

**YOU TOO CAN WORK WITH PRISONERS – A HANDFUL OF  
ADVICE AND EXERCISES TACKLING: DISCRIMINATION,  
KNOWLEDGE OF THE EUROPEAN UNION AND  
PROFESSIONAL QUALIFICATIONS** COLLECTED FOR THE  
“E.U.R.O.P.E – EUROPEAN UNION RAPPROCHEMENT FOR OFFENDERS  
AND PUPILS EDUCATIONS” PROJECT



Authors: Maciej Sopyło, Zuzanna Piechowicz

Editing correction: Aleksandra Borek

Translation: Anna Fizek

Photo: Eliza Proszczuk

Free publication, not for sale.

Publication also available online: [www.europe-project.eu](http://www.europe-project.eu)

Patronage: Ombudsman, Association of Young Journalists “POLIS” , ‘NEVER AGAIN’ Association

Publication license: Creative Commons Attribution – NonCommercial - ShareAlike 4.0 (CC BY-NC-SA 4.0).

“E.U.R.O.P.E – the European Union Rapprochement for Offenders and Pupils Education” project was realized as a part of 2.3 “Civil Society Projects” in “Europe for Citizens” program.

## Content

About E.U.R.O.P.E.....	5
Working with prisoners.....	11
How to start ?.....	13
How to work ?.....	16
How to prepare good scenario?.....	18
Class scenario building.....	20
Kolb's Cycle .....	23

## Exemplary scenarios of working with prisoners in E.U.R.O.P.E project

Part I – Warm up exercises for participants to get to know each other.....	24
Part II – Common goals and work rules.....	29
Part III – Substantive exercises.....	31
Part IV – Summary and evaluation.....	48
Inspirations.....	50
Prison newspapers as a form of education.....	51
The Danger of Words - DEFINITIONS of most used concepts in anti-racist work .....	52

## Dear Readers,

We give you the publication summarizing educational experiences of the “E.U.R.O.P.E – the European Union Rapprochement for Offenders and Pupils Education” project.

We created it for all those who already work with prisoners, but also for those who just consider sharing their knowledge and skills with jailed people. Those of you who are experienced in working with prisoners will find new inspirations here, while inexperienced - motivation. Most of you surely know something that is worth sharing with prisoners who, today jailed, could leave the prison soon, in most cases.

Why is it worth doing? Why we SHOULD work with them?

Our publication answers any concerns and questions most frequently asked when making a decision about working with prisoners. It also suggests how we should think about the classes and best ways to build a scenario. And last but not least, it contains a lot of exercises carried out by volunteers and activists as a part of E.U.R.O.P.E project in Hungarian, Greek, and Polish prisons.

We wish you good luck in your journey with prisoners!

***Maciej Sopyło** – has been working with prisoners for twelve years. Coach, criminologist. Graduate of the Institute of Social Prevention and Resocialisation at the University of Warsaw, chairman (working mainly with prisoners) of the Association of Young Journalists “POLIS”, PhD student at the Institute of Law Studies of the Polish Academy of Sciences, coach at Helsinki Foundation for Human Rights.*

***Zuzanna Piechowicz** – has been working with prisoners for three years. Coach, journalist, secretary of TOK FM Radio, vice-president of the Association of Young Journalists “POLIS”. She conducts “Idealna niedziela” (“Perfect Sunday”), a broadcast devoted to new trends in social thinking. She published mainly in “Wysokie obcasy”, “Kontakt”, and “Replika”.*

## About E.U.R.O.P.E

“E.U.R.O.P.E – the European Union Rapprochement for Offenders and Pupils Education” is a project realized by Collegium Civitas together with non-government organizations, working with prisoners and youth endangered with exclusion, from three countries: Greece (Amaka NGO), Hungary (Valto-sav Alapítvány), and Poland (“Slawek” Foundation).

The aim of E.U.R.O.P.E. was to strengthen European identification of prisoners and youth endangered with crime and marginalization, and to increase their civil involvement in social matters.

Since October 2015, Collegium Civitas together with partnership organizations has coordinated:

1. workshops for 86 volunteers, activists and associates of non-government organizations working with prisoners in Warsaw (7-10 April), Athens (18-21 April), and Budapest (7-10 May).
2. trainings for 54 people from prison service and 54 people interested in working with prisoners in Athens (3-6 June), Budapest (25-28 June), and Warsaw (4-7 July),

Trainings and workshops were a great opportunity to exchange experiences and methods used in working with prisoners in different countries. During meetings, members of Collegium Civitas scientific staff became coaches and experts: Paweł Dobrowolski, Rafał Pankowski, Ryszard Michalczyk, representatives of partnership organizations: Dafni Kalafati, Niovi Stavropoulou, Artemis Papamarinopoulou, Sofia Korditis, Mercedes Mészáros, Lidia Linder, David Csizovszki, Anna Gal, Andras Giba, Kornel Posa, Żaneta Łagodzińska, Marek Łagodziński, Krzysztof Łagodziński, and Mihaly Somogyvari, Titanilla Fiath, Agnes Koka, Andrea Marton, Kaloczi Andrea, Farnas Istvan Geza, Csilla Katona, Matilnta Chatzipanagiotu, Ioanna Valsamidou, Aikaterini Katsoula, Jan Dąbkowski, Maria Niełaczná, Maria Thun-Janowska and coaches of the Association of Young Journalists “POLIS”

Zuzanna Piechowicz, Maciej Sopyło and NEVER AGAIN Association: Stanisław Czerczak, Anna Tatar.

The key element of the project was cooperation with prisoners and all those endangered with exclusion. The workshops were held in all three countries and included 374 prisoners and more than 98 young people endangered with exclusion. Classes were conducted by:

- in Poland: Karolina Czarnecka, Sylwia Kaczor, Katarzyna Chotkowska, Aleksandra Niedziela, Paulina Kuczma
- in Greece: Daphne Kalafati, Markela Sitara, Andreas Tsagronis, Panagaki Rafaela, Eleni- Theodora Zafeiropoulou, Anna Patrikakou, Maria Pesli, Fotini Stefani, Stavropoulou Niovi, Strataki Vicky, Kouveli Patricia, Plakioti Chrysoula
- in Hungary: Lilla Patterman, Gábor Magyar, Dóra Lengyel, Sarolta Bihary, Diána Doktor, Laura Kata Szegi, Sarolta Bihary, Klaudia Szűcs, Nóra Zellei, Kitti Kovács, Judit Ungár

During classes, the educators used active methods, engaging participants and allowing them to use their skills, knowledge, and experience. Classes tackled all three thematic areas of the project: the problem of exclusion and discrimination, human rights and knowledge on the European Union, and occupational qualifications on the labor market.

Two-day conference held in Warsaw summarized the project (13-14 March, 2017).

“E.U.R.O.P.E – the European Union Rapprochement for Offenders and Pupils Education” project was realized as a part of 2.3 “Civil Society Projects” in “Europe for Citizens” program.

***Aleksandra Borek, Collegium Civitas, Project Coordinator***

## Organizations realizing the project

### Project Leader: Collegium Civitas

Collegium Civitas is one of the leading non-public universities in Poland, with recognized and established position on the map of higher education in the country and abroad. The university acts as a non-profit organization, investing heavily in scientific studies and raising the level of education for nearly two decades. The mission of the university is to create academic environment conducive to thought and action through education on the highest level, to acquire practical skills, broaden horizons, and form mature civic attitude.

Collegium Civitas is multidisciplinary and multicultural modern university of international character that is recognizable and reputable by employers, but also attractive to students. It acts under the auspices of five institutions of social studies - Polish Academy of Sciences: Institute of Philosophy and Sociology, Institute of History, Institute of Political Studies, Institute of Art and Institute of Slavic Studies.

### Project partner: “Slawek” Foundation

“Slawek” Foundation was established in 1998 by the Łagodziński family and has its roots in minor philanthropic activities. Today it’s one of the most dynamic non-government organization supporting prisoners, former prisoners, their relatives and families. Since 2008, it has the status of public benefit organization.

“Slawek” Foundation has been helping and supporting prisoners, former prisoners, convicted and imprisoned people for more than eighteen years. Moreover, the Foundation helps families



and relatives of inmates. When they leave prison, they receive support and assistance in finding a job, accommodation, financial aid, and rebuilding relationship with their family and friends. The Foundation helps acquire qualifications and occupation to all those who don't have a profession.

Since 2000 "Slawek" Foundation runs the Center for Resocialization and Social Readaptation in Mienia. The stay in the Center is the time for looking for a job and a flat. While in the Center, program beneficiaries have to comply with the rules, where the most important point says they mustn't use alcohol or be under the influence of other intoxicants. This ban guarantees the Center a safe place, where beneficiaries may find friendly conditions in their first days of freedom.

The mission of "Slawek" Foundation is to help all those who are in prisons, youth shelters, and reformatories to return safely to the society and families, but also reconcile and bring closer families affected by isolation.

### **Project partner Valto – sav Alapitvany**

Valto-sav Alapitvany is a non-government organization supporting the social and labor market reintegration of all people involved in criminality in any ways, i.e. people under or after detention, criminals and their relatives.

The essence of our activities can best be described as continuous aftercare and through care (we are contacting our clients already in the punishment institution and later follow up by providing help in the traumatic period just before, under or after their discharge. We also operate a civil support system.



We are convinced and our experience supports that by establishing a safe human/supporting/civil relationship already inside the punishment institution, by gaining and stabilizing trust, by providing ongoing emotional safety and by receiving help from a

concerned community, we can build the corner stones of mitigating pre-, and post-discharge crisis and of recidivism prevention. Our program started in 1997 within the framework of another organization at that time. In August 2002 we started working as an independent organization.

### **Project partner AMAKA n.g.o**

AMAKA n.g.o. was founded in Athens in 2008 in order to support and assist vulnerable groups. AMAKA's main activities focus on social problems.

AMAKA undertakes the design and implementation of relevant programs while at the same time, depending on the project, seeks the participation and cooperation of other organizations or people in order to implement its purposes with the aid of the most appropriate specialists in each sector, who share the same beliefs and concerns with AMAKA.

Our methodology involves the search for long-term subsidy programs and support from public or private organizations in order to realize our anticipated therapeutic work. To carry out our activities we depend on the contribution of volunteers, sponsorships and donations from individuals and businesses, on cooperation with other NGOs and institutions in Greece and abroad as well as on European subsidy programs.

Our aim is the organization and operation of art workshops which appeal primarily to young people living urban lives, to immigrants, to under privileged social groups and to all who feel the need to express themselves through art. The main form of expression, the meeting point at the start of the journey, is the use of different forms of visual and representative arts, mainly theater, photography and video. Our goal is to lift social exclusion and isolation and to

cultivate social skills and knowledge in an open environment of creative learning, acceptance and cooperation. Our platform for the implementation of these goals is the intercultural education programs and therapy through art.

## WORKING WITH PRISONERS

*Maciej Sopyło*

Anyone can go to prison today. I don't mean being sentenced, however it's also possible. Today anyone who wants to share their knowledge with prisoners can go to jail.

Why is it worth doing? For me believing in second chance is enough. I believe that all of us might have needed it in the past or will need it in the future. I believe that many prisoners will take advantage of it. Spending time behind the bars can be an opportunity to gain new skills. Very often these are the most necessary skills in life, allowing to live and earn honestly. I know former prisoners who took the chance and live normally today.

Those who don't believe in second chance, may be convinced by yet another argument: prisoners will be released one day eventually. THEY are being released all the time. Life imprisonment is just a small percentage of all sentences. 31 January 2017, a total number of sentenced was 65.909 (including 2.297 women), while sentenced to life were only 0.6 percent! – 415 people, including 14 women. And they might be released too. No matter how we sharpen the criminal code, no matter how much we lengthen prisoners' stay in jail, we won't change this simple rule.

Most, or indeed! almost all prisoners, will leave jails one day. They will come back on our side of a wall. To us. To the society. If we're not going to work with them, they won't come back and just be better. Of course, we can do nothing, just wait and be afraid of their return. Or do what is in the interest of the convicted, but also our interest, the free people (today!) – work with them. We flinch when we hear that a prison warden allowed a prisoner to have his/her own laptop or we may think it's good – as it's impossible to cope without a computer in the modern world today.

## Needs

During one of my classes in prison, I asked participants if they knew that in some penal institutions, prisoners just like them, write online blogs with their educators' help (see <http://ewkratke.blog.pl/>). – What is a blog? – someone asked me. – What is Internet? – someone else asked.

Let's imagine a prisoner who leaves prison after twenty, „only” ten or even five years. In prison they worked in a kitchen, and know the outside world only from television. Let's consider how our environment has changed during these five, ten, twenty years – home, workplace, streets around us, the way we pay in shops, buy tickets, handle things at the office or use the Internet. Five or ten years ago you didn't have to use the Internet.

And today? Is it possible?

Prisoners – just like many free people – lack the knowledge and skills. The hard ones – allowing to perform a job and support one's family. And the soft ones – like the ability to work in a team and under time pressure, resolve conflicts, carry on discussions respecting the opponent, assert one's rights in a cultural way – abilities that are essential for functioning at home, work and at the office.

Do you have such skills? Then consider sharing them with prisoners.

To do it, you don't have to set up serious rehabilitative goals. There are many people behind the bars, who just need qualifications. If they learn how to look for a job, use a computer or build relations with children, the chances they won't commit crimes anymore and hurt anyone will increase. It's YOU who can help them build many of these qualifications.

## HOW TO START?

*Maciej Sopyło*

1. Consider what you can do and what you're experienced at.
2. Think of those things that a prisoner may not know and might be useful outside prison (or even in jail! One has to live there too!).
3. Think how to teach it.
4. Contact – on your own or even better with a help of an experienced and trusted organization – with prison service and start working with prisoners.

### What do you have to know before you start?

#### 1. Treat prisoners as any other group you work with.

I enter prisons as an educator and I've never felt in danger there. My colleagues have really similar experiences. Although participants of your classes may be people with long, or even life-long sentences, serving their punish for serious crimes, it's the prison service that chooses them for you, not risking any dangerous person to come in. Besides, making problems by participants simply doesn't pay off.

Never ask your attendees what they've been sentenced for. You don't need this knowledge, and it may even interfere with your equal treatment. They tell you if they wish. Functionaries look at prisoners through the prism of what they've done – your task is to bring another viewpoint to prison.

Though, nothing prevents you from shortening the distance between you and the participants (I quickly get onto first-name terms), remember that you play a particular role in prison. Prisoners might make different requests, for instance to bring them

crosswords, a film or handing over their letters. Realizing those requests without the permission of prison service might result in discrediting you by the functionaries, which in turn may terminate your contract in prison.

## **2. Prison also imposes certain limitations upon you, the educator.**

Contact with penal institutions and working there teaches you patience. To get inside prison, you need to have a warden's permission.

Remember about appropriate clothes – it's worth to think of participants' comfort – and it's a piece of advice both for women and men – to choose neutral clothing. When I enter prison, I don't wear a suit or even a jacket, not to create the distance. I don't use too intense perfume (female prisoners rarely have an access to perfume), I simply try to look decently.

At the entrance you have to show a document to prove your identity and then wait for a functionary who will be your guide in prison. You need to leave your cell phone and other electronic devices in a deposit. One the site you must follow the orders of prison service.

## **3. Participants of your classes come with different attitude at the beginning.**

During my classes I observed the whole spectrum of motivation types: from people who knew what the meeting was about and they wanted to participate in it, through people who didn't know the topic of my classes, to people who just wanted to leave their cells for a moment. You have to present the topic in a way to attract your

participants and change their external motivation ("they told me to come, so I am here") into internal one ("I'm here, because I want to").

One day a prisoner approached me after a first class in one of prisons. – Listen, I'm respected here, so I'm not going to make fun of myself here, but I want to attend your classes to leave my cell – I heard. I agreed and asked him not to disturb me. But during a second class he joined the group – exercises were interesting enough for him not to be active.



## HOW TO WORK?

*Maciej Sopyło*

### **Role: animator, method: group animation**

Don't plan lectures, this method is good only for prominent speakers. In group work, what works the best is participants activation, encouraging them to deepen the knowledge, improve skills in practice, and learning from each other and from their own mistakes. For instance: instead of giving a talk, just like talking to a baby – prepare an exercise with role play. Instead of a lecture on how to write well – make a writing exercise, and then invite the authors to read their texts out loud, and other participants to act as editors.

Your skills allow you to use different methods and techniques: brainstorming, mind mapping, showing a part of a film and discussing it, mini-lecture, individual work, small group work, shared work, discussion, working with examples, and many more. Skillful choice of methods will help you create a group, and build (even in prison) a positive atmosphere for learning. Active methods win over the lecture with the ability to learn through experiencing.

During workshops your task is to be an animator. An animator is neither a teacher, nor a leader. He/she doesn't have to have a deep, expert knowledge in the field he/she works with groups. It's good if he/she has a bigger experience than participants. He/she should want to develop and learn together with a group. His/her task is to initiate the processes within a group. To give a stimulus to develop and learn. To take care of the continuity of work, of the current atmosphere, of participants to take part in the meetings, to support, and learn from each other. A responsible animator is concerned about educating other animators – people who are able to initiate group work and who will take a partial responsibility for a group development

## Group

Using active methods is not a lecture. The number of participants is crucial here. Beginners group should be big enough to be able to work even when some of its members resign. Resignation is a natural process. In prison, you have to take into account factors that participants can't overcome and that prevent them from attending the meetings – luckily for prisoners termination of their sentence, conditional early release, referral to work, or simply transferring to another prison.

According to the rule: the larger the group the harder task, you have to devote your time to each and every participant and conduct the class. If you conduct classes on your own, a group of 8-12, maximum 15 participants (but it's really a lot!) is the most suitable number for you. It's good to conduct the classes with the two or even three of you. Then your group can count even 20-24 people. Of course, the size of the group depends largely on the type of your classes, but also what goals you set up and results you want to achieve.

## HOW TO PREPARE A GOOD SCENARIO?

*Maciej Sopyło*

Your abilities to conduct classes will be better and better with experience. At the beginning you have to bear in mind a few rules:

1. Think what's the goal of your classes ("The goal of my classes is...")? What results you want to achieve ("After my classes, the participant: knows... can... understands...")?
2. Think what exercises would help you achieve assumed goals and results. When introducing an exercise to the scenario you have to know why you want to do it.
3. When planning your workshop, think twice how much time you need for a particular exercise.
4. At the beginning (of a scenario, series of meetings) plan easy exercises letting participants to get to know each other, increase the feeling of security, and work out the cooperation rules. It's really difficult to trust in prison, but the better atmosphere you provide, the more you will achieve.
5. The better and more accurate your scenario is, the easier conducting your classes will be.

Here you can find an example of a well-described scenario:

[http://www.hfhr.org.pl/wielokulturowosc/documents/doc\\_144.pdf](http://www.hfhr.org.pl/wielokulturowosc/documents/doc_144.pdf)

6. During classes react on your group's needs. If a topic interested participants, maybe it's worth to spend more time on it than you planned?
7. After every class it's good to ask participants if their needs were met, what they'd change, add, what they liked the most and what would be most useful.

You can find numerous inspirations to work with active methods – apart from this publication. Remember, always treat prisoners like any other group. It means that you can look for inspirations in other training materials for work with other groups. You always have to consider whether the exercise is suitable (in terms of your workshop circumstances, life experience, knowledge, emotional state of participants, and workshop goal) for your scenario. But even if the content of the exercise doesn't fit, you may use its method.

## CLASS SCENARIO BUILDING

*Maciej Sopyło*

### **Beginning. Helping participants get to know each other and overcoming shyness**

Each class conducted with an active method should begin with exercises allowing participants to know their names, overcome shyness, increase confidence in a new group (see examples: Scenarios part 1 – exercises helping participants get to know each other and warm up the group). Omitting this part of the workshop will make participants have problems with more complicated, substantial exercises – the workshop won't work without them. Its length and progress depend mainly on the fact whether participants know each other, but also on their age, presence of any people with disabilities, and the time spent on an exercise.

In addition to exercises for getting to know each other and remembering names, it's worth to discuss the expectations and fears of participants, and work out the cooperation principles together – tackling behaviors and communication during the workshop (see: Scenario part 2 – sharing the goals and cooperation principles.) This part can be introduced later on, when participants are familiar with a problem and topic of workshops (see below).

### **Introduction of a problem and the workshop's topic to participants**

The presence and even interest in the workshop doesn't mean that the participant will focus on it. You have to attract their attention somehow. This is when the introduction of a problem and topic is crucial. Instead of telling them why you are here, play a movie, propose a game or tell a story of your life, which will show the problem and reason of your meeting, which in turn will draw their attention. If you do it properly, you will get attention even of those who just came to the meeting as they had nothing more interesting to do.

Then you'll have to present the topic of the meeting. As the problem and the topic are usually two different issues, for instance discrimination can be the problem, while ways of self-defense is the topic.

Projecting a fragment of a movie, telling a story or playing a game is a common experience which you can refer to in the next part of the class – contact with the problem and topic will be a crucial part of the main exercise/exercises of the scenario.

### **Main exercise/exercises of the scenario**

When participants know their names and feel a bit more confident, they know why they met and came up with cooperation principles – now you can get to the main substantial exercise/exercises. They will help you realize your goals and results that you have established. When choosing or creating exercises, always check whether they are suitable to the goal you want to achieve.

Exercises should sustain interest and energy of the group. If there are several exercises, make sure they are based on various methods and techniques (for instance, brainstorming, then group work on stories) – it might help maintain the work dynamics.

## Closing and evaluating workshops

Every class needs a summary. This stage allows participants to think about what they've gained, remember experiences and consolidate what they've learned. And you can get feedback from participants. Don't be afraid of criticism, don't argue with them. Accept it and thank for it. Feedback saying that you didn't give the instruction to an exercise doesn't have to mean that there was no instruction at all – it means that someone didn't hear it from different reasons. If you accept feedback and come up with constructive conclusions, your next class will be even better.

An important element of animator's work is also checking – preferably by persons not involved in the workshop – whether classes met their objectives and brought expected results. You can do it straight after the workshop or after some time. Checking whether things we've planned and realized work, will give you the answer to the question if the project is worth continuing. Without this process you will work gropingly.



## KOLB'S CYCLE

*Maciej Sopyło*

Your scenario can be based on Kolb's Cycle. It consists of four steps. First one is **experience**. Provide participants with shared experience in the subject related to your classes (see: introduction of a problem and workshop topic to participants). Second one is **reflection on experience**: ask participants what they've just experienced (what they felt watching a movie, what are their reflections, how was their work during a task, etc.). Your role in case of the first two steps is reduced to facilitation of the process. It changes at the third stage – you present them the **theory**, ordering everything that participants came up with (experience) and discussed (reflection). Here, you're an expert expanding the knowledge, ordering what the group came up with – you give a definition, explaining the difference between concepts, etc. Forth, and last, step of Kolb's Cycle is **applying the gained knowledge in practice** – showing or, even better, common development (together with participants) of the answer to the question: how to use gained knowledge in practice?

An exemplary class based on Kolb's Cycle:

1. I show participants a picture or a video where a boy is bullied by his peers (experience).
2. I ask participants what emotions did the video evoke on them – the audience, witnesses of hate. What the hated person (a boy in the video) could feel, and what felt his perpetrators? (reflection),
3. I explain what hate is (theory),
4. I show (or discuss it with the group) how each of us can fight hate everyday (practice).

## EXEMPLARY SCENARIOS OF WORKING WITH PRISONERS - E.U.R.O.P.E PROJECT

Exercises and scenarios described below worked well when working in prisons. Scenarios were sent by the organizations tackling with prisoners. After each exercise/block of exercises, a person or organization that recommends a given method is named.

For the purposes of a second publication we chose only fragments of submitted materials and we made all necessary cuts. You can find more scenarios, exercises and full descriptions at: [www.europe-project.eu](http://www.europe-project.eu)

**Scenarios part 1 – Warm up exercises for participants to get to know each other (so called ice breakers – exercises that break the ice, and energizers – exercises increasing energy).**

### **1) Name plus adjective (exercise for remembering names) (10 min)**

Participants are asked to stand in a circle. Then the educator explains the exercise: every person chooses an adjective that starts with a first letter of their name and characterizes them. It's an additional asset when a characteristic can be useful during the workshop (e.g. practical Peter, ambitious Anna). Adjectives cannot be repeated. A noun can also be chosen (Michael mountain). If a group is relatively small (up to 10-12 people), participants repeat adjectives/nouns and predecessors' names and only later on say their adjective/noun and name.

*Polis, Editor's and Prison Journalist's Reference Book, Warsaw 2014.*

### **2) Name plus gesture (exercise for remembering names) (10 min)**

Participants are asked to stand in a circle. Every person says their name and an adjective that starts with a first letter of their names characterizes them, and then makes a chosen gesture (e.g. flap or knee bend). The rest of the group repeats the name, adjective, and gesture. The exercise is done by all participants, one after another.

*Polis, Editor's and Prison Journalist's Reference Book, Warsaw 2014.*

### **3) Touch each wall (exercise for breaking barriers) (5 min)**

Ask participants how many walls they can see in the room. Then ask everyone to touch all the walls as quick as possible and return to the circle. The last person gives a forfeit.

*Amaka NGO*

### **4) Knee war (exercise for shortening distance and breaking the tension) (5 min)**

Divide the group in pairs. Every person has to touch knees of their colleague, not allowing him/her touch his/her knees.

*Amaka NGO*

### **5) The other way round (exercise for concentration and attention) (7 min)**

Participants walk around the room. When they hear “stop” – they stop, and “start” – they walk further. After some time, the educator adds two more orders – “jump” and “clap”. After a

while, he/she changes the meaning of orders – when the group hears “stop”, they have to go, “start” – stop, “jump” – clap, “clap” – jump.

*Amaka NGO*

## **6) Theses (exercise for breaking shyness and encouraging activity) (10-20 min)**

The educator places a card with “yes” on one side of the room, and “no” on the other. Then he/she reads all theses to participants. Participants go to this side of the room (yes-no) depending on their opinion. After reading each thesis, the educator asks participants to justify their position. After a few comments, he/she asks if someone was convinced by others and wants to change their side. Exemplary theses:

Optimists lead easier lives than pessimists.

Resocialization in prison is effective.

Everyone has a right to say what they think, even when they offend someone with it.

*Polis, Editor's and Prison Journalist's Reference Book, Warsaw 2014.*

## **7) Greeting and introducing oneself (10-15 min)**

Participants walk around the room, shaking hands and saying their names to others. After a while, the educator stops the group and asks if someone can tell the names of the people who introduced themselves to him/her. Regardless the results, the educator asks the group to walk again, now saying not only a name, but also a color. After a while, he/she stops the group and asks if someone can tell the names and colors of the people they met. Or maybe it can be done together? Everyone should enumerate the names and colors they remembered. Regardless the

results, the educator invites the group to the third stage of the exercise: everybody gives their names, color and a word that shows their feelings at the moment (e.g. anger, but also a speeding car). After a while, the educator asks participants again to repeat the words and names of those with whom the contact was made.

*Amaka NGO, Maria Pesli*

### **8) Balance in space (10 min)**

Participants are walking around the room, but in a way to keep a balance of number of walkers – they keep a distance, avoid situations where everyone is in the same corner of the room, etc. The educator asks everyone to choose (no saying it out loud) one person and then mimic their tempo and way of walking. After 2-3 minutes every person chooses (again keeping it secret) another person and tries to avoid the contact with that person, not showing that person that he/she is avoided. Doing so, everyone has to remember about keeping the balance in the room. After next 2-3 minutes, the educator invites those pairs who found out their roles: tracked – tracker, to change those roles. After next 2-3 minutes, the educator finishes the exercise.

*Amaka NGO, Maria Pesli*

### **9) Divisions (10 min)**

The educator divides the room into two with an invisible (conventional) line. Then he/she makes a series of questions, asking:

1. people with rare names to move to the left, popular – right,
2. people with nicknames/pseudonym to the left, without – right,

3. people from Athens (Warsaw, Budapest or other capital city) to the left, the rest – right,
4. married people to the left, the rest – right,
5. people wearing light-colored clothes to the left, dark clothes – right,
6. people who feel comfortable when they're touched (shaking hands, touching an arm, tapping on the back) to the left, the rest – right,
7. people who were always or more often in bigger groups – to the center, people who were in smaller groups – outside – they stand in a circle and watch (stare) at the people in the center (you can alter this order freely, dividing the group according to other criteria, e.g. colors of their hair, eyes, clothes, etc.).

The educator finishes the exercise and asks participants how they felt during the game. Did their mood change according to being in a bigger or smaller group? Or maybe someone was left alone? How did he/she feel then? The educator encourages participants for a short discussion (this part of the exercise is something more than just a warm up).

*Amaka NGO, Maria Pesli*

## 10) Favorite author

Participants stand in a circle. Every person says the name and surname of their favorite author, the title of a film, song or book.

*Amaka NGO*

## **Scenarios part 2 – Common goals and work rules**

### **1) Expectations and fears (10-15 min)**

The educator draws a balloon on piece of paper attached to the wall or hung on the flip chart. He/she explains: the bowl is a balloon's part which lifts the balloon up – saying it he/she glues a post-it in a particular color to the balloon's bowl (the best choice is green, the color of hope), a basket is a place where ballast is found, which pulls the balloon down – here the sticky note in a different color is glued. Next, the educator gives participants sticky notes in colors used before with the balloon. Everyone can get maximum two post-its: both in the same color or two different. On one color participants write down (anonymously!) their fears they associate with the workshop, on the other – their expectations. Then they glue sticky notes to the balloon. When everyone is ready, the educator discusses all expectations and fears – dispelling what can be dispelled, commenting on how to avoid the realistic ones, and confirming or denying expectations that may come real during the workshop.

*Polis, Editor's and Prison Journalist's Reference Book, Warsaw 2014.*

### **2) Contract (10-15 min)**

The educator hangs on the wall/flip chart a piece of paper. He/she invites participants to provide rules that could help everyone function during the workshop and make a good use of it. Rules will be accepted by getting everyone's permission. If someone doesn't agree with the rule, negotiations continue until unanimity is obtained (hence the name Contract). Those who agree with the rule - stand up (so it's visible if someone does not agree). The educator ensures that all necessary rules are contained in the contract so the workshop can be smoothly conducted (e.g. mutual help, careful listening, constructive criticism, proper breaks, etc.).



If necessary, the educator initiates a discussion on further proposals that weren't given, and in his/her opinion are crucial for this group or topic. At the end, it's good to write down the rule stating that the contract can be expanded during the class. When there are no more ideas, participants accept the contract by either signing it or standing up again.

*Polis, Editor's and Prison Journalist's Reference Book, Warsaw 2014.*

## **Scenarios part 3 - Substantive exercises**

### **Exercise block no. 1 Discrimination.**

*Amaka NGO, Maria Pesli*

#### *Goals:*

1. Explaining definitions, such as: prejudice, discrimination, exclusion.
2. Explaining how prejudice and discrimination work.
3. Making aware of the importance of human rights.
4. Showing how to avoid discrimination and being excluded as well as discriminating and excluding others.
5. Improving the ability of working in groups.
6. Inviting to express your own opinions, emotions and reflections of oneself.

#### **A – preliminary exercises.**

See: Scenarios part 1 – exercises helping participants get to know each other and warm up the group. Exercises 7, 8, 9 are especially recommended by the author.

#### **B – What is prejudice and discrimination, and where they come from.**

1. The list of emotions and behaviors in situations of being included and excluded (30-40 min)

After completing the previous exercise (see above, number 9), participants sit down and – with a guidance of the educator – think what’s the exclusion (from a group) and inclusion (to a group), and what’s its impact on our lives. The animator encourages participants to share their thoughts and experiences, asking the question:

– has anyone ever treated you in the office or somewhere else (school, work, shop, bank, train) worse than others – so that you felt intimidated, frightened, humiliated or simply – a victim?

The educator divides a blackboard or a sheet of paper hung on the wall into two. On one side he/she writes “excluded”, on the other “included”. He/she divides it into two again, but now under each definition and writes “emotions” on one side, and “behaviors” on the other. Then he/she asks participants to think of situations from their lives and write down on small pieces of paper all emotions and behaviors that took place when they were excluded or included to the group, and then put them on the appropriate side.

The educator orders and sums up all emotions and behaviors that appeared.

## 2. Appearance, body language, and first impressions (30-40 min)

The educator shows pictures of different people to participants. He/she asks what they can tell about people from pictures based on their appearance and body language. He/she asks whether participants wrongly judged someone by their looks. Or maybe they were unjustly judged/labeled? Is the first impression often wrong? Do we rely on it often? Does the first impression influence our behaviors and choices?

Can we exclude, discriminate others being under its influence (e.g. laughing at obese people)? The educator introduces and explains definitions of: stereotype, prejudice, discrimination. He/she talks about human rights and mentions that the European

Union law prohibits discrimination, mainly because of sex, sexual orientation, skin color, religion.

## **C – closing**

See: Scenarios part 4 – summary and evaluation.

## **Exercise block no. 2. Discrimination.**

*Amaka NGO*

### **Goals:**

- making aware of how an excluded person feels like
- showing that society is losing when excluding its members
- improving the ability of group work
- improving the ability of expressing your own opinion

### **A – preliminary exercise/exercises**

See: Scenarios part 1 – exercises helping participants get to know each other and warm up the group.

### **B – How much the world would lose without them?**

1) A picture as an inspiration (35 min)

The educator puts on the floor pictures of famous people, who engage or engaged in the fight for human rights, art, science, sports or literature. The pictures should present people of different nationalities, skin colors, and religions. Each participants chooses one picture. Based on the picture, he/she creates a story or artistic work inspired by the person from the picture. Then all participants sit in a circle. Everyone presents their work and the educator adds information about the people in the pictures. The exercise aims to make participants aware of how much the world can lose on discrimination of people of other religions, nationalities, skin color, etc.

## **2) Camera-action – preparing a TV spot (40 min)**

Participants are divided into two groups. The educator shows them some exemplary TV campaigns for human rights and anti-discrimination spots (as an inspiration). The first group prepares a scenario of a spot – they will be responsible for the topic and keywords for the spot. At the same time, the second group discusses what's needed to produce a spot. What kind of permissions? What equipment? How the production should look like? When group work is finished, the first group presents the script, while the second one share technical and artistic arrangements and they think how to put their work together. At the end, two participants (representatives of two groups) present the effects of their work to the educator.

## **C – closing**

See: Scenarios part 4 – summary and evaluation.

## **Exercise block no. 3 The European Union.**

*Amaka NGO*

**Goals:**

- familiarizing participants with European values and basic facts from the history of the EU,
- making aware of importance and role of human rights,
- improving abilities of working in groups and abstract thinking,
- improving abilities of expressing and defend own opinions and discussing.

**A – preliminary exercise/exercises**

See: Scenarios part 1 – exercises helping participants get to know each other and warm up the group.

**B) The European Union****1) Symbols of the EU**

The educator puts the pictures-symbols of the European Union (the flag, institution's buildings, important historic events in Europe – such as, the fall of the Berlin Wall, etc.), pictures-symbols of the countries – members of the European Union (flags of the member countries), pictures of people important for the history of the EU. Each participant chooses one picture. Next, participants explain why they chose this picture and what emotions it brings. In this way, the educator gets familiar with the level of knowledge of participants and can start the discussion about Europe while all participants get to know each other better.

**2) More about the EU**

The educator shows the presentation about the EU, including the Charter of Fundamental Rights.

### 3) The Charter of Fundamental Rights of the EU

The educator divides participants into smaller groups. He/she asks them to imagine that they are the European institution promoting human rights. Each group has to choose one right that they want to promote and think why this right should be promoted as well as how to do it. The educator gives the group pictures from the first exercise and additional ones – related to human rights (e.g. people using these rights or situations where the rights are violated). The groups make a collage which presents their idea for promoting the right. After team work is done, each groups presents their outcome to the rest.

### C – closing

See: Scenarios part 4 – summary and evaluation.

**Exercise block no. 4 – exclusion and discrimination.** (about 3 hours, planned as a continuation – the next class – of the exercise block no.3 )

*Amaka NGO*

Goals:

- deepening knowledge about human rights,
- explaining the definition of discrimination,
- explaining how to react in situations when we are discriminated,
- strengthening anti-discriminatory attitude,
- strengthening verbal and nonverbal communication.

### A – preliminary exercise/exercises



See: Scenarios part 1 – exercises helping participants get to know each other and warm up the group.

## **B) Exclusion and discrimination**

### **1) Included – excluded**

The educator writes on one flip chart “included”, and “excluded” on the other. Flip charts are hung on the blackboard. The flip chart/blackboard is divided into two with a vertical line, with “feelings” on one side, and “behaviors” on the second one. The educator asks participants to think of situations when they felt excluded from the group. The situations should be different among participants. Then, they should choose two words that describe their emotions which crossed their minds. The educator invites participants to walk around the room and share their emotions as follows: when you meet someone while walking, you say: “Hi, I feel... (here you place your emotions)”. The educator writes down participants’ feelings on the “excluded” flip chart on the side of “emotions”. Then, he/she asks participants to recall situations when they felt included to the group. What emotions did they have then? The educator notes them down on the blackboard. Then he/she asks participants to think of their behavior (what they did or didn’t) when they felt excluded by the group (e.g. I didn’t take part in a discussion, I screamed, etc.). The educator asks to recall behaviors in situations when they felt included (e.g. I was talking with others). The educator writes down behaviors on the flip chart/blackboard. He/she also makes sure that participants don’t recall emotions instead of behaviors (when the participant says she felt angry when she was excluded, the educator asks what her behaviors were when she was mad).

The educator introduces the word “discrimination”. He/she asks participants how they understand this definition, and asks to recall the situations – examples of discrimination. The exercise ends with explaining the meaning of “discrimination”.

### **2) Theater**

The educator asks participants to recall any discriminating situations they can tell to the group. It can be a situation where they were discriminated, discriminating or just a witness. Then, the educator divides participants into groups (4 to 6 people, depending on the number of participants). Every person creates the picture/sculpture from the group members depicting the discriminating situation. At the end, they turn themselves into a picture/sculpture as a conciliator. All group members have to take part in creating the sculpture/picture (as victims, perpetrators or witnesses). After preparations are done by the groups, the educator divides the room into the stage and place for the public. Every participant presents their picture/sculpture – first without, and then with a conciliator (themselves). The public interprets the picture/sculpture, trying to guess what it presents. Then its creator speaks up. After explaining its meaning, the educator asks a conciliator to change it, so that the discrimination stops.

### C – closing

See: Scenarios part 4 – summary and evaluation.

**Exercise block no. 5. Getting a job.** (about 3 hours, planned as a continuation – the next class – of the exercise block no. 4)

*Amaka NGO*

### Goals:

- learning about new forms of employment and income opportunities,
  - developing the ability to speak and self-presentation in the public,
- 
- increasing awareness of one's own strengths and weaknesses,
  - improving self-confidence,

- building respect to one's abilities and skills,

## **A – preliminary exercise/exercises**

See: Scenarios part 1 – exercises helping participants get to know each other and warm up the group.

## **B) Getting a job**

### **1) Skills. Talents, qualities.**

The educator hand outs participants the table with skills, such as: swimming, time organizing, knowledge of foreign languages, computer skills, having knack for writing, dancing, leadership skills, ability to work with machines, etc.; talents, such as: planning, analytical mind, physical strength, musical skills, etc; and qualities, such as: being energetic, encouraging others, listening to people, etc.

Then he/she asks participants what' the difference between skills, talents, and qualities. He/she encourages them to supplement the list with unmentioned skills, talents, and qualities.

### **2) My qualities, talents, and skills.**

Every participant is given a piece of paper and notes down their own qualities, skills, and talents. When they're finished, the educator invites them to share their outcome and recall situations from their lives that they used.

### **3) My most valuable skill**

Participants are taking photos of each other. Photos are printed. Every participant glues his/her photo to the piece of paper and writes down his/her most valuable skill next to it.

#### **4) How to talk to your employer?**

Every participants prepares him/herself and then sits in front of the camera and presents him/herself to the future employer. When everyone is recorded, the videos are played and discussed by the group. Every participant receives a video with his/her own presentation and a picture with added skill.

#### **C – closing**

See: Scenarios part 4 – summary and evaluation.

### **Exercise block no. 6** Symbols and member countries of the EU (about 90 min)

*Valto-sav Alapítvány*

#### **Goals:**

- building the European identity,
- broadening the knowledge about the EU,
- broadening the knowledge about the EU member countries,
- improving the ability of cooperation, discussion, expressing one's own opinion.

#### **A – preliminary exercises.**

See: Scenarios part 1 – exercises helping participants get to know each other and warm up the group.

## B) Symbols of the EU

### 1. The EU countries

The educator asks participants to write as many EU member countries as possible within three minutes. If necessary, the educator completes the list with missing countries.

### 2. What do I know about the EU member countries?

The educator asks participants to write the names of countries and capitals, and to place the flags on the EU map with contours of countries. To make this exercise easier, you can prepare envelopes with sets of cut out contours of countries – with the names of the countries or without. In this variant, participants match the contours with the map just like puzzles. The exercise can be done individually, in small groups or all together.

### 3. The EU flag

The educator shows participants the EU flag and explains its meaning. Then, he/she divides participants into smaller groups and asks to propose a different flag for the EU, draw it and explain its meaning (a symbolic one) to others.

### 4. The EU anthem

The educator plays the EU anthem to participants, explaining what they're listening to.

## C – closing

See: Scenarios part 4 – summary and evaluation.

## Exercise block no. 6. Racism (about 90-120 min)

*Valto-sav Alapítvány*

### Goals:

- explaining the definitions of racism, stereotype, prejudice, and discrimination,
- increasing the understanding of cultural differences,
- increasing the ability to cooperate and communicate,
- promoting solidarity and responsibility attitudes,
- showing that one can react to racism in your own environment,
- encouraging to independent critical thinking.

#### **A – preliminary exercises.**

See: Scenarios part 1 – exercises helping participants get to know each other and warm up the group.

#### **B) Racism**

##### **1) Campaigns.** (Introduction of a problem and the workshop's topic to participants)

The educator shows participants pictures of videos of a campaign against racism, such as these Hungarian examples:

<https://www.youtube.com/watch?v=x6hM0PrS8XU>,

<https://www.youtube.com/watch?v=iQzAMWm4nkI>.

##### **2) Stereotype and prejudice, discrimination and racism**

The educator invites participants for a discussion about what are stereotypes, prejudice, discrimination, and racism.

Using the examples, close to participants, he/she shows them the differences between these definitions/situations. The educator encourages participants to recall any situations from everyday life where racism can be found.

### 3) Role play

The educator invites participants to play the roles. He/she encourages volunteers to play the roles. He/she gives away the roles while the rest of the group is observers – the educator explains that it's a very important task to do, careful observation and conclusions will be the basis for further discussion after the role play. He/she reads the roles, actors/actresses – after a short preparation – play the roles. Then, the educator asks questions:

- What happened here?
- Did you observe racist discrimination?
- Do you know such situations from your lives?
- How did the actors/actresses feel like? (A question to actors/actresses)
- How should the characters behave in order to avoid the racist discrimination?

The scene can be adjusted to the social situation of a particular country. Below you can find a Hungarian example:

#### ***Critical incident***

*Each scene takes place in the head teacher's office.*

#### ***Scene 1.: head teacher, teacher 1 and teacher 2***

*The head teacher, teacher 1 and teacher 2 discuss the problem and their reactions to a recent spate of pick-pocketing (or theft) in the school.*

*Here have been several incidents: for instance, it started with a missing pen and since then several other things have gone missing, but mostly money.*

*There are rumors about who it could be, and the most likely culprit seems to be Renátó Kolompár, a Roma boy (or Abdullah, who arrived from a North-African country).*

### **Scene 2: Headmaster, Renátó's father and teacher 1**

*The headmaster presses Renátó's father to admit that his son has been stealing. The father stresses that Renátó would not do such a thing. Nonetheless, he apologizes and offers to pay the stolen money back.*

*The teachers feel awkward about the situation and promise to keep it a secret. Renátó can stay in the school, but the father should keep a closer eye on his son.*

### **Scene 3: Headmaster and teacher 2**

*The headmaster and teacher 1 discuss the improved atmosphere in the school. They are pleased that the problem seems to be solving.*

*Enter teacher 1: he announces the news that the police have just arrested a pupil (not Renátó) for pick-pocketing at the school gate. Apparently he has confessed to have stolen all the money.*

*They discuss their reactions to the news.*

### **Role cards**

**Headmaster role card:** *your greatest concern is the reputation of the school regarding safety and stealing.*

**Teacher 1 role card:** *you have noticed that other things, not just money, have been disappearing from the school. You have noted that last week Renátó came to school with a new iPhone.*

**Teacher 2 role card:** *you are Renátó's class teacher. You know him quite well and like him. He is a kind, thoughtful boy who works hard, but he has not got any friends.*

**Father role card:** *Renátó is a good boy. You know how important education is and you always check that Renátó has done his homework before allowing him to go out to play football. It was his birthday last week.*

After a role play (or after a discussion) it's crucial to help actors/actresses, but also observers, to come out of their roles. In order to achieve it, the educator asks everyone



to stand up and says: we're getting rid of our roles that we acquired, three-four and we scream "hey" and jump.

C – closing. See: Scenarios part 4 – summary and evaluation.

## **Exercise block no. 7. Symbols and member countries of the EU (about 90-120 min)**

*"Slawek" Foundation, Kornelia Czarnecka*

### **A – preliminary exercises.**

See: Scenarios part 1 – exercises helping participants get to know each other and warm up the group.

### **WORKSHOP GOALS:**

- developing team work skills,
- getting familiar with basic information about the EU

### **B) Symbols of the EU**

#### **1. What does the EU mean to me?**

The educator writes down on the blackboard/flip chart the word "European Union". Then, he/she asks participants to give their associations regarding the EU. He/she notes down all associations, and can ask why the particular association crossed participants'

mind. When the ideas are said, the educator orders them, smuggling basic information about the Union and its assumptions.

The educator divides participants into five groups. He/she uses the information about everyone obtained during the previous exercise – so the groups have equal chances.

## 2. Gamification

The educator explains that the groups are to compete with each other, gaining points, and their efforts will allow everybody broaden their knowledge about the Union.

Exercise 1. Each group has 3 minutes to write down as many member countries of the EU as possible. The educator gives one point for each correct country. With his/her help the list of all member countries is made on the flip chart.

Exercise 2. Photos of important places (e.g. institutions) related to the Union and the card with their localizations are needed for this exercise. Each group receives the set of photos and localizations. Their task is to match it together. At the end – from their answers – a map with localizations of the most important EU places is created.

Exercise 3. Each group receives names of the EU countries and crayons/felt-tips. Their task is to draw the flags of the countries they have. In the easier version, the groups receive mixed names of countries and flags, and they have to match it. Out of their answers, the complete list of the EU countries and flags is created.

Exercise 4. The groups receive photos of people connected to the EU and cards with their names and surnames. The task is to match the names to photos. The results create again the complete answer.

It's worth to do the energizer exercise here, as a break. See: Scenarios part 1 – exercises helping participants get to know each other and warm up the group.

Exercise 5. The educator plays fragments of anthems of chosen EU countries. The groups have to recognize them. In the easier version, the groups receive a list of countries, they listen to anthems and have to put the countries in the correct order.

8) When the game is finished, the educator asks participants to look around the room and think how much they know about the EU. He/she gives them awards. They can be symbolic – it's good if they are connected to the classes topic. Award categories are arranged in that way, so each group is appreciated (e.g. the highest number of points, biggest engagement, loudest screaming group, etc.).

**C – closing.** See: Scenarios part 4 – summary and evaluation.

### Scenarios part 4 – Summary and evaluation.

**Backpack (10 min)**

Ask sitting in a circle participants what they take with them in their backpacks after these workshops.

*Association of Young Journalists "POLIS"*

**Strong/weak points of the workshops (10 min)**

Ask sitting in a circle participants what they liked the most and least during the workshops. You can use this method in an extended version too: on a piece of paper draw a suitcase, trashcan, and washing machine (or hand out smaller pieces of paper to participants and ask

them to write names or draw these three symbols). Then, ask participants to write down what they liked (a suitcase), didn't like (a trashcan) or what should be changed and how (a washing machine).

*Association of Young Journalists "POLIS"*

**Rifle target (4 min)**

Draw two rifle targets on a piece of paper. Above the first one write: I liked the workshops. Above the second one: the workshops increased my knowledge. Ask participants to put one dot on each target – the closer to the center, the higher the score.

*Association of Young Journalists "POLIS"*

### Questionnaire (5 min)

Prepare a short evaluation questionnaire for each participants and ask to fill it anonymously. The questionnaire can contain questions about the educator (his/her knowledge, the way of conducting classes, attitude towards the group) and classes (e.g finish the sentence: I liked... I didn't like... The most useful thing for me will be...).

### Circle (15 min)

Each participant writes down on a small piece of paper a wish for each person from the group (anonymously).

Participants sit in a circle. The educator asks them to close their eyes for a couple of minutes, recall what was happening during the classes, think of what will be most useful for them. Then, he/she asks everybody to raise their hands and scream "Hey!".

Every person says goodbye to each other, saying the name of a person standing on their left (e.g. See you, Anna).

*Amaka NGO, Maria Pesli*

### Inspirations

In your work with prisoners, you can use or inspire with the educational materials prepared for the Europe Committee Campaign “No hate speech movement”:

<https://beznienawisci.pl/edukacja/> - link to educational materials of Polish Campaign, coordinated by Association of Young Journalists “POLIS”.

<https://www.nohatespeechmovement.org/bookmarks> – link to the bookmark “education” of the English version of the Campaign’s website, with the textbook of the European Committee “Bookmarks”. “A manual for combating hate speech online through human rights education” and links to versions of a textbook in several languages.

## Place for your script

Have you written and realized your scenario in practice? Send it to us – written like the exemplary scenarios of this publication – with a short description of your experiences of work with prisoners and leave us a contact to you. We will publish it on our website.

You can send your scenarios on email: [kontakt@europe-project.eu](mailto:kontakt@europe-project.eu)

## Prison newspapers as a form of education

In dozens of penal institutions in Poland prisoners write prison newspapers – published by prisoners for prisoners.

Working on a newspaper can be a fantastic opportunity for prisoners to acquire many useful skills: the habit of regular work, co-responsibility for the goal, taking up the obligations responsibly and keeping the deadlines, discussion, argumentation, team work, ability to look at problems from different angles, understanding the media. The newspaper can really interest the readers and be an excellent tool influencing prisoners of a particular institution. It can be accessible outside prison too, for instance in libraries, and change the social view about prison, prisoners and work of prison service.

The most necessary condition to make a prison newspaper such a tool is to establish an educational editorial staff – a team of several prisoners who'd work on it on regular basis. It's crucial to set some rules, so the work doesn't pose safety threats or order and allows prison warden to sleep well, but on the other hand – they let prisoners treat the newspaper as something that belong to them and they have an influence on.

## **The Danger of Words - DEFINITIONS of most used concepts in anti-racist work**

Author: professor Rafał Pankowski

*"I am not a racist, because I have nothing against black people, if they assimilate and follow our rules. In fact, some of my friends are black..."*

Maybe you have been confronted with such an opinion, or a similar one. Maybe you have tried to explain that what you mean by tolerance does not mean that everything is permitted. Maybe you have experienced confusion when speaking with someone from another part of Europe about 'left' and 'right'.

In this information leaflet we want to start a discussion about certain terms we often use in our daily work. The 'definitions' in this leaflet are ideas. They are not the unique and only expression of an unchangeable truth. Language is constantly changing and so are terms and concepts. In time, they may change and come to mean something else. In international cooperation, but in fact even in cooperation with our next door neighbours, we must be aware that what we say may mean something else to another person. We should be aware of the 'danger of words'.

- **Human Rights** are rights that every human being, with no exception, should be entitled to. These rights are based on the ideas of the "Enlightenment" philosophers of the 18th century. Human Rights include social rights (which are rights that need positive interference by the government, such as work, housing, food, etc.) and political rights (which essentially guarantee non-interference of the government, such as the freedom of thought and expression, protection against detention and torture, etc.). All countries in Europe, except a few very small or new ones, have signed the

European Declaration of Human Rights or the UN Declaration of Human Rights. There is a discussion on the inclusion of rights such as the right to live without environmental pollution.



- **Equality** is the state of being equal. It means that no person counts more than another, regardless of his or her family background or social position. Of course, people are not identical to one another in their interests, abilities, and lifestyles. So equality for people is about having the same rights and the same chances. People must have equal opportunities to succeed in education or work, depending on their own efforts. Equality will only be a reality when people have the same access to housing, social security, civil rights, and citizenship.
- **Tolerance** is respect, acceptance, and appreciation of the rich diversity of our world's cultures, forms of expression, and ways of being human. Tolerance is harmony in difference. It is fostered by knowledge, openness, communication and freedom of thought, conscience and belief. Tolerance is being yourself without imposing your views on others. Tolerance is not giving in or giving up. Tolerance is, above all, an active attitude prompted by recognition of the universal human rights and fundamental freedoms of others. The practice of tolerance doesn't mean toleration of social injustice or the abandonment or weakening of one's conviction. Tolerance is not always a positive concept. More traditional meanings of the word tolerance do not include respect or acceptance.
- **Intolerance** is a lack of respect for practices or beliefs of others. This is shown when someone is not willing to let other people act in a different way or hold different opinions. Intolerance can mean that people are not treated fairly because of their religious beliefs, their sexuality, or even their clothes and hairstyle. Intolerance does not accept difference. It lies at the basis of racism, antisemitism, xenophobia and discrimination in general. It can often lead to violence.

- **Prejudices:** when you form an opinion about a person, without knowing him or her, on the basis of assumed characteristics of the group you think he or she belongs to, then you are prejudiced. Prejudices are complex ideas that are preformed and presumed without being proven right. The mind of a human being cannot work completely without prejudice. By becoming aware of the prejudices we have, we can overcome them. When someone is prejudiced, he or she will be inclined to see only those things that confirm his or her ideas and thus strengthen his or her prejudice, and the stereotypes he or she believes in. A stereotype is a generalised judgement about categories of people.
- **Discrimination** is judging someone, and acting towards that person in a negative way, on the basis of certain irrelevant characteristics, such as skin colour, sex, sexuality, nationality, social class, ethnic origin, etc.
- Taken literally, "**xenophobia**" means a fear of strangers. The word is used to describe hostility towards people who come from other countries or other ethnic groups, as well as a lack of respect for their traditions and culture.
- **Racism** is the belief that some people are superior because they belong to a particular race. Racists define a race as a group of people with common ancestry. They distinguish different races from one another by physical characteristics, such as skin colour and hair texture. In fact, there are no clear differences, and especially no significant differences that matter. Recent research shows that race is an imagined

entity. "Race" has no biological basis. The word "racism" is also used to describe abusive or aggressive behaviour towards members of a so-called "inferior race". Racism takes different forms in different countries, according to history, culture, and other social factors. A relatively new form of racism sometimes called "ethnic or cultural

differentiation" says that all races or cultures are equal, but they should not mix together to keep their originality. There is no scientific proof of the existence of different races. Biology has only determined one race: the human race.

- **Antisemitism** is prejudice against Jewish people. Antisemites wrongly believe that Jews are fundamentally different from other people. They often believe that Jews want to rule the world and are trying to reach this goal through a worldwide conspiracy. This form of xenophobic intolerance leads to discrimination against individuals as well as the persecution of Jews as a group. The most horrific manifestation of antisemitism came with Hitler's rise to power and the Nazi ideology of racial purity. Millions of Jewish people, deported from all countries controlled by Germany, died in concentration camps during the Holocaust. However, antisemitism did not start nor end with the Holocaust. It is deeply rooted in European culture and still manifests itself today.
- **Fascism** is a violent reactionary right-wing political movement, which manifests itself ultimately in an openly terrorist dictatorship. Fascism gains support among all social groups, especially in times of political and economical crises, it destroys democratic liberties and discriminates members of specific (ethnic) minorities and people with different views. Fascists believe in the just leadership of a strong man, instead of parliamentary democracy. Fascism builds on a strong nationalism that often turns racist. The most brutal form of fascism was the national-socialist dictatorship in Germany 1933-1945, but this is by far not the only fascist dictatorship in history. The

word 'fascism' was coined by the Italian dictatorship of Mussolini. We often speak of Fascism with a capital 'F' when we speak of this specific ideology in this specific historical context, and about 'fascism' when we speak about the generic 'family of ideologies'. Those who believe in this ideology nowadays are called 'neo-fascists'.

- **Nazism** is the ideology and policy of the German fascism that manifested itself most prominently from 1933-1945, and which was characterised by racism, antisemitism, totalitarianism, social demagoguery, aggression, violence, and superiority claims over other nations. The word Nazism is short for national-socialism, which was a political movement in Germany led by NSDAP (The National Socialist German Workers' Party). The NSDAP was founded in 1919 and in 1933 took absolute power in Germany. It was pronounced a criminal organisation at the Nuremberg trial after World War II. The Nazi regime was responsible for the deaths of millions of civilians, part of whom were gassed in concentration camps, because of their (presumed) difference. Especially persecuted groups were Jews, Roma, homosexuals and communists/socialists. Some groups identify themselves with the ideals of Nazism even today. They are called neo-Nazis. Neo-Nazis sometimes manifest themselves as skinheads, but not all of them do so and not all skinheads are neo-Nazis.
- **Homophobia** is the fear and hatred of homosexuals. Homosexuals are sometimes seen as 'mad, bad and sad': as psychologically ill, as perverts or as pitiful cases. A lot of homophobia comes from religious beliefs. In general, homophobic people see another person's (homo)sexuality first and his/her humanity only later. Homosexuals have been persecuted for centuries and are still persecuted in many countries. As the word 'homosexual' is often seen as defining a 'disease', many prefer to use the word gay, or lesbian or LGBT (lesbian, gay, bisexual, transgendered).
- **Sexism** is making an unfounded difference between men and women. Physiologically speaking men and women are built differently, which is the only reason why it is sometimes appropriate to treat them differently. To unfairly differentiate between men

and women is discrimination. Sexism is a form of discrimination. Instead of speaking of sexes, activists often refer to 'gender'. Sex is a biological term, gender a sociological or political term. Gender is the way society defines masculinity and femininity.

- **A nation** is a group of people who have the desire to see themselves as one coherent group. They recognise a common ancestry, a common history, and often a common territory. Nations are not organic, biological or natural entities. They exist because of the will of people. They are 'imagined'. This does not make them less real in the world, as we have to deal with what people believe exists. The idea of the existence of nations as the essential building blocks of our world is relatively new, it has come up during the 19th century. States that wanted to unify the people in their country propagated the idea of one nation, with one history, one language, and one territory.
- **Nationalism** is a political ideology that puts interests of one "nation" or national group above the interests of others and above all other relationships, be they a family, friends, gender or humanity. It is often linked with a territorial claim. Nationalism makes a difference between people as a result of a border, which often has nothing to do with the people living in the region, but with the king or other authority putting a line on a map. This political idea proclaims citizens of one nation to be superior to others and usually leads to suspicion of other nations. An extreme form of this is chauvinism. Originally the notion of nationalism was not so negative, as it also dealt with the development of citizen's rights and the emancipation of sometimes oppressed minorities. However, when the concept becomes linked to heritage, identity and 'blood', it becomes a dangerous idea.

- **Patriotism** means being proud to be a member of one's own nation, or loving one's nation. Patriotism stems from emotional attitude to nationality and its culture and society. Friendship with other countries and nationalities is still possible in this way of thinking, and it can respect their rights and interests. Although it is different from (political) nationalism, patriotism can easily become the motor for an intolerant nationalism.
- **Internationalism** is a vision of the world in which human life, human rights, and human dignity are viewed as more important and more essential than nationality. Internationalism is the refusal of recognising any real basic differences between members of the human race of all nationalities. People who believe in internationalism, as a consequence will struggle against nationalism, racism, fascism, sexism, antisemitism, homophobia, and other forms of intolerance.
- **Interculturalism** is the belief that we become richer people by knowing and experiencing other cultures. Different people should be able to live together, although they have different cultural backgrounds. Interculturalism is about accepting and respecting differences. People who believe in interculturalism think they can learn and profit from meeting other cultures.
- **Multiculturalism** means the existence or the promotion of the existence of different cultures alongside each other, usually in one country. Many people use this concept when they speak of an anti-racist future. But multiculturalism can also mean the mutual isolation of cultures. Some racists believe in a kind of multiculturalism that is close to the apartheid-system existing in South Africa, where different cultures were separated in a cruel and unjust way.

- **Integration** is a process of unifying individuals and activities into a new system. It means that minority groups and the majority group develop a new way of living, which includes elements of the values and ideas of both groups. Integration also means that everyone finds a place in a society. There are no fundamental divisions between groups.
- **Assimilation** is the suppression of differences. Sometimes individuals choose to assimilate of their own free will, but this process is mostly forced upon groups against their wishes. Assimilation forces one group to give up its culture in favour of another. Usually the minority takes over the culture of the majority.
- **Social exclusion** is the opposite of social integration. It is usually seen as a result of discrimination on the basis of cultural or ethnic background, disability, sexual orientation, etc. It usually results in poverty, animosity between groups, and exclusion from essential social provisions, such as education, health care, and community activities. This exclusion is not always based on laws (although, often that's the case) but also often on attitude: making standards too high to reach for certain groups, reinforcing a dress code a group can't comply with, etc. One example of a socially excluded group is homeless people.
- **A minority group** is a group of people residing within an area in which they constitute less than a half of the majority group. They share common characteristics of either an ethnic, religious, linguistic or other nature that distinguish them from the rest of the population. Sometimes we consider a group a minority not because of the percentage of



people it contains in an area, but because of the position they are in. A minority has a lower social and/or economic position than the majority. It does not have as much power as the majority group. Sometimes a minority sees itself as a separate nation.

- **A migrant** is a person who moves from his or her home country to another country. Migrants are different from refugees. They have not fled from danger of persecution. Most migrants move to another country to build a better life for themselves and their families. In modern terminology, all refugees who are not awarded refugee status are migrants. The differences are often administrative and not based on a fundamental difference. A lot of migrants have faced life-threatening situations in their homelands.
- **A refugee** is a person who flees in the face of danger or a life-threatening situation. Refugees are sometimes defined as those asylum-seekers that are awarded a refugee status and sometimes as anyone who needs refuge from danger. The choice between those definitions is a political one, not a linguistic one. Sometimes economic refugees are also recognised. They are people who flee from economic uncertainty, exploitation, hunger and misery. The Geneva Convention definition is detailed and somewhat restrictive. It includes those persons that are persecuted on the basis of their supposed race, religion, nationality, membership of a particular social group or political opinion. The African definition of a refugee includes those seeking refuge from natural disasters and famine too. The recent Dublin agreements limit the Geneva Convention definition to refer only to political persecution of individuals by the state.
- **An asylum-seeker** is a person who seeks protection in a country, and wants to receive the status of a refugee. In many countries asylum-seekers are kept in detention. Some are turned back at the border. Only a small percentage of asylum-seekers are granted the permission to stay.



- **Illegal:** most people in our working fields don't use the term illegal any more, but refer to a person without the right papers as 'sans-papiers' (which literally means "without papers"). Someone can be illegal because he or she comes to the country without permission, or does not have a residence permit while living in the country, or because the government decides to change its rules and suddenly the right to stay is withdrawn.
- **Solidarity** we define solidarity as a sense of togetherness, commonness of a certain degree (sympathy, moral support, material help, co-operation), which is displayed towards each other by countries, groups of people or individuals. Solidarity can be both passive (as in sympathy) and active (as in material help and co-operation).
- **Democracy** is a word deriving from ancient Greek, which means "government by the people". In Europe the philosophers of the "Enlightenment" have developed it further. Nowadays, the term 'democracy' usually refers to the concept of a state, which includes more than just voting for representatives in an election. Democracy, in this case, also means being able to participate in society with the same rights as other people. Participation is taking part in an activity together with other people, such as in a youth organisation, and being involved in making decisions. This view of democracy includes listening to opinions of the minority even if the majority has a different opinion. This ideal includes being able to deal with diversity and eventually to come to  
  
a compromise for the good of everybody.
- **Left-Right** the political terms of 'left' and 'right' originally refer to the seating positions in the General Assembly of the first French republic. They have come to mean different

things over time and probably will change meaning again as years go by. In general 'left' usually means: progressive, believing in the possibility of change, in favour of equality and the protection of the weaker. 'Right' usually means conservative, believing in stability and continuity, in favour of the victory of the best and the leadership of an elite. It is important to understand that this term has become especially complicated in Central and Eastern Europe, where 'socialism' has begun to refer to conservative groups and 'centre' often refers to groups that would in the West be called 'right'.

- **Hate crimes** are any criminal offences, both against persons or property, where the victim, premises or target of the offence are selected because of their real or perceived connection, attachment, affiliation, support, or membership in a group which is defined by race, national or ethnic origin, language, colour, religion, gender, sexual orientation, mental or physical disability, age, political affiliation or social circumstances. It is an attack on one's physical self, but also an attack on one's very identity.
- **Hate speech** is a term for a discourse intended to degrade, intimidate, or incite violence or prejudice against a person or group of people based on their race, gender, age, ethnicity, nationality, religion, sexual orientation, gender identity, disability, language, moral or political views, socioeconomic class, occupation or appearance (such as height, weight, and hair colour), mental capacity, and any other similar

distinction. The term covers written as well as oral and visual communication including in the mass media as well as some other forms of behaviours in a public setting, e.g. on the Internet.

- **Anti-Gypsyism** is a very specific form of racism, an ideology of racial superiority, a form of dehumanisation, and of institutionalised racism. It is fuelled by historical

discrimination and the struggle to maintain power relations that permit advantages to majority groups. On one hand, it is based on imagined fears, negative stereotypes, and myths and, on the other, on denial or erasure from the public conscience of a long history of discrimination against Roma. It ignores not only events where Roma were killed with bestiality, but also any non-stereotypical characteristics in the life of Roma. Prejudices against Roma clearly go beyond racist stereotyping which associates them with negative traits and behaviors. Dehumanisation is its central point. Roma are viewed as something less than human; being less than human, they are perceived as not morally entitled to human rights equal to those of the rest of the population.

- **Rightwing extremist** ideology has its roots in nationalism and racism. It is governed by the idea that ethnic affiliation to a nation or race is of the utmost importance for an individual. All other interests and values, including civil and human rights, are subordinate to it. Rightwing extremists propagate a political system in which the state and the people amalgamate as an alleged natural order to form a unity ("ideology of the ethnic community"). Actually, this results in an antipluralistic system, leaving no room for democratic decisionmaking procedures and accepts violence as a legitimate way of achieving political goals.

<sup>1</sup> Statistics CZSW from January 2017, <file:///C:/Users/samsung/Downloads/stycze%C5%84%202017%20r.pdf>, [19.02.2017 r.]).

<sup>2</sup> "Editor's and Prison Journalist's Reference Book", page 63, Association of the Young Journalists "POLIS"/ "Horizon" Group affiliated with Association of the Young Journalists "POLIS" and Helsinki Foundation for Human Rights, Warsaw 2014.