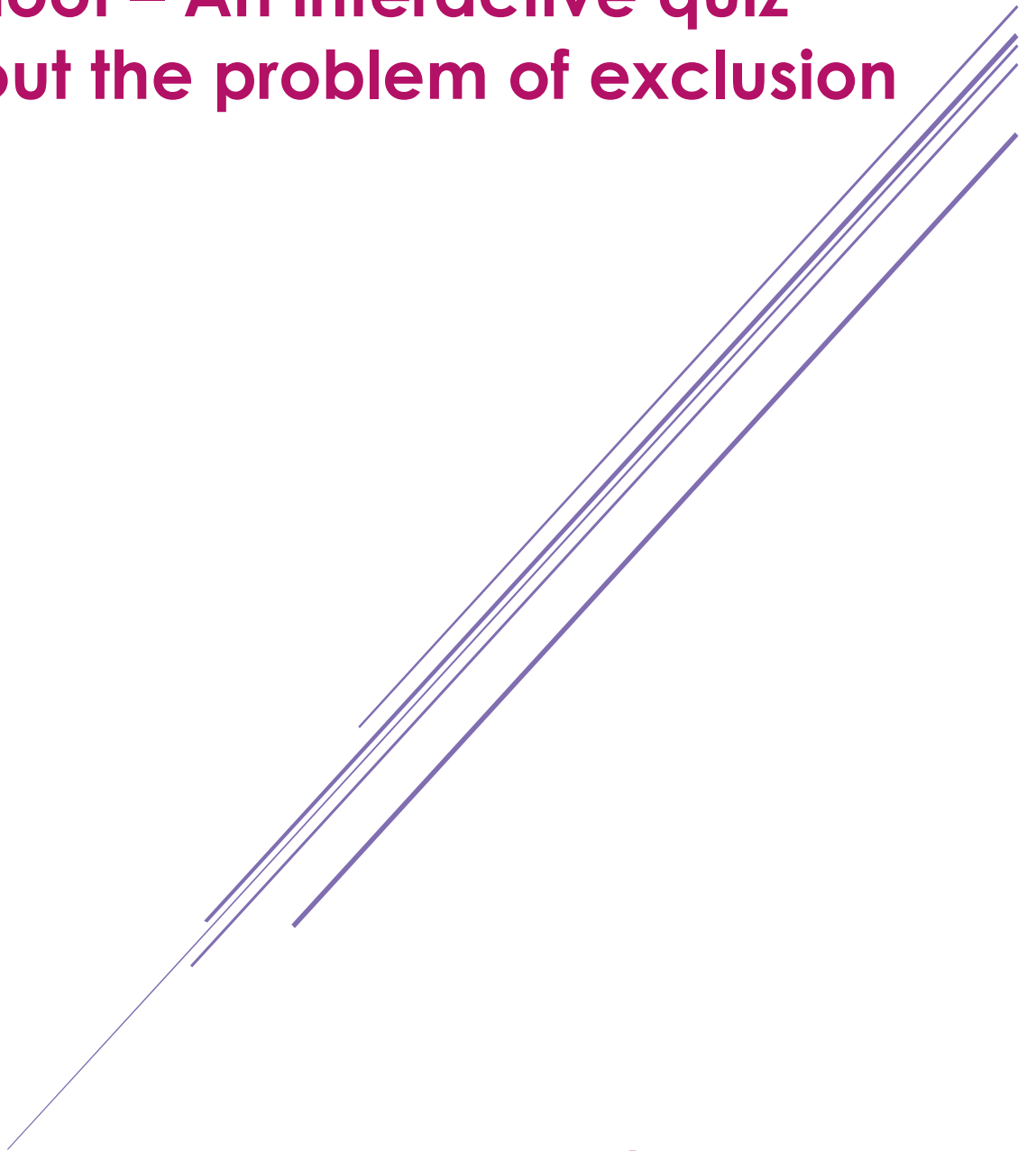


# LET'S TEACH EUROPE

**Kahoot – An interactive quiz  
about the problem of exclusion**



**Lycée du Nord Wiltz**

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# **CHAPTER 1**

General information  
about the  
interactive game

**KAHOOT**

as part of the  
European project

**LET'S TEACH  
EUROPE**

## General introduction to the Kahoot game

### What is Kahoot?

Kahoot is an interactive quiz tool for the whole class. It is a multiple-choice quiz, in which texts, images, video and audio files can be incorporated. Normally, the topic is presented by the teacher. After a brief introduction, the players can log on to the Kahoot, using their mobile phones.

At first, a picture, a video, an audio file or all other sort of document is presented on the display. Then, the players are asked a question with four coloured answer options. By clicking on one of them, they choose their answer and get points for it. The point and time limit for each question can be set differently. The points are awarded according to accuracy and speed. If the player does not answer by the end of the time limit, he will not get any points.


The game has not necessarily to be played as a competition, but mostly, a competition is preferred by the students. Thus, at the end of the game, the total score of every participant will determine the winner of the game.

The competition can be played either individually or in "team mode". The "team mode" has the advantage to encourage collaboration between students.

At the end of the game or at the different stages of the game, the teacher can go deeper into the subject by starting a discussion on the topic or any particular point of it.

### How to connect to the game?

#### Instructions for the host

Step 1	You need a computer with an internet connection
Step 2	Download and open the "Kahoot!" app or go to google at <a href="https://kahoot.com">https://kahoot.com</a>
Step 3	Log in or sign up Username: rubenheidstra Password: ruben2002
Step 4	Click on  <b>Kahoots</b>
Step 5	Choose the kahoot you want to host, and tap <b>Play</b>
Step 6	Show the PIN to the players
Step 7	Host your kahoot game – let's play!

### Instructions for the players

Step 1	You need a phone or a computer with an internet connection
Step 2	Download and open the "Kahoot!" app or go to google at <a href="https://kahoot.com">https://kahoot.com</a>
Step 3	On the app: go to the bottom and tap <b>Enter PIN</b> On the desktop version: go to the top right and tap <b>Play</b>
Step 4	Enter the PIN of the host
Step 5	Have fun and enjoy the game!

## **The Kahoot game as part of the European project "Let's teach Europe"**

### **Selected topic**

The topic chosen is the exclusion of people in all their forms, exclusion due to the colour of skin and/or nationality, exclusion due to religion, exclusion due to gender, exclusion due to sexual orientation, exclusion due to handicap, exclusion due to illness, ...

### **Meaning of the word "exclusion"**

The term "exclusion" describes the act of not allowing someone to take part in an activity or to enter a place or society.

This usually happens for different reasons and against the will of the excluded. The ones who exclude – mostly for reasons of power or of mistrust - want to stay on their own, which goes hand in hand with a certain devaluation and discrimination of those who are excluded. One also often talks about the permanent exclusion of individuals or entire groups from those social circles who see themselves as being the "real" society.

The term exclusion is also used when some people are excluded from fundamental rights such as the right of adequate nutrition, the right of primary education, the right to vote, the right of protection from torture and political persecution, the right to medical care and all sort of similar rights.

If exclusion concerns larger groups (e.g. women, non-whites, LGBTQ persons, homeless people, prostitutes, long-term unemployed, slum dwellers, immigrants ...), this can lead to severe political, social and / or health problems.

If the marginalized people are, in addition, accused of being completely "superfluous" and failing to perform any economically or socially significant function, they are threatened by complete neglect. This can lead to a territorial exclusion of those affected and the establishing of ghettos.

## **Elaboration of the game**

With the help of short videos, texts, caricatures, pictures, quotes, poems, citations, etc., certain situations / facts / terms / ... are shown. For each situation / fact / term / ..., one or more questions are asked, which the player will answer directly by using an app. The evaluation takes place immediately.

The following types of exclusion are shown in this Kahoot interactive quiz:

- Skin colour, nationality and migration background
- Religion
- Gender
- Sexual attitude
- Handicap
- Age
- Social environment
- Political attitude
- Personal attitude
- Prejudices, drawer thinking and stereotypes

Other types of exclusion can be added to the game, if wanted by the users of the game.

## **Educational work-up of the topics in class**

In classroom, the Kahoot game can be used in different forms.

- It can be of great use at the beginning of a lesson to check the actual standard of knowledge.
- It can be used as a breaking-up for a theoretical lesson.
- It can be used as a repetition tool to be included to a lesson.

The different themes of exclusion are illustrated in the Kahoot game by very diverse tools (photos, videos, cartoons, poems ...).

Some answers to the questions are such that players may be misled. This is done voluntarily to push young people to a controversial discussion with their colleagues and the teacher.

In order to facilitate the discussion with the youth, the game instructions are accompanied, for each kind of exclusion illustrated, by all sort of documentation and additional explanations that can help the teachers to go further on in their development of the topic.

Thus, teachers who integrate this Kahoot game about exclusion in their classroom will be able to use the extra material to push further the discussion with their students.

# **CHAPTER 2**

Concrete  
sequences of the

**KAHOOT**

interactive quiz



## Exclusion due to skin colour, nationality and / or migration background

### Questionnaire based on a picture<sup>1</sup>



**Question: What message do these people want to portray in claiming that “racism is not patriotism”?**

1. You can support your country without being racist
2. You need racism to protect your country
3. Only patriots can say that their race is a superior one
4. You love your country by protecting it against strangers



### **Discussion area**

#### **Racism<sup>2</sup>**

Racism takes many forms and can happen in many places. It includes prejudice, discrimination or hate directed at someone because of his colour, ethnicity or national origin.

People often associate racism with acts of abuse or harassment. However, it doesn't need to involve violent or intimidating behaviour. It can be simply a situation where people are excluded from groups or activities just because of where they come from.

<sup>1</sup> Copyright “pixabay.com”

<sup>2</sup> <https://itstopswithme.humanrights.gov.au/about-racism>

Racism can be revealed through people's actions as well as their attitudes. It can also be reflected in systems and institutions. But sometimes it may not be revealed at all. Not all racism is obvious. Someone, for example, may look through a list of job applicants and decide not to interview people with certain surnames.

Racism can happen just about anywhere. The places where racism is experienced most frequently include the neighbourhood, shops and workplace, but it can also emerge in other spaces such as on public transport, sporting events or at school.

Expressions of racism can also be found in media. This happens when, for example, racial groups are represented in an unfair or negative light in news reports or commentary.

In recent years, racism has become a particular problem online. Whether it is offensive comments on social media or hateful videos shared online, cyber-racism has a significant impact on the growth of racist attitudes. Those spreading racist messages can often do so with the benefit of anonymity.

Some form of racism can also come from fear and anxiety. People may worry that some groups pose a threat, whether to the safety of the community, or to the national identity. Ignorance, here, can play a great part in feeding people's racial attitudes.

Finally, the effects of racism aren't confined to individuals. It has the potential to affect all of us. Racial hostility will create a society where people don't trust and respect each other. It challenges our society's values of equality and fairness.

### **Populism**<sup>3</sup>

Populists seek to appeal to ordinary people who feel their concerns have been ignored by the "establishment" and their parties are often dominated by a charismatic leader.

There are two broad strands, the right-wing populism, which is prevalent in north and central Europe and attacks the 'elites' on nationalist or very conservative issues, and its left-wing cousin, seen more in the south, which focuses on capitalism and globalisation when criticising the so-called establishment.

The populist wave in Europe began with the 9/11 attacks: the subsequent security crackdown legitimised cutting back on human rights and helped far-right parties to focus on issues like law and order. Then, in 2010, the financial crisis hit Europe, pushing populism in southern Europe, focusing on fears over poverty and unemployment.

At the same time there was a rise in western and central Europe, not because they were so struck by the crisis but out of fear they could be struck. The populist message often was the following: *"You want to protect your country, to protect your benefits, to protect your welfare, so you don't want migrants and refugees"*.

"Then you have the eastern countries where the refugee movements really triggered enormously the rise of right-wing populist and extreme parties. They basically legitimised their various policies which now challenge and endanger democracy: freedom of media, freedom of opinion and freedom of the courts, by pointing to Islam and the refugees.

Basically, one can say that Europe's swing towards anti-establishment parties has normalised right-wing policies. Immigration policies have become stricter, even in countries where there are not many refugees or migrants.

Due to certain statements of populist politicians like Donald Trump, Victor Orban or Matteo Salvini, taboos have been broken and now it's seemingly okay to say certain very discriminatory things, even without a big scandal. Normalisation is on its way.

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<sup>3</sup> <https://www.euronews.com>

**Patriotism**<sup>4</sup>

Patriotism or national pride is the feeling of love, devotion and sense of attachment to a homeland, and a sense of alliance with other citizens who share the same sentiment. This attachment can be a combination of many different feelings relating to one's own homeland, including ethnic, cultural, political or historical aspects.

**Nationalism**<sup>5</sup>

Nationalism is the identification with one's own nation and support for its interests, especially to the exclusion or detriment of the interests of other nations.

**Patriotism vs Nationalism**<sup>6</sup>

While the words patriotism and nationalism were once considered synonyms, they have taken on different connotations. While both are the feelings of love people feel for their country, the values upon which those feelings are based are very different.

Feelings of patriotism are based on the positive values the country embraces—like freedom, justice, and equality. The patriot believes that both the system of government and the people of their country are inherently good and work together for a better quality of life.

In contrast, feelings of nationalism are based on a belief that one's country is superior to all others. It also carries a connotation of distrust or disapproval of other countries, leading to the assumption that other countries are rivals. While patriots do not automatically denigrate other countries, nationalists do, sometimes to the point of calling for their country's global dominance.

- What does it mean for you to be a patriot?
- Can one love its country without being immediately treated as a racist or a nationalist?
- Can the promotion of a European identity in the country members of the European Community bring about a positive change in peoples' sense of unity or, on the contrary, will it lead to an increase in national sentiments?
- People aren't born with racist ideas or attitudes. Racism is something that is learned. Please comment!
- Racism can have his origin from fear and anxiety. How can this happen and how can it be prevented?
- Concerning populism, taboos have been broken, normalisation is on its way. Please comment!

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<sup>4</sup> <https://en.wikiquote.org/wiki/Patriotism>

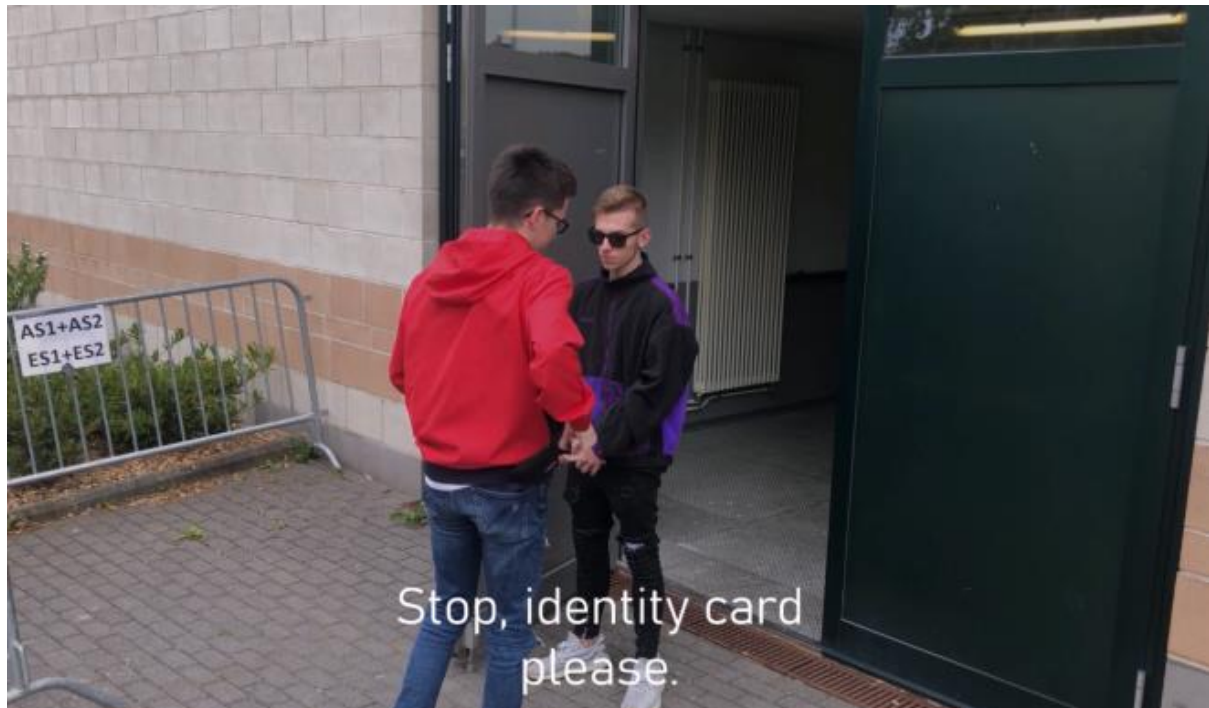
<sup>5</sup> Wikipedia

<sup>6</sup> <https://www.thoughtco.com>

## Questionnaires based on a video

### Storyboard 1<sup>7</sup>

A young man is entering a night club without any problem after showing its identity card. Another young man is following. After showing its identity card, he is controlled by the bodyguard.



**Question: Why the second boy has been controlled before entering the nightclub?**

1. His red sweatshirt is too aggressive
2. He has not the nationality of the country he lives in
3. He is taller than the bodyguard
4. He is too young for a nightclub

<sup>7</sup> Pictures Copyright Lycée du Nord Wiltz

## **Storyboard 2**<sup>8</sup>

Adel is an Albanian boy. This is his story.

Adel: *"I saw a job as a sales assistant in a cloth shop. They needed someone between 17 and 20 years old. I'm 18, so I went there and asked about the job. I was told by the manager to come back two days later because he was too busy."*

*I returned twice and was always told the same thing. About a week later, I was told that the vacancy had been filled.*

*After I left the shop, I was so upset that I asked a non-Roma friend of mine if he could go to the cloth shop and ask about the job. When he came back, he said to me that he had been asked to come for an interview on Monday."*

*After investigation by the labour administration, this was the manager's response.*

Manager: *"I felt that Adel would find it difficult to work here, because of the distance to get to work. It would have been an eight-mile journey on two buses, and you have to understand that it makes it very difficult to run a shop if staff members are always late. I preferred to appoint someone living in the area."*

**Question: What is the real reason why Adel didn't get the job as a sales assistant?**

1. He lives miles away and has to come by bus
2. He has to change the bus and will be late at work
3. He hasn't been often enough at the shop
4. His migration background and the prejudices related to it



**Discussion area**

### **Italy's treatment of Roma people rooted in centuries-old prejudice<sup>9</sup>**

When Italy's new government attacked the country's Roma population, threatening to expel thousands from the country, they were tapping into centuries-old prejudices against the group. Persecution of the Roma in Europe dates back at least several hundred years. The Council of Europe details a history of extreme persecution including enslavement, forced sterilisation, separation from children and massacres.

<sup>8</sup> Pictures Copyright Lycée du Nord Wiltz

<sup>9</sup> Emma Graham-Harrison, The Guardian 20/06/2018

Roma have Indian roots, and migrated slowly westwards over hundreds of years, appearing in historical records from Europe by the 14<sup>th</sup> century. Originally nomadic, though now settled in many areas, they were first targeted by European officials over 500 years ago. "Roma were banned from the Holy Roman Empire in 1501 and, as of this date, could be caught and killed by any citizen," the Council of Europe explains. In France less than two centuries later, Louis XIV ordered that all Gypsy men be condemned to forced labour for life without trial, women be sterilised and children be sent to poorhouses. Roma were enslaved in parts of what is now Romania until 1856. The Austro-Hungarian Empire ran a fierce "assimilation" policy that involved separating children and parents.

Roma were among the targets of Nazi laws introduced in the 1930s, and Italy's own fascist ethnic cleansing rules of the 1920s, and during the Second World War hundreds of thousands were killed in massacres and at concentration camps. Although the exact death toll is not known, in some countries the killing wiped out up to 90% of the Roma population.

In the immediate aftermath of the war, many Roma concentration camp survivors were refused help and compensation. In the decades that followed, stigmatisation and discrimination has continued across much of Europe. As late as the 1970s, Switzerland was taking children from their parents, arguing that they couldn't educate them to be good citizens. A recent study in Britain found a huge rise in Romany and Traveller families having their children taken away, a trend blamed on institutional prejudice.

This decade alone they have been segregated in schools in Hungary, Czech Republic and Slovakia and databases or other surveys such as the one proposed in Italy are not unprecedented in other parts of Europe. Last year a Swedish appeals court ruled that police should pay compensation after setting up an illegal database of Roma family trees that included several thousand people, many of them children, or individuals without any criminal record.

- Why do you think the Roma are a people who have been persecuted all over the world for hundreds of years?
- What should change so that all prejudices against the Roma disappear?



## Exclusion due to religion

### Questionnaire based on a cartoon<sup>10</sup>



**Question: What does this cartoon represent?**

1. The religions are angry with each other
2. Moderate people feel excluded from radicalized religions
3. Two students are amazed by the large choice of religions
4. The different religions don't want new members



**Discussion area**

- Atheism is the absence of belief in the existence of a supernatural being considered as divine or sacred. Do you think that atheism has to be treated with the same respect than any religion?

<sup>10</sup> Cartoon by Carlo Schneider for Lycée du Nord Wiltz

### **Religious violence is on the rise. What can faith-based communities do about it?<sup>11</sup>**

Religious violence is undergoing a revival. The past decade has witnessed a sharp increase in violent sectarian or religious tensions. These range from Islamic extremists waging global jihad and power struggles between Sunni and Shia Muslims in the Middle East to the persecution of Rohingya in Myanmar and outbreaks of violence between Christians and Muslims across Africa. According to the Pew Research Center, in 2018 more than a quarter of the world's countries experienced a high incidence of hostilities motivated by religious hatred, mob violence related to religion, terrorism, and harassment of women for violating religious codes.

The spike in religious violence is global and affects virtually every religious group. A 2018 Minority Rights Group report indicates that mass killings and other atrocities are increasing in countries both affected and not affected by war alike. While bloody encounters were recorded in over 50 countries, most reported lethal incidents involving minorities were concentrated in Syria, Iraq, Nigeria, India, Myanmar, Pakistan and Bangladesh. Hostilities against Muslims and Jews also increased across Europe, as did threats against Hindus in more than 18 countries. Making matters worse, 55 of the world's 198 countries imposed heightened restrictions on religions, especially Egypt, Russia, India, Indonesia and Turkey.

How is it that religions - which supposedly espouse peace, love and harmony - are so commonly connected with intolerance and violent aggression? Social scientists are divided on the issue. Scholars like William Cavanaugh<sup>12</sup> contend that even when extremists use theological texts to justify their actions, "religious" violence is not religious at all - but rather a perversion of core teachings. Others such as Richard Dawkins<sup>13</sup> believe that because religions fuel certainties and sanctify martyrdom, they are often a root cause of conflict. (...)

For millennia, every religious tradition has either fallen victim to or sanctioned violence. (...) Christians, Buddhists, Hindus, Jews, Muslims, Sikhs and others have long invoked violence in the name of religion. (...)

Religious leaders are often criticized for not doing enough to stem religious violence. By not publicly condemning every act of extremism, entire faith communities are presumed to be somehow complicit. This is unfair, as there are millions of people of faith who are actively involved in helping the poor and marginalized and fostering reconciliation in the aftermath of war. They may be mobilized through their churches, mosques, synagogues and temples, or work through international humanitarian agencies and missions overseas.

In an era of turbulence and uncertainty, interfaith action may offer an important antidote to religious violence. Religious communities can and do offer a reminder of the core principles of our common humanity. The conscious spread of values of empathy, compassion, forgiveness and altruism are needed today more than ever. The persistent calls for patience, tolerance, understanding, face-to-face dialogue and reconciliation are more important than ever given today's spiralling polarisation and the dangerous anonymity provided by social media. (...)

- There are more and more violent conflicts in the world. Intolerance and non-respect for others are growing. Is religion the solution to the problem or is religion the problem?
- Should a religion participate actively in the political decisions of a country or, on the contrary, should religions remain a private affair and clearly be separated from the state decisions?

<sup>11</sup> <https://www.weforum.org/agenda/2019/02/how-should-faith-communities-halt-the-rise-in-religious-violence/>

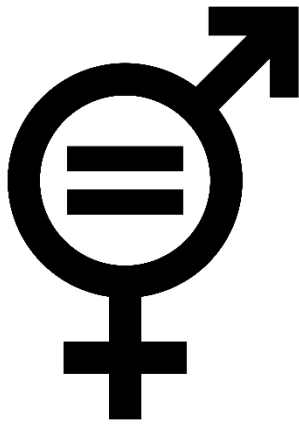
<sup>12</sup> Director of the Center for World Catholicism and Intercultural Theology and professor of Catholic studies at DePaul University.

<sup>13</sup> English ethologist, evolutionary biologist, and author. He is an emeritus fellow of New College, Oxford, and was the University of Oxford's Professor for Public Understanding of Science.



## Exclusion due to gender

### Questionnaire based on a symbol<sup>14</sup>



**Question: What do you think is the signification of this symbol?**

1. Men empower women
2. Men have more power than women
3. Men and women are equal
4. All LGBTQ+ community members have equal rights

### Questionnaire based on a cartoon<sup>15</sup>



<sup>14</sup> Copyright "picryl"

<sup>15</sup> Cartoon by Carlo Schneider for Lycée du Nord Wiltz

**Question: What does this cartoon symbolize?**

1. The boss is happy to offer two bags of money to the girl
2. Men and women are paid equally
3. The gender wage gap
4. The girl gets to choose her wage

**Questionnaire based on a picture<sup>16</sup>**



**Question: What is the meaning of this picture?**

1. Boys and girls are equally equipped in shoe material
2. Boys and girls are on the same level
3. Boys have bigger feet than girls
4. New Balance shoes are better than Adidas shoes

<sup>16</sup> Picture realised by students during the transnational meeting in Sciacca

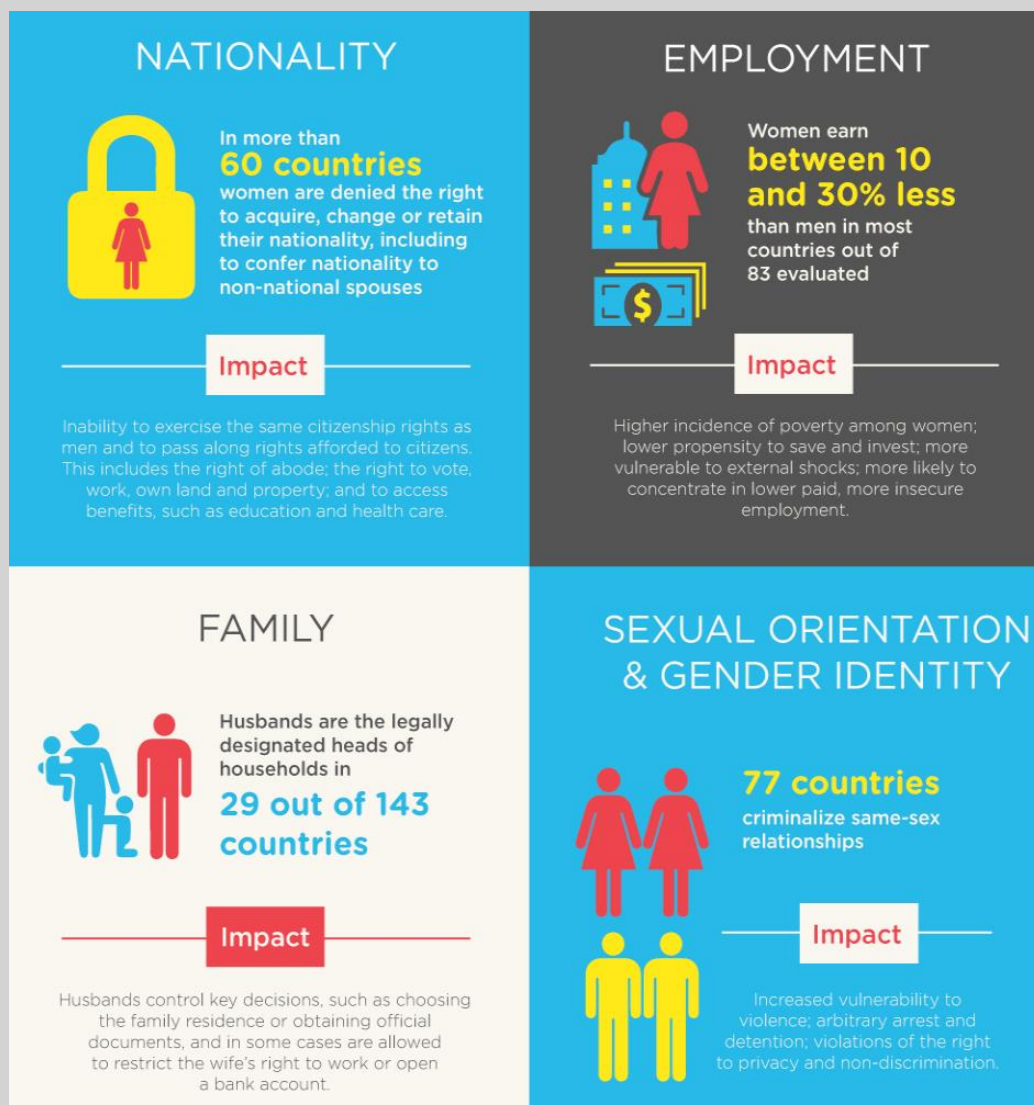


## Discussion area

### Gender equality - The unfinished business of our time<sup>17</sup>

Women and girls represent half of the world's population and, therefore, also half of its potential. Gender equality, besides being a fundamental human right, is essential to achieve peaceful societies, with full human potential and sustainable development. Moreover, it has been shown that empowering women spurs productivity and economic growth.

Unfortunately, there is still a long way to go to achieve full equality of rights and opportunities between men and women, warns UN Women. Therefore, it is of paramount importance to end the multiple forms of gender violence and secure equal access to quality education and health, economic resources and participation in political life for both women and girls and men and boys. It is also essential to achieve equal opportunities in access to employment and to positions of leadership and decision-making at all levels. (...)



<sup>17</sup> <https://www.un.org/en/sections/issues-depth/gender-equality> for the text, <http://www.unwomen.org/en/digital-library/multimedia/2015/12/infographic-human-rights-women> for the infographic



## EDUCATION



781 million adults and 126 million youth worldwide lack basic literacy skills  
**more than 60% of them are women**

### Impact

Far and wide-ranging effects from reduced access to economic and productive resources to poorer health and well-being; and greater barriers to engagement in decision-making spheres.

## LAND & OTHER RESOURCES



**In 26 of 143 countries**

statutory inheritance laws (i.e. written laws passed by legislature) differentiate between women and men

### Impact

Increased vulnerability to poverty and food insecurity; limited or no access to resources and credit; dependency on men to secure livelihood.

## INTIMATE PARTNER VIOLENCE



**1 in 3 women**

worldwide have experienced physical or sexual violence – mostly by an intimate partner

### Impact

Detrimental impact on the lives and health of women; significant socio-economic implications for individuals, families, communities and society.

## FEMALE GENITAL MUTILATION



**133 million**

girls and women have experienced female genital mutilation in the 29 countries in Africa and the Middle East where the harmful practice is most common

### Impact

Severe emotional and physical trauma; potential health risks, including reproductive and sexual health complications, and possible death through loss of blood or sepsis.

## HEALTH



**More than 140 million women**

(married or in union) have an unmet need for family planning

### Impact

Restricts women's ability to choose if and when to become pregnant and to determine the number and spacing of her children, which directly impacts the health and well-being of mother and child, and increases maternal and child mortality rates.

## POLITICS



Women occupy **only 22%** of parliamentary seats worldwide

### Impact

Decisions on policies affecting societies are often made without women's substantive contributions or a gender perspective, and therefore may neglect their needs.

- Nowadays, the equality between men and women is guaranteed in my country. Discuss this statement!
- Gender equality before the law does not necessarily mean that women in practice have equal opportunities. Why is it so difficult to change the minds of many people on this subject? How could we all together manage to change this situation?

#### Eliminating Violence against Women<sup>18</sup>

The UN system continues to give particular attention to the issue of violence against women. Violence against women is a pandemic affecting all countries, even those that have made laudable progress in other areas. Worldwide, 35 per cent of women have experienced either physical and/or sexual intimate partner violence or non-partner sexual violence. (...)

Violence against women and girls manifests itself in physical, sexual and psychological forms.



*Intimate Partner  
Violence*



*Sexual Violence  
& Harassment*



*Human Trafficking*



*Female Genital  
Mutilation*



*Child Marriage*

- Why can it be that in our modern civilisation, there is still so much physical, sexual and psychological violence experienced by girls and women all around the world? How do you feel the situation in your own country?

<sup>18</sup> <https://www.un.org/en/sections/issues-depth/gender-equality> for the text,  
<http://www.unwomen.org/en/digital-library/multimedia/2015/11/infographic-human-rights-women> for the infographic

## Exclusion due to differences

Questionnaire based on a picture<sup>19</sup>



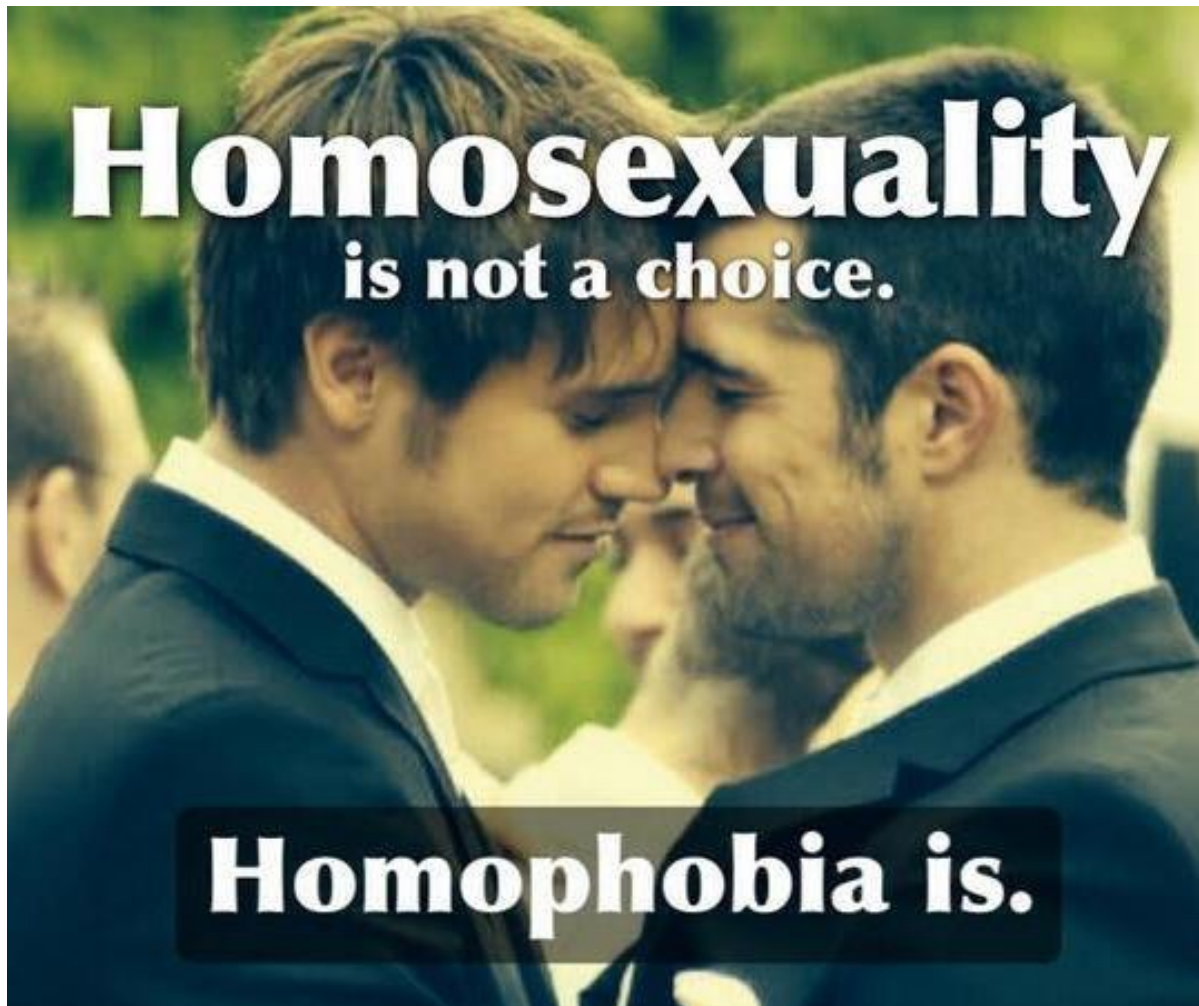
**Question: What danger encounters a society if most of its inhabitants blindly follow their leaders?**

1. Followers keep society together and strengthen democracy
2. The people lose their identity and are easy to manipulate
3. In a society full of followers, there are no prejudices
4. Followers are resourceful and independant

<sup>19</sup> <https://www.reddit.com/>

## Exclusion due to sexual attitude

Questionnaire based on a picture<sup>20</sup>



**Question: What is the meaning of this statement?**

1. Homosexuality is wrong
2. Homosexuals may also be homophobic
3. Homophobia is an attitude that you consciously express
4. Homophobia is one of many types of homosexuality

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<sup>20</sup> Copyright "flickr.com"

### Questionnaire based on a picture<sup>21</sup>



**Question: What is the attitude of the couple looking behind them?**

1. They wonder what brand of shoe the two girls are wearing
2. They admire the beautiful hair of the two girls
3. They are very shocked about the colour of the girl's trousers
4. They are making fun about the couple of girls walking around

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<sup>21</sup> Copyright Lycée du Nord





## Discussion area

### **LGBTI policy by the European Commission<sup>22</sup>**

Discrimination on the grounds of sexual orientation and gender identity has no place in our society, but for many people in Europe, it is a daily reality. The European Commission is standing against discrimination, prejudice and hate, and for diversity.

Lesbian<sup>23</sup>, Gay<sup>24</sup>, Bisexual<sup>25</sup>, Transgender<sup>26</sup>, Intersex<sup>27</sup> (LGBTI) people continue to suffer from widespread discrimination, hate speech and hate crimes in the European Union. Although 71% of EU citizens agree that LGBTI people should have the same rights as heterosexual people, according to a study by the European Fundamental Rights Agency, 47% of LGBTI people report to be discriminated or harassed.

### **Violence against LGBTI people<sup>28</sup>**

Lesbian, gay, bisexual, transgender and intersex (LGBTI) people can face violence motivated by hateful attitudes towards their sexuality or gender identity. Violence may be executed by the state, as in laws prescribing corporal punishment for homosexual acts, or by individuals engaging in intimidation, mobbing, assault, or lynching. Violence targeted at people because of their perceived sexuality can be psychological or physical and can extend to murder. These actions may be motivated by homophobia, lesbophobia, biphobia, transphobia, and may be influenced by cultural, religious, or political mores and biases.

Currently, homosexual acts are legal in almost all Western countries, and in many of these countries violence against LGBTI people is classified as a hate crime, with such violence often being connected with conservative or religious leaning ideologies which condemn homosexuality, or being perpetrated by individuals who associate homosexuality with being weak, ill, feminine, or immoral.

But there are still a lot of countries which are currently very dangerous for LGBTI people because of discrimination against homosexuals which influences both discriminatory legislation and physical violence. In 2016, there are still 72 countries which criminalize consensual sexual acts between adults of the same sex with five carrying the death penalty.

### **Birmingham school stops LGBTI lessons after parents protest<sup>29</sup>**

A primary school that taught pupils about homosexuality as part of a programme to challenge homophobia has stopped the lessons after hundreds of children were withdrawn by parents in protest.

<sup>22</sup> European Commission - [https://ec.europa.eu/info/policies/justice-and-fundamental-rights/combating-discrimination/lesbian-gay-bi-trans-and-intersex-equality/list-actions-advance-lgbti-equality\\_en](https://ec.europa.eu/info/policies/justice-and-fundamental-rights/combating-discrimination/lesbian-gay-bi-trans-and-intersex-equality/list-actions-advance-lgbti-equality_en)

<sup>23</sup> A lesbian is a woman whose enduring physical, romantic and/or emotional attraction is to other women.

<sup>24</sup> Gay is often used to describe a man whose enduring physical, romantic and/or emotional attraction is to other men, although the term can be used to describe both gay men and lesbians.

<sup>25</sup> Bisexual describes an individual who is physically, romantically and/or emotionally attracted to both men and women.

<sup>26</sup> Transgender describes people whose gender identity and/or gender expression differs from the sex they were assigned at birth.

<sup>27</sup> The term intersex refers to a condition in which an individual is born with reproductive or sexual anatomy and/or chromosome patterns that do not seem to fit typical biological notions of being male or female. Individuals with these conditions were previously called "hermaphrodites", however this term is considered outdated.

<sup>28</sup> Wikipedia, the free encyclopedia

<sup>29</sup> The Guardian - [www.theguardian.com/education/2019/mar/04/birmingham-school-stops-lgbt-lessons-after-parent-protests](http://www.theguardian.com/education/2019/mar/04/birmingham-school-stops-lgbt-lessons-after-parent-protests)

Parkfield community school in Saltley, Birmingham, has been the scene of weekly protests over the lessons, which parents claim are promoting gay and transgender lifestyles. (...) On Friday about 600 Muslim children, aged between four and 11, were withdrawn from the school for the day, parents said. The school would not confirm the number. (...)

Last month, the Guardian reported that the assistant head teacher of the school was forced to defend the lessons after 400 predominantly Muslim parents signed a petition calling for them to be dropped from the curriculum.

Andrew Moffat, who was awarded an MBE for his work in equality education, said he was threatened and targeted via a leaflet campaign after the school piloted the “No Outsiders” programme. Its ethos is to promote LGBTI equality and challenge homophobia in primary schools. (...)

Parents have been protesting outside the Saltley school. At one protest they held signs that read “say no to promoting of homosexuality and LGBT ways of life to our children”, “stop exploiting children’s innocence”, and “education not indoctrination”.

Children from reception age through to year six were being taught five “No Outsiders” lessons a year, each one covering topics to meet requirements in the Equality Act. Books being read by the pupils include Mommy, Mama and Me, and King & King – stories about same-sex relationships and marriages. However, after the inclusion of the programme in the curriculum, Moffat, who is in a civil partnership, faced protests and the removal of children from the school.

The school appealed to parents to stop the protests, saying they were “upsetting and disruptive” for the children. (...)

Fatima Shah pulled her 10-year-old daughter out of the school, saying children were too young to be learning about same-sex marriages and LGBTI rights in the classroom. “We are not a bunch of homophobic mothers,” she said. “We just feel that some of these lessons are inappropriate. Some of the themes being discussed are very adult and complex and the children are getting confused. They need to be allowed to be children rather than having to constantly think about equalities and rights.”

Shabana Mahmood, the MP for Birmingham Ladywood, said parents did not oppose sex and relationship education, but felt their children were too young for some of the things being taught. (...)

The schools minister Nick Gibb said it was important for schools to take the religious beliefs of their pupils into account when they decide to deliver certain content to ensure topics were handled appropriately.

- According to you, members of the LGBTI + community should they be allowed to get married / raise children?
- Do you show your true self in public? Why? Why not?
- Why do you think that nowadays, so many citizens still don’t accept LGBTI + people?
- In many countries over the world, justice is still reprehending consensual sexual acts between adults of the same sex. What arguments are developed by governments to justify such politics?
- Do you think it is important for schools to take the religious beliefs of their pupils into account when they decide to deliver certain content to ensure topics were handled appropriately? Explain!

## Exclusion due to handicap

Questionnaire based on a cartoon<sup>30</sup>



**Question: Why is the saleswoman's remark inappropriate?**

1. The shoes are not at all the size of the young man
2. The man was hoping for a discount on the second pair
3. The man is cruelly reminded that he has only one leg
4. The remark by the saleswoman is not funny enough

<sup>30</sup> Cartoon by Patrice Schannes

## Questionnaire based on a citation

***“Know me for my abilities, not for my disability”***

**Robert M. Hensel<sup>31</sup>**

**Question: What is the meaning of this citation?**

1. The skills of a person should be in the focus
2. Not the person is important, only the handicap matters
3. The abilities of a person depend only on his handicap
4. The disabled person is the problem and not the handicap



**Discussion area**

### **Persons with disabilities<sup>32</sup>**

The EU promotes the active inclusion and full participation of disabled people in society, in line with the EU human rights approach to disability issues. Disability is a rights issue and not a matter of discretion.

The objectives of the European Commission's European Disability Strategy 2010-2020 are pursued by actions in eight priority areas:

1. *Accessibility*: make goods and services accessible to people with disabilities and promote the market of assistive devices.
2. *Participation*: ensure that people with disabilities enjoy all benefits of EU citizenship; remove barriers to equal participation in public life and leisure activities; promote the provision of quality community-based services.
3. *Equality*: combat discrimination based on disability and promote equal opportunities.
4. *Employment*: raise significantly the share of persons with disabilities working in the open labour market.
5. *Education and training*: promote inclusive education and lifelong learning for students and pupils with disabilities. Equal access to quality education and lifelong learning enable disabled people to participate fully in society and improve their quality of life.
6. *Social protection*: promote decent living conditions, combat poverty and social exclusion.
7. *Health*: promote equal access to health services and related facilities.
8. *External action*: promote the rights of people with disabilities in the EU enlargement and international development programmes.

<sup>31</sup> Robert M. Hensel was born with a birth defect known as Spina bifida, a disability that has not stopped him from achieving success in his life. He is a leading figure within the disability community, advocating for the treatment and rights of all individuals living with disabilities across the globe.

<sup>32</sup> European Commission's European Disability Strategy 2010-2020

### **Disabled are socially excluded says survey<sup>33</sup>**

Nine out of 10 people in Britain have never had a disabled person in their house for a social occasion, claims a survey from a disability charity. The survey shows that disabled people are socially excluded.

While the survey found widespread backing for equal opportunities, in practice few people have any personal dealings with people with disabilities.

The charity's chief executive, Richard Hawkes, says disabled people are "invisible in day-to-day life".

The survey, based on a sample of more than 2,000 adults across Britain, suggests public support for the rights of disabled people to be part of mainstream society is not matched by everyday experience.

It suggests people with physical and mental disabilities remain excluded from many people's social or work life.

According to the survey, almost two out of five people do not know anyone outside of their own family who is disabled. And only a fifth of the people in the survey have ever worked with a disabled person.

The survey did not ask people why they had not invited disabled people to their social events, but a spokeswoman for the charity suggested that reasons could include worries about physical access and also an embarrassment factor. *"It's not that people are nasty, but they might not know what to say. The less familiar they are with disabled people, the more the embarrassment. The unwillingness to offend can cause the exclusion,"* she said.

Mr Hawkes described the survey's findings as "shocking evidence" of the extent to which disabled people are pushed to the "fringes of society". He warned that any government spending cuts could isolate disabled people even further.

- “Disabled” people should be treated equally to “normal” people! But what is finally the definition of “normal” people?
- Nine out of ten people have never had a disabled person in their house for a social occasion! In practice, few people have any personal dealings with people with disabilities! How to explain this phenomenon? What’s about your situation?
- Disabled people are invisible in day-to-day life! Disabled people are pushed to the fringes of society! Why is that so? What should/could we do to improve this situation?

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<sup>33</sup> Sean Coughlan – BBC news 2015



## Exclusion due to age

Questionnaire based on a cartoon<sup>34</sup>



**Question: Why is the elderly lady on the bus risking to feel increasingly excluded from society?**

1. The elderly lady is the only one that has no mobile phone
2. She feels a bit old fashioned
3. She feels like not being from this world
4. She feels the lack of respect of the younger generation

<sup>34</sup> Cartoon by Carlo Schneider



## Discussion area

### Poverty and social exclusion of older people: where are we?<sup>35</sup>

AGE's "Poverty Watch 2018" looks at the reality of poverty and social exclusion of older people in Europe. While it is often highlighted that older people's poverty and social exclusion has been receding despite the economic crisis, it is necessary to look behind the picture: if material deprivation is reducing, the relative at-risk of poverty is increasing, highlighting growing inequalities also among older people. Groups of older people, such as older women living alone, the oldest old and people with health problems, are much less protected from poverty. Also, the indicators used are not all relevant to the reality of older persons.

- *Material deprivation indicator: not fully in line with the needs of older people*

The "Poverty Watch" report is part of a series of reports created by members of the European Anti-Poverty Network. In the report, AGE highlights the problem of indicators measuring poverty relative to older people. Especially the indicator on material deprivation is not necessarily fit to assess the situation of the 'oldest old' or older people with health problems. This indicator consists of a list of items considered to correspond to basic needs. However, in older age, costs for health and long-term care and access to services are just as important as the ability to purchase or spend time on the basic items provided for in the list of items.

- *Social isolation: an unaddressed phenomenon*

The report also looks at promising practices to fight old-age poverty and social exclusion, including a key phenomenon currently unaddressed in EU policy-making: loneliness and social isolation. Initiatives that go towards isolated older persons and include them in social activities, not only with age-mates, but with an intergenerational aspect, are extremely important to continue to feel included in and valued by society.

- *In-work poverty and old age*

On the special topic of in-work poverty, the report reveals that this is a problem in old age as well, especially *after* pension age: some older women are obliged to continue working to make ends meet, all while failing to escape poverty. The job types that cause in-work poverty in younger ages are often strenuous, thereby 'crowding out' ageing people because of the health problems caused by it.

- Elderly people often feel lonely and socially isolated. What could we all do for elderly people to feel more included and valued by society?
- Many elderly people, nowadays, are obliged to continue working to make ends meet. What is your opinion about this phenomenon?

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<sup>35</sup> AGE – Platform Europe

## Exclusion due to the social environment

### Questionnaire based on a cartoon<sup>36</sup>



**Question: How does this cartoon tries to illustrate that our current society is somewhere not sane?**

1. A person has to read the newspaper by standing
2. Some people worry about clothes as others sleep outside
3. The paper man has no hat protecting him from cold
4. The woman is not allowed to take her dog outside by -20°

<sup>36</sup> Cartoon by Patrice Schannes

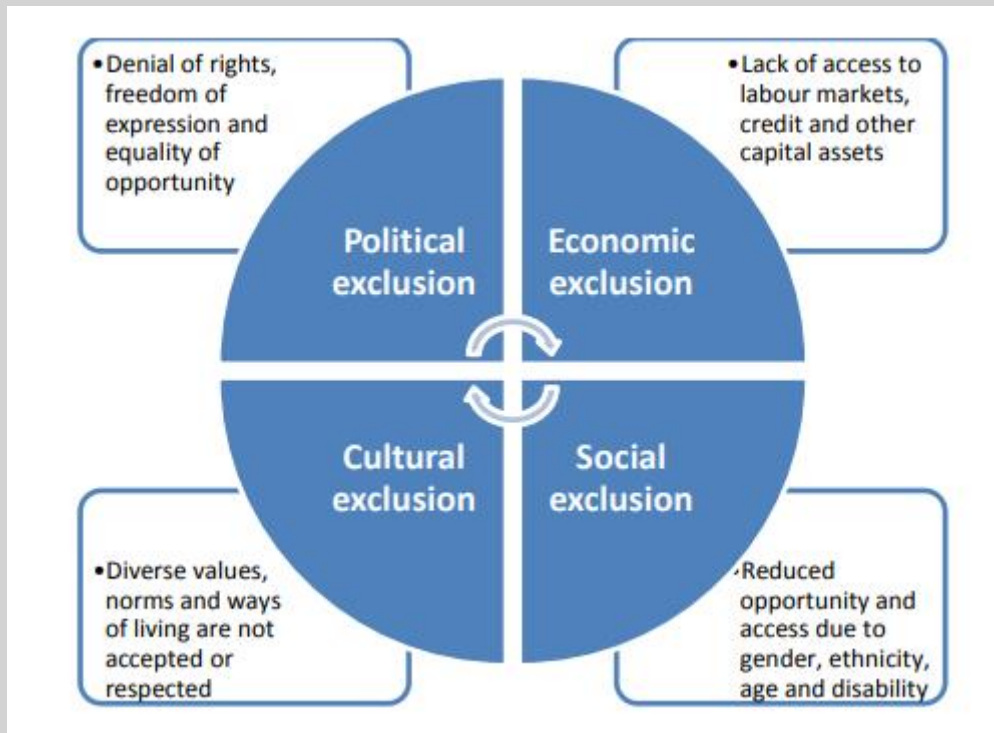




## Discussion area

### Understanding the factors that contribute to social exclusion of disabled people<sup>37</sup>

Social exclusion involves the lack or denial of resources, rights, goods and services, and the inability to participate in the normal relationships and activities, available to the majority of people in a society, whether in economic, social, cultural or political arenas. It affects both the quality of life of individuals and the equity and cohesion of society as a whole.



The diagram above identifies the reinforcing nature of exclusion. For example, disabled people may be excluded from employment due to deliberate exclusion by employers (social exclusion). This exclusion is reinforced by the lack of policy or implementation of policies to promote equality opportunities within the workplace (political exclusion).

The key structural and socio-economic drivers of exclusion are the following:

Drivers	Associations and impacts
Low income	<ul style="list-style-type: none"> <li>Associated with unemployment</li> <li>Impacts on opportunities in other areas (costs)</li> <li>Disabled people are among the most low paid</li> </ul>
Unemployment	<ul style="list-style-type: none"> <li>Reduces social networks and income</li> <li>Associated with ill-health, low education attainment</li> <li>Disability and perceptions of ability can reduce unemployment opportunities for disabled people</li> </ul>

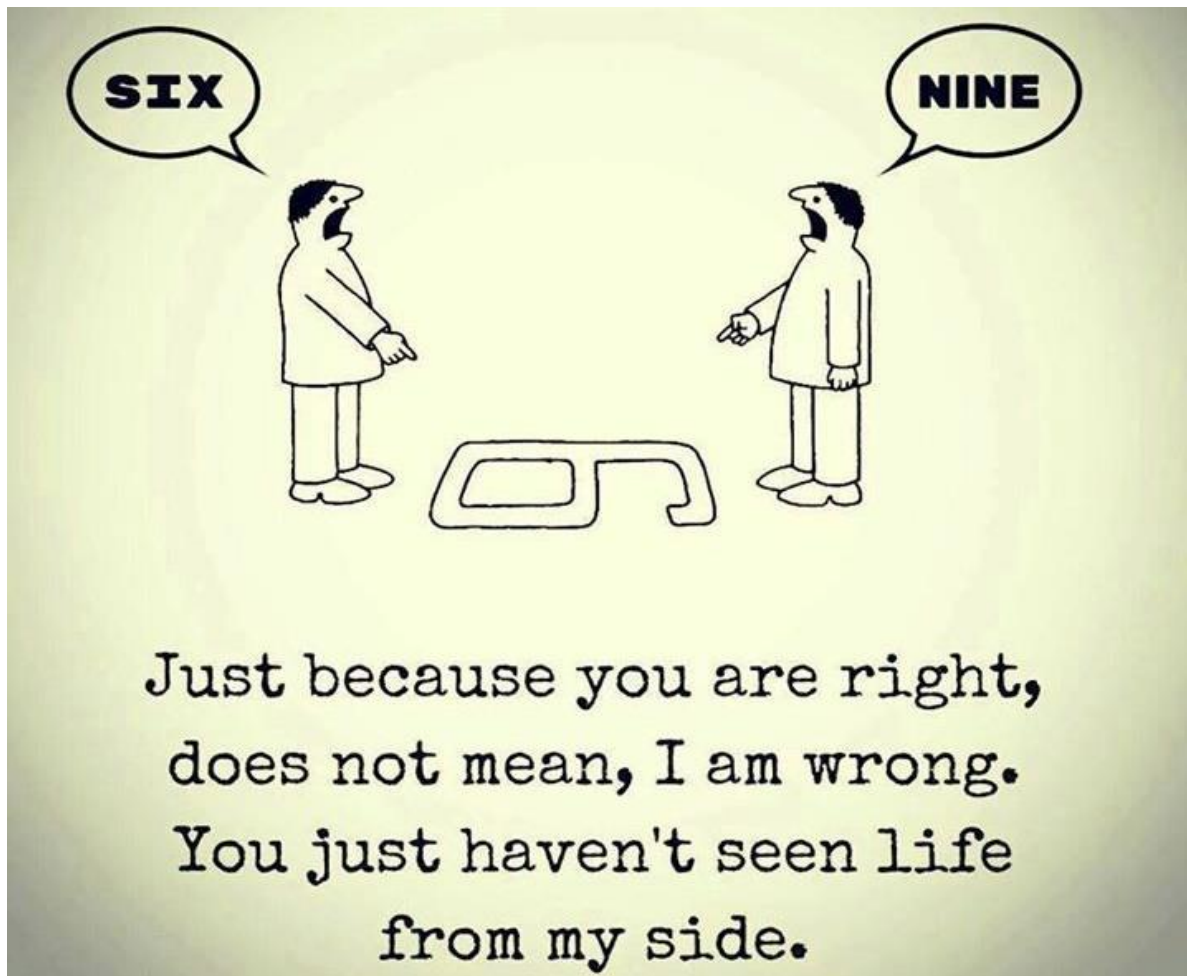
<sup>37</sup> Synergia Ltd - Dr Sarah Appleton-Dyer, Dr Adrian Field - 20 November 2014

Education	<ul style="list-style-type: none"> <li>• Predicts adult employment and earning</li> <li>• Impacts on health, depression, and civic participation, interaction skills and motivation</li> <li>• Affected by child and family characteristics, school factors, the relationships between parents and school, and locality factors.</li> </ul>
Transport	<ul style="list-style-type: none"> <li>• Restricts access to work, education, services, food shopping and socio-cultural activities</li> <li>• Access hindered by costs, reliability and safety</li> <li>• Disabled peoples' transport options can be limited by ability to drive and the lack of accessible public transport options</li> </ul>
Housing	<ul style="list-style-type: none"> <li>• Poor housing and homelessness contributes to poor health and well-being</li> <li>• Housing is affected by its cost and people's income</li> <li>• Low level of pay and unemployment experienced by disabled people can result in poor living conditions</li> </ul>
Physical and mental health	<ul style="list-style-type: none"> <li>• Drugs, alcohol, poor mental health and teenage pregnancy are drivers and consequences of social exclusion</li> <li>• Impacts upon employment, housing, income and access to services and social networks</li> </ul>
Discrimination	<ul style="list-style-type: none"> <li>• Reinforces disadvantage and affects people's self-perception, self-esteem and self-confidence</li> </ul>
Features of local areas	<ul style="list-style-type: none"> <li>• Crime, fear of crime, local economies and lack of social networks can drive sense of fragility and isolation</li> </ul>

- What does it mean when one talks about the “reinforcing nature of exclusion”?
- What are for you the most important structural and/or socio-economic drivers of exclusion? Explain!

## Exclusion due to the political attitude

Questionnaire based on a cartoon<sup>38</sup>



**Question: What does it mean having “the right of an own political opinion”?**

1. I am always right with my opinion
2. I have the right to have my own opinion
3. I have the right to ban the other person's opinion
4. The people have the right to do what the majority decides

<sup>38</sup> Copyright “flickr.com”



## Discussion area

### **Freedom of speech<sup>39</sup>**

#### What is freedom of speech?

Freedom of speech is the right to say whatever you like about whatever you like, whenever you like, right? Wrong.

Freedom of speech and the right to freedom of expression applies to ideas of all kinds including those that may be deeply offensive. But it comes with responsibilities and we believe it can be legitimately restricted.

#### When freedom of speech can be restricted

You might not expect us to say this, but in certain circumstances free speech and freedom of expression can be restricted.

Governments have an obligation to prohibit hate speech and incitement. And restrictions can also be justified if they protect specific public interest or the rights and reputations of others.

Any restrictions on freedom of speech and freedom of expression must be set out in laws that must in turn be clear and concise so everyone can understand them.

People imposing the restrictions (whether they are governments, employers or anyone else) must be able to demonstrate the need for them, and they must be proportionate.

All of this has to be backed up by safeguards to stop the abuse of these restrictions and incorporate a proper appeals process.

#### ...and when it can't

Restrictions that do not comply with all these conditions violate freedom of expression.

We consider people put in prison solely for exercising their right to free speech to be prisoners of conscience.

### **Checks and balances<sup>40</sup>**

#### Specifics

Any restriction should be as specific as possible. It would be wrong to ban an entire website because of a problem with one page.

#### National security and public order

These terms must be precisely defined in law to prevent them being used as excuses for excessive restrictions.

#### Morals

This is a very subjective area, but any restrictions must not be based on a single tradition or religion and must not discriminate against anyone living in a particular country.

#### Rights and reputations of others

Public officials should tolerate more criticism than private individuals. So defamation laws that stop legitimate criticism of a government or public official, violate the right to free speech.

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<sup>39</sup> Amnesty International - <https://www.amnesty.org.uk/free-speech-freedom-expression-human-right>

<sup>40</sup> Amnesty International - <https://www.amnesty.org.uk/free-speech-freedom-expression-human-right>

### Blasphemy

Protecting abstract concepts, religious beliefs or other beliefs or the sensibilities of people that believe them is not grounds for restricting freedom of speech.

### Media and journalists

Journalists and bloggers face particular risks because of the work they do. Countries therefore have a responsibility to protect their right to freedom of speech. Restrictions on Newspapers, TV stations, etc can affect everyone's right to freedom of expression.

### Whistleblowers

Government should never bring criminal proceedings against anyone who reveals information about human rights abuses.

### Rights and responsibilities

Free speech is one of our most important rights and one of the most misunderstood.

**Use your freedom of speech to speak out for those that are denied theirs. But use it responsibly: it is a powerful thing.**

### What Defines A Political Prisoner?<sup>41</sup>

There is no universally accepted definition for political prisoners. However, a political prisoner is generally defined as a person who is imprisoned for his or her political activities, particularly those who oppose or criticize the government of their countries.

In October 2012, the Parliamentary Assembly of the Council of Europe (PACE) became the first major intergovernmental organization to approve concrete criteria for what defines a political prisoner. According to PACE guidelines, a person is a political prisoner if he or she meets any one of the following criteria:

- The detention violates basic guarantees in the European Convention on Human Rights, particularly freedom of thought, conscience, and religion, freedom of expression and information and freedom of assembly and association.
- The detention is imposed for purely political reasons.
- The length or conditions of detention are out of proportion to the offense.
- He or she is detained in a discriminatory manner as compared to other persons.
- The detention is the result of judicial proceedings that are clearly unfair and connected with the political motives of authorities.

In accordance with the new PACE guidelines, individual country rapporteurs for PACE can make recommendations for who should formally be declared a political prisoner.

Amnesty International also uses the term "political prisoner" to describe any prisoner whose case has a political element -- either in the motivation of the prisoner's act, the act itself, or the motivation of the authorities in their response. However, Amnesty does not actively campaign for the release of political prisoners as it does with a second, more narrowly defined, category -- that of prisoners of conscience. It uses "political prisoner" only to define those prisoners for whom it demands a fair and prompt trial.

According to Amnesty International, prisoners of conscience fall within the "political prisoner" designation but are more rigidly defined.

Prisoners of conscience are those who have been jailed or had their freedom restricted because of their political or religious beliefs, ethnic origin, gender, race, language, economic status, sexual orientation, or other status.

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<sup>41</sup> Radio Free Europe - <https://www.rferl.org/a/explainer-political-prisoners>

- Why is it wrong to say that “*freedom of speech is the right to say whatever you like about whatever you like, whenever you like*”?
- What means the expression “*freedom of speech*” for you?
- Why is it so important in a democracy to listen to other people’s opinion?
- What is your opinion about the role of a “whistleblower” in a democracy?
- Do you agree that the principle of freedom of speech and opinion may be restricted for reasons of national security?

## Exclusion due to personal attitude

### Questionnaire based on a citation<sup>42</sup>



*"When do people realize that I  
am not different?  
My blood is red, I live and I  
will die one day"*

**Question: What does Damaris Wieser want to explain us with this citation?**

1. Only the people with pure red blood are normal people
2. Even the dumbest one will die one day
3. Basically, all people in the world are the same
4. If I am not different, why do I have to die one day

### Questionnaire based on a poem

*"She smiles, I cry.  
She's brave, I'm shy.  
She loves, I'm alone.  
She's amazing, I'm unknown.  
She's beautiful, I'm a mess.  
She's happy, I'm depressed.  
She's a fake, I am real.  
My mask is perfect, she hides me."*

***She And Me - Rose O Fletch<sup>43</sup>***

<sup>42</sup> Citation by Damaris Wieser, german lyricist and poetess, born in 1977; picture copyright "flickr.com"

<sup>43</sup> Anonymous teenager poetess.



**Question: What is the morality of this poem by Rose O Fletch?**

1. I do not feel the way I show myself in public
2. Fortunately, the mask hides my ugly face
3. I cannot leave the house without my mask
4. I always hide when people are near me



**Discussion area**

**I felt 'different' and out of place until I learned I'm an INFJ<sup>44</sup> personality<sup>45</sup>**

I have always thought of myself as different somehow. Like I don't fit the mould of a "normal" person. From a young age, I can remember whispered conversations in the background - adults talking about how worried they were about me, and how I wasn't like other kids. I was too quiet.

The truth was I didn't want to be like the other kids, not one bit. I liked to sit back and observe. I liked to be by myself. Unfortunately, no one quite understood this and I often found myself being forced into uncomfortable situations: "Go play with the other kids," "Sleepovers are fun!" and "Lunchtime is for going outside with your friends." All of the things I didn't want to do. But how could I, as a child, say no?

As I got older, I started to become more conscious of the fact that I was different. I would look around and compare myself to everyone else. For a long time, the constant comparisons really got me down. At school, I didn't want to participate in class discussions or spend my lunchtime on a noisy playground with the whole school. And I didn't understand why. I started to believe I really was abnormal, and to make things worse, those whispered conversations got louder and louder. Teachers were concerned and other kids were unforgiving. I could now sense that people were treating me differently, like I was fragile and could shatter at any moment. I just wanted to be normal and for other people to believe I was normal too.

Around the time I reached university, I started to get a better sense of who I was. I moved away from home for the first time and was introduced to a whole new life. I observed people, I read things, I learned more and more about people and life, and in turn, about myself. I realized I was different from those I had been comparing myself to in the past, but in no way was I any less of a person. I was just me, an introvert and an INFJ personality type. The more I learned about my personality traits and myself, the happier I felt. I grew more comfortable in my own skin. I felt confident being myself and I finally understood my need to be alone - something that I could never explain before.

With this newfound confidence, I started to do things outside of my comfort zone. I travelled to a foreign country alone for the first time and experienced new and exciting things. I made new friends and never once felt restricted or underappreciated. I started to do the things I wanted to do and I was happy. Everything I did, I did for myself. Of course, this surprised a lot of people. They were surprised that I, that painfully quiet and fragile child, could do what normal people could do. Suddenly the whispered conversations had a new tone. I was impressing people with my actions and mind set. Were people beginning to change their minds about my capabilities? Was I finally being accepted for who I was in this constantly noisy world? And was this what I had wanted all along? After years of not accepting myself for who I was, and never feeling fully accepted by others, had it finally happened?

<sup>44</sup> Introversion, intuition, feeling, judgment

<sup>45</sup> Lyndsay Wootton; <https://introvertdear.com/news/accepting-my-introversion-changed-my-life/>

As introverts, I think many of us seek acceptance, whether consciously or subconsciously, from the rest of the world - an acceptance that it's okay to be ourselves. In a way, we try to prove ourselves as capable human beings who do not shout louder than the rest of the world in order to be heard. Some of us may need to work twice as hard to prove to ourselves that we are enough - and to convince others of the same.

After finally feeling a glimpse of acceptance, I felt like I could do anything! My biggest "anything" to date happened almost three years ago when I made the decision to move solo to the other side of the world. The move from my small town in England to a big city in Hong Kong was definitely my biggest challenge, but it soon became my proudest achievement. I've learned that even on the other side of the world, there's no escaping those whispered conversations. There were now new people who were "worried" about me, "concerned" it would all be too much and I'd crumble under the pressure. But those distant voices don't bother me anymore. I've proven to myself that I can do anything I put my mind to. I am enough and I am far more than capable. I have found that the feeling of acceptance from within is much more important than trying to gain approval from anyone else. Be who you are and let others worry about what you can and can't do.

1. Why is it so difficult to be accepted if one is not like all the others?
2. What could be the reasons why society, often, does not accept people who are different?
3. Do you agree with the following statement of the author: "The feeling of acceptance from within is much more important than trying to gain approval from anyone else. Be who you are and let others worry about what you can and can't do?". Explain why!

## Exclusion due to prejudices, drawer thinking and / or stereotypes

Questionnaire based on a cartoon<sup>46</sup>



**Question: How big are the chances that the man in the job interview will get the job and why?**

1. Very good, as all participants are very good humoured
2. Very good as the candidate is truly unique
3. Rather bad as he is not wearing glasses
4. Not good as the man is not shaved and not well clothed

<sup>46</sup> Cartoon by Carlo Schneider



### Discussion area

1. What stereotypes are there? How do they affect the way you treat others?
2. What is the meaning of this statement: "*Why is it not good to judge a book by its cover*"?
3. Are you agreeing with the following statements? Explain why!
  - a) Stereotypes are basically fixed mental pictures in one's head.
  - b) Stereotypes are unscientific generalizations.
  - c) Stereotypes are linked with emotional experience.
  - d) Stereotypes are shared by the group.
  - e) Stereotypes are quite rigid and not easily amenable to change.
  - f) Stereotypes influence and colour many of our day-to-day activities, perceptions, and behaviour at large.
4. According to Walter Lippmann<sup>47</sup> "*We do not first see and then define, we define first and then see*". What is Walter Lippmann meaning by this statement?

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<sup>47</sup> Walter Lippmann was an American writer, reporter, and political commentator.



*Production of the game: Cheyenne Gilbert, Camille Schannes, Béatrice Vieira, Pierre Spaus, Ruben Heidstra, students from the class 3GCM of the Lycée du Nord Wiltz*