



HUMAN RIGHTS, ETHICS AND ETIQUETTE

Training Course

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Introduction

The project TRADITIONS, ETHIQUE AND ETIQUETTE presents a portrait of ethics and values aiming to building an intercultural competencies and equipping trainees with the knowledge of using an innovative method for working with adult learners and the general public, including mentally disabled people, so that the visitors to the web site and the users of the pedagogical resources (OER) can understand the universal values, human rights and norms of behavior connected with etiquette and friendly relationships, in a wide perspective: presentation of values to the society in a theatrical, comic way (IO1), composition of stories around 9 topics about traditions, intertwined in an ethical behavior (IO2) and creation of an OER – a Course about ethics, etiquette in the philosophy context (IO3).

In the Intellectual Output (IO1), project partners researched comics which depicted perpetration of moral values. We wrote stories whose moral was concluded by observance of values, traditions, human rights and equality. Then we piloted a 5-day workshop with participants from the local schools. Each class was represented by 3 students, who had to act the preliminary composed by them scenes introducing human values, human rights, ethics and cultural diversity. The trainees got acquainted with case studies and incidents of law perpetration as well as with moral values as compassion, solidarity, equality and freedom.

The venues were selected by partners taking into consideration convenient transport means. We made short performances on the stories and made snapshots of the scenes, enriching IO1. The youths that were involved in the role plays for performing the scenes had the chance to master the skills of taking good quality pictures.

The final products of the workshop were compiled for arranging an exhibition of photo stories, depicting human values, ethics and human rights: equality, solidarity, tolerance, women's rights, environmental issues and cultural traditions and diversity. Each photo story consisted of six pictures that will resemble comics' snapshots with bubbles for actors' words. The photo stories were exhibited in partner countries premises, printed on paper and put in a frame.

During the development of the Second Intellectual Output we developed the following 9 topics:

1. Basic human rights and freedom issues,
2. Status of women in society,
3. Unwritten rules of polite behaviour,
4. Religious tolerance and ecumenism,
5. Attitudes of majorities to minorities and migrants,
6. Environmental preservation,





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7. Tourism and etiquette of travelling,
8. Bioethics issues,
9. Culture and traditions of our countries.

The IO3, based on the results of IO1 and IO2, is intended for youth workers and young leaders, teachers, trainers and facilitators involved in non-formal education and social workers from centres for rehabilitation and social inclusion engaged in providing services to disadvantaged children and youths.

Due to research and experimentation, discussion, group work and role plays we developed the Intellectual Output – IO3- Course about ethics and etiquette in the philosophy context.

The objectives of the course are:

- To present ethics as a philosophy category, including values, moral, freedom and law in a democratic society
- Building of Intercultural competencies by implementing Socratic circles and seminars methods, storytelling and reflection on the Intellectual Outputs – IO1 and IO2
- To introduce the theoretical part in a non-formal educational methods for promoting human rights, equality and legislative regulations
- Promotion of the acquisition of innovative skills, through non-formal educational techniques – creative writing, acting, taking pictures.

The course is intended for:

- Direct target group - Youth workers and young leaders
- Indirect target group – Youths, NEETs, disadvantaged young people
- Final target group: general public, immigrant, local authorities, representatives of decision-making institutions

Receiving respect by the others is based on living with principles and universal values. Communicating our values and reminding people who surround us will not only give us our self-respect back, but it will also improve our relationships and overall happiness.

It is also necessary for the youths to get used to establishing friendly relationships with people from all cultures and youths with special needs to see the necessary respect in the society. It is an indispensable indicator of a life with principles that society must accept and embrace and appreciate cultural diversity by preserving our values.





There would be implemented the methods of non-formal education such as name games, team building games, ice breakers, role-play, brain storming, pair work, group work, open space, as well as special education methods- simulations, community learning, reflection and some of theater techniques, such as breathing exercises, tongue twisters and body exercises. Learning by doing will engage the trainees to compose short stories which they will make into photo stories about universal values, ethics and human rights and diverse cultural traditions.

The project course will support future trainees to handle misunderstandings due to preceding conflicts when coming into contact with people from other countries as the current situation in migration and tourism. The activities will contribute to sympathy and tolerance of different culture traditions and peaceful coexistence of people with various culture-religious traditions.

The course will offer a valuable training tool for more volunteers, expert groups and public administration organizations working in the sphere of migration, culture and tourism, educational institutions, youths NGOs and international companies dealing with international relations and safety.

Therefore, we intend to create an educational instructive aid in a form of publications helping to understand European culture, improve basic skills and key competence of the target group. The final work will include basic characteristics of behaviour expected in the countries participating in the project.

The results that will be achieved after the implementation of the new approach by piloting the workshop in European countries in training sessions, including people with special needs in youths clubs will be:

- * understand the universal values such as respect, responsibility, fairness, honesty, thrust-worthiness, understanding, tolerance, care and compassion, inclusion with role-play technique
- * develop positive team relationships
- * share a commitment to 'doing your best' in a collaborative task
- * respect for others' views and ways of working
- * resolve conflict and disappointment
- * develop resilience and optimism through dialogue and exchange
- * build collaborative team and community relationships
- * articulate the link between the values of a place and personal and community wellbeing
- * enact empathy, integrity and care for others in community and group interactions
- * develop small motor skills by making their own stage properties, accessories and costumes
- * realize and respect another culture
- * feel self-confident, enthusiastic and motivated to explore and learn in a blended cultural atmosphere





1. Identification data of the further education programme

1. Identification data of the further education programme	
Title of an education programme	Traditions, Ethics and Etiquette
Title of an educational institution	Secondary High School
Address of an educational institution	
Website	
Contact person	
Type of the further education programme	Training for acquiring competencies in Traditions, Ethics and Etiquette
Entrance requirements against a graduate	Minimum basic education
Obstacles in acquiring intercultural competencies in	None
Education	Extracurricular – blended learning – synergy of formal, non-formal and informal education Curricular – as a supplementary course to civics education and Education for democratic citizenship and Human Rights
Education length (lessons)	5-day training course
Graduation	Examination
Qualification	Trainer in Civics
Certificate	Certificate of professional qualification of civics trainers
Work activities re-qualification	Understanding European Traditions by the





is focused on	implementation of learning by comics implementation Blended learning and Non-formal educational methods: brainstorming, pair and group work, simulations, debate, critical thinking, role plays, forum theatre Production of comics and video stories
Names of guarantors at a professional level of re-qualification and regular final examination	BA and MA – teachers, specialists in Civics education and youth workers and experienced trainers
Composition of an examining board	Teachers in civics; guests – University professors on Civics education and Human Rights

2. Graduate's profile

The educational programme is intended for:

- Direct target group - Youth workers teachers and young leaders
- Indirect target group – Youths, NEETs, disadvantaged young people
- Final target group: general public, immigrant, local authorities, representatives of decision-making institutions

The objective of the education programme is to prepare graduates to be able to pass examination in accordance with Erasmus+ EUROPASS Certificate for Intercultural Human Rights education, incorporating TRADITIONS, ETHICS AND ETIQUETTE

The aim of education is to involve participants of the requalification education programme in activities connected with NON-FORMAL EDUCATION

A participant of the requalification programme gains new professional qualification as teacher in Civics and Youth worker professional competencies that will enable them to work in blended teaching and training settings.

The education programme will offer a valuable training tool for more volunteers, expert groups and public administration organizations working in the sphere of migration, culture and tourism, educational institutions, youths NGOs and international companies dealing with international relations and safety.

Therefore, we intend to create an educational instructive aid in a form of publications helping to understand European culture, improve basic skills and key competence of the target group. The





final work will include basic characteristics of behaviour expected in the countries participating in the project.

3. Education results

A graduate of the programme is able to:

- understand the universal values such as respect, responsibility, fairness, honesty, thrust-worthiness, understanding, tolerance, care and compassion, inclusion with role-play technique
- develop positive team relationships
- share a commitment to ‘doing your best’ in a collaborative task
- respect for others’ views and ways of working
- resolve conflict and disappointment
- develop resilience and optimism through dialogue and exchange
- build collaborative team and community relationships
- articulate the link between the values of a place and personal and community wellbeing
- enact empathy, integrity and care for others in community and group interactions
- realize and respect another culture
- feel self-confident, enthusiastic and motivated to explore and learn in a blended cultural atmosphere

The project course will support future trainees to handle misunderstandings due to preceding conflicts when coming into contact with people from other countries as the current situation in migration and tourism. The activities will contribute to sympathy and tolerance of different culture traditions and peaceful coexistence of people with various culture-religious traditions.

4. Graduates and their employment possibilities

The cross-curriculum education programme creates conditions for unobtrusive adaptation to different cultures, understanding the traditions of the partner countries and living in a multicultural European society.

A graduate will be able to participate in the labour market to be employed in different European countries, to apply for internships in enterprises

The trainees will get used to establishing friendly relationships with people from all cultures and get the necessary respect in the society. It is an indispensable indicator of a life with principles that society must accept and embrace and appreciate cultural diversity by preserving our values.





5. Characteristics of the further education programme

Concept and objectives of the education programme

The educational programme is developed during the implementation of the Erasmus+ project “Traditions, Ethics and Etiquette”. Due to research and experimentation, discussion, group work and role plays we developed the Intellectual Output – IO3- which introduces innovative methodology in the non-formal education by the implementation of the visual tools of comics in presenting traditions, ethics and etiquette in the philosophy context.

The objectives of the educational programme are:

- a) To present ethics as a philosophy category, including values, moral, freedom and law in a democratic society
- b) Building of Intercultural competencies by implementing Socratic circles and seminars methods, storytelling and reflection on the Intellectual Outputs – IO1 and IO2
- c) To introduce the theoretical part in a non-formal educational methods for promoting human rights, equality and legislative regulations
- d) Promotion of the acquisition of innovative skills, through non-formal educational techniques – creative writing, acting, taking pictures.

It is one of basic programmes of life-long learning programmes in civics, including intercultural learning and human rights education. The programme is intended for the general public, teachers, trainers, youth workers and will be also beneficial for graduates of higher education (secondary, academic) who will get intercultural competencies.

The education programme represents a necessary connecting link in an educational system to meet demands of the international labour market and combines theory and practice, formal, non-formal and informal teaching

6. Characteristics of educational programme contents

The training programme includes the development of teaching resources for a workshop. The aim is to foster the intercultural competencies of the trainees by implementing a 5-days course in the sphere of ethics, human rights and etiquette and discussing the topics developed in IO1 and IO 2.

The programme is discussed with participants during the first day when trainees approve the schedule, provide information about their expectations and propose additional social programme.

The course consists altogether of 20 sessions, combining formal, non-formal and informal education. The modules contain intentionally integrated curriculum from various areas (e.g. professional, informative) to achieve required results.





The first part of the session is theoretical and provides necessary knowledge. The other parts develop competencies in intercultural communication.

The re-qualification programme is structured more in details considering current demands for open-minded citizens appreciating cultural diversity. Therefore, they will acquire competencies in accepting otherness and adapting to other cultural environments.

Each training session combines forms of formal education (lecture part), non-formal learning (interactive teaching) and self-study of relevant information before the use of the Socrates seminar.

Besides Socratic circles we will also implement diverse activities and include:

- Activity for warming up and introducing the participants and energizers
- Brief presentation of the terms and the lecture part
- Task communication or Role play
- Brainstorming or educational games
- Pair or group work and developing presentations
- Presentation of the solutions of the tasks from each group
- Reflection (thinking about and sharing the experience)

7. Organization of an educational process

Education is held in a classroom or hall so that participants can work in groups. There should be provided enough space for group work. The chairs must be arranged in a circle. The session will be conducted by a trainer and a facilitator.

An overall length of the training is 5 days.

Participants will receive an exact education schedule at the beginning of the course. Attendance is compulsory – max. 20% absence is permitted.

After each session there will be a questionnaire. The access to the next session will be provided if the trainee finished the questionnaire, the whole re-qualification programme in examination in accordance with internal school regulation.

Successful graduates with attendance min. 80% receive a certificate of “Specialist in Intercultural Education”. A head of a life-long learning centre is allowed to adjust a number of lessons up to 10% of an overall number of lessons in individual modules.

Changes and adjustments are permitted only in case they will not have any impact on educational standards and focus on quality improvement of an educational process. All changes are recorded in pedagogic documents by a head of a life-long learning centre.

Class, material and technical provision of education





An organizer of the course provides:

- hand-outs
- folders with sheets of paper
- pens and markers
- flipchart

Documentation of the course

An institution is obliged to keep all records of the highest achieved education of re-qualification participants. Entrance requirements may be documented by a certificate copy of the highest achieved education or a statutory declaration signed by a participant.

An institution is obliged to keep all issued documents declaring successful passing of courses (e.g. a re-qualification certificate), that are required to keep during a time period of institution existence.

An institution is obliged to keep records connected with the beginning, duration and termination of the re-qualification course that enable verifying real subjects, their lessons, a name and a signature of a lector (e.g. a class register).

These documents are supposed to be kept till the end of accreditation validity. It includes documents dealing with:

- a) beginning of education (an entrance questionnaire of a participant, their identification data and the highest achieved education).
- b) duration of education ("class register" including a date of education, subjects, lectors, lectors' signatures, a list of participants).
- c) termination of education (register of participants taking final examination, copies of certificates).

8. Educational methods

Education and learning in the youth field encompasses various types, methods, settings and approaches of learning. There will be used non-formal educational method. Even if it is generally understood to be non-formal learning/education, it also includes elements of informal learning and is sometimes very close to formal education. Non-formal learning and education, understood as learning outside institutional contexts is the key activity, but also the key competence of youth work. Non-formal learning/education is also structured, based on learning objectives, learning time and specific learning support, and it is intentional. In an increasing number of cases, certificates are delivered, leading to a better recognition of the individual learning outcome.





Non-formal education refers to planned, structured programmes and processes of personal and social education for young people designed to improve a range of skills and competences, outside the formal educational curriculum. Non-formal education is what happens in places such as youth organisations, sports clubs and drama and community groups where young people meet, for example, to undertake projects together, play games, discuss, go camping, or make music and drama. Non-formal education achievements are usually difficult to certify, even if their social recognition is increasing. Non-formal education should also be:

- voluntary
- accessible to everyone (ideally)
- an organised process with educational objectives
- participatory
- learner-centred
- about learning life skills and preparing for active citizenship
- based on involving both individual and group learning with a collective approach
- holistic and process-oriented
- based on experience and action
- organised on the basis of the needs of the participants.

9. Assessment methods

Assessment will be performed by examination. Study is finished by passing the training sessions with internal regulation of the training institution. Successful graduation is documented by a certificate.

10. Entrance requirements

Entrance requirements include minimum basic education achievement.

- achieving minimum basic education.
- health fitness;
- sending an application by a dead line.





Health requirements

The re-qualification programme can accept only participants with good health fitness. Participation in the programme is also provided for people with special needs.

TIME TABLE

8:00 - 9:00 – Breakfast	15:00 – 16:30 – Session 3
9:30 – 11:00 – Session 1	16:30 – 17:00 – Coffee break
11:00 – 11:30 – Coffee break	17:00 – 18:30 – Session 4
11:30 – 13:00 – Session 2	19:00 – 20:00 – Dinner
13:00 – 15:00 – Lunch break	20:30 – Evening session – reflexion/evaluation NGOs nights, country presentations/dance/songs

PROGRAMME

1st day

- 10:00 – 15:00 - Arrival
- 16:00 – 17:00 – Welcome, orientation and getting to know each other; Programme approval
- 17:00 – 18:30 – 1.1. Objectives- social intelligence by introducing Traditions, Ethics and Etiquette
- 19:00 - Welcome evening

2nd day – General introduction

- 1st session – 2.1. Moral and values
- 2nd session – 2.2. Freedom - Bioethics issues – Socratic circles
- 3rd session – 2.3. Basic elements of human rights
- 4th session – 2.4. Observing human rights – satisfying human needs

3rd day – Advanced knowledge

- 1st session - 3.1. History of Human rights evolution – key documents
- 2nd session- 3.2. Individual, collective, civil and political rights and their violation
- 3rd session - 3.3. Self-actualization
- 4th session – 3.4. Citizens’ rights and obligations

4th day

- 1st session – 4.1. Simulation for achieving intercultural competence
- 2nd session – 4.2. Etiquettes and protocol. Code of behavior of European state servants





3rd session – 4.3. Social behaviour, travelling and etiquette. Visits and meetings with minorities

4th session – 4.4. Photo sessions for comics – counties traditions and Human rights protection

5th day

1st session – Preparation and presentations of future workshops and projects ideas

2nd session – Feedback and selection of future project

3rd session – Self-reflexion and next step dissemination

4th session – Evaluation and closing

TRAINING SESSIONS

1.1. Objectives- social intelligence by introducing Traditions, Ethics and Etiquette

For the group discussions we will use the essays on the culture and traditions of Slovakia, Bulgaria, Italy, Spain and Norway and the essay describing the problems of bioethics. In this way we will introduce the ethical standards of behavior, based on the moral norms that occur during the interaction between the members of communities with the same traditions, language and cultural features.

The session contains a clarification of the philosophical categories: morality, values, freedom and helps to achieve social intelligence by the modern citizens of a united Europe.

Traditions, ethics and etiquette shape our views about the world, define our moral values and this drives our everyday behaviour and actions. Depending on our moral values we integrate in community life and develop social intelligence.

Social intelligence or social competence is the capacity to interact unobtrusively in the community and to be able to contribute to the wellbeing of the community members.

On a practical day-to-day level, how we understand and communicate with each other is critical to the success of the relationship, project or business venture.

Nowadays people have to be prepared to live in different countries, to work in international teams and to develop a feeling of European citizenship. Intercultural competence is increasingly becoming an essential skill for all people living in our globalized world.

In conclusion, the capacity to function effectively across culturally diverse settings, as well as within the local community is of paramount importance for everybody.

True meaningful engagement requires we interact with each other in the “third culture” where both parties can engage, understand, and communicate in a way that trust and respect is present.





Cultural intelligence is a research-based measurement that predicts how an individual will work and relate with people from different cultural backgrounds.

Effective intercultural communication is an essential skill that can be learned. Clarifying understanding is important for high performance in any culture but even more so in cross-cultural situations. (Mentoring with Cultural Intelligence: Keeping it Real is your guide book.)

Task: Divide trainees in groups and ask them to share with partners their first cultural shock. Let them introduce in a poster their impressions and share with all.

2.1. Ethics, Moral and Values

Ethics are the set of moral principles that guide a person's behavior. These morals are shaped by social norms, cultural practices, and religious influences. ... Ethics applies to all aspects of conduct and is relevant to the actions of individuals, groups, and organizations.

I. Warm-up – description of the activity

Stand in a circle. Say your name and add one movement (tapping, clapping, turning around, squatting, etc.). The next person must repeat the name and the movement of the first one and add another movement. So keep going until all introduce themselves.

II. Brief presentation of the terms and the lecture part

Ethics as a guiding philosophy and a theory about the system of moral values, encompasses:

- the discipline dealing with what is good and bad,
- description of decisions, choices and actions we make base on moral duty and obligations

Based on <https://www.ethics.org/resources/>

Ethics is the study of right and wrong conduct. Alternately, it can be defined as the decisions, choices, and actions (behaviors) we make that reflect our values.

In "What is the difference between ethics, morals and values?" Frank Navran defines ethics as the study of what we understand to be good and right behavior and how people make those judgments.

Furthermore Stephen D. Potts in his book "The Ethics of Non-profit Management" describes ethics as a set of standards of conduct that guide decisions and actions based on duties derived from core values.

III. Role play:





Pre-select three participants and give them a description of their role: a child with diabetes who wants candy but faints when he gets it; a young man who gives a few candies to a child and a young man who refuses to give a candy; mother of the child who reports that the child has diabetes.

IV. Brain storm

Is it moral to give candies to a child?

V. Group work and developing material

Distribute written material on ethics and morals by various philosophical schools, including modern scholars. Divide participants into three groups by counting (1, 2, 3) Distribute A1 sheets and pens to the groups who should discuss the information and present it graphically, or drawings or clippings from old magazines if you have such.

VI. Presentation of the group work. Participants can ask questions.

VII. Reflection - Ask participants to hang on the wall their posters and stand next to the poster about the philosopher whose opinion they support - it may be different from the group's work.

2.2. Freedom - Bioethics issues

I – Warm up

An orchestra without instruments game: To reach the consensus that rules are an important part of real life and the non-existence of real freedom. Explain to the group that they are going to create an ‘orchestra’ without instruments. The orchestra will only use sounds that can be made by the human body. Players can use hands, feet, voice etc, but no words; for example, they could whistle, hum, sigh or stomp their feet. Each player should select a sound. Ask everyone to play along, using the ‘instrument’ that they have chosen. The result is an unbearable noise because everyone was FREE to make their own interpretation of the task.

II. Brief presentation

Socratic seminar or circles can be used to engage in the Socratic Method in intercultural education. Students first read a topic from the Project Second Intellectual Output (IO2) and then form two concentric circles. First, the inner circle examines and discusses the text and the second circle comments on the quality of the dialogue. Then, the two circles switch places and roles, and the process is repeated with the new ideas from a new circle. The outer circle is required to remain quiet while the inner circle reacts and dialogues, and conversely, the inner circle must listen quietly to the outer circle’s evaluation of their conversation.

We will use this method for discussing the topic “BIOETHICS” that was developed in IO2.





The major point will be the clarification of the extent to which scientist are free to interfere in human beings' life.

Participants will have read the rules of the activity and the essay during the day of arrival at the workshop venue and the implementation Socratic Method will be done in the afternoon session.

Socratic methods, founded on the belief that lectures were not an effective method of teaching is over 2400 years old. Socrates valued the knowledge and understanding already present within people and thought that using this knowledge could potentially be beneficial in advancing their understanding.

III. Task communication

In modeling the practice of Socrates, the facilitator questions the trainees in a manner that requires them to consider how they respond about topics and to clarify that these questions are not intended to create an environment of judgment, but rather to help students “examine their attitudes, beliefs, knowledge and logic. In this way students are engaged in a collaborative and open-minded discussion as opposed to debate, which is often competitive and individualized.

Socratic questioning is a systematic process for examining the ideas, questions, and answers that form the basis of human belief. It involves recognizing that all new understanding is linked to prior understanding, that thought itself is a continuous thread woven throughout lives rather than isolated sets of questions and answers.

Basic structure:

- The facilitator assigns a short passage of text the day prior to the Socratic circle activity.
- Trainees read, analyze, and take notes individually.
- Trainees are divided into two circles.
- The inner circle reads the passage aloud and discusses the text for about ten minutes, while the outer circle silently observes.
- The outer circle evaluates the inner circle's conversation and provides feedback to the inner circle.
- Trainees switch circles.
- The new inner circle discusses the text for approximately ten minutes and then ten minutes of feedback are given by the outer circle.

In a Socratic Seminar activity, participants in the training help one another understand the ideas, issues, and values reflected in a text through a group discussion format. Trainees are responsible





for facilitating their group discussion around the ideas in the text; they shouldn't use the discussion to assert their opinions or prove an argument. Through this type of discussion, participants practice how to listen to one another, make meaning, and find common ground while participating in a conversation.

IV. Group work and a contract for the activities

These seminars have rules that may not apply to other forms of discussion, so before beginning the seminar, it is important that everyone is aware of the norms.

1. Refer to evidence from the text to support your ideas.
2. Ask questions if you do not understand what someone has said, or you can paraphrase what another student has said for clarification ("I think you said this; is that right?").
3. Raise your hand when you want to speak, but please pay attention to your "airtime"—how much you have spoken in relation to other students.
4. Don't interrupt.
5. Don't "put down" the ideas of another participant. You can disagree without judging, just state your alternate interpretation or ask a follow-up question to help clarify an idea.
6. Common statements or questions used during a Socratic Seminar activity include:
 - Where does that idea come from in the text?
 - What does this word or phrase mean?
 - Can you say that in another way?
 - Is this what you mean to say...?
 - What do you think the author is trying to say?
 - What else could that mean?
 - Who was the audience for this text? How does that shape our interpretation of these words?

V. Presentation of the solutions of the tasks from each group

VI. Reflection (thinking about and sharing the experience)

2.3. Basic elements of human rights

This session aim to develop the basic competence of educators in working with human rights education and enable them to act as trainers or multipliers for human rights education, especially different daily training courses.





I. Introduction

In this section the participants work cooperatively to create an image that helps to define human rights and human needs.

II. Goal

To give the space to the participants to think about basic elements of human rights

III. Action

1. Ask participants, working in small groups, to draw a tree on large chart paper.

Write on the tree (in the form of leaves, fruits, flowers, or branches) those human rights that they think all people need to live in dignity and justice.

A human rights tree needs roots to grow and flourish. Give the tree roots and label them with the things that make human rights flourish. For example, a healthy economy, the rule of law, or universal education.

2. When drawings are complete, ask each group to present its tree and explain its reasons for the items they have included.

Going Further

1. Match the fruits, leaves, and branches with articles of the Universal Declaration of Human Rights and write the number of the article next to each item.

IV. Presentations

2. Display these trees in the classroom or in public places.

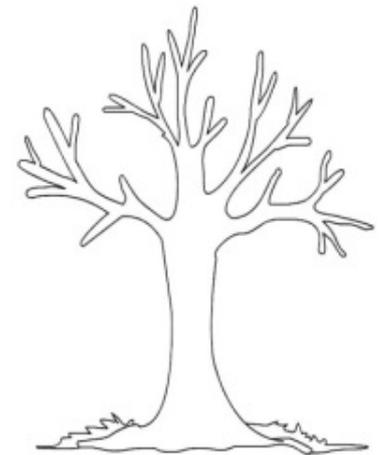
3. Identify rights concerns that are of

V. Reflection

particular concern to you and your community.

Duration: 30+ minutes Materials: Art supplies, chart paper

Sources: Amnesty International-Austria





2.4. Observing human rights – satisfying human needs

I. Introduction

Participants make cards illustrating things they think they need and want to be healthy and happy. Groups then sort these cards into "wants" and "needs." The whole group discusses what it means when people's basic needs are not met and the relation of basic human needs to human rights.

II. Action

1. Ask participants, working in pairs or small groups, to create 10-20 cards that illustrate the things they think children need and want to be healthy and happy. They may draw these things on the cards or cut out and paste on pictures from magazines.

2. Each pair or group exchanges cards with another. The group then sorts out the new cards into categories:

Which things are NEEDS (e.g., essentials for survival, such as food, health care, shelter)?

Which things are WANTS but not NEEDS (e.g., desirable but not necessary for survival, such as toys, education, or voting rights)?

Which things are neither wants nor needs, nor rights

3. The groups who exchanged cards join together and compare their cards. They then try to reach agreement on categories for all the cards. When they have done so, discuss:

Which pile of cards is bigger? Why?

If you had to move two cards from the NEEDS pile to the WANTS pile, which two would you choose? How would your life be affected by this change (e.g., if something you feel you really need were no longer available to you?).

4. Ask whole class to combine their cards. Attach them to the wall or blackboard to complete a class list.

III. Discussion

- Are all human needs included in the NEEDS list? Are there other needs that should be added to the list?
- Are there such things as basic human needs common to everyone everywhere in the world?
- Are these needs always met?
- What influences our wants?





- How are wants influenced by age? Gender? Class? Culture? Ethnicity?
- Is it easy to differentiate between wants and needs?
- What happens to someone when his or her wants are not fulfilled?
- What happens to someone when his or her basic needs are not met?
- What happens to a community when many people's basic needs are not met?
- Are there people who don't have their basic needs met in the world? In your community?
- Are there some kinds of people who often don't get their basic needs met?
- Should these needs be met? Why?
- Should some people have their wants satisfied when others don't have their needs met?
- What can be done to meet people's basic needs?
- Whose responsibility is it to meet people's basic needs?
- What actions can you take to help meet the basic needs of others in your community?
- Are all the wants included? Can the group think of others?

3.1. History of Human rights evolution – key documents

Start the session with a brainstorm about the participants information on Human rights documents. Ask them to draw a table with the following titles. Let the trainees read the information in groups and fill in one sheet of paper for each group. Discuss the outcomes.

I know

I do not know

I want to learn

I have learned

The realization of the idea of human rights is a long historical process and it can be found in many cultures and ancient traditions. However, the recognition and creation of mechanisms for their protection are a result of their elevation as a basic principle of international law and the development of legal science and practice. After the end of the Second World War, the countries united around the idea of creating a single, universal mechanism for the protection of human rights.

At the global and regional level, a number of international acts and documents are adopted, which contain standards for the attitude of the state power towards the people and outline basic principles for the realization of human rights. Of particular importance for ensuring their protection is their recognition through the basic law of national states - the Constitution. In this way, every person, a citizen of the respective state, can seek justice in the attitude of the state power to his personal sphere, to actively participate in public life and to contribute to the development of society.





Universal Declaration of Human Rights

The United Nations (UN) is the first international organization to focus on the protection of human rights on a global scale. That is why the most important instrument for human rights is the Universal Declaration of Human Rights, adopted in 1948 by the UN Commission on Human Rights. This is the first international document to say that the main goal of the UN is "to protect future generations from the scourge of war." The declaration has great historical, moral and psychological significance. It affirms the belief in fundamental human rights, in the dignity and worth of the individual, in the equal rights of men and women. It has been proclaimed as a common standard that sets out the objectives for which states should work together. It consists of a preface and 30 articles. It covers the whole palette of human rights and freedoms. Although the declaration was originally non-binding for states, today it is legally binding under customary international law. The Declaration also contains recommendations on the responsibilities and obligations of society and citizenship. They are important for the free and full development of rights, they are important for their realization and for the respect of the rights and freedoms of others. The UN monitors the observance of human rights by individual countries through various procedures.

European Convention for Human Rights

In addition to the universal standard, the idea of human rights and their protection is being further developed in different parts of the world at the regional level. The Council of Europe, for example, is an organization set up in 1949 to provide a collective guarantee of human rights. In 1950, it adopted the European Convention for the Protection of Human Rights and Fundamental Freedoms, which entered into force in 1953. Unlike the Universal Declaration of Human Rights, it governs primarily civil, political and personal rights. States parties to the Convention have a duty to ensure their full implementation. The responsibility of the state is expressed above all in the fact that it does not prevent or hinder the realization of these rights. Failure to comply with the commitment may result in a sanction for the state. The force of the Convention lies in the control mechanism by which it defends rights. Second generation rights - economic, social, and cultural - do not enjoy the same protection. The states ensure their realization according to their economic possibilities. The European Court of Human Rights in Strasbourg monitors the commitments made by States parties to the Convention. Its decisions are binding on states. Everyone's rights are ensured and protected by the European Court of Human Rights.

Convention on the Rights of the Child

A child is any human being under the age of 18 who needs special protection. The special vulnerability of the children was the basis for the adoption of the Convention on the Rights of the





Child in 1989. It was the first created specifically to protect children by a legally binding international act of epoch-making historical significance. It does not recognize more children's rights, but creates additional opportunities and additional guarantees for the child's access to human rights. Its main goal is to ensure the full development, survival and realization of the best, which is in the interest of children. The Committee on the Rights of the Child established by the Convention monitors its implementation.

Task: Ask participants to discuss in groups cases of violation of the rights of the children in their countries.

Divide the trainees in two groups. The first one will depict the cases

The second one will have to search on internet and find out how the cases should be reported to the legislative institutions.

Introduce the session for the conflict resolution

In our society, in everyday life there is a competition over different interests, goals, identities, values or norms that often seem incompatible, causing conflicts. Conflicts are an inevitable part of our daily life and a part of our development. With the increasing complexity of a conflict the requirements for possible solving capacity are increasing. This time the conflict resolution process starts.

In this session we will be aware of :

- What is conflict?
- What is conflict resolution?
- Also, some method and tools about conflict resolution.

Common ways of dealing with conflicts within a group

- Avoiding - withdraw from the conflict situation, leaving it to chance.
- Harmonizing - generally cover up the differences and claim that things are fine.
- Bargaining - negotiate to arrive at a compromise, bargaining for gains by both parties
- Forcing - push a party to accept the decision made by a leader or majority.
- Problem solving - confront differences and resolve them on a collaborative basis.

Conflict-management styles

Collaborating - Conflicting parties jointly identify the problem, weigh and choose a solution.

Accommodating - Playing down differences while emphasizing commonalities.





Competing - Shows high concern for self-interest and less concern for the other's interest. Encourages 'I win, you lose' tactics.

Avoiding - Either passive withdrawal from the problem or active suppression of the issue.

Compromising - A give-and-take approach involving moderate concern for both self and others. Each party has to give up something of value. It may include external or third-party intervention.

Managing conflict

- Allow time for cooling down.
- Analyse the situation.
- State the problem to the other person.
- Leave the person for some time.
- Use a win-win approach.

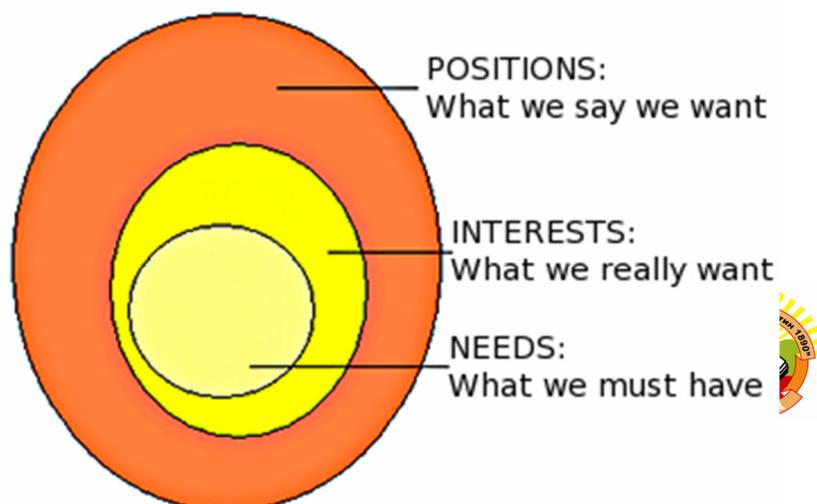
Factors affecting conflict

- Personality traits affect how people handle conflict.
- Threats from one party in a disagreement tend to produce more threats from the other.
- Conflict decreases as goal difficulty decreases and goal clarity increases.
- Men and women tend to handle conflict similarly. There is no 'gender effect'.

Goal: This is an actor-oriented method. The aim is to rise up the real needs of conflicting actors, which usually can be hidden under the position of the actor.

You can organize simple role play to understand this method better. In the role play there can be 2-3 different roles (or group position) After playing the game you can visualize onion model on the wall.

1. List all relevant actors who can significantly influence on conflict
2. draw up three rings each of them should be inside of other, like the rings of onion is.
3. name each ring, start from the outer layer and go to inside; position, interest and needs.
4. write down for each actor his/her position, interest and needs in certain conflict.





Reflection

1. What interest do they have in relation to the conflict, and how do these interests influence the conflict? 2. What are the relationships between the various actors? 3. What capacities do they have to negatively or positively influence on conflict? 4. Do the actors have an interest in peace? What kind of peace do they want? What kind of steps did they do for it? 5. What kind of incentives could be offered to them to choose the peace?

Reference:

Compotendo.net

https://competendo.net/en/Main_Page

<https://www.sessionlab.com>

3.2. Individual, collective, civil and political rights and their violation

There are various systematizations of human rights, which can be summarized in three main approaches. There is no doubt about the distinction between human rights and the rights of the citizen, as well as between individual rights that individuals can exercise themselves and collective rights that can be exercised in interaction with others.

The table below provides brief information on the three approaches.

First Approach	The most popular classification of human rights is related to the chronological order in which they are developed and recognized.
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First-generation rights are civil and political rights. They are based on the basic ideas of personal freedom and the protection of the individual from restriction of personal freedom by the state. They set the boundaries of power.





Second generation rights are economic, social and cultural rights. They relate to how people live and work together, and to the basic needs of life. They are based on the ideas of equality and guaranteed access to social services, economic goods and services and equal opportunities for development. They predetermine the obligations of the state.

Third-generation rights are based on the idea of solidarity. Historically, they are the most recent rights and relate to the collective rights of society. They also emerge in response to changing ideas about human dignity and obstacles to some communities' realization of first- and second-generation rights.

Second Approach Dividing human rights into two major groups - human rights and civil rights. The reason for such grouping is the consideration of man in his natural or civic capacity as an individual.

Human rights are natural in nature, inalienable and universal. They apply to everyone, but are individual because of the individual's own value and dignity.

Citizens' rights are those that result from the social contract, the individual's relationship with a country, and can be exercised individually or together by people in society.

Third Approach Rights are individual and collective or group specific depending on who is the subject of the rights and how they are exercised.

Individual rights are exercised by each individual individually, while collective rights are those that people exercise together.

Group-specific are the rights of certain groups, communities of people, separated due to a specific feature, which is carried by all members of the group.

B. Using the information for the different approaches, determine the type of the following rights:

- | | |
|---|--|
|  Right to life |  Right to participate in management |
|  Right to education |  The right to start and maintain a family |
|  Right to health |  Right to privacy |
|  Right to work |  Right not to be discriminated against (right to sustainable development) |
|  Right to social security |  The right to a healthy environment |
|  Right to self-determination |  Right of access to information |
|  Right to humanitarian aid | |





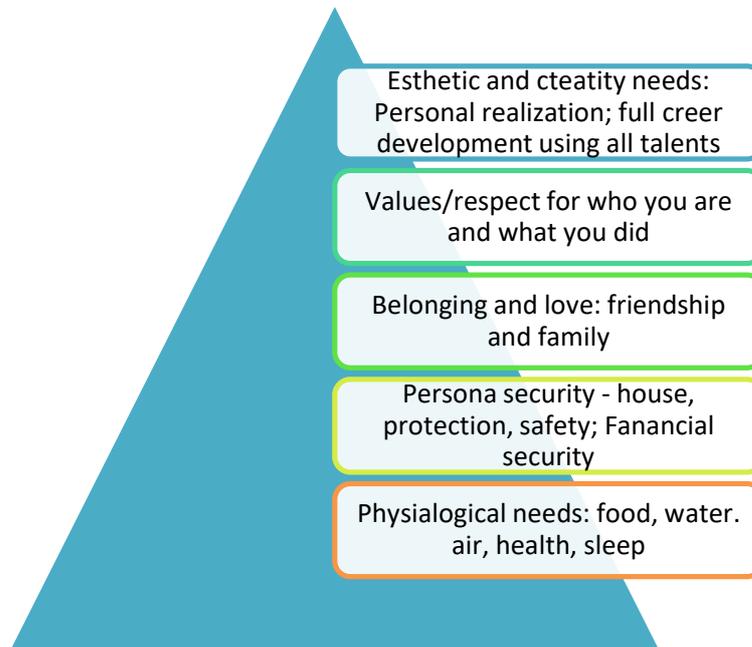
- Right of association
- Right to property

- Right to invoke cultural heritage
- Right of access to a fair trial

Example: Right to participate in governance: right of first instance, citizen's right, individual right, collective rights

3.3. Self-actualization

Discuss Maslow's pyramid and your own beliefs. Discuss: For the full realization of the personality, is it absolutely necessary to satisfy all the other needs of Maslow's pyramid?



Task: Needs and universal human rights:

Work in pairs: Draw a flower with eight petals. In each of them, write your own needs as a human being - basic, personal security, financial security, health, friendship, family, evaluation and personal realization.





Make the size of each petal to match the importance of the needs you have in your life. Write in the petals on the stem the conditions necessary for your flower to bloom. Show and explain your picture to the other participants.

3.4. Citizens' rights and obligations

Activities: Divide the trainees into groups of 3 people. Assign equal number of Affirmative and Negative teams. Introduce the rules of Karl Poper debate format. Select coaches, timers and judges. Use the text explaining freedom, rights and obligations.

Debate: Restricting human rights is justified in times of crisis

Human life and freedom as supreme values and the natural rights are the foundation on which law is built in each modern state. Recognition of fundamental human rights - the right to life, inviolability, respect and dignity as public subjective rights - is a turning point in the rule of law. Thus, on the one hand, the opportunity is created for each person to freely decide the issues of his own development, and on the other hand, the opportunity to demand certain behavior from others.

Today, the rule of law recognizes and guarantees fundamental human rights as inalienable and irrevocable, thus making them a source of independence and freedom of the individual over others and in relation to state power. Without them, the progressive development of the human community is impossible. The universality of human rights is their important feature that distinguishes them from the rights of citizens. If human rights have no limits of application, then civil rights are a special realization of human rights. They are not natural and exist only if they are legally recognized by a state. They reflect the affiliation of a person to a particular political community, his legal and political relationship with a country. The rights of the citizen guarantee the opportunities of the individual as a citizen to participate in the organization and functioning of the state.

Citizens' rights are both respectable and they are set on the basic foundation of human rights. The type and content, as well as their realization, reflect the moral and legal will of a society. In this sense, they are tools through which the state creates and provides the conditions for the development of the individual in accordance with national ideals. Therefore, their development and enrichment is not a smooth process in all countries.

Every right is at the same time the responsibility of the citizens. The freedom of a person to choose independently how to organize his life without external influence and, interference, is





possible only if everyone realizes and voluntarily accepts both the responsibility for his own life and the responsibility to others and to the society.

The law should guarantee the observance of certain rules of conduct by citizens as obligatory. The legal norm protects the limits of this freedom. Therefore, the state is responsible for creating equal opportunities for the realization of personal interests in a way that does not harm the interests of others.

Citizens are responsible for the consensual solution of the problems in their life together. Every citizen realizes this responsibility when he takes action to achieve his personal goals, so as not only harm others, but also to contribute to the achievement of common goals. Citizens accept that they are personally responsible to the community to which they belong.

The rule of law is responsible for protecting the rights of human individuals. They, in turn, owe behavior to citizens based on an understanding of the interconnectedness and interdependence between all members of society. Responsible citizenship is an important tool for realizing not only individual but also common interests. Awareness and empowerment of responsible civic behavior is a process that complements humanity's efforts to achieve freedom, equality and peace.

4.1. Simulation for achieving intercultural competence

Title: BAFA BAFA

Goal of the simulation: The goal of this simulation is raising and enhancing intercultural awareness as well as training intercultural cooperation.

This type of activity induces participants to reflect and explore new types of behaviour to be able to understand other cultures better. Participants need to be put into a situation where they must interact spontaneously so that they can experience new patterns of behaviour. The activity brings participants to look for new ways of recognising and overcoming intercultural challenges more easily.

The intercultural scenario:

The basic concept of the simulation consists of one group of participants representing one culture and another group representing another culture, and both having to understand each other.

Alpha and Beta represent two different cultures. Both groups visit each other and try to understand the respective social rules by interacting with one another. The Alpha culture is highly





hierarchical and family oriented. Relationships and physical rapport are very important. Alphas are not very competitive.

The Beta culture is highly competitive. Their philosophy is “time is money”. The status of a person is related to the material wealth obtained by performing well at work. Betas like to trade and negotiate, they have even developed a particular trading language.

Sanctions occur when social norms are violated.

Tasks for participants/teams/trainers:

For teams: During the preparations, the groups are not allowed to see each other, as they are not allowed to find out the goals of the other side’s strategy nor the other group’s intercultural script. Each group receives written instructions and decides on how best to proceed.

The simulation ends when all participants from both groups have interacted with each other.

The task of the supervising trainer is to:

Help split participants into 2 groups

Distribute the scripts for group A and B

Give a short introduction to the situation

Ensure participants do not communicate before the activity

Ensure that the groups behave according to their culture standards

Moderate the post-simulation evaluation

Collate the results in written form.

Script for team or person A:

The Alphas’ cultural script:

Physical contact: Alphas like physical contact and like to touch each other.

Avoiding physical contact means “I don’t like you”.

Internal social relationships and hierarchies: Social rank is very important to Alphas.

Greetings: Among each other, Alphas shake the left arm of the counterpart just below the elbow and say “How is your family?” They never do this with strangers. Strangers are touched by the right arm.





Relationships to strangers: Alphas are friendly and polite to strangers. Respecting correct greeting forms is very important to them.

Communication and language habits: Alphas must touch each other before starting a conversation. Alphas enjoy talking about family. Elder members of the group lead the conversation.

Relationships between genders: Alpha women can only start greeting formalities with other Alpha females, Alpha men can greet men and women. Breaking this rule is a great offence.

Alpha goals: Alpha like to collect and trade small items. These items are also the Alpha group's currency.

Script for team or person B: The Betas' culture

Physical contact: Betas avoid physical contact and find it unpleasant. They won't trade with anybody who touches them on the shoulder.

Greeting: Betas greet with a friendly nod of the head.

Internal social relationships and hierarchies: For Betas, social rank does not play a great role. Men and women are equal. However, Betas are very competitive. Personal and social value is related to the material wealth obtained by hard work.

Relationships to strangers: Betas don't behave differently to strangers than they do among each other. Strangers are welcomed.

Communication and language habits: Betas like to talk about work.

Relationships between genders: There are no gender differences.

Beta goals: Betas like to trade. They are very interested in the small items the Alphas trade with. Betas have similar ones.

(If required) Script for team or person C:

Interaction rules:

As described in the script of team or person A and B

Comments:





Most important is the evaluation of the cognitive and emotional experiences in a discussion after the simulation which should involve all the participants. The following topics can be points of reflection:

Personal cultural experience with the culture of the Alphas and Betas: Was it possible to identify with the different roles?

Experience of a foreign culture in general: How was the process of understanding of the new culture.

Experience in interaction: which phases did the process go through?

Conflict experiences: Which conflicts did arise and how could they be handled?

Source:

This simulation exists in various adaptations. The original one is from Garry Shirts. You can find it in Shirts, Garry (1977). *BAFA BAFA: A Cross-cultural Simulation*. Simulation Training Systems: Del Mar.

The one shown here was inspired by the one which can be found following this link: <http://intercultural-learning.eu/Portfolio-Item/bafa-bafa/>

An explainer video can be found here: <https://www.youtube.com/watch?v=vi4nVs077Rc>

4.2. Etiquettes and protocol. Code of behavior of European state servants

For achieving genuine communications every organization or society needs rules of good manners and civilized dialogue. The culture of communication and good manners help any interaction between people. We call this set of generally accepted social norms and etiquette.

Etiquette changes over time and reflects the best practices that people follow in a given era. Etiquette manuals have existed since ancient times, but in the history of the civilized world, the period between the 16th and 19th centuries in Europe is considered to be the most saturated in terms of books with rules of good behavior.

These are not just tips on how to avoid awkward situations, but in-depth guidelines for moral behavior written by the leading thinkers of the age. In 1530, Erasmus of Rotterdam - thinker, philosopher, humanist, theologian and philologist, one of the founders of modernity, wrote the treatise *De civilitate morum puerilium* ("On politeness in the manners"), which gives us an idea of the customs of that era.





The advice in this etiquette guide seems amazing and even shocking to the modern reader. None other than Erasmus advises: "Do not touch the clothes", "Do not cough in the hand with which you hold the meat", "Do not spit on the table", "Do not blow your nose in the tablecloth, in the hand, in the sleeve or in your hat, ", "Don't put something that was already in your mouth back on the plate" and so on.

In the process of civilization, the requirements for the behavior of individuals from decentralized societies during the Middle Ages, each with its own ruler and hierarchical system, changed significantly with the creation of the modern state.

As more and more people have to conform their behavior to that of others, the system of behavior must be regulated much more strictly and in detail, so that every human action performs social functions.

In the Middle Ages, emotions were expressed openly and violently - joy, sorrow, anger, fear, even the pleasure of torturing and killing enemies. Gradually, new demands are made on individuals: to cultivate restraint, to abandon their primary, instinctive nature, and to treat others with care. These requirements for refining the behavior, self-control and sense of the other's feelings had to be mastered, acquired and that is why we call them "second nature".

The idea of good behavior is a modern concept developed in Europe within its modern history. Etiquette, good manners, change over time or are different in different cultures, but the principles are basically the same - attention and respect for the other, thought for the other. Etiquette, this code of conduct that facilitates our daily communication, is part of our language with which we participate in communication.

The protocol and the etiquette are a matter of taste and measure - they are not a set of formal prescriptions, but an obligation to comprehend and assess our overall presence. Words, gestures, clothing, nutrition must correspond to the idea of good behavior in society, of polished manners. The etiquette also applies to relations between countries called diplomatic protocol.

Dress code is very important during official diplomatic events.

Divide participants in groups of 5; give them colour pencils and ask them to draw a diplomat at a formal meeting, observing the dress code.

Oscar Wilde's aphorism "Only superficial people do not judge by appearance" was valid in the past, it is still valid today. Clothing and accessories send instant messages to other people about your status, profession and professionalism, as well as your work habits and the reliability of the institution you represent.





When you go to a summit or an international conference, you choose more formal attire than what you would wear to work meetings or an evening gathering with your family. Classical theater obeys three rules: unity of time, place and action.

Elegant clothing also follows three rules: according to age, according to time and according to circumstances. In view of this, sometimes the question of what to wear seems difficult, but in general for both men and women the following applies:

1. Dress elegantly. The distinguishing features of the elegant wardrobe are moderation and unobtrusiveness.
2. Pay attention to detail - make sure your pants are the right length, your clothes are ironed, your shoes are shiny, and the colors in your clothes are properly matched.
3. Style or fashion? Choose the style - this is the quality of reason and individuality, expressed in the actions and tastes of man. Fashion is fleeting; it is something popular only for a moment and requires a lot of effort and resources.

For the gentlemen

Suit: When choosing a suit, do not be tempted by bold fashion decisions, but make sure that the suit fits you well and makes you feel comfortable. Stick to conservative colors and fabrics: dark blue is best, followed by black and dark gray. The suit should not be brown. This color is reserved for sportswear. Regardless of the color, the fabric of the suit must be matte (not shiny or shiny). The recommended fabric is wool or cotton. It can be mixed with synthetic fibers, but avoid all polyester fabrics, as artificial fabrics "do not breathe", which means that they keep colder or warmer and help sweating and the appearance of a very unpleasant odor.

What to avoid: bright colors and bold patterns, too tight or too wide suits that distort the silhouette.

Shirt: The classic shirt has a clean cut, one color and no distinctive features. It is mandatory because it is a colored base, thanks to which the garment looks more elegant (the most formal shirt is white) or more casual. The shirt can be one color, as well as in a discreet stripe or plaid. The direction and size of the stripes determine how elegant it is. Bright stripes and large squares are more sporty and not suitable for the office. The simpler and finer the stripe / plaid, the more elegant the shirt.

Shirts with a classic and wide collar are suitable for combination with a suit and tie, while a collar with buttons gives a more sporty character to the shirt and is more suitable for wearing without a tie for everyday informal use. Under the jacket, the shirt must have long sleeves, which extend





under the sleeves of the jacket no more than two or three millimeters. The shirt with inverted cuffs is fastened with cuffs or silk knots, depending on the occasion.

What to avoid: short-sleeved shirts in the office, combining a short-sleeved shirt and tie, bright or very dark colors and large, intrusive patterns.

Tie: The stylish tie is silk, solid color or in a discreet pattern (eg stripes). The width of the tie is in line with the lapel of the jacket: with a wider lapel - a wider tie, with a narrower - narrower. If you like bow ties, wear them carefully and depending on the situation. Unless you are a professor emeritus or a well-known public figure who has made the bow tie your trademark, avoid bow ties at work or in meetings with more conservative partners.

What to avoid: large knots, a tie that is too short or too long (the top of the tie should reach the belt buckle), ties with pictures (horseshoes, clover, cartoon characters, etc.).

The tie dates back to the 17th century. During the Thirty Years' War, King Louis XIII of France hired Croatian soldiers to wear scarves around their necks as part of their uniforms. These early ties, in addition to the function they performed (to tighten the collars of outerwear), also had a decorative effect that the king liked so much that it made them a must-have addition to a man's suit. In honor of the Croatian soldiers, Louis XIII called this accessory "tie", as the word comes from "croat" (French), which means Croat. Croatia is still one of the most famous manufacturers of ties

Socks: Always wear dark socks in a work environment. The color can match the color of the pants. Socks should be long enough (almost to the knee) so that no part of the calf is exposed when sitting. What to avoid: light socks, socks made of thick, thick fabric, too short, sports socks, as well as socks with a pattern or in a contrasting tone.

Shoes: leather, dark shoes, obligatory with laces. Always in good condition - shiny and clean. Shoes with a thin sole are preferred, regardless of the season.

What to avoid: sandals, moccasins, crocodile, snake or ostrich leather shoes.

Accessories: minimized. Wedding ring, watch and cufflinks are the maximum allowable jewelry in a business environment. Rings, bracelets or necklaces are unacceptable in almost all situations and should be avoided. • Clock - conservative watch with a thin dial. The style and color of the strap should be in harmony with the clothing. The leather strap is suitable for a suit, and metal straps are not recommended in a business environment. • Belt - dark, if possible with the color and material of the shoes (leather, suede, etc.).

What to avoid: oversized, eye-catching buckles. The belt should not be combined with suspenders - one of the two accessories is sufficient.





For the ladies

In a business environment, ladies have a greater choice of clothing than gentlemen. While for men the classic dark suit, tie shirt and nice shoes are exhausting and suitable for almost any situation, women are free to choose from many more colors and styles, as well as to use a variety of jewelry and accessories. But since workplace culture must always be taken into account, you won't go wrong if you opt for more conservative clothing and don't succumb to fashion trends.

The classic way of dressing assumes that a garment will serve you for at least a few years (especially when you have preferred quality over quantity and take good care of your wardrobe), while "modern for the season" passes quickly, and can be a serious mistake. In the case of not suitable for your figure. Good taste is never shown - neither in the style of clothes, nor in the choice of color, fabric and accessories, nor in the hairstyle or makeup. Gradually, as they gain experience, the ladies develop a style of dress that suits their work and their figure, and it is advisable to stay true to it in the course of their careers.

Business attire:

The basis of any wardrobe is the suit (with skirt / dress or pants). It is complemented by a white or light-colored shirt or blouse, a silk scarf, a coat (not a jacket, or warm coat), a stylish bag, closed shoes with a heel height between 3 and 5 cm (for formal and evening events you can choose higher heels, as long as your gait remains elegant) and tights even in summer (always in body color, only in winter with all-black clothing you can choose black). To this basic business wardrobe you can add different personal accessories to emphasize your own style, but refrain from excessive artistry and extravagant decisions. Remember that you represent the institution you work for, and you must protect both your own and its image. Clothes that reveal too much - too tight (or short) skirts and pants, deep necklines and transparent fabrics - do not send the right business message. Stylish business attire betrays authority, high competence, confidence in the judgment, capabilities and reliability of the person who represents the institution.

The black dress is irreplaceable. Of all the dresses, it is the most elegant and suitable for all ages. Black is the only color that tolerates all kinds of jewelry and accessories - belts, shoes, bags and scarves in different colors. When to wear a black dress? From the morning, unless it is satin, silk, crepe or velvet (these fabrics are only for evening events). The other fabrics - wool, cashmere, cotton, linen, can be worn at any time.

Choice of color:

When we talk about colors, what is considered appropriate is different in different countries, as well as in different professional fields. There are a few general color rules that apply to almost any professional environment:

- Dark blue, dark gray, black, burgundy and brown are the traditional colors required for the business look. Darker shades are preferred in the cold months,





lighter - in the warm. • Red, bright orange and other strong and flashy colors easily cross the line to bad taste. Use strong colors as a complement and accent in your clothing, not as the main color of a garment or suit.

It is good to choose the colors and tones according to the complexion of your face, distinguishing between warm and cold shades. If your complexion is darker, warm colors and tones will suit you better - red, yellow. If you have a lighter complexion, focus on cool colors and shades - blue, green, purple. Choose shades over clear colors (for example, peach over orange, blue-green over bright green).

The harmony of colors seeks to evoke respect and to inspire a sense of order, to create a sense of inner balance and naturalness in the viewer. When something is not harmonious, it seems either boring or chaotic. (For example, a bright person dressed in beige from head to toe risks not being noticed and remembered.

On the other hand, too complex combinations and bright colors lead to negative feelings and send information that the observer's mind cannot easily perceive it.) It is difficult to achieve a harmonious look if you combine clothes with different patterns. Different patterns and prints send different signals: for example, a flower pattern can be interpreted as pretentious, the white stripe as more sporty.

When in doubt, stop choosing smaller squares or dots. Avoid large, striking patterns, because if you are smaller, there is a danger of "getting lost" in them. In a work environment, it is good to limit prints and patterns to scarves and blouses. If you have a suit with prints or a colorful pattern, a jacket and a skirt are preferable, rather than a jacket and trousers.

Accessories Bag:

The good quality of the bag is important for your overall appearance. Choose a bag that is not too big, but still comfortable for you - to be able to put in it in addition to your personal belongings and a notebook and pen, for example.

What to avoid: a bag of poor quality (no matter how you are dressed, it will certainly spoil the overall impression); a bag that is already deformed or shapeless; bag with shiny stones and ornaments, with long hair or fringe (in a working environment).

Belt: If your outfit requires a belt, choose a classic the width of the suit - up to 2 cm, leather, with a buckle that does not cause undue attention. Combine the metal buckle with the colors of the other metal elements in your clothing - buttons, jewelry, etc.

What to avoid: artificial fabrics, plastic buckles, large ribbons, combining a belt with a modern look with a classic suit, glittering decorations and animal prints.





Scarf: The scarf is a necessary accessory that draws attention to your face and diversifies one-color clothes. Silk scarves fall better than cotton ones and make the garment look more formal. It's a good idea for multi-colored scarves to contain the color of your basic clothing. What to avoid: scarves with metal threads, sequins, stones and velvet scarves during the day.

Jewelry: If you have a weakness for jewelry, try to control it during the day, in a work environment. Jewelry should be an accent, not a central element in your clothing. Do not use anything large, hanging, jingling or bright on itself. If possible, wear jewelry made only of natural materials. Follow the principle of minimalists that less is more - a small number, but quality jewelry that is discreet and unobtrusive will make a much better impression and emphasize your style.

Makeup: As a rule, use light make-up that emphasizes your beautiful features, but without dominating. Strong or brocade shadows, an unusual lipstick color (eg orange), a lip pencil in a color other than lipstick are bad choices for the workplace.

Fragrances: The basic rule is that you should feel an unobtrusive, clean scent around you, which is light, delicate during the day, and in the evening it is permissible to be a little more pronounced according to your taste and style. Keep in mind that your perfume should be perceptible only from people who approach you about 50 cm away. The others should not feel it. It is advisable to avoid intrusive and aggressive scents, because they can cause discomfort or even an allergic reaction in others and spoil the good impression you are trying to create for yourself.

Lunches and Dinners

Honorary places

The place of honor where the guest sits in a room is the one facing the front door. If the door of the room falls to the side of the table, then the place of honor is the one facing the window with a beautiful view or a wall with a work of art. At lunches or dinners attended only by men, the first place of honor is to the right of the host. If the gathering has a guest of honor or the host wishes to pay special attention to a high-ranking guest, he gives him the second main place at the table (sometimes making him a co-host) - against himself. The first place of honor remains on the right of the host. If the host's wife attends lunch or dinner- so, the place of honor is on her right. In such cases, guests are also invited with a husband or wife.

At lunch or dinner, wives are accommodated according to the rank of their husbands, unless they themselves do not have an official position. They should then be allocated to a place corresponding to their own position.

When formal dinners are attended by guests without diplomatic rank (eg scientists, artists, businessmen, leaders of various organizations, etc.), the distribution of seats takes into account





the general interests of the guests, social significance, age or the friendly relations of the guests. The combinations for the distribution of places vary and take into account the invited people, the circumstances and sometimes the place where the event takes place.

When foreigners are present, language can be a decisive factor in where their seats at the table will be distributed. The arrangement of the guests without rank is decided after the guest of honor and the next in rank in the order of seniority are accommodated.

Whenever possible, two men or two women should be accommodated next to each other. If the number of guests allows you, alternate men and women. Sometimes, to avoid women staying at the very end of the table, they have to sit next to each other.

It is not recommended to place a husband and wife next to each other at the table, but two fiancés can. Of course, it is not always possible to strictly follow these rules. Experience, delicacy, sense and reason, knowledge of the situation are most useful in protocol work. If you want or need to break the rules, it is important to know them well and take responsibility.

The protocol organization of each reception includes three main elements that should not be missed during the preparation of the event and the printing of the materials, so that both the guests and the host can feel calm and comfortable:

- table plan - scheme of the distribution of the seats of the guests;
- small cards (plates) with the name and surname of the guest, placed in front of his / her place on the table;
- menu.

As they are part of the visual elements, it is good to fit into the overall aesthetics, character, occasion and meaning of the event and to be printed in a graphic form consistent with the other elements.

Arrange the table

Everything on the table should be fresh and clean. White tablecloths are still considered the most solemn, but some colored tablecloths and napkins could also be elegant. In a formal arrangement of the table, everything is strictly symmetrical: the decoration (vase with flowers or other ornament) should be right in the center of the table, candlesticks, equal number, stand at equal distances from each other (if there are candles on the table, they must be lit, preferably before the arrival of the guests), the plates must be symmetrically arranged (the distance from the center of one plate to the other is approximately 60 cm).





Be careful not to clutter the table with decorations and arrange it so that it does not cover some of the guests and does not interfere with their communication when sitting opposite each other. The cutlery is distant from the edge of the table (about 2.5 cm) and is in line with the bottom of the plate. The knives are placed with their cutting part to the plate. No more than three utensils are placed on the table (except for the oyster fork, if necessary), and in the case of a multi-level menu (above three levels) each subsequent utensil is carried with the dish being served. The dessert fork and spoon can also be brought when served. The crystal glasses are placed above the plate, sometimes in the center, sometimes on the right, just above the knives and spoons. They are arranged in the order of serving: for white wine, for red wine, for port or dessert wine and in some cases for champagne. The largest glass is for water. Usually wine glasses are located on the right side of the water glass. When glasses for both white wine (for the fish appetizer) and red (for the main meat dish) are placed on the table, the white wine glass is located in front of the water glass, between it and the red wine glass. The dessert wine glass is placed behind the water glass, again between it and the red wine glass. When the menu includes seafood or finger-eaten dishes, a bowl of water is served next to the glasses - dip your fingertips in it to clean them.

The napkins are placed on the left side of the plate or beautifully folded over or on it. Meals are served on the left and served on the right. When there is a common plateau you have to file after pour yourself, always pass it to the person sitting to your right. If you are asked to serve salt or pepper, always serve both in a set.

Sequence of meals:

1. Unfold the napkin as soon as everyone is seated at the table and place it on your knees;
2. Start eating only after the hosts have started or if they have given some official start to the meal (speech, greeting);
3. Start eating with the utensil on the outside and continue from the outside in;
4. Do not put your elbows on the table;
5. Eat without making noise with utensils;
6. When talking, leave the utensils on your plate, do not be tempted to gesture with them;
7. When you do not know what to do or what utensils to use, watch from the hosts;
8. While one of the guests gives a speech, do not eat or drink;
9. If you want to raise a toast, ask the host first. He will give you the floor, introducing you first;
10. Show that you have finished eating by placing your fork and knife parallel to each other on the plate. It is always good to follow the etiquette when eating, regardless of the occasion. If you





are not used to eating right, it will be extremely difficult for you to remember and follow all the rules.

Good table manners

To think means to be attentive to the interlocutor so as not to inadvertently offend someone with what you say (for example, endless stories about children and their achievements to a person who has no children).

Consider whether what you are saying would really be of interest to your interlocutor. When you are wondering what to say, listen to the other and watch his reactions, this will best tell you what topic to take.

Do not interrupt people just to show superiority on the issue you are discussing. If you are the one who is constantly interrupted, you can raise your hand slightly in a “one moment, please” gesture and finish your sentence.

As tempting as the remark “Please don't interrupt me!” is, it would mean responding to one rudeness with another. You need to have moderation and know when to keep quiet so as not to give the impression that you are obsessed with the conversation and keep everyone busy with yourself. Before gathering, ask what is happening in your society, in a country, in the world. Talk about culture and entertainment, not just work. Take an interest in the opinions of others and be prepared to accept an opinion other than your own.

Partner countries – culture, etiquette and protocol – Italy & Spain

Protocol and etiquette are important tools of diplomacy. The representative appearance, the way of conversation, the behavior are interpreted politically, so it is important to have impeccable knowledge and observance of the etiquette and rules of international courtesy.

Diplomacy and protocol practice presuppose that people who work in this field do not have such a narrow scientific specialization in a given field, but on the contrary, have a broad general culture in order to be sufficiently convincing and effective in their work. We hope that the following applications will help you to deal more easily not only with the preparation of various events, but also with the understanding of the specifics of the individual Member States, which are determined by their national cultures.

Spain

Protocol and etiquette





Introduction - a handshake is the standard greeting. For longer acquaintances, men can also hug or pat each other on the back, and women can kiss on the cheeks. This ritual is repeated at the farewell.

Addresses - The tradition in a formal environment is conservative, so stick to surnames and official addresses. Wait for the Spaniards to suggest the use of a small name and a possible transition from speaking "you" to speaking "you".

Gestures - Spaniards are very emotional and expressive, which is why they use a lot of gestures when speaking.

Gifts - If you receive a gift, you must open it immediately. It is not popular to make a gift on a first date. Beautiful gift wrapping is a must.

Clothing - Spaniards have a very serious attitude towards clothing and believe that it is a sign of social prestige and success. Stick to a quality and conservative vision in unobtrusive tones. Men dress conservatively and women stylishly and more modernly.

Italy

Protocol and etiquette

Presentation - a handshake is a standard option for presentation and farewell. It is good to shake hands with everyone present, paying special attention to the elderly and the elderly. The handshake may be accompanied by a pat on the shoulder. Hugs and kisses on the cheeks are reserved for good friends and relatives.

Addresses - the formal approach is only correct - address the last name. The use of proper names in a formal environment is rare, although this is changing with the new generations.

Academic titles are highly valued, so they should always be used because they are part of the social prestige in Italy.

Gestures - it is often said that Italians speak with their hands and this is largely true - they are very expressive and use many gestures when speaking.

Gifts - they are exchanged with people in high positions and should show this. Small gifts can also be given to employees who have assisted in holding an event. On the faces of technical positions flowers and chocolate are a good idea.

Clothing - clothing is a sign of social prestige and this applies to both sexes. It should be borne in mind that Italy is one of the centers of the fashion industry in Europe and Italians always strive to be not only elegant but also modern. In business circles, clothing remains conservative, but the quality and condition of clothing will be more noticeable than elsewhere in Europe.





Meetings - be on time for meetings, especially in the northern parts of Italy. At the same time, your hosts can afford to be late.

4.3. Social behaviour, travelling and etiquette

The ability to live in a society dates back to the time when people began to unite in communities. There were also different forms of communication and behavior for different social formations. Over time, many of these forms have changed or disappeared, but some have remained unchanged for centuries. Probably the Cro-Magnon man did not consider himself rude when he dragged his wife by the hair. It is known, however, that in the Middle Ages troubadours introduced sophistication, elegance and tenderness in love and delicacy in communication between people. In the court of Louis IV, sophistication reached the point that the door was not knocked on, but scratched with the nail of the little finger, which the courtiers specifically began to leave long. For a long time, the long nail is not a sign of decency and good taste, but quite the opposite.

Today, he who masters good manners and the rules of good manners really has the ability to live. He must be polite not only to certain people with whom he has some interest, but to all with whom he communicates. The French "savoir vivre" means natural behavior combined with respect for others, respect for another's freedom and upholding one's own. Today, this skill is, or at least should be, a denial of selfishness, a rejection of the self-principle. Freed from the ridiculous unnaturalness and artificiality of past epochs, the modern ability to communicate naturally and sincerely with the people around us is like the second nature of the social personality.

And yet, in some exceptional circumstances, we sometimes wonder what is next and more polite. The rules collected here offer answers to these questions. THE PROTOCOL is a set of requirements that must be observed during official and international visits, meetings, conferences and rules of conduct of the participants in them, ie. the protocol does not bind the general public and us travelling in quest of the best landmarks in the world.

Traveling can be a very enjoyable and enriching experience, but it can often become a nightmare if you fall victim to behaviors and manners that disrespect the presence, dignity, and emotions of others.

During the trip it is necessary to live with other people and we are obliged to comply with this, even if there are no fixed rules and etiquette for all possible situations.

When traveling by public transport before boarding, do not collide, but allow passengers to get out of the vehicle. Men are obliged to give priority in the descent and ascent of the elderly,





women and children. Assist people with wheelchairs in getting off and on. Every educated person is expected to give up their seat to a disabled person, a pregnant woman or a passenger who has difficulty standing up. If you are given a seat, smile and say thank you. If you are traveling with a small child, it is better for him to sit on your knees so that someone else can sit next to you. Stand away from the doors so that other passengers can get off and get on. If there are too many people on the bus and it is crowded, do not rush to get inside, but wait for one of the passengers to get off. Do not carry bulky luggage or place it on the seats. According to etiquette in public places, noisy talking, loud laughter, eating and drinking, combing and wearing make-up in a vehicle are considered bad manners.

In the taxi and the car

There are different prestige places in the car according to the international etiquette and protocol. As an expression of the highest respect is given the rear seat, located to the right of the direction of movement of the car: first must get on and off the passenger who took it, and the other passengers enter through the left door. Most often, car owners sit in the front seats, but it is a courtesy to offer these seats to their guests. A true gentleman is obliged to help the lady get on and off her luggage. The woman gets into the taxi first and sits in the place of honor - the back seat on the right, and the man is obliged to politely sit next to her, not next to the driver. When sitting in the car, the woman gathers her legs next to each other and relaxes on the seat, putting her feet in the cabin. When getting off, she must take both legs out of the car at the same time and then stand up.

On the train

If a weak or elderly person has to take the top bed in a sleeping compartment, it is good for one of the other companions to offer him a change of seats. If this does not happen, all the passengers leave the cabin so that the adult can take his bed without worry. The passenger occupying the top bed in the sleeping compartment is accommodated first, and in the morning he waits for his companions to get in good shape.

Travelling by plane

When you travel by plane, you want to feel comfortable and enjoy the experience, right? The same is expected of each of the other passengers. That is why you are obliged to follow a certain set of rules of conduct, known in society as "etiquette". Of course, people are different and everyone brings with them their fears, personal characteristics, habits and understandings of right and wrong.

However, everyone is responsible for themselves and if you are able to follow the basic etiquette when traveling by plane, you will at least contribute to reducing the overall "stress".





Here are the rules of conduct you should pay attention to.

Carry compact hand luggage. Usually the allowable weight of hand luggage is 6 - 10 kg. But you need to estimate the size of the bag so that you can be sure that it will fit in the special compartment for hand luggage above the seats or at your feet (under the seat). In some cases, if the flight attendants think that your handbag is too bulky and will disturb your or your companions' comfort, they may also ask you to put it in one of two places. Don't be angry with them, they just follow the etiquette.

Be hygienic. No one claims that you do not follow the rules of hygiene. Just when traveling by plane, every detail matters. The planes are small and confined spaces and each scent is very palpable. Take a bath before leaving for the airport, especially if you are traveling on hot summer days, and if your flight is very early - do it the night before bed. Do not overdo the perfume, because no matter how fragrant its smell, it can become suffocating and intrusive. If you know that your feet smell after a long walk in a closed shoe, do not take them off, no matter how long the flight.

When getting up, use the armrests. When you want to get up from your seat (although it is not recommended to do it often), use the armrests for support, not the back of the seat in front of you. As convenient as it is for you, it belongs to a foreign place and you can seriously disturb the comfort of its current "owner". If you fall asleep, for example, and someone shakes you suddenly, you won't feel well, will you? Respect other people's space.

Strive to be alone in the space of your own place. This applies to both your belongings and your hands. The middle armrest is for the two adjacent seats, which means you can lean on it, but leave room for your companion. As a rule, when there are three seats in a row, the intermediate backrests are for the one sitting in the middle, because in practice he is "pressed" on both sides, and his neighbors have their own backrest (at one of the two ends).

Also, be careful when lowering the backrest - this is a privilege, not your right. This means that if you want to do it, you have to ask the passenger behind you if you don't mind or at least warn him.

Follow the order of getting off the plane. Even if you have to wait 20 minutes standing in your seat, be patient. The etiquette requires you to allow all passengers in front of you to get off first, which means waiting for them to unload their luggage from the compartments above the seats and even help them if you see they can't handle it on their own. The same goes for the order of the luggage belt. Everyone wants to get out of the airport faster. And your suitcase won't pop out faster if the last of the carriers is released. So keep an acceptable distance and wait for it to turn to where you are standing before carefully removing it from the conveyor.





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