



It's very
depressing to
live in a time
where it's easier
to break an atom
than a
prejudice.

Poster Festival
Ljubljana '11

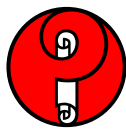


Razkriti
obrazi rasizma
The Faces of
Racism Revealed

Racism revealed

A Manual for Educators
on Using Poster Artwork
to Promote Discussion
on Racism

Introduction



Poster Festival Ljubljana

Poster Festival Ljubljana is a festival which explores the role of the socially responsible poster. It aims to create and distribute visual reflections on social and political issues in the form of posters, and to promote intercultural dialogue through innovative inter-community educational tools in order to raise awareness of key social issues.

www.posterfestivaljubljana.org



Co-funded by the *European Union's Fundamental Rights and Citizenship Programme*



Fundacija Brumen

The Brumen Foundation is the only professional graphic design organisation in Slovenia that continuously strives to raise the quality standard of design. The Brumen Foundation also organises the Biennial of Visual Communications.

www.brumen.org

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Amnesty International Slovenia

Amnesty International is a global, non-governmental and non-political movement of three million ordinary people who stand up for human rights. We reveal abuses, educate and mobilise the public and help change the world for the better. Amnesty International has been present in Slovenia since 10 December 1988.

www.amnesty.si

● This manual has been produced within the context of a project entitled the **Ljubljana Poster Festival '11: The Faces of Racism Revealed**. It includes a selection of poster artwork produced on the topic of racism by international professional poster artists and art and design students from Slovenia and European partner countries (Poland, France and the Netherlands). Each poster is accompanied by a suggestion of how it can be used to discuss one of the many themes related to racism.

● The manual has been designed as a **resource for teachers or educators interested in using visual images to promote interactive discussion and critical thinking amongst young people about racism and discrimination**. The resource can be used within diverse educational settings and is most appropriate for use with young people above the age of twelve.

● Each poster is accompanied by **key learning points** as well as **several interesting facts or pieces of information** which are intended to be used to provoke further discussion. **Related human rights** touched upon by each poster are also provided from the Universal Declaration of Human Rights. Wherever possible we have included a **short interactive activity** that can be carried out with students or a **series of suggested questions** to ask, in order to introduce the topic of each poster.

● Should you wish to explore certain topics or themes further, **each poster includes a link to other related posters**. At the end of the manual you will find a **link to the entire poster collection of the Faces of Racism Revealed exhibition, where each poster is available for you to download and use in your activities**. A general list of additional educational resources related to the topic of racism and discrimination is also provided.

● The guide is not compiled in a chronological fashion, but rather **each poster and accompanying text are designed as stand alone educational aids**. In this respect, the manual is intended to provide an overall framework from which you can **pick and choose the posters and issues most relevant to your activities**. The guide can be used within any country or context as it deals with issues, which are cross-border and universal.

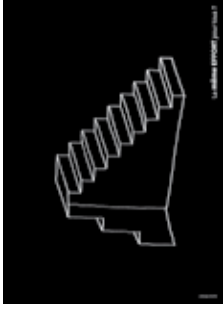
● In line with the aim of the poster exhibition, which is to reveal the diverse faces of racism, we have developed the manual in such a way that we have drawn out and emphasised a particular theme per poster. There are of course a **multitude of themes that can be explored in each poster and we encourage you and your students to explore and develop your own interpretations**.

● We hope this manual will **bring a new dimension to your work and inspire you to use the posters as a learning resource for fostering tolerance, understanding and respect for diversity among young people**.

Amy Skinner and Kristina Božič, *Amnesty International Slovenia*

* The themes raised for each poster do not reflect the intention or opinion of the author of the poster but were developed independently to be used as a source for debate in educational activities.

Selected posters and themes addressed



04

The Same Effort For Everyone?

Recognising diverse needs in order to ensure equal opportunities.



06

Combat Racism Through Understanding

Valuing diversity in society, building knowledge and understanding of our similarities and our differences.



08

Treated As A Second Category, Accepted If Musician

Roma communities in Europe, discrimination and lack of opportunities.



10

I Had A Dream

The civil rights movement in the USA, racial equality in today's America.



12

The Power Of A Label

Labelling, stereotypes and prejudice, racial/ethnic profiling by the police.



14

Am I Worthy?

Notions of superiority and inferiority in order to justify exploitation and racial discrimination.



16

Masking Our Differences

Multiculturalism, assimilation and integration of minority groups in society.



18

Racist Colour Guide

Evolution of racist ideologies and the social construction of "race".



20

We Learn Quickly

Influence of the media and politicians on our attitudes and perceptions of minority groups, importance of critical thinking.



22

Add As Friend

Necessity of migration and the benefits it brings, immigration challenges in Europe and difficulties faced by migrants.



24

We're All A Little Guilty

Knowing and standing up for our rights and the rights of others, importance of solidarity in the face of injustice.



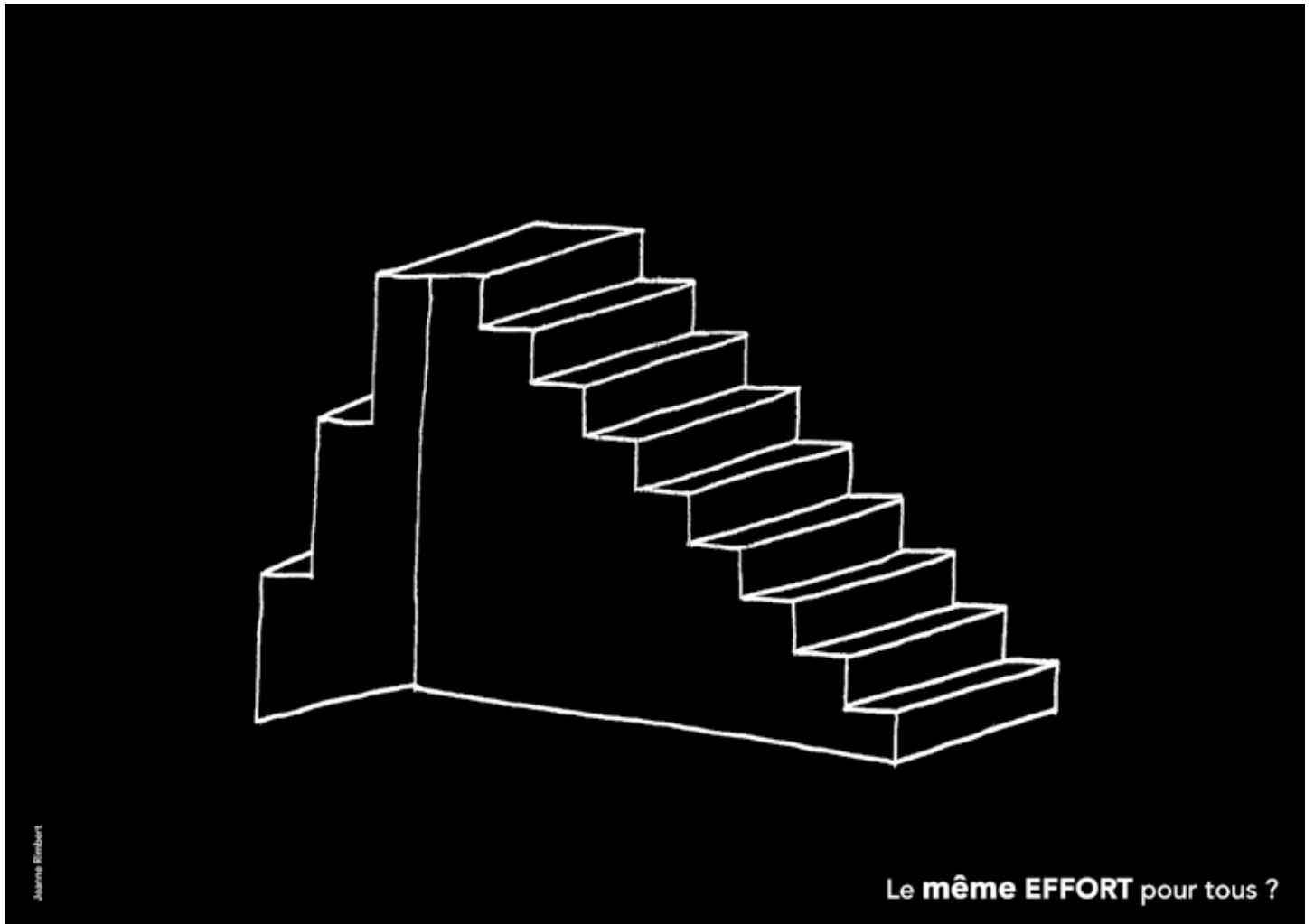
26

Small Change, Big Difference

Discrimination against people with foreign sounding names, making assumptions about someone's culture, customs and religion based on their name.

The Same Effort for Everyone?

Jeanne Rimbert, *France*



Information: 57 cm × 80 cm

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Themes: Recognition that diverse groups in society have different needs which need to be taken into account in order to ensure equal opportunities for all.

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Download: http://www.posterfestivalljubljana.org/posters/rimbert_jeanne.jpg

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Jeanne Rimbart, France

Interactive activities

Activity

Stick a line of tape on the floor. Ask for two volunteer students. Tell them that they will be running a race to the end of the taped line. One student has to make sure he/she follows the line and that every step touches the line. The other student has no limitations and can run however he/she wants.

After the race ask for comments. Was the race fair? Did both students have the same chance of winning? Can they draw parallels to real life situations they know?

Questions

- Why do you think there are different sized steps on each side of the staircase?
- What may the top of the staircase symbolise and why are some faced with bigger steps than others?
- Are there certain groups in society who face bigger obstacles in achieving their goals?
- How important is it to have the feeling that it is possible to move up (down) the social ladder?
- Do you believe in the idea that anything is possible if you work hard, are honest and try your best? Is it true for everyone?
- Is it important to tackle discrimination in society in order to ensure equal opportunities?

Key learning points

Students become aware of the fact that minority groups may have different needs, which need to be recognised and responded to in order to ensure they have the same opportunities as others.

- Many minority groups may be at a disadvantage and find it harder to access certain opportunities due to language barriers, discrimination, isolation, lack of knowledge about how the system works and who to go to for support and advice.
- Equality is not about treating everyone in the same way, but it recognises that in a diverse and multicultural society, people have different needs, which need to be met in different ways in order to ensure equal opportunities for all.

Related human rights

- Right to dignity and equality (Article 1, UDHR)
- Freedom from discrimination (Article 2)
- Right to work and to equal pay for equal work (Article 23)
- Right to education (Article 26)

Did you know?

- Recent research has shown that the children of immigrants tend to have lower employment outcomes than the children of natives in most countries.¹
- Due to their different ethnic, cultural, social and family backgrounds, school pupils from minority groups such as immigrant or Roma children, although just as intelligent as majority students, may require additional support within the school system. This may be in the form of extra language classes and classroom assistance to bridge the differences and gaps. If schools fail to meet these needs, children may not have the same opportunity to succeed in the educational system and start to fall behind or even drop out of school.
- According to the EU-Minorities and Discrimination Survey, minorities report racially-motivated obstacles when looking for a job and when searching for a house to rent or buy. Minority communities, which faced the most discrimination when looking for work, were the Roma (38%) followed by Sub Saharan Africans (22%) and North Africans (20%).²
- In 2010, the temporary employment sector in Belgium was accused of racial discrimination, following claims that the sector systematically turned down applications from job seekers of foreign origin. According to a VRT documentary programme, six of the ten temping agencies questioned went along with requests from clients not to pass on applications coming from foreign applicants – specifically those of North African background.³ It is illegal for an employer to discriminate on racial grounds in hiring personnel.
- Many employers have developed Equal Opportunities Policies, declaring an intent not to discriminate in their employment practices and to promote equality by taking steps to support disadvantaged groups.
- In 2008, Ahmed Aboutaleb, a Muslim immigrant from Morocco became Mayor of Rotterdam in the Netherlands. His political rise has been a major immigrant success story in a country where the debate over the integration of migrants has divided many in recent years.⁴
- We are not fully aware of the level of discrimination in society because the majority of people who have been discriminated against do not report their experiences. This makes it harder to implement effective measures to take affirmative action and ensure equal opportunities. The European Union Minorities and Discrimination Survey revealed that groups most vulnerable to discrimination are unaware of their rights and uninformed of legislation prohibiting discrimination. The majority believed that nothing would happen if they were to report their experiences and 80% of respondents did not know of any organisation that could offer support or advice to victims of discrimination.⁵

To explore these themes further, see the posters *Add As Friend* and *Small Change, Big Difference*.

¹ http://www.oecd.org/document/15/0,3746,en_2649_33931_38002191_1_1_1_1,00.html

² http://www.fra.europa.eu/fraWebsite/research/publications/publications_per_year/2011/pub_eu-midis_en.html

³ <http://www.flanderstoday.eu/content/temp-agencies-accused-racism>

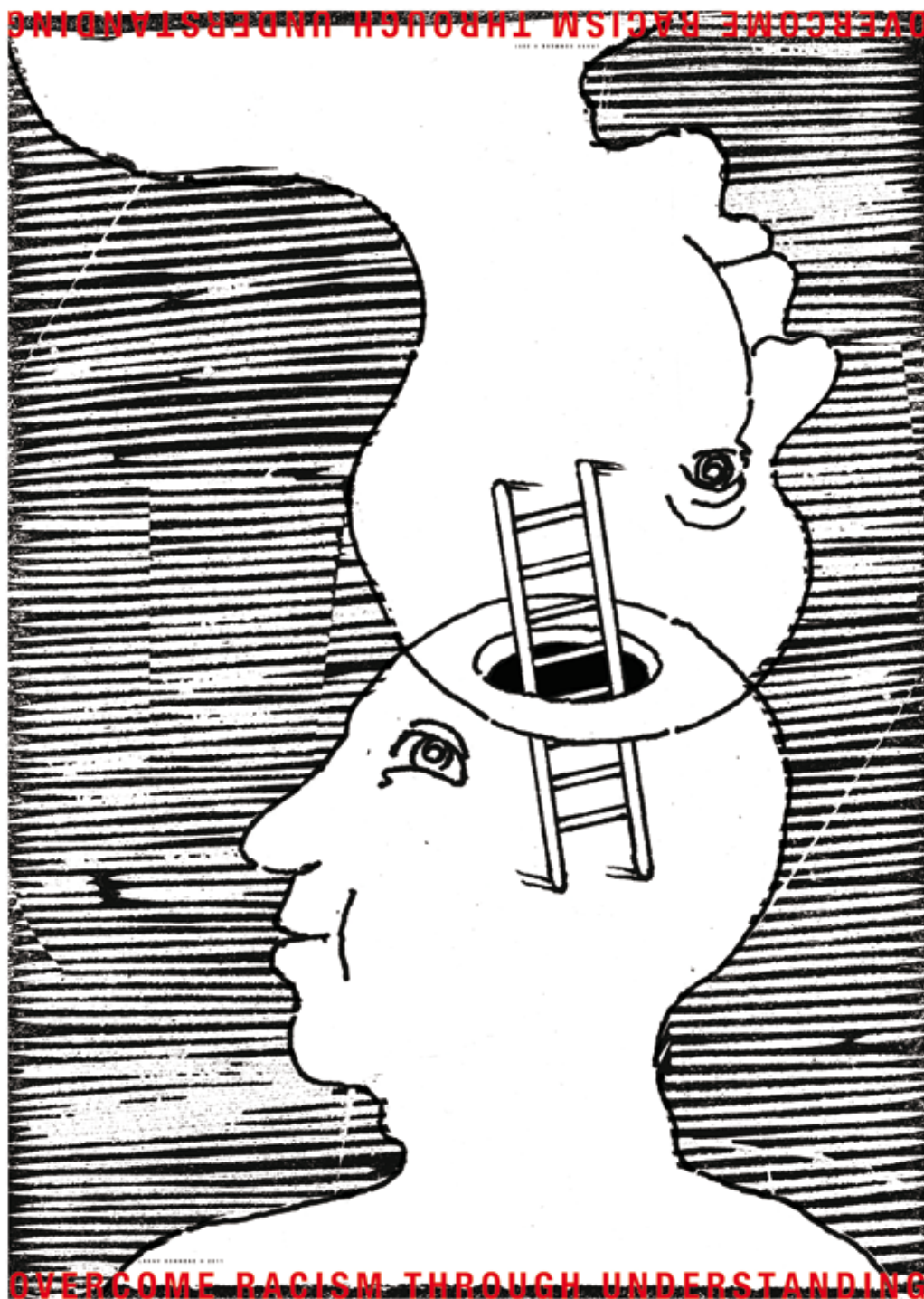
⁴ <http://www.spiegel.de/international/europe/0,1518,585457,00.html>

⁵ http://www.fra.europa.eu/fraWebsite/research/publications/publications_per_year/2011/pub_eu-midis_en.htm

Combat Racism Through Understanding

Lanny Sommese, USA

06



Information: 57 cm × 80 cm

Themes: Valuing diversity in society; building knowledge and understanding of our similarities and our differences.

Download: http://www.posterfestivalljubljana.org/posters/sommese_racism.jpg

Interactive activities

Activity

Ask students to discuss their ideas about the poster for one minute in pairs. Do they all understand the poster in the same way? Whose opinion was more valuable? Is there a right or wrong way to interpret the poster? Emphasise that gaining a diversity of perspectives on an issue is something positive and enriching.

Questions

- What does the ladder between two people symbolise?
- Is it important to increase understanding between people in order to combat racism and discrimination? How can we increase understanding between different groups in society?
- Is understanding a one-way or a two-way process? Do we have to understand someone to respect them?
- How do we usually feel when we are faced with someone who is different to us?

Key learning points

Participants discuss how understanding between people can be achieved in multicultural societies. They reflect how prone we are to search for differences rather than similarities, especially when people are visually different, forgetting that we might share many interests, dreams and emotions.

- We instinctively feel either curiosity or fear when faced with someone different. If we feel safe, we may be curious. If we feel threatened, we may feel fear. Whether justified or not, this fear may cause us to consciously or subconsciously avoid that person and come to rely on stereotypes projected through the media or society.
- We often judge people based on our understanding of the world. Assuming *our* cultural values and ways of doing things are better, we risk dividing the world into “us” and “them.” This can serve to justify unfair treatment against people from other cultures. We class people as “different” without ever having met or known them.

Related human rights

- Right to dignity and equality (Article 1, UDHR)
- Freedom from discrimination (Article 2)
- Right to observe and practice all aspects of your religion (Article 18)
- Right to participate in the cultural life of your community (Article 27)

Did you know?

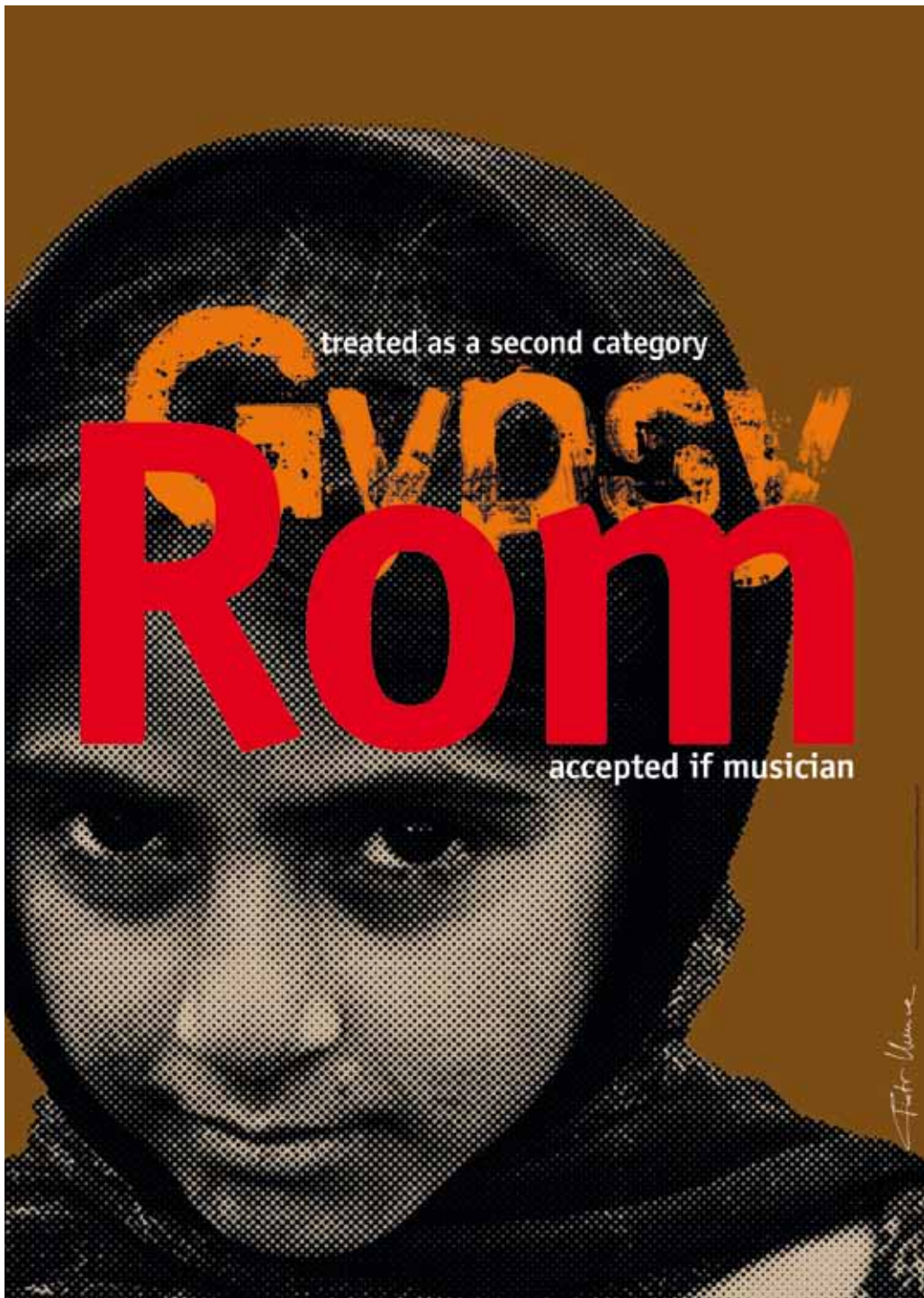
- A study on integration of ethnic groups in different living quarters in Vienna found that different community activities, such as a neighbourhood newspaper, a broadcasting station, German language courses and a Neighbourhood Help Centre made a pivotal difference in inclusion of all inhabitants of different ethnic origins in their neighbourhoods and to interethnic coexistence.¹
- The education system plays an important role in fostering understanding between different groups in society. 87.2% of foreign language teachers across Europe expressed in a survey carried out in 2007 the need to have more specific guidance with regard to developing inter-cultural competences.²
- There is a need to ensure that the diversity present in society is also reflected in media and in politics. Migrant voice is a migrant-led organisation in the UK which aims to strengthen the voice, participation and representation of migrant communities in the media.³ In terms of politics, a good example comes from Slovenia, where Peter Bossman was elected Mayor of Piran in October 2010, becoming the first black mayor in Central and Eastern Europe.
- Media representation of the global South, in particular the African continent tends to be predominantly negative, portraying the continent as helpless and dependent and ravaged with poverty, corruption, wars, starvation and disease. Rarely do we hear about the other, more positive side to Africa.⁴ Apart from reinforcing negative stereotypes about the African continent, this may influence the way in which people relate to African immigrants in their country.
- *Diaspora Dialogues* in Canada supports the creation and presentation of new fiction, poetry and drama from Toronto’s rich diversity of writers, reflecting its cultural diversity and encouraging the creation of a literature that is vibrant and inclusive. In April 2011 the sixth book in its TOK: Writing the New Toronto anthology series was published.⁵
- Musical orchestras provide a bridge between various people as they transcend cultural, social, economic, religious and political boundaries, and focus only on the musical talent of their members. The European Union Youth Orchestra⁶ celebrates diversity and brings together the best young musicians from all over Europe.
- Show Racism the Red Card is a campaign against racism in football and society, set up in the UK in 1996. It uses professional footballers as role-models to speak out against racism and promotes football as a tool for social inclusion and integration.⁷

To explore these themes further, see the posters *Masking Our Differences*, *The Same Effort For Everyone?* and *We Learn Quickly*.

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- 1 <http://geitonies.fl.ul.pt/Publication/VIENNA%20City%20Survey%20Report.pdf>
 - 2 http://ec.europa.eu/education/languages/archive/doc/laceannex_en.pdf
 - 3 <http://www.minorityvoices.org/pages/en/about.html>
 - 4 <http://www.developmenteeducationreview.com/issue4-focus2>
 - 5 <http://www.diasporadialogues.com/index.php>
 - 6 <http://www.euyo.org.uk/>
 - 7 <http://www.srtrc.org/>
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Treated As A Second Category, Accepted If Musician
Piotr Kunce, Poland

08



Information: 57 cm × 80 cm

Themes: Roma communities in Europe; discrimination and lack of opportunities.

Download: http://www.posterfestivalljubljana.org/posters/kunce_2.jpg

Piotr Kunce, Poland

Interactive activities

Questions

- Who is on the picture? Why is there not a picture of a Roma musician?
- Is there another “face” to the Roma community apart from that of a musician?
- Are there any Roma communities in your country? What do you know about them?
- Do you agree with the statement on the poster?
- Would you accept a Roma band to play at your party?
- Would you want a Roma family to live near you? Why/why not?

Key learning points

Many people see Roma as posing problems to others, without acknowledging the problems they face themselves. Students should be encouraged to think about the types of discrimination faced by the Roma and how that affects their opportunities.

- Many Roma communities are trapped in a vicious cycle of poverty. With unequal access to education, Roma children are often placed in separate classes or “special” schools which offer sub-standard education. With a low level of education, their employment opportunities are reduced. It also means that few Roma are active in politics, which mutes their voice.
- They lack access to adequate housing and have no choice but to live in informal settlements in poor housing conditions, segregated from the rest of society. Many Roma have limited access to health care and are often victims of racist attacks. Historical mistrust between majority and Roma populations and continuing segregation combined with high levels of discrimination in their daily lives, makes it even more difficult to escape from the cycle of poverty.

Related human rights

- Right to dignity and equality (Article 1, UDHR)
- Freedom from discrimination (Article 2)
- Right to an adequate standard of living and medical care (Article 25)
- Right to education (Article 26)

Did you know?

- The Roma are the oldest and largest ethnic minority in Europe but also the single group most discriminated against. An estimated 10 to 12 million Roma live within the countries of the Council of Europe.
- The Roma face a long history of persecution and discrimination. The Nazis perceived them as ‘racially inferior.’ They were interned in concentration camps, used in medical experiments and many women were forcibly sterilized. Up to half a million Roma were killed during World War II.¹
- Across Europe a high number of Roma fail to finish primary school and only about 10% of Roma in central and Eastern Europe are enrolled in secondary school. Less than 1% of Roma attend university.²
- Between January 2008 and August 2009 six Roma men, women and children were killed in Hungary in racially-motivated attacks.³
- “At school, when we talked about what we wanted to be when we grew up, I did not know what to answer – I did not know that we, Roma, can also become anything we want” said Nataša Brajdič, a Roma woman from Krško in Slovenia. Today she is the first member of the Roma community working for the Slovene police force. Positive examples such as these can serve as motivation for young Roma.
- A Roma Academic Club, run by Roma students from the area has been established in the Prekmurje region of Slovenia. It wishes to promote the importance of education, in particular higher education for Roma and Sinti communities.
- Local authorities in Baia Mare in Romania announced plans on June 28 2011 to separate the Roma community from the rest of the neighborhood by building a 3m high and 100m long concrete wall around the buildings where they live and to erect a permanent police station next to it.⁴
- Some Roma families in Slovenia do not have the minimum amount of water necessary for people suffering a humanitarian emergency. Many have no access to public water services and have to fetch water from polluted streams.⁵
- Livia Járóka from the European People’s Party is the only Roma member of the European Parliament. She is from Hungary and believes most people know very little about Roma realities and are often misled by prejudices.
- 8 April is the International Roma Day, a celebration of Roma culture that also aims to raise awareness of the issues facing Roma people today.

To explore these themes further, see the poster *The Same Effort For Everyone?* and *We Learn Quickly*.

¹ <http://www.amnesty.org.uk/content.asp?CategoryID=11899>

² *ibid*

³ <http://www.fightdiscrimination.eu/discrimination-in-europe/publications/hungary-violent-attacks-against-roma-hungary-time-investigate->

⁴ http://www.setimes.com/cocoon/setimes/xhtml/en_GB/features/setimes/features/2011/07/18/feature-04

⁵ <http://www.amnesty.org/en/library/info/EUR68/005/2011/en>

I Had A Dream

Ondrej Misek, Czech Republic

10



Information: 57 cm × 80 cm

Themes: Martin Luther King and the Civil Rights Movement in the USA; racial equality in today's America; solidarity in the fight against inequality.

Download: http://www.posterfestivalljubljana.org/posters/misek_ondrej.jpg

I Had A Dream

Ondrej Misek, Czech Republic

Interactive activities

Activity

Play (or read out) a short part of Martin Luther King's speech and ask students who made the speech and when (1963). What was his dream?

Questions

- Why do you think the statement has been changed to "I HAD a dream"? Is it because the dream has come true? Or does it have more negative connotations?
- Is it important to pursue your dreams?
- Have big social changes often been inspired by an initial dream, even if it seemed unrealistic at the time?
- One of Martin Luther King's dreams was that *"my four children will one day live in a nation where they will not be judged by the color of their skin but by the content of their character."* To what extent do you think this dream has come true in today's America? What about in Europe?
- Martin Luther King called for non-violent action against injustice at home and abroad. He famously stated *"Injustice anywhere, is a threat to justice everywhere."* Do you agree with this quote? Should we all speak out against injustice?
- What actions can we take to show solidarity with those who are being treated unfairly?

Key learning points

Students should be encouraged to reflect on the importance of pursuing their dreams and to discuss the extent to which they think Martin Luther King's dream has come true. Students should reflect on what still needs to be achieved and how we can all play a role in achieving greater equality in society.

- The civil rights movement, led by Martin Luther King from 1955 until his death in 1968, ended legally sanctioned racial segregation in America, ensured voting rights for all and prohibited discrimination against African Americans.
- Although great progress has occurred since and such obvious forms of racial discrimination are no longer tolerated, in practice many ethnic minority groups still face differential treatment and unequal opportunities in their daily lives. The fight against racial inequality is still ongoing.

Related human rights

- Right to dignity and equality (Article 1, UDHR)
- Freedom from discrimination (Article 2)
- Right to vote and to political participation (Article 21)

Did you know?

- At the time of the civil rights movement, African Americans were unable to vote in the South and separate housing, schools and public services were provided for blacks.
- Martin Luther King helped organise the black boycott of the Montgomery bus system in 1955. In the segregated south, black people were only allowed to sit at the back of the bus. The boycott was organised after Rosa Parks, a black woman was arrested because she refused to give up her seat on the bus to a white man. The 382-day boycott led to the court decision that forced the state of Alabama to change its laws requiring racially segregated seating on buses.¹
- Martin Luther King fought for racial justice and promoted solidarity with oppressed people around the world. He campaigned against apartheid in South Africa and in support of struggles against colonial powers around the world. In 1962 he issued an Appeal for Action Against Apartheid, which was signed by many prominent Americans and promoted the public campaign for sanctions against South Africa.² The human rights movement today draws inspiration from his quote *"Injustice anywhere is a threat to justice everywhere"* and encourages people to act in solidarity against injustice in order to work towards equal rights for all.
- The election of Barack Obama in 2008 as the first African-American President in the USA was a historic and symbolic moment. In his inaugural address, Mr. Obama acknowledged the change his presidency represented, describing himself as a *"man whose father less than sixty years ago might not have been served at a local restaurant."*³
- Even with an African American President, black people in America are still disadvantaged. Statistics from 2009 show that blacks in America remain twice as likely to be unemployed, three times more likely to live in poverty and more than six times as likely to be imprisoned compared to whites.⁴
- A recent study released in July 2011 reveals that white Americans are a record twenty times wealthier than black Americans. The economic crisis had a greater impact on the wealth of minorities than whites, and the wealth gap between white and black Americans is the widest it has been in the 25 years since the government has kept figures on wealth and race.⁵

To explore these themes further, see the posters *The Same Effort For Everyone?*, *Am I worthy?* and *We're All A Little Guilty*.

¹ http://www.bbc.co.uk/history/historic_figures/king_martin_luther.shtml

² www.rfksafilm.org/html/doc_pdfs/luthuli_king.pdf

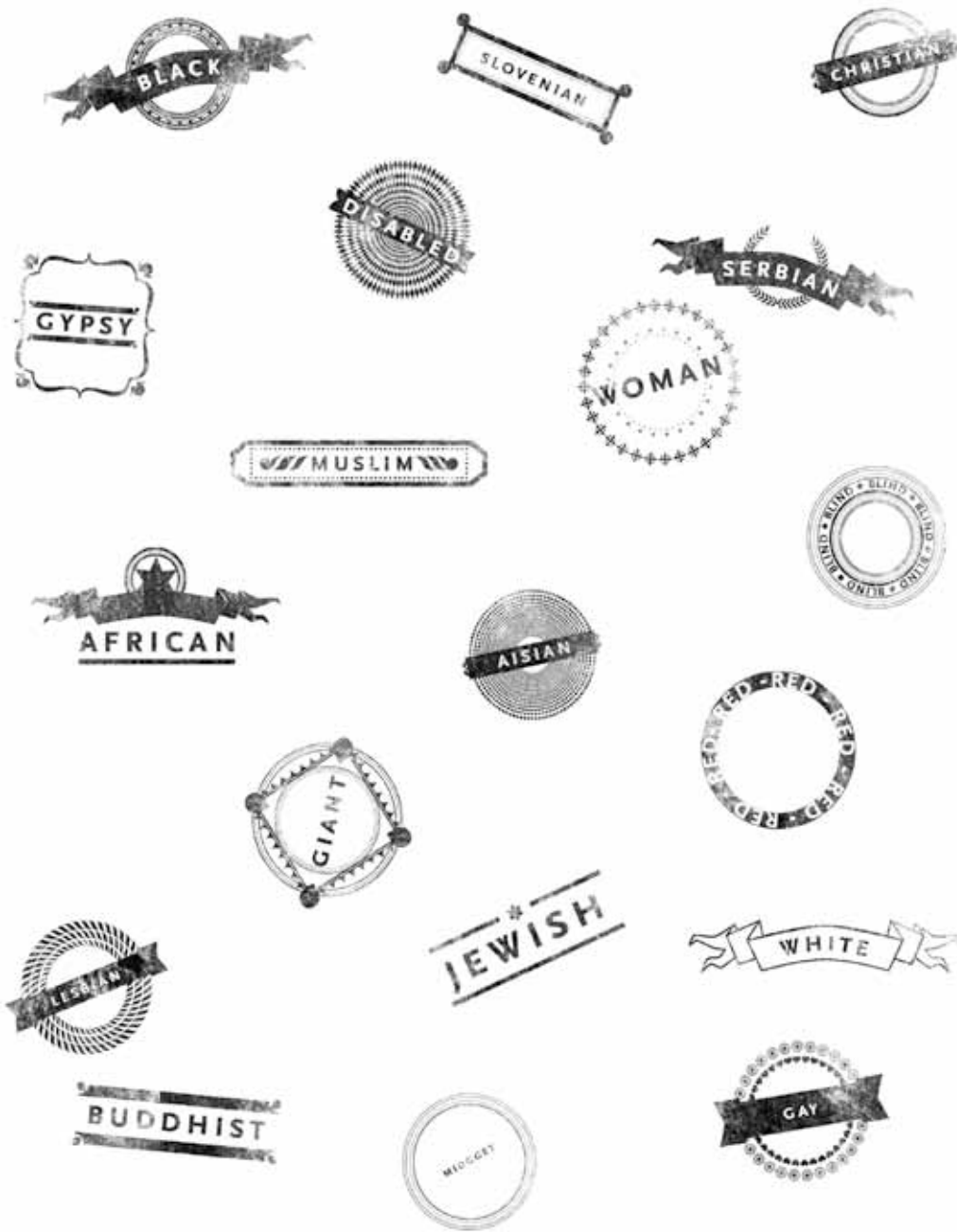
³ <http://www.nytimes.com/2009/01/21/us/politics/20web-inaug2.html>

⁴ http://articles.cnn.com/2009-03-25/us/black.america.report_1_whites-blacks-urban-league?_s=PM:US

⁵ <http://www.businessinsider.com/whites-are-20-times-wealthier-than-blacks-2011-7?op=1>

The Power Of A Label

Petra Bukovinski, Slovenia



STOP LABELING. STOP RACISM.

Information: 57 cm × 80 cm

Themes: Labelling, stereotypes and prejudice; racial/ethnic profiling of certain groups as potential criminals or “terrorists.”

Download: http://www.posterfestivalljubljana.org/posters/bukovinski_petra.jpg

Interactive activities

Activity

Ask students to look at the clothes and shoes they are wearing. Do these labels tell us anything about their clothes – are they expensive, fashionable, popular, where were they made? Do these clothes also make us assume certain things about the person who wears them?

Read out some of the labels written on the poster and ask students for their initial reaction. Do they all have the same associations with the word? Are these associations based on fact or stereotypes?

Questions

- Can you think of an example of a label that could be attached to young people? Can you think of a time that you have been labeled?
- Can labels be positive and negative?
- Do people choose their own labels or do other people choose them for them?
- May the way we label ourselves be different from the way someone else may label us?
- Do labels tend to stick or can they change?
- Can labeling be dangerous? Can it lead to discrimination?

Key learning points

Participants reflect on how people become labeled in society and how labeling can lead to prejudice and discrimination. In particular, the labeling of certain groups as potential criminals or “terrorists” is raised.

- Labels are all around us. When we go shopping for example, we rely on labels to distinguish one product from another and to help us decide what to buy. Similarly in society, labels can be used as a way to differentiate and identify people.
- When we label somebody, we are often making a judgement about that person based on generalisations about a whole group, rather than because we know that person as an individual. Labels can also be called stereotypes. People are often labeled because they are perceived to be different. Negative labeling of certain individuals or groups by others in society can lead to prejudice and discrimination.
- As a result of being labeled in a certain way or as belonging to a certain group, individuals may find it harder to integrate into society and enjoy all of their human rights – they may find it harder to get a job or rent a flat.

Related human rights

- Right to dignity and equality (Article 1, UDHR)
- Freedom from discrimination (Article 2)
- Right to freedom from arbitrary arrest, detention or exile (Article 9)
- Right to be presumed innocent until proved guilty (Article 11)

Did you know?

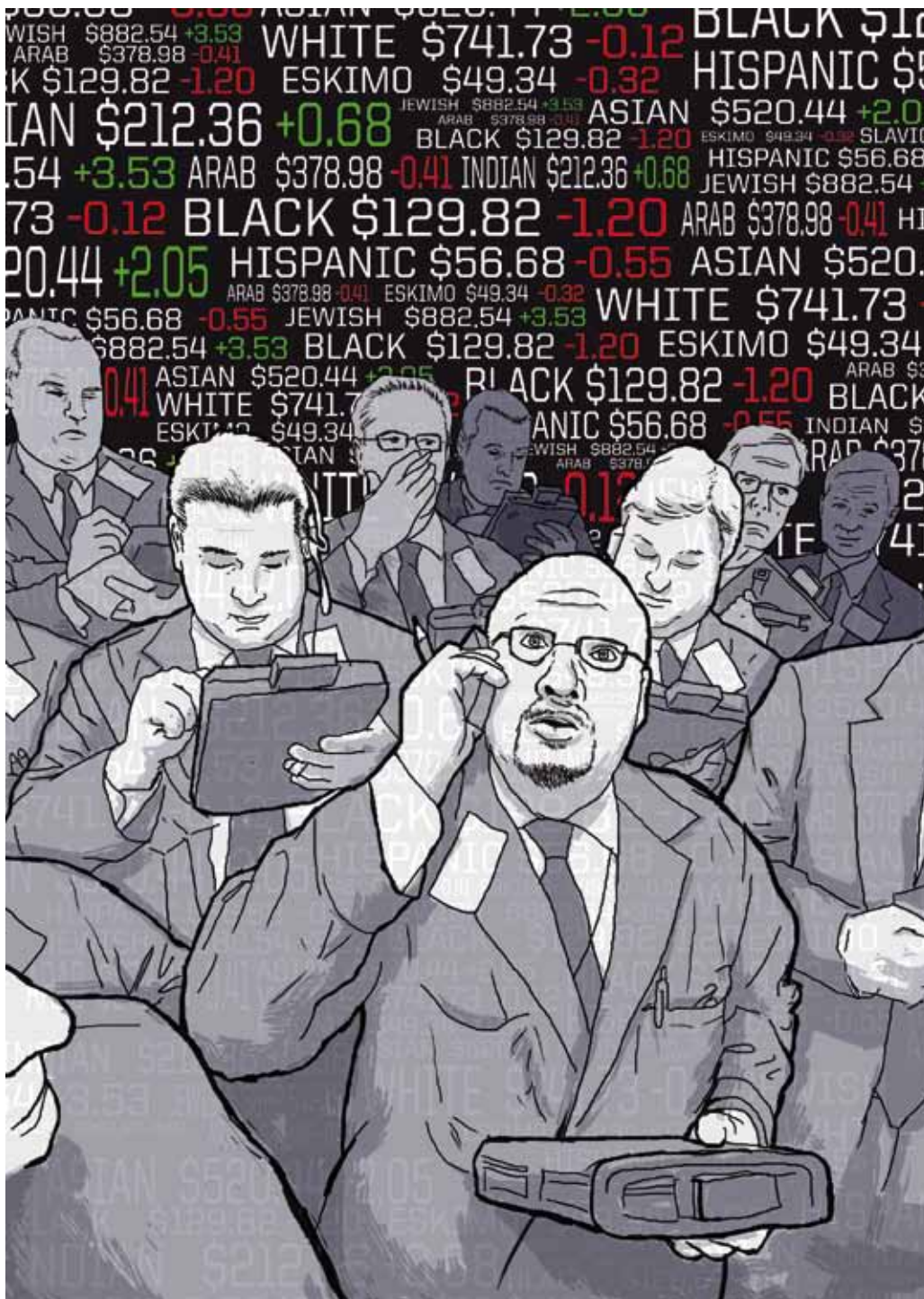
- To distinguish Jews from the rest of the population in Nazi Germany, they were forced to wear a yellow Star of David, an obvious label visible to anyone. Nazi propaganda labeled Jews as rich, stingy, with crooked noses; using caricatures to emphasise and embolden the racist message.
- Cartoons depicting Muslims as terrorists have sparked a great deal of controversy in recent years. Supporters of the cartoons argue that it is their right of free speech; others believe them to be Islamophobic and racist. What are the borderlines between freedom of speech and provoking prejudices?
- Research has shown that certain groups in society are more likely to be labeled as criminals or potential terrorists and subjected to discriminatory treatment by the police. This is termed “racial” or “ethnic” profiling and occurs when a person is stopped and searched based for example on their perceived ethnicity rather than because of a justified reason for suspicion.
- In the context of counter-terrorism measures, many Muslims feel they have been labeled as “terrorists” or “terrorist sympathisers” and stigmatised and treated with suspicion as a result. According to a report on discrimination against Muslims in the EU in 2009, on average, 25% of Muslim respondents stated they had been stopped by the police in the last 12 months. Of those stopped, 40% considered they were stopped on the basis of their ethnicity.¹
- Once a person or a group is labeled in a certain way, it can be very difficult to rid themselves of the label, without an open and tolerant society willing to judge people as individuals. The media plays a strong role in the labeling process.
- Conscious or subconscious labeling of certain groups within policing practices, can lead to the over-policing of these groups, which can result in their over representation in crime and prison statistics. For example, blacks comprise about 12 % of the U.S. population but 40 % of the prison population.² Almost 42 % of people on death row in the USA are African American.³
- Black people are 26 times more likely than white people to be stopped and searched by the police in the United Kingdom.⁴
- After September 11 2001, the US government established the Call-In Special Registration program which required male non-immigrants from a list of primarily Muslim countries to report to the U.S. Department of Homeland Security to be fingerprinted and photographed, and to answer detailed questions under oath.⁵ Racial profiling is considered to breach the human rights principle of non-discrimination.

To explore these themes further, see the posters *Small Change*, *Big Difference*, *We Learn Quickly*, *Combat Racism Through Understanding* and *Add As Friend*.

- ¹ http://www.fra.europa.eu/fraWebsite/media/archive/2009-releases/mr-280509_en.htm
- ² http://www.cjcb.org/files/racial_disproportionality.pdf
- ³ <http://www.eji.org/eji/deathpenalty/racialbias>
- ⁴ <http://www.guardian.co.uk/uk/2010/oct/17/stop-and-search-race-figures>
- ⁵ www.usccr.gov/pubs/sac/ny0304/ny0304.pdf

Am I Worthy?

Jakob Bekš, Slovenia



Information: 57 cm × 80 cm

Themes: How do we value people? Who has the power to value certain groups higher than others? Notions of superiority and inferiority in order to justify exploitation and racial discrimination.

Download: http://www.posterfestivalljubljana.org/posters/beks_jakob.jpg

Interactive activities

Activity

Ask students to look at the “stock exchange screen” depicted in the poster and to list the groups in order of highest value to lowest value. Ask the students to comment on their list – who has the highest value and who has the lowest? Would they add anyone? Do they find this disturbing? Does this reflect history or the present day in any respect?

Questions

- Who are the people in the image and what do you think they are doing?
- Who are the people designating a price or a value to others?
- Can you think of any historical or current examples of when certain groups of people have been valued more highly than others? Upon what basis were they valued and what were the consequences of them being valued as inferior?

Key learning points

With a clear reference to the stock exchange and the trading in so-called “races” instead of shares, this poster promotes reflection on how we attach a value to other people and who has the power to value certain groups higher than others. Participants also become aware of the “devaluation” of certain groups in today’s society.

- Throughout history, racial differences have been used as a basis for discrimination. Racist ideology, based on the notion of superior and inferior biological races, has been used in the past by governments and those in power to determine a person’s worth or value, and thus to justify the exploitation and even annihilation of so-called inferior races.
- In today’s society migrant workers are often undervalued and underpaid (or not paid at all). Many migrant workers live and work in slavery-like conditions and face extreme exploitation. Many have to work long hours in unhealthy conditions, are denied their labour rights and live in sub-standard accommodation.

Related human rights

- Right to dignity and equality (Article 1, UDHR)
- Freedom from discrimination (Article 2)
- Right to not be held in slavery (Article 4)
- Right to freedom from cruel, inhuman and degrading treatment (Article 5)
- Right to equal pay for equal work and right to join a trade union (Article 23)
- Right to rest and leisure (Article 24)

Did you know?

- **Slavery:** at the time of the American Revolution and the proclaimed equality and natural rights of man, the notion of natural Black inferiority helped the American government to justify slavery through labeling Blacks as sub-humans and thus not entitled to the rights attributed to man.¹ The transatlantic slave trade lasted for 400 years (16-19th century), inflicting unimaginable suffering on millions of victims. It is estimated that between 25-30 million Africans were enslaved.²
- **Colonialism:** colonialist ideology believed in the inherent superiority of European culture over the rest of the world, which served to legitimise exploitation. The “white man’s burden” promoted the idea that European nations had a “duty” to “civilise” people around the world.
- **Nazism:** the Nazis believed that the Germans were a super human race and therefore had the biological right to displace, eliminate and enslave those they considered inferior (“untermensch”).
- **Apartheid in South Africa:** in 1948, racial discrimination was institutionalized in South Africa through national legislation. Race laws touched every aspect of social life, including a prohibition of marriage between non-whites and whites, and the sanctioning of “white-only” jobs.³
- **Modern day slavery:** although much less obvious than 200 years ago, slavery still exists in much wider proportions than we may imagine. **Human trafficking** is a global problem, with between 12-27 million people (men, women, children) worldwide in forced labour.⁴ By taking away people’s documents, human traffickers force people to be slaves in various industries, in particular agriculture, forced prostitution and mining. This is worsened by laws that criminalise illegal workers, making it very hard for them to report on their abuse because they risk being penalized and deported themselves.⁵

To explore these themes further, see the posters *Racist Colour Chart* and *Add As Friend*.

¹ http://www.pbs.org/race/000_About/002_04-background-02-12.htm

² <http://www.unesco.org/new/en/culture/themes/dialogue/the-slave-route/transatlantic-slave-trade/>

³ <http://www-cs-students.stanford.edu/~cale/cs201/apartheid.hist.html>

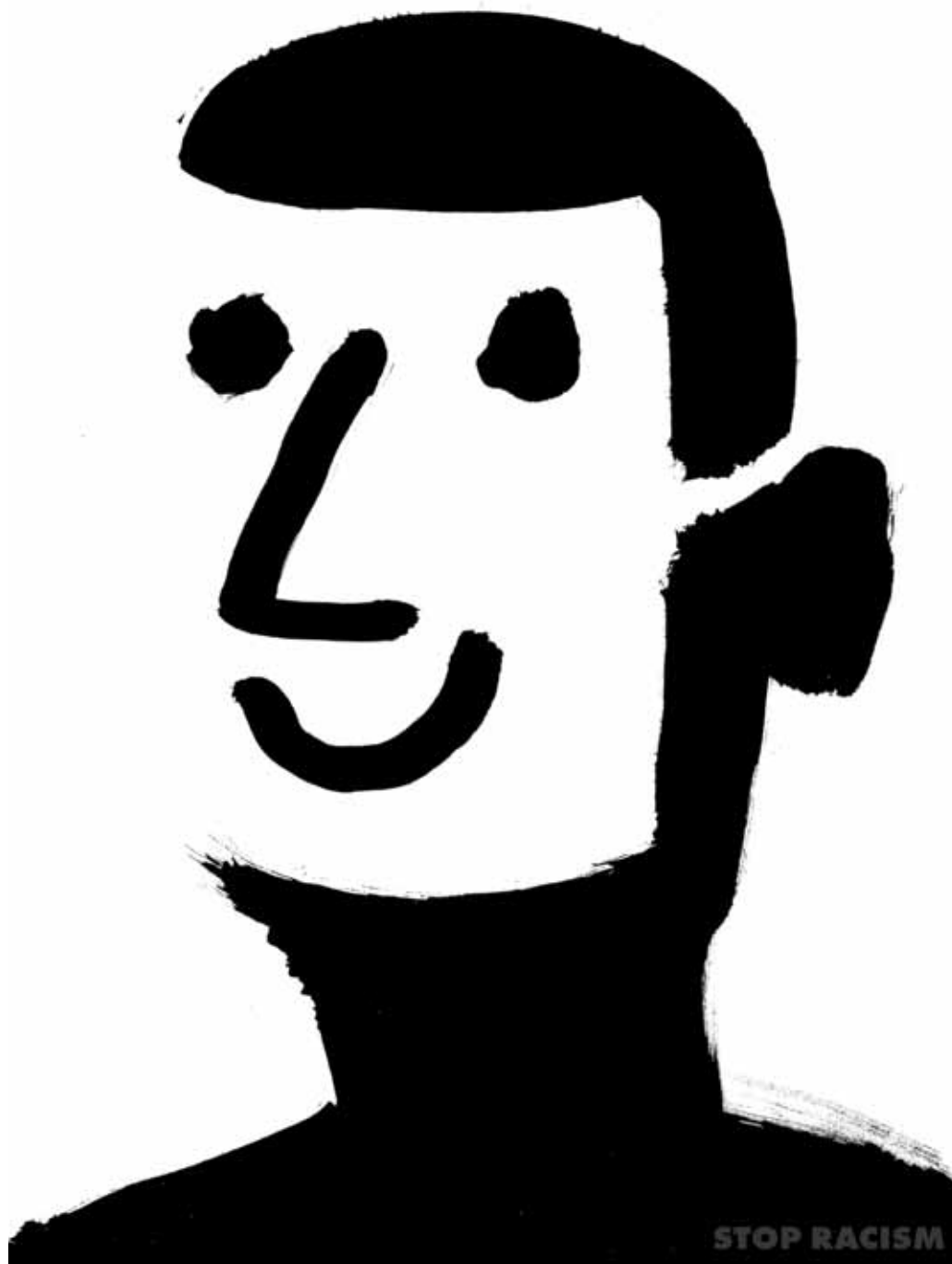
⁴ http://www.nmci.org/news/news_items/trafficking.html

⁵ http://www.unodc.org/documents/human-trafficking/Trafficking_in_Persons_in_Europe_09.pdf

Masking Our Differences

Jan Bajtlik, Poland

16



Information: 57 cm × 80 cm

Themes: Multiculturalism, assimilation and integration of minority groups in society. Tensions between maintaining one's own identity and adapting to the cultures and customs of the majority.

Download: http://www.posterfestivalljubljana.org/posters/bajtlik_jan_4.jpg

Interactive activities

Activity

Ask participants to form pairs and stand facing and observing each other for 15 seconds. Ask them to then turn away from each other, change 3 things about themselves and then turn around again to face each other. Can they identify the changes their partner has made? Talk about what they changed, how did they feel about changing it and why did they change what they did? Did they feel better before or after the changes? Why?

*Instead of changing 3 things about themselves, participants can swap three things with each other instead.

Questions

- Have they ever worn masks (maybe for fancy dress parties or carnivals)? How did that make them feel? Introduce the symbolic idea of a mask – have they ever “put on a mask” to fit in better with their peers? Why do we wear masks?
- Have they ever been in a situation when they had to decide to either follow their personal beliefs and convictions or subscribe to expectations of the majority/society?
- Why do people “wear masks”? Are masks forced on them or do they decide voluntarily?
- Is it possible that you start to dislike yourself for “wearing a mask”, for not being true to yourself?

Key learning points

Participants think and reflect on how they deal with different demands and expectations placed on them by society, their family, friends and schools and the feelings of insecurity this can bring about. They are reminded of the importance of respecting everyone, no matter who they are or where they are from.

- When moving to a new country or environment, people often question the extent to which they should try to adapt themselves and fit in with their new environment, and the extent to which they should maintain their own cultural identity.
- Some countries encourage migrants to try to assimilate into society by adopting the values, customs and language of the majority. Others have adopted a more “multiculturalist” approach, which values diversity and sees integration as a two-way process, with minorities and majorities influencing and adapting one another.

Related human rights

- Right to dignity and equality (Article 1, UDHR)
- Freedom from discrimination (Article 2)
- Freedom of thought and religion (Article 18)
- Right to self expression (Article 19)
- Right to education (Article 26)
- Right to freely participate in cultural life (Article 27)

Did you know?

- You can tell a true story of a Slovenian poet in the times of the Austro-Hungarian Empire: at this time, the official language was German, yet a national movement to preserve the Slovenian language already existed. The poet, then still a young boy, was walking in the city and saw a smartly dressed man coming towards him. He did not know in which language to address him. He chose German. The man scornfully replied in Slovene and the young boy, ashamed, never forgot his own weak “betrayal”. How do you understand this story? Has anything similar ever happened to you?
- The way in which immigrants integrate into society has often been talked about in terms of food analogies:
 - **A melting pot** (cultural assimilation) combines all ingredients into the pot together so that each ingredient loses its specific taste and blends into a combined flavour. Although the aim is that all cultures become reflected in one common culture, this generally tends to be the culture of the majority group. This critique is reflected in the exclamation: **“I thought this was mixed vegetable soup but I can only taste tomato!”¹**
 - **A salad bowl** (multiculturalism) is where all ingredients live together, each one keeping its own unique taste while contributing to a tasty and nutritious salad. However, concerns have been raised about creating separate, communities living side by side with no common values to ensure social cohesion. This is reflected in the question: **Where is the salad dressing to cover it all?²**
- Which one best represents your country? Can you think of another meal which you can compare your country with?
- Minority groups are protected in Europe under the Framework Convention for the Protection of National Minorities. The Convention seeks to promote equality of national minorities by creating appropriate conditions enabling them to preserve and develop their culture and to retain their identity. France has not signed this Convention, and Iceland, Belgium and Greece have not yet incorporated it into their legislation.³
- In Turkey between 1923 and 2010 women were not allowed to cover their heads at public schools, universities or in public offices. Many young female students therefore opted to study in America or Austria where they could cover their hair and feel more true to themselves and their beliefs.
- In April 2011, the full-face veil was banned in all public places in France. Three months later Belgium also enacted a similar law and Italy has expressed intentions to do the same. What do you think of these rules in light of freedom of self expression and freedom of religion?

If you are interested in exploring this theme further, see the posters *Add As Friend, We're All A Little Guilty* and *Combat Racism Through Understanding*.

¹ <http://hilo.hawaii.edu/academics/hohonu/writing.php?id=91>

² <http://hilo.hawaii.edu/academics/hohonu/writing.php?id=91>

³ <http://conventions.coe.int/Treaty/Commun/QueVoulezVous.asp?NT=157&CL=ENG>

Racist Colour Guide

Vanja Cuculić, Croatia



Information: 57 cm × 80 cm

Themes: Evolution of racist ideologies and the social construction of “race.”

Download: http://www.posterfestivalljubljana.org/posters/cuculic_vanja.jpg

Interactive activities

Activity

Ask students to divide themselves into two groups: those who have hair shorter than their shoulders and those with longer hair. Then ask them to regroup by eye colour: those who have brown eyes and those who have any other eye colour.

Bring the group back together and ask them if they felt differently in the two groups? Did they feel better in the first or second grouping? Outline that the division was based on physical characteristics and ask if they think these tell us anything about them as individuals?

Would it be fair to treat people differently based on these characteristics; for example, if those who had brown eyes were perceived to be more intelligent?

Questions

- How many “races” are there in the world?
- What is race and who decides a person’s “race”?
- Does everybody classify “race” in the same way?
- If we divide people into “races” based on their skin tone, does it tell us anything else about them apart from the colour of their skin? Does it tell us anything about their abilities, their character traits, their sporting ability, their musical ability, their intelligence?
- Can you think of any examples in the past, where people were divided by skin colour and given different rights on that basis?
- What are the dangers of dividing people into racial categories?

Key learning points

Participants discuss their ideas of race and become aware of how race is a socially constructed concept rather than something which is rooted in biology. Race is literally only “skin deep.”

- People can be grouped according to any physical characteristic. Just as those characteristics cannot tell us anything about the innate abilities, intelligence or character traits of those groups of people, nor can race.
- The idea that a person’s intelligence, character traits or abilities can be linked to their race is a myth created by colonial powers to justify white superiority and the exploitation of the so-called “inferior” races.

Related human rights

- Right to dignity and equality (Article 1, UDHR)
- Freedom from discrimination (Article 2)

Did you know?

- We tend to assume that we must be the most similar to people we consider to be the same “race” as us, i.e. those who look similar to us. However, research has shown that there is no genetic basis to racial groups – there is not one gene, trait or characteristic which distinguishes one so-called “race” from another. For example, two Kenyans are as likely to be as genetically different as a Kenyan and a Canadian. Despite surface differences, human beings are among the most similar of all species and the only race we can therefore be part of is the “human race.”¹
- Classifying people into racial groups is not a scientific process but rather a subjective process, and racial categories vary from place to place. For example, Brazil has many more racial categories than the USA. A person who considers themselves to be “white” in Brazil may be classified as “black” in America. In Haiti you are considered white if you have any amount of European ancestry, even if your skin tone is dark. In America the “one-drop rule” defined any person with any known African ancestry, i.e., “one drop of black blood”, as black.
- The Population Registration Act which was introduced in 1950 under the apartheid system in South Africa classified people into three racial groups: white, coloured (mixed race or Asian) and native (African/black). Marriages between races were outlawed in order to maintain racial purity.²
- If races don’t biologically exist and we are all part of the same human race, why does race matter? Even though race is a social concept rather than a biological reality, it matters because racial differences have been, and still are, used as the basis for discrimination. Historical constructions of superior and inferior races and racial hierarchies still have lasting effects today. Race is still a powerful social idea that gives people different access to opportunities.³
- Racism nowadays often tends to advocate cultural superiority as opposed to biological superiority, promoting the belief that there is a hierarchy of cultures and that the exclusion and discrimination of foreigners or minorities is justified in the name of allegedly “incompatible cultures”, religions or “civilisations.”⁴
- Recognising that people of African descent continue to suffer racial discrimination as the historic legacy of the transatlantic slave trade, the UN has declared 2011 as the International Year for People of African Descent. It aims to redouble efforts to fight against racism and intolerance faced by people of African descent world wide, to raise awareness of the contribution of African descendants to our world heritage and to foster respect for their diverse cultures.⁵

To explore these themes further, see the posters *Am I Worthy?* and *I Had A Dream*.

¹ http://www.pbs.org/race/001_WhatIsRace/001_00-home.htm

² http://www.un.org/cyberschoolbus/discrim/race_b_at_print.asp

³ *ibid*

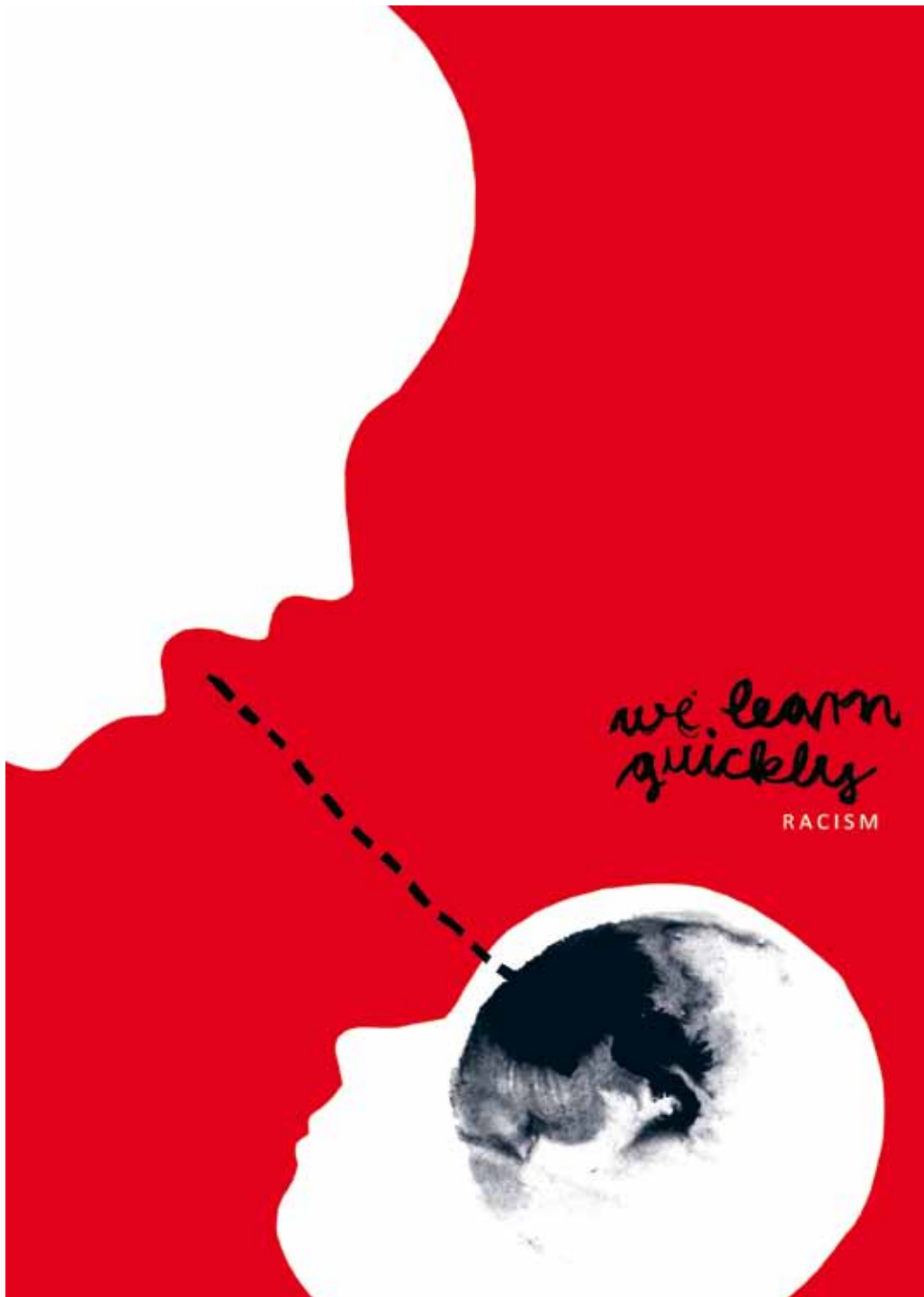
⁴ http://eycb.coe.int/compass/en/chapter_5/5_4.html

⁵ <http://www.un.org/en/events/iypad2011/index.shtml>

We Learn Quickly

Tanja Semion, Slovenia

20



Information: 57 cm × 80 cm

Themes: How we pick up stereotypes and prejudices from our surroundings; influence of the media and politicians on our attitudes and perceptions of minority groups; importance of critical thinking.

Download: http://www.posterfestivalljubljana.org/posters/semion_tanja.jpg

Interactive activities

Questions

- Ask participants if they can think of any recent stories they have read or heard in the media related to the following topics:
 - migrants and refugees
 - Islam or Muslims
 - the Roma
- Would they say they are positive or negative? Are certain countries, religions, cultures or peoples portrayed in a more positive light than others? Is everybody's voice heard in the media?
- Often we make judgements about certain groups in society based on what we see in the media or what we hear from other people. Is this information objective? Does it affect the way we behave towards certain minority groups?
- Do we always (make sure we) hear both sides of the story?
- Can politicians and the media influence our opinions? Where is the borderline between freedom of speech and hate speech?

Key learning points

Students reflect on the fact that no one is born with inbuilt stereotypes or prejudices about certain groups in society but rather they are something we learn and pick up from our surroundings. That is why it is important to develop critical thinking skills and to recognise prejudices and discriminatory speech.

- Our attitudes and opinions about different cultures, countries and religions are highly influenced by what we read, see or hear in the media, what politicians say and conversations with our family or friends. This information is often one-sided and can lead to us making stereotyped and prejudiced assumptions about people from different countries and cultures. To avoid this, we need to ensure that we try and hear a variety of different views and opinions rather than just relying on one source of information.
- So called "hate speech" by politicians or biased reporting in the media can incite prejudice, discrimination and even violence against certain groups in society, in particular in times of economic crisis. Vulnerable groups in society such as migrants and minorities often become "scapegoats" for populist politicians and the mainstream media, which fuels racist and xenophobic attitudes.

Related human rights

- Right to dignity and equality (Article 1, UDHR)
- Freedom from discrimination (Article 2)

Did you know?

- A survey in 8 European countries at the beginning of 2011 showed that about half of respondents believe that there are too many immigrants in their country, about one third believe there is a natural hierarchy of ethnicity and half or more condemn Islam as "a religion of intolerance."¹
- In May 2008, the Italian Minister of the Interior, Roberto Maroni reportedly declared that "All Roma camps will have to be dismantled right way and inhabitants will be either expelled or incarcerated". It was followed by several arson attacks on Roma settlements in different suburbs in Italy.²
- The Dutch right-wing politician, Geert Wilders, was acquitted in June 2011 of inciting hatred towards Muslims: he previously called for a ban on the Koran, which he compared to Hitler's Mein Kampf and described Islam to be by nature a violent religion. He denies being racist.³
- A win for anti-racism campaigners in France occurred in February 2011, when Eric Zemmour, a French journalist was convicted of "provocation to racial discrimination" for televised comments in which he suggested that a majority of criminals in France were "black and Arab," and that employers "have the right" to deny employment to those ethnic groups. The French court ruled that Zemmour had "gone beyond the permitted bounds of the right to freedom of speech." He was required to pay \$14,000 to five groups that sued him for racism.⁴
- Research shows that media coverage of Muslims is generally negative and dominated by issues of security and terrorism. The bulk of media coverage focuses on Muslims as a threat (in relation to terrorism), a problem (in terms of differences in values) or both (Muslim extremism in general).⁵ Half of Britons link Islam with terrorism.⁶
- There is particular criticism of the gap between the scale of coverage given by newspapers to arrests connected to terrorism and the lack of coverage when arrested individuals are subsequently released without charge.⁷
- A study by Sapienza University of Rome during the first half of 2008 discovered that of 5,684 TV news stories broadcasted in Italy about immigrants, only 26 did not relate to crime or security issues. TV is the main source of news for 80% of the Italian population.⁸
- The Media Diversity Institute works internationally to facilitate responsible media coverage of diversity. It aims to prevent the media from intentionally or unintentionally spreading prejudice, intolerance and hatred.⁹

To explore these themes further, see the poster *Combat Racism Through Understanding, The Same Effort For Everyone?* and *The Power Of A Label*.

¹ <http://library.fes.de/pdf-files/do/07908-20110311.pdf>

² <http://www.amnesty.org/en/library/eur300022008eng.html>

³ <http://www.bbc.co.uk/news/world-europe-13883331>

⁴ <http://www.nytimes.com/2011/02/19/world/europe/19briefs-France.html>

⁵ Moore et al, Images of Islam in the UK: The Representation of British Muslims in the National Print News Media 2000-2008, Cardiff School of Journalism.

⁶ <http://www.bbc.co.uk/news/10251827>

⁷ <http://www.irr.org.uk/2004/july/ak000006.html>

⁸ <http://www.digitaljournal.com/article/305135>

⁹ <http://www.media-diversity.org/en/view=article&id=429&Itemid=50>

Add As Friend

Anna Berkenbusch, Germany

22



Information: 57 cm × 80 cm

Themes: Necessity of migration and the benefits it brings; immigration challenges in Europe and difficulties faced by migrants.

Download: http://www.posterfestivalljubljana.org/posters/berkenbusch_2.jpg

Interactive activities

Questions

- Ask the group where they encounter the phrase “Add As Friend”?
- How many friends do they have on Facebook? And how many good friends in real life?
- Do friends matter? Why?
- Who are the people on the poster?
- Would they want them for their friends?
- Migrants usually go to countries, where they know someone or know there are other people from their home communities – why is this?
- Mention the growth, development and progress migrants bring to “their” new countries – one of the benchmarks of American supremacy has been its migrant-friendly character. Where do problems arise?
- What does freedom of movement mean - should it be defined by your luck on where you were born?

Key learning points

Students consider the immigration challenges in Europe and the difficulties faced by many migrants when trying to enter Europe. Bring students’ attention to the discrepancy between the ideals of humanity and human rights that served as benchmarks to build today’s Europe and the treatment migrants or asylum seekers receive when they reach Europe.

- Tightening immigration policies and upgrading “fences” keep migrants outside of “fortress Europe.” There is little less than 10 kilometres of barbed wire fence between Spain and Morocco, Greece plans to build a fence along a part of its border with Turkey and America is building a walled-fence on its border with Mexico.
- Reinforcing and building walls does not stop migration. In a globalised world a more holistic approach is needed to address global inequalities.

Related human rights

- Right to dignity and equality (Article 1, UDHR)
- Freedom from discrimination (Article 2)
- Right to freedom from cruel, inhuman or degrading treatment (Article 5)
- Right to equal protection of the law (Article 7)
- Freedom from arbitrary arrest, detention or exile (Article 9)
- Freedom of movement (Article 13)
- Right to asylum (Article 14)
- Right to work and right to equal pay (Article 23)

Did you know?

- Despite fears from many richer countries that they have to carry the refugee burden, the world’s poorest countries take responsibility for the vast majority of refugees, hosting four-fifths of the world’s refugees.¹
- Migrants worldwide send home three times more money than their home countries receive in development aid; in 2010 they sent an estimated 414 billion dollars.²
- Refugees are often subjected to discriminatory treatment in Europe due to the variation in recognition rates of asylum claims between different European countries. Statistics published by UNHCR for 2007 show that Finland recognized 100% of Iraqis’ claims for asylum compared to 0% in Greece. Likewise, 63% of Chechen claimants received protection in Austria, but 0% in Slovenia.³ Many European countries do not look into migrants’ applications for asylum seriously enough and use blanket denials.
- The EU is in many cases outsourcing the “immigration problem” to countries on the southern shores of the Mediterranean, which detain and then deport migrants bound for Europe. Italy for example, has paid for centres in Libya, where it automatically shipped migrants who reached Italy, without guaranteeing their right to apply for asylum.⁴
- In 2010 a leading German politician Horst Seehofer said that Germany should not accept any more Turkish or Arab migrants and focus instead on cultures more similar to Germany’s. Focusing on the origin of migrants rather than their skills, serves to reinforce stereotypes and unfounded ideas about the incompatibility of different cultures.⁵
- Migrants have brought new life to a village in Southern Italy. The Mayor of Calabria, has welcomed migrants in order to replenish the village which had become deserted as many of its former inhabitants left to live abroad. The new arrivals have brought fresh hope to the village. There is a non-profit organization that searches for empty homes to refurbish to accommodate refugees. Newcomers are taught dressmaking, joinery, pottery or glass-blowing in workshops set up as part of an integration scheme funded by the regional government, that has so far accommodated over 6000 refugees.⁶
- Many countries rely on migrant workers to enable economic growth and development. Dubai has been to a great extent built on the backs of Bangladeshi, Indian and Pakistani migrant workers, living and working in inhumane conditions.⁷

If you are interested in exploring this theme further, see the posters *The Same Effort For Everyone?* and *Combat Racism Through Understanding*.

¹ UNHCR’s 2010 Global Trends report www.unhcr.org/4dfa11499.html

² Data taken from International Organization for Migration; www.iom.int

³ UNHCR, Statistical Yearbook 2007, <http://www.unhcr.org/statistics/STATISTICS/4981b19d2.html>

⁴ <http://www.euractiv.com/en/justice/italy-immigration-deal-libya-sparks-uproar/article-183116>

⁵ <http://www.guardian.co.uk/world/2010/oct/11/germany-immigration-horst-seehofer>

⁶ <http://www.guardian.co.uk/world/2011/may/03/migrants-life-village-italy-calabria>

⁷ <http://www.independent.co.uk/opinion/commentators/johann-hari/the-dark-side-of-dubai-1664368.html>

We're All A Little Guilty

Joanna Walczykowska, Poland

24



WE'RE ALL A LITTLE GUILTY

Information: 57 cm × 80 cm

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Themes: Knowing and standing up for our rights and the rights of others; importance of solidarity in the face of injustice.

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Download: http://www.posterfestivalljubljana.org/posters/walczykowska_joanna.jpg

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Interactive activities

Activity

Pick one participant standing near the poster (try to pick someone who is using a mobile phone, chatting, fretting about his/her appearance). Start scolding him/her, demand his/her possessions as a punishment. Include others to come up with the ideas for the punishment. Act out real anger and act unfairly. Keep going until someone protests against your behaviour (or until appropriate).

Ask participants what just happened? Did they speak up and say anything against the unfair treatment?

Questions

- Ask students what they make of the poster?
- When do people use fingerprints? What for? Remind them of the role fingerprints play for people who are illiterate when they need to present their signature or vote.
- Fingerprints are considered a universal human characteristic. However, each finger print is unique, enabling you to stand out from the crowd and assert your own identity. Is it important to assert your individual beliefs and speak out in the face of injustice?
- What might the saying at the bottom mean? If we quietly “tolerate” or don’t speak out against racism, are we passively condoning it?
- Is it sometimes dangerous to speak out for justice? What can help? You can mention the power of mass worldwide solidarity movements.
- As rights-holders, do we have the responsibility to defend the human rights of others?

Key learning points

Participants become aware of the importance of solidarity and standing up for one another in the face of injustice.

- Remind students that if our rights were violated we would want other people to speak out for us. It is also very important that we are aware of our rights and that these rights are not just our own but the rights of every other human being.
- Emphasise that human rights principles are universal, inalienable, indivisible and equal everywhere. In some countries people face threats if they speak out for their rights or rights of others. It is in these circumstances that the importance of international solidarity lies.

Related human rights

- Right to dignity and equality (Article 1, UDHR)
- Freedom from discrimination (Article 2)
- Right to equal protection of the law (Article 7)
- Freedom from arbitrary arrest, detention or exile (Article 9)

Did you know?

- Read to students the lines written by pastor Martin Niemöller in Nazi Germany and ask them to outline the moral of the text:
“First they came for the communists,
and I didn’t speak out because I wasn’t a communist.
Then they came for the trade unionists,
and I didn’t speak out because I wasn’t a trade unionist.
Then they came for the Jews,
and I didn’t speak out because I wasn’t a Jew.
Then they came for me
and there was no one left to speak out for me.”¹
- Amnesty International came about exclusively as an expression of international solidarity, through the notion that human rights abuses anywhere are the concern of people everywhere. On May 28, 1961, Peter Benenson (an English lawyer), wrote a letter to The Observer newspaper entitled *The Forgotten Prisoners*. In the letter he called out to people to write letters of appeal for 8 prisoners of conscience from around the world, several of whom were later freed.
- Mohandas Karamchand Gandhi is considered the father of peaceful protests, mass civil disobedience and nonviolent demonstrations. He led India to independence and has since inspired civil rights movements in the USA, South Africa and around the world.
- A global solidarity movement calling for a boycott and sanctions against Apartheid South Africa played a pivotal role in ending the racist political regime that existed for almost half a century. Today, the Boycott, Divestment and Sanctions movement for Palestine is stepping in its footsteps. It calls on Israel and the world to respect international law.
- A recent demonstration of the power people can have when they come together and demand respect for their rights, can be seen in the wave of uprisings against repressive regimes in the Arab world (the Arab spring) in 2010 and 2011, which have resulted in the end of several repressive regimes in the region.

If you are interested in exploring this theme further, see posters *I Had A Dream* and *Masking Our Differences*.

¹ <http://www.history.ucsb.edu/faculty/marcuse/niem.htm>



Information: 57 cm × 80 cm

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Themes: Discrimination against people with foreign sounding names; making assumptions about someone's culture, customs and religion based on their name.

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Download: http://www.posterfestivalljubljana.org/posters/bevc_ajda.jpg

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Interactive activities

Activity

Read to participants a list of names. Ask them to guess the country these people live in and then tell them where they are from. Are their names important to them?

Hussein – the USA, Leila – Austria, Ilija – Slovenia, Angela – Germany, Precious – Uganda

Questions

- What do we learn from one's name?
- What kind of assumptions do we tend to make based on a person's name?
- Are these assumptions warranted or appropriate?
- How can we fight discrimination that happens when applying for employment, when someone reading through job applications encounters foreign names and eliminates those candidates right away?
- How can we fight discrimination against somebody in the workplace or at school because of their name?

Key learning points

Participants attention is drawn to discrimination that can happen consciously or subconsciously when we hear someone's name and make assumptions about certain 'typical' names that we believe are synonymous to certain cultures or religions.

- Discrimination based on appearance or name can occur when looking for a job or for accommodation to rent or buy. Although it is illegal for an employer or estate agents to discriminate on the basis of foreign sounding names, this often happens behind closed doors at an institutional level and can therefore remain a hidden form of discrimination.
- Research has shown that discrimination (based on race, age or gender etc) can actually have a negative impact on the economy, as by employing or promoting only "one type" of person, you may be missing out on numerous ideas and innovations which could come from people with a variety of backgrounds. The unique skills and expertise provided by a diverse workforce can contribute to innovation and progress in the workplace.

Related human rights

- Right to dignity and equality (Article 1, UDHR)
- Freedom from discrimination (Article 2)
- Right to equal protection of the law (Article 7)
- Right to work and right to equal pay (Article 23)

Did you know?

- A study in Canada in 2009 showed that equally qualified candidates with English sounding names were 40 percent more likely to be called for a job interview than those with Asian, African or Arab sounding names.¹
- As of 2005, there has been a 60% increase in complaints from Muslim workers in the USA of discrimination and bullying in their workplace.²
- In 2009 an undercover survey in Britain found that an applicant who appeared to be white would send nine applications before receiving a positive response of either an invitation to an interview or an encouraging telephone call. Minority candidates (with African or Asian names) with the same qualifications and experience had to send 16 applications before receiving a similar response.³
- In France in 2004 the University of Paris sent out standard curricula vitae identifiable as being from a variety of ethnic groups in response to 258 job advertisements for a sales person. It was found that a person from North Africa had five times less chance of getting a positive reply.⁴
- Many migrants decide to change their names to better fit into the new society. In the UK in 2011, an employer was found guilty of racial discrimination when he told his Indian employee, Rahul Jain, to change his name while at work to Rob Matthews, a typically English name in order to make it easier for the company's clients.⁵
- In a recent experiment conducted in Spain, native and immigrant candidates (Moroccan sounding names) applied for the same apartment vacancies in Madrid and Barcelona advertised on the Internet. Results showed discrimination against immigrants is particularly intense in areas where there are very few immigrants. In all-native neighbourhoods, applications with a Moroccan-sounding name received up to 30% less replies than those signed by natives. However, in more mixed neighborhoods, where there is around 50% immigrants and natives, both have the same probability of being contacted. This evidence strongly suggests that discrimination in the rental market can perpetuate the spatial ethnic segregation pattern observed in large cities.⁶

If you are interested in exploring this theme further, see posters *The Same Effort For Everyone?*, *We Are All A Little Guilty* and *Masking Our Differences*.

¹ <http://www.cbc.ca/news/canada/british-columbia/story/2009/05/20/bc-ubc-job-study.html>

² <http://www.nytimes.com/2010/09/24/business/24muslim.html?pagewanted=all>

³ <http://www.guardian.co.uk/money/2009/oct/18/racism-discrimination-employment-undercover>

⁴ <http://fra.europa.eu/fraWebsite/material/pub/muslim/EUMC-highlights-EN.pdf>

⁵ <http://www.guardian.co.uk/uk/2011/jul/19/names-rahul-call-me-rob>

⁶ www.politiquessociales.net/IMG/pdf/dp5583.pdf

Films

- *La Haine (Hate)* by Mathieu Kassovitz (1995)
- *Race: the Power of an Illusion* (3 episodes: 1. The Difference Between Us, 2. The Story We Tell, 3. The House We Live In) produced by California Newsreel, in association with the Independent Television Service (ITVS).
- *Dead Poets Society* by Peter Weir (1989)
- *Lean on me* by John G. Avildsen (1989)
- *Dangerous minds* by John N. Smith (1995)
- *The Shutka Book of Records* by Aleksandar Manić (2005)
- *Freedom Writers* by Richard LaGravenese (2007)
- *That's What I Am* by Michael Pavone (2011)
- *Miral* by Julian Schnabel (2010)
- *This is England* by Shane Meadows (2006)
- *Ajami* by Scandar Copti and Yaron Shani (2009)
- *Invictus* by Clint Eastwood (2009)
- *Amreeka* by Cherien Dabis (2009)

Books

- *To Kill a Mockingbird* by Harper Lee (1960)
- *The Color Purple* by Alice Walker (1982)
- *Roll of Thunder, Hear My Cry* by Mildred D. Taylor (1976)
- *The Diary of a Young Girl* by Ann Frank (1952)
- *Palestinian Walks* by Raja Shehadeh (2007)
- *Playing the Enemy: Nelson Mandela and the Game That Made a Nation* by John Carlin (2008)
- *Greetings from Bury Park* by Sarfraz Manzoor (2008)
- *Maps for Lost Lovers* by Nadeem Aslam (2005)
- *Gaza: Stay Human* by Vittorio Arrigoni (2010)
- *The Spirit Level: Why More Equal Societies Almost Always Do Better* by Richard G. Wilkinson, Kate Pickett (2011)

Useful links

- 5 lesson plans on racial discrimination for children aged between 6-18 developed by Amnesty International Slovenia: <http://poster.amnesty.si>
- Universal Declaration of Human Rights: simplified version. Includes youth-friendly information on human rights, including videos and music: <http://www.youthforhumanrights.org/what-are-human-rights/universal-declaration-of-human-rights/articles-1-15.html>
- Race: The Power of an Illusion. Includes excellent educational materials, discussion guides, videos, lesson plans and teaching tips for exploring the significance of race. http://www.pbs.org/race/000_General/000_00-Home.htm.
- United Nations Cyber School Bus. Includes lesson plans on racial discrimination, including introducing race, apartheid and the holocaust: <http://cyberschoolbus.un.org/discrim/race.asp>.
- The Martin Luther King, JR. Research and Education Institute. Includes a Liberation Curriculum for educators including lesson plans for teachers on social justice issues: <http://mlk-kpp01.stanford.edu/index.php/lc/index>
- Anti-Slavery International's education programme. Includes educational resources and guides on incorporating slavery issues into the curriculum: http://www.antislavery.org/english/what_we_do/education/default.aspx.

The entire poster collection for the Faces of Racism Revealed exhibition (over 300 posters) is available at the following website:

www.posterfestivalljubljana.org

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This manual has been prepared by Amnesty International Slovenia within the framework of the project **Ljubljana Poster Festival '11: The Faces of Racism Revealed (www.posterfestivaljubljana.org)**. As a partner in the project, Amnesty International Slovenia has held workshops on racial discrimination in primary and secondary schools, organised a poster competition for school children and produced educational materials.

The goal of the project is to counter racial stereotypes and contribute to the eradication of racial discrimination and racist attitudes, speech and violence by (1) producing and distributing top-quality artistic reflections on the issue of racial stereotypes and racism in poster form, and (2) encouraging

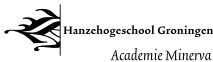
the development of a culture of mutual understanding and inter-cultural dialogue through innovative cross-sector and cross-community educational and awareness-raising tools and activities.

In order to combat racism and racial discrimination effectively, there needs to be a recognition that these problems actually exist. Through this project, we aim to raise public awareness of the various manifestations of racial intolerance in Europe today.

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