team should answer the next question. The team that has gained most points after the 12th question, wins.

OBJECTIVE:

to analyse and discuss the issue of racism

MATERIALS:

none

TIME:

30 minutes

QUESTIONS

1 – 21 March is the International Day for the Elimination of Racial Discrimination. Why was this date chosen?

[Answer: on 21 March 1960 police opened fire and killed 69 people during a peaceful demonstration against apartheid in Sharpeville, South Africa. The UN General Assembly proclaimed it the International Day for the Elimination of Racial Discrimination in 1966.]

2 – From which book or document does this excerpt come?

"All the people on earth, from east to west, from north to south, constitute a single group; they differ according to three factors: behaviour, physical appearance and language".

Choose one of the following:

- a) The 1978 UNESCO Declaration on Racism
- b) The Vedics, India, around 1200 B.C.
- c) Report of the youth campaign "All Different, All Equal", Council of Europe, 1996
- d) Said Al-Andalusi, Book of the Categories of Nations, 1029-1070 AD

e) Marco Polo's Travels 1300 A.D.

f) None of the above

[Answer: d)]

3 - Who invented the alphabet?

[Answer: the Phoenicians]

4 - In 1955, Mrs Rosa Parks carried out an act that went down in history. What did she do?

[Answer: On 1 December 1955, in Montgomery, Rosa Parks, then a seamstress, was returning home by bus. Since the only seat available was in the space reserved for whites, she sat in it. Shortly afterwards, some white passengers got onto the bus, and the driver ordered her to give her seat to a white man, as required by law. Rosa refused to leave her seat, tired of being treated like a second-class citizen. She was arrested and imprisoned for improper conduct and for violating the town's laws. Her act of protest gave rise to the Montgomery Bus Boycott, and since then she has been known as "the woman who didn't stand up".]

5 - In which European countries is same sex marriage not allowed?

[Answer: Bulgaria, Cyprus, Estonia, Greece, Italy, Latvia, Lithuania, Malta, Poland, Romania and Slovakia]

6 - What are the most common religions in the European Union?

[Answer: Catholic 48%, Protestant 12%, Orthodox 8%, Other Christian 4%, Muslim 2%, Atheist 7%, Agnostic 16%, other 3%]

Source: Eurobarometer 393

<http://bit.ly/1goTQ6D>

7 - Who invented printing?

[Answer: Koreans from the Goryeo dynasty created the first printing press with metal letters in 1234]

8 - Which article of the 1948 Universal Declaration of Human Rights states: "Everyone is entitled to all the rights and freedoms set forth in this Declaration, without limitation, for reasons of race, colour, sex, language, religion, political or other opinion, national or social origin, wealth, birth or other status"?

[Answer: Article 2]

9 - Until when was Apartheid in force?

[Answer: 1993]

10 - What is the difference between a "transvestite" and a "transgender"?

[Answer: The term "transvestite" refers to either a man who wears women's clothing or a woman who wears men's clothing, mainly for reasons of sexual excitement, regardless of sexual orientation or gender identity.

The term "transgender" refers to a person whose gender identity is different to their biological sex. Specifically, it relates to a person who chooses to undergo surgical procedures or hormone therapy antithetical to their gender identity, ultimately requiring an adjustment to their official details.

(Definitions taken from Arcigay, A Rainbow School. Guide for Student Representatives on Education on Diversity of Sexual Orientation and Gender Identity, 2007)]

11 - What is the difference between anti-Semitism and anti-Zionism?

[Answer: Anti-Semitism: the hatred of and discrimination against Jews that manifested itself, in ancient times, as religious hostility, and which later, especially in the twentieth century, grew into full-blown racial persecution. It comprises hostility towards the Jewish population, which is considered a race for biological-genetic, rather than cultural, reasons.

Anti-Zionism: cultural and political antagonism and opposition to the most radical expressions of Zionism, namely the political movement and ideology aimed at creating a Jewish state in Palestine (from Zion, the name of the hill of Jerusalem).]

12 - What is the oldest university in the world?

[Answer: the oldest university is in Fez, Morocco, dating from 859; followed by Cairo, founded in 970-972; the School of Baghdad, dating from 1065; and the University of Bologna, founded in 1088.]

ADVICE FOR THE INSTRUCTOR

This game lends itself to countless discussions. Each question may be cause for reflection and debate, depending on the age and profession of the participants. It is advisable to prepare one or two topics for discussion before the activity.



"Russians as Latvia's Largest Ethnic Minority",
Sabine Moore

| REFLECT / INTERACT / PLAY |



Bingo!

PROCEDURE

The instructor distributes a “bingo” card to each participant. Participants must find someone who corresponds to the statement in the list and write his/her name next to it, with no name appearing more than once. The person who fills the entire “bingo” card first, wins.

OBJECTIVE:

to reflect on the issue of discrimination

MATERIALS:

“bingo” cards (see below), pens

TIME:

30 minutes

BINGO CARD

Find someone who:

1. Has played a sport in the last six months
2. Has helped a victim of discrimination
3. Has witnessed a fight in a stadium and/or on the sports field
4. Prays in a place of worship
5. Has been on holiday this year
6. Has been stopped by the police to have their documents checked
7. Has felt discriminated against
8. Has visited a foreign country and/or lived abroad
9. Has friends with a different sexual orientation to their own
10. Has had to tolerate inappropriate comments about their looks

Once a participant has completed the list, he shouts “BINGO” and reads the names of those he found.

At this point the instructor runs through the questions, highlighting those that stimulate reflection on discrimination. For example, “What might prevent the practice of sport? (restricted mobility, lack of facilities, course fees etc..)”, “What was the cause of the fights

you witnessed?”, “Do all religions have enough places of worship?”.

ADVICE FOR THE INSTRUCTOR: If participants are unable to complete the Bingo card, the instructor interrupts the activity after about 15 minutes and transitions to the analysis phase, encouraging reflection on why no one was able to complete the card.

TO CONTINUE...



BOOKS

- *Racism Explained to My Daughter*, by Tahar Ben Jelloun, published by Simon and Schuster (2010);
- *Everyday Antiracism: Getting Real about Race in School*, by Mica Pollock, published by The New Press (2008);
- *The Silence of Our Friends*, graphic novel by Mark Long and Jim Demonakos (authors), Nate Powell (illustrations), published by First Second Books (2012);
- *White Teeth*, by Zadie Smith, published by Penguin Books Ltd (2000).



FILM AND VIDEO

- *Le Havre*, directed by Aki Kaurismäki (2011);
- *Combat Girls*, directed by David Wnendt (2011);

- *Gran Torino*, directed by Clint Eastwood (2008);
- *Cotton Club*, directed by Francis Ford Coppola (1984);
- *March For Equality*, directed by Nabil Ben Yadir (2013);
- *American History X*, directed by Tony Kaye (1998);
- *In My Country*, directed by John Boorma (2004).



MULTIMEDIA

- The UNHCR campaign against racial violence (2013), <http://bit.ly/11oXbrH>;
- The “Show Racism the Red Card” campaign, engaging famous football players in education against racism (2008), <http://www.srrc.org/>;
- The campaign video “Frozen Cinema”, Fiftyfifty Association (2013), <http://youtu.be/DEVN8sMHGmc>;
- The UN campaign “More than Meets the Eye - Let’s Fight Racism!” <http://www.un.org/en/letsfightracism/>.



COMICS

FOR EQUALITY

EUROPEAN AWARD
FOR THE BEST
UNPUBLISHED COMICS
BY AUTHORS WITH MIGRANT
BACKGROUNDS

The ComiX4= Comics for Equality project promotes the development of a European society based on respect for fundamental human rights and anti-discriminatory and anti-xenophobic attitudes and behaviours. The purpose of the project is to foster intercultural dialogue against racism in Europe. This need is now greater than ever due to European enlargement and to Europe's key role as a destination for migration flows originating outside Europe. In order to reach this goal, the project aims to raise awareness of these topics among European societies, and especially among youth, using the artistic tool of comics created by artists with migrant backgrounds, and creating spaces for intercultural interaction. This approach aims to include migrants and the second generation – who are often subject to discrimination – in the creation of artistic tools to combat racism, gaining widespread support and promoting a cultural movement against xenophobia.

