



*Faces  
of  
Diversity*

GUIDELINE FOR YOUTH  
WORKERS ON  
TOLERANCE, HUMAN  
RIGHTS, AND MEDIA  
LITERACY





Authors of the publication.

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This project brought together youth workers from youth organisations, especially those focusing on media and journalism, and teachers.

This publication was written and composed by youth workers with previous experience in working with youth facing various issues. Some of them are also members of minorities themselves.

It consist of 4 chapters, each including teoretical part and practical part in a form of workshop or tip on activity.

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# TOLERANCE

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## What is Tolerance?

What is the definition of tolerance? The definition and meaning of tolerance is a fair and objective attitude towards others and is usually a conscious effort from the individual. It is the ability to encounter and endure something that is different or contentious without voicing negative opinions.

The word tolerance was introduced in the early 15th century from the Latin word *tolerantia*. This word was originally meant to endure hardship or provide support. It was also used as a French word around the same time and had a similar meaning. In 1765, it became associated with its more modern meaning. Around this time, it began to mean a tendency to be free from the judgment of others.

There are many other words that can be used in place of tolerance. Some synonyms for tolerance include:

- allowance • acceptance • impartiality • parity • fairness • equivalence

Some antonyms for tolerance include:

- impatience • intolerance • disagreeable • resistance



People who live in a tolerant society are more likely to experience happiness than others. Tolerance helps promote individualism and expression of personal interests and beliefs. The personal autonomy that comes with tolerance and the freedom of expression causes individual happiness to increase in societies that are tolerant.

## Types of Tolerance

There are four types of tolerance that a person can experience. The four types of tolerance are listed below with examples:

**Community tolerance** is when a group of people respect the viewpoints of others. An example of this is Notre Dame Academy, a Catholic school in Massachusetts. They allow followers of other faiths to refrain from participating in prayer during their all-school liturgical celebrations. The school celebrates diversity by teaching its students about other religions as well.

**State tolerance** is when there is legislation passed at a state level that protects the rights of individuals. An example of this is the right to decline vaccines for religious reasons in the school setting. Varicella vaccines are required for students to attend school in Massachusetts. However, Massachusetts laws make exemptions for those who have a religious reason for not obtaining the necessary medical vaccination.

# Tolerance

**Personal tolerance** is when an individual expresses acceptance of a person on an individual, intimate level. An example of this is Jimmy and Tommy, two friends who have completely different styles of music. Jimmy still lets Tommy play his music in the car, even though he really doesn't understand it. He knows it makes Tommy happy.

**National tolerance** can be legislation at a national level that is passed in order to assist in providing tolerance to the citizens of a country. This law was passed in 1965 by President Lyndon Johnson to prevent the disenfranchisement of voters through racial profiling at the polls. By banning poll taxes and literacy tests, this law allowed racial tolerance to be a legally binding concept throughout the United States.

## Stereotypes

A stereotype is a generalised belief or opinion about a particular group of people, for example, that entrepreneurs are ambitious, public servants are humourless, or that women have long hair and wear skirts. The main function of stereotypes is to simplify reality. Stereotypes are usually based either on some kind of personal experience or on impressions that we have acquired during early childhood socialisation from adults surrounding us at home, in school or through mass media, which then become generalised to take in all the people who could possibly be linked.

In social psychology, a stereotype is a generalized belief about a particular category of people. It is an expectation that people might have about every person of a particular group. The type of expectation can vary; it can be, for example, an expectation about the group's personality, preferences, appearance or ability. Stereotypes are sometimes overgeneralized, inaccurate, and resistant to new information, but can sometimes be accurate.

While such generalizations about groups of people may be useful when making quick decisions, they may be erroneous when applied to particular individuals and are among the reasons for prejudicial attitudes.

An explicit stereotype refers to stereotypes that one is aware that one holds, and is aware that one is using to judge people. If person A is making judgments about a particular person B from a group G, and person A has an explicit stereotype for group G, their decision bias can be partially mitigated using conscious control; however, attempts to offset bias due to conscious awareness of a stereotype often fail at being truly impartial, due to either underestimating or overestimating the amount of bias being created by the stereotype.

Implicit stereotypes are those that lay on individuals' subconsciousness, that they have no control or awareness of.

In social psychology, a stereotype is any thought widely adopted about specific types of individuals or certain ways of behaving intended to represent the entire group of those individuals or behaviors as a whole.

These thoughts or beliefs may or may not accurately reflect reality.

Within psychology and across other disciplines, different conceptualizations and theories of stereotyping exist, at times sharing commonalities, as well as containing contradictory elements. Even in the social sciences and some sub-disciplines of psychology, stereotypes are occasionally reproduced and can be identified in certain theories, for example, in assumptions about other cultures.



# Tolerance

## Prejudice

A prejudice is a judgment, usually negative, we make about another person or other people without really knowing them. Just like stereotypes, prejudices are learned as part of our socialisation process. One difference between a stereotype and a prejudice is that when enough information is available about an individual or a particular situation, we do away with our stereotypes. Prejudice rather works like a screen through which we perceive any given piece of reality; thus, information alone usually is not enough to get rid of a prejudice, as prejudices alter our perceptions of reality; we will process information that confirms our prejudice and fail to notice or "forget" anything that is in opposition. Prejudices are, therefore, very difficult to overcome; if contradicted by facts, we'd rather deny the facts than question the prejudice ("but he's not a real Christian"; "she is an exception").

Prejudice is derived from the Latin noun, *Prejudium* which means pre-judgement. It is forming an attitude or belief in advance or passing a judgement in advance. It is a judgement before actually coming in contact with the object or stimulus on which the judgement is passed.

Prejudice is an often negative preconception or attitude toward members of a group. It can have a strong influence on how people behave and interact with others particularly with those who are different in some regard even if it is on an unconscious level.



Common features of prejudice include having negative feelings and holding stereotyped beliefs about members of the group, as well as a tendency to discriminate against them. In society, we often see prejudices based on characteristics like race, sex, religion, culture, and more.

When people hold prejudicial attitudes toward others, they tend to view everyone with the defining characteristic as being "all the same." They paint every individual who holds specific characteristics or beliefs with a very broad brush and fail to look at each person as a unique individual.

A prejudice may be defined as a composite of stereotypes, myths, legends in which the group label or symbol is used to classify, characterize or define an individual or a group considered as a totality. In forming a prejudice, thus, one is guided by the decisions, attitudes, stereotypes and of course, prejudices of the group. It is developed either to serve the interest of the group or self interest, prejudice is a bias usually believed to be a negative attitude towards people, objects, institutions, nations and nationalities.

The child is influenced by his parents and develops prejudices because of the traditional age old prejudice of the parents running from generation to generation. Thus, prejudices lack scientific character. They are unreasonable and biased.

In the drama of real life, our in group represents for us the forces of good and they as an outgroup represent the forces of evil. We are the chosen, the people of glorious destiny, savers of our lives whereas they are the forces of destruction, the inferior people, the unworthy, who is who, is a matter of group membership. Prejudice is, therefore, always expressed towards the "out group" by the "ingroup."

# Tolerance

The nature of prejudice is diverse. Prejudice may not always be involved with active aggression. In several cases, prejudice only involves the avoidance of the outgroup by the prejudiced person.

Sometimes prejudice is also expressed towards the outgroup or minority group by withdrawing certain facilities. Because of the varied nature of prejudice the diagnosis of the problem of prejudice becomes extremely difficult and hence, treatment and reduction of the prejudice becomes much more difficult.

Prejudices are basically attitudes shared by a group as a whole and the person of the out group is considered a member of a rejected group. A prejudiced person will always ascribe reasons to his attitudes. The hostile acts of the outgroup are remembered while the friendly acts are forgotten.

## Discrimination

Discrimination and intolerance are often based on or justified by prejudice and stereotyping of people and social groups, consciously or unconsciously; they are an expression of prejudice in practice. Structural discrimination is the result of perpetuated forms of prejudice.



# Tolerance

## List of resources:

<https://study.com/learn/lesson/what-is-tolerance-examples-types.html>

Cardwell, Mike (1999). Dictionary of psychology. Chicago Fitzroy Dearborn.

Myers, David G. (2013). Social psychology. Twenge, Jean M., 1971- (11th ed.). New York, NY: McGraw-Hill.

"Frequently Asked Questions". [implicit.harvard.edu](http://implicit.harvard.edu).

McGarty, Craig; Yzerbyt, Vincent Y.; Spears, Russel (2002). "Social, cultural and cognitive factors in stereotype formation" Stereotypes as explanations: The formation of meaningful beliefs about social groups. Cambridge: Cambridge

Judd, Charles M.; Park, Bernadette (1993). "Definition and assessment of accuracy in social stereotypes". Psychological Review. **100** (1): 109–128. doi:10.1037/0033-295X.100.1.109

Chakkarath, Pradeep (2010). "Stereotypes in social psychology: The 'West-East' differentiation as a reflection of Western traditions of thought". Psychological Studies. **55** (1): 18–25. doi:10.1007/s12646-010-0002-9. S2CID 144061506.

<https://www.coe.int/en/web/compass/discrimination-and-intolerance>

<https://en.wikipedia.org/wiki/Stereotype#:~:text=In%20social%20psychology%2C%20a%20stereotype,person%20of%20a%20particular%20group>.

<https://www.verywellmind.com/what-is-prejudice-2795476#:~:text=Common%20features%20of%20prejudice%20include,religion%2C%20culture%2C%20and%20more>.

<https://www.psychologydiscussion.net/essays/essay-on-prejudice/1368>

<https://brainly.in/question/50895910>

## Workshop to train tolerance

Authors recommend to do the workshop called EURO-RAIL "À LA CARTE" you can find here:  
<http://www.eycb.coe.int/edupack/31.html>



# Tolerance

## Issues addressed

- Prejudice and limits of tolerance.
- Images and stereotyping about different minorities.

## Aims

- To challenge participant's stereotypes and prejudice about other people and minorities, and about the images and associations the text raises.
- To reflect on the perceptions different participants have of minorities.
- To raise self-awareness about the limits of tolerance.
- To confront the different values and stereotypes of the participants.

Time: 90 minutes - 2 hours.

Group size: Minimum 5, maximum 40.

## Preparation

- Copies of activity sheet, one per participant.
- A pencil for each participant.

## Instructions

1. Give a copy of the activity sheet to each person.
2. Briefly describe the scenario and tell them to read the descriptions of the people travelling on the train.
3. Now ask each person individually to choose the three people they would most like to travel with and the three they would least like to travel with.
4. Once everybody has made their individual choices, ask them to form into groups of four to five and to:
  - Share their individual choices and the reasons for them.
  - Compare their choices and reasons and check where there are similarities.
  - Come up with a common list (the three pluses and the three minuses) by consensus.
5. In plenary, ask each group to present their conclusions including the reasons for their common choices. They should also say in which "cases" there was most disagreement within the group.

## Debriefing and evaluation

The debriefing and discussion will be based on the group's reports.

Comparing the different results is a good way to introduce the discussion.

You may continue by asking questions such as:

- How realistic are the situations presented?
- Has anyone in the group experienced a similar situation in real life?
- What were the major factors that determined your individual decisions?
- If the groups did not manage to reach common conclusions, why was this?
- What was most difficult?
- What factors prevented you coming to a consensus?
- Which stereotypes does the list of passengers evoke?
- Are the stereotypes in the descriptions given or in our minds and imagination?
- Where do we get these images from?
  - How would it feel to be in a situation in which nobody would want to share a train compartment with you?

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# Tolerance

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## THE SCENARIO

You are boarding the "Deer Valley Express" train for a week-long ride from Lisbon to Moscow. You are travelling in a couchette compartment, which you have to share with three other people.

With which of the following passengers would you prefer to share?

1. A Serbian soldier from Bosnia.
2. An overweight Swiss financial broker.
3. An Italian disc-jockey who seems to have plenty of dollars.
4. An African woman selling leather products.
5. A young artist who is HIV positive.
6. A Roma man (Gypsy or traveller) from Hungary just released from jail.
7. A Basque nationalist who travels regularly to Russia.
8. A German rapper living a very alternative life-style.
9. A blind accordion player from Austria.
10. A Ukrainian student who doesn't want to go home.
11. A middle-aged Romanian woman who has no visa and a 1-year old child in her arms.
12. A Dutch hard-line and aggressive feminist.
13. A skinhead from Sweden ostensibly under the influence of alcohol.
14. A wrestler from Belfast apparently going to a football match.
15. A Polish prostitute from Berlin.
16. A French farmer who speaks only French and has a basket full of strong cheese.
17. A Kurdish refugee living in Germany who is on his way back from Libya.

## Instructions

1. Individually select your three first choices of the people you would most like to travel with and the three you would least like to travel with. You have 15 minutes to do this.
2. In groups, share your choices of the 3 best and the 3 worst companions, and discuss the reasons which led to your decisions.

Then try to come to a consensus on a common list of the three most favoured and the three least favoured companions. You have 45 minutes for this part of the activity.

3. In plenary, each group presents its conclusions followed by a debriefing and evaluation of the exercise.

# HOW TO IMPROVE CRITICAL THINKING IN MEDIA LITERACY?

Authors: Tomáš Jančí, Tomas Balčiūnas, Vasilije Vučković, Thomas Keil



Nowadays we live in an digitized environment where it's getting difficult to get a grasp on reality. Whether it's the conspiracy theories spread unintentionally or on purpose by the lovely people in Prigozhin's troll factory, a youth worker could present young people some of the methods and tools written here as a way of improving critical thinking in media literacy. And there are a lot of them:

Media Bias/Fact Check, All Sides, Word Frequency Counter and fact-checking websites in local languages, a simple visit of a physical location, a call to a person, finding journalists who are fair and objective, a trip down the rabbit hole, book reading, counting someone else's money, using fake accounts to keep tabs on sources, trusting authority figures (university professors) and simply drawing hierarchical structures.

Before delving deeper into some of the online tools, it's important to point that it's best to combine some of the aforementioned tools and methods to simply make a daily or a weekly habit to implement them in your personal lives. You decide on a combination that fits your needs and you try it for a week and see how it helps you to critically look at the world around you. If it's working then there's definitely no need to reinvent the wheel. Otherwise it would be recommended to just self-reflect what the combination might have lacked.

One of the useful tools is a Media Bias/Fact Check website, because you can look up various media outlets and get a better sense of their bias (do they lean to the left or more to the right?) and whether they spread false and unverified information (which is rated by their factual reporting as Very Low/Low/Mixed/Mostly Factual/ High/ Very High). You can also look up media sources who are labeled as 'questionable' and 'conspiracy-pseudoscience.'

Since these fact-checking websites are run by the people who can also be subject to their own personal bias, a reader shouldn't look up various outlets only on the aforementioned Media Bias/Fact Check. He should also use All Sides which is also a very good in determining a political bias of a media source. They also have a browser extension Bias Finer that can show you the bias right on your Facebook feed if you follow certain media websites on the social network.





## Critical thinking in media literacy

Another good online tool is a Word Frequency Counter. This tool allows user to see the words that are most often repeated in a text. Besides looking up media outlet on All Sides and/or Media Bias/Fact Check, a reader can just copy and paste a text into this website to get a sense of what kind of wording was chosen by an author of the text, helping him make a more informed conclusion about the bias and intentions.

I think a trip down the rabbit hole and using fake accounts to keep tabs on sources deserve a separate mention alongside counting someone else's money and drawing of hierarchical structures.

A trip down the rabbit hole means to just follow the algorithms of YouTube, Facebook and Twitter and seeing where you end up after, let's say, two or three hours. Maybe if a viewer begins watching moderate political content on YouTube during first hour, he ends up watching more extreme content after three hours. This experimentation helps to understand how audiovisual content websites manipulate their users to keep them constantly engaged.

Using fake accounts to keep tabs on sources refers to following some pro-Kremlin groups on Facebook and analyzing how they're spreading their disinformation, what kind of language are they using, what is the trending narrative.

It's useful to put down everything in sums of money. Because knowing how much an X thing costs helps to get a better sense of how big scope of something is and really helps to see some inconsistencies (if something sounds too good to be true it probably isn't).

Drawing hierarchical structures helps to understand, how something, for example, a media company, works and the roles of its workers.

### TIP!

After presenting the tools, methods and a main idea of combining them, a youth worker should try to start a discussion with a question: **What information verification strategy would you create to sharpen your critical thinking?** Because the world is constantly evolving, and so is the discussion of critical thinking in media literacy, therefore it should never be one sided.

# HUMAN RIGHTS & MEDIA

Authors: Sayed Ahmad Fahim Masoumi, Nikolitsa Apostolopoulou, Euangelia Chatzouli, Baris Dogan, Aistė Meidutė, Irma Bogdanovičiūtė

The present age is called the “age of communications”. In other words, because of the existence and application of mass media whose influence and effects are increasing, they have developed a new form and have overshadowed the developments within human societies. As a part of the new social structure and one of the comprehensive systems available to all, the media play a very critical and important role in the economic, social-cultural and political arenas. The mass media as information highways and as effective communication means on the public opinion and on the civil society watchdog, plays an important role in informing people, strengthening the social cultural-thinking basis and expanding the human rights discourse. They are of the most important leverages for education, advertisement and culture building affairs. They also make public opinion and are components in creating civilization.

It looks that advancement and qualitative and quantitative developments in the “mass media”, have transformed the nature of the exchange and the symbolic production in the world intensively and irreversibly. The present age is called the “communication age”. People usually learn values, norms, beliefs, inclinations as well as behavioral theses from the others and through the process of the social education and socialization or within the various framework of the social, recognized and institutionalized values.

## Definition

1. Ontological definitions of human rights: Ontologically speaking, human rights could be defined once the status of freedom as the right in the relationship between man and people has been explained.
2. Political definition of human rights: Freedom independence, freedom of participation.
3. Legal definition of human rights: According to this perspective, human rights are considered as a set of benefits belonging to the people of a society, fixed in established rules and regulations that people will enjoy as being humans.

## Mass Media Role & Effect Theories

The mass media have four major roles: Controlling the environment (news and analytical role), creating and expanding solidarity as well as strengthening the social identity (expository role), transmitting cultural heritage (educational and advertisement role) and social role, i.e entertainment and pleasure. The mass media by promotion, confidence building, symbol making and socialization utilize the above roles.



Theoretical approaches on the effects of the media  
Generally speaking ,there are two parts of theories in relation with the effects of the mass media on expanding the human rights discourse and democracy; one part is interested in the globalization theory and deals with the positive effects of the media that includes theories of global village ,the Frankfurt school, domination, magic bullet, and cultural studies while the other part is in favor of the cultural invasion and deals with the negative effects of the media. Next, the theory of the magic bullet ( Strong impact of the media) : this view is under the influence of a power that the advertisement had achieved in the first world war .

# Human Rights & Media

Theory of the cultural invasion The advocates of this theory are mostly the theorists of the third and developing world whose concern is to safeguard the national cultures , traditional and cultural values, and historical background . They believe the content of the mass media (the internet and satellites) provided by the western countries will result in destroying the cultures of countries and transforming the people into an amorphous, consuming and controllable mass by the satellites networks .This process in their opinion makes the people be completely dependent on the west's economy and culture.

## The Media Dimensions

Challenges facing the media in expanding the human rights discourse most of the governments and organizations attempting to restrict the media, the freedom of speech and the expansion of the discourse on the human rights are the third and developing countries whose concern is to safeguard the national cultures, traditional and cultural values, and historical background.

Media has different political, security, social, and supranational functions. The expansion of the mass media is so great that one can regard the media man and the new culture as the products of such mass media. On the other hand concepts and values of human rights as well as international civil and political treaties are being developed as the modern human causes expanded by the media. Based on different theories, mass media have a strategic role in expanding social communications, facilitating the transmitting of the information and raising awareness, enhancing the social-political socialization, strengthening cultural thinking understanding among nations, creating common terms and values, enhancing the public sphere and bolstering the process of knowledge –oriented expansion in countries while using the satellites programs , the internet and media, could in addition to having information and communication benefits be a factor for the globalization of the societies, political pluralism , at the world level as well as for the expansion of the culture of democracy and human rights values.

## Social Media

The media provides readers, listeners, viewers with information and the range of ideas and opinions that empower them to contribute actively in a political egalitarianism and instruct them about their basic human rights. Lack of proper education, poor economy, and communication gap and sometime state's unwillingness are the main reasons behind it. However, it might be possible to promote human rights through 21st century's social media. In fact, social media is being used as a tool in promoting human rights in some first and second world countries. Nowadays, Facebook, Tiktok, Twitter, YouTube have become essential in expressing general people's opinion in this digital age. From the Arab Spring to Turkey and in major electoral reform rallies in Malaysia, it has been exposed how movements around the world have used internet-based platforms to communicate, organize, and share critical information that impacts their lives.

The so-called 'new media' encompass a range of platforms, including web-based platforms, such as internet sites, but also mobile platforms such as mobile television or the ability to listen to news headlines on your mobile phone.



# Human Rights & Media

## Protection

The concept of human rights has arisen from that of natural rights of all humans. The belief that every person by virtue of his humanity is entitled to certain natural rights is a recurring theme throughout the history of mankind. The promotion of human rights can be defined as education, training and information aiming at building a universal culture of human rights through the sharing of knowledge, imparting of skills and molding of attitudes directed to the strengthening of respect for human rights and fundamental freedoms, the full development of the human personality and the sense of its dignity, the promotion of understanding, tolerance, gender equality and friendship among all nations, indigenous peoples and racial, national, ethnic, religious and linguistic groups, the enabling of all persons to participate effectively in a free and democratic society governed by the rule of law, the building and maintenance of peace the promotion of people centered sustainable development and social justice and creating awareness about the existence and the promises of international human rights law.

Protection Media can play a major role in both protecting and promoting human rights in the world. It can make people aware of the need to promote certain values in the cause of human rights which are of eternal value to the mankind. Peace, non-violence, disarmament, maintenance and promotion of ecological balances and unpolluted environment and ensuring human rights to all irrespective of caste, color and creed should be the minimum common agenda for the media. The media can perform this role in different ways. It can make people aware of their rights, expose its violations and focus attention on people and areas in need of the protection of human rights and pursue their case till they achieve them.

Media can also give publicity to the individuals and organizations, which are engaged in securing human rights. This will encourage as well as motivate others to do the similar work. Media can inform and educate the people of their rights and suggest ways and means by which they can solve their problems and thus empowering them to protect their rights. Since media plays the role of communication between the state and the public, it can also play an effective role of making the authorities aware of their duties.

It is also clear from the international human rights instruments that freedom of expression includes the right to receive information and ideas. This is a critical component of the right. The effect of this is that when a state acts to silence or curtail the operations of the media, whether print or broadcast media, not only is it violating the expressive rights of the media and of the journalists, editors and publishers thereof, but it is also violating the rights of its citizens to receive information and ideas freely. Consequently, the internationally recognized basic contours of the right to freedom of expression clearly and inherently protect the right to freedom of expression of the media, too. The expressive and information rights of individuals and the media are thus inextricably intertwined. Using Social Media to Promote Human Rights Promoting human rights through social media, mobile communication and digital networks is not only the objective of any individual but also the goal of many other writers, bloggers and journalists, all human rights defenders in different countries of the world. Nowadays, many human rights activists in Bangladesh use Facebook and other internet-based communication system to work on human rights and law. In spite of some fake tidings, the official Facebook pages of different human rights organization contributes to promote and protecting their rules, regulations and laws before the multitude.

# Human Rights & Media

Human Rights Education through Internet The media is a powerful actor because it has the ability to inform the public on the injustices in society and raise awareness on unfamiliar or hidden issues. There are multiple human rights education activities that can assist journalists. For example, educators of journalism can add to their curriculum the importance of human rights or policy briefings can be distributed by NGOs and media institutions to teach journalists and policymakers to include human rights in the media. There can also be awards or scholarships rewarded to journalists to increase their incentive on covering human rights. Nowadays internet is vital to completing school projects and has effectively replaced the library for a large number of online youths, students use internet as a primary source for their last major project. Academic commentators have often characterized the media or the press as being 'a separate player on behalf of the public against the agencies of power', and that media organizations 'take a position between government agencies and the public'.

This links to one of the instrumental rationales for freedom of expression – namely, that the free flow of information and exchange of ideas is good for democracy because it makes for better democratic decision-making by government, improves transparency and accountability and gives citizens the ability to make informed political choices. However, in order to achieve the important aim of assisting to give democratic participation 'meaning', the press must fulfill a number of other roles. Media can be active in reporting on human rights issues, for example on the situation of minorities in a country in order to decrease stereotypes and increase understanding. The choice of movies shown in TV and in cinemas can influence people's perspective. Media texts that report on the realities of other socio-cultural communities or are directly addressed to the audience of foreign countries play the most active role in the intercultural dialogue both in terms of the breadth of the audience coverage and the strength of the communicative impact. From these positions, the participation of the media in communication appears as an actual scientific and social problem. The role of mass media in cross-cultural communication can be considered as: 1) educational (forms an adequate representation of people about relations), 2) organizational (organization of dialogue between different social forces), 3) research (study of multinational phenomena), 4) integration (continuous work to unite the society), 5) protective (representation in the information field of those who are weak and need protection); The media is one of the components of this communication and the tool through which culture adapts to the everyday creation and life of people.

Changes in society have occurred mainly because of the way information is transmitted, when people are constantly connected and constantly informed about what is happening in someone's life or what is happening around the world. Turning to organization of dialogue between different social force, it is vital to highlight that in certain countries with harsh authoritarian regimes free media perform the invaluable function of challenging state-controlled TV and radio and expressing a public outcry against oppression, while also drawing the attention of the international community to grave local issues. In such states officials normally have little to no regard for human rights, but the pressure applied on them by independent media outlets might force them to at least slightly alter their rhetoric and actions. In the long run, this may encourage more people to think critically and demand to be treated with dignity Relations between state authorities and citizens related to the availability of personal data in digital form also need legal regulation in order to provide citizens with additional guarantees of maintaining the confidentiality of their personal data. This regulation should be based on the importance of preserving freedom of expression on the Internet and transparency of data on the facts of blocking the content of sites.

# Human Rights & Media

## The Need

In a word, if African locals are deprived of information about the accomplishments of Swedish or US citizens in ensuring, expanding and celebrating their rights, they will simply have no model to compare their situation with and aim for. Also, in the North Korea citizens live in total isolation, however. Exploring the realities of a different, often more advanced state fosters progress and navigates us through the obstacles on the way to prosperity. On the other hand, many would argue media agencies impose values and ideas on their “consumers” and their narrative on human rights is no exception and has a major detrimental effect on our minds. Concerning protection, an important issue related to censorship is the unconditional support for measures aimed at preventing the terrorist threat and restricting the constitutional rights of citizens. The state must prove that there is a direct and immediate connection between the alleged fact of such a threat and the probability of the actual occurrence of such violence.

The Council of Europe considered social network media as instruments of political influence. Internet blocking methods, Internet surveillance procedures, and data collection, which are becoming increasingly common, were identified as technical issues. However, due to the restrictions imposed by these measures, the methods of blocking materials do not serve the purpose of removing the content for which they were intended. Despite the fact that today the Internet space is only being developed as a platform for social and political influence, Internet technologies can facilitate political control over the actions of users.



## Conclusions

To sum up, it can be said that mass media have all the scopes and influences to assist the government and to the society for the promotion and protection of human rights. The press in many countries is almost forced to playing this role because improving basic human living conditions cannot happen without democratic practices and good governance. The media are not perfect, never have been and never will be — but unleashing their maximum potential to make life on earth better is our sacred duty. And — provided it can be attained through informing and setting a standard to strive for in the context of human rights — such a chance shall not be ignored or neglected.



# Human Rights & Media

## List of resources:

[https://www.academia.edu/31644186/The\\_Role\\_of\\_the\\_Mass\\_media\\_in\\_Expanding\\_the\\_Human\\_Rights\\_Discourse](https://www.academia.edu/31644186/The_Role_of_the_Mass_media_in_Expanding_the_Human_Rights_Discourse)

[https://www.academia.edu/42671639/Role\\_of\\_Media\\_in\\_Promotion\\_of\\_Education\\_and\\_Protection\\_of\\_Human\\_Rights\\_An\\_Overview](https://www.academia.edu/42671639/Role_of_Media_in_Promotion_of_Education_and_Protection_of_Human_Rights_An_Overview)

<https://na-journal.ru/1-2021-pravo-obshchestvo/2982-the-role-of-the-social-media-in-promotion-of-human-rights>



# Human Rights & Media

## Workshop

Time

1,5 day

Group size

4 people per group, 3 or 4 groups

Group age

12 - 16 y.o.

### PREPARATION

- Mobile phones with an editing app installed on them

### STRUCTURE

Pt. 1

Theory and examples of HR as such and of violations. A popular influencer is teaching (journalist, social activist, lawyer). Informal education - games, quizzes, fun.

Pt.2

A day off with camera.

Youths split to groups, travel to different locations and perform the tasks:

\*interview random people and film it. Situation: read a description of a situation that includes/doesn't include HR violation and ask if the interviewee spots a violation if it exists

\*scroll their social media feed, spot hate speech, articles on HR issues and film themselves scrolling and reviewing it

\*scroll newsletters and media, spot articles about violation of HR and film themselves doing it and reviewing texts

\*vox populi style interview with random people about what is HR and what isn't (through example)

They edit the footage and make a short documentary and share in social media.

Debriefing and evaluation

### OBJECTIVES

- Enhance creativity
- Teach to be attentive in [social] media and spot HR articles, violations and HR as such
- Encourage communication between different people
- Have fun
- Make HR questions a part of a commonness for youngsters

### INSTRUCTIONS

- Different locations (city center/suburb, market - university, kindergarden)
- Different people (age, sex, education)
- Informal video, blogging style,
- The lecturer that is respected by youngsters and cool kids

### DEBRIEFING AND EVALUATION

Presenting their movies to peers, post it on social media. Getting review from lecturer. The one that is liked the most on social media wins a prize.

# SOCIAL MINORITIES AND HUMAN RIGHTS: LGBTQI+ Rights are Human Rights

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The concept of social minority concerns, in the social sciences, a portion of the population that is, in some way, marginalized, that is, excluded from the socialization process. These are groups that, in general, are composed of many people (most of the time, they are the absolute majority in numbers), but who are excluded for reasons related to social class, gender, sexual orientation, gender identity and expression, ethnic origin, having special needs, among other reasons.

Contemporary societies tend to develop certain elitist patterns of categorizing what is “normal”. Minorities are social sectors that escape the various imposed norms and, as contradictory as it may seem, they are the majority in absolute numbers.

Our society sells the idea that those who do not comply with the normative classification of the system have no value, they are reduced beings. The interesting thing is that normative standards serve as a way of maintaining the hegemony and the normative standard of excellence in this system is maintained by white people, with high remnants of a misogynist

system, from middle to upper class, heterosexual, considered productive, etc.

The ethnic groups that escape the standardized denomination generally lead a life away from the protagonist of power systems, be they political, intellectual, or financial. The ethnic hegemonies of power were first established in the modern world with the intercontinental displacement of Europeans and the consequent colonization of other territories outside Europe as inferior.



Europe's richness lies in its diversity: Europe is home to many minorities, among which ethnic minorities are particularly important. Approximately 8% of the EU population comprises indigenous minorities and around 6.5% are migrant minorities.

Prior to the last two EU enlargements, candidate countries were required to demonstrate compliance with the criteria on minority rights. However, countries that were already members of the Union were not subject to supervision of their policy and their attitude towards minorities. Therefore, the existing situation was uneven, which is a possible reason for the deterioration in relations between neighboring Member States.

# Social minorities & human rights

## Sexual Minorities

Sexual minorities are a group whose sexual identity, orientation or practices differ from most of the surrounding society. Usually, Sexual minorities comprise of lesbian, gay, bisexual, and transgender individuals. Male-female dichotomy in hetero normative societies has created havoc in the life of sexual minorities thus obscuring the fact that they are also human beings.

Bringing sexual minorities under the full protection of international human rights norms has become the latest frontier in the struggle for inclusivity within the human rights movement. Across the world, discriminatory laws and policies affect the rights and well-being of LGBTQI+ people. The issues range from legal recognition of same-sex marriage to the prescription of the death penalty as punishment for same-sex sexual activity or identity. Exclusion of LGBTQI+ people from human rights protection also arises from state policies on a wide range of issues: recognition of same-sex relationships, LGBTQI+ adoption, sexual orientation and military service, immigration equality, anti-discrimination laws and hate crime laws regarding violence against LGBTQI+ people. Of these issues, physical violence against LGBT people is perhaps the most pertinent. In many countries, LGBT people are targets of organized abuse from religious extremists, paramilitary groups, neo-Nazis, extreme nationalists, and others, as well as family and community violence.

## The Protection of Minorities under International Law

The only United Nations instrument which addresses the special rights of minorities in a separate United Nations document is the **Declaration on the Rights of Persons Belonging to National or Ethnic, Religious and Linguistic Minorities**. The text of the Declaration, while ensuring a balance between the rights of persons belonging to minorities to maintain and develop their own identity and characteristics and the corresponding obligations of States, ultimately safeguards the territorial integrity and political independence of the Nation as a whole. The principles contained in the Declaration apply to persons belonging to minorities in addition to the universally recognized human rights guaranteed in other international instruments. Furthermore, one of the most widely accepted legally binding provision on minorities is article 27 of the **International Covenant on Civil and Political Rights**, which states:

*"In those States in which ethnic, religious or linguistic minorities exist, persons belonging to such minorities shall not be denied the right in community with the other members of their group, to enjoy their own culture, to profess and practise their own religion, or to use their own language".*



## Social minorities & human rights

Article 27 of the Covenant grants persons belonging to minorities the right to national, ethnic, religious or linguistic identity, or a combination thereof, and to preserve the characteristics which they wish to maintain and develop. Although article 27 refers to the rights of minorities in those States in which they exist, its applicability is not subject to official recognition of a minority by a State. Despite, the Article 27 does not call for special measures to be adopted by States, but States that have ratified the Covenant are obliged to ensure that all individuals under their jurisdiction enjoy their rights; this may require specific action to correct inequalities to which minorities are subjected.

The Universal Declaration of Human Rights/ 1948 is another important human rights document on this topic, although is not specific about social minorities. Even so, it is possible to find a legal provision in article 2 of the document:

*“Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status. Furthermore, no distinction shall be made on the basis of the political, jurisdictional or international status of the country or territory to which a person belongs, whether it be independent, trust, non-self-governing or under any other limitation of sovereignty”.*

The Yogyakarta Principles address a broad range of international human rights standards and their application to sexual orientations and gender identities (SOGI) issues.

### The Yogyakarta Principles

In 2006, in response to well-documented patterns of abuse, a distinguished group of international human rights experts met in Yogyakarta, Indonesia to outline a set of international principles relating to sexual orientation and gender identity. The result was the Yogyakarta Principles: a universal guide to human rights which affirm binding international legal standards with which all States must comply. They promise a different future where all people born free and equal in dignity and rights can fulfil that precious birthright.

# Social minorities & human rights

This document address a broad range of international human rights standards and their application to sexual orientations and gender identities (SOGI) issues. On 10 Nov. 2017 a panel of experts published additional principles expanding on the original document reflecting developments in international human rights law and practice since the 2006 Principles, The Yogyakarta Principles + 10. The new document also contains 111 "additional state obligations", related to areas such as torture, asylum, privacy, health and the protection of human rights defenders.

The Yogyakarta Principles Plus 10 (YP+10) aims to document and elaborate these developments through a set of Additional Principles and State Obligations. YP+10 should be read alongside the original 29 Yogyakarta Principles. Together, these documents provide an authoritative, expert exposition of international human rights law as it currently applies to the grounds of sexual orientation, gender identity, gender expression and sex characteristics.

The full text of the Yogyakarta Principles and the Yogyakarta Principles plus 10 are available at: [www.yogyakartaprinciples.org](http://www.yogyakartaprinciples.org)

## Education to Promote Respect: Human Rights Education (HRE)

Human Rights Education has a significant role, as it is one of the fundamental human rights. Although many challenges remain, it is extremely important that Human Rights be fixed in society, being recognized as priorities for the construction of citizenship and democracy, having, however, the Education as your ally.

"Educate in Human Rights is to educate from practice, for the community construction of citizenship and active participation in the collective, for a ethics, criticism and

*"Every individual and every organ of society[...] shall strive by teaching and education to promote respect for these rights and freedoms."*

Preamble to The Universal Declaration of Human Rights, 1948

politics, allowing the person or social group to recognize itself as a subject rights, exercising and promoting while recognizing and respecting the rights of the other. Education in Human Rights tends to develop that everyone be able to perceive the other in their human condition, believing that this way, they can contribute to the construction of citizenship, knowledge about fundamental rights, respect for sexual, ethnic, racial, cultural, gender and belief plurality and diversity and religious diversity.



# Social minorities & human rights

## List of resources:

<https://www.ncbi.nlm.nih.gov/pmc/articles/PMC3657897/#:~:text=Sexual%20minorities%20are%20a%20group,bisexual%20and%20transgender%20individuals>1.

<https://ibhawoh.humanities.mcmaster.ca/wp-content/uploads/2020/04/HRs-For-Some-Sexual-Minorities.pdf>

<https://www.ohchr.org/sites/default/files/Documents/Publications/FactSheet18rev.1en.pdf>

<http://hrlibrary.umn.edu/gencomm/hrcom23.htm>

<https://www.un.org/en/about-us/universal-declaration-of-human-rights#:~:text=Article%202,property%2C%20birth%20or%20other%20status>.

<https://yogyakartaprinciples.org/>

<https://www.un.org/en/about-us/universal-declaration-of-human-rights>



# Social minorities & human rights

## Workshop

Time

2 hours

Group size

15 persons

Group age

15 - 18 y.o.

### TIPS/COMMENTS

There aren't correct or incorrect answers, must be a free space, without judgments.

### STRUCTURE

Breaking ice  
Presentations

Activity 1 - Concepts, Stereotypes and Discrimination  
Activity 2 - Bullying Histories  
Debriefing and evaluation

### OBJECTIVES

- Raise awareness about human rights;
- Promote respect for social and sexual minorities;
- Empower students for knowledge and understanding of concepts related to social and cultural diversity;
- Preventing discrimination based on sexual orientation and gender identity and expression.

### PREPARATION

- Make a glossary with the definitions;
- Have printed the 6 stories about discrimination based on sexual orientation and gender identity and expression.

### DEBRIEFING AND EVALUATION

Ask about their feelings during the session; synthesize the definitions.



# Social minorities & human rights

## INSTRUCTIONS

1. Presentations: Talking about the format (non-formal education). It will not be a lecture, despite having some structure;  
Brief definition about human rights.

2. Group writing on strips (6 per group):

Things I've Heard About Lesbian, Gay, Bi and Trans (4 strips); Situations of discrimination that I have seen or heard about (2 strips);

Discussion - Read the strips and link the things/situations reported to definitions of homophobia, biphobia, transphobia, sexual orientation, gender identity and gender expression (20');

Consolidate all that has been said by reading the Glossary in the projection.

3. Bullying Stories

Ask each student to take a strip from the bag (strips with acronyms) to form 6 groups:

· Distribute each story by group;

· Ask them to answer the following 3 questions and then discuss in class:

- How the person in the story feels

- Why shouldn't it be allowed?

- What would they do?

4. Debate

5. To close, show the video:

Get up! Do Not Accept Homophobic Bullying - YouTube

+ talk about existing resources to ask for help.





**EUROPEAN  
DIALOGUE**

Trnava, Slovakia  
2022