Combating Discrimination

Workshop Report

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IMPR Humanitarian
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A. FOREWORD

Millions of refugees around the world face discrimination and the fear behind it on a daily basis. This has critical implications not only for security and stability in refugee-receiving (and refugee-rejecting) nations, but also for population health and economic growth as well. Crisis situations have some known influences on physical and psychological health part of human life. It also changes the perceptions of people, who is affected from crisis situation, on individuals and communities level. One of these substantial changes is having different forms of discriminations targeting crisis affected people and happening among crisis affected communities as well.

In the context of Syrian refugee crisis at neighborhood countries, it is obviously seen the variety of discrimination in refugee-receiving nations and also among refugee communities. Avoiding discrimination on the community level becomes importance on such crisis in order to ensure peace building. There also should be “actions to identify and support community structures, which will tend to strengthen and solidify in order to prevent a relapse into conflict”.

In case of facing various types of discrimination, youth’s roles and leadership in preventing conflict, violence and extremism are rich resources essential to achieving sustainable peace. Thereby promoting the participation of young people in peace building requires through multiple approaches, should be increased in order to ensure to combat discriminations. Because youth represent the biggest danger to peace consolidation, but also the biggest opportunity with their energy, natural optimism and innovative mindset. Since the beginning of Syrian refugee crisis in Turkey, IMPR Humanitarian has been carrying out workshops on combating discrimination as part of its peace building activities in order to promote young people’s participation as an essential condition for successful and sustainable peace building, and to involve them. The workshops are targeting youth from both refugee community and host community in order to promote social cohesion as well.

This report aims to introduce the workshop on combating discrimination and share the various outputs of relevant workshops.
PART 1: INTRODUCTION

One of the fundamental principles underlying human rights is that of equality between human beings. Article 1 of the Universal Declaration of Human Rights (UDHR) proclaims that “All human beings are born free and equal in dignity and rights”. The corollary of the principle of equality is that of non-discrimination. Discrimination occurs when people in the same situation are treated differently for no objective reason.

Unfortunately, many factors still give rise to discrimination in the modern world, including people’s ethnic, national or social origins, their religion, language, gender. Political leanings, sexual orientation, age, state of health and so forth. Forms of discriminations based on claims of ‘race’, i.e. racism, remain among the most widespread today.\(^2\)

It is very seen the variety of discrimination is happening in Syrian community after ongoing Syrian crisis. There are some changes of the community component. Early marriage, discrimination between ethnicity and sectarian and religious increased. For this reason this workshop was organized as part of the initiatives effort to strengthen the community especially starting from the youths. It aimed to create peaceful atmosphere among teenagers and remind them some points of the importance of the diversity.

This workshop was designed by IMPR Humanitarian Urfa Community Center targeting youth from both refugee communities and host-communities.

Firstly the aim of the workshop was presented and followed by the creation of the ground rules (Annex-1) and expectation of the participants and after that the agenda was explained.

Before starting the topic, the energizer related knowing each other was conducted. (Annex 2)\(^3\)
PART 2: TERMINOLOGY OF DISCRIMINATION

In this session, it is highlighted three main topics. Different type of discrimination, stereotypes and differences between discrimination, stereotypes and prejudices.

The session was conducted through showing short films and through group discussion encouraging them to express themselves. First of all it was asked that what comes to their mind when we say discrimination:

The answers were like this:
- Discrimination in work place
- Gender discrimination
- Financial status discrimination
- Age discrimination
- Discrimination about opinions
- Religion (it appears because of wrong ideas that Muslim people are terrorist especially who has beard and also some certain countries are counted as terrorist countries like Afghanistan)
- Discrimination in the education
- Discrimination towards foreigners
- Inside the family between elderly and young children
- Race color discrimination (after Obama presidency in USA, it becomes less)
- Tribal
- Appearance of the person who ear “Gallabiye” or a woman wearing short
- Cultural
- Social class discrimination (manager and the cleaner according to the position)
- Sectarian
- Arabic and Kurdish (As Arabs, they can not go YPG controlling side in Syria)

Key Messages:
- Prejudice: Judging people without knowing them on the basis of age, sexuality, and nationality
- Stereotypes: The idea that who belong to same group they act same
  - Example: Black people can be strong
  - All Africans are black
  - All black guys are lazy
- Discrimination: Discrimination is prejudice putting into action
  - Arabic and Kurdish
  - Sunni /Shia
  - This example was given by the facilitators: If you don’t talk with your atheist neighbour, it is intolerance but if you are a manager of the school and you don’t enrol the child whose family is atheist is recognized as discrimination.

After explanation of the key points, the example were given by the beneficiaries.
• Examples-1: Christian have bad ideas about Muslim and there are job opportunities for both societies. After interview the Christian one is chosen even the Muslim has more qualification and skills
• Example-2: There is one political party in Kobani and they said if they attend this party, after they will help them pass the examination for school students. 2 person didn’t attend this party and after that that party even didn’t let them take that examination. Later on they paid and it took long time to take the examination.
• Example-3: In the school if the teacher is Arab they didn’t let Kurdish students to pass the examination
• Example-4: In Syria, in some Kurdish area, the Arabs can not enter.

PART 3: DIFFERENT TYPE OF DISCRIMINATION

The facilitators highlighted the discrimination through a short film which pointed religious discrimination and after showing the movie, the feedbacks were asked to beneficiaries

Key Messages:
• Appearance discrimination
• Discrimination in religion

All of the beneficiaries said about the video were related with appearance and religious discrimination. These are the other points that they mentioned:

• Not judging the people from the first impression
• Religion
• Appearance
• Children always seem innocent and good
• Appearance sometimes doesn’t matter
• No judge from the first impression
• Islam doesn’t represent terrorism
• All terrorist groups don’t represent the Islam
• Suspicious of the stranger not from the countrymen

“In the video I also thought the same way with the woman when I saw the man with long beard.”

After brainstorming related with video, the facilitators highlighted the different type of discrimination and it was said that there is no difference among the discriminations and all of them are against to human rights.

Before moving to the group discussions some main points were also mentioned like different type of discrimination and what we have as different type of discrimination actually they should be considered as diversity in the community. Finally it was indicated the reason according to the beneficiaries why the discrimination is happening in the world
The facilitators mentioned about different type of discrimination like age, religion, culture, gender, ethnic, disability, values, politics …etc.

“The western countries dominate the Middle East for this reason they start to create the problems and also the media has a big role to cause discrimination. The all the war, what's happening in Syria because of discrimination of the religious. They also mentioned about the discrimination against the women. Because in some communities women have less importance for this reason they should stay in the house.”

The reasons were followed these points. It was kind idea sharing and the beneficiaries shared their ideas like this:

- Less education
- Less awareness
- Lack of communication
- Being jealous
- No trust
- Hatred

At the end of the session it was highlighted that different types of discrimination are at the same time the core points of the diversity. Diversity is about respecting individual

PART 4: PRESENTATION OF DIFFERENT TYPE OF DISCRIMINATION

After explanation part, the group discussion was introduced and the participants were separated into 3 groups and asked them to answer these questions. After that each group would present their answers.

In this session the facilitators should control the group indirect way. Because sometimes the topic become out of subject.

Questions:
1. Please choose one discrimination
2. Please explain why you choose this discrimination
3. According to you, why this discrimination is happening in the world?
4. What should be done to stop this discrimination
Group One:
1. The discrimination between women and men
2. Because there is everywhere in our life
3. There is no equality between women and men. Men have all right in the community. The man can come back house whenever he wants. But the woman cannot do. Especially these problems happen after the woman get married
4. The solution: There should be equality between men and women and the all rights should be given back to the women
(PS: After this presentation there were some disagree among the group)

Group Two:
1. The discrimination between men and women
2. It was chosen because it is everywhere in the life, it is experienced always
3. The traditions make the men differ from women. Society is choosing this discrimination. Maybe my husband let but his family doesn’t allow.
4. Both side should understand each other and they should have love each other

“Even if I get married right now I don’t want my wife come Community Center. Because I am jealous.”

Group Three:
1. Secretarial discrimination or ethnicity discrimination
2. Because we experience inside the life
3. Less education and awareness and less communication
4. More education and more raising awareness to stop stereotypes

“I loved one Kurdish girl for 4 year and until this couple of months she was my fiancé, but her father doesn’t let her to get married with me.”

“My husband let me come to the community center, but I am sure because of our community that they start speak I am coming community center. The speaking will make pressure on my husband to not to come community center anymore.”

To sum up, from the discussion part it seemed that the community is suffering from gender based discrimination mostly.
PART 5: LABELS AND REACTIONS THROUGH GAMES-OVERCOMING STEREOTYPES

For this session it was introduced “party game” (Annex-3) to the beneficiaries. At the end of the game, some questions were asked to get their feedbacks

Please see the questions:
• Did you guess what your label was?
• How did it feel to be treated in a stereotype way?
• What was the experience like for you?
• Were you puzzled or surprised how you were treated?

Discussions and comments

When it was talked about stereotypes, the discussion came to the Syrian-Turkish separation again and they indicated some points:

Questions: How do we create these stereotypes?

Answer: People talks, media, family and neighbors that they said don’t meet with Arab Kurdish or Turkish (If u are Turkish don’t talk with Kurdish and if you are Arab don’t talk Kurdish)

Answer: The main example about Syrians in Turkey. Media has the pressure on the stereotypes. It deliveries information in wrong way and it causes discrimination. The world became biased to Syrians. For example, if you are Syrian in Urfa, they treat you in bad way. They have stereotypes that all Syrians are bad. One bad person destroys the reputation about all Syrians.

Answer: There are some problems increasing in the Turkish society because of Syrian women. For example Turkish men get married with Syrian women which make Turkish mad about it.

Answer: The number of Syrian is increasing in the city which make Turkish afraid that Syrians will start to control the city.
Answer: Turkish people make discrimination because of the pressure on them about Syrians
Answer: If one Syrian make something bad, it represent all Syrians are bad.

Questions: To decrease the tension between two societies what can be done?

Answer: intercultural activities can be done. But even there is lack of barrier for languages Turkish ones
don’t want to be friend even Syrians behave them good.
Answer: We can meet with Turkish in CC but the problem is outside. Even we become friend with Turkish in
Community Center, outside again there will be problem
Answer: Both sides need to respect each other

PART 6: CLOSURE

It was closing session. Evaluation (Annex-4) and closing session game (Annex-5) was conducted. According
to the feedbacks recommendation and next steps were decided. The beneficiaries asked more this kind of
workshop and this workshop became a result that we need another workshop related with equality women
and men. To close the session the Zinga Game was played.

Annex -1: Ground Rules

- Respect
- Not to become sad
- Active participant
- Honest
- Fun
- To be brave
- Don’t make gossip with your friend
- Time management
- Phones should be silent mode

Annex -2: Knowing Each Other Energizer

- Puzzle game: the trainers will ask each beneficiary to write his name in the board and ask to
introduce himself and where he is from and what most food he like.
- Ping pong game: the trainers will ask the participants to be in one circle so they can see each
other and the trainers will stop in the middle of this circle.
- The trainer being a person standing in the middle of the circle, he will point to someone and ask
one of the persons in the group mention ping, which is located to the left when you utter the word
ping or mention pong, which is located on the right hand when utter the word pong name, if the
participants didn’t answer through one second or they give wrong answer, the trainer will ask the
loser to go out from the circle
- When the trainer mention ping-pong all the participants should switch places with that person and
continued the game
- The trainer will switch the places of members of the group from time to time to learn the each
other’s names
Annex 3: Party Game

- Write on nametags many different occasion types (beautiful artist, thief, gay) and pin or tape one tag to each person’s back. Don’t show people which tag is on their back – They will be able to see everyone else’s tag, but not their own.
- Move around the room and engage in behaving to others accordingly what is written on their back.
- After 5-7 min, return to your seats and comment on your feelings as you circulated in the room talking to each other. At the end everybody will be encouraged to talk about his or her experiences.

Annex 4: Evaluation

Participants were asked to provide answers in each session to specific questions (see below). Overall they said they had now a better understanding of combating the discriminations, prejudice, racism and stereotypes, equality in dignity and rights, discrimination in the modern world, people’s ethnic, national or social origins, their religion, language, and gender. Political leanings, sexual orientation, age.

Questions:

1. I was most energized today when?
   - Acting
   - Discrimination presentation
   - Icebreakers

2. I was less interested today when?
   - Theatrical part of the presentation
   - Ping pong ice breaker

3. How you evaluate the trainers’ effort and using appropriate methodology. (from 1 until 5)
   - Most of the participants rated it as 5 except some of them rated 4.5

4. Please provide your suggestions and comments
   - To have more practical part
   - To have more like this kind of workshop
   - It was good opportunity for us we got benefit and talked about important cases
   - Opportunity to send our voice to the community and change the community
   - To have different age group in the session to get more benefit - adults and youth together
   - To have special workshop about balance between men and women

Annex 5: Closing Session: Zinga Game

- Zynga: the trainers will ask the participants to be in one circle so they can see each other and the trainers will stop in the middle of this circle.
- The trainers will ask the participants to start to say (zeeee) one by one gradually by open hands forward to have all the participants voice and when all the participants say zee they will pull their hands to their side and they will shout by high voice saying Zynga.
- Normally we are using this kind of icebreak to finish the session and to be more energetic in the end of the session.
NOTES

1 “An Agenda for Peace,” former UN Secretary-General Boutros Boutros-Ghali A/47/277 – S/24111, para. 21.


3 There are different energizers related for this topic. In the workshop ping-pong and puzzle game was chosen. These energizers can be changed accordingly group dynamics

4 Please see the short film: https://www.youtube.com/watch?v=BO6PQHGXnlk
ABOUT IMPR HUMANITARIAN

IMPR Humanitarian, is a non-governmental and humanitarian aid organization which mainly aims at meeting basic needs and improving living conditions of the individuals and communities who are affected by humanitarian crisis, conflicts, human rights violations and natural disasters.

IMPR Humanitarian continues its works at national and international level within principles of non-discrimination, transparency, impartiality, and accountability, according to the international standards of humanitarian privacy. IMPR Humanitarian has a role in enhancing living conditions of crisis affected individuals and communities through activities and emergency responses carried out at national and international level.

IMPR Humanitarian, by carrying out field studies which regularly analyze the conditions of crisis affected people, and publishing situation reports; directs the attention of relevant organizations to crisis regions.

IMPR Humanitarian, pursuant to the principles of non-discrimination, transparency, impartiality and accountability, adopts direct and quick response to the crisis affected individuals and communities, as the main principle.