RADIO V.I.T.A

COLLABORATIVE REPERTOIRE FOR EMPOWERMENT

RADIO V.I.T.A.

A co-constructed European glossary addressing key words to promote more diverse societies.

With the support of the
Erasmus+ Programme
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CONTRIBUTING PARTNERS

Elan Interculturel (France)	Associació La Xixa Teatre (Spain)	Radio Activité (France)	Stand 129 (Austria)
www.elaninterculturel.com	www.laxixateatre.org	www.radio-activite.fr	www.caritas-wien.at

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INTRODUCTION OF THE PROJECT AND ITS CONTEXT

Radio V.I.T.A (Voices in the Air) is an Erasmus+ project developed by four cultural organisations based in France, Spain and Austria using radio as a tool to foster social inclusion aiming to give visibility to diverse communities and the discrimination that they experience, which are under-represented in the mainstream media.

The project was inspired by the need to enhance interactions between people who have different backgrounds and privileges yet live in the same place. This lack of interaction, makes a serious contribution towards the emergence and extremisation of racism, stereotypes, xenophobia, and withdrawal. Over the past few decades, the Council of Europe (CoE) has played, alongside UNESCO and the European Parliament, a key role in promoting community media, such as radio as a participatory social inclusion tool for refugees and migrants throughout Europe and the rest of the world. The contribution of bottom-up community media in adding diversity to the local media landscape and in preserving identities has been consistently highlighted and continues to be recognised by European bodies. The Declaration of the Committee of Ministers of the Council of Europe on the Freedom of Expression and Information of (1982) states that "the existence of a wide range of independent and autonomous media" could help to reflect "the diversity of ideas and opinions and to broaden the exercise of freedom of expression and information". More recently, the importance of community media as

a sign of the diversity of national media systems has been confirmed in two documents, adopted by the European Parliament and the Council of Europe, respectively. According to the study Indicators of Media Pluralism commissioned by the European Commission in 2009, "community media play a particularly important role (...) because they underpin the cultural alternatives that media diversity is supposed to provide (...) the way in which this potential is used and exercised in practice will depend heavily on government policies on regulation, subsidies and control". Radio V.I.T.A. aims to re-humanise individuals and communities, by elevating voices to share their stories and in doing so make the public aware of the diverse realities coexisting in the same territory. In fact, we see participatory radio as an effective means of disseminating ideas, dialogues and debates. It therefore gives a voice to people who are under-represented by the traditional media or who cannot express themselves because of existing barriers. Furthermore, while learning how to run, edit and broadcast a radio program, participants can acquire or improve a competences and skills.

All of this is made possible by the realisation of radio workshops that have the objective of jointly creating a radio program which becomes an opportunity to meet and create a dialogue collaboratively, to question our daily environment and to address some taboos or overlooked topics related to social inclusion in an artistic and creative way.

The project is designed in a way that the main target group of people experiencing disadvantage feel represented and valued, but it also aims to give tools to educators who want to test the Radio V.I.T.A methodology in their daily work with adults belonging to diverse groups: women, migrants, people with disabilities or any other minority group. Our methodology combines the Theatre of the Oppressed, Storytelling and Interculturality with new technologies such as radio shows, particularly with the Community Report, and Process-oriented Psychology.
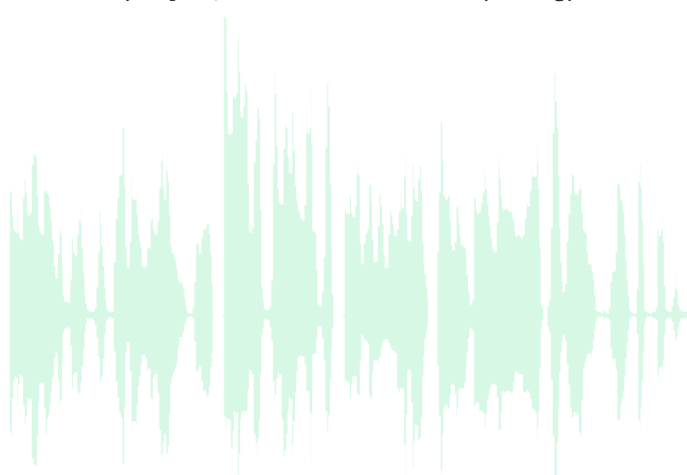
WELCOME TO THE REPERTOIRE

This repertoire is a collaborative document produced by the Radio V.I.T.A (Voices In The Air) partnership over two years courtesy of funding from the Erasmus+ Strategic Partnership for Adult Learning.

During the development of the project each of the partners organized a series of workshops in their hometowns to co-create and collaborate with local participants on the creation of our own repertoire of words. The words that you will find here are what we, partners and participants across Europe (France, Spain and Austria), consider to be key words when we talk about diversity and social inclusion.

Language is alive and constantly changing. As a result, words matter and can have varying impacts depending on how they are used. We invited our participants to challenge the current meanings of some of these words, to reflect on them and construct their own definitions. The intention of this co-creation was to show and value the way that words are used in our everyday lives and to scrutinise what they mean to us.

We wanted to address social inclusion as a form of cross-disciplinary work and a key factor of change in modern European societies. To select the keywords, we identified various oppressions through a collective discussion with our target group of participants (women, seniors, migrants, youth, and other minorities). They shared their experiences of the different oppressions they face in their everyday lives, and how these oppressions restrict them to the borders of society, resulting in them being unrepresented and excluded. In this way, we endeavoured to work towards the empowerment of our participants through the identification and ownership of their experiences.

True to our values we wish to promote diversity as a key value, that does not only present challenges but also presents an opportunity to learn from others. This is why during the organization of the workshops, diversity was not denied nor forced, but acknowledged in a positive way.

You will find for each word a definition created by the participants of the workshops, an illustration either produced by them or inspired by their definitions, and a second definition from a more theoretical approach done thanks to the research of the partners. In the digital version of the repertoire (https://radiovita.eu/) you can access to small podcasts with the voices of the participants constructing their definitions.

A very special thank you to all our anonymous participants in Paris, Vienna, Marseille and Barcelona for sharing your thoughts and experiences with us. We hope to take your message further to be heard by many others that support you. Also a big thank you to all contributors, illustrators, writers, translators that made this repertoire possible.

We hope you enjoy the reading of this alternative repertoire and that it will inspire you to create your own!

PROCESS AND METHODOLOGY

Radio V.I.T.A ran during the Covid-19 crisis, which affected our original plans on how the project was supposed to run. Our partners and participants, made an enormous efforts to adapt quickly and bounced back with innovative proposals to allow the project to move forward despite the adverse situation.

Some of the partners worked during the summer months when we could safely meet, others worked with a reduced number of participants and organized extra sessions, some proposed online sessions.

The result that you will find here below is a mix of techniques and approaches that also added variety and diversity to our approach.

Even though all partners adapted the best they could and fulfilled the goal of producing their own definition of what each of them selected as key words, we also asked them to illustrate the word by an artistic method of their choice, for example through drawing, collage, or theatre, among many others.

Workshop facilitator & venue	Methodology	Profile of participants
Elan Interculturel, Lyon – France Antinuclear Festival – July 2020	This series of workshops were hosted during the festival and lasted about 2 to 3 hours. We proposed activities to get to know each other, Tfollowed by icebreakers to warm up our voices and to prepare our mind-set for the recorded conversation. The group was invited to create a definition of a word of their choice, by brainstorming and sharing experiences and perspectives about the word in question. We recorded their answers which was made into a small podcast. Participants were invited to illustrate their creations with an image.	Young environmental activists advocating for human-rights, very engaged in the social and environmental scene.
2 Elan Interculturel, Paris – France Carton Plein Headquarters – March 2021	We used the first 40 minutes to get to know each other with warm up exercises and icebreakers activities. We debriefed all of our activities and we took notes on a paperboard of the main topics arising from the exercises. After reading the list of the words and the participants selected 3 of them. We then proposed to split the group in 3 and each of them had to come up with definitions and examples of each word. They had also to present to the rest of the group through an artistic representation of their choice.	Carton Plein is a Parisian social organisation that supports the social and professional inclusion of people who are farthest from the labor market: without housing, without qualifications, without sufficient income, etc. We organised a workshop hosted in their headquarters to work with their beneficiaries. In the group most of the participants were migrants, 70% men and 30% women. They all managed to understand and speak French and to express themselves during the workshop
La Xixa Teatre, Barcelona – Spain Venue: Mataro The workshop was carried out with a group from the Cerdanyola neighbourhood, the one with the highest percentage of migrants and the second most populated.	Context: 15-hour community radio workshop entitled: Stop Stigma. It was mostly based on the methodology of journalistic theatre, which employs a system of techniques designed to critically read and analyse the discourse of news and texts using theatrical exercises, allowing participants to transform daily news or any non-dramatic piece into a theatre scene. To create "lived definitions" of important social concepts together with participants from an experiential – and critical – perspective, we did the following: 1. Do warm-up exercises to get creativity flowing and build a safe environment. 2. Frame the community radio workshop to produce three podcast episodes, where each episode has a four stage format: a) read a news piece, b) interview some-	At the time when the workshop was carried out, Mataró was experiencing a great polarisation between people that have been living there their entire life and migrants, as the latter were stigmatized as the cause of the growing delinquency. Group of young adults, ethnically diverse group that lives in the surroundings of the city of Mataró. Gender division was 9 male and 5 female, none identified himself/herself as non-binary or gender-dissident. Very different cultural backgrounds: Senegal, Morocco, Perú, Guinea-Bissau, Catalunya and other parts of Spain, but all of them have their life settled in Mataró where they have been living for several years.

Workshop facilitator & venue	Methodology	Profile of participants
	one related with the news, c) present a fiction piece (radio theatre) created from the news, d) engage in a conversation to analyse the news critically. 3. Engage in a journalistic theatre process: each group chose their news and, worked on it using different theatrical techniques, building the structure and content of their radio format. 4. As part of the aesthetic preparation of the episode, and after having gone through the process of understanding the news from different angles (what it means to me, what is the context, what it means socially) each group was asked to chose? a concept related to social inclusion (or exclusion) that resonated with the piece. 5. Once the words were chosen, we did an image theatre exercise to explore the word. Lastly, participants were asked to record their thoughts, experiences and definitions regarding the word in an audio to use as transitions from one part of the radio episode to another.	
La Xixa Teatre Barcelona – Spain Online Workshop	The Theatre of the Oppressed methodology was applied to work on the following words: Power, Equity and Diversity. 1. Participants were guided through the association of a movement to each of the words that were chosen to work with, and then amplifying and "anchoring" these movements. 2. We continued playing with the mental associations that each word inspired in the participants. 3. The participants created stories around those three concepts. 4. They were then asked to create a collage in order to represent the word of their choice. 5. At the end, participants were invited to record their thoughts/experiences/definitions regarding the word of their choice.	At the time when the workshop was carried out, Mataró was experiencing a great polarisation between people that have been living there their entire life and migrants, as the latter were stigmatized as the cause of the growing delinquency. Group of young adults, ethnically diverse group that lives in the surroundings of the city of Mataró. Gender division was 9 male and 5 female, none identified himself/herself as non-binary or gender-dissident. Very different cultural backgrounds: Senegal, Morocco, Perú, Guinea-Bissau, Catalunya and other parts of Spain, but all of them have their life settled in Mataró where they have been living for several years.
Workshop facilitator & venue	Methodology	Profile of participants
Radio Activité Marseille – France December 2020 Venue: Secours Catholique day care centre in Marseille	The workshop started with facilitators and participants writing down words that made them think about social inclusion. The pieces of paper with the words written on them were left at the centre of the table. The participants were then asked to pick a word, take the microphone, explain why they chose that word and engage in a debate with the other participants. For each word, a "mini-podcast" was created, with the aim of summarizing what the participants said during the workshop.	Secours Catholique is a social organization that provides shelter and all kind of services for new comers and locals who are in need. They make part of a large international organization Caritas. The participants were only female, foreigners and French young mothers living in Marseille and that feel isolated. These young mothers are volunteers for Secours Catholique.

Workshop facilitator & venue	Methodology	Profile of participants
STAND129 Vienna – Austria March 2021 Online Workshop	The workshop began with a short round of introductions on Zoom. The participants were asked to introduce themselves, to briefly describe what they expect from the next 2h and to explain in 2-3 sentences what they see when they look out of the window. The topic and goals of the workshop were then presented by the workshop leader. Next, the facilitator proposed an exercise called "picture poem". He showed a picture from the Black Lives Matter demonstrations in Vienna, illustrating a black woman with a megaphone, a white reporter, some banners and several people in the background. The participants were asked to imagine being in the scene and to write down a sentence about what they see, hear, smell and lastly, feel. To conclude the participants write a sentence about what brought them here. At that point, the participants have 5 sentences. From which they formed a short free text from them for example, a poem. All participants read their own poems. The facilitator wrote key points and topics that stood out and were recurring themes in the poems. These were presented to the participants and formed the basis for the subsequent discussion between the participants. The words for the repertoire came about through this process.	The participants were seven young adults from Vienna who self-identify as black. Some of them have backgrounds in the African or American diaspora. Most of them have already participated in Radio Vita workshops and are now creating their own podcast.

Workshop facilitator & venue	Methodology	Profile of participants
STAND129 Vienna – Austria March 2021 Online Workshop	After presenting the project and giving a short overview about the process we inducted the introduction of participants with a warm-up exercise. A prepared pdf-presentation with questions to each term we chose (identity, home, racism and justice), helped to lead the discussion. The participants were talking freely, expressing their positions and opinions, sharing private stories and feelings. The Zoom-Talk was recorded and we mainly talked in Arabic, even though we sometimes switched to German. The talk lasted for two hours, but we did not cover all the terms we wanted to discuss. During the conversation the participants also added terms from their side, like belonging, mother tongue, culture and integration. The facilitator took notes throughout the discussion, and asked the participants to clarify their thoughts if needed. For example, asking them to describe identity in a picture, or where in their body they feel it the most.	The workshop participants were Syrian men and it took place on Zoom. We had 5 participants. The content of the discussions was illustrated a few weeks later at Stand129 headquarters by two illustrators. One of the Illustrators also joined the Zoom workshop to get to know better the participant.
STAND129 Vienna – Austria March 2021 Online Workshop	The workshop was set up as a virtual round-table conversation. The workshop facilitator gave the participants homeland as an overall topic beforehand. The workshop started with a short icebreaker exercise and continued as a fairly unstructured round-table conversation. The conversation started on the topic of homeland but led to many different topics. The facilitator guided through the discussion with a few leading questions. After the open discussion followed a stage of drawing conclusions and everyone reiterating what is most important to them. While the conversation lasted just over an hour and a half and was recorded in order to be transcribed.	The participants were women who have migrated to Austria from Turkey. They were of different social backgrounds and have been in Austria for different lengths of time. They all reside in Vienna.

ADMINISTRATIVE PROCEDURES
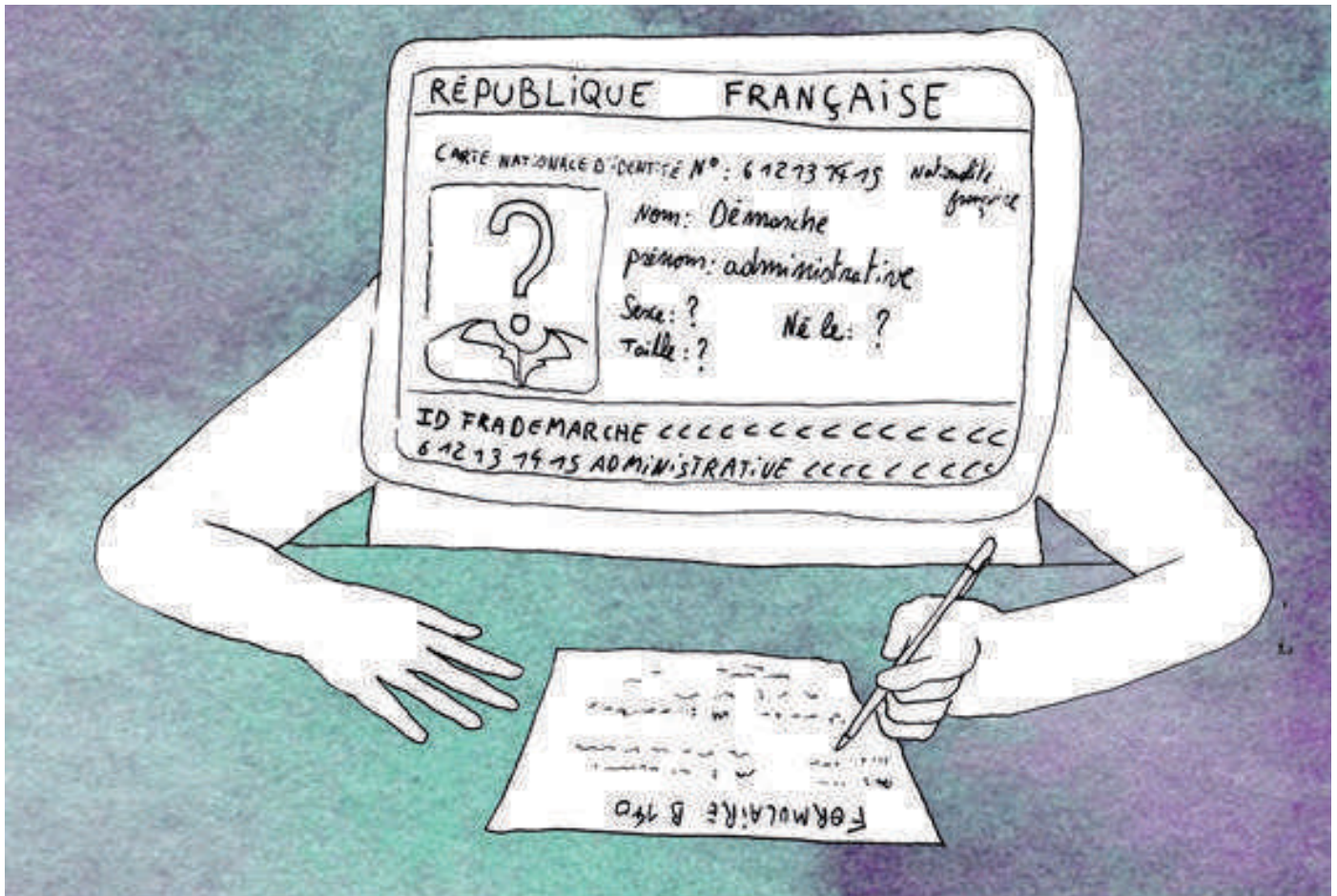
PARTICIPANTS' DEFINITION

"*I chose administrative procedures because even though I am European (in fact, I am Italian), a lot of administrative steps need to be overcome in order to be able to access certain rights...*"

"*The fact that I don't seem able to complete my paperwork prevents me from being fully included in the system.*"

"*Since I really can't do it, this prevents me from really entering French society and that's why I chose this word, because even if I have the right to something, (administrative procedures) are an obstacle to inclusion...*"

THEORETICAL BACKGROUND

An administrative procedure is the act of submitting an application to public and administrative services in order to regularise a situation under State law. There are steps which are inevitable and compulsory for those living in France; for example filling out taxes and applying for a driving licence or the residence permit. Carrying out administrative procedures usually takes several stages, either online or in person at official institutions' offices (such as a town hall or prefecture). In France, administrative procedures are known to be complicated, and really time-consuming. Furthermore, administrative procedure can lead to social exclusion. Didier Fassin (2012) in his publication "Les nouvelles frontières de l'administration française", qualifies an administrative procedure as a barrier and even a "frontier" or boundary. Thus, administrative procedures can lead to a feeling of "expulsibility" for foreign people (p.462).

ALLYSHIP

PARTICIPANTS' DEFINITION

"The starting point of allyship is to understand the difference between "I am not racist" vs. "I am anti-racist"."

"Allyship is the opposite of white silence."

"It's about standing where discriminated people stand every day in their daily lives."

"You don't always have to be mega active and very loud, but not to be racist isn't enough. For example, not saying the N or M word is not enough. That's not allyship. It's not enough to watch documentaries. Allyship isn't just not being racist. Allyship means being active in your everyday routines, otherwise you are reproducing a racist system."

"It is actively supporting Black and PoC people in whatever way you can."

"It cannot be that we now have to be grateful to our white friends for having some level of awareness."

"Allyship is an ongoing anti-racist struggle. It may also fluctuate, but it is not just a trend moment."
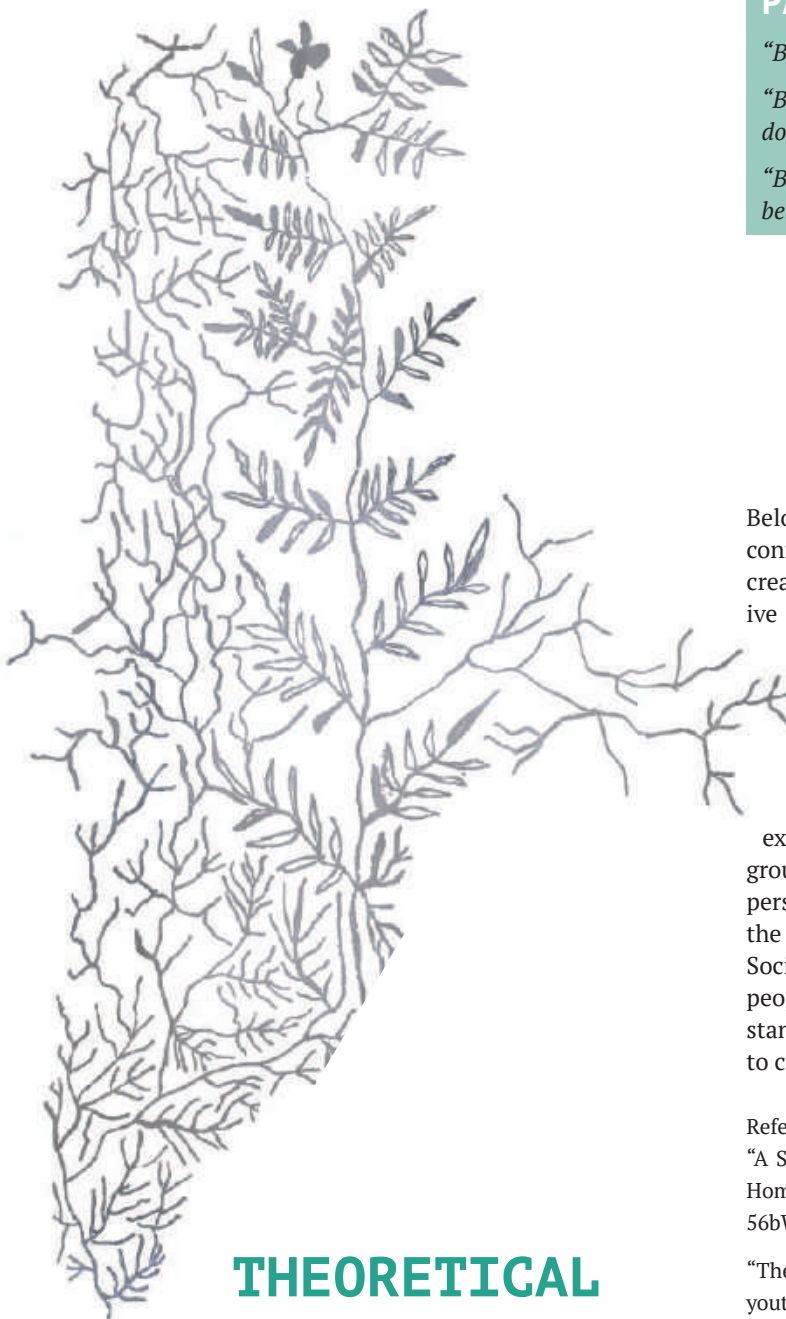
THEORETICAL BACKGROUND

According to the Merriam-Webster dictionary, allyship is a supportive association with another person or group. It is an active and consistent practice of unlearning and reevaluating, in which a person in a position of privilege and power seeks to operate in solidarity with a marginalized group in an action of responsibility. In addition, Amnesty International defines an ally as "someone who takes action to support a group that they are not part of. They develop strong ties to that group, while remembering they are there in a supportive role. They know to turn up when needed and when to step back, never taking the spotlight. Allies are not saviours; they know the people they are supporting can raise themselves up. They champion the needs of that group and use their power to amplify that group's voice. An ally is an advocate within their own group/s to tackle ignorance and getting more to become allies." Since privilege is intersectional, everyone has the ability to be an ally. However, allyship is a lifelong process of building relationships based on trust, consistency, and accountability and is not self-defined—work and efforts must be recognized by those you are seeking to ally with.

Allyship is absolutely essential in a society in which large sections are structurally discriminated against and excluded. Only through true allyship can an inclusive society be built that is less about assimilation and more about the valorisation of diversity.

References:
https://theantioppressionnetwork.com/allyship/

B

BELONGING

PARTICIPANTS' DEFINITION

"Belonging should give you security."

"Belonging to culture, tradition and religion is good as long as it does not turn into being intolerant, creating borders and hate."

"Belonging: it is easier to erase the past, nevertheless you won't belong completely."

Belonging exists at the intersection of respect, community, and connectedness. Intimacy, vulnerability, and contribution also create a sense of belonging. Shared beliefs or ideals, a supportive environment, positive self-esteem, and opportunities for interaction can influence the development of a sense of belonging.

The perception of self in relation to the community is also very important, involving a feeling of belonging or connectedness to a social, spatial, cultural, professional, or other type of group or a community. It is also the belief, and expectation that one fits within and is accepted by a particular group, and possesses a willingness to sacrifice for the group. The person that belongs feels themselves to be an integral part of the system of environment.

Societies are diverse and when it comes to enabling as many people as possible to belong to society, it is important to understand how feelings of belonging develop and what can be done to create belonging.

References:

"A Sense of Belonging: How to Create a Meaningful Sense of Coming Home" by Thrive Union https://www.youtube.com/watch?v=uvvNAN-56bWU

"The Essential Power of Belonging" by Caroline Clarke https://www.youtube.com/watch?v=RNiGny7OlWg

Raman S. (2014) Sense of Belonging. In: Michalos A.C. (eds) Encyclopedia of Quality of Life and Well-Being Research. Springer, Dordrecht. https://doi.org/10.1007/978-94-007-0753-5_2646

to be in the right place or a suitable place (Cambridge Dictionary)

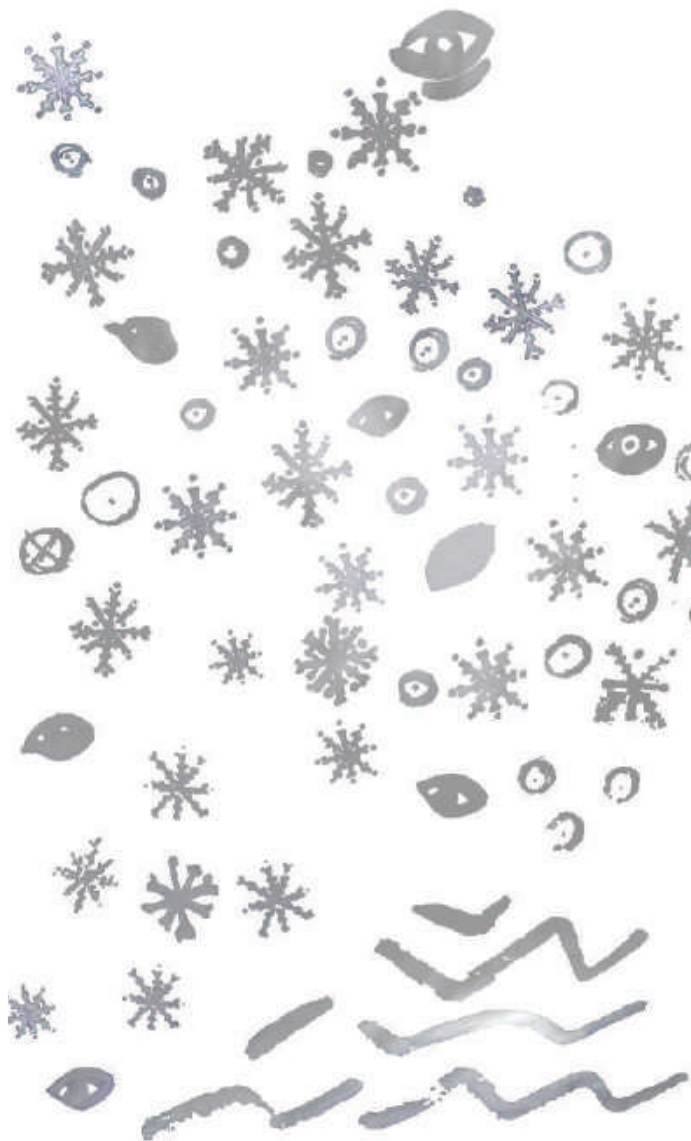to feel happy or comfortable in a situation (Cambridge Dictionary)

An affinity for a place or situation (LEXICO Oxford Dictionary)

the feeling of being comfortable and happy in a particular situation or with a particular group of people (Oxford Learner's Dictionary)

secure relationship; affinity(Collins Dictionary)
close or intimate relationship (merriam Webster)

THEORETICAL BACKGROUND

In most dictionaries, belonging is defined in relation to an affinity to or a secure, close, or intimate relationship with places, situations, or people. It is marked by the feeling of being in the right place situation or with a particular group of people and feeling happy and comfortable there. Belonging involves more than simply being acquainted with other people. It is being part of a group built on intimate relationships where we feel understood, recognised, accepted, and valued. It is to have a place where you are known and know others and where you experience meaningful mutual support.

C

COMMUNITY/BELONGING

THEORETICAL BACKGROUND

In the Cambridge dictionary, a "community" is defined as "the people living in one particular area or people who are considered as a unit because of their common interests, social group, or nationality"

The idea of a shared location, identity or goal stands out in most dictionary definitions. However, in other attempts to revisit and redefine this term, the need for a relationship is highlighted (Chavis, David M. & Lee, Kien, 2015; Pfortmüller, 2017). Nowadays, new technology in communication and transportation means that communities no longer have to be composed of people living close to each other and global communities can be created. As communities can be characterised by age group, ethnicity, gender, religion, location, or profession, etc., they overlap, and one person can belong to different communities. These communities can be joined by choice, or one can be part of them by default.

Community could be also examined from the perspective of its etymological meaning: cum munus. While "cum", meaning "with/together" already gives us a sense of what community is, "munus" can have different meanings such as service, duty, favour or gift. These imply a sense of responsibility towards the community.

References:

Pfortmüller, Fabian. (2017) What does "community" even mean? A definition attempt & conversation starter.

Chavis, David M. & Lee, Kien.(2015) What Is Community Anyway? (SSIR)

What Is Community Anyway? (SSIR).

https://www.lexico.com/definition/community

https://dictionary.cambridge.org/dictionary/english/community

PARTICIPANTS' DEFINITION

"Belonging means a sense of we, means having one voice, means we are all together in one community."

"It means standing up for the same thing, being here for the same purpose."

"Community means feeling included, valued, lifted at 100%."

"Community means belonging, it means the absence of identity struggles."

COUNTRYSIDE

PARTICIPANTS' DEFINITION

"For me, it's just being outside the city, being cut off from the world..."

"I had the impression that by living in the countryside, you were excluded from a whole life of dynamism that you could find in the city, but not in the countryside."

"Well, it suited me to live in seclusion... it suited me. There are people who prefer to live in urban areas. For me, it's the opposite. And even now, I would dream of living in the countryside, of being a bit far from everything."

"When we work, we feel included in society because we participate in it. We are not excluded from diversity either, but politicians try to separate, to exclude individuals, communities, races."

THEORETICAL BACKGROUND

Countryside is a general word referring to rural areas. The countryside is constituted by farmed fields and inhabited spaces. The word "countryside" has a lot of meanings. It is often seen in opposition to the city, since characterized by nature, in contrast to the urban and the artificial. Countryside has often a negative connotation: it is associated with degrowth and poverty. In France, an area of low-density population located in the countryside is even called "la diagonale du vide", that is, the empty diagonal. Countryside is also often criticised for its so called "emptiness", mostly in terms of services and job opportunities. In 1947, Jean François Gravier published a book named "Paris et le désert français", "Paris and the French desert" in English, where he describes the French territory as macrocephalic, meaning a territory centred on one city. Everything that is not urban is thus qualified as empty.

D

DIFFERENCE

THEORETICAL BACKGROUND

The word difference (différence in French) comes from the Latin word "differentia", which means "to disseminate" or "to disperse". According to the Oxford dictionary, difference can be defined as "the way in which two people or things are not like each other; the way in which someone or something has changed".

To establish a difference, there are an infinite number of criteria that can be established for example weight, size, quantity, price, or colour. However, the meaning of the word "difference" refers to the differences, proven or not, between human beings.

These observations of differences can result in a value judgment, and a hierarchy between the different categories differentiated. As the French biologist Albert Jacquard reminds us, "this debate is typical of a misinterpretation of words and symbols forged by mathematicians". Indeed, if we apply the arithmetic definition of difference, that means there is a possibility of establishing a classification for everything. We see the evidence of this differentiation which results in the creation of value judgments such as sexism, racism, homophobia, and all forms of oppression based on a "different" characteristic considered bad. The difference refers to the notion of otherness, the one who is not us. The expression can have a negative connotation because it can evoke a confrontation between two things. Moreover, in French, "avoir un différend" means to have a problem with someone. The question of difference is also the idea of standards. Who defines what is different?

Difference can also be considered as a form of strangeness. Many people considered to be different because of their appearances or their lifestyles, claim their difference to free themselves from the judgment of others. For instance, this is the case of the body positive movement, a social movement that wants to advocate acceptance and love of "differences".

References to go deeper:
Worlds of Difference, S. A. Arjomand, E. Pereira Reis

Eloge de la différence. La génétique et les hommes, A. Jacquard

PARTICIPANTS' DEFINITION

"Difference are necessary to be different from a group or another person. Differences also help to discover different cultures and to share one's own."

"We all have to cultivate our difference and the difference to make society a sharing society"

"As for me, when I arrived in mainland France, I didn't speak French well, just Creole, so I struggled to express myself at the bank to open an account. They told me that I had to go to school to learn French, and that motivated me to learn French on the job, on the street with people. For me, it's getting to know these people, even if we're different, and that gave me something more. This negative experience motivated me to learn."

"We said to ourselves that we can all learn from the differences, like Paul who learnt a language and did it brilliantly. We learn a lot from each other, from cultures, from food, etc."

"As we talked, we realised that although we were all different, we had things in common, such as our difference."

DISCRIMINATION

THEORETICAL BACKGROUND

Discrimination is the unequal treatment of a person or group for reasons concerning religion, social class, ethnicity, physical condition, political ideas, gender, sexual preferences, age, or mental health, among others. It is the denial of equal rights, based on prejudices and stereotypes. Discrimination differs from prejudices and stereotypes in that it is not a belief, but an application of beliefs (Fiske, 2010), to unequally distribute rights, access, and privileges.

Discrimination has varying degrees of expression: from violent hate-crimes to very subtle and almost invisible acts, which have significant consequences… the health and well-being of the person who is being discriminated against. Normalized forms of discrimination include situations such as receiving poorer service at stores or restaurants, being treated with less courtesy and respect, or being treated as less intelligent or less trustworthy. Such day-to-day discrimination frequently comes in the form of "micro-aggressions" such as misguided comments that suggest a person does not belong or invalidates their experiences.

References:

Fiske, S.T. (2010). Social beings: Core motives in Social Psychology (2nd ed.). Hoboken, NJ: Wiley.

American Psychological Association. (2019). Discrimination: What it is, and how to cope. Retrieved from http://www.apa.org/topics/discrimination

DIVERSITY

THEORETICAL BACKGROUND

Wellner (2000) conceptualized diversity as representing a multitude of individual differences and similarities that exist among people. It refers to the great variety of differeing human characteristics such as gender, origin, culture, language, sexual orientation or skills. However it should be remembered that we are all human and share more similarities than differences. Furthermore diversity tends to involve a dominant 'norm' perception of difference. As a result, it is important to consider that diversity does not only involve other people but that we are as different to other people as they are to us (EDUC 1300), and in this way the dominant 'norm' is challenged.

We must consider that the exemplary dimensions listed above do not exist independently and for this same reason they cannot fully or adequately describe an individual, community, or population. The interaction between the dimensions of someone's identity is referred to as intersectionality (Crenshaw, 1989). Intersectionality focuses on how identities can overlap and give rise to different experiences including privileges or inequities.

PARTICIPANTS' DEFINITION

"In this diverse world we are still living beings with feelings. Just as plants and animals, we are part of the earth, we accept ourselves with our differences, which we recognize as part of our identity."

References:

Crenshaw, K. (1989). Demarginalizing the intersection of race and sex: A Black feminist critique of antidiscrimination doctrine, feminist theory and antiracist politics. The University of Chicago Legal Forum, 140, 139-168.

EDUC 1300: Effective Learning Strategies. Retrieved from https://courses.lumenlearning.com/austincc-learningframeworks/chapter/chapter-17-diversity-and-cultural-competency/#return-footnote-81-1

Wellner, A. (2000). "How do you spell diversity?" Training, vol. 37, 2000, pp. 34-38.

DIVERSITY

THEORETICAL BACKGROUND

Diversity refers to the non-separation of sexes, meaning mixing females and males. For example, the so-called co-educational schools do not separate boys and girls. However, it is important not to confuse diversity with equality: which refers to having an equal number of males and females in a group.

Diversity can also be social or racial and describe the to grouping of individuals regardless of their origin, culture, education, or social class.

In France, a recent debate on non-mixed groups has emerged, since the government wants to ban gatherings reserved for people belonging to one or more social groups that are considered oppressed or discriminated against. Some people defend them, as they foster discussion free of any systemic pattern of domination; for instance, a single-sex group will allow a wider freedom of speech for women, without any form of patriarcal domination induced by male presence. The French sociologist Christine Delphy (2006) defends this view: "The practice of non-mixity is the consequence of the theory of self-emancipation. Self-emancipation is the struggle by the oppressed for the oppressed (...) Intended non-mixity, political non-mixity, must remain the basic practice of any struggle. " (in Le Monde)

E

EMPOWERMENT

THEORETICAL BACKGROUND

Empowerment is a process by which people gain control over their lives and get involved in the life of their communities through democratic participation (Rappaport, 1987), gaining a critical understanding of their environment (Zimmerman, Israel, Schulz, & Checkoway, 1992). To study the consequences of the empowering process, it is helpful to understand empowerment in terms of outcomes. Empowered outcomes for individuals may include increased perceived control (self-efficacy) as well as resource and skills mobilization (Perkins & Zimmerman, 1995). When thinking about empowerment, we can think in terms of wellness versus illness, competence versus deficits, and power to take action versus powerlessness.

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Rappaport, J. (1987). Terms of Empowerment/Exemplars of Prevention: Toward a Theory for Community Psychology. American Journal of Community Psychology, 15, 121-148.

Zimmerman, M. A., Israel, B. A., Schulz, A. & Checkoway, B. (1992). Further Explorations in Empowerment Theory: An Empirical Analysis of Psychological Empowerment. American Journal of Community Psychology, 20 (6), s. 707–727.

PARTICIPANTS' DEFINITION

"Empowerment means for us to take strength and power from a situation that at first seemed negative and by fighting against it, achieving power."

"Before, in Africa, I was a truck driver, but here I can't drive. Before, I used to handle everything – that is empowerment –, but here I can't."

"Empowerment for me is having more opportunities than other people"

EQUITY

THEORETICAL BACKGROUND

The term equity refers to the principle of fairness and justice, and although it is often used interchangeably with the word equality, their meanings differ. According to the Equality and Human Rights Commission, equality means "Ensuring that every individual has an equal opportunity to make most of their lives and talents", and it implies providing the same for all. On the other hand, equity is based on the understanding that in order to assure that everyone has the same opportunities, different tools and resources must be provided, accordingly to the existing circumstances and imbalances. Over the last few years, the use of the word equity has increased due to concerns about social justice and a desire to finally give historically oppressed groups the same opportunities as anyone else. Minority groups are often given equal rights, but still are treated unfairly due to an unequal distribution and or access to resources.

References:
Equality and Human Rights Commission (2018, August 2). Understanding equality. Retrieved from https://www.equalityhumanrights.com/en/secondary-education-resources/useful-information/understanding-equality

Dictionary.com. (2021) Retrieved from https://www.dictionary.com/e/equality-vs-equity/

PARTICIPANTS' DEFINITION

"Equity for me is to provide opportunities for all people, without them necessarily having the same characteristics. These opportunities must respond to the needs and circumstances of each individual. So that equity can be applied there must be a strong sense of justice and empathy."

H
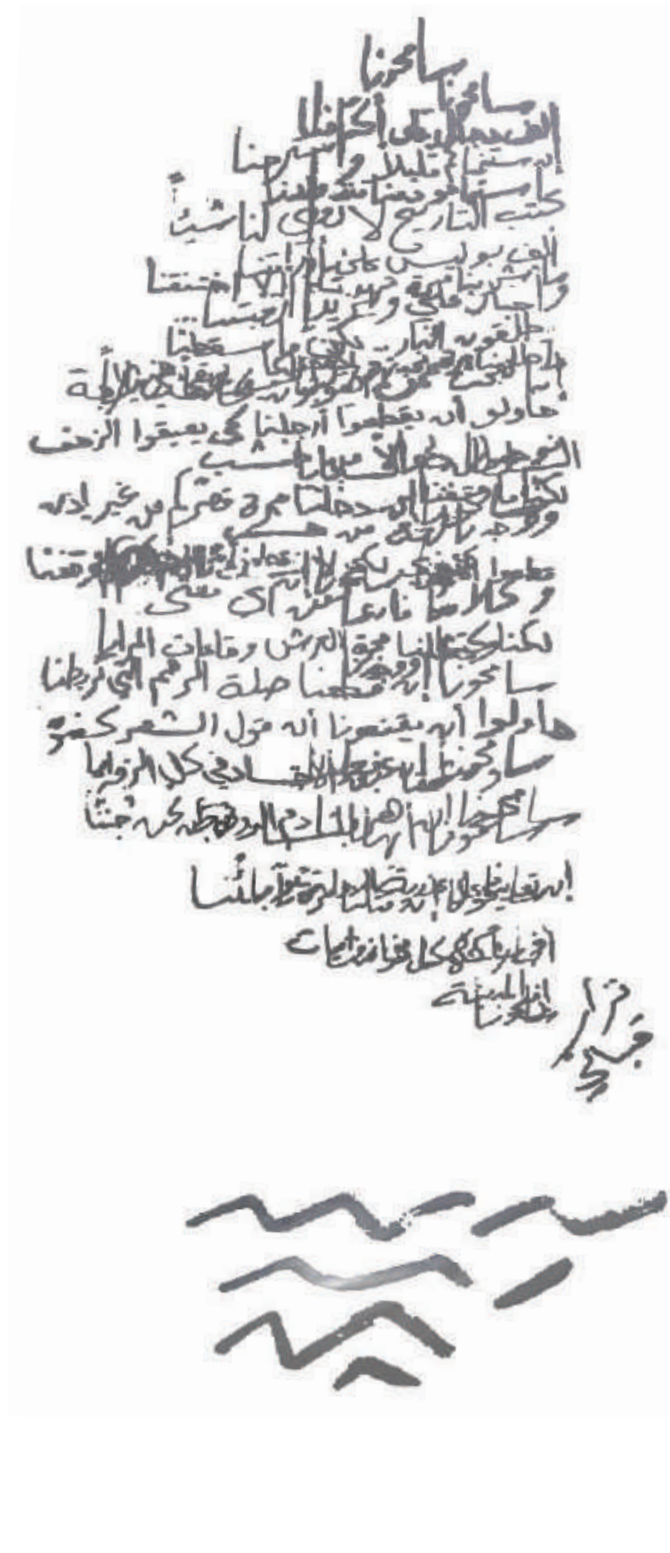
HEIMAT/HOMELAND

THEORETICAL BACKGROUND

In the Cambridge Dictionary, "home" is defined as someone's or something's place of origin, or the place where a person feels they belong. While that place would be the same for some people, the place of origin and the place where they belong could be completely opposite for others.

The Collins dictionary emphasises the concept of origin, while belonging is just merely an added factor to this concept. The word "home" may be used to refer generally to a house, town, or country where someone lives presently or where they were born, in order to insinuate that they feel they belong in that place.

In other dictionaries, the term is often associated with family and residence. On the other hand, the places where someone's family is and where they reside could be completely apart. Oxford Languages highlights time in its definition of home referencing the place where one lives permanently, especially as a member of a family or household.

In the definition of the term "Heimat", a German word translating to "home" or "homeland" and that has connotations specific to German culture and society so that it has no exact English equivalent, Home functions as the close environment that is understandable and transparent, as a frame, in which behavioural expectations are met and in which reasonable, expected actions are possible – in contrast to foreignness and alienation, as a sector of appropriation, of active saturation and of reliability. (Heimat in Wikipedia)

IDENTITY

PARTICIPANTS' DEFINITION

"Identity is the place in-between. I feel belonging to both countries, a social and political responsibility, as I want to shape both."

"I have two identities before and after war."

"From a certain age, you cannot live the mixture so well, because the identity lies in the past."

"Identity is the inner never-ending struggle."

"My Identity moves and changes with every city I live in."

"[...] People act all confused: "Oh you don't know who you are!" No, I know who I am! You just feel so uncomfortable with it and refuse to acknowledge the many ways of which I exceed your expectations and make you insecure about yourself"

"We are constantly fighting to identify us inside of the tiny stupid boxes that people have in their heads. And we are the living proof that we don't fit into these boxes but rather bust out of them, constantly."

"People say: Oh, that's your white side – Oh, that's your black side! - Why are there even sides? I am not a rubix cube!"

"I can wear my long braids. I can be elegant. I can be professional. I can wear hoops. I can be Ghetto. I can be intelligent. I can be the boss bitch. I can be all of those things. Why not?"

"Identity is not something static or fixed. It is a process that lasts throughout life. All the time we learn new things about ourselves and perceive new things about ourselves. Because nothing is set in stone. Identity is the opposite of a one-dimensional thought. Identity is an ongoing journey of sticking to yourself whether or not you have to practice code switching to conform outside pressure and expectations. Identity is now always me no matter where I am."

THEORETICAL BACKGROUND

Identity is how we conceptualise ourselves, the sense of who we are. Our identity provides us with our understanding of our place in the world. There are two aspects to our identity: those aspects that give us our uniqueness in respect to others, our personal identity, and; our social identity that is what we have in common and share with other people, and also what differentiates us from other groups.

There is a multi-layered nature to identities. A large part of our identity relates to the range of social groups that we are in, our place in them, or the groups that we are not in and the social groups that others place us in. Derrida argued that an identity's constitution is always based on excluding something and establishing a hierarchy between the two resultant poles. Therefore, identity is relational, involving , how we think about ourselves in
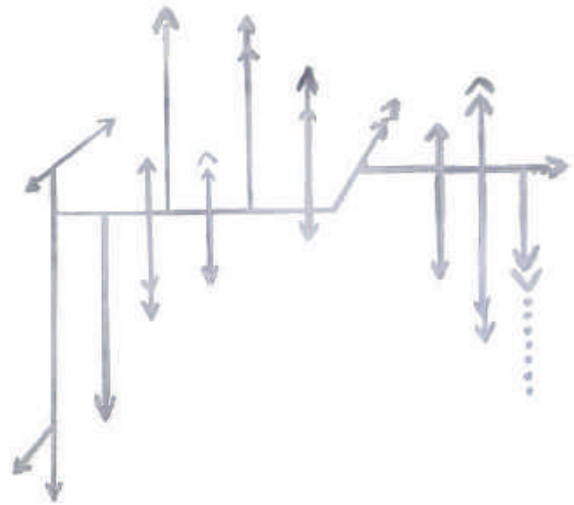
relation to others.

In the process of becoming rather than being, identities are built using the resources of history, language, and culture. They arise from the narrativization of the self, but the fictional nature of this process in no way undermines its discursive, material, or political effectivity, even if the belongingness, through which identities arise is, partly, in the imaginary. Due to this narrativization, identifications are never fully and finally made. They are constantly marshalled, consolidated, retrenched, and contested. Similar to identities themselves, the term identity is constantly being reformulated. According to Fearon, "identity" as we now know it derives mainly the work of psychologist Erik Erikson in the 1950s and dictionary definitions have not caught up, failing to capture the word's current meanings.

"The sameness of a person or thing at all times or in all circumstances; the condition or fact that a person or thing is itself and not something else; individuality, personality."
Oxford English Dictionary (2nd edition, 1989)
"The characteristics, feelings or beliefs that make people different from others."
"The state or feeling of being very similar to and able to understand somebody/something."
(Oxford Learner's Dictionary)
"Who a person is, or the qualities of a person or group that make them different from others."
"the reputation, characteristics, etc. of a person or organization that makes the public think about them in a particular way"
(Cambridge Dictionary)

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Hall, Stuart. (2011). Introduction: who needs 'identity'?. In S. Hall, & P. du Gay (Eds.), Questions of cultural identity (pp. 1-17). SAGE Publications Ltd, https://www.doi.org/10.4135/9781446221907.n1

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J

JUSTICE

THEORETICAL BACKGROUND

The concept of justice has been analysed and defined differently by philosophers, political thinkers, economists, sociologists, and religious leaders over time. It is also a concept that is always changing, depending on the conditions and circumstances prevailing in each age.

From a grammatical point of view, we can relate it to the Sanskrit word "yii", meaning "bond", or the Vedic language word "yó s", meaning "good, holy, divine". This interpretation shows the connection of justice to a common sense of doing well. The Greek word for Justice is "diké" meaning "a gift from Zeus".

According to the Larousse dictionary, justice has several definitions:

- The moral principle that requires respect for law and equity; The moral quality that invites respect for the rights of others; The right to say what is legally just or unjust, condemnable or not, which is the law; The action by which the judiciary, an authority, recognises the right of someone; The institution responsible for exercising judicial power, for applying the law.

Other important references are Aristotle, Emmanuel Kant and Thomas Hobbes. They relate the concept of justice, respectively, with equity, freedom and peace.

Another interesting definition is the one from the North American political theorist, Michael Walzer. According to Walzer the concept of justice is composed of legal justice, which means equality before the law; political justice that meaning one-person one vote, right of opposition and of speech, and all of the features of a democracy; and social justice meaning equality of opportunities. For Martin Luther King, "justice at its best is power correcting everything that stands against love".

In terms of justice, it is only possible to affirm that there is no right or wrong, but different reference frameworks, contexts, and historical periods.

References to go deeper:

"Studies of The Theory Of The Norm And The Legal Order", by Norberto Bobbio

"A Theory of Justice", by John Rawls

Video: "What is justice?" by Hans Kelsen https://www.youtube.com/watch?v=akh1Xci1HY0

JUSTICE

THEORETICAL BACKGROUND

Social justice is an ambiguous term that depends on the context: economic, historic and cultural.

The Oxford English Dictionary defines social justice broadly as "justice at the level of a society or state as regards the possession of wealth, commodities, opportunities, and privileges".

The well-known academic John Rawls (1971, 2005), points out in his book "A Theory of Justice" that justice is about achieving a fair distribution of resources and freedoms that ensures equal opportunities for everyone, and considers specific needs.

Most theorists today agree that social justice goes beyond the economic to incorporate political, cultural, religious, and sexual freedoms, and that we should aim at a humanity liberated from all unjust social, political, and ideological constraints (Bales, 2018).

The development of these ideas has also seen its coronation in official statements and guidelines, spearheaded by the United Nations' (1948) Universal Declaration of Human Rights (UDHR). This document formally recognized "the equal and inalienable rights of all members of the human family." (Bales, 2018)

References:

Bales, S. (2018). Social Justice and Library Work. Newland Park: Chandos Publishing.

Rawls, J. (1971). A Theory of Justice. Cambridge: The Belknap Press of Harvard University Press.

PARTICIPANTS' DEFINITION

"For us justice is equality – igualtat – égalité"

L

LIBERTE - FREEDOM

PARTICIPANTS' DEFINITION

"Freedom reminds me of when I was a child and people used to say: "your freedom ends where the freedom of others begins" "that is freedom"."

"The word "freedom" in France is an important concept, it is on the slogan of our nation: "Liberty, Equality, Fraternity", but it is clearly not put into practice! Behind it we can find the foundations of universalism which advocates a society where we are all equal… But without really paying attention to our differences or diversity in France. Not addressing our own diversity means that this freedom and this particular slogan will never be accessible."

"Freedom is a very important value, but this word is not enough. You have to accept yourself and others first, and then perhaps a well-thought-out life together where you can feel truly free."

THEORETICAL BACKGROUND

The word freedom ("liberté" in French) comes from the Latin "liber" a term used to describe people who were neither slaves nor prisoners. It was a status reserved for citizens, that is, people who could participate in political life. This definition takes us directly to the political dimension of the word liberty: the freedom to do what the law allows.

Freedom can be also defined negatively (an absence of constraints), or positively (the possibility to do what one wants).

Freedom is opposed to the idea of destiny and determinism: the sequences of events are just the consequences of causes that we cannot control.

Many philosophers have thought about it and debated the idea of freedom: for Descartes, freedom is not the possibility of doing everything, freedom is found in man's attitude to accept the world as it is, and to adapt his desires to reality.

Montesquieu proposes a similar definition for the idea of freedom: "freedom is the right to do whatever the law allows and if a citizen could do what the law forbids, he would no longer have freedom because others would also have that power".

Other philosophers think that freedom is an illusion: For Spinoza, man should not think of himself as "independent of the empire of nature".

In our society, we often hear that our freedom ends where the freedom of others begins. This thought was strongly reinforced after the Declaration of the Rights of Man and of the Citizen (1789). According to its article 4, "freedom consists in being able to do all that does not harm others: thus, the exercise of the natural rights of every man has no limits other than those that ensure the enjoyment of these same rights by other members of society. These limits can only be determined by the law".

Freedom as a political fact was thought of by the philosopher Rousseau through his concept of the "social contract". He distinguishes between natural liberty and civil liberty.

Even if we all have the book of referees, it has been a long time since human beings wonder whether we have absolute freedom, or whether freedom is only an idea.

Philosophers, in turn, define it as the possibility of choosing well, in contrast to the concept of the possibility of choice, whatever it may be.

References to go deeper:

"Existentialism Is a Humanism", by Jean-Paul Sartre

Video: "Philip Pettit : How Do You Know If You're Truly Free?" from TEDx Talks https://www.youtube.com/watch?v=1rTEOU67zCo

"The freedom to be free", by Hannah Arendt

P

PLACE

THEORETICAL BACKGROUND

Place is a word with several definitions. It can be a noun or a verb. On this occasion, we will focus on two definitions proposed by the Oxford dictionary: place is a "person's rank or status" or "a right or privilege resulting from someone's role or position". Therefore we are dealing with a definition, which depends on an individual's relationship with a group.

Being in a group can be a factor that generates uneasiness, fear, and even anguish. We are faced with ideas, perceptions, and desires, some still unknown to us, and possibly different.

Taking up Sartre's principle that "it is first of all in the gaze of the other that each person grasps their identity", we can consider that there is a kind of contradiction in this double movement of attraction and fear in the group. We are afraid of others if they threaten our identity, we have "the fear of being drowned in the mass", the fear of judgement, "the fear of the gaze of others" and yet this gaze is structuring because through it the subjects discover themselves as the object of points of view of appreciations which would otherwise escape them. To surmise, the group that

surrounds us gives us information about ourselves that we could not find anywhere else.

The term "place" can also refer to our position in society: From the moment we are born, and according to characteristics that we do not control (our parents' social class, our assigned gender, our skin colour, for example), society assigns us a place.

References to go deeper:
"La société comme verdict : classes, trajectoires, identités", by Didier Eribon.

POWER

Poder es crecer
Poder es apoyo mutuo entre las diversas
Poder es comprender
Entre todas las que no acatan las normas.
Poder es tejer una red.

Alzar la voz,
usarla de altavoz.

PARTICIPANTS' DEFINITION

"Power. Power is growing up, power is mutual support between those who feel different, power is understanding among those who do not comply with the norm, power is creating a network, raising your voice, using it as a speaker."

THEORETICAL BACKGROUND

The word power can have different connotations depending on the field of application.

According to Oxford Learner's Dictionaries, the word power can refer to the ability to control people, things, countries, or areas, but it also refers to the ability, right or authority of an individual or a group to do something.

In sociology, power is considered a key concept, with several meanings and considerable disagreement around it. Max Weber (1921) defined it as "the ability of an individual or group to achieve their own goals or aims when others are trying to prevent them from realising them". According to the famous sociologist, power is authoritative or coercive; it is something that is held, taken away, lost or stolen and it is essentially used in adversarial relationships between those with power and those without it.

Power is often given a negative connotation as it is seen as something unjust, something granted to a person because of its position or title, but it could also be seen as a tool to influence others positively, to offer support, to empower and to help reach communities' goals (Miller, 2018).

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Miller R, (2018). Be Chief: It's a Choice, Not a Title. Highlands Ranch: Authors Place Press.

Weber M, (1922). Economy and Society: An Outline of Interpretive Sociology. Berkeley: University of California Press.

R

RACISM

PARTICIPANTS' DEFINITION

"Racism is one of the most important problems suffered by the whole world. It is based on a theory of superiority of one group over another, belonging to different ethnic groups."

"It is basically an attack on human rights and justice and dignity."

"For me the word racism does not exist, because each person gives a different meaning/definition to it, although is a word most people talk about."

"For me, racism is for example when we are sitting in a bar, the bartender comes and speaks nasty to us. We think that being Moroccan does not justify this treatment to us. We have to stop this."

THEORETICAL BACKGROUND

According to Merriam-Webster Dictionary, Racism is "a belief that race is a fundamental determinant of human traits and capacities and that racial differences produce an inherent superiority of a particular race", which may derive from "the systemic oppression of a racial group to the social, economic, and political advantage of another". The word racism seems to have recent origin; in fact, there are no citations known prior to 1902. This does not mean that the concept did not exist in the past, as things may exist before they are given a name.

The word racism originates from the word race, referring to the categories in which society places individuals on the basis of their physical characteristics (skin colour, hair type, facial traits). Although many believe that race is determined by biology, within contemporary thought it is widely accepted that race is a classification resulting from social and political reasons (ADL, 2020).

Racism is also a form of intergroup reaction (which includes thoughts, feelings, and behaviours) generating systematic benefits to the own group or generate a disadvantage towards another group based on racial-type perceptions (Dovidio et al, 2013). The underlying ideology in racist practices often includes the idea that humans can be subdivided into different groups that are different in terms of their behaviours, social skills or abilities, and that these differences are found in genetics or as inherited characteristics.

The flagrant manifestations of racism and xenophobia are easy to sift through and most people have learned to censor them, but they have resulted in a large battery of grey comments such as "black people are very good at sports". In these cases, a person can be more hesitant about whether these comments are or are not acceptable. In fact, a generalization does not become less generalizing — or even less racist simply because it is positive.

References:

ADL Fighting Hate for Good. (2020, July). Retrieved from https://www.adl.org/racism

Dovidio, J.F., Gaertner, S. L.,Kawakami, K. (2013). Racism In: Dovidio et al Eds. The Sage Handbook of Prejudice, Stereotyping and Discrimination. Thousand Oaks: Sage.

For further reading about racism:
D'Souza, D. (1995). The end of racism: Principles for a Multiracial Society. New York: Free Press

Fredrickson, G.M. (2002). Racism: A short history. Princeton: Princeton University Press

Rattansi, A. (2007). Racism: A very short introduction. Oxford: oxford University Press

RELIGION

THEORETICAL BACKGROUND

Religion refers to a person's relationship or divine, with the sacred. This relationship takes the form of rituals, moral practices, and rites. For a religion to exist, there must be a belief in something supernatural, in other words something beyond the human being. This is often referred to as 'a faith'. Rituals or moral practices may derive from it, such as prayers, which become the expression of the beliefs the religion is based on.

The term religion can be used, in a more general manner, to describe a deep feeling of respect and veneration for a person, a value or a doctrine.

Religion is often seen as a polemic subject, and it creates a great number of debates. The principle of secularism reigns in France. According to the Oxford Dictionary, secularism is "the belief that religion should not be involved in the organization of society, education, etc.". Ostentatious signs of religious affiliation are not accepted in public spaces and services. Wearing a veil in public is thus a topic of debate in France: in 2011, Julien Odoul, an elected member of the Rassemblement National (RN), attacked a woman wearing a hijab while attending a plenary session in the audience of the regional council of Bourgogne-Franche-Comté. He asked her to leave the meeting because of her veil. However, according to the French law, "only staff members who carry out a public service mission are bound by strict neutrality in application of the principle of secularism" (Nicolas Cadène, the general rapporteur of the Observatory of Secularism within the government, in an interview for FranceInfo). In March 2021, senators voted an amendment banning mothers wearing hijabs at school outings. Meanwhile, in the USA, Ilhan Omar, a veiled woman, is serving as the U.S. Representative for Minnesota's 5th congressional district since 2019. Evidently religion, - or at least ostentatious signs of religion - can be a contributing factor to social exclusion.

PARTICIPANTS' DEFINITION

"At the time, my parents didn't want me to marry my neighbour, and my daughter, who is in her thirties, married a Catholic man., She said to herself that if her dad didn't want her to, she would marry him anyway. But at the time, I couldn't... there was respect, you couldn't say..."

"That's it. I am Muslim, my husband is Christian. I respect him and he also loves me a lot, so he respects my religion.

He has never said to me that I shouldn't do Ramadan..."

REPRESENTATION
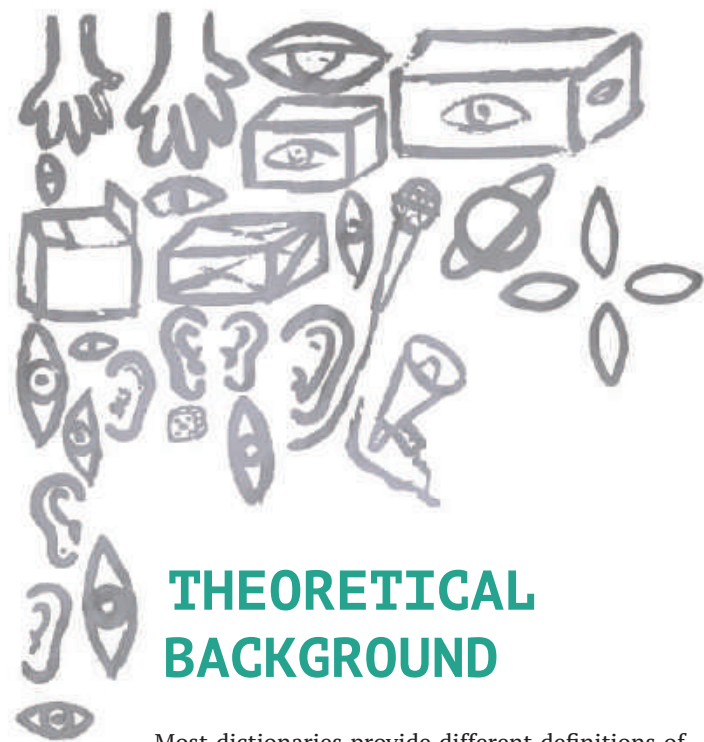
THEORETICAL BACKGROUND

Most dictionaries provide different definitions of the word "representation":

It may refer to a person or organization that speaks, acts, or is present officially for someone else or the way that someone or something is shown or described such as a sign, picture, model. The fact of including different types of people, for example in films, politics, or sport, so that all different groups are represented:

Because the term is used in a wide range of fields such as psychology and philosophy, film and literary studies, media and communication, art and visual culture, politics and government, sociology and linguistics, its meaning has different uses and nuances dependent on context.

Immanuel Kant claimed that an external environment is necessary for the establishment of the self in saying: "I am conscious of the identical self in regard to the manifold of the representations that are given to me in an intuition because I call them all together my representations, which constitute one." Although there is no empirical way of observing the self, we can have different perceptions of the external environment over time. By uniting these representations into one, we can see how a transcendental self emerges. A key point that might be controversial is whether representations are objects of ultimate awareness or are merely a vehicle for such awareness.

The Zulu greeting Sawubona, meaning "I see you" traditionally invokes the response Sikhona, which means "I am here to be seen". It is a powerful acknowledgement of an existence and implies that something does not exist until it is seen by something external, until it is represented by this external environment.

In this sense, representation is not an after-occurrence activity, but a constitutive one. Something has no real and fixed meaning until it has been represented (whether be by media, society or politics). These representations are not reflections of things that already have meaning, things that happen in reality will have the meaning given by the meaning makers. Therefore, these representations also convey the attitude of the meaning makers towards what is being represented. The question is, who has the power to represent these meanings?

Representation is fundamental to people's existence. It is how we understand our environment and ourselves and help us in the process of being and becoming. Through the different representations to which people have access they construct ourselves and our idea of the world. Representation frames the ever-changing world, and it is a meaningful civic engagement. It inspires the next generation, gives a sense of the possible and allows communities and individuals to envision a more inclusive future.

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Webb, J. (2009). Introduction: the terms of representation. In Understanding representation (pp. 1-14). SAGE Publications Ltd, https://www.doi.org/10.4135/9781446213131.n1

"Kant: Philosphy of Mind" by Colin McLear

"Why representation matters" by Jesse Beason https://www.youtube.com/watch?v=TiheM6wSwes

https://en.wikipedia.org/wiki/Immanuel_Kant

PARTICIPANTS' DEFINITION

"The views on Turkey and Turks are not the same in every piece of media. There are different shades. But the media doesn't write about individuals. It's political, they are politically motivated - from Turkey as well. The Turkish government is culpable for how badly people talk and write about Turkey."

"People should not look at female migrants and their experiences and views as if they are looking at animals in a zoo. "Oh, they have longing for the sea and the sun". They shouldn't know of things only by reading them from the papers or from hearsay. They shouldn't exclude or exoticize female migrants but realise that migrants also like the sea, they also enjoy a good meal and personal relationships. These things can also apply to an Austrian, a German, or a Spaniard. We are not special because of it. We are human and full of contradictions and longing, but we are not the only ones who are that way."

S

STEREOTYPE

PARTICIPANTS' DEFINITION

"For us to have stereotypes is to have a preconceived idea about others. Usually, they are negative thoughts that increase the concept of "them" versus "us". On the other hand, we do not think we can avoid them, but how to overcome them? And also, sometimes these stereotypes can be true, right?"

"It is difficult to find a definition. It is an idea that has been generalized."

"For example, someone who has a lot of stereotypes about others will most probably be unhappy if the others do not answer to his/her expectations, this can be lonely and sad."

THEORETICAL BACKGROUND

The term stereotype comes from the Greek word στερεός (stereos) which means solid. According to the Oxford dictionary, stereotype can be defined as "a fixed idea or image that many people have of a particular type of person or thing, but which is often not true in reality".

In this context, it refers to stereotypes concerning people, according to one or more characteristics, whether they be of ethnic or social origin, gender, physical appearance or religion.

The psychology professor Jacques-Philippe Leyens proposes this definition: "implicit theories of personality that all the members of a group share about all the members of another group or about their own group".

These theories are born from a categorization, where the differences between people of the same group are reduced, and their differences with another group are accentuated. For example the gender stereotype that says that all women are emotional, and that men are much less sensitive.

Stereotypes are not just ideas, they can have concrete consequences on the people who are targeted: in social psychology, there is a phenomenon called the "threat of stereotype". When you are part of a group victim of stereotypes, and you are in a situation which mobilizes this "social identity", these stereotypes can affect your behaviour.

In the United States, two researchers, Joshua Aronson and Claude Steel (1995), conducted the first experiment on the subject: psychologists tested two groups made up of black and white people. For the first group, they explained that this test would reveal their intellectual capacities. For the second group, they explained that the goal was only to study the human psychological mechanisms in solving a problem. The results show that in the first group, black people scored lower than white people, while there is no difference between the responses of white and black people in the second. For the researchers, the "stereotype threat" had been activated for black people in the first group: aware of the stereotype that black people are less intelligent, black students may be under pressure from fear of confirming this stereotyping, affecting their performance.
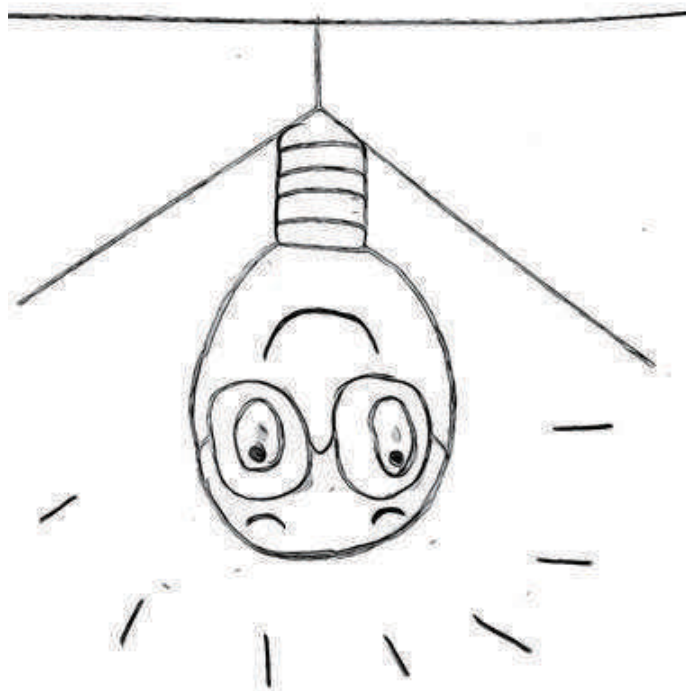
References to go deeper:
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Les Stéréotypes de genre : Identités, rôles sociaux et politiques publiques, Pascaline Gaborit

Video: How Gender Stereotypes Influence Emerging Career Aspirations, Shelley Correll, University of Sandford

UNIQUENESS - SINGULARITY

THEORETICAL BACKGROUND

Singularity comes from the Latin word singulāritās, which means "being unique". According to the Oxford dictionary, singularity means "the quality of something that makes it unusual or strange". If each human being has their own singularity, it can be acknowledged that this comprises many of characteristics: such as personality, our values, our relationships with others, a physical trait.

Indeed, if we are all human beings, belonging to the same species with its characteristics: two arms, thumbs, and similar organs it can be said that there is a process of individuation that makes us unique. All of us are therefore both unique and alike. From a biological point of view, individuation involves the transformation of our body throughout our aging life. From a psychoanalytic point of view, the fact of being unique makes us a "total human".

References to go deeper:
Video: « Embracing Uniqueness », Cassandra Naud TEDxTalks

Uniqueness: The Human Pursuit of Difference (Perspectives in Social Psychology), C. R. Snyder

PARTICIPANTS' DEFINITION

"To be unique"

"To have uncommon characteristics that make us realise how different we are in a group. What is important is to be unique in a group, because otherwise you are not unique but just alone."

"To be unique is not an advantage or a disadvantage, it is a fact."

"To be unique can lead to being individualistic, being special, choosing something different from others. Sometimes, being unique can also lead to feeling excluded from a group, you tend to withdraw from the group, and this can lead to being individualistic, going your own way."

"Something that makes us unique can be a talent that everyone has, but also little things – height, weight, hair colour, etc."

"We are all unique!"

URBAN SPACE

PARTICIPANTS' DEFINITION

"I used to live in Paris with my parents, but now I've been in Marseille for three years. There are certain places, certain districts of Marseille, especially when it gets dark and I am alone, as a woman... I feel that I have the right to be there; there is no law that forbids me. There's no rule that tells me Perrine, don't go there, but I have the impression that in this urban space, women, because there are many more men, etc., are not included. There is no inclusion, even if legally there is no problem. And sometimes, I know that it's a little trick, but I force myself to go during the day, rather than in the evening. I force myself to go into neighbourhoods where there are very, very few women to leave my mark and try to force this social inclusion because, otherwise, it will not happen. Sometimes I force myself to do this. But during the day, not at night."

THEORETICAL BACKGROUND

According to the geographical definition, the urban space is associated with a "metropolitan area". It is a set of urban areas, which are continuous, and in which at least 40% of the labour force is working.

Currently, urban spaces refer to city spaces that are usually public, such as streets, avenues, or shopping centres. The city is characterized by social interactions: and the co-presence of individuals and communities living, practicing, and roaming in the streets. Furthermore, the city is often associated with density, or in other words, the concentration of people and buildings. Urban spaces constitute a non-neutral area: they are gendered spaces and can reflect forms of domination (such as gendered dominations). A new movement of young feminists in France called "Collages Feminicides", tries to reclaim these spaces. In a

publication called "Le genre de la nuit. Espace sensible" (2019), Pascale Lapalud and Chris Blach, two scientists working on town planning, say that the urban space "symbolically and physically constrains or alters the movement of women and non-binary, lesbian, gay, trans people, particularly at night". Thus, urban spaces are not places of equality. Most of all, they are complex spaces: they are places of sociability, but also of activism or of simple gateways. Finally, as we can see with the example of Collages Feminicides, they are places of power struggles.

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WORK

PARTICIPANTS' DEFINITION

"- I chose my job because I missed a lot working. In Albania, I worked for 2 years as a hairdresser. I stopped working one month before I came here. Now I can't work here. I miss it, because working is life, you are more alive when you work.

- Can I ask you why you can't work in France?

- Because I haven't got the papers yet…"

THEORETICAL BACKGROUND

The word "work" can have several meanings. It is generally described as a professional activity, which is periodic and paid. However, if we look at the meaning as "labour", it also refers to any other activity whose purpose is to produce, to create, and to the maintenance of things , such as manual, or intellectual work. It can also refer to a technique requiring the use of tools or to work on a material (woodworking for example). Work is also something that involves physical or mental efforts. It can also refer to something negative, which can or cannot be endured, or a constraint. In 2003, Christian Baudelot and Michel Gollac published "Travailler pour être heureux ?", in which they say that "happiness from work comes from the power to assert one's humanity by acting on nature or society". In other words, work is what allows people to define themselves, to construct their way of being in society, to strengthen their relationship with others and their view of themselves. It is at work that social and personal identity is constructed.

IMPRESSUM