

# DiREc

Dialogue, education and respect in the classroom

## **METHODOLOGICAL GUIDE TO MANAGE DIVERSITY IN THE CLASSROOM THROUGH SHARED LEADERSHIP**

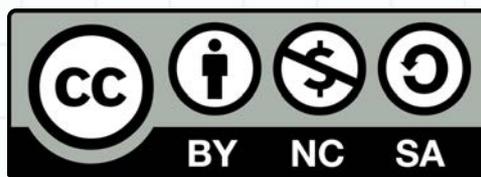
Dialogue, education and respect in the classroom:  
the way to a plural and democratic Europe.





## Co-funded by the Erasmus+ Programme of the European Union

This project has been funded with support from the European Commission. This publication "Direc" reflects the views only of the author, and the Commission cannot be held responsible for any use which may be made of the information contained therein.



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# NECROPOLITICS

( By Soumia Jaity Najlani- SOU)

They are bodies,  
They are bodies,  
They are bodies.

Dark,  
Pale,  
Damaged,  
By time and by the sea.

Those bodies,  
That matter to no one,  
Who have no family,  
perhaps they do,  
But on the other side of the sea.

"They come to our country "  
(as if a piece of land were your own)  
"To take our jobs"  
(as if you don't condemn them to the  
fields and care work).

And what "the others" are really coming  
to do  
is to look for bread,  
but they end up with more water than  
bread.

Water that floods their lungs,  
water that suffocates them,  
the same water that gave them life,  
hope.

Now only they are left,  
and their hope dies.  
The water invades their bodies,  
floating in the nameless sea.

They are bodies,  
They are bodies,  
They are bodies,  
dead,  
Drowned,  
Lifeless.

Silence at the call of rescue,  
Silenced their voices,  
and now the waves  
Are their eternal rest.

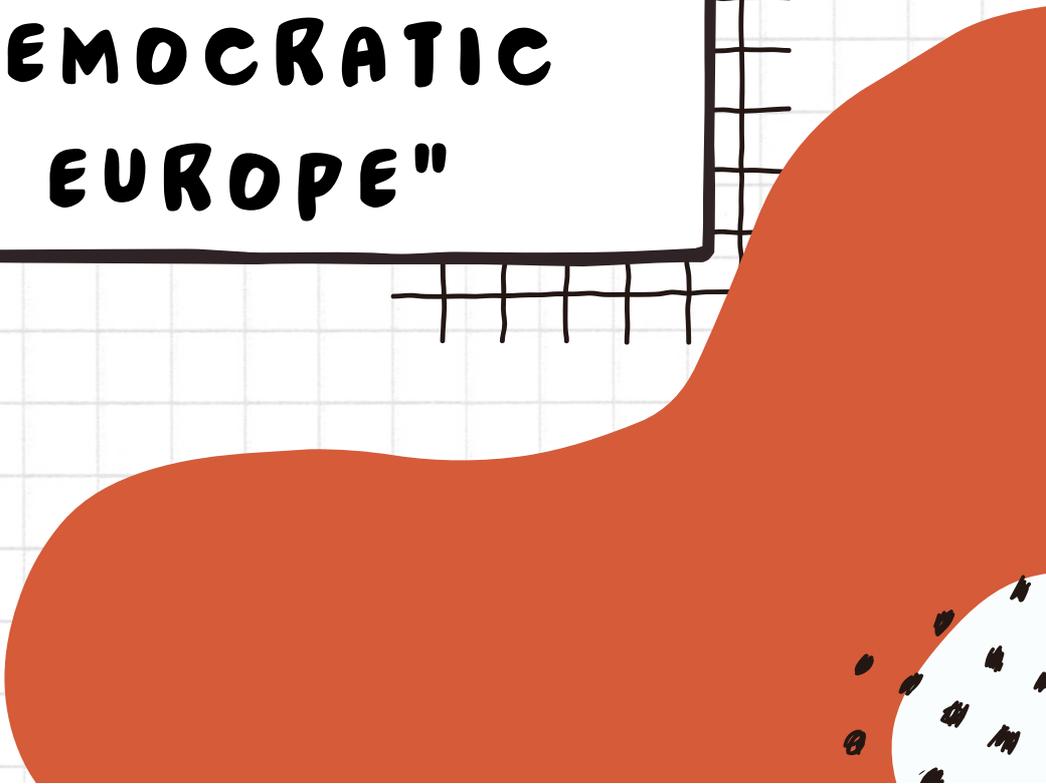
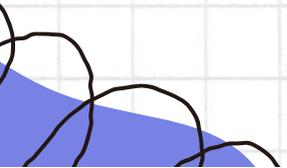
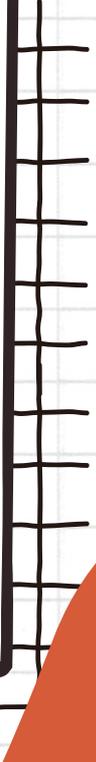
Many bodies will continue  
dying in the sea  
as you turn your heads away  
counting your deaths.

They are bodies,  
they are immigrants,  
they are illegals,  
they are men and women,  
they are children.  
They are HUMAN.





**"DIALOGUE,  
EDUCATION AND  
RESPECT IN THE  
CLASSROOM,  
THE PATH  
TOWARDS A  
PLURAL AND  
DEMOCRATIC  
EUROPE"**



**"DIALOGUE, EDUCATION AND RESPECT IN THE CLASSROOM,  
THE ROAD TO A PLURALISTIC AND DEMOCRATIC EUROPE".**



# Prologue

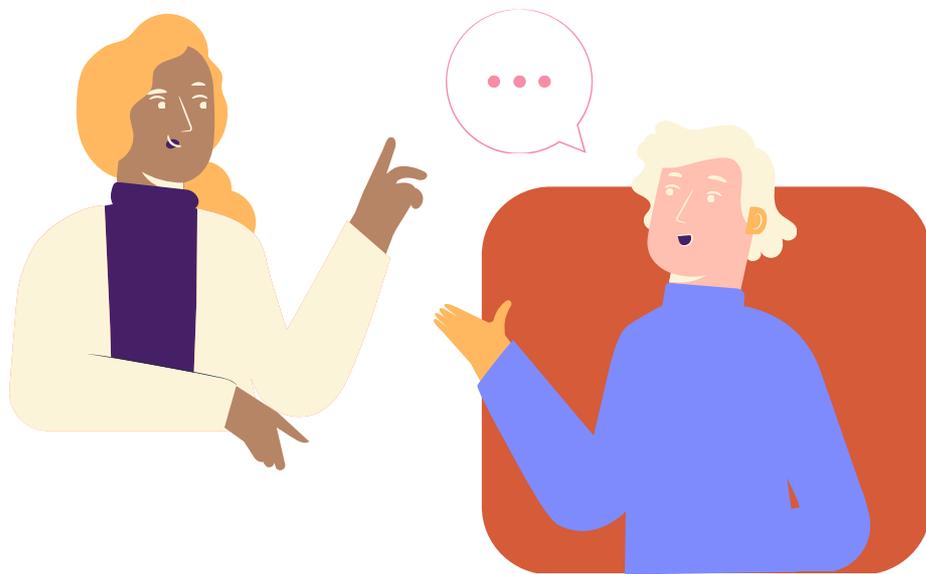
We live in complex times and the needs of people are many, but never have we had so many social and educational tools to face them. Having the opportunity to contribute to society those we have considered most valuable to prevent conflicts or problems of coexistence, is something that we are convinced can help teachers and educators in their task. The values of inclusion and active citizenship promoted by Europe are taking place in a diverse society where multiple religions, cultures and ideologies coexist. However, in recent years, due to serious migration crises, recent socio-economic crises and conflicts around the world, the ideologies of fear, radicalism and hate speech have permeated much of European society and increasingly threaten the way we relate to others, and therefore our coexistence. This is especially true in the younger generations, as they are going through their evolutionary stage, their values, and the way they relate to others in addition to their identification process, make them more vulnerable to radical ideologies. From this new perspective, we aim to get rid of prejudices and use the knowledge that this process will provide as the foundation of a home, this so-called world.

Focusing on the school as a representation of this world: "We have to consider the increase of challenges that teachers face, especially in Compulsory Secondary Education, as being caused by lack of motivation among students, unruliness and even violence, closely related to the increase of students experiencing school failure. These reflect that the traditional mechanism of school structuring -pressure towards homogeneity and unconditional obedience to the teacher's authority- is not working as they are contradictory with today's democratic values and, in the information society era, more unsustainable than ever. " **(Diaz Aguado 2004)**. Therefore, in the new foundations, we will use the mortar of shared leadership as a methodological model where sharing means interacting by imparting responsibilities to establish true coexistence. The concept of "normal" is so relative that it no longer exists.

No one is "right" anymore, since reason is an attribute that we use as a means and not as an end. It is only possible to reach the highest levels of humanity from the dialogue of respect, from mutual learning, without regard for "differences". From this point of view, we do not want to enter a process of acculturation where there would be an assimilation of dominant values. What we are looking for is consensus, because diversities are the reality. To understand them we must take their essence, recognizing the common and preserving the unique, on equal terms. This way we will get closer to true interculturality.

# GUIDE PRESENTATION

The project **"DIALOGUE, EDUCATION AND RESPECT IN THE CLASSROOM, THE PATH TOWARDS A PLURAL AND DEMOCRATIC EUROPE"** was born from the evident need in classrooms all over Europe to fight against the rise of hate speech among students (wherever they come from), through the promotion of cultural diversity as a positive value, **to banish prejudices and misinformation** created by **hate speech**, **to mediate in our classrooms**, and to facilitate the achievement of educational goals by students through fellowship and shared leadership.



The way to achieve this is based on the participation and involvement of the entire educational community through the distribution of responsibilities in a network, to optimize what each sector can genuinely contribute, not only as a potential but also in practice.

To this end, we propose a series of activities, dynamics and practical exercises to structure a joint action between teachers, students, families, extracurricular activities monitors and social organizations, to cover all possible situations and methods, both inside and outside the classroom, and to raise awareness among everyone regardless of their religion or culture.

# GUIDE PRESENTATION

For this purpose, **we use the three levels of social intervention** according to the intensity of the events that occur and are the target of treatment:

1. We understand that the application of primary prevention must be done with the entire educational community working preventively on diversity, tolerance and respect, to prevent hostile situations from occurring and/or to know how to resolve them in a friendly way.
2. High school classrooms, in our intervention, are the ones that host the next level of prevention, as they are places where these situations can begin to occur, and are occurring, where detection mechanisms and initial work will be established.
3. In the specific situations detected, in which misunderstandings, confrontations and/or cases of harassment for religious, cultural, or social reasons are already occurring, we speak of the third level where we delve deeper and deal with extreme attitudes that do not favour coexistence, deriving or activating the existing protocols.

Regarding the structuring of the materials we present, the most important product of the project is this **METHODOLOGICAL GUIDE FOR MANAGING DIVERSITY IN THE CLASSROOM THROUGH SHARED LEADERSHIP** that you are reading right now. This guide trains and raises the awareness of teachers and students involved on how to detect unruly ideologies in the classroom and overcome them through shared leadership using original materials and group dynamics. It provides objective and truthful information about Arab culture, Muslims, and the cultures of different countries to unmask the hoaxes and false news that are used to feed hateful ideologies; it covers the mechanisms of action that the teacher can carry out in the three situations mentioned above, and finally, it also generates concrete proposals to work with Arab students who wish to favour their inclusion in a balanced way. From this guide, two types of resources-guides are also available for further work inside and outside the classroom:

# GUIDE PRESENTATION

## ● EDUCATIONAL MATERIALS TO PROMOTE DIVERSITY:

these are pre-existing educational materials and dynamics, formal and non-formal, to work on tolerance and diversity in the classroom, and to steer young students away from radicalism and hostile ideologies. They support the actions proposed in this guide, helping teachers and allowing them to easily have at their disposal everything they need to achieve the proposed objectives. These materials include didactic units, audiovisual resources and a collection of group dynamics for use in the classroom.

## ● MANUAL OF GOOD PRACTICES FOR MANAGING DIVERSITY IN AFTER-SCHOOL ACTIVITIES:

the educational centers and organizations that promote this project consider that after-school activities are a magnificent way to complement the work of teachers, since they are far fewer formal environments where inclusion can be worked on openly and effectively and, therefore, can be approached more playfully and/or cover a time that is not strictly school time. For this reason, we propose this manual focused on extracurricular spaces and subjects, usually taught by the educational centers themselves or by social organizations. This manual also provides the creation of collaborative networks among the students themselves and synergies between teachers and monitors to detect, prevent and solve cases of bullying or lack of inclusion.

# INTRODUCTION

## 1. HATE SPEECH IN THE EU CONTEXT

The Merriam-Webster online dictionary defines **racism** as **the belief that race is a fundamental determinant of human traits and abilities and that racial differences** produce an inherent superiority of a particular race. It is also behaviour or attitudes that reflect and encourage racial discrimination or prejudice and added more recently (2020), the systemic oppression of one racial group for the social, economic, and political benefit of another. According to the **UN International Convention on the Elimination of All Forms of Racial Discrimination**, the term "**racial discrimination**" means "any distinction, exclusion, restriction or preference based on race, colour, descent, or national or ethnic origin which has the purpose or effect of nullifying or impairing the recognition, enjoyment or exercise, on an equal footing, of human rights and fundamental freedoms in the political, economic, social, cultural or any other field of public life." Since 2000, the European Union (EU) has introduced legislation to tackle racial and xenophobic discrimination. In addition, the European Commission has several equality strategies and guidelines to address racial discrimination and its consequences. Under EU law, it is illegal to discriminate on the grounds of age, disability, gender, race, religion or sexual orientation.

However, racial and ethnic minorities in today's Europe face a rising tide of racism, discrimination and intolerance in various forms, particularly affecting immigrants, people of African origin, Muslims, Jews and Gypsies. To illustrate this, let us consider three important investigations conducted by the **Fundamental Rights Agency (FRA)** over the past five years. In 2017, an EU-wide survey on migrants and minorities revealed that people believe their ethnic or immigrant origin is the main reason they face discrimination while identifying their names, skin colour and religion as additional triggers. Experience of racist violence was found to

# INTRODUCTION

be twice as likely for men who wear religious or indigenous clothing, while women who wear a headscarf are more likely to experience discrimination and harassment, including physical attacks.

In 2018, in its second survey on **Minorities and Discrimination in the European Union, being black in EU**, the FRA found that race-related violence, discriminatory police profiling, and discrimination in employment and housing are very common among EU member states. The survey also revealed that younger individuals in particular **"tend to experience more discrimination and exclusion than older individuals."** An EU-wide Eurobarometer survey conducted in 2019 revealed that **59%** of Europeans believe that racial or ethnic discrimination is widespread in their country, but there are variations between Member States; for example, France stands at **80%**, Belgium at **74%** and Bulgaria at **26%**.

In addition, the barometer revealed that **61%** of Europeans believe widespread discrimination against Romani communities exists. Therefore, as stated in the EU 2020-2025 action plan against racism, "there are different forms of racism, for example, **anti-black racism, anti-Gypsyism, anti-Semitism and anti-Asian racism**, which are linked to religion or belief in cases such as hatred against Muslims. All share the reality that a person's worth is undermined by stereotypes based on prejudice. In addition to religion or belief, racism can also be combined with discrimination and hatred on other grounds, such as gender, sexual orientation, age and disability or against immigrants.

This needs to be considered through an intersectional approach." In summary, there is abundant evidence that racial discrimination is present in Europe, in all areas of life, and efforts need to be made, at all levels, to challenge and put an end to any form of racism.

put an end to any form of racism.

# INTRODUCTION

Young people are particularly susceptible to racist bullying in schools, which can have a detrimental effect on their health, development and general well-being. In its guide for Scottish school staff on tackling racist bullying, it says that "in some cases, young people's self-image can be seriously damaged by the prejudice they experience, leading to feelings of shame, affecting their relationships with others and undermining their confidence and mental health."

This resource states that "early intervention and prevention are key elements" and that it is "important to develop a school environment in which the values of inclusion and respect are applied equally to all students and their families." It is this inclusive spirit that addresses the root cause of bias-based bullying and contributes to its prevention.

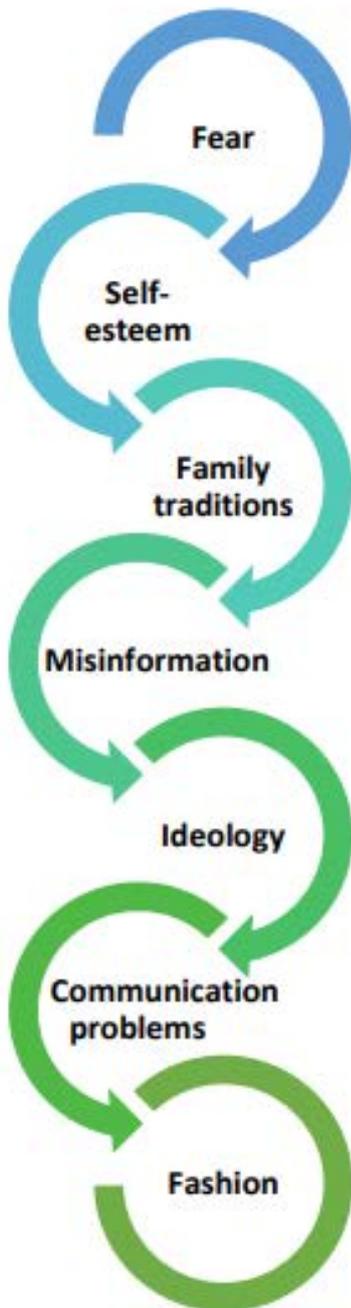
# INTRODUCTION

## Hate speech

### REASONS FOR THE EXISTENCE OF HATE

Contemporary racism appears in new forms and "may be more subtle, but it is just as pernicious as traditional racism since its aim and effects are the same: it seeks to explain and legitimize discriminatory types of behaviour or discourse and contributes to fueling them". Racism often manifests itself as hate speech that has been widespread in today's Europe and includes all forms of expression that spew, incite, promote or justify hatred based on all forms of intolerance, including Afrophobia, anti-Semitism, homo-, bi- and transphobia, Islamophobia, sexism and xenophobia.

Hate speech is present in all walks of life, but especially on the Internet, which allows for faster and wider transmission of such discourse.



# INTRODUCTION

## Hate speech

Due to the intensive use of the Internet to connect with friends, for education and for entertainment, the youngest generation is exposed to an almost constant flow of information. While this has some positive effects, due to their lack of critical capacity, young people are also exposed and vulnerable to hate speech and violence online. This can have several negative consequences on an emotional, physical and cognitive level. In addition, it can lead to a lack of self-confidence, altered self-image and more severe forms of depression, anxiety and even suicide. It is therefore essential to work on the prevention and eradication of hate speech and intolerance, both at home and at school. The EU has recognized that this is a serious problem and, in 2013, launched the **"No Hate Speech"** movement, a youth campaign led by the Council of Europe's Youth Department that seeks to mobilize young people to combat hate speech and promote human rights online.

### The consequences of hate speech

#### Low self-esteem

Difficulty maintaining a positive image

Concern about not meeting expectations

#### Low self-efficacy

Low resistance to frustration

Dropping out of school and underachievement

Occupation segregation

# INTRODUCTION

## Hate speech

In addition, the fight against hate speech is present in policy recommendation **number 15** of the **European Commission against Racism and Intolerance (ECRI)**, which calls for "swift reactions by public personalities in response to hate speech; promoting self-regulation of the media; raising awareness on the dangerous consequences of hate speech; withdrawing financial and any other type of support to political parties that actively use hate speech; and criminalizing its most extreme manifestations, while respecting freedom of expression".

**Several useful online resources can help youth educators combat hate speech; here are a few of them:**



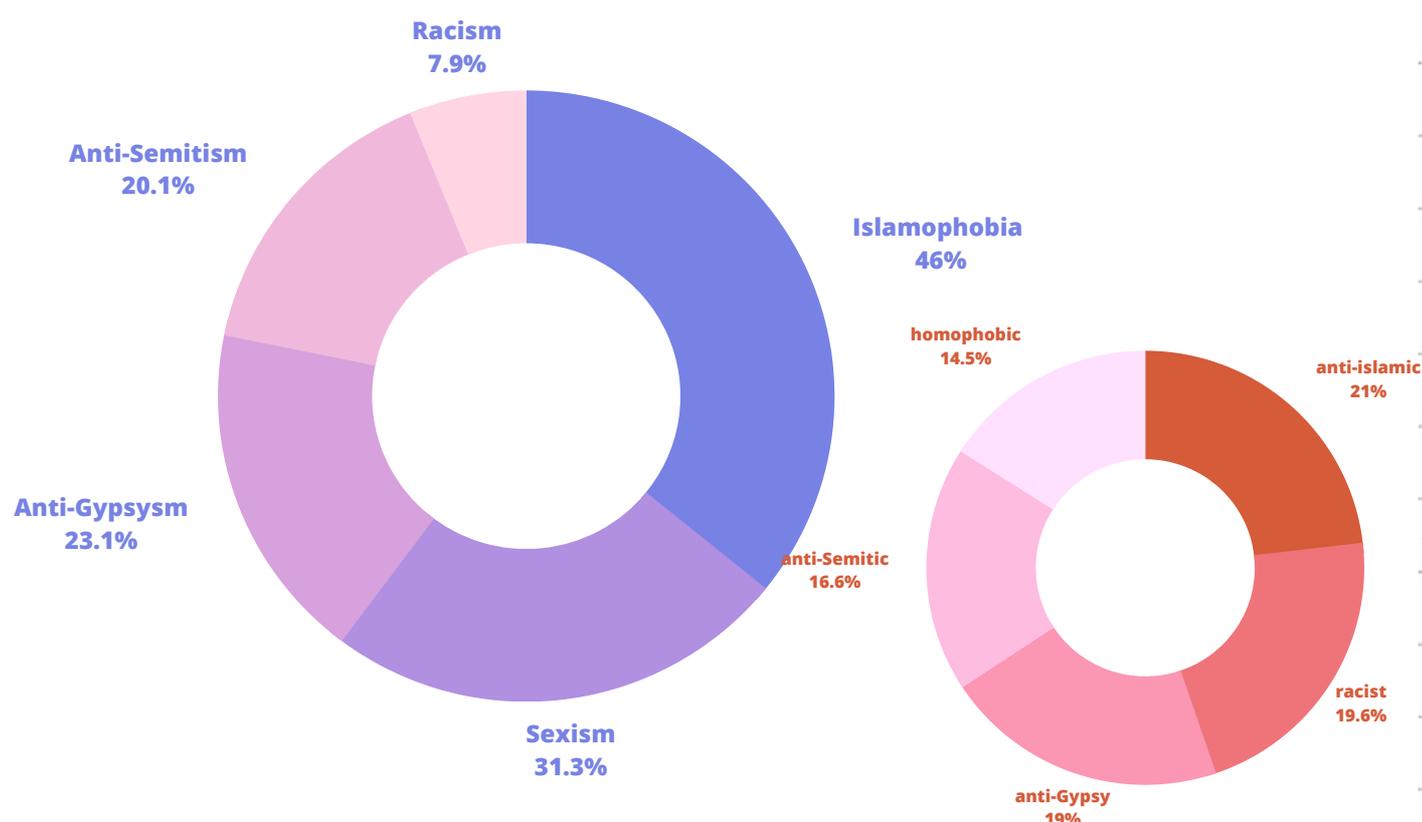
- [Hacking Gate](#)
- [No hate Speech](#)
- [No Hate Campaign](#)
- [Hit project](#)
- [Hate Speech Explained](#)
- [Hate Speech/Connect Safely](#)

# INTRODUCTION

## Statistics on hate speech in Italy

The statistics on **hate speech** across Europe are concerning: xenophobia, Islamophobia, anti-Semitism and racism are on the rise, as are the global crisis of refugees seeking asylum in Europe, the terrorist attacks in Europe and the significant social and economic impact of the COVID-19 pandemic.

According to Amnesty International's hate barometer, developed in 2020 with a focus on the climate of hatred during the pandemic crisis, hatred remains confined to a few categories, with **Islamophobia** topping the list (**46%**), followed by **sexism** (**31.3%**), **anti-Gypsyism** (**23.1%**), **anti-Semitism** (**20.1%**), and **racism** (**7.9%**).



According to an analysis of hateful comments and how they were distributed among various racial and ethnic groups, **anti-Islamic** statements continue to outnumber all other groups (**21%**), followed by **racist** (**19.6%**), **anti-Gypsy** (**19%**), **anti-Semitic** (**16.6%**), and **homophobic** (**14.5%**) statements.

# INTRODUCTION

## Statistics on hate speech in Italy

The term "**Islamophobia**" refers to a dislike of Islam and Muslims, which is the source of discrimination against the Islamic population. Concerning the term, we are reminded by the **Osservatorio Mediavox's** analysis of the underlying meanings associated with the word "**phobia**," which evokes unconscious mechanisms and dynamics that make any attempt to eliminate this sensation seem futile or more difficult. As a result, we believe that terms such as "**anti-Islam / Muslim hatred**" are better suited to capturing the complexities of a phenomenon that is regarded as a social construct that is present in today's society in a systematic manner, at institutional, media, and daily life levels.



In 2018, **Amnesty International** released the **Hate Barometer** report , which highlighted the recurrence of some themes among anti-Islamic discourses, including the threat of the country being "**Islamized**," the danger posed by extremist Islamic associations, the invasion of Muslims, the increased number of mosques on national territory, the unconstitutionality of Islam, and finally the idea that Islam is a faith that imposes its "own" law. The figure of the Muslim lady, who is typically associated with the veil and her position of cultural subordination, crystallises stereotypes about Islam as well.

According to the following year's **Hate Barometer** - European Elections 2019 research, Muslims and refugees/immigrants are among the most despised groups on Italian Facebook. Additional intriguing data revealed that the percentage of hate messages received by NGOs engaged in solidarity work and migrant rescue was similar to that of the aforementioned organisations.

# INTRODUCTION

## Statistics on hate speech in Italy

Furthermore, Muslims are thought to be carriers of more visible social, cultural, and religious differences than other groups due to their "distance" from the general population. This socio-cultural divide is thought to be the most serious issue confronting Muslims, even more than their governmental and socio-political attitudes.

The massive number of messages and news about the Muslim community that are broadcasted online and in more established media have undoubtedly changed how Europeans view the actual Muslim community in Europe.



# INTRODUCTION

- **The background and problems to which this project responds**

**Hate speech** is a term used to describe a phenomenon that has captivated global attention in recent years, especially since the internet and social media became so popular. Millions of offensive messages with prejudices, insults, and expressions of hatred towards people, ideas, ways of life, political preferences or humanitarian causes are shared online every day. Hate can be expressed in different contexts, like images, articles in newspapers or blogs, interviews, social media messages or tweets. Hate speech is regularly posted on the Internet and social media, spreading quickly and reaching the traditional media: TV programs, particularly talk shows covering current affairs.

Most countries in the world are affected by the widespread phenomenon of hate speech production on the Internet. Victims of hatred can come from different groups: In the West, hatred tends to be motivated primarily by factors such as race, ethnicity, religion, and sexual orientation. Hate speech, as defined by the **Committee of Ministers of the Council of Europe**, covers all forms of expression that spread, incite, promote, or justify racial hatred, xenophobia, anti-Semitism, or other forms of hatred based on intolerance, including the intolerance expressed by aggressive nationalism and ethnocentrism, discrimination and hostility against minorities and immigrants and people of immigrant background.

The most recent definition of the **European Commission against Racism and Intolerance (ECRI)** about hate speech offers a much broader view, which also allows us to consider the subtleties of communication that seem innocent and correct but hide aggression, denigration, and latent hatred. **General Policy Recommendation No. 15** about the fight against hate speech-adopted on 8 December 2015, defines hate speech as: "the advocacy, promotion or incitement to denigration, hatred or humiliation of a person or group of persons, as well as any harassment, insult, negative stereotyping, stigmatisation or threatening of such person or

# INTRODUCTION

persons and any justification of all such forms of expression which is based on a non-exhaustive list of personal characteristics or status including "race", colour, language, religion or belief, nationality or national or ethnic origin as well as ancestry, age, disability, sex, gender, gender identity and sexual orientation".

Hatred is a feeling of intense anger and antagonism towards someone you deeply dislike, whom you wish to harm. A strong and permanent resentment towards a person or group develops because of a combination of cognitive, affective, and cultural factors, as well as difficult and conflictual intergroup relations. That's why social hatred can therefore be seen as a response to the anxieties and existential unrest experienced by individuals and groups in the modern world. Some people or categories are singled out as the root cause of neglect, social or economic problems, or even the deterioration of values and culture.

Some of the groups that tend to receive hatred are generally women, homosexuals, immigrants, Jews, people with disabilities, and in particular Muslims. The "virtual" character of the interaction and the "virality" of such expressions are the two most important characteristics of hate on the Internet. We cannot observe the consequences of hatred expressed on social networks because those who write hateful comments, and their victims are not directly related: a mechanism that results in a gradual loss of accountability.

Moreover, the permanence and virality of the message have damaging effects that can lead to long-lasting consequences that are difficult to reverse due to their ability to be repeated and duplicated almost infinitely.

# INTRODUCTION

While fundamentally the same as offline hate, online hate speech is a complicated social phenomenon. Due to the unique environment of the Internet, online hate develops specialised languages and rhetorical strategies, as well as indirect or implicit forms of antagonism. Precisely on the web, the centre of hyper-connectivity between people, where exchanges are immediate in an expressive environment without spatial and temporal limits, social hatred materialises and becomes a fearsome weapon for the destruction of peace, tolerance, and acceptance. The Internet acts as a platform for hate speech, increasing both its prevalence and intensity. This is aggravated by the fact that the current political and social climates in European countries encourage hate speech to some extent, due to the general atmosphere of mistrust, uncertainty, and social and economic crisis.



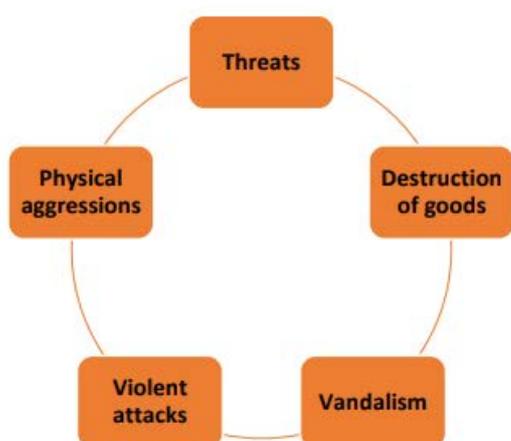
# INTRODUCTION

## Youth and hate on the internet, balancing between emotions and education

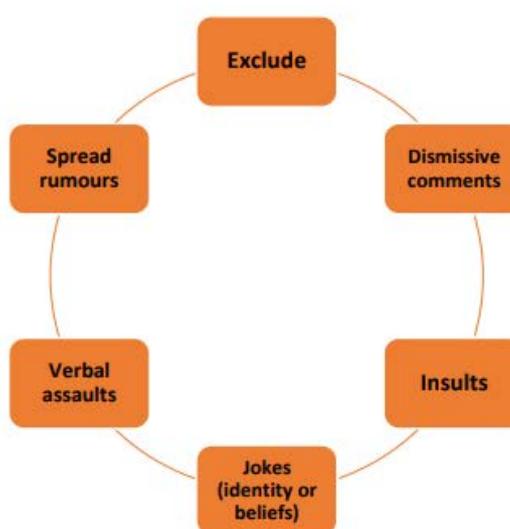
Despite extensive research and investigations into the issue of hate speech, we still know very little about the medium- and long-term consequences for the Internet's main audience: the young. We can highlight the **PRISM PROJECT**, sponsored by the European Union in the framework of the "**Fundamental Rights and Citizenship**" initiative (December 2014 - May 2016), as one of the most recent studies on the perception of online hate conducted in Italy. Its objective was to investigate and raise awareness of the use of abusive language in the new media and the instruments to combat it, in five European countries (France, Great Britain, Italy, Romania and Spain). In Italy, as part of this study, semi-structured interviews were conducted with a sample of 20 young people **aged 18-30 (60% of whom are Muslim)**, as well as with seven representatives of institutions, civil society, researchers, and specialists.

### MANIFESTATIONS OF INTOLERANCE AND DISCRIMINATION

#### More visible



#### Unnoticed or standardised



It can happen in person or on social media!



# INTRODUCTION

## Youth and hate on the internet, balancing between emotions and education

All young people surveyed said they had seen inappropriate comments or hate speech, confirming the prevalence of hate speech online. This information was publicised through internet forums and discussion groups. Facebook is the most widely used social network among respondents, making it the place where they were exposed to the most offensive material. The young people interviewed noted that hateful comments are often directed at immigrants, particularly blacks and Muslims, as well as homosexuals. Another intriguing finding from the interviews is that the generalised use of hate speech on social media is a phenomenon that affects all generations, not just young people.

The research also examines how young people might react to hate speech that interferes with their social networks, as well as possible responses or tools they might use to combat it. Only **25%** of the survey participants who were victims or witnesses of hate speech acknowledged having intervened to dissipate the hateful sentiments that were spread in the debates. The main justification offered by respondents when examining factors contributing to witness indifference in line with hate speech was their conviction that any efforts at repression would be in vain.

The proportion of young people taking such action is remarkably low when it comes to the use of the law as it stands today to prevent hate speech. Only two of them reported the activity to Facebook's monitoring system in the research sample listed, and the page was only deleted in one case. None of the persons interviewed ever reported to the police. Considering these results, it is clear that young people are often ignoring the existence of additional reporting opportunities and regulatory mechanisms made available through social networks (police, ONGs, etc.) or, if they are aware of them, they are unaware of the procedures for accessing them.

# INTRODUCTION

## Youth and hate on the internet, balancing between emotions and education

The research shows not only the frequency and intensity with which young people are exposed to hate speech in the environments they frequent but also the insufficiency of cognitive and educational resources to counteract this trend. However, some of the young people who engage in hate speech not only listen to it but also elaborate on and disseminate it. Numerous studies on this population have highlighted a peculiar trait of younger people, especially the so-called "digital natives". This Internet-born generation interacts more with their peers on social networks and video game forums, where friendships and rivalries are forged in chat rooms and comment sections. Opportunities for physical or in-person relationships have diminished for digital natives, which has a negative impact on their ability to empathise and understand others.

Despite being exposed to emotionally intense content and encouraged to experience a wide range of emotions online, paradoxically, their ability to control and understand the emotions of others is diminished.

The need to educate goes beyond developing a greater critical sense and a more active search for reliable information to form an objective opinion. It also addresses the emotional illiteracy that can encourage hate speech online because of a lack of understanding and recognition of the uniqueness of the other. Emotional illiteracy **has three distinct characteristics:**

- **A lack of awareness,**
- **An inability to understand the causes of one's feelings**
- **An inability to relate to the emotions of others.**

# INTRODUCTION

## Youth and hate on the internet, balancing between emotions and education

This separation from the other or lack of empathy may be the key to understanding the more aggressive and intolerable behaviour of some people on social networks, as opposed to their more conciliatory, non-violent, and distrustful behaviour towards those with whom they relate directly and share a physical space. Interventions against Islamophobia today must consider how online and offline places interact.

Our culture is being shaped by the Internet, and our lives are developing in an online environment where the distinction between the "virtual" and the "real" has become obsolete.

Responses to hate speech must walk a fine line between defending the fundamental right to freedom of expression and safeguarding the moral security and dignity of others considering their uniqueness and diversity in terms of human rights. Racism, with its many manifestations and incitement to hatred, comes into play when one's opinion causes harm to both the individual and society. In addition to EU rules in this area, each nation in Europe has legal means to control the issue and define who is responsible for creating and spreading social malevolence. All these laws serve as a compromise between the need to act against hate speech and each nation's cultural tradition of freedom of expression.

Since a few years ago, several institutional and private social initiatives have been launched to combat **hate speech** in general and **anti-Islamic** comments, in response to the phenomenon of the spread of hate speech on the web. Regarding youth interventions, education is the most effective means of eradicating or at least combating this phenomenon among the population, especially young people.

# INTRODUCTION

## Youth and hate on the internet, balancing between emotions and education

Education, for example, can provide young people and web users in general with tools that improve their ability to "act" to reclaim the spaces occupied by hate-mongers and spread counter-discourses and narratives. Counter-narratives that can transmit stories of solidarity and positive interaction, of integration and respect for differences in ideas, emotions, and values, are one of the forms that are encouraged in actions against hate speech.

The relationship between education and tolerance of **hate speech** is examined by Vitullo (2021). Education can also be crucial for using the

Internet, understanding the information exchanged on the Internet and the language used. Studies show that having fewer offline skills often translates into having fewer digital skills. Online and offline illiteracy reinforce each other, contributing to the spread of hate speech and widening the gap between those who can use the Net to their advantage and those who do not.

The aim of educational action can then be to promote emotional literacy to encourage the growth of social relationships and communication in which young people could have an authentic "emotional" encounter with the other based on empathy rather than judgement, cooperation rather than mistrust, acceptance of diversity rather than a rejection of difference, etc. Education for tolerance, promoted by intercultural education, is an effective tool for young people to have the opportunity to experience the authenticity of human relationships in a physical way while at school, in school-related learning environments or outside school, and to become aware of the impact that words and emotions can have on self and others.

# Educational context

The current multicultural society has stimulated changes in the social and educational structure, which invite us to reflect and analyze in detail its impact on the school environment for a better understanding of its reality, a wide and palpable cultural diversity in their classrooms. In this sense, the excessive concentration of foreign migrant students in certain public schools in Spain is a multifactorial trend and a reflection of the current society itself. This multiculturalism already existing in the classrooms is a fact that challenges and defies the modest practical path of interculturalism supported by the opinion of many authors:

*"This excessive concentration in certain public schools was initially stimulated by the ambiguity of the schooling policy for these students, which increased the emergence of "ghetto schools" and gave rise to the presence of multiple significant challenges that began in infant and primary schools and gradually spread to secondary education. This trend causes certain educational centers to serve almost exclusively migrant students, either because of the transfer to the classrooms of the disadvantaged residential ghetto - motivated by structural violence - in which the neighborhood in which the center is located has become or because of the effect of a massive exodus of native students to other centers due to the presence of foreign migrant students"*

**(Moreno, 2002).**

*"The foreign population is frequently associated with conflictive situations, social exclusion and school failure, which makes the incorporation of sons and daughters of foreign parents an undesirable action for native families. Likewise, the irrational prejudices, increasingly internalized, about the deterioration of the quality of education in schools with a higher rate of foreign migrant students, accentuates the mass exodus of native students to other schools and, therefore, fuels the appearance of school polarization"*

**(Córdoba, 2009).**

# Educational context

This panorama is compounded by the crisis provoked after Covid-19 as an element of discrimination against some groups that were not previously "attacked". On the one hand, the fear and uncertainty perceived by civil society, and on the other, disinformation, has led to an increase in messages of hatred and disqualification of vulnerable groups. It has highlighted an even greater rivalry between first- and second-class citizens in access to necessities, in the face of job destruction, which has triggered social polarization and increased discrimination.

We are faced with a youth who feel their freedoms have been trampled, with little hope for the future, with a sense of bewilderment and who have not been able to grow up in a serene environment. According to the latest UNICEF study in 2022, the number of self-harm and suicides has increased exponentially and in secondary school classrooms, according to the NGO International Bullying, there is a very worrying increase in the marginalization and violence of students, regardless of their origin or culture. These circumstances can generate great confusion and make them fall into hateful ideologies threatening the foundations of the EU from multiple spectrums. Another consequence is to reinforce educational disadvantages among young people as students according to their origin and circumstances, relegating many to marginalization and facilitating their exclusion from the early years.

Putting an end to these situations and promoting the values of citizenship, respect and coexistence are beginning to be an emergency to be addressed within the functions of teachers in the classroom, especially in high schools, as it will have a positive impact on the success of the students. Diversity of origin, culture, ideological positioning, and religion, can be a rich context if we change the look and free it from prejudices, strengthening collaboration in the classroom, but also between the different agents inside and outside the schools, and promoting preventive approaches and early intervention through collaborative and holistic approaches to learning and teaching.

# Educational context



However, teachers do not have sufficient support or resources to promote effective inclusion in their classrooms, nor to detect hate speech and combat it on time. There is a lack of dissemination of educational materials that specifically address violent radicalism in the classroom and promote inclusion, and few of them have been created from a multicultural perspective (let alone incorporating the experiences of victims of the consequences of radicalism) and through shared leadership, in which students are directly involved on an equal footing to combat racism and exclusion.

According to the research "**Breaking chains of hate, weaving support networks: the youth in the face of hate speech**" carried out in the framework of the **No More Haters project by the Queen Sofia Center on Adolescence and Youth of Fad**, young people believe in the individual capacity to break the chains of hidden and normalized hatred, and in the need to assume such responsibility in the circles of proximity, in the face of the According to the research "Breaking chains of hate, weaving support networks: Young men and women accommodation in the silent majority: in the face of low-intensity hatred, generate awareness and high-density support.

# Educational context

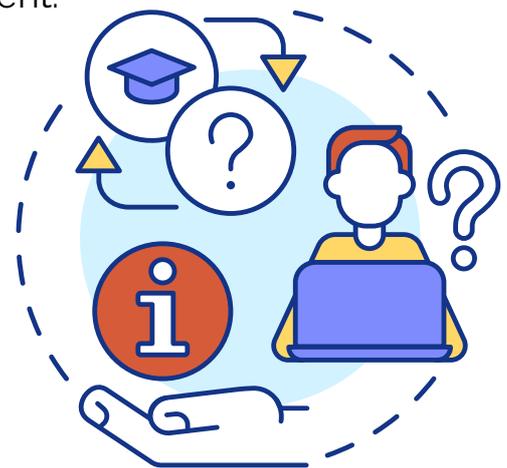
In this study, young people identify a series of needs to combat this type of discourse, such as the need to work on values and emotions, learn to think critically and work on the development of emotional intelligence.

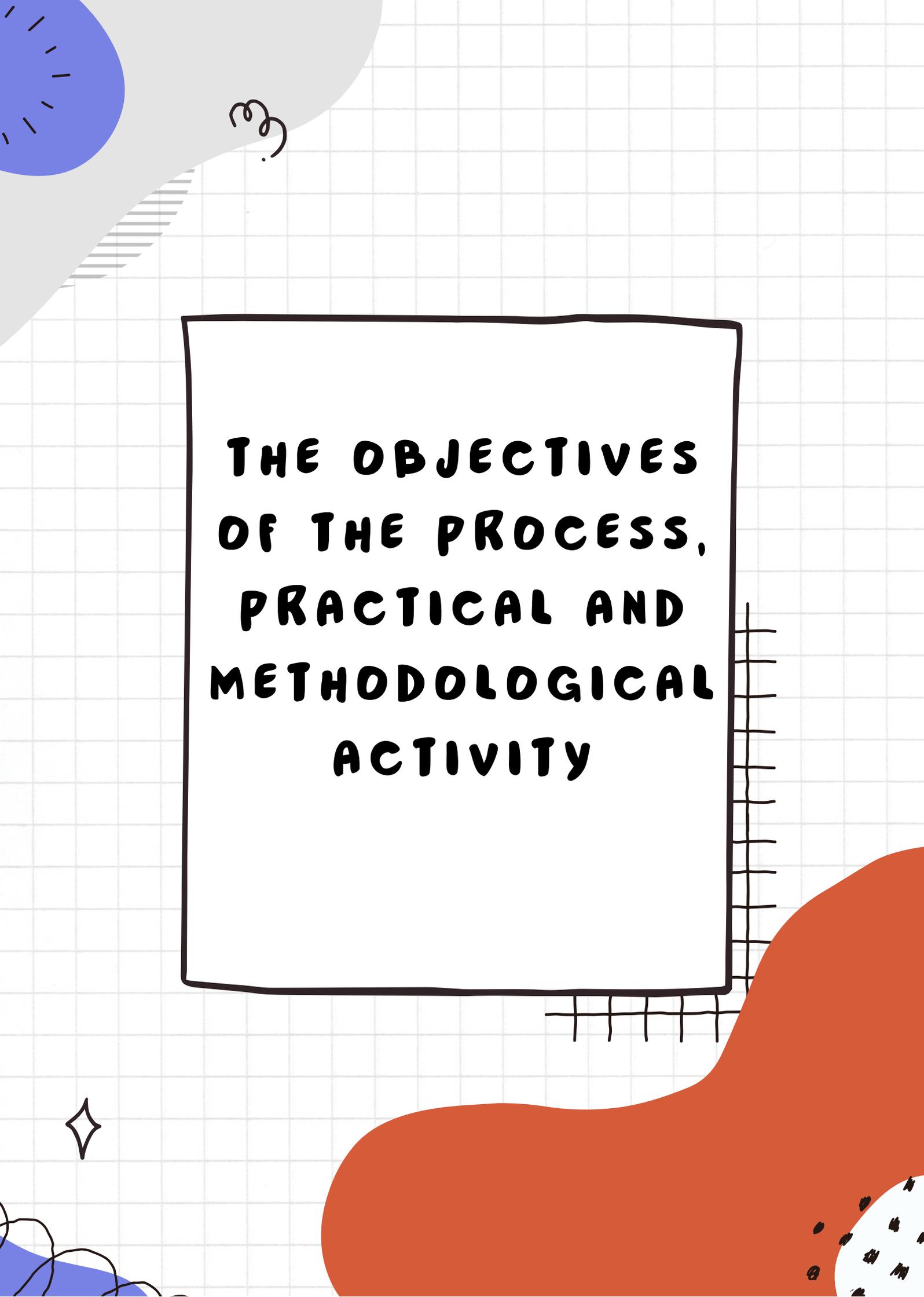
The study points out that young people point out as **"important"** the premise of not feeding back hate, not responding, or trying to reason with people who generate hate because, in their opinion, it amplifies it. In addition, it highlights that, although they know the importance of denouncing this type of speech in the networks, they also understand the silence for fear of worsening the situation or appearing weak because of the feeling of helplessness and powerlessness.

Similarly, they believe that social media platforms should recognize their responsibility and emphasize the need to facilitate control and reporting mechanisms. There is a demand for "filters" to sift out true and false news, and to facilitate this task for users.

In educational centers, there is a clear need to create spaces and contexts to discuss hate speech. There is also a need to train teachers and pursue exemplarity in the family environment.

Regarding the formation of public opinion, young people see the need to make injustices visible and raise awareness and consider that platforms should have protocols for action and be held accountable according to their scope. In this regard, they want journalists to be trained to combat the legitimization of discriminatory language.





**THE OBJECTIVES  
OF THE PROCESS,  
PRACTICAL AND  
METHODOLOGICAL  
ACTIVITY**

# The objectives of the process

The **main objective** of this guide is to provide pedagogical and methodological tools to help teachers detect and combat the signs of radicalism and violent attitudes in the classroom and outside of it. This guide also aims to contribute to generating a more tolerant youth, respectful of diversity and differences, to reflect on the importance of listening to our prejudices, and to promote a critical sense that allows them to generate a broad, contrasting view of reality, of the world in which we live.

In this project we want to create results to enhance the use of diversity and peaceful coexistence in the classroom through solidarity, both inside and outside the classroom, promoting an educational community respectful of differences and creating a feeling of respect and support that helps to overcome cultural, religious, and social barriers.

To this end, two sectorial priorities have been selected for School Education, consistent with the purpose of the project: to prevent coexistence problems and situations of discrimination and to strengthen social competencies in the educational community through training. A horizontal priority has also been selected: social inclusion. These three priorities have been chosen in coherence with the objectives of the project and the needs it intends to address. Thus, this project develops each of these priorities through the activities, results and methodologies foresaw:

# The objectives of the process

- **Addressing the improvement of coexistence and disadvantaged situations, enabling the success of all students, including children of immigrant origin:**

This proposal makes it possible to strengthen collaboration between the different actors within schools, as well as with families and other stakeholders outside the educational community; to implement preventive and early intervention approaches, and to foster school networks that promote new approaches to learning and teaching. The application of the guide involves working in depth throughout the course of the year, obtaining results that improve coexistence in diversity in the classroom, reducing bullying, and preventing xenophobia, racism, and Islamophobia. All this can only be achieved if we recognize the discriminatory attitudes on the part of everyone and the disadvantaged situations suffered by a part of the school population that is considered "different", because although some diversities have been implemented lately to consider, such as gender without going any further, the same has not been done with those referring to the immigrant origin, especially those of Arab culture.



# The objectives of the process

- **Strengthening the profiles of teachers and trainers:**

This project also aims to improve the initial training and continuous professional development of teachers, enabling them to develop more horizontal and inclusive methods with their students and the educational community, allowing them to understand that shared leadership is not only a right but a duty to stimulate the educational act itself. It is important to understand that each teacher who develops his or her educational work has a great degree of responsibility in the interaction with the target audience in the school scenario in which they are all actors. Thus, one of the main objectives of the project is to train and support the trainer, including student volunteers, providing him with useful tools for autonomy in the positive management of diversity in the classroom and prevention of discriminatory attitudes or bullying.

- **Social inclusion:**

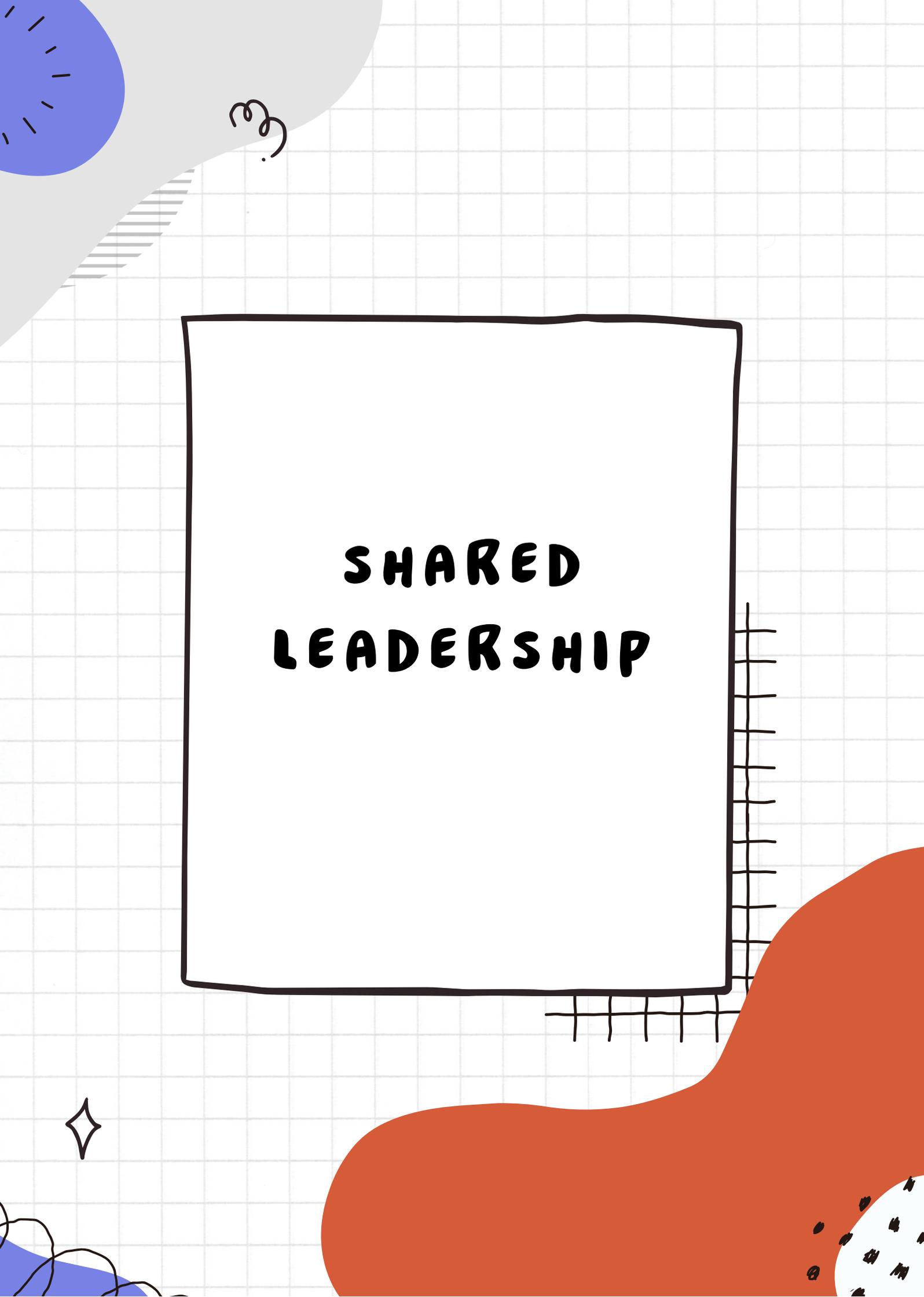
Promote, especially through integrated and innovative approaches, the appropriation of shared values, equality, social inclusion, diversity, and non-discrimination.

This project will also work in depth on the horizontal priority of social inclusion from an integral perspective that encompasses both formal and non-formal education through extracurricular educational activities. Thus, it will bring new approaches to reduce inequalities of access and engagement in formal and non-formal education, and prevent discrimination, segregation, and racism. Horizontality implies the prior inclusion of all participants beyond any conditioning and restrictive thinking, since **"...it is necessary to redefine educational roles from a more democratic and intercultural perspective, implementing new and closer forms of collaboration at multiple levels (between cultures, between family and school, between teachers and students, between students, between the school and the rest of society...)"**(Diaz Aguado 2004).

# The objectives of the process

To carry out this process, we must set in motion the channels of participation of the educational community so that all the sectors that compose it can tackle the joint task of improving coexistence. The educational centers, from their position and formative function, elaborate proposals according to the needs and we consider that the need to address the understanding of diversity is a priority and emerging. Likewise, it is important to explain how to apply this methodology in the classroom through collaborative work in the following sections.





**SHARED  
LEADERSHIP**

# Shared Leadership

Concept and importance of this methodology.

The concept of leadership has been developing very quickly in the last few years, since **"education, as the social architecture that it is, requires the intervention of multiple leaders in a frame of collaborative responsibility, in which interdependence demands the leadership of each one in his or her specific field of action"** Ruiz Corbellá (2013). This is very common among teachers in a school, but we also want it to happen among the students, as they are too used to the evaluation of their productions under the expert's view. It is a question of broadening the methodology by making the students feel involved in and responsible for their educational process, and directing their evolutionary itinerary, especially at this stage when the first attempts to clarify their interests take place. It is easier for another student to know what is going on in his classmate's head than for the teacher himself, even if he lacks the teacher's strategies, so it is a question of placing them at the service of both and building a path together.

This educational project places the students in a new awareness in which each one can interiorise the lessons according to their evolutionary moment on the premises of a Universal Learning Design that embraces diversity and allows for inclusion. Only by facing the conflicts that arise in coexistence, analysing situations and breaking down their parts, can we be aware of what we want and do not want to reproduce or improve the interrelationship between people. We are talking about a living model, of analysis of barriers and recognition of limits, where the intellectualisation used until now is not enough, where we take up tools from the practice of different schools and cultures that can add to the project better situations with a horizontal dialogue that overcomes fear.

# Shared Leadership

## Concept and importance of this methodology.

The very diversity of the classroom means access to many experiential contents that, like an open book of life, make us rewrite reality with good handwriting. Allport's classic work "**The Nature of Prejudice**" (1954/1962) already showed us that a greater depth of interaction is necessary, as superficial interactions can even increase prejudices. Deepening the interaction is the reason why dynamics such as the ones presented in this guide are promoted, together with the possibility of peer tutoring in the learning process, beyond cultural barriers, creating bonds.

The school as a socialiser and as a great context of constant interaction contributes to the construction of shared identity, now it is a question of broadening the intercultural perspective and including foreign immigrant students with the common emotional language that makes us all human and equal and intending to promote peaceful coexistence. As experts in the field point out, the constant interaction in cultural processes between groups of equals involves taking into account two kinds of theoretical reflections:

*"The first is linked to intercultural pedagogy that facilitates greater understanding, openness and mutual enrichment of students from different cultures; and the second is related to the pedagogy of diversity, which should be a principle of any educational activity that increases the cultural creativity of each student, and increases sensitivity and knowledge of other visions, behaviours or interpretations of reality" (Schmidtke, 2007).*

Closer to the day-to-day reality of the classroom, the effects of teaching methodologies have also been investigated in depth:

*"Therefore, a cooperative activity structure leads students to trust each other, to collaborate, to help each other during the development of the activity. Quite the opposite of a competitive activity structure, which leads students to compete with each other to be the first to finish the task or*

# Shared Leadership

Concept and importance of this methodology.

*the one who knows best what the teacher is teaching them, and therefore not to help each other but, on the contrary, to hide information from each other, to jealously guard the correct answer to a question, or the solutions to a problem or how to solve it" (Pujolas, 2009).*

In short, this guide, based on the experience of more than 10 years of intervention by the CCIV with different groups, where dynamics, workshops, training, etc. have been carried out, has confirmed the need to intervene based on prevention to avoid discrimination. This guide promotes the participative leadership of the educational community to work from its different sectors horizontally and cooperatively, leaving behind the role of expert, and putting on the table the experiential learning that helps us all to continue to grow. In short, everyone is responsible for themselves to form part of the group.



# Shared Leadership

## Methodological application

Shared leadership means horizontality, and this involves the prior inclusion of all participants, above and beyond any conditioning and restrictive thinking, generating a network that supports and interconnects everyone:

*"...it is necessary to define educational roles from a more democratic and intercultural perspective, introducing new and closer forms of collaboration at multiple levels (between cultures, between family and school, between teachers and students, between students, between the school and the rest of society..." (Díaz Aguado 2004).*

### In the community

The educational community is represented in the School Council, made up of representatives of the local council, the Parents' Association, and the teaching staff, which is convened periodically in each school. A prerequisite for its application is to explain the reasons and needs that lead us to apply this guide and make it available to the Council, giving examples of participation proposals and activities of the entities that collaborate in it. It is also important to transfer the information gathered in the initial detection to the community, to propose initiatives between entities and families, opening a follow-up forum to continue informing and gathering everyone's feelings, including the needs of people who come from another cradle culture, to facilitate a friendly inclusion.

### At the centre

It seems that the management team of a school, together with the guidance and support professionals, are the unipersonal bodies that should lead the initiatives and innovations of the type we propose, but the proposals can come from other departments (we allude to departments as we are in secondary school when applying them), for example, those of History and Social Sciences, Philosophy, etc. can help us to focus on offering a more comprehensive historical context, those of Language and Literature, Music and Plastic Arts on relevant literary figures, as well as those of Music or Plastic Arts... In other words, we must consider the different perspectives, in terms of intercultural projects, of which each sector is an expert.

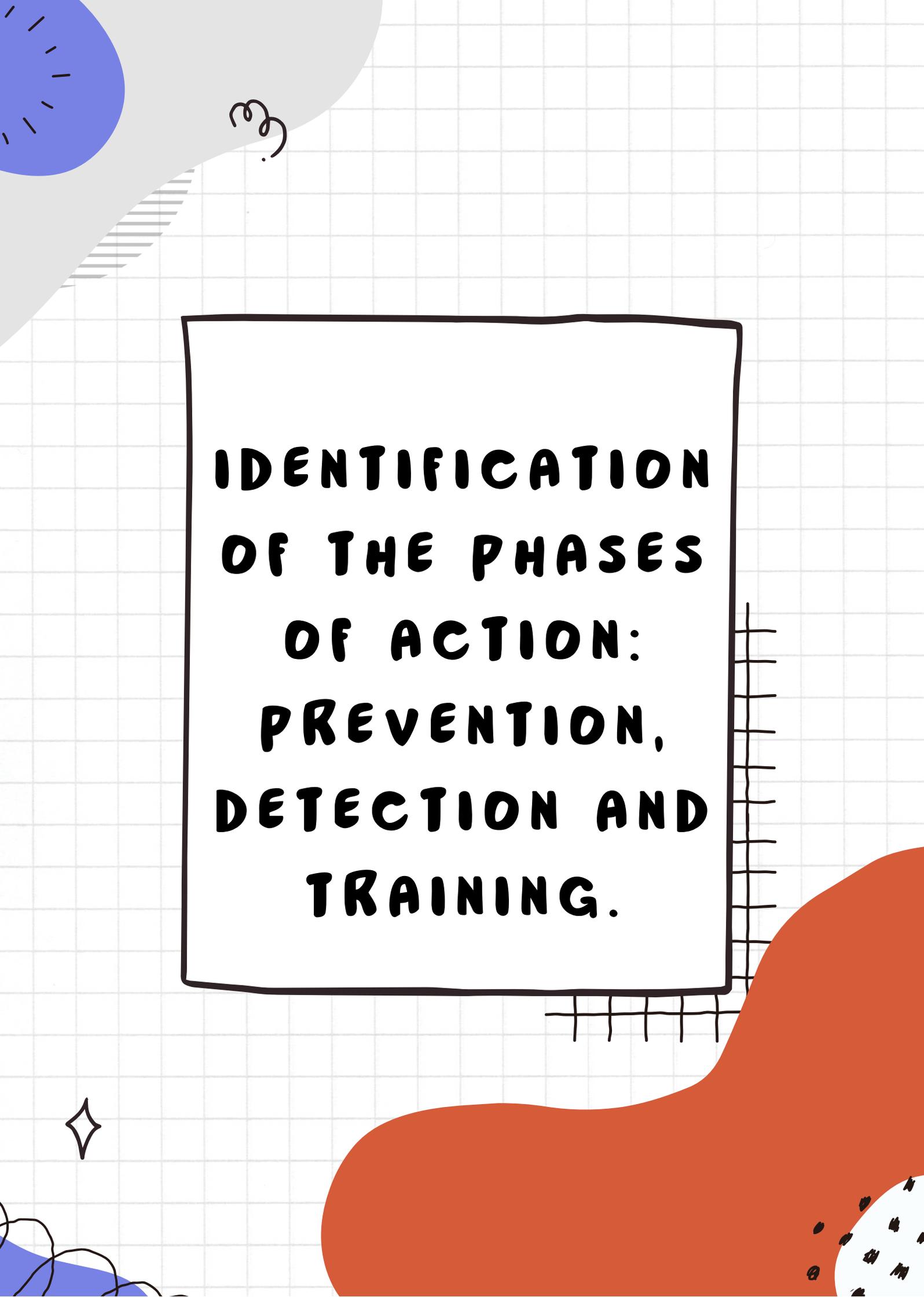
# Shared Leadership

## Methodological application

### In the classroom

It has always been said that the tutor leads the classroom, but in recent times there have been many contributions to inverted classes and active methodologies. These proposals place the teacher more as an activator of the students' thinking skills so that they are the true protagonists of their learning processes.

This methodological project places the students, with the activities, in a new awareness where each one can internalise the teachings according to his or her evolutionary moment. The premises of a Universal Learning Design are included in the proposals, respecting that each student can learn what he is ready for and that he can see in which barriers he will be able to intervene against later, when he is more prepared for it. Only by facing the conflicts that appear in coexistence, by analysing situations and breaking them down into their parts, can we achieve lasting success. In this way we activate a living model, in which the intellectualisation used so far is not enough for us, we rely on emotions and thoughts, on dialogue and on overcoming fear. In this way, we sometimes ask them to look into the eyes of colleagues they have hardly noticed, or we confront them with their shadows before they grow longer. There is no better intervention than prevention itself.



**IDENTIFICATION  
OF THE PHASES  
OF ACTION:  
PREVENTION,  
DETECTION AND  
TRAINING.**

# Identification of the phases of action

It would seem logical to start a guide of these characteristics for prevention, but for the situation, we are interested in the detection of intrinsic rejection thoughts and emotions that all people can feel to a greater or lesser degree towards groups different from their own. Starting with an analysis of the situation helps us to adjust the previous designs of this guide and to emphasise those aspects that need more attention to make it a flexible guide.

We will begin our presentation of activities with these dynamics that help us to become aware of our personal, attitude and social positioning. Afterwards, we will try that, by presenting objective data from different studies and information from reliable sources, many of the prejudices with which we started will be compared by each person so that the internal cognitive processes can play their role and reposition us in a higher and wider perspective.

We wanted to emphasise the detection, not only of material facts that would happen between people and that we could call interpersonal but also of predispositions, attitudes, and anti-values, which we understand as intrapersonal, so, we will begin our presentation of activities with these dynamics that help us to become aware of our personal, attitude and social positioning. Afterwards, we will try that, by presenting objective data from different studies and information from reliable sources, many of the prejudices with which we started will be compared by each person so that the internal cognitive processes can play their role.

- **Prevention** 

As we pointed out in the introduction, to organise our dynamics and activities we use and establish the three classic levels of social and health intervention:

- 1 **Primary prevention:** this consists of avoiding the appearance of the symptom or problematic situation and involves all the actions necessary to avoid the appearance of certain situations by reducing the risk factors and the treatment of the whole population in those elements that are essential to avoid their appearance.

# Identification of the phases of action

## The main characteristics of this type of prevention are:

- It is done as a group.
- It prevents the appearance of the problem in advance.
- It is proactive and intentional.
- It is mainly oriented towards the protection of the population at risk.
- It can be implemented directly or indirectly.
- Develops higher competence.

The **awareness-raising** activities proposed in the guide include the use of these tools to reduce risk factors, as they promote individual reflection and group dialogue as part of their development.

### 2 **Secondary prevention:**

This is focused on specific groups in which the situation we want to prevent may take place. For this reason, we justify our intervention in secondary schools, as adolescence is a stage in which there is a gradual process of values internalisation and a strong identification with similar groups. At this time, assertiveness is not yet well-known and rehearsed and it is easy to get carried away by the prevailing current. The proposed detection activities that we are going to present allow us to know where factors of exclusion and discrimination are being allowed to appear that are not fair and, as a result, will end up generating a situation of conflict or violence.

### 3 **Tertiary prevention:**

In this case, intervention is carried out when the situation is taking place, with people involved in the conflict, so we work with victims and abusers, with the passive public and with people who, have a certain authority and the possibility of intervention, may look the other way if they are not aware of it. In this case, the training activities aimed at teachers and students with a mediating vocation will provide a background with which to deal and resolve conflicts.

# Identification of the phases of action

- **Training:** 

The third sector is linked to the training of teachers in intercultural competencies to have a better perspective, improve coexistence through the teaching of values that allow us all to feel comfortable belonging, and emotional management to face the different challenges they face in their daily lives.

*"Intercultural education brings together institutions and people working in networks, in learning communities, as an opportunity provided by cultural diversity, contributing to the transformation of school organisation" (Leiva and Moreno, 2011).*

In this context, it should be noted that, while training in these competences is urgent for teachers working in 'ghetto schools', less research focuses on the need to provide any teacher with training in intercultural competences. But it is necessary to promote training, even more, considering the cultural diversity evident in many classrooms and the social commitment of the education administration to socially disadvantaged sectors.

It is important to promote the development of the competences necessary to respond to the challenges posed by intercultural education in the educational community, both in initial and in-service training processes. In other words, intercultural competences are the key to educational and therefore intercultural success. Likewise, the results of a study by **Escarbajal and Morales (2016)**, which analysed the intercultural competences of secondary education teachers, warn of the lack of training of the teachers participating in the study, both at the initial level and in in-service training. For example, **55%** of teachers recognise their intercultural limitations, caused by a lack of training in the field of intercultural competences. The set of competences involved in the teaching function implies having the intercultural skills to face and solve any unexpected or emerging problem so that it does not become permanent.

# Identification of the phases of action

But it is also important, within our methodological strategy, to train students with an intercultural vocation, because if we do not share our training actions with the final recipients, it will be difficult to generate an exchange of knowledge between equals, such as the one we promote through collaborative work. Shared leadership allows, from an early age, the possibility of assuming responsibilities in the areas of vocational interest, so that some of the students can find a field of action and feel useful in a world full of needs. Among the multiple intelligences that Gardner talked about, the two that form part of the emotional spectrum, i.e., intra-, and interpersonal, are the key to which our training actions will be directed, including learning conflict resolution and school mediation. Being a mediator in a conflict requires prior training to know how to handle situations in such a way that the real protagonists of the conflict are the ones who propose the solutions.

Finally, the training of families and institutions that are part of the educational community is essential, both in terms of interculturality and tools for the emotional management of child-parental issues, among other experiences. Also, the possibility of forming networks of greater participation with entities such as those included in the attached guides, so that they can inspire any other initiative to promote participation and citizen coexistence.

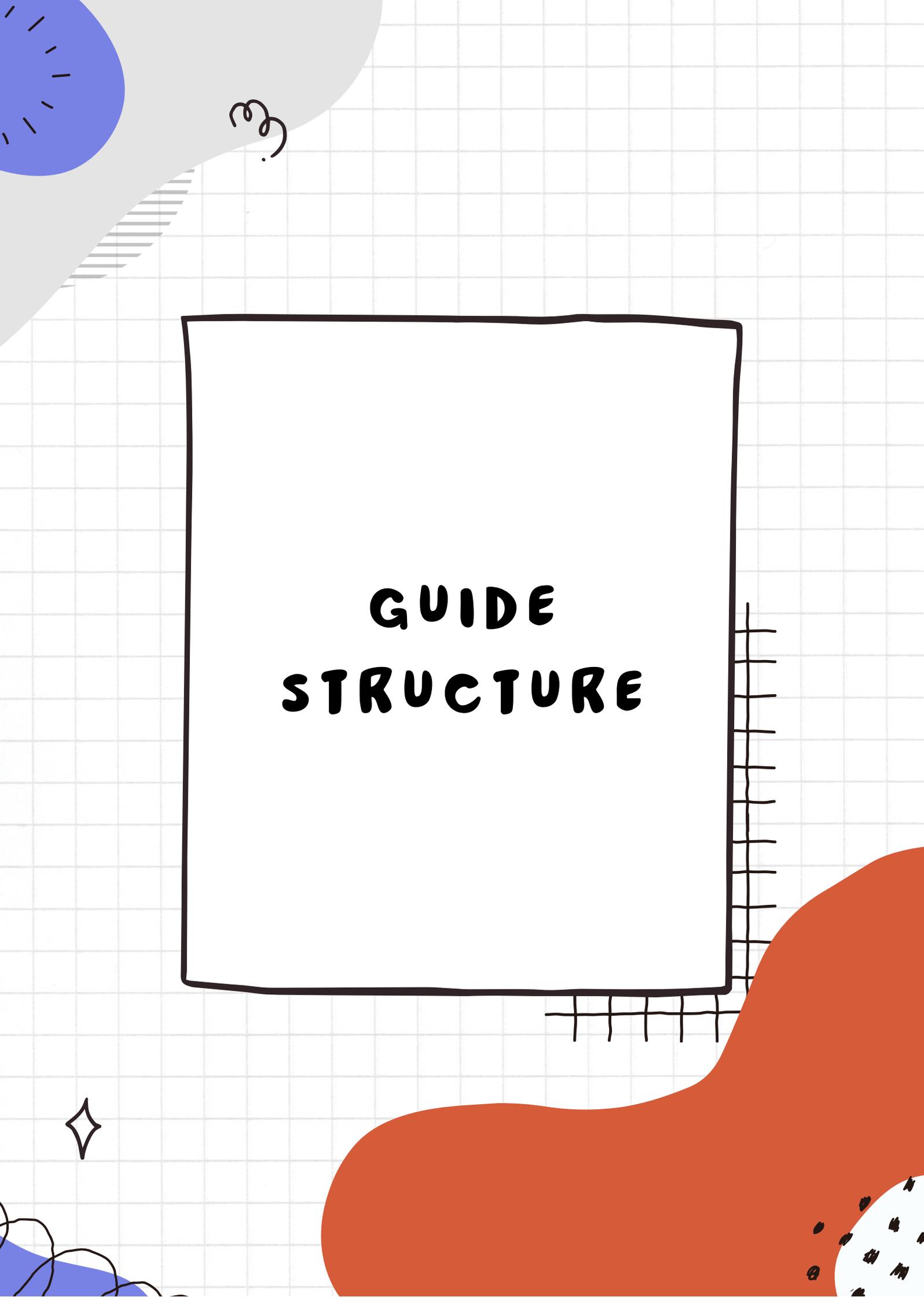
- **Action:** 

The purpose of this intervention is to find out the possible problems of discrimination present in our society by taking samples in our intervention centers since to share leadership it is important to generate instruments that allow giving voice and opinion to the participants in a collaborative research process, because as Miguel Martínez-Miguélez (1998) affirms: "through one's perceptions, values and beliefs, one gives meaning and interprets reality; which does not allow observing reality from a neutral position".

# Identification of the phases of action

Regarding conflict detection processes, in addition to training the sight in reading postures and attitudes through Neurolinguistic Programming, there must be safe channels for student victims, so it is important the participation of a student mediator who is part of the training process offered to teachers and which includes Nonviolent Communication.

This information is useful for better planning of the teaching services of our schools, which will be to their benefit. All collaboration is of great importance and the information will be treated in a friendly and confidential way because qualitative information is human realities, in fact, for Miguel **Martínez-Miguélez (1994)**, action research is the only qualitative methodology to know and solve the observed reality.



**GUIDE  
STRUCTURE**

# GUIDE STRUCTURE

## DESCRIPTION OF THE DYNAMICS TARGETING STUDENTS

We will start with the initial detection of predispositions, followed by the prevention activities and finally the case detection activities.

### DETECTION ACTIVITIES

The so-called detection dynamics, as we have said, are intended to cover the identification not only of the consequences but also of the initial causes in which xenophobic behaviours are supposed to be excused. For that reason, we have divided the detection into initial detection, where we encourage intra-personal or metacognitive processes and continuous detection of bullying cases that are occurring or have been happening for a long time and are hidden.

In this process we want to help discover the causes or "reasons" that maintain an unpleasant system in each one of us where more negative feelings can prosper and where awareness means directing our composition without being oriented towards one or another way of thinking, neither from the east nor from the west, but with the critical spirit that we teachers want to awaken in our students.

### PREVENTION DYNAMICS

Let's go a little deeper into the context, because the school is the place where the purposes are made concrete, where the facts are produced, and it is not only important to know them, but also to work on them. Clearly stating facts and data, observing the emotions that accompany them and expressing needs, following **Marshall Rosenberg (1999) in the steps of non-violent communication (NVC)**, are great tools.

The activities we have suggested in this section are presented to raise awareness and generate empathy, so it is necessary to always make it clear that, while experiencing them awakens a range of emotions, feelings, and sensations, the same is true for any person, regardless of their cultural background and/or ideological position.

# GUIDE STRUCTURE

We have considered the presentation of the activities in such a way that they respond to the different bits of intelligence and arrive through the different receptive channels (visual, auditory, kinaesthetic) to facilitate their receptivity to any preference, as the way of processing information and learning is different for each person.

With this reference to Gardner's multiple intelligences, we want to show the parallelism that exists as a historical fact against the consideration of a single intelligence, with the one that should exist in the consideration of all the contributions of cultures as opposed to the supremacist sense of one and only one to which, due to historical weight, we have become used to. This inclusion is added to the methodology of shared leadership, with everyone being responsible for themselves, so that individual development is rebalanced with social responsibility. The teacher who implements these activities must place himself in the role of facilitator of the thinking capacities of his students.

## **DESCRIPTION OF THE DYNAMICS TARGETED AT EDUCATORS.**

This is a summary of the contents that will be imparted in each of the sessions to provide the possibility of higher applicability and dissemination and to reach through a visual channel for people with these preferences of access to information.

You will also find, linked to each block of contents, specific dynamics, some of them for you but that you can extend to your students, in others it is proposed to retake those of initial detection with the students to complete them and contrast them with the information that you are learning and you will also find proposals for action in situations of harassment, as well as familiarisation with techniques that help you to mediate in situations.

About the training, it runs parallel to the development of your tutorial practice in the activities of the guide, since one of the main motivations for lifelong learning in teaching refers to its convenience and functionality.

# GUIDE STRUCTURE

On the other hand, we are not teaching theoretical learning, it is more about broadening the view by going outside the patterns of one's own culture to generate a wide view.

About the students who want to be trained, we will offer them the initial activities of detection while we open the possibility of more intensive training to be a mediator so that they become part of the collective that helps. As we postulate in the purposes of the guide, specific training for young Muslims will be carried out during the whole school year outside school hours, with CCIV monitors, maintaining the line of this guide linked to spiritual aspects that concern them and that prevent any process of so-called "**radicalisation**".

## ACTION IN CASES OF BULLYING OR HARASSMENT

The manifestation of violence in cases of relationships between people, the first thing they show is that there are erroneous interaction processes. Based on Hana Arendt's reflection when she analyses Nazi behaviour towards the Jewish people, basing ourselves on the term "banality of evil", which we will develop in the training processes, it is a lack of awareness because they believe that they are helping a just cause. This in turn, in our opinion, is nothing more than a lack of interpersonal intelligence, which is why we want to show the path of service that we can bring to human relations by improving our media skills, both for our benefit and for the benefit of others.

We come to the hardest part of the guide since we all know, and if not, the media have not made known to us, the pain that bullied people can suffer and even the terrible consequences for some of them. We know that cases of suicide, injury and self-harm have been on the increase, and it is inevitable to address this in a guide such as this one.

# GUIDE STRUCTURE

Many Autonomous Communities have set up protocols of action for educational centres, and for most of them, there must be someone who reports the case, as this is the decisive step. Let us remind that to be considered bullying, the essential characteristic must be that the victim is in inferior condition, either by quantity or/and by quality that it is a group that attacks only one person or that the victim suffers from a disability and/or disadvantage. Therefore, for being considered disadvantaged as a cultural or religious minority, the supremacy of the host culture must first be acknowledged when it is true, and this is the reason for all the activities and awareness-raising on the subject that we have set in place previously. The characterisations and identification of these behaviours in the various educational protocols include physical harassment, verbal harassment, threats, racial harassment, sexual harassment, and exclusion.

They divide the participants into victims, aggressors and observers and say that it must occur repeatedly over a long and recurring period, which begs the question of whether we necessarily must wait that long to act. Even though we do not believe in the preventive system if the palliative one has not been applied before, let's imagine that everything fails to save a situation and we get to the point: what steps should be taken? In the guide you will find some of the existing proposals.

# GUIDE STRUCTURE

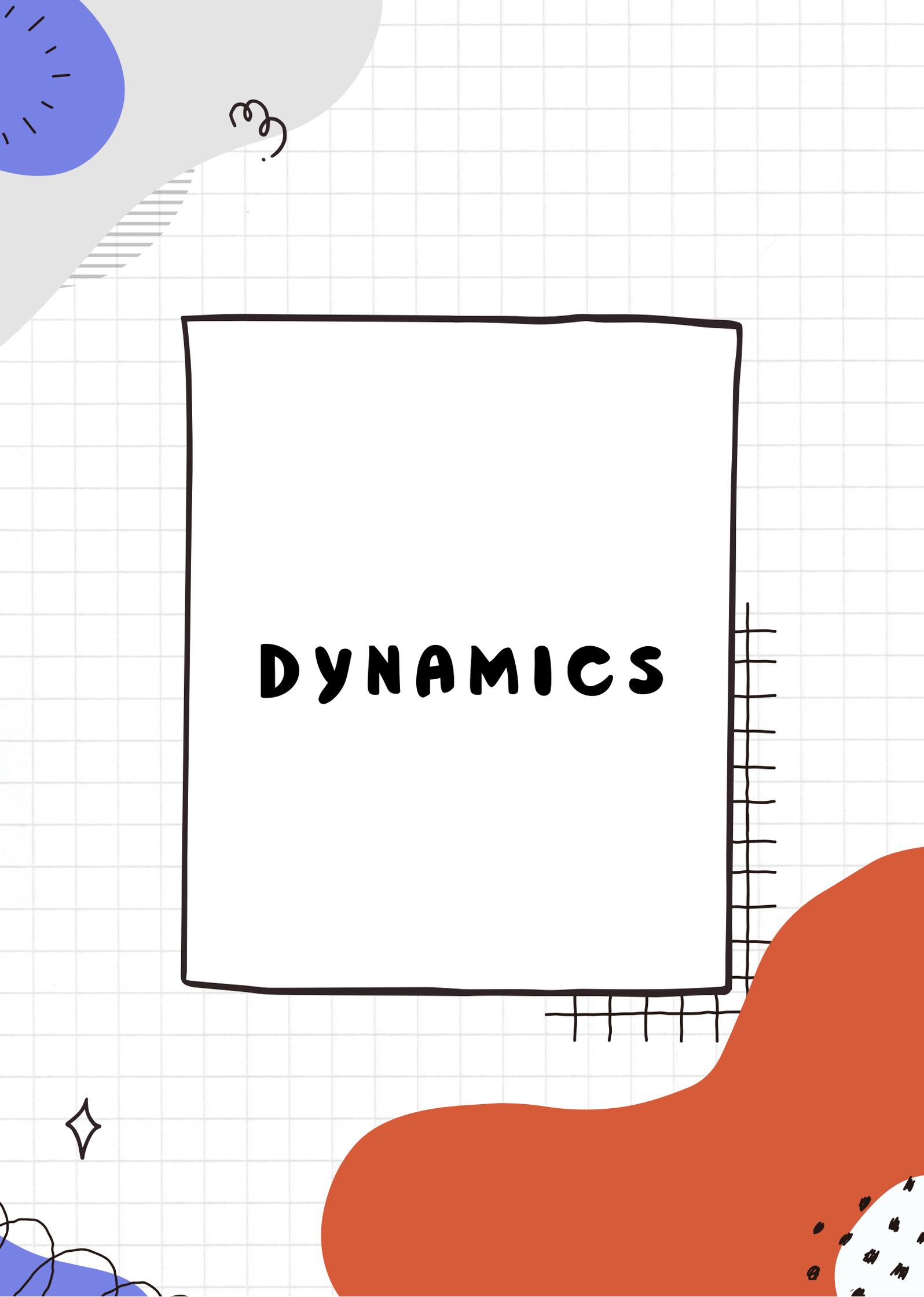
## SEQUENCED PROPOSAL FOR THE IMPLEMENTATION OF THE GUIDE.

We provide you with a table summarising the most coherent way of implementation, which, if required, can be incorporated into **the Annual General Programme**.

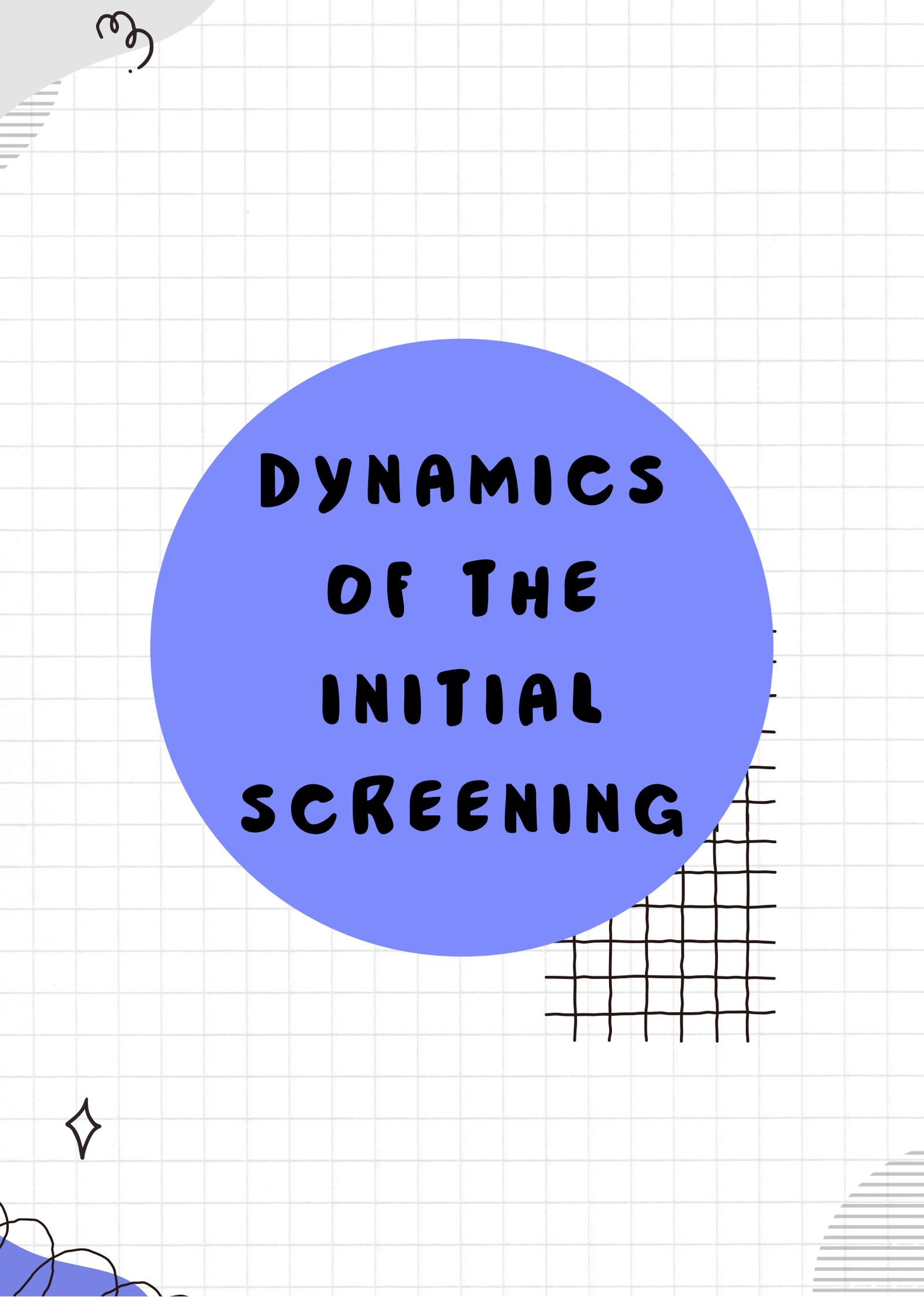
	Instructors	Student body	School community, families and entities
<b>First term</b> <b>"Observing"</b>	<b>Implementation of the Detection Activities.</b> <ul style="list-style-type: none"> <li>• <b>Point 0.</b> "Human".</li> <li>• <b>Part 1.</b> "About the Arab and Muslim World"</li> </ul>	<ul style="list-style-type: none"> <li>• Detection activities.</li> <li>• Reception of student mediators and incorporation into teacher training.</li> </ul>	<ul style="list-style-type: none"> <li>• Information on the results of Detection in the School Council.</li> <li>• Opening of a permanent forum and reception of entities willing to cooperate in the Learning Community.</li> </ul>
<b>Second term</b> <b>"Building"</b>	<ul style="list-style-type: none"> <li>• <b>Part 2.</b></li> <li>• Islamophobia and hate crimes.</li> <li>• Strategies for implementing preventive activities.</li> </ul>	<ul style="list-style-type: none"> <li>• Preventive activities.</li> <li>• Complementary activities (Guide R1)</li> </ul>	<ul style="list-style-type: none"> <li>• Design, organisation and start of Service Learning activities in Learning Communities.</li> </ul>

# GUIDE STRUCTURE

	Instructors	Student body	School community, families and entities
<p><b>Third term</b>  <b>“Making it easier”</b></p>	<ul style="list-style-type: none"> <li>• <b>Parte.3.</b>            Training in emotionality, NLP and NVC (nonviolent communication)</li> <li>• Final evaluation by elaborating practical proposals</li> </ul>	<ul style="list-style-type: none"> <li>• Evaluation of the activities.</li> <li>• Introspection and contrast with previous responses (detection phase).</li> </ul>	<ul style="list-style-type: none"> <li>• Overall assessment.</li> <li>• Action plan for the following academic year</li> </ul>
<p><b>Throughout the year</b>  <b>“More activities”</b></p>	<ul style="list-style-type: none"> <li>• Detection of possible cases of discrimination or hate speech, through the use of the complementary manuals.</li> </ul>	<ul style="list-style-type: none"> <li>• Conducting workshops, studies, courses, etc</li> </ul>	<ul style="list-style-type: none"> <li>• Good practice proposals in the R2 handbook</li> </ul>



**DYNAMICS**



**DYNAMICS  
OF THE  
INITIAL  
SCREENING**

# DYNAMICS

## 1. DYNAMICS OF THE INITIAL SCREENING

### DYNAMICS 1.

### INITIAL QUESTIONNAIRE FOR THE STUDENTS.

We present a questionnaire of identification data and detection of opinions and behaviours to know the starting point of the group and help the students to ask themselves questions about the topic we are dealing with.

#### 1. DATA

1. GENDER: MALE FEMALE

2. AGE: \_\_\_\_\_

3. NATIONALITY:

-----

4. COUNTRY OF ORIGIN:

-----

### B. QUESTIONNAIRE

1. Rate from 1 to 10 the level of racism that you think exists in Spanish society.

1 2 3 4 5 6 7 8 9 10

2. Rate from 1 to 10 the level of racism that you think exists in your educational centre.

1 2 3 4 5 6 7 8 9 10

# DYNAMICS

**3. Rate the level of Islamophobia you think there is in Spain.**

1 2 3 4 5 6 7 8 9 10

**4. Rate the level of Islamophobia that you think there is in your educational centre**

1 2 3 4 5 6 7 8 9 10

**5. Have you witnessed any situation of discrimination in your educational centre?**

Yes

No

**6. If you have witnessed discrimination, towards which group?**

- A Muslim person
- A Roma person
- A racialized person (black, Asian)
- A disabled person
- Other:

**7. What have you done about it?**

- Nothing
- Talk to the person who has suffered the incident to support him and tell him that he is not alone.
- Separate the fight/recrimination from the person who was insulting or laughing.
- I told a teacher what I was seeing.
- I stopped spreading the message/video that was circulating on social media and asked others to do the same.

# DYNAMICS

## 8. Have you ever been discriminated against in your school?

Yes No

• How many times? .....

• **Who were the discriminators?**

- Classmate(s)
- Student(s) from another class or year
- Teacher(s)
- Caretaker
- Headmaster of the school
- Bus driver
- Secretary
- Other:.....

• **Why do you think they do it?**

- Because of my religion
- Because of my appearance
- Because of my origin
- Other:.....

• **What have you done about it?**

- Inform my teacher
- Inform my parents
- Inform the headmaster
- Tell no one
- Tell my friends
- Other: .....

• **What did the teachers and/or the headmaster do?**

# DYNAMICS

**9. What were the consequences of these acts of discrimination in your life?**

- School dropout
- School failure
- Social exclusion
- Anxiety
- Depression
- Insecurity
- Other: .....

**10. How do you think the situation of discrimination experienced by people in educational centres could be improved?**

**11. How do you think the situation of discrimination experienced by Muslims in schools could be improved?**

Questionnaire

**SCAN ME**



<https://cdn.me-qr.com/pdf/10939652.pdf>

# DYNAMICS

## DYNAMIC 2:

### WHAT DO WE KNOW ABOUT RACISM? ?

As an introduction and to break the ice, we propose a brainstorming session on the term **RACISM**.

**1st** :We ask them what this term means to them and write their answers on the board.

**2nd**:Then we ask them about the types of racism they know (homophobia, anti-Semitism, etc.), and we can introduce a new term such as aporophobia or rejection of beggars or homeless people.

**3rd**: We will ask them about how this racism or discrimination manifests itself and we will draw an iceberg on the blackboard to put the hardest actions at the top, which when they happen are not ignored (physical violence, threats...) and below the sea line, we will put the most normalised actions (insults, teasing, ignoring, pushing in the corridor, etc.).

We can conclude by asking them if they think they are racist, or if they know people around them who are and how they interact.

We could also ask them if they often see racist actions, what kind and if they do anything about it.

## DYNAMIC 3.

### POSITION YOURSELF.



With this activity, we try to detect a series of prejudices and stereotypes towards immigrants in general, which are quite common in our society.

**1.** We explain that we are going to read some sentences and that they have to place themselves on one side of the class, where we will have placed a sheet of paper with a YES if they agree, or on the other side, where there will be a sheet of paper with a NO, for those who do not agree. And that there is no middle way, they must position themselves on one side or the other.

# DYNAMICS

2. Presentation of the sentences, reading them out one by one and giving them a few minutes to reflect and choose which way they want to go.
3. Once they are in position, they are allowed to explain why they agree or disagree, and they must try with their arguments to get someone who has positioned themselves on the opposite side to change their opinion.
4. To end the activity and complement the debate, can be presented the real data attached in the Annex.

## Sentences:

- There are more and more immigrants.
- Immigrants are illiterate.
- Most male murders are committed by foreigners.
- Foreigners work in the black economy and do not pay taxes.
- Immigration brings crime.
- Immigrants take the benefits.
- Immigrants take our jobs.
- Immigrants are a threat to the health system.

## **annex:**

**<https://docs.google.com/document/d/167Wk-hZITDfN6s1iwqS9C2NXA1Fx51RYnwu7EyAj7nc/edit?usp=sharing>**

# DYNAMICS

## DYNAMIC 4: CLASSGRAM

Sociograms were developed by Jacob L. Moreno to analyse choices or preferences within a group and allow the structure and patterns of group interactions to be diagrammed. A sociogram can be drawn based on many different criteria: social relationships, channels of influence, lines of communication, etc. In our case, we do not want to personalise or find mutual or non-reciprocal choices; we are rather interested in having a clear "classgram", which we wanted to define as a map of the physical space of preference of each person and how they would like, based on the same criteria, to situate their companions. This is done by analysing the answers to questions on the choice of classmates, triangulating data with the help of an expert and generating a drawing that briefly allows us to understand the class distribution.

**Questions:** If your teacher told you that he wanted to organise the class according to your choice.

- **Where is your favourite place in the classroom to stand?**
- **Which students would you recommend being near you?**
- **Which students would you tell him to put as far away as possible?**
- **Which pupils would you put in a neutral place?**

Based on the answers, we can arrange on a sheet of paper the names of the students who are closest or furthest away from their classmates, so that we have quick visual information, as seen from above, on the type of relationships that are taking place, who is isolated, etc.

# DYNAMICS



## DYNAMIC 5:

### OTHER LANGUAGES (INTERNAL LANGUAGE AND GAZE)

So far, we have used oral and written language to find information, now we are going to reach, with other tools, information that we are not usually aware of and is important to be aware of. It consists of two parts and being the last of the initial detection activities, it is the bridge to the case detection activities. The first part is about making explicit the internal language with which we speak to ourselves, as it has been proven that the degree of self-esteem is a reflection that is reflected in other people and the vehicle that takes us to know it is the metalanguage. The second part is an extension of the first, it is what we see in others, either because it is what they transmit or because it is what we project onto them, and that is the point. Both exercises are voluntary for the students, but it is highly recommended that we encourage them to do them.

- **Part 1**

In an open space, so that the students can preferably lie down, with a guided meditation (there are many, but we recommend some), we induce the students to a state of complete physical relaxation. When they are sufficiently relaxed we lead them to listen to the language in which they speak to each other so that they can hear their thoughts and the words in which they are spoken. If they are honest, they can discover self-demands, emotional wounds, or conversely, their joy, sensitivity etc.

- **Part 2**

We are in pairs, with relaxing music in the background, we just look into each other's eyes and change partners so that everyone can connect the gaze with everyone, no matter if they laugh, they find it difficult to look at each other... without judgement, it is all part of the process of opening to the following dynamics. If they are able, afterwards, to transmit to their partners what they perceive or what they feel when they look at them, we can establish a subsequent discussion on how we relate to others when we project on.

# DYNAMICS

## DYNAMIC 6.

### ISLAM BINGO



<https://docs.google.com/document/d/1U5H9nR5DtUxXHHjBwdnKSDwoz6gxukeD/editusp=sharing&oid=110801955434459276862&rtpof=true&sd=true>

One of the objectives of this exercise is to find out and acknowledge what we know about the Islamic religion and to reflect on our prejudices and stereotypes.

You will need an open space, such as a classroom, with tables arranged around it.

Each student will take a pen and a notebook or folder to hold and stand around the room.

Explain that they are going to be given a sheet of paper with 8 questions, which they cannot answer themselves, but must find 8 different people and ask them these questions, writing the name of the person answering in the box for each question. They only must write down what they are told, they do not have to give their opinion on whether they think the answer is correct or not.

The first person to get 8 different people to answer all the questions will say: "**BINGO**", and the others will continue to complete their sheet until most of the participants have a complete sheet.

The teacher will start the dynamic with the word; Bingo and the students will start moving around the room looking for partners to answer. In the end, they will sit down and move on to reflection.

- **Reflection questions:** With the help of the teacher as moderator, the person who first completed the sheet and who chanted the BINGO will start reading the questions in order giving the answers to each question one by one, and if there are different answers the rest of the classmates will raise their hands to expose the answers they have been given, comparing if the answers are similar or not.

In the end, they will reflect on whether they know a little or a lot about the religion practised by some of their classmates or the society in which they live, and where they got this information from (from the media or by asking a Muslim in person, etc.).

# DYNAMICS

## DYNAMIC 7: THE ISLAMIC LEGACY

To complete the previous activity, we propose another activity in which students reflect on their knowledge, not only about the Islamic religion, but also about the history, culture, and legacy of Islamic civilisation.

We will start by watching the short film: **1001 Inventions and the Library of Secrets - Spanish subtitles:**

<https://www.youtube.com/watch?v=SxJ2OC7iX00>

After that, we can make the session more dynamic with some questions in the form of a video forum:

- What did you think? Did you know anything about what you saw in the video? If you didn't know it, why do you think that is?
- What other aspects of the Islamic legacy do you know about, such as other inventions or advances introduced by the Arabs in the Peninsula?
- Do you think that the permanence of the Arabs in Spain meant progress in what way?



## DYNAMIC 8: WHAT IF...

The purpose of this activity is to make them aware of the advantages of immigration for the receiving country and to reflect on the causes and consequences of immigration, as well as to develop empathy towards people who must leave their country for whatever reason.

First, we make an introduction by analysing the immigration situation, for example, if many immigrants live in their city, what nationality they are, and whether the number has recently increased.

# DYNAMICS

Then they are asked what they think led these people to leave their country or why they think people migrate to other countries, and they are asked if they would do the same if they were in the same situation or not and why.

Finally, they are asked to imagine that tomorrow morning all the immigrants in their city and Spain, in general, have disappeared and to think about the consequences or repercussions this would have at all levels: less population, closure of shops, loss of jobs for the local population (teachers, doctors, etc. would not be needed as much), companies without sufficient manpower, and so on. We can help them to visualise why governments facilitate the entry of migrants, help to reduce the ageing of the population, etc.

- **Reflection questions:** What did you think of the activity, and have you thought about this before?

## DYNAMIC 9: I SPY

We think it is very necessary to analyse existing advertising and see how sensitive each of us is to the existence of racism in the images and direct or indirect messages that reach us every day through different media.

It is explained to them that they are going to see some images and give their opinion on whether they like them or not if they see something in them that they don't like, or if they observe anything suspicious, discriminatory, or racist.

- **Debriefing questions:** Are you aware of all the discriminatory images that exist in advertising? Can you name other racist advertisements? What does it make you feel when you see them? Do you think you can do something to stop this type of advertisement from being made?
- **Annex:**  
[https://docs.google.com/presentation/d/1YcSODKdT9ELg\\_X\\_F0q6iqcNE6JoV-QJ/edit?usp=share\\_link&oid=110801955434459276862&rtpof=true&sd=true](https://docs.google.com/presentation/d/1YcSODKdT9ELg_X_F0q6iqcNE6JoV-QJ/edit?usp=share_link&oid=110801955434459276862&rtpof=true&sd=true)

# DYNAMICS

## DYNAMIC 10: BEING DIFFERENT

With this activity we want participants to become aware of the richness of cultural diversity and analyse everything we tend to do to fit in socially and be accepted.

### **Project this video:**

<https://www.instagram.com/tv/CgBty7qqLVs/?igshid=YmMyMTA2M2Y=>

### • **Reflection questions:**

Do you know people who may have gone through the same experience as the protagonist in the video? How do you think they felt? Do you normally relate to people of other ethnic groups or religions in your circle of friends? Why? Do you think you do enough to improve your society and make it a little less racist? What do you think you could do in this respect?

## DYNAMIC 11: MY IDEAL BODY

In the following activity, we will ask students to explore their thoughts and emotions about their bodies and the concept of the "ideal body". To do this, we will hand out a blank piece of paper and paints to each participant. In the first part of this activity, we will ask them to draw their own body. To do this we need to create a good space in which the students are relaxed and can concentrate on their creations. To help create this atmosphere we can play relaxing music. It is important to insist on the idea that the drawings will not be exposed to others but will be used for personal reflection. Once the first part is finished, we will introduce the second part. In this part, the students should draw what for them would be their "ideal body".

# DYNAMICS

We wait a few minutes for them to finish and then we open a circle to start reflecting on the activity. Once the reflection is finished, hand out a blank piece of paper again. On it, ask participants to draw the palm of their hand and write the following sentence: "I commit myself". On it, they should write a commitment that includes an action that will lead them to accept their body. An example could be "I commit myself not to compare my body with other people's bodies".

## Concepts to work on in the activity:

- **Fat phobia.** 

This is the rejection of fat bodies or bodies that do not fit the canon of thinness. Fatphobia manifests itself in acts of discrimination that exclude people with these bodies and, therefore, limit the enjoyment of their rights.

- **Normative body:**

This term refers to the type of body that each society considers ideal and that all people "should" have. This type of body conforms to social canons and is, therefore, in the eyes of society, the only one that is desirable and worthy of acceptance.

- **Body shaming.**

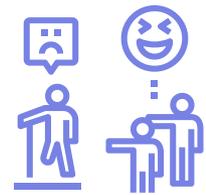
This is behaviour aimed at humiliating and humiliating a person because of the body they have to shame them. For example, expressions such as "you look like a stick" or "you look like a seal" are clear examples of body shaming.



# DYNAMICS

- **Aesthetic violence:**

This refers to the rejection of bodies that do not conform to social expectations of what a "normal" body should look like. This violence manifests itself in harmful behaviours that affect the psychological and symbolic levels of people whose bodies do not conform to these demands. **For example, fatphobia is a type of aesthetic violence.**



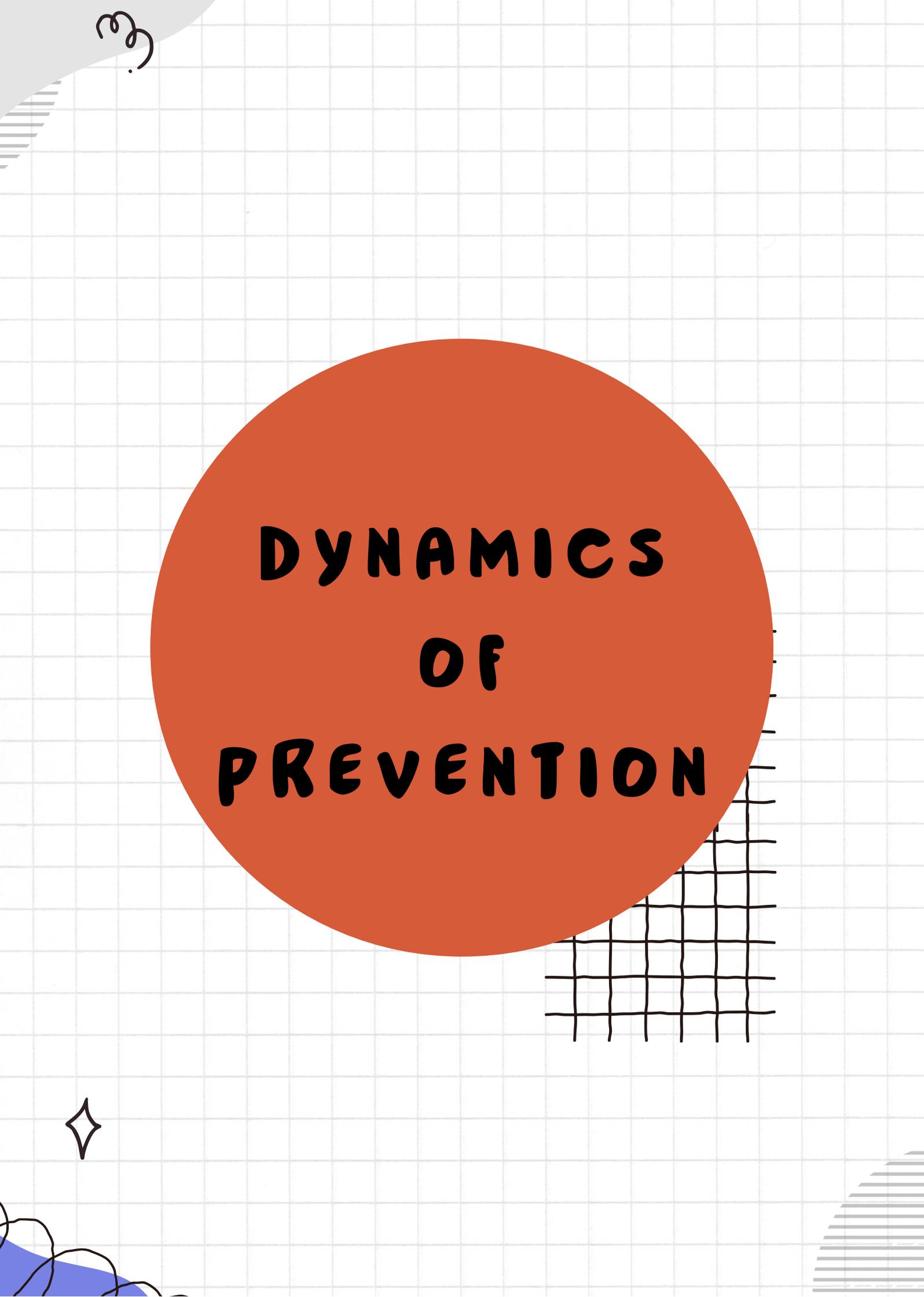
**The main objectives are:**

- To criticise the idea of the ideal body
- To reflect together on social pressures about the body.
- To explore the emotions that the body generates in us.

**You will need some materials for this activity: pens and paints, paper and a music player.**

**Reflection questions:**

- How did it feel to draw your body? Have you ever done it?
- What do you think is an ideal body? What characteristics should this type of body have? (You can introduce the concept of the normative body).
- Would you like to have an "ideal body", why? What do you think is the role of society in wanting to have an ideal body?
- Do you think that if someone doesn't have an ideal body, they should change it? Why?
- What steps can we take to accept our body, and do you think it is possible? (Hand out the final blank sheet for participants to write the pledge).



**DYNAMICS  
OF  
PREVENTION**



# DYNAMICS

## • DYNAMICS OF PREVENTION

### EMOTIONS SCHOOL

#### PERIODIC TABLE OF THE EMOELEMENTS

Em Empathy	Lo Love										My Mystery	N Nostalgia	Pc Peace
Se Serenity	Tr Tranquility	Jy Joy	Il Bliss	Su Sustenance	In Interest	Mo Moodiness	Re Rebellion	Sd Softness	Ab Abandonment	Sn Shyness	In Insecurity	Ts Tension	
Un Understanding	Ca Calm	Sa Satisfaction	Pl Pleasure	Ec Ecstasy	An Anger	Rt Resentment	Ho Honesty	Lo Loneliness	Ho Hypochondria	Bs Boredom	Sp Suspicion	Sb Submission	
Th Thanks	Co Comfort	Et Enthusiasm	Re Relief	Op Optimism	Ha Hate	Fr Fracture	Ic Incomprehension	Dn Disappointment	No Nostalgia	Fr Fear	Sh Shame	Di Disgust	
Ad Admiration	Or Orbitation	Eu Euphoria	De Desire	Ha Happiness	Ra Rage	Je Jealousy	En Envy	Sp Spite	Bl Blame	Rg Regret	Me Melancholy	Ds Disdain	
									De Deceit	Fe Fear	Pe Pride		

**TARGET GROUP:** 13 TO 17 YEARS OLD

**DURATION:** 55 MINUTES

**DIFFICULTY:** LOW

#### GOALS:

- Raising awareness of the fact that we all share the same emotions.
- Approaching human emotions from a conceptual and experiential perspective.

#### SPACE NEEDED

Classroom

#### RESSOURCES NEEDED

<https://view.genial.ly/6390dea11cd5770014502608/presentation-school-of-emotions>

#### BRIEFING:

- Brainstorming: which emotions do we know? Write them down on the board.

- Presentation of the ressource mentioned before, explaining:
  - 1.The features of each emotion.
  - 2.Help the participants to remember a moment they felt these emotions.
  - 3.Broadening the vocabulary we use for talking about emotions.
- Ask the pupils to try to define "emotional intelligence"

#### DEBRIEFING QUESTIONS

To identify them: ¿Which physical symptoms have you felt while recalling every emotion?

For starting to develop Emotional Intelligence: ¿Do you believe you can learn how to manage your emotions?

**TIPS:**

Aiming to maintain shared leadership: Ask every pupil to talk about one of the emotions they recalled.

**VARIATIONS:**

It is possible to use a different resource.

**SUGGESTIONS**

Highlight the universality of emotions and the importance of cultural context.

# WATER FLOWERS



**TARGET GROUP:** 13 TO 17 YEARS OLD

**DURATION:** 55 MINUTES

**DIFFICULTY:** MEDIUM

## **GOALS:**

- Raising awareness of the different ways to manifest emotional sensitivity and the significance of the raising context.
- Educating about the different ways to manifest any emotion and the significance of the raising context and culture. Two different people can have very different reactions to the same experience because they have different backgrounds.

## **SPACE NEEDED**

Classroom

## **RESSOURCES NEEDED**

<https://view.genial.ly/63933fc3f16dac00120a0067/presentation-flowers-of-the-water>

## **BRIEFING:**

- 1. Ask the participants whether they know Massaru Emoto or not
- 2. Presentation of the ressource in the link.

- 3. Ask the pupils to do some research about the experiments that M. Emoto conducted.

## **DEBRIEFING QUESTIONS**

How much do you think people are affected by the words and gestures we use? How do they influence ourselves?

## **TIPS**

Do not forget to enable the sound of the presentation.

## **VARIATIONS**

It is possible to extend the duration of the activity and draw with crayons while listening to different soundtracks that evoke different emotions.

# THE STARTING POINT



**TARGET GROUP:** 15 TO 17 YEARS OLD

**DURATION:** 55 MINUTES

**DIFFICULTY:** HIGH

## GOALS:

- Raising awareness of the socio-cultural conditioning.
- Understanding the influence of the circumstances in which we are born and raised.
- Taking into account the positive and negative circumstances we are given in life, understanding the fact that we can change them.
- Identifying behaviours that can influence our reality, such as responsibility, perseverance, skill development and awareness raising.

## SPACE NEEDED

The chairs have to be set up in a circle, so everybody can see each other.

## RESSOURCES NEEDED

Chess pieces.

## BRIEFING:

- Put the chess pieces in a dark bag and give them away to the participants randomly.
- They have to imagine life is a chess game, and express how they feel having the role of the piece they have received but not chosen.

## DEBRIEFING QUESTIONS

- Is your piece relevant to the game?
- How do you feel when seeing which pieces your peers have recieved?
- Do you feel you're limited by your piece's role?
- Fortunately, life isn't a chess game, so we can change our roles and context. How can we do so?

## TIPS

Distribute the pieces quickly, so no one feels you've given them a specific piece on purpose.

# THE STARTING POINT

## **VARIATIONS**

It is possible to repeat the distribution, so everyone can get a different piece and compare it to the previous one.

## **SUGGESTIONS**

If needed, explain to the participants the role of the pieces in chess. Leave a moment of silence between questions so the participants can reflect on them.

# LOOKING FOR OUR PLACE



**TARGET GROUP:** 13 TO 15 YEARS OLD

**DURATION:** HOUR AND HALF

**DIFFICULTY:** MEDIUM

**GOALS:**

- Learning to position ourselves, interact and choose.
- To make people understand that the circumstances of the group influence the individual and vice versa, that our choice involves the choice of others.

**SPACE NEEDED**

Large space where we can stand in a long line, change places and move around the space.

**RESSOURCES NEEDED**

Domino token.

**BRIEFING:**

**1°** Dominoes are distributed and the person with the "double 6" domino goes to the centre of the room.

**2°** Little by little, people who match the number have to place themselves as if it were a game of dominoes, placing

themselves to one side or the other. They should not yet go to the centre of the room, they should only place themselves near those who have their number in a queue (so that there is a starting order).

**3°** The person who has arrived first in the line with the number 6, stands near the first person (the one with the double 6), the others have to move away to leave space while observing how they do it.

**4°** The last person to stand in the line must say out loud the card he is carrying so that those who have a choice can try to place themselves, with the first person to arrive taking the space.

**5th** This is done successively until the game is over, leaving some people out of the line.

# LOOKING FOR OUR PLACE

## **DEBRIEFING QUESTIONS**

How did you feel throughout the process? Did you feel that I had any initial advantage or disadvantage with my token? Did you feel resistance when trying to join or allow others to join? How did the outsider feel? Who pushed or used physical force to "fit in"?

## **TIPS**

Push and shove situations can occur which teachers have to manage.

## **VARIATIONS**

From the beginning, people who enter the line must let those who remain isolated enter without trying to move.

People who are left out at the beginning have to try to fit into the general line or each other and then integrate into the group.

## **SUGGESTIONS**

You can play music in the background, give some time to make it more dynamic, etc.

## **PRINTABLE MATERIALS**

They are not necessary.

# THE FISHBONE:

## WHAT IS RACISM?

**TARGET GROUP:** 17 TO 20 YEARS OLD

**DURATION:** 3 TO 4 SESSIONS OF 1 HOUR

### **GOALS:**

- Deconstructing racism.
- We want to deepen our knowledge and reflect on racism itself as objectively as possible.

### **SPACE NEEDED**

Classroom space for large group work and in-house research groups.

### **RESSOURCES NEEDED**

Computers, projectors. Here is an example of inspiration <https://view.genial.ly/63920c8247aa9200123f4ccd/presentation-presentation-to-the-moon>

### **BRIEFING:**

**1st** The question is posed: What is racism?

**2nd** The answers given by the students are written down on a blackboard as a guide for further research.

**3rd** From the opinions, guiding questions are drawn up and a process of exploration and search for the most interesting ideas or areas is started, and these are shared.

**4th** Research roles are formed for each of the thorns that we have decided to consider anthropologists, psychologists, historians, artists... other possible roles depending on the proposals.

### **DEBRIEFING QUESTIONS**

The questions will be formulated based on the student's answers in the process so that research spaces will open when we can no longer provide answers in the classroom.

### **TIPS**

Follow a non-directive process, guiding the learner in his or her reflection, even expecting surprising answers.

### **VARIATIONS**

The whole process can be developed in the classroom as a collaborative project.

### **SUGGESTIONS**

Supporting the different groups during the whole process, generating challenges all the time.

### **PRINTABLE MATERIALS**

The materials are expected as a product at the end of the process, the students can produce it as a presentation in different formats and display it for all to see.

# PANGEA

## IN-COGNITA



**TARGET GROUP:** 14 TO 16 YEARS OLD

**DURATION:** 55 MINUTES

### GOALS:

- Focusing on different aspects that make us diverse.
- Creating alternatives for interaction and coexistence.
- Self-knowledge.
- Developing alternatives to the ways of classifying people.

### SPACE NEEDED

Classroom.

### RESSOURCES NEEDED

<https://view.genial.ly/63921b02261e8a00190c47e1/presentation-presentacion-historica>

Every participant needs a pencil and a sheet.

### BRIEFING:

1. Open the link.
2. Ask what Pangea was. Construct from their answer an imaginary

story that it was separated into eight countries and name them (Word, Quantum, Portific, Harp, Germ, Patrimony, In-cognita and Con-tact).

**3.** Talk about the features of their inhabitants, which will be those of Gardner's multiple intelligences (but we won't say it until the end).

**4.** Stop in every country and have them write down the names of classmates who share the features of each group.

**5.** Then, explain the concept of multiple intelligences, while presenting a drawing of a face where Pangea is the brain.

**6.** Click on the link at the bottom right of the last slide.

**7.** Every student can do the test individually by copying the link and see the result of their composition.

# PANGEA

## **DEBRIEFING QUESTIONS**

- Do you think that you share some of the features to a greater or lesser extent?
- Do you think that no two people are alike in the composition of their intelligences?
- Do you think the world could have been distributed in this other way?

## **TIPS**

It's important to emphasize that every person is different and unique.

## **VARIATIONS**

If time is tight, it's possible to skip the part where they have to think about the people they know that have the features mentioned.

## **SUGGESTIONS**

Introduce vocational suggestions.

## **PRINTABLE MATERIALS**

To guide the teacher, print the features of every type of intelligence, as defined by Gardner.

# IMAGINE



**TARGET GROUP:** 12 TO 16 YEARS OLD

**DURATION:** 90 MINUTES

**DIFFICULTY:** MEDIUM

## **GOALS:**

- Developing empathy.
- Knowing how to put oneself in the place of others and generating visual images to evoke possible emotional states.

## **SPACE NEEDED**

Classroom.

## **RESSOURCES NEEDED**

Film projector for the following ressource:

<https://view.genial.ly/63932804b27e0e0019c46397/presentation-presentacion-recuerdos>

## **BRIEFING:**

Play the link.

There is a blank slide in the middle. It is meant to stop and reflect for a moment. The next slides are the group discussion questions.

## **DEBRIEFING QUESTIONS**

- Did you find it hard to imagine?
- What did you feel?
- How can anyone feel in such a situation?

## **VARIATIONS**

Change of scenario to a war, a country in famine, a situation of harassment, abandonment... with their eyes closed and with the guidance of your voice.



# **SUBTLE ABUSE**



**TARGET GROUP:** 12 TO 16 YEARS OLD

**DIFFICULTY:** LOW

**DURATION:** 40 MINUTES

**GOALS:**

- Thinking about ways of abuse normalised by society.
- Motivating the participants to accept themselves.
- Building self esteem.
- Debating about canon of beauty.

**SPACE NEEDED**

Classroom.

**RESSOURCES NEEDED**

Film projector.

**BRIEFING:**

Play the following video, setting the subtitles to be automatically translated into English: <https://www.youtube.com/watch?v=3sTV9DOmRX8>

**DEBRIEFING QUESTIONS**

- What have you felt watching the video?
- Do you feel related?
- Although the protagonist is a girl, does it happen on a general level with any person?
- What are the consequences of this type of abuse on people?
- What could we do to stop it?

**TIP**

Do not forget to make sure how to set the subtitles.

# APOROPHOBIA

**TARGET GROUP:** 12 TO 16 YEARS OLD

**DIFFICULTY:** LOW

**DURATION:** 55 MINUTES

**GOALS:**

- Reflecting on the motives that may lead someone to engage in violent acts.
- Empathising with the most vulnerable people.
- Becoming aware of their own feelings about homelessness.

**SPACE NEEDED**

Classroom.

**RESSOURCES NEEDED**

Printed text.

**BRIEFING:**

First of all, ask the pupils whether or not they know the meaning of aporophobia. If they do not, explain the concept.

Then have them read the text individually and ask them whether they remember having heard any similar news or not.

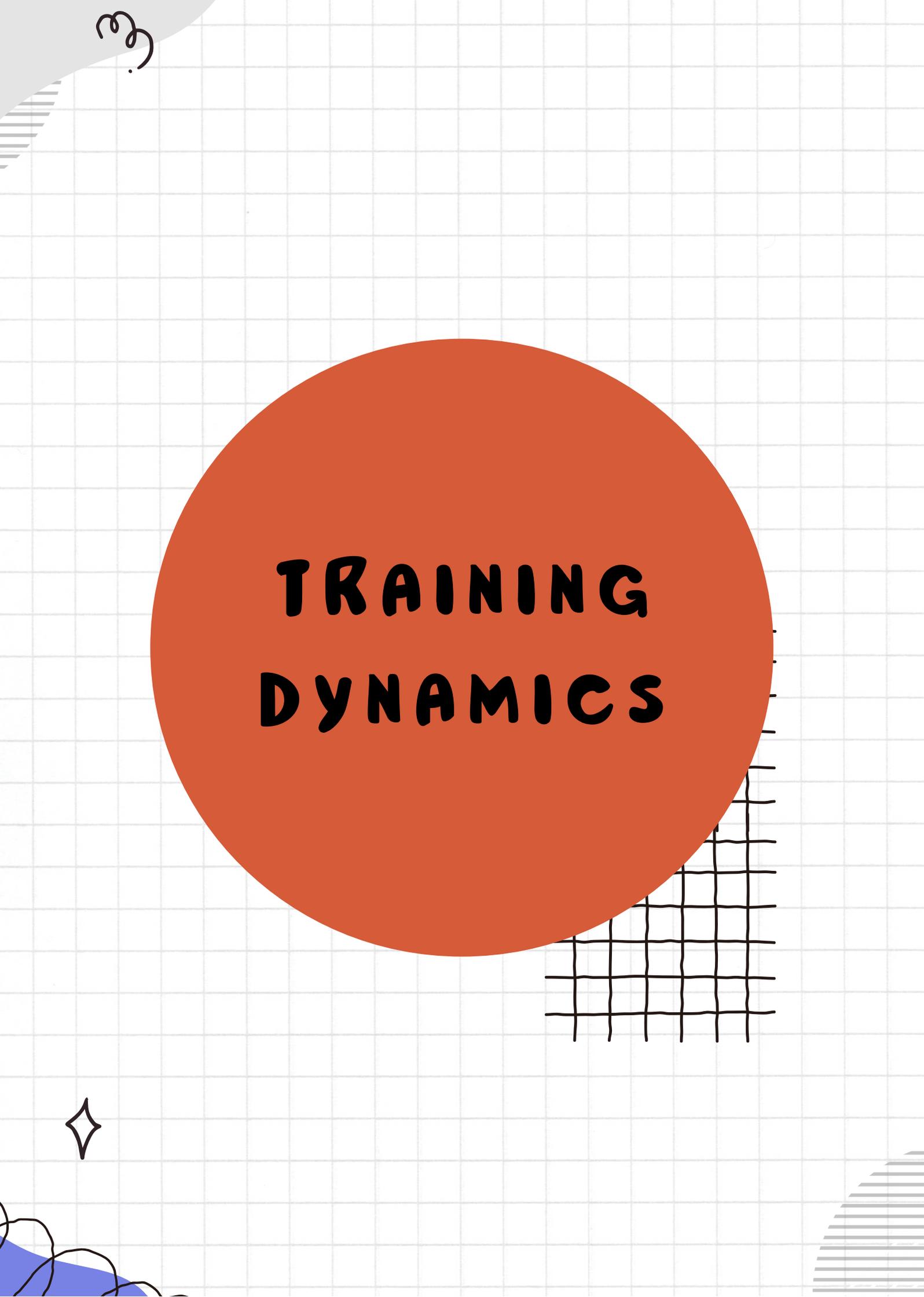
**DEBRIEFING QUESTIONS**

- What do you think could lead these young people to attack someone innocent, who has done nothing to them?
- Is being homeless a person's fault or society's fault? Do you think being homeless as a man is comparable to being homeless as a woman?
- What do you feel when you see a homeless person in the Street?

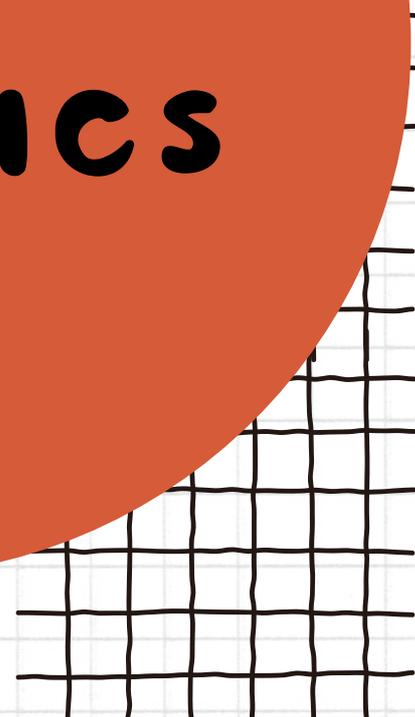
# APOROPHOBIA

## annex

"In December 2005, Spain was shaken (we were shocked then, now there are so many things happening that the sensation lasts barely a breath) by a certain event in Barcelona. Three young men burnt alive Rosario Endrinal, a woman who lived in an ATM in the city, for a laugh. The most singular thing about the case is that the murderers were not criminals or hooligans. Nor were they drug addicts or marginalised people, but rather boys who were dedicated to their studies, not at all troubled and exemplary children. I remember seeing the father of one of them on television, stunned and unable to understand what drove his son to commit such an act of inexplicable and gratuitous horror".



**TRAINING  
DYNAMICS**



# DYNAMICS

## • TRAINING DYNAMICS

The ideal transmission of the training contents that we present here is done personally and in person through the training proposals that our entity, CCIV, proposes periodically so that the teachers can also find extrinsic compensation. In any case, we present a summary of the blocks in this guide so that, as in the other activities, they provide the possibility of greater applicability and dissemination and so that they reach people with these preferences for access to information through a visual channel.

### Point "o"

To start raising awareness on the subject, let us consider that our school actions have to embrace the variety in which they unfold, reflecting like a prism of a thousand faces the colours of the clear light of mutual recognition. To this end, and to get into the subject, I invite you to stop here and enjoy watching the documentary "Human" by Yann Arthus-Bertrand (2015), that balm of humanity where faces and bird's-eye views say as much or more than words. Express with your words what you have felt.

And now, I encourage you to challenge "normality"... normal about what? as an abstract and imaginary construct it is far removed from the rich and diverse reality, loaded with classificatory judgment, just like romantic love, it is a myth. "Normality" as a yardstick, everyone below or above is labelled in some sub-group to be served in "another way". For each grouping, whatever its leitmotif, what is normal is what they share, and that is a general rule. No desire to belong and/or any interest in group identification can override the principles of humanity, not only in major conflicts but also in day-to-day coexistence.

# DYNAMICS

Tolerance begins with the knowledge that objectivity and certainty are not possible if we cannot first consider the wide range of meanings given, according to the culture and context in which we have been raised and modelled. We will never know all the nuances of all of them even if we live for a hundred years, and if that makes us dizzy, we can only be humble in our gaze and trust that learning, always open to the unknown, is an attitude.

The approach with respect for the cultures and ideological choices of each human grouping relativizes any confrontation and generates a scenario of possibilities where the bold do not fear or attack, but let events occur without anticipating enjoying them. Thus, one of the great challenges is to minimize the effects of negative emotions that are shown in the face of diversity, we adults have much more capacity to influence and interfere in the development of these thoughts in students and, therefore, it is necessary to observe ourselves. The objective in education, according to Parek (2005), requires the development of faculties such as sensitivity towards the other, respect and empathy, and humility of position, for which it is necessary to temper emotions and develop the dialogic.

Let's move on to the first training section.

**PART 1. APPROACH  
TO THE ARAB  
WORLD, THE  
ISLAMIC WORLD AND  
DATA OF INTEREST.**



# KNOWLEDGE PILLS

## KNOWLEDGE PILL 1. ARAB WORLD

When approaching the **Arab-Islamic** world we should allow ourselves to question our knowledge about it and dare to dismantle all those distorted ideas about the Islamic world that have been permeating deeply but that is not supported by anything but an abyss of lies most of the time.

The **Arab World** is defined as those countries whose official language is Arabic; this world consists of **twenty-two countries**: Algeria, Bahrain, Comoros Islands (Comoros), Djibouti, Egypt, Iraq, Jordan, Kuwait, Lebanon, Libya, Mauritania, Morocco, Oman, Palestine, Qatar, Saudi Arabia, Somalia, Sudan, Syria, Tunisia, United Arab Emirates (UAE) and Yemen. Iran and Turkey are not considered Arab countries because their official languages are Farsi and Turkish respectively. Arab countries have a rich diversity of ethnic, linguistic, and religious communities.

Within the **Arab world**, there are many differences, both in the compositions of the societies and in the countries that make up the Arab league. Differences also exist between the political systems that govern these societies, between the economic structures, the sources of wealth, the productive fabrics, and the working conditions, and also between the history and geography of each place, which conditions its development. It is therefore a mistake, both in the analysis and in making recommendations, to lump the entire Arab world together as if it were monolithic. This is often done from the outside, often with an overly generalized and even rigid vision, or trying to give exclusively culturalist explanations to complex phenomena. This should change. (Haizan Amirah Fernández, international relations specialist).

According to a study conducted by the **Pew Research Center** in 2011, there are 1.8 billion practitioners of the Islamic religion in the world. Every country in the world, except the Vatican State, has a Muslim population. About 50 of them, it is the majority religion among their population.

# KNOWLEDGE PILLS

Muslim countries, or countries with a higher percentage of the Muslim population, are concentrated in North and Central Africa, the Middle East, the Near East, and Southeast Asia. But although Islam is the majority religion in Arab countries, we should not confuse Muslim countries with Arab countries, as there are many more states with a majority Muslim population than Arab countries.

The Spanish population as of January 1, 2021, according to data from the National Institute of Statistics, stands at **47,394,3223**, having increased in 2020 by **61,609** people. This population growth was due to the increase in the foreign population, which increased by **149,011** to a total of **5,375,917**. Among the main nationalities that increased their population is the Moroccan with **15,221** people, with a total Moroccan population in Spain of **775,936**.

For its national origins, the two large blocks in many **Muslim populations**, as a general average, are the **Spaniards and the Moroccans**, adding and also surpassing the number of Pakistanis in some municipalities such as Barcelona and Badalona (Barcelona) or Valencia and Logroño (La Rioja), Senegalese in Salou (Tarragona) and Guissona (Lleida), or La Coruña and Vigo (Pontevedra), and Algerians in Alicante or Ejea de Los Caballeros (Zaragoza) and Lalín (Pontevedra).

Among Muslim immigrants, four geographical areas of origin stand out: The Arab Maghreb. West Africa. Near East. Middle East. In terms of geographical location, the settlement of Muslim fellow citizens is greater in the southeastern half of the country, with the autonomous regions of Andalusia, Catalonia, Madrid and Valencia standing out in number, followed by Murcia, Ceuta and Melilla in percentage, having a lower presence in the northwest quadrant of the peninsula. By province, Barcelona and Madrid stand out, followed by Murcia, and in percentage Ceuta and Melilla.

# KNOWLEDGE PILLS

The report, to which Europa Press has had access, indicates that in Spain there are **312,498 Muslim students**, **179,357 immigrants** and **133,141 Spaniards**. By autonomous communities, the following stand out for their number of Muslim students: Catalonia, with **85,842 Muslim students** and no Islamic religion teacher hired; Madrid, with **45,919** and three teachers hired to teach this subject; and Murcia, where they calculate that there are **18,512 Muslim students**.

# KNOWLEDGE PILLS

## KNOWLEDGE PILL 2: APPROACHING ISLAM

### 1. ¿What is islam?

**Islam** is a monotheistic religion, which means that Muslims believe in the existence of one God. The linguistic meaning of the word "**Islam**" is defined as complete surrender or submission to God's commands. On the other hand, it can also be defined as "to be in a state of peace". The prophet who has conveyed the message is Muhammad (peace and blessings be upon him), to whom the **Qur'an (the holy book)** has been revealed. In addition to the Prophet Muhammad (peace and blessings be upon him), Muslims also believe in the rest of the prophets sent by God to guide mankind through holy books to previous civilisations, such as the prophets Abraham, Moses, Adam, Jesus and many more. Muslims also follow the teachings, examples and sayings of the Prophet Muhammad (peace and blessings be upon him) which is called the "**Sunnah**".

Like the other Abrahamic religions, Islam also envisions a final judgement in which the righteous are granted paradise and the unrighteous are granted hell. Religious concepts and practices include the **Five Pillars of Islam**, which are:



1. **Shahada**: Testifying that there is only one God and not associating anything with Him. The following should be said: "I testify that there is no god but Allah, and I testify that Muhammad is the Messenger of Allah".



2. **Performing the prayer**. During the day there are 5 prayers with their set times. One prays towards the "qibla", i.e. towards Mecca. And beforehand, one must perform ablution, washing certain parts of the body in a set order.



3. **Paying the obligatory zakat**. It means to give alms to the needy once a year on an obligatory basis.



4. **Fasting in the month of Ramadan**. The duration is one lunar month (29-30 days), the fast consists of abstaining from food, drink and intercourse from sunrise to sunset.



5. **Performing the pilgrimage to the House of God, Mecca**. It is obligatory to go, even once in your life, only if you can afford it.

# KNOWLEDGE PILLS

Muslims consider Islam a way of life, because both the Qur'an and the Sunnah show how to deal with different aspects of life. For example, honouring parents, maintaining family ties, visiting the sick and treating people with empathy are some of the commandments that Muslims follow. One of the most important orders is that the Muslim must work on values in order to live in harmony with others and to satisfy God.

# KNOWLEDGE PILLS

## 2. Rights of muslim students



Currently, Muslims in Spain often have problems when it comes to celebrating their religious holidays, having to miss classes or work days, because although it is stipulated by law that they have the right to celebrate them, many educational centres or companies do not respect this principle.

Below is an article from **Law 26/1992** November 10th , which approves the State Cooperation Agreement with the **Islamic Commission of Spain:**

### Article 12.

**1.** The members of the **Islamic Communities** belonging to the "**Islamic Commission of Spain**" who so wish, may request the interruption of their work on Fridays of every week, a day of obligatory and solemn collective prayer for Muslims, from 1:30 pm to 4:30 pm, as well as ending the working day one hour before sunset, during the month of fasting (Ramadan).

In both cases, prior agreement between the parties is required. The hours missed shall be made up without compensation.

**2.** The festivities and commemorations expressed below, which according to **Islamic Law** are of a religious nature, may replace, provided that there is agreement between the parties, those established in general terms by the Workers' Statute, **in Article 37.2**, with the same character of paid and non-recoverable, at the request of the faithful of the Islamic Communities belonging to the "**Islamic Commission of Spain**".

# KNOWLEDGE PILLS

- **AL HIJRA** corresponding to the **first day of Muharram**, the first day of the **Islamic New Year**.
- **ASHURA** tenth day of **Muharram**.
- **EID AL-MAULID** corresponding to the **12th of Rabiul Awwal**, the birthday of the Prophet.
- **AL ISRA WA AL-MI'RAJ** corresponds **to the 27th of Rajab**, the date of the Prophet's Night Journey and Ascension.
- **EID AL-FITR** corresponds to the 1st, 2nd and 3rd days of Shawwal and celebrates the conclusion of the Fast of Ramadan.
- **EID AL-ADHA** corresponds to the 10th, 11th and 12th days of Du Al-Hijjah and celebrates the sacrifice made by the Prophet Abraham.

**3.** Muslim pupils studying in public or subsidised private educational establishments shall be exempt from attending classes and taking exams on Fridays during the hours referred to in number 1 of this article and on the religious festivals and commemorations mentioned above, at their own request or at the request of those exercising parental authority or guardianship.

**4.** Exams, competitive examinations or selective tests called for entry into the Public Administrations, which are to be held on the days referred to in the previous number, shall be scheduled on an alternative date for Muslims who so request, when there is no reason to prevent it.

# KNOWLEDGE PILLS

## 3. Ramadan



The following is a description of the holy month of **Ramadan** and the two most important festivities in the Islamic calendar.

The Muslim calendar follows **the cycle of the moon**, which has **12 months**, and among them is the month of Ramadan. Ramadan, the ninth lunar month, begins after the sighting of the new moon. It is a spiritual month, in which people fast and spend time worshipping Allah.

The month of **Ramadan** is a very joyous month for Muslims around the world in which they fast and pray during the day and read the Qur'an, while performing voluntary prayers at night. It is an obligation for every adult, healthy Muslim to fast during the month of Ramadan. Muslims rise very early to eat their suhur, a pre-dawn meal, before beginning their fast, and gather at sunset to break the fast, having a communal meal.

Muslim fasting consists of total abstention from eating, drinking and sexual relations from dawn to dusk during the 29 or 30 days of the month of Ramadan.

Spiritually, one seeks a greater connection with Allah by doing good deeds, as well as helping others, providing food for the needy and spending time obtaining knowledge. In addition, one should show empathy, mercy, generosity and avoid anger, gossip, insults, arguments and any immoral behaviour.

Allah mentions in the Qur'an that fasting has been prescribed for believers, so that they may acquire self-control and God-consciousness. In addition to this, other purposes of fasting are to improve health by reducing or eliminating impurities from the body, as well as to empathise with the vulnerable.

Only adult Muslims **in good health should fast**. Minors (who have not reached puberty), the elderly, pregnant women, nursing mothers or menstruating persons are not obliged to fast, as it may be detrimental to their health.

# KNOWLEDGE PILLS

People who have chronic health problems, which fasting would exacerbate, should not fast. Nor should people who suffer from a serious, acute illness during the month.

People who are travelling have the option of fasting or not, as travelling can make fasting difficult for various reasons, because fasting should not harm the health of the fasting person.

As long as there is a likelihood that fasting will cause serious harm, the Muslim is exempt from fasting.

## LINK VIDEO GREETING RAMADAN AJMV+CCIV

- [Eid Al-Fitr](#)



After the month of fasting is over, Muslims all over the world celebrate the festival of **Eid al-Fitr**.

After having had the opportunity to draw closer to God during the fasting month, first day of the tenth lunar month, Shawwal, is celebrated.

It is customary for Muslims to wear their best clothes. They go to the mosque in the morning, to pray all together and then spend time among friends and family.

Parents usually give gifts or money to the children. **It is a day full of happiness** for Muslims.



# KNOWLEDGE PILLS

- Eid Al-Adha 

**Eid Al-Adha** translates as " **Holiday of Sacrifice**", it is also called **Eid Al-Kabir, or the Great Holiday**. It is celebrated two months after Eid Al-Fitr. The date of **Eid Al-Adha** also varies according to the Islamic lunar calendar, with the date being on the tenth day of Dhu al-Hijjah (the twelfth month).

This holiday dates back to the time of the **Prophet Abraham**, commemorating the Prophet's willingness to obey Allah's request to sacrifice his son Ishmael. As a gesture of mercy, at the last moment, Allah asked him to replace his son with a lamb. Therefore, all families who can afford to sacrifice a lamb have the option of celebrating this historic moment in the Islamic religion.

In addition, many families around the world cannot afford to eat meat every day, so those who slaughter must distribute a third of their meat to those in need. Another third is "given away", or invited to friends, relatives and neighbours. In this way, the needy are given meat to celebrate like any other family.

As on Eid Fitr, Muslims come early to the mosque for communal prayer, dress in their best clothes and spend the day with close family members.



# KNOWLEDGE PILLS

## 4. Clothing: HIJAB

The literal meaning of **hijab** is to veil, to cover. Islam is known as a religion concerned with community cohesion and moral boundaries, so the hijab is a way of ensuring that the moral boundaries between unrelated men and women are respected.

In this sense, the term hijab encompasses more than a headscarf and more than a dress code. It is a form of dress that denotes modest appearance and behaviour. For example, if a **Muslim woman were to wear a headscarf**, but at the same time use profanity, she would not be fulfilling the requirements of hijab.

In the Qur'an, God tells believing men and women to lower their gaze and dress modestly. He (God) specifically addresses women when He asks them not to show their adornments, except for the apparent ones, and to cover their bodies with the veil (**Qur'an 24:30-31**).



# KNOWLEDGE PILLS

In recent years much attention has been paid to the dress of Muslim women. The Qur'an, however, regulates both men's and women's dress, and addresses men before women in this matter. Men are asked to lower their gaze and take care of their modesty. Women are also told the same, with the addition of extending the headscarf from the head to the chest. Islam believes that moral societies can only be achieved by regulating the extent to which unrelated men and women can mix freely, and while societies don't need to be totally segregated (due to the practicalities of business, schooling and medical needs), rules on dress will be a form of segregation.

The consensus among Islamic scholars is that the wearing of the hijab is obligatory. However, for the majority of Muslim women around the world, covering, or not covering, is a freely made decision. God commands Muslim women to wear the hijab in public and in the presence of men who are not close relatives.

Muslim women consider the hijab as a right and not as a burden. Nor do they see it as a sign of oppression. Women who wear it often describe themselves as "**liberated**" from society's unrealistic fashion culture.

The hijab can be a symbol of piety. It can be a sign of great inner strength and fortitude. A woman wearing hijab becomes a very visible sign of Islam.

It is true that in some families and in some cultures women are forced to wear it, but it is not the norm. **The Qur'an clearly states that there is no compulsion in religion (2:256).**

However, Muslims sometimes follow the traditions of their countries, so the age at which women start wearing the veil varies according to the culture in which they have grown up. In some societies, veiling is restricted to married women; in others, girls start wearing the veil after puberty or even earlier. Some women stop wearing the hijab when they reach menopause, while others continue to wear it throughout their lives.

# KNOWLEDGE PILLS

The hijab generally covers the head, arms and legs, in addition to the fact that tight-fitting clothes should not be worn. However, we can observe different types of hijab according to the conviction of each person.

Muslim woman must wear the veil whenever there is a man who is not related to her. Therefore, when a woman wearing hijab goes to the beach, she wears modest clothes for swimming. It is very common for girls who are close to the age of puberty to wear a longer swimming costume to cover themselves as their bodies are beginning to undergo changes.

**Covering the head and body predates Islam. Jewish, Christian and Hindu** women have also covered their heads at different times in history and in different parts of the world.

## 5. Islam condemns terrorism

Islam has often been labelled as a violent and terrorist religion, especially since the rise of organisations such as Al Qaeda and ISIS.

However, Islam forbids killing; human life is considered sacred. The Koran says:

**For this reason We decreed to the children of Israel that whoever kills anyone, without being in exchange for another or for having corrupted in the land, it shall be as having killed the whole of mankind. And whoever saves him, it shall be as if he had saved the whole of mankind. (5:32)**

# KNOWLEDGE PILLS

The term **Jihad** is usually translated by the Western media as "**holy war**". However, there is no Arabic term for "**holy war**", as a war is never "**holy**".

The meaning of **jihad** is "to strive" or "to fight to defend oneself". Striving to be a better person is the most basic form of jihad prescribed to every Muslim.

In case war is declared against you, you have the right to self-defence, but there are strict morals that regulate how such a war can be waged. **The Prophet Muhammad** forbade the killing of civilians (women, children and the elderly) and the destruction of churches, synagogues or hospitals.

## 6.Christianity and Islam



**Islam and Christianity** are sometimes seen as opposing religions that worship different deities. Nothing could be further from the truth, they are two religions that share many fundamentals and beliefs, since, together with Judaism, they make up what are known as the three Abrahamic religions, which are monotheistic forms of faith that derive from the lineage of the **prophet Abraham**.

Both religions share **monotheism**, values such as kindness and compassion, and a belief in prophets and messengers, but with a difference in the nature of Jesus and the concept of God. However, both religions respect and love the figure of **the Virgin Mary and Jesus**, and expect his return to earth as part of their end-time narratives.

In conclusion, Islam is a religion that, although it causes a certain cultural clash with other very different ways of living, is perfectly respectable and compatible with Western democracies. It belongs to the Abrahamic tradition, so it shares conceptions and foundations with Christianity and Judaism, religions that have greatly influenced the creation of European societies; and it is also flexible in the application of its mandates.

# KNOWLEDGE PILLS

## KNOWLEDGE PILL 3 : GLOSSARY

- **ARAB:** a person whose mother tongue is Arabic or whose origin is from the Arabian Peninsula, which extends across the Middle East and North Africa.
- **MUSLIM:** a person who adopts Islam as a belief and therefore, adopts as a way of life the complete submission to God (Allah). A person is considered a Muslim when he makes the testimony of faith "I testify that there is nothing worthy of worship except Allah and that Muhammad is his servant and messenger", and this testimony is considered the first pillar of Islam.
- **ISLAM:** A way of life that establishes as its fundamental premise submission to one God (Allah), which was revealed through the angel Gabriel to the Prophet Muhammad and is contained in the holy book of the Qur'an. The basis of Islam is continuous worship through all the actions of life that are done to do them for and to God.
- **ISLAMISM:** (political Islam) is a set of ideological projects of political character that aspires to make Islam a political ideology. It does not appeal to violence to impose its ideology nor is it related to religious fundamentalism.
- **ISLAMIC:** that which belongs to or is related to Islam, i.e., culture, architecture, history, calendar, diet, heritage, etc.
- **JIHAD:** means the maximum effort that every believer must make to be a better person in general or a better Muslim in the different areas of life, to achieve ethical manners that are put into practice daily in different ways.
- **JIHADISM:** a Western neologism that refers to a type of ideology characterized by the frequent and brutal use of terrorism and that has no basis in Islam since it is a religion of peace in which it is strictly forbidden to kill any living being, as well as prohibiting coercion in matters of religion.

# KNOWLEDGE PILLS

- **SHARIA:** is the Islamic law of divine origin, transmitted through the Koran and the sunna (record of the deeds and sayings of the prophet Muhammad). It is not a closed body of law as it is subject to human interpretation. Shari'a is embodied in civil, criminal, procedural, commercial, international law, moral and doctrinal laws.
- **ISLAMOPHOBIA:** feeling and attitude of rejection and hostility towards Islam and, by extension, towards Muslim people and their social and cultural environment. Eight are the characteristics that denote Islamophobia: the belief that Islam is a monolithic bloc, static and refractory to change; radically different from other Religions and cultures with which it does not share values or influences; inferior to "Western culture" (primitive, irrational, barbaric and sexist); violent and hostile per se; the idea that in Islam political ideology and religion are intimately linked; the global rejection of criticisms of the West formulated from Muslim spheres; the justification of discriminatory and exclusionary practices towards Muslims; and the consideration of such hostility as something natural and habitual.
- **FREEDOM OF RELIGION OR BELIEF:** the fundamental right of human beings to freely choose their religion and to exercise that belief in both the public and private spheres, without infringing on the rights of others, as is reflected in Article 16 of the Spanish Constitution and Article 18 of the Universal Declaration of Human Rights.
- **HATE CRIME:** "It is any criminal offence, including offences against persons and property, where the victim, place, or object of the offence is selected because of his or her actual or supposed connection, relationship, affiliation, support, or membership in a group that may be based on the victim's "race," national or ethnic origin, language, colour, religion, age, physical or mental disability, sexual orientation or other similar factors, whether actual or perceived." (OSCE 2003)

# KNOWLEDGE PILLS

- **HATE SPEECH:** "It covers all forms of expression that propagate, incite, promote or justify racial hatred, xenophobia, anti-Semitism or other forms of hatred based on intolerance, including intolerance expressed by aggressive nationalism and ethnocentrism, discrimination and hostility against minorities, immigrants and persons of immigrant background.". (Council of Europe, 1997)
- **DISCRIMINATION:** refers to conduct, action or omission, by which a person is treated less favorably than another person is, has been or would be treated in a comparable situation and when a neutral provision, criterion or practice places persons at a particular disadvantage concerning other persons, unless that provision, criterion or practice can be objectively justified by a legitimate aim and unless the means of achieving that aim are appropriate and necessary (European Directives, 2000).
- **ACT OF INTOLERANCE:** "that act or set of acts or manifestations that express respect, rejection or contempt for the dignity, characteristics, convictions or opinions of human beings because they are different or contrary. It can manifest itself as marginalization and exclusion from participation in any sphere of the public or private life of groups in conditions of vulnerability or as violence against them." (Inter-American Convention 2013).
- **A HATE INCIDENT** is an incident that is perceived by the victim or any other person to be motivated by hatred based on intolerance (Referred to by Recommendation No. 11 of the European Commission against Racism and Intolerance).



**PART 2:**

**HATE SPEECH AND  
IMMIGRATION**



# KNOWLEDGE PILLS

## KNOWLEDGE PILL 1. Islamophobia, racism and hate speech.

Multiple studies, as well as the reality experienced by Muslims reflect not only the presence of **Islamophobia** in Spain but also its visible **increase**

*(Bravo, 2009; Contreras, 2016; Lorenzo, 2017; Mijares and Ramírez, 2008). Moreover, it is higher than the existing one towards different groups, as reflected in a comparative study (Sefarad (2010)).*

Likewise, and as emphasized in the source, it should be stressed that Islamophobia and racism are not the same things. Therefore, we cannot reduce a phenomenon such as **Islamophobia** to the discrimination of people who are racially perceived as Muslims, that is to say, the reading is more linked to xenophobia or maurophobia, we are denying the diversity of the corpus of practitioners of Islam, whether geographically, ethnically, culturally or racially, and therefore denying that white Muslims, whether converts or historical Muslims such as Bosnian Muslims, or other Muslims such as those from sub-Saharan Africa, who are not automatically recognized as such, suffer Islamophobic attacks. Not necessarily all racist behavior is Islamophobic, nor vice versa.

But **Islamophobia** is not limited to a spoken discourse but translates into hate crimes as Amparo Sánchez Rosell, president of the Citizens' Platform Against Islamophobia, points out in the prologue of the aforementioned book *Combatir la islamofobia* (Fighting Islamophobia).

An **anti-racist guide** (Barcelona, Icaria, 2016), states that(...) Islamophobia fuels behaviors of hatred, discrimination, hostility and even aggression and violence; it is expressed through prejudiced speeches, offences, messages of aversion and fanaticism that build scenarios where hate crimes or crimes can be committed, including crimes against humanity.

# KNOWLEDGE PILLS

There are many definitions of the concept of hate speech, as it is a term that provokes debate, and although there is no agreed-upon concept at present, the definition provided by the European Commission against Racism and Intolerance of the Council of Europe in General Recommendation **No. 15 is usually used:**

**"Hate speech** (...) must be understood as the use of one or more specific forms of expression -for example, the defence, promotion or incitement of hatred, the humiliation or contempt of a person or group of people, as well as the harassment, disparagement, dissemination of negative stereotypes or stigmatization or threats concerning said person or group of persons and the justification for these manifestations -based on a non-exhaustive list of personal characteristics or status that include race, colour, language, religion or beliefs, nationality, or national or ethnic origin as well as ancestry, age, disability, sex, gender, gender identity, and sexual orientation."

To better understand this broad concept, we will now briefly describe its elements:

Therefore, **hate speech** is an attack on the fundamental rights of individuals, such as the right to dignity, the right to non-discrimination and the right to equality. That is why this hate speech can become a hate crime when certain circumstances concur, such as that it takes place in a public context and that it can incite acts of violence, intimidation, hostility or discrimination against a person or a group that currently suffers or has historically suffered situations of discrimination, oppression, or vulnerability.

Nowadays, one of the main channels for the dissemination of this discourse is the Internet, not only because of its ease of access but also because of the anonymity involved in using it. This makes it somewhat more difficult to address, but not impossible. Thus, cyber hate deserves special consideration in the fight against hate speech. In terms of content, the hate speech that is most present now, and which the participating entities want to silence, is Islamophobia:

# KNOWLEDGE PILLS

**Islamophobia**, or **anti-Muslim racism**, has become one of the most prevalent forms of discrimination in the West, especially after the events of 9/11 in the United States. The mass media and, increasingly, political institutions make use of Islamophobic discourse, generating a social perception and a cultural identity in the Western population that is reluctant to include the **Muslim community**.

This type of discourse is based on false prejudices and stereotypes about Muslims, historically preconceived as an unassimilable negative unit, and on a media-driven language based on reductionism, equating concepts such as **"Muslim"**, **"jihadist"** and **"Arab"**.

Understanding Islam as a unit leads to the generalization of religion and culture that encompasses almost 1.8 billion people living in countries around the world (in addition to the dozens of typologies within Islam itself), which by homogeneously showing itself allows the media and sociocultural discourses to single out the entire collective (often indirectly or euphemistically) by speaking of an isolated case claiming to act **"in the name of Islam"**; in other words, **"reducing all its wealth to a fictitious unit"** (Alba Rico, 2015). To give this unity the connotation of "negative", the hegemonic discourse of the West tries to distance Muslim societies from terms such as **"civilization"**, **"rights"** or **"scientific progress"**, among others, either by vetoing these elements in information channels or by reiterating and exaggerating negative elements of some of the societies based on the Islamic religion (although many of them are practically translatable in their literalness to the European and American political and social systems). The last phase, that of constructing Islam as an "unassimilable negative unity", starts from the core idea that, like the West, **"we do things right"**, and that Muslims cannot be negotiated with because they refuse to accept our principles (always sold as progress and prosperity in the face of their terror and barbarism), thus generating a racialization towards the collective that ends up excluding it as such.

# KNOWLEDGE PILLS

In general, terms, if the Muslim collective is **homogenized, exclusively negative traits** are attributed to it and it is inferred that they do not want, as a collective, to adhere to the subjective "**Western welfare state**", a progressively Islamophobic discourse is generated, which ends up adhering to the culture of the society that consumes it.

It should be noted, unfortunately, that the main target of Islamophobic attacks is Muslim women. It is the erroneous perception of the situation in which Muslim women live that makes this type of discrimination a complex issue. Within this gender-based Islamophobia, the Islamic headscarf is the one that generates the most suspicion and is therefore one of the main reasons for Islamophobic legislation in Europe. Although it should be noted that Spain is the only EU country in which the right to wear the veil at work is legally established, it is unacceptable that in a society that defends that each person has the right to choose their clothing and express their feelings through it, there are exceptions, within personal freedoms, and at a time when women's rights are being equalized, they must be left free to defend their choice and their free will to manifest it outwardly.

# KNOWLEDGE PILLS

## KNOWLEDGE PILL 2.

### Results of the survey of Muslim secondary school students

At the beginning of this project we carried out an online questionnaire to which more than 70 people who profess Islam and who are studying or have studied in the last two years ESO (Compulsory Secondary Education), throughout Spain, responded.

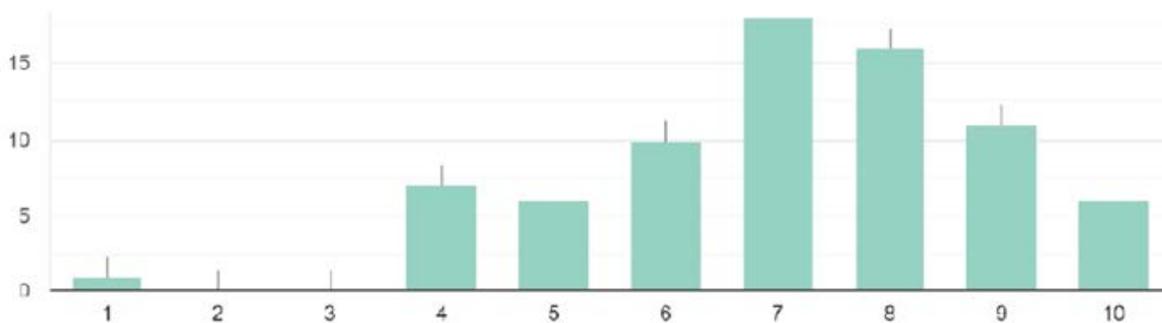
The ages that will be reflected during the questionnaire are between 12 and 18 years old. **80%** of the people asked were **girls**, the rest being boys, with different nationalities. Among them, the most prominent **is Spanish**, with **Moroccan or Algerian origin**.

The geographical areas most represented in this questionnaire are: **Madrid, Valencia, Alicante and Murcia**, in order.

We asked young Muslims whether they consider that there is racism and Islamophobia in Spanish society, and these were the results:

Rate from 1 to 10 the level of racism you think exists in Spanish society.

75 answers

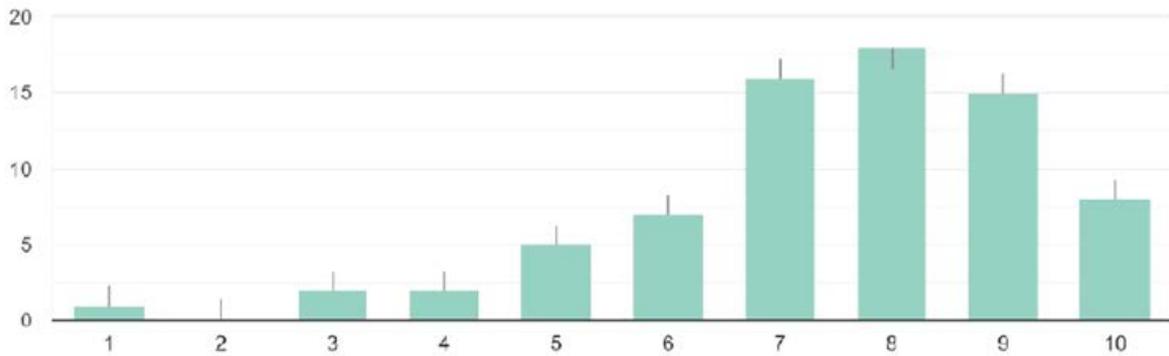


As can be seen in the graphs, most of them have rated, between 7 and 8 out of 10, that racism and Islamophobia do exist in the society in which they live. This is a fact that must be taken into account, how young people perceive society and how they might react to this fact.

# KNOWLEDGE PILLS

Rate from 1 to 10 the level of Islamophobia that you think exists in Spanish society.

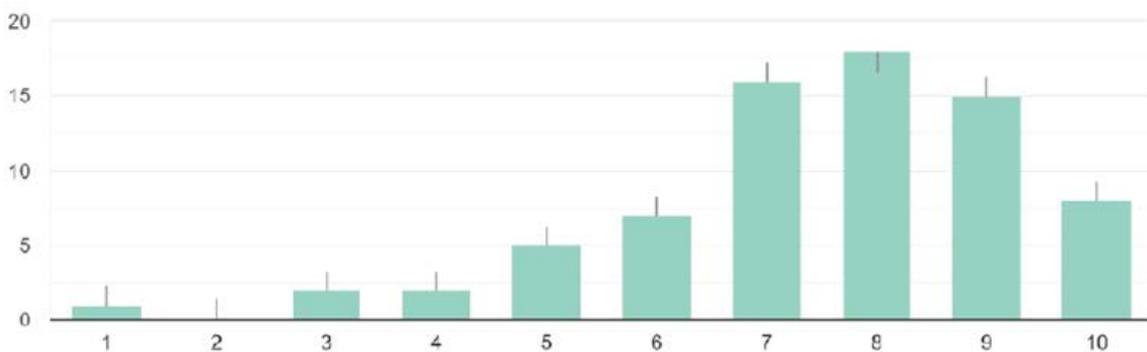
74 answers



As can be seen in the graphs, most of them have rated, between 7 and 8 out of 10, that racism and Islamophobia do exist in the society in which they live. This is a fact that must be taken into account, how young people perceive society and how they might react to this fact.

Rate from 1 to 10 the level of Islamophobia that you think exists in Spanish society.

74 answers

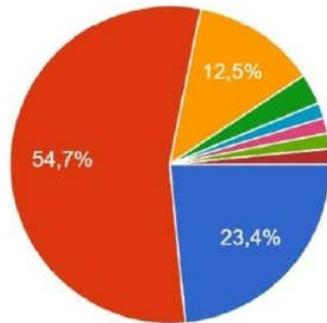


After asking them if they have ever felt discriminated against, or been discriminated against in any way, questions of a more personal and specific nature were addressed.

# KNOWLEDGE PILLS

Who were the people who discriminated?

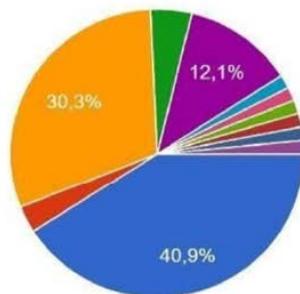
64 answers



- My classmates
- Students from the same school
- Teachers
- School board (headmaster, guidance counsellor)
- Administrative person (caretaker)
- Students from the same school
- Outside the school
- Board of directors of another school
- Nobody

Why do you think they do that?

66 answers

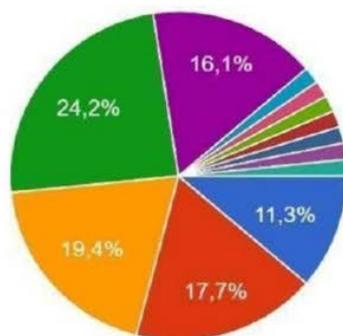


- Because of my religion
- Because of my appearance
- Because of my origin
- By my skin colour
- Because of my clothes
- They don't want to understand my way of life
- It didn't happen to me, but it did happen to someone I know
- Simply for being different from them



What did you do about it?

62 answers



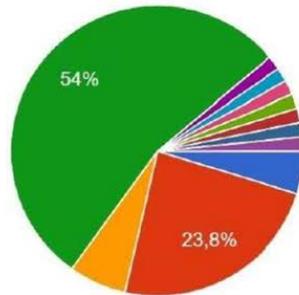
- Reporting to my teachers
- Inform my parents
- Inform the headmaster
- Tell my friends
- Not telling anyone
- Stand up to it
- Ignore
- Face up to it



# KNOWLEDGE PILLS

What did the people who witnessed this act of discrimination do?

63 answers



- The school board expelled the aggressor.
- The teachers reprimanded the aggressor.
- We used the school's mediation service
- Nothing
- We also stood up to the bully
- The rest of the classmates who were nearby
- To go to the discussion unfortunately
- They didn't do anything to me

## Data that we consider noteworthy:

- Who were the people they discriminated against?; although most of them pointed to classmates from their class or from the same school, 12.5% said they felt discriminated against by their teachers.
- Why do you think they do it?; the main reason given is because of their religion (40.9%), i.e. Islamophobia, secondly because of their origin (xenophobia) and thirdly because of the way they dress.
- What did you do about it?; 24.2% were confident to tell their friends, 17.7% informed their parents, and 19.4% told the school management, while 11.3% told their teachers?
- What did the people who witnessed the discrimination do? 54% stated that the witnesses did nothing, and 23.8% said that when the teacher witnessed the discrimination, they reprimanded the pupil.
- -What consequences did it have on your life to suffer this discrimination?; 40.9% stated that it caused them insecurity.

The next phase of the questionnaire deals with the improvements and options that they think could be introduced in the education system in order to alleviate the existing Islamophobia in the classroom.

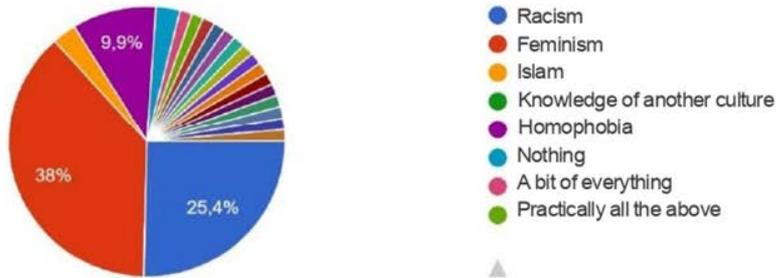
**90.4%** believe that it would be a good idea for both teachers and students to learn about other cultures and religions.

As for the talks they receive in schools, while **48%** have received training on feminism and homophobia, less than **1%** have had talks on the Muslim religion in their school.

# KNOWLEDGE PILLS

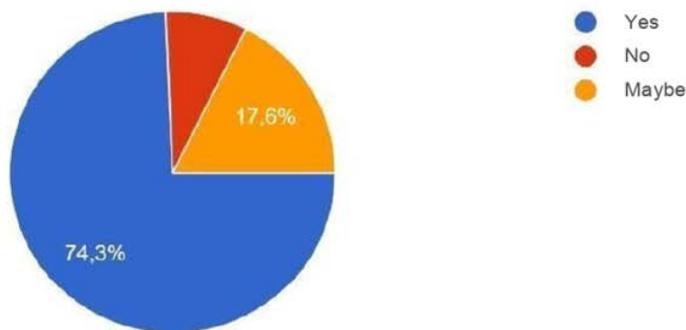
Has there ever been a talk or workshop on any of these topics in your center?

71 answers



Do you think that some textbooks have the wrong approach to Islam or Muslims?

74 answers



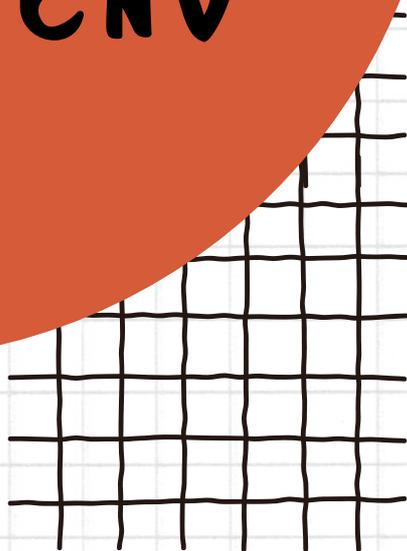
**Some of the proposals offered by the students themselves are as follows:**

- "That the subject '**History and Cultures of Religions' (HCR)** should be reintroduced.
- "I think the solution is to organise talks on these subjects to normalise it, especially Islam as it is more feared because of the media."
- "Give a talk to raise awareness among teachers and pupils."
- "**Raise children in diversity and acceptance of differences and encourage inclusion and tolerance in the classroom.**"

# KNOWLEDGE PILLS

After reading the data presented, we conclude that there is a perception that the level of Islamophobia in schools is high. This can have serious consequences on the behaviour of the people who suffer from it and the atmosphere generated in their social environment can be affected. Therefore, it is necessary to open the debate on these issues when planning the dynamics of the classroom and to seek preventive methods for the situations of Islamophobia in the classroom described above, in a collaborative way.

**PART 3:  
TRAINING IN  
EMOTIONALITY,  
NLP AND CNV**



# KNOWLEDGE PILLS

## KNOWLEDGE PILL 1

### The emotionality of hatred, and other emotions.

Likewise, breaking down the word Islamophobia and looking for the definition of the word phobia that composes the term that concerns us, we find that phobia is defined as "anguished and uncontrollable fear of certain acts, ideas, objects or situations, which is known to be absurd and approaches obsession". As **The Islamophobia in the Media Observatory** points out: we could fall into the error of exonerating those who commit Islamophobic acts, including the use of a narrative inciting hatred, since phobias are considered more a behavioral disorder than a feeling of contempt based on ignorance and lack of empathy from which the fear of the other is born.

Hate, as Punset and Bisquerra put it in their "**Universe of Emotions**", belongs to the galaxy of anger, an emotion that can lead to violence. Initially, the origin of anger is defense, so it is closely linked to fear, and its function is to set limits to something we feel as aggression.

Hatred goes beyond anger because it has a part of the thought that is what makes us justify its permanence, we convince ourselves of its necessity and so it is gestated in the kitchen of the mind with messages that sublimate it. It is a good breeding ground for opportunists and can be centralized as a focus of union between a group of people against others, where we would be talking about racism.

Hatred is an emotion of anger trapped in the entrails of the person who suffers it, it presses to come out, since its purpose is to destroy and this can manifest itself either inwardly, producing illnesses (as postulated by the emerging bioneuroemotion) or self-harm, or outwardly, including harm to other people.

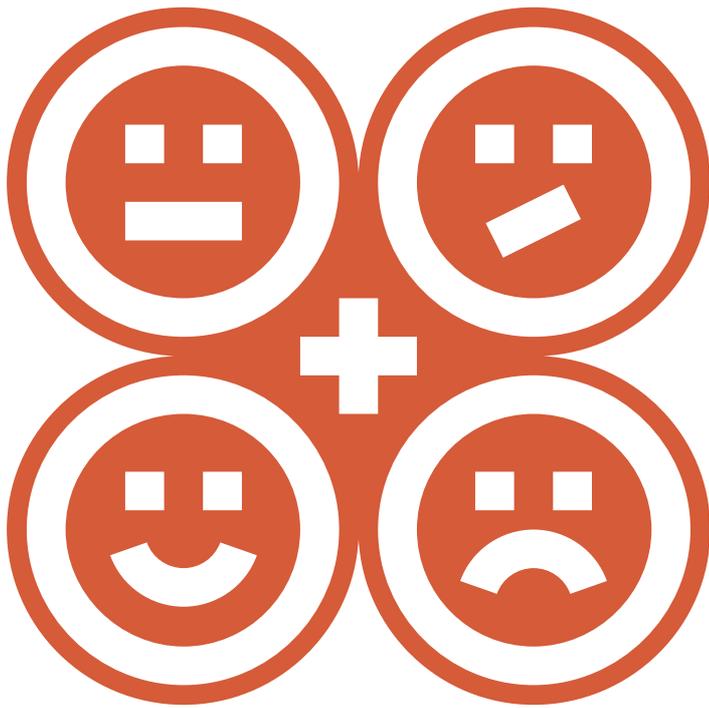
# KNOWLEDGE PILLS

If we also delve into its biochemistry, it is produced from the amygdala, that part of the brain that freezes rationality, producing an emotional kidnapping if we let it run its course. Fortunately, today we know that emotions can be educated, not necessarily repressed, but they can be analyzed cognitively, they can be experienced, remembered, played with, and learned to manifest in a creative and alternative way, including all those belonging to those black holes that can absorb everything that approaches them, because manifesting them through harmful acts is never an option, **"Violence is a product of emotional illiteracy" (Bisquerra 2015).**

If we contextualize this emotion, following the presentation of the emotions selected among the many existing ones, we see that anger is preceded by fear or is intimately linked as we have referred to, and also by sadness, making up the three of them the low vibration universe, existing and necessary but full of black holes. The perpetrators are dissatisfied, the victims feel a deep sadness, victims and perpetrators usually have similar starting conditions in the background such as low self-esteem, impulsivity and/or excessive nervousness and a certain tendency to psychopathological behavioral disorders, as presented in the report "peer violence at school" from 2005 (Angela Serrano Sarmiento and Isabel Iborra Marmolejo) promoted by the Queen Sofia Center for the study of violence.

At the same time, we can also include that passive bystanders, who is in the majority when a harassment situation does not stop, must also feel sad helplessness. United by sadness, an emotion that is used for recollection and reflection, inspiring so many works of art... we propose a dynamic that delves into it: listening to the song **"Imagine" by John Lennon** in the classroom, lying down and with eyes closed, so that we all evoke landscapes and dreamed or longed-for moments, even daring to put ourselves in the place of people who live in hostile realities, to leave our comfort zone for a few moments.

# KNOWLEDGE PILLS



Each emotion, of the so-called negative ones, that we have shown, is opposed by a positive one, that is, if I feel this one, I do not feel that one, which is an invitation to the emotional management of the pair's fear/happiness, sadness/happiness, anger/love. Raising the emotional vibration, changing the thoughts that bind us to the lower constellations to travel at a higher altitude, is one of the greatest tools that put the focus on the origin of the problem itself.

For further training in emotional education and intelligence, there are currently many good materials aimed at all ages, some of which we recommend in the attached guides.

# KNOWLEDGE PILLS

## KNOWLEDGE PILL 2.

### Neurolinguistic Programming as a work tool.

We approach this type of technique for several reasons, the first of them because, as this guide shows, we give great importance to language (written, spoken, in interaction, metalanguage and communication with other languages, such as gestures). The second reason is that NLP tells us a lot about the subjective experience of each person, and we want to defend that reality is as broad as the sum of the people who make it up and, therefore, we must add them up. Finally, it allows us to break down and analyze behaviours and conducts in a more objective and restorative way.

Thus, by recognizing the programs we hold through gaze and communication of sensations, listening to speech and behaviour we can recognize our attitude map to expand it and incorporate it into the territory and analyze the thought processes that precede behaviour. The most direct way to get there is by asking questions about the behaviour itself and observing all responses, not just the spoken ones (for example, it is known that when a person evokes visual stimuli they look up, auditory in the middle and sensory down and that to the right they are constructive and to the left regressive or reminiscent).

The analysis of the spoken language used, and therefore metalanguage, is also an application of NLP, so, returning to **exercise 5 of initial detection**, we could take up the activity again, sheet filled out in front in hand, to help the students deprogram those words that do not benefit them and replace them, first on paper and then repeating them in the metalanguage itself when the first ones appear. On the back side, we can widen the gaze by proposing that, again in pairs, they ask a direct question and observe the gestural language of the other person, exchanging roles and then exchanging their findings, it will surely open in them a curiosity of knowledge that we did not expect.

# KNOWLEDGE PILLS

As in the previous section, we recommend **NLP** especially to people who want to intervene as mediators or link students, whether they are teachers or students because it provides access to a wealth of information to be able to deal with conflicts.

Nonviolent communication is a model developed by **Marshall Rosenberg** that is having a great transcendence since, from a humanistic approach, what it seeks is that people communicate with each other, and with themselves, with empathy and effectiveness.

It starts from the presumption of innocence always, that is, it considers that all actions originate to satisfy needs, what we must learn is to channel the message healthily and compassionately, avoiding the use of fear, the pressure of shame, accusation, coercion and/or threats to which we have become so accustomed. To do so, he emphasizes the need to communicate observations, feelings, needs and requests to others, avoiding evaluative language that defines the interlocutor. Rosenberg, in his extensive experience as a mediator, realized that the moment we judge a person in our dialogue with him, he defends himself and attacks, it is a reflex action. On the contrary, speaking from one's feelings, such as "I felt hurt" versus "you attacked me", changes everything and lays the foundation that allows the other person to listen to you from an empathetic point of view. You can delve into it, many people have done it, some very well-known, this is the link to its official page:

**<https://www.comunicacionnoviolenta.com>**

We ask you to be able to redirect your dialogue in a conflict situation before trying, later, to put it into action with your students.



# KNOWLEDGE PILLS

- DETECTION, DEFERRAL AND TREATMENT OF CASES OF HARASSMENT AND BULLYING



We come to the hardest part of the guide as we all are familiar with, and if not, the media has made it known to us, the suffering that bullied people can endure and even the fatal outcome of some of them. We know that cases of suicide, injuries and self-harm have been increasing and it is unavoidable to face it in a guide like this one.

There are many **Autonomous Communities** that have implemented action protocols for schools. For most of them there must be, obviously, someone to report the case as it is the decisive step. Let us remember that in order to be considered harassment, the essential characteristic must be that the victim is in inferior conditions, either by quantity or/and by quality that it is a group that attacks only one person or that the victim suffers some disability and/or disadvantage. Thus, in order to be considered a disadvantage belonging to a cultural or religious minority, the supremacy of the host culture must first be recognized, and this is the reason for all the activities and awareness-raising on the subject that we have previously undertaken. The characterizations and identification of these behaviors in the various educational protocols include physical harassment, verbal harassment, threats, racial harassment, sexual harassment and exclusion. They divide the participants into victims, aggressors and observers and say that it must occur repeatedly over time for a long and recurring period, which leads us to wonder if we necessarily must wait so long to act. Although we do not believe in the palliative system if the preventive one has not been applied before, let's imagine that everything fails to save a situation and we get to the point: What steps should be taken?

# KNOWLEDGE PILLS

- 1° Notification to the responsible guardians of those involved (including those responsible for the center, educational inspection and families).
- 2° Immediate protection of the victim.
- 3° Precautionary expulsion of the aggressors if the offense is verified.
- 4° Work with all parties involved in the case (victims, aggressors and observers).

With observers: information gathering and data triangulation to define the problem according to a matrix that gives us a quick answer, for example:

**With observers:** information gathering and data triangulation to define the problem according to a matrix that gives us a quick answer, for example:

Observer	Type of harassment	Location(s)	Intensity level	Frequency

## **Following:**

Have you tried to intervene or mediate?

If yes, what was the response of the aggressor/s? And of the victim?

If not, what led you to silence what you saw?

Provide continuity of training depending on whether they have been interested in intervening and would like to be trained to do so or if they need more awareness, assertiveness or understanding of the importance of making the situation visible to those in charge of the center.

# KNOWLEDGE PILLS

- **With the victim:** The first thing to do is to make her aware that they are not the problem but that they will be helped to overcome what they have suffered, active listening and respect for silence, even if it is made known that it is not the solution. The victim will need the support of a specialist to improve their self-esteem, assess the emotional damage suffered and other issues of intimacy, as well as a protection group or circle of friends.
- **With the aggressors:** It is expected to assume responsibility by recognizing the facts, depending on the difficulty and/or possible difficulty in doing so or denial, we will use **NLP detection strategies** (especially gaze). Subsequently, understanding the importance of using with them and transmitting and helping them to use non-violent communication is the greatest **ACHIEVEMENT** we find with this guide, since the aggressor is the most obvious manifestation and representation that change is necessary.
- **Pikas method** It is an alternative, very much along the lines of shared leadership, developed by Anatole Pikas, which involves interviews with aggressor and victim individually to create a field of shared concern to agree on strategies to reposition the case.

What is clear in this section is that group action is one of the most important keys, since what begins as simple jokes can end up increasing under the "tolerance" of the group, the truth is that it is nothing but an injustice, since the delegation of responsibilities, the omission not only prevents solutions but encourages it.

# KNOWLEDGE PILLS

- PROPOSALS FOR PARTNERSHIPS WITH THE SOCIO-EDUCATIONAL COMMUNITY

One of the purposes sustained in this guide is to include those who are excluded, therefore we have set in motion a process of deconstruction of prejudices and, with the pieces, to build the appropriation of shared values. All this must happen respecting the individual idiosyncrasy and group culture of the participants. Therefore, it would be incomplete to stick to the school environment in this purpose if we do not embrace the reality shared by the students in their family and social circles, since the messages may be contradictory and demolish what has been built.

This integral perspective contemplates the family and the families the nuclei of coexistence of the students in which there can be a great diversity in their structure, in the norms and customs, modes of parent-child relationship, etc. In order to be able to give a wide response, we will also carry it out through the levels of socio-health intervention, facilitating this inclusion in an extensive way gradually.

## PROPOSALS FOR PRIMARY INTERVENTION

In the case of educational actions that have a broader purpose, we consider primary interventions to be those aimed at the entire educational community, either through the representative body, to be subsequently communicated through its components (Ampas, Town Councils, Teaching Staff, Student Meetings), or by openly offering activities for all.

- Those raised through the **School Council** as the exponential dissemination body representing the community. At regular meetings it is important to address the following points:

# KNOWLEDGE PILLS

1. Presentation of the guide together with the reasons and needs that move us to apply it and approval by the Teaching Council and the Teaching Staff to carry it out. Creation of the monitoring group among the volunteers, we recommend that at least one person from among the students, a representative of the management team, one from guidance and another from among the tutors at the center level, as well as one from the **City Council** and another from the Ampa.
  2. General information of what has been collected in the initial detection activities with the students that will be collected in the tutors' meetings with the guidance counselors.
  3. Conclusions of the follow-up group to continue reporting the process and the contributions of the family circles.
- **The training of families** by facilitating access to the two parts of the training for teachers and student mediators, since they are informative and informative in nature. This allows a more informal approach between the different parts of the educational community, where interested people can join the dynamics, so that time and space are shared. **The emotional part**, however, must be more adapted to the "**Family School**", since its scope of action is the home and not the educational center, therefore, we propose to address:
    1. General presentation of emotions and the concept of emotional intelligence, as well as its evolutionary and developmental process in people, with special emphasis on the period of adolescence.
    2. The main techniques of personal interrelationship on which we are based (NLP/CNV) oriented to the improvement of the intra-family relationship.
  - **Networks of greater participation with entities** such as those included in the attached guides, so that they can inspire any other initiative to promote citizen participation and coexistence among all participants. In order to be developed, the reality of each center and its context must be studied beforehand, identifying barriers and needs, the voluntary nature of participation and the lines of joint construction that can serve as a basis.

# KNOWLEDGE PILLS

- PROPOSALS FOR SECONDARY INTERVENTION:

**"Women's circles"** In the **CCIV**, for many years, through the Muslim women's association, **"An Nur"**, we have been becoming aware of the importance for emotional balance, the feeling of belonging and the generation of proposals and alternatives, the fact that women can meet and have a space-time nest. We are currently putting into operation what is being called "Women's Circles", not only because of the need to bring out the necessary sorority and horizontality, but also as a tool for emotional therapy.

For many years it has been the woman who has been much more involved in educational issues, who attends the family meetings that are convened and can be, therefore, of great potential to facilitate intercultural interaction from this approach for those who want to join. There will be a competent person in the area of circle facilitation who will guide the meetings in which topics will be dealt with in group, not from the intellectual construction but from the own experience and emotionality, preserving the horizontality that is promoted throughout the guide.

**"Tailored programs"** It is about analyzing the circumstances of each group identified by a culture they want to maintain, a common language, values towards which they are inclined, which allow the associationism because it is a right and a sign of democratic societies that these processes are encouraged. Among entities that promote the preservation of values, education, language, the CCIV lends itself as a facilitator of inclusion through its various programs to Muslim families who so wish. From the socio-educational services, we must be aware of this reality and normalize the use of a type of interpersonal exchange adapted to them, using the professionals more devoted to the reception of families, the different guides in different languages that already exist or the facilitation of contacts and mediations of people from the same place of origin, among other actions.

# KNOWLEDGE PILLS

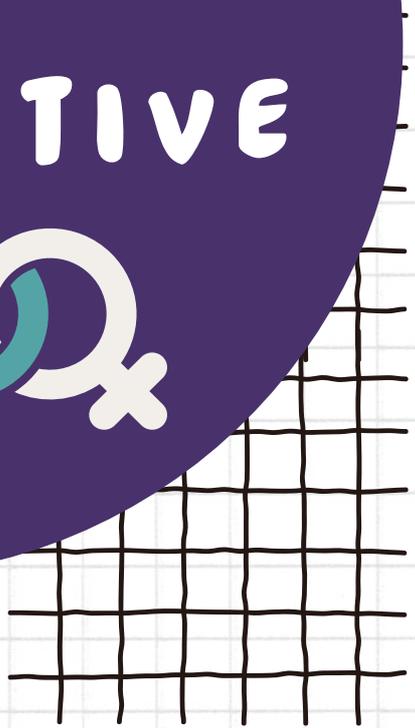
Desde los servicios socioeducativos tenemos que ser conscientes de esta realidad y normalizar el uso de un tipo de intercambio interpersonal adaptado a ellos, utilizando los profesionales más avocados a la acogida de familias, las diversas guías en diferentes idiomas que ya existen o la facilitación de contactos y mediaciones de personas del mismo lugar de procedencia, entre otras acciones.

- **PROPOSALS FOR TERTIARY INTERVENTION**

In the joint attention by socio-educational services (counseling, social, health or legal services) to specific families that, in a more intensive way, require intervention or referral to other socio-health services, including cases of bullying as described above, the CCIV also lends itself to joint intervention for these specific cases.



# GENDER PERSPECTIVE



# GENDER PERSPECTIVE

Before we dive into what a gender perspective is and how we can introduce it in the classroom, we consider it important to self-assess what prior knowledge you have about this issue. For this reason, we would like to ask you a series of questions to answer. You can write them down on a piece of paper and answer them with the knowledge you already have, as honestly and simply as possible. Once you have answered, keep the answers, and answer the questions again once you have finished reading the guide. You can then evaluate the progress of the knowledge you have learned compared to when you started. The questions are:

- **IF I THINK ABOUT GENDER...**

- What do you understand by gender? What is the first thing that comes to your mind?
- Do you think gender affects people's lives in any way? In what ways do you think it does? Whom do you think it benefits or harms socially?
- Do you think other elements besides gender can affect a person? List them.
- What should be the role of the teacher regarding gender?



# GENDER PERSPECTIVE

The word "**gender**" appears many times in different spaces and contexts. It is often associated with concepts such as "gender equality" or "gender equity", or, on the contrary, it is associated in a pejorative way with concepts such as "gender ideology". To avoid any confusion, in this section we will explain simply and concisely the key elements to consider and provide tools to work on these elements. We will then explore some of the most important concepts to keep in mind when incorporating a gender perspective in the classroom.

When we talk about "**gender**" we refer to the social role that society assigns us from birth based on our genitals (biological sex). In this way, a person with a vagina is identified as a "woman" and another with a penis is identified as a "man". This gender role will play an important role in our lives. From this moment on, society will demand certain behaviours based on this differentiation, which will be reflected in our tastes, interests, aspirations, and our relationships not only with others but also with ourselves. In this way, "gender" is a social construct that implies that people must behave in a certain way according to the social role attributed to them: male or female.

From childhood, this difference is understood in many ways. For example, the colour pink is associated with girls and blue with boys. Girls usually learn that they should play with dolls and cars while boys play with trucks and build buildings. In addition to these behaviours, certain personality traits are associated with gender: girls are more sensitive, weak, passive, and concerned with aesthetics, while boys are active, strong, brave, and aggressive. All this education is done by different social actors, mainly the family and schools, and is what is known as "**gender socialisation**". However, other actors such as the media and institutions play a role in reinforcing gender roles and institutionalising them within social and legal frameworks.

# GENDER PERSPECTIVE

Historically, women have been at a disadvantage compared to men, a situation that persists to this day. This disadvantage is reflected in different aspects of everyday life: access to the job market, salaries, the distribution of domestic tasks within the home, and education, among others. Despite the progress made on gender issues in Spain, there is still a long way to go. According to data analysed by the European Institute for Gender Equality (2020), Spanish women, in monetary terms, earned 17% less than men, in addition to increasing their level of poverty. In the dynamic "**The inequality ranking**" we offer a tool to explore gender inequalities within the labour market.

In particular, the unequal distribution of men and women in different areas of knowledge in education increased in 2020. This indicates that women are more and more concentrated in professional careers related to the humanities, education, and health, compared to the distribution of men in so-called "**STEM**" (**Science, Technology, Engineering and Mathematics**) careers. According to data collected in 2018, the percentage of women in university studies in information and communication technologies (ICT) was **12%** compared to **88%** of men.



**Feminism**, as a social and political movement, has greatly advanced towards effective equality between sexes and genders. The main demand of this movement is that women should also be able to enjoy the same rights and freedoms to which men have historically had access: the right to education, to vote, to own property, and to work, among others. Far from the stereotypes that seek to discredit this movement, the historical commitment of thousands of women who have fought for social progress is a cause for celebration and victory for society as a whole.

# GENDER PERSPECTIVE

About the education system, one of the criticisms that have been made is the lack of representation of women in educational material. Throughout the school years, male figures relevant to history, philosophy, arts, and sciences are highlighted, with few mentions of women. One way to contrast this lack of female representation with your students could be to challenge them to name at least three prominent female figures in different fields such as science, art or sport and compare this with the number of male figures they know.

The concept of **herstory** aims to capture the contribution of women throughout history through their visibility. A couple of years ago, the collective "**Sangre Fucsia**" launched the first feminist trivia game with "**Feminismos Reunidos**", a board game in which the questions revolve around female figures with curious and interesting facts that we don't usually know. It could be a good option to include in classroom play during free time or breaks.

The **gender perspective** is an approach that claims to analyse social reality considering the inequalities between both genders that persist in our society. Teachers need to be aware of what this perspective aims to contribute, as it can be a good way to combat the social inequalities that are reflected in the classroom. To guarantee an appropriate environment for students' development, teachers need to incorporate this approach both in their teaching materials and in their dealings with students. For example, a gender perspective in the classroom can raise interesting questions about gender dynamics in the classroom:

## WORKSHEET TO WORK ON IN CLASS:

- **Who participates more during class, girls, or boys? How long do they speak for each of their interventions?**
- **When one person speaks, who is more likely to interrupt?**
- **Who is more likely to take on the role of a leader? Who is usually the person in charge of writing tasks?**

# GENDER PERSPECTIVE

Questions such as these can be useful in deciding whether the students in the class conform to those gender roles that stereotypically establish men as **"leaders"** or **"bosses"** and **women as "secretaries"**. This is a simple example of how gender mainstreaming can help us to detect power dynamics in the classroom and act accordingly.



# GENDER PERSPECTIVE

## More than gender

Inclusive education involves an equal opportunity to participate in the education system for all learners, regardless of their personal or social circumstances (UNESCO, 2005). Gender alone cannot explain the oppression and discrimination experienced by women.

According to the intersectional perspective (Crenshaw, 2017), people's life experience is manifested in the intersection of diverse elements such as race, ethnicity, social class, physical or mental disability, sexual orientation, or gender identity, among others. This assumes that each person has a unique experience and that, to understand it, we need to know how these elements intersect and affect their life experience. This intersection between elements can generate relations of privilege or, on the contrary, oppression. For example, a black woman faces a series of racial discriminations to which a white woman is not exposed. Both share the same gender; however, the experience of racism is only experienced by the black woman in this case. The diagram below shows this concept's graphical representation with some of the elements described.

**Intersectional feminism** adds this keynote to point out that the reality of women is not the same, and that it is therefore necessary to observe how women are also diverse and can experience very different social and personal circumstances. Schools and colleges in Spain are becoming more diverse, and teachers must pay appropriate attention to the needs of their students to achieve real inclusion where diversity is valued and appreciated. To explore different life histories and their relationship to privilege and oppression, we offer the dynamic "**Life Bingo**" to work on this issue with students.

# GENDER PERSPECTIVE

One of the main purposes of this teaching guide is to provide tools for the inclusion of Muslim students. **Islamophobia** has been defined by the United Nations Committee on the Elimination of **All Forms of Racial Discrimination as a form of racism and xenophobia characterised by exclusion, rejection, and hatred towards Muslims**, especially in contexts where they are part of a minority. Teachers need to understand that Islamophobia negatively affects students and that educational institutions often participate in it. Nowadays, even though religious freedom is a fundamental right, Islamophobic practices continue to exist in schools and institutes in Spain that prevent Muslim students from practising their religion.

**Some clear examples are:**

- Preventing access to schools and institutes (and therefore the right to education) to Muslim women for wearing the hijab (headscarf).
- Not recognising holidays or postponing exam and test dates on religious holidays.
- Not providing halal options on school menus.
- Not providing a space for students who wish to perform prayers.

From a gender perspective, the double discrimination faced by Muslim women is known as "**gender Islamophobia**": on the one hand, they face Islamophobic racism and, on the other hand, sexism, and misogyny. Society has many stereotypes and myths about Muslim women. These include:

- ***“Muslim women are oppressed and submissive”.***

This myth ignores the fact that all women, regardless of their religion, are subject to society's sexism and can experience it as much as anyone else.

# GENDER PERSPECTIVE

- ***“Muslim women are dependent and uneducated”.***

Contrary to what many may think, Muslim women in Europe continue their studies and many of them outperform men in schools and universities. In addition, many are community and neighbourhood leaders, encouraging the development of all communities. Interestingly, the world's first institution of higher education was founded by a Muslim woman, **Fatima al-Fihri**. This institution, **al-Qarawiyyin University**, is still active today in the city of Fes, Morocco.

- ***“Muslim women are obliged to wear the hijab (headscarf)”.***

Whatever we may think of the hijab, we cannot question a woman's decision to wear it. The idea that the hijab itself is a sign of oppression of women is a creation with colonial origins in which it is categorised as "freedom" that women must display their bodies in public to be accepted. There may be cases where Muslim women are forced to wear the hijab, but this is not the reality for most Muslim women. Forcing someone to wear the hijab is as violent as forcing someone to take it off. Limiting Muslim women's access to fundamental rights because they wear the hijab is sexist and Islamophobic.

- ***“Women who wear hijab cannot work with it because it prevents them from being neutral”.***

One argument justifying discrimination against veiled women is that of secularism. It is argued that as a religious symbol it should not be allowed in the workplace. However, neutrality should be required for the tasks that the worker is going to carry out and not for elements that concern her identity. Therefore, Muslim women are equally able to do their work without it being an obstacle to their work. Denying a person, the possibility of a job because she wears the hijab is a clear example of discrimination in the workplace.

# GENDER PERSPECTIVE

- Anti-Muslim racism/Islamophobia and Gender

Whilst Muslims are the **second largest religious group in the EU**, recent research, from numerous sources, provides evidence of persistent intolerance and racism against individuals, women in particular, with a Muslim background.

One such research was in 2017, when Fundamental Rights Agency (FRA) published 'Muslims – Selected findings specific focus of the Fundamental Rights Agency's wider EU-MIDIS II

. This survey dealt with the EU-wide data on the discrimination experienced by persons with a Muslim background in labour market, education, housing, health and other services, criminal victimization, police stops, social inclusion and societal participation. It has found that **39% of Muslims felt discriminated** against in the five years before the survey because of their ethnic or immigrant background in one or more areas of life. Moreover 35% of Muslim women felt discriminated against because of their ethnic or immigrant background when looking for work because of way they dress and 39% of Muslim women who wear a headscarf or niqab in public were harassed.

According to the latest **Islamophobia Report**, Islamophobia is still an increasing trend in 2021, especially the United Kingdom and France which are the main spots of anti-Muslim hatred and Islamophobic incidents. The framing of Muslim women and their religious clothing as antagonistic to European societies has succeeded in marginalising them, fostering discrimination and encouraging hate speech.

The stereotyping of Muslim women somehow **'justifies'** the denial of basic freedoms and human rights that are extended to the rest of the population. The generalisations made about Muslim women **are sexist, Islamophobic** and do more to restrict women's freedom than the perceived structures they attempt to criticise.

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Consequently, visibly Muslim women are **subjected to verbal abuse** – both in person and through the media – and violent physical assault. It is no surprise that attacks on Muslim women have seen **“spikes in France and the UK after major international incidents, as was the case after the attacks in Paris in November 2015.”**

According to a Pew Research Centre report, Europe stands out as the region with the most reports of women being harassed for wearing religious attire, with incidents recorded in 21 out of 45 countries in 2012-2013. The Pew Research Centre report also highlights the indirect pressure on Muslim women to conform to perceived societal norms even in countries where laws do not discriminate against them. It states, “Failure to comply can lead to harassment or acts of hostility directed at women by private individuals, organizations or social groups.

In late 2021, **EFOMW** was part of the consultation process in, now adopted and published, **European Commission against Racism and Intolerance** - ECRI's - “General Policy Recommendation No. 5 on preventing and combating anti-Muslim racism and discrimination” where Islamophobia is defined as **'anti-Muslim racism'** therefore taking into account the structural and systematic nature of Islamophobia. The revised policy recommendation repeatedly mentions gendered aspects of anti-Muslim racism/Islamophobia and recommends that the EU governments and member states should 'guarantee that Muslim religious dress is not used as a pretext for unjustified differential treatment, particularly when directed at Muslim women, by striking a fair balance between the free manifestation of religion and belief and legitimate public interest that is necessary in a democratic society, as enshrined in **paragraph 2 of Article 9 of the European Convention on Human Rights'** .

There is an increase in political parties which promote Islamophobic ideas, policies, and practices around European countries. There is an increasing number of legislative measures that regulate the wearing of the headscarf/hijab and, although such laws apply to all religious symbols, Muslim women disproportionately bear their impact. In French

# GENDER PERSPECTIVE

case, **the prohibition of Muslim girls from wearing headscarves** in public secondary schools has been shown by two Stanford political scientists to have had a detrimental effect on both the girls' ability to complete their secondary education and their trajectories in the labour market.

**Media is a contributing factor in reinforcing the Islamophobic stereotypes** in which Muslim women are perceived. This is particularly damaging when images of Muslim women are used in reports about terrorism, religious practices and gender repression. There is a growing sense of insecurity which limits the places and societal spheres in which Muslim women feel safe to enter. The risk of being a victim of hate crime is greater for Muslim women as many Muslim women are easily identified as Muslim.

While living in societies where gender-based discrimination is still a mainstream problem, numerous examples show that Muslim women in Europe bear the brunt of intersectionality of discriminations in their daily lives.

Muslim women in Europe suffer from the same type of inequalities all women experience: **the gender pay gap, the risk of being relegated to the lower-wage sector in the labour market, difficulty accessing good health care, and violence are just some of the issues.** Recent research from **Oxford University** showed that Muslim women face more discrimination than others when applying for jobs in Germany, the Netherlands and Spain. Added to this, is the latest decision of the **European Court of Justice (ECJ)** in 2021, stating that the employers may prohibit their employees from wearing visible signs of political, ideological, or religious beliefs in the workplace under narrow circumstances.

This ruling has a direct and negative impact on an already difficult employment situation of Muslim women in Europe who wear headscarf. We believe that it furthers discrimination and goes against the **European Convention on Human Rights**

# GENDER PERSPECTIVE

Also, and uniquely for Muslim women, gender-based discrimination is often masked as an attempt to promote gender equality by claiming, for example, that veiled women cannot be free. These arguments deny **Muslim women self-determination** and rarely allow them to speak for themselves. Therefore, in contemporary Europe, we are faced with a situation where prejudice based on religion or gender is considered illegal but an exception is made for Muslim women.

Recognising that the issues mentioned present a challenge for educators, we strongly encourage the educators to familiarise themselves with the **'Guidelines for Educators on Countering Intolerance and Discrimination against Muslims'** which have been developed 'to support educators in countering intolerance and discrimination against Muslims'. As mentioned in the guidelines, 'actions and approaches adopted by teachers and school administrators can be crucial in promoting respect for diversity and mutual understanding, both in schools and in society'.

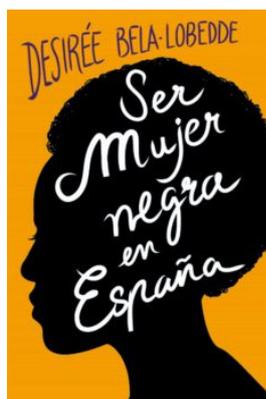
To work on the whole issue of gender Islamophobia, we propose the dynamic **"Put yourself in my place"**. Finally, there is a deeply rooted belief that Islam is distant and foreign to any feminist demands. However, this is not the case. Islam is a religion with clear demands for the recognition of the rights of women and racial minorities. Islamic feminism is a movement of Muslim women, mostly academics, who claim equality between men and women as the main message of Islam. According to this movement, the message of the Qur'an (the holy book of Muslims") was a pioneer socio-political revolution that recognised several rights for women: the right to equality before the law, the right to work and to own property, the right to divorce, the right to be consulted and to express their opinion, among others.

For this movement, the inequality suffered by many women in Muslim countries today is not the product of the divine message, but the result of the misrepresentation of a male elite that seeks to maintain its power and privileges over women. For this movement, women must begin to re-appropriate religious interpretations to reclaim Islam's original message of equality.

# GENDER PERSPECTIVE

## LIST OF RECOMMENDATIONS

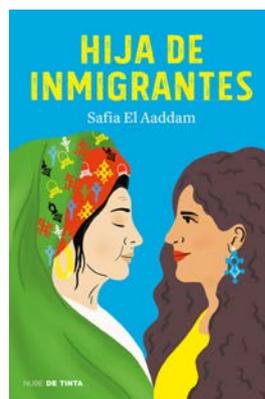
### Readings for students



“Ser mujer negra en España”  
de Desiree Bela-Lobedde



“Mirame a los ojos”  
de Miriam Hatibi



“Hija de inmigrantes”  
de Safia El Adam



“Identidades Asesinas”  
de Amin Maalouf



“Devenir Seiba”  
de TFarrach



“Supersaurio”  
de Meryem El Mehdati



“Hija del camino”  
de Lucía Mbomio



“Que hace un negro como tú en un sitio como este”  
Moha Gerehou

# GENDER PERSPECTIVE

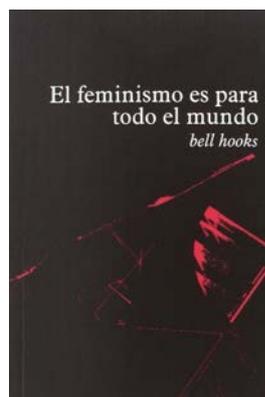
## Theoretical readings for further reading



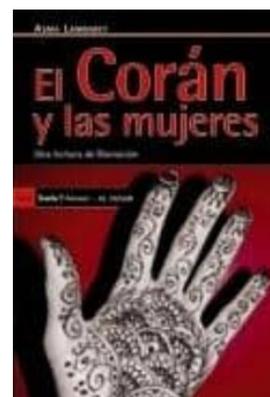
"¿Puede hablar el subalterno?"  
de Gavatri Spivak



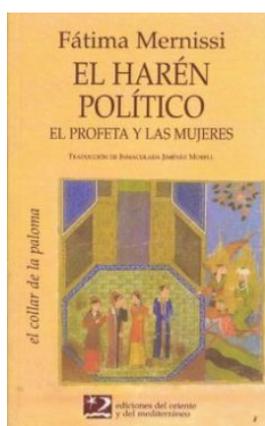
"Mujeres, raza y clase"  
de Angela Davis



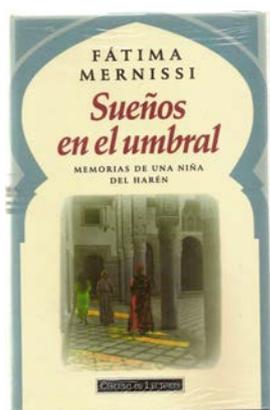
"El feminismo es para todo el mundo"  
de Bell Hooks



"El corán y las mujeres"  
de Asma Lamrabet



"El harén político: el profeta y sus mujeres" de Fatima Mernissi



"Sueños en el Umbral" de Fatima Mernissi



"El harén en Occidente" de Fatima Mernissi



"A descolonizar las metodologías: Investigación y pueblos indígenas" de - Linda Tuhiwai

# GENDER PERSPECTIVE

- **Activist accounts on Instagram** 

- **@hijadeinmigrantes**
- **@luciambomio**
- **@mohagerehou**
- **@Desireebelal**
- **@Miriamhatibi**
- **@ramiachaoui**
- **@hajarbrown**
- **@hanan\_midan**

# GENDER PERSPECTIVE

- DYNAMIC 1 THE INEQUALITY RANKING

## Description

[https://docs.google.com/document/d/10Au\\_6bOpZzzz2Nh6julKEkFmZtEalYZbDYfDXc0W34k/edit?usp=sharing](https://docs.google.com/document/d/10Au_6bOpZzzz2Nh6julKEkFmZtEalYZbDYfDXc0W34k/edit?usp=sharing)

In the following exercise, a series of roles will be randomly assigned to each of the participants. The roles are:

<b>Role 1</b>	Female	25 years old	Spanish
<b>Role 2</b>	Male	53 years old	Moroccan
<b>Role 3</b>	Female	55 years old	Spanish
<b>Role 4</b>	Male	30 years old	Spanish
<b>Role 5</b>	Female	35 years old	Ecuadorian
<b>Role 6</b>	Male	22 years old	Romanian
<b>Role 7</b>	Female	18 years old	Spanish
<b>Role 8</b>	Male	60 years old	Senegalese
<b>Role 9</b>	Female	28 years old	Moroccan
<b>Role 10</b>	Male	40 years old	Spanish

# GENDER PERSPECTIVE

Once the roles have been distributed, a blank sheet of paper is given to each of the students. The assignment is simple: they have to build a paper aeroplane. Once they have made the plane, it is time to evaluate their work. To do this, you will grade from best to worst aeroplane built based on the role. **This is the distribution of places:**

<b>Role 1</b>	Third place (3)
<b>Role 2</b>	Ninth place (9)
<b>Role 3</b>	Fifth place (5)
<b>Role 4</b>	First place (1)
<b>Role 5</b>	Seventh place (7)
<b>Role 6</b>	Sixth place (6)
<b>Role 7</b>	Fourth place (4)
<b>Role 8</b>	Tenth place (10)
<b>Role 9</b>	Eighth place (8)
<b>Role 10</b>	Second place (2)

# GENDER PERSPECTIVE

Once the participants are placed according to the proposed order, give them a moment to see and remember the position they are in. Then it is time to close the circle and discuss the activity.

## Objectives

- To raise awareness about inequality in the labour market based on age, ethnicity, and gender.
- To reflect on the causes of these inequalities and what solutions can be found to the problem.

## Materials

- Sheets of paper.
- Tables with the roles.

**Time:** 45 minutes

**Groups:** From 8 people

## Questions for reflection

- How did you feel doing the activity?
- Do you think the position you have, even though you have all done the same task, is fair? How did it make you feel?
- What characteristics do the roles at the top share? Why do you think these characteristics benefit them? Is their position justified?
- What characteristics do the roles at the bottom share, why do you think these characteristics are detrimental to them and are their position justified?
- What role do you think merit plays in the ranking position?
- Have you experienced, or do you know someone who has experienced something similar?
- How did they deal with the situation?
- What can we do to make the ranking fairer? List the solutions you can think of.

# GENDER PERSPECTIVE

- Key concepts and information to share with students.

Within the job market, some factors play an important role in determining pay and working conditions. The main factors are **gender, age, and ethnicity** (although there are others such as attractiveness, and physical and mental ability). In relation to these elements, we know that traditionally women, young people and migrants are in a **worse position** in the job market in Spain.

In the case of women, the labour market penalises them especially when they have children, as their return to work is later and they are the ones who normally reduce their working hours to take care of their children and dependents in the family. Added to this is the **glass ceiling**. This term refers to a type of invisible discrimination in which it is more difficult for women to move up in their jobs, and in most cases, there is a concentration of men in managerial positions in companies. Finally, the **salary gap** refers to the difference in salaries between men and women. Women are paid less than men mainly because they are over-represented in lower-paid jobs and because of the bias to which we have referred above.

In the case of migrants, many of them occupy low-skilled jobs with deplorable working conditions, as is the case of migrants without documentation. Typical niches are cleaning, construction, and care work. The migrant population is over-represented in these niches. **Ethno-stratification** of the job market is a concept that gives a name to this phenomenon. Finally, several studies have pointed to young people in Spain as a vulnerable group. In the last decade, Spain has been the leader in youth unemployment, with almost **50% of young people unemployed**. The average age of independence in Spain is 29, one of the highest in the European Union.

# GENDER PERSPECTIVE

If you want to know more about discrimination dynamics within the job market, we recommend the following links:

- <https://lac.unwomen.org/es/que-hacemos/empoderamiento-economico/epic/que-es-la-brecha-salarial>
- [https://www.mites.gob.es/es/sec\\_trabajo/analisis-mercado-trabajo/jovenes/index.htm](https://www.mites.gob.es/es/sec_trabajo/analisis-mercado-trabajo/jovenes/index.htm)
- [DYNAMIC 2 "THE BINGO OF LIFE"](#).

## **Annex:**

[https://docs.google.com/document/d/1\\_jPVWi1MiHWWhDepKhmYhRxyoIHJHiUlWZ5eCinsUA0/edit?usp=sharing](https://docs.google.com/document/d/1_jPVWi1MiHWWhDepKhmYhRxyoIHJHiUlWZ5eCinsUA0/edit?usp=sharing)

## **Description**

The following dynamic explores the diversity of situations in which people find themselves. The social and personal conditions we experience often do not depend on ourselves. In this role-playing exercise, participants are given a series of cards (roles). They should read them carefully and not share their role with anyone. It is time for them to connect with their role. To do this, you can ask a series of questions to make them aware of their character:

- What was your childhood like? What was your home like? What did you play? What job did your parents have?
- What kind of lifestyle do you have? Where do you live? How much money do you earn per month? What do you do in your free time?

Once they have connected with their role, ask participants to remain silent and hand out the bingo cards and one pen per participant. Call out the names of each of the bingo squares. Do this slowly and give them time between each box so that they can see if the box applies to their situation. Each time they can answer **"yes"** to the situation presented in the box; they will mark it with a pen. To call out bingo, you need to have two rows completed. Continue reading the boxes until you have at least 3 people who have called out bingo.

# GENDER PERSPECTIVE

Once they have called out bingo, participants should hand you their role cards and keep them, as you will need them for later. To finish, invite everyone to join in a circle. Allow a couple of minutes for participants to step out of their roles before starting the reflection.

## **Objectives**

- To work on the concept of intersectionality and the diverse realities that different groups of people experience.
- To raise awareness of existing discrimination in our societies.
- To understand what privilege is and its impact on our lives.

## **Materials**

- Role cards
- Pens
- Bingo card

**Time:** 50 minutes

**Groups:** From 12 people

## **Questions for reflection:**

- Was it easy or difficult to role-play? How did you imagine the person you were playing?
- How did it feel to cross out the boxes? Was it easy or difficult to do this for your character? When did you start to realise that there were people who might never sing bingo?
- For those who called bingo, can you reveal your roles and what characteristics you share?
- For those who didn't get to call bingo, can you reveal your roles? What characteristics do you share?
- Does the exercise reflect society in any way? Which elements do you think benefit or harm the most?
- What first steps could be taken to balance inequalities in society?

# GENDER PERSPECTIVE

## Bingo card

<b>You are a person who has no financial difficulties</b>	You are not afraid of being stopped by the police.	<b>You have a house with all the necessary facilities</b>	Your religion, culture and language are respected in the country where you live.	<b>They can vote in elections in the country where they live.</b>	You can go on holiday whenever you want
<b>You can fall in love with the person of your choice.</b>	You know where to go for help if you need it	<b>You are not afraid of being attacked or sexually assaulted in the street.</b>	Other people consult you on different issues	<b>You have been able to have private lessons at school</b>	You and your family do not suffer from any physical or psychological illnesses.
<b>Your family probably has higher education and well-paid professions.</b>	You can talk freely about your sexual orientation	<b>In job interviews, you are unlikely to be asked if you want to have children.</b>	In the shops you go into, the boss is likely to share your skin colour.	<b>You can afford to go to the theatre and cinema whenever you feel like it.</b>	You can choose the studies and profession of your choice
<b>You have never felt discriminated against because of your origin.</b>	You rarely hear negative comments about your body	<b>In your city, you have the infrastructure and access to transport you need.</b>	You can travel abroad whenever you want without special visas.	<b>You have never had to flee your home because of war or natural disaster.</b>	You have an interesting life and are positive about your future.

# GENDER PERSPECTIVE

## Roles

<p>You are a single mother and unemployed. You are of Spanish origin. The father of your children does not pay you child support and you are dependent on meagre social assistance.</p>	<p>You are the daughter of a banker. You are of Spanish origin. You studied economics at a private university. You spend your summers at your second home in Mallorca.</p>	<p>You are a young girl of Moroccan and Muslim descent who lives with your parents in a suburb. You are studying law at university thanks to a scholarship. Although you were born in Spain, you do not have Spanish nationality.</p>
<p>You are the owner of a multinational export company. At the age of 19, you started working in the family business. You live in luxury urbanisation in Madrid. You are married and have 3 children.</p>	<p>You are a 30-year-old white man. Recently, due to the economic situation, you were fired from your job. You are still fighting in court to have your dismissal recognised as unfair. You have two children, and you are facing eviction because you have not been able to pay your monthly mortgage payments.</p>	<p>You are a young social media influencer, with more than a million followers. Your parents are Italian, although you moved to Spain when you were very young. Recently, you have been able to become independent and buy a duplex in a famous neighbourhood in the city centre.</p>
<p>You are an elderly person who needs a wheelchair for mobility. You live in a nursing home. You have worked in the countryside all your life. You have been suffering from Alzheimer's disease for years.</p>	<p>You are a 30-year-old single woman of Spanish origin. You suffer from a hormonal problem that makes your weight higher than what is considered normal. You are actively looking for a job, although you feel that your physical appearance may impede this.</p>	<p>You are a 40-year-old homeless woman. When you were young you had a jewellery shop that went bankrupt due to your debts. The depression caused by this event made you turn to alcoholism, an addiction that you still have.</p>
<p>You have been a transgender person for 20 years. You were born in Spain and have Spanish nationality. You created your organisation in defence of LGTB+ rights 15 years ago. Despite your best efforts, you still struggle to make ends meet.</p>	<p>You are a Syrian refugee in Spain. You arrived 3 years ago, and you are new to the neighbourhood where you live at the moment. You have not yet been able to formalise your administrative situation. You would like to have the papers to be able to work as an architect, which is what you studied for.</p>	<p>You are a web developer. You have HIV, but you are managing the disease thanks to special treatment. You live with your partner near the beach, and you have a dog called Bobby.</p>
<p>You are the son of a Moroccan immigrant. Your father is a bricklayer. You live in a small town. You are an only child, and you had to leave school to take care of your mother with cancer.</p>	<p>You are the son of a farmer in a small town in the north. Your family has a large farm and owns a lot of lands. Your family is deeply religious. You are homosexual, but they don't know it yet.</p>	<p>You are a woman from Senegal, who came to Spain 30 years ago. You have no studies. You are a housewife, and you have 2 daughters. You wear hijab. Your husband has a fabric business.</p>

# GENDER PERSPECTIVE

## DYNAMIC 3 "PUT YOURSELF IN MY SHOES".

### Description

In this group dynamic, participants will get together in groups of 3-4 people per group and act out a pre-established scene of situations in which gender-based Islamophobia occurs. The scene will be played out in two acts. In the first, the scene will run without interruption. In the second, the scene can be stopped and anyone in the audience can interrupt the action by clapping their hands or interrupting with words or attitudes, bringing the scene back on track. Once this happens, a circle is opened and the observed actions are discussed: actors, indicators of Islamophobia, scenarios, etc.

### Objectives:

- To make situations of gender-based Islamophobia visible.
- To recognise hate speech towards Muslim women and the stereotypes that support it.
- Identify the scenarios in which gender-based Islamophobia happens and learn how to act against it.

### List of situations

- You are Sakina and her group of friends. A few days ago, you were refused access to the municipal swimming pool because you were wearing a swimming costume that covered your whole body. According to the caretaker, this type of clothing does not comply with "the established rules". You don't understand his justification because your swimming costume is made of swimming costume fabric.
- Malika is denied access to her school for wearing a hijab. The Head Teacher doesn't understand why she wears that on her head if she comes to study, and she won't give in until Malika takes it off.
- You are Sofia, and ever since you converted to Islam and wore a hijab, everyone makes jokes about "if you are going to join Jihad" or if you have married a **"Bin Laden"**. These comments annoy you and give you a hard time.

# GENDER PERSPECTIVE

- Fatima and Khadija have been looking for work for a long time. At the last job interview they attended, they both agreed that they were always told the same thing: "You have a wonderful CV, but you can't work with what you have in your head". They have less and less hope of finding a job.
- Samira takes her children to the neighbourhood park every afternoon. Every time she meets one of her neighbours, she always gets the same comment from her neighbour: "How beautiful you are and what a pity you have that on your head". Samira lets it go because she doesn't want any trouble, but she is getting tired of justifying herself.

**Time:** 50 minutes

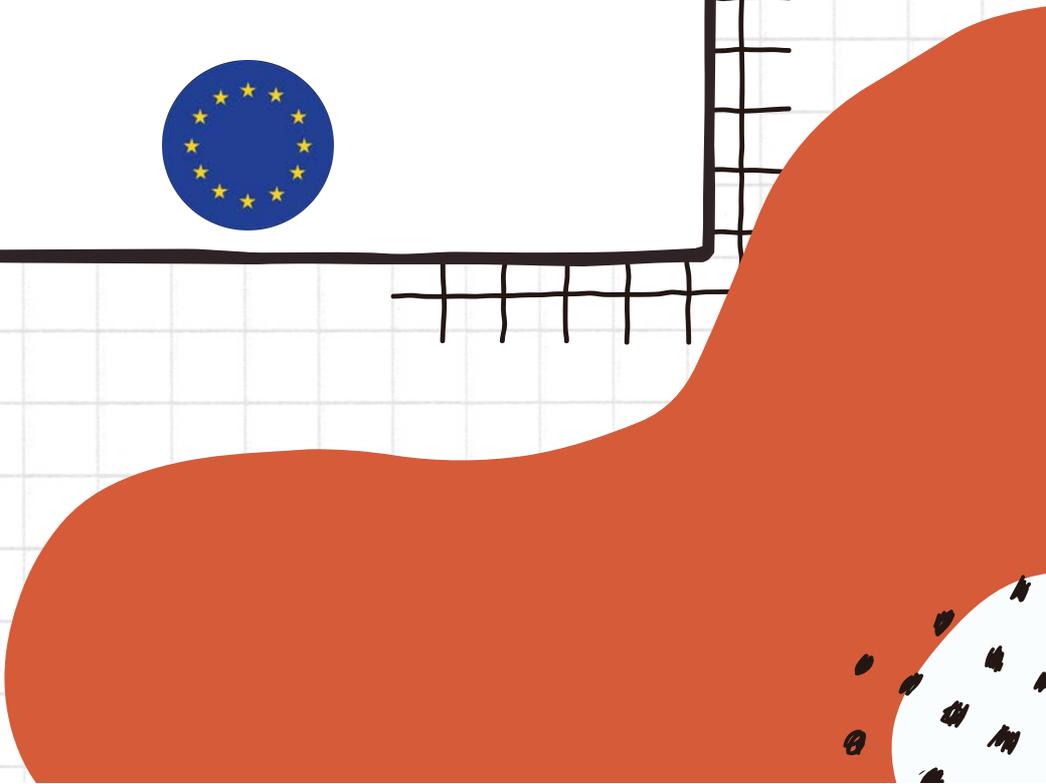
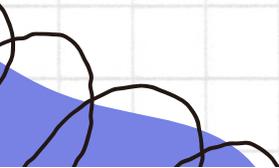
**Materials**

List of scenarios

**Grup:** 12 people or more

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# THE ERASMUS+ PROGRAMME



# THE ERASMUS+ PROGRAMME



The **ERASMUS PLUS PROGRAMME** decided to financially support the project “**DIALOGUE, EDUCATION, AND RESPECT IN THE CLASSROOM: THE WAY TO A PLURAL AND DEMOCRATIC EUROPE**”, which gave rise to this methodological guide through the National Agency SEPIE in 2020. Since the year of the application, the **Erasmus+ Programme 2014-2020**, within which this project was requested, was left behind and replaced by a new **E+ Programme 2021-2027**.

The new program picks up the baton of the previous one, but implements new mechanisms capable of addressing, in the reality arising from COVID-19, the socio-economic changes and the terrible challenges that Europe is facing in recent decades jointly, not only by member countries, but also by the entities and citizens that comprise them.

To this end, it sets again multiple lines of work capable of addressing new and old needs in youth, education, and international solidarity, to ensure that European citizens, and especially their social entities and educational communities, become better equipped with the knowledge, skills, and competences necessary in a dynamically changing and increasingly mobile, multicultural, and digital society

## Lines of work that are specifically addressed:

- **INCLUSION AND DIVERSITY:** The Programme seeks to promote equal opportunities and access, inclusion, diversity and fairness across all its actions. Organisations and the participants with fewer opportunities themselves are at the heart of these objectives and with these in mind, the Programme puts mechanisms and resources at their disposal. When designing their projects and activities, organisations should have an inclusive approach, making them accessible to a diverse range of participants.

# THE ERASMUS+ PROGRAMME



- **DIGITAL TRANSFORMATION:**

The COVID-19 pandemic shed further light on the importance of digital education for the digital transformation that Europe needs. In particular, it emphasised the increased need to harness the potential of digital technologies for teaching and learning and to develop digital skills for all. In line with the strategic priorities of the Digital Education Action Plan (2021-2027)<sup>4</sup>, the Programme aims to support this endeavour to engage learners, educators, youth workers, young people and organisations in the path to digital transformation.

**The Erasmus+ Programme** will be a key instrument for building the knowledge, skills, and attitudes on climate change and support sustainable development both within the European Union and beyond. The Programme will increase the number of mobility opportunities in green forward-looking domains, which foster the development of competences, enhance career prospects and engage participants in areas, which are strategic for sustainable growth, with special attention to rural development (sustainable farming, management of natural resources, soil protection, bioagriculture). Moreover, Erasmus+, with mobility at its core, should strive for carbon-neutrality by promoting sustainable transport modes and more environmentally responsible behavior.

- **PARTICIPATION IN DEMOCRATIC LIFE, COMMON VALUES AND CIVIC ENGAGEMENT.** The Erasmus+ Programme addresses the citizens' limited participation in its democratic processes and their lack of knowledge about the European Union, and tries to help them overcome the difficulties in actively engaging and participating in their communities or in the Union's political and social life. Strengthening citizens' understanding of the European Union from an early age is crucial for the Union's future. In addition to formal education, non-formal learning can enhance the citizens' understanding of the European Union and foster a sense of belonging to it.

# THE ERASMUS+ PROGRAMME



**The Erasmus+ Programme** is aware of the challenges and difficulties that we will have to address in the near future to rebuild society after the multiple crises that have ravaged Europe in recent years, among which the COVID-19 pandemic stands out. To this end, over the years it has generated a network of National Agencies capable of bringing the Program closer to the reality of each of the member countries, but also to each of its citizens and organizations (educational, social, or youth), to make them participants in it.

**If you are interested in learning more or participating, access one of its national agencies:**

# THE ERASMUS+ PROGRAMME



## Austria

- AT01. OeAD - OeAD (Österreichische Austauschdienst) - GmbH (Austria):  
<http://www.erasmusplus.at/>
- AT02. IZ - INTERKULTURELLES ZENTRUM (Austria):  
<http://www.erasmusplus.at/>



## Belgium

- BE01. AEF-EUROPE (Belgium): <http://erasmusplus-fr.be/>
- BE02. EPOS vzw (Belgium): <http://www.epos-vlaanderen.be/>
- BE03. Jugendbüro der Deutschsprachigen Gemeinschaft V.o.G. (Belgium): <http://www.jugendbuero.be>
- BE04. BIJ - Bureau International Jeunesse (BIJ-Belgium):  
<http://www.lebij.be>
- BE05. JINT (Belgium): <http://www.jint.be>



## Bulgary

- BG01. Human Resource Development Centre (HRDC - Bulgaria):  
<http://www.hrdc.bg>



## Cyprus

- CY01. Foundation for the Management of European Lifelong Learning Programmes (Cyprus): <http://www.erasmusplus.cy>
- CY02. Youth Board of Cyprus: <http://www.erasmusplus.cy>



## Croatia

- HR01. Agency for Mobility and EU Programmes Agencija za mobilnost i Programme Euopske unije (AMPEU - Croatia):  
<http://www.mobilnost.hr>

# MEDIDAS DE LA UE



## Denmark

- DK01. Danish Agency for Higher Education (Denmark): <http://www.fivu.dk/erasmusplus>



## Slovakia

- SK01. Slovenská akademická asociácia pre medzinárodnú spoluprácu (Slovakia): <http://www.saaic.sk>
- SK02. IUVENTA – Slovak Youth Institute (Slovakia): <http://www.iuventa.sk>



## Slovenia

- Sl01. CMEPIUS "Center Republike Slovenije za mobilnost in evropske programe izobraževanja in usposabljanja" (Slovenia): <http://www.cmepius.si>
- Sl02. Zavod MOVIT NA MLADINA (Slovenia): <http://www.movit.si>



## Spain

- ES01. Servicio Español para la Internacionalización de la Educación (SEPIE): [www.erasmusplus.gob.es](http://www.erasmusplus.gob.es)
- ES02. AGENCIA NACIONAL ESPAÑOLA DE LA JUVENTUD (INJUVE) (Spanish National Agency for Youth): [www.erasmusplus.gob.es](http://www.erasmusplus.gob.es)



## Estonia

- EE01. Foundation Archimedes (Estonia): <http://www.erasmuspluss.ee>

# MEDIDAS DE LA UE



## France

- FR01. Agence Erasmus+ France/Education Formation (France): <http://www.erasmusplus.fr>
- FR02. Institut national de la jeunesse et de l'éducation populaire (France): <http://www.erasmusplus.fr>



## Greece

- EL01. Greek State Scholarship's Foundation (IKY - Greece): <http://www.iky.gr/erasmus-plus>
- EL02. Youth and Lifelong Learning Foundation (I.NE.DI.VI.M- Greece): <http://www.inedivim.gr>



## The Netherlands

- NL01. National Agency Erasmus+ Education and Training (The Netherlands): <http://www.erasmusplus.nl>
- NL02. Nederlands Jeugdinstituut National Agency Erasmus+ Youth (The Netherlands): <http://www.erasmusplusjeugd.nl>



## Hungary

- HU01. Tempus Public Foundation (Hungary): <http://www.tpf.hu>
- HU02. Hungarian National Agency of Youth in Action: <http://www.eplusifjusag.hu>



## Ireland

- IE01. Léargas the Exchange Bureau (Ireland): <http://www.leargas.ie>
- IE02. The Higher Education Authority (Ireland): <http://www.heai.ie>

# MEDIDAS DE LA UE



## Iceland

- IS01. Landskrifstofa Menntaáætlunar Evrópusambandsins National Agency for the Lifelong Learning Programme (Iceland): <http://www.erasmusplus.is>
- IS02. Evrópa unga fólksins (National Agency for the Erasmus+ Programme – youth (Iceland): <http://www.euf.is>



## Italy

- IT01. Agenzia Nazionale - Erasmus+ - ISFOL (Italy): <http://www.erasmusplus.it>
- IT02. Agenzia Nazionale Erasmus+ - INDIRE (Italia): <http://www.erasmusplus.it>
- IT03. Agenzia nazionale per i giovani (Italia): <http://www.agenziagiovani.it>



## Latvia

- LV01. Valsts izglītības attīstības aģentūra (State Education Development Agency-Latvia): <http://viaa.gov.lv/eng/>
- LV02. Jaunatnes starptautisko programmu aģentūra (Agency for International Programs for Youth-Latvia): <http://www.jaunatne.gov.lv/en>



## Liechtenstein

- LI01. Agentur für Internationale Bildungsangelegenheiten (LIECHTENSTEIN): <http://www.aiba.llv.li>
- LI02. Verein aha - Jugendinformation Liechtenstein: <http://www.aha.li>

# MEDIDAS DE LA UE



## Lituania

- LT01. Education Exchanges Support Foundation (Lituania): <http://www.smpf.lt>
- LT02. Agency of International Youth Co-operation (Lituania): <http://www.jtba.lt>



## Luxemburg

- LU01. Anefore asbl (Luxeburg): <http://www.anefore.lu>
- LU02 Service National de la Jeunesse (Luxemburg): <http://www.snj.lu>



## Macedonia

- LMK01 National Agency for European Educational Programmes and Mobility (Macedonia): <http://www.na.org.mk>
- MT01. European Union Programmes Agency (Malta): <http://www.eupa.org.m>



## Norway

- NO01. Norwegian Centre for International Cooperation in Education (SIU): <http://www.siu.no>
- NO02. Bufdir – Barne-, ungdoms- og familiedirektoratet: <http://www.aktivungdom.eu>



## Poland

- PL01. Foundation for the Development of the Education System: <http://www.erasmusplus.org.pl>

# MEDIDAS DE LA UE



## Portugal

- PT01. Agência Nacional Erasmus+ Educação e Formação: <http://www.erasmusmais.pt>
- PT02. Agência Nacional para a gestão do programa Juventude em Acção: <http://www.juventude.pt>



## Czech Republic

- CZ01. Dům zahraniční spolupráce (DZS) Centre for International Cooperation in Education: <http://www.dzs.cz>



## Romania

- RO01. Agentia Nationala pentru Programe Comunitare in Domeniul Educatiei si Formarii Profesionale: <http://www.anpcdefp.ro>



## Switzerland

- SE01. Swedish Council for Higher Education: <http://www.uhr.se>



## Turkey

- TR01. THE CENTRE FOR EUROPEAN UNION EDUCATION AND YOUTH PROGRAMMES (TURKISH NATIONAL AGENCY): <http://www.ua.gov.tr>

# CONCLUSIONS

At this point, and after testing the guides in schools in different communities, having observed the effect of the dynamics when applied and coinciding with a moment of great educational change in our environment, with the transition from the teaching of contents to the expected European equalisation of key competences, we are proud to know that we have arrived on time and at the right moment.

The inclusion of diversities in a single Universal Learning Design has to contemplate transcultural aspects such as those we incorporate in the guide, but above all to add to the students' exit profile the competences that promote the capacity to build a new world that is more egalitarian, more dialogic, from heart to heart, appreciating that infinite fractal that embraces everything. We invite everyone who joins us in this purpose to improve this always open version of the new ways of collaboration between people that we have not yet reached.

We thank Allah (God)The Source for having provided us with this work in order to show that faith and spiritual belief is not at odds with reason and in this sense we hope to contribute our bit in changing the way we look at each other. We thank the teacher, the pupil, the mediator, and from them to the creative seed that is in the best version of each one of us, because it is the one we have imagined to be present at every moment of the making of this guide.

**This handbook has been created in the context of a long-term international initiative called "Dialogue, education and respect in the classroom: the way to a plural and democratic Europe: which has been implemented in Spain, Italy and Belgium in the period 2020-2023 with the financial support of the Erasmus+ programme.**

**It is dedicated to educators, teachers and youth workers, and is part of a series of materials produced in Spanish and English, so you can complement it with the following manuals:**

- **EDUCATIONAL MATERIALS TO PROMOTE DIVERSITY.**
- **MANUAL OF GOOD PRACTICES FOR MANAGING DIVERSITY IN EXTRACURRICULAR ACTIVITIES.**

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