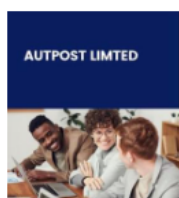




BUILDING KNOWLEDGE IN THE CONTEXT OF MULTICULTURALISM AND VULNERABILITY

SCENARIO WITH TIPS FOR THE WORKSHOP LEADER

– 4 WORKSHOP HOURS



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1. INFORMATION

- Duration of the workshop
- Recipients of the workshop
- Number of participants
- Working methods
- Materials needed for the workshop
- Aim of the workshop

2. WORKSHOP OUTLINE

- Introduction to the workshop
- Introducing the workshop leader/s
- Ice breaker: Group integration
- Establishing group rules

3. SUBSTANTIVE CONTENT

- Mini- lecture
- Infographics
- Presentation
- Worksheets

4. END OF WORKSHOP

5. EVALUATION QUESTIONNAIRE

6. CERTIFICATE TEMPLATE



1. INTRODUCTION



Duration of workshop:

4 clock hours

Workshop recipients:

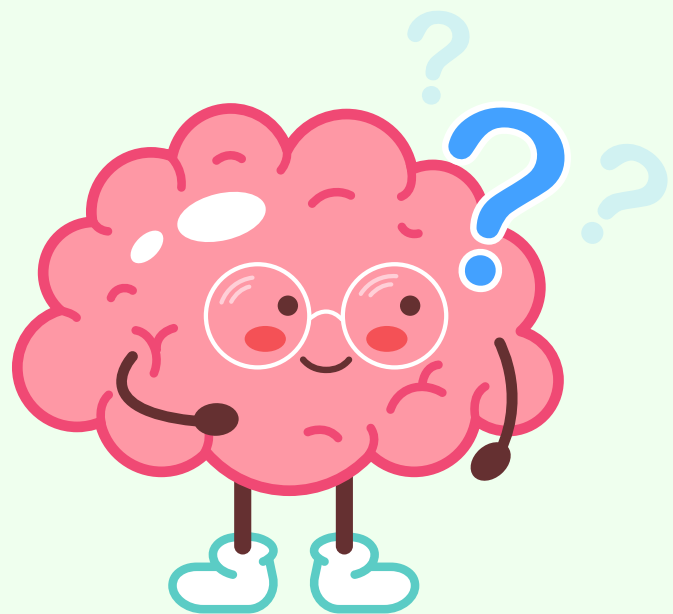
The recipients of the workshop are qualified mediators who wish to develop and increase their knowledge on the topic of multiculturalism and vulnerability within the society and their potential clients.

Number of participants:

A group of 10 people. It is also possible to conduct the workshop in a smaller group of at least 8 people or a larger group of 12 people depending on the premises.

Proposed working methods:

- Brainstorming
- Active methods of conducting the workshop: group work
- Individual work
- Relaxation techniques
- Psychoeducation
- Mini lecture



Example materials needed for the workshop:

- Work cards,
- Felt tip pens
- Crayons
- Markers
- Sticky notes
- Flip chart
- A4 sheets
- Pens
- Laptop/computer
- Projector
- Speakers
- Certificates
- Evaluation questionnaire



Aim of the workshop:

The main goal is to equip participants with the necessary knowledge about multiculturalism and vulnerability within the society.

The workshop aims to provide participants with skills needed to successfully build relationships with clients who come from diverse backgrounds.

Furthermore, this workshop aims to bring down barriers, re-educate about diverse backgrounds and tackle stereotypes about cultures and develop participant openness for new cultures and people.

2. WORKSHOP OUTLINE

1. Welcome – Introduction of the workshop leader (5 min)

- ✓ Full name
- ✓ Education
- ✓ Professional experience
- ✓ Interests

2. Ice breaker – introduction of workshop participants (20 min)

The workshop leader writes down the sentences on a flipchart and asks participants to take turns in answering them:

Hello my name is...



I like...



I don't like...



I feel confident in...



Today I would like to...



My favourite meal is...



My favourite colour is...

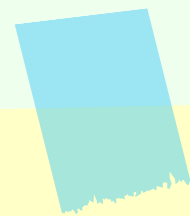


3. Group rules - (15 min.)

The workshop leader distributes two sticky notes to the participants and asks the participants to write down on one of them what we do and on the other what we don't do during the workshop to ensure a nice and safe atmosphere.

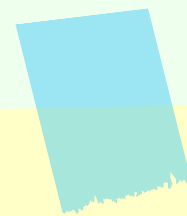
The leader gives participants 2 minutes for this task.

Example:



What we do

- We are kind to each other
- We respect each other
- We communicate when we need breaks



What we don't do

- We don't criticise each other
- We don't use mobile phones
- We don't judge other people's opinions

The workshop leader collects the sticky notes, reads them aloud, asks if everyone agrees to the presented rules and sticks them in a visible place.

The leader then asks participants to write their name on another sticky note and stick it in a visible place on their chest.

Verification of expectations - (10 min)

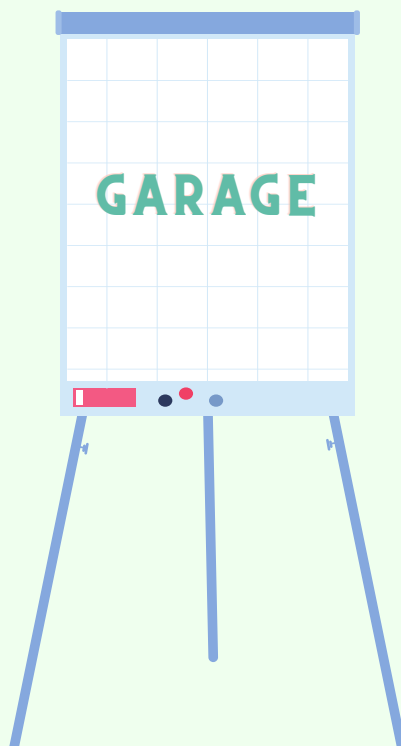
The workshop leader distributes one sticky note to the participants and asks them to write down their expectations in relation to the workshop and gives 3 minutes for this task.

The sticky notes are collected, and the workshop leader reads the questions/statements and discusses them.



Garage - (5 min)

The workshop leader takes out a previously prepared A4 sheet / flipchart with the title "GARAGE" and a marker and informs the participants what the "Garage" is.



"Garage" - during breaks in the garage, each participant can anonymously write down a question about the content and the workshop. The questions will be answered after the break.

3. SUBSTANTIVE CONTENT

Mini - Lecture (30 min)

Multiculturalism in society

Multiculturalism in sociology refers to a society's approach to cultural diversity. Multiculturalism emphasises the idea that society is strengthened by conserving, appreciating, and even promoting cultural variety. It is based on the basic premise that people from frequently very different cultures may coexist peacefully. Multiculturalism is a term used in political philosophy to describe how societies decide to establish and implement out formal laws addressing the fair treatment of other cultures.

People of many racial backgrounds, ethnicities, and nationalities coexist in a same community in multicultural societies. People who live in multicultural communities preserve, transmit, honour, and celebrate their distinct cultural practises, including their languages, artwork, traditions, and behavioural patterns.

The key to establishing a high level of cultural diversity is multiculturalism. When individuals of many racial backgrounds, nationalities, religions, ethnicities, and philosophical perspectives come together to form a community, diversity arises. A society that cherishes and acknowledges the cultural diversity among its citizens is one that is really diversified.

Cultural variety, according to proponents, strengthens mankind and could even be essential to its long-term survival. In 2001, the General Conference of UNESCO took this position when it asserted in its Universal Declaration on Cultural Diversity that “...cultural diversity is as necessary for humankind as biodiversity is for nature.

Cultural assimilation

The process of a minority group or culture becoming more like a society's dominant group or adopting, fully or partially, the values, habits, and beliefs of another group is known as cultural assimilation. People's traditional cultures should be preserved in some form, according to multiculturalism proponents. Multiculturalism can exist at the national level or in local communities within a country. It can happen either spontaneously via immigration or intentionally when diverse cultural domains are brought together by legislative decree.

Melting Pot Theory

The multiculturalism "melting pot" theory explains that diverse immigrant groups would typically "melt together," giving up their own traditions and ultimately completely assimilating into the dominant culture. J. Hector St. John de Crevecoeur, a French immigrant to America, declared in 1782 that "people of all nationalities are melted into a new race of men, whose labours and posterity will one day produce major changes in the globe".

Salad - Bowl Theory

The salad bowl theory of multiculturalism defines a varied society in which individuals live while retaining at least some of the distinctive qualities of their traditional cultures. It is a more liberal view of multiculturalism than the melting pot. Several cultures are combined, much like the components in a salad, but instead of blending into one homogeneous culture, they maintain their own traditions. According to the salad bowl theory, people do not have to give up their cultural identity in order to be accepted as members of the dominant culture.

The in - group bias

We tend to be more tolerant of people who share our culture. We look for similarities and other things that we believe in together. It is easier to interact with someone like us – or individuals who share our ethnic values and background. Although this idea brings bias and is wrong, we are less likely to see the difference in another person if they also come from our culture, and this has an impact on how we view them.

The less we know about a person, the more we rely on our own culture to understand them.

This tendency is called the in-group bias and it influences how we see other people in many ways. It can lead to people having expectations of how someone will behave, and it can also lead to cases of prejudice and discrimination.

Ethnic groups: Romani Gypsies vs Irish Travellers

Oxford dictionary defines an 'ethnic group' as "a community or population made up of people who share a common cultural background or descent" Romani Gypsies (Roma) and Travelers are two separate subgroups of nomadic people. Both are commonly thought of as nomadic cultures that move from one location to another.

Gypsy and traveller are commonly confused terms. The two groups, however, are fundamentally distinct from one another. Eastern Europe has a large population of Romani Gypsies and are primarily associated with countries like Hungary, Bulgaria, Slovakia and Romania.

Travellers are primarily concentrated in Northern America, the United Kingdom, and Ireland. The common belief is that any Romani Gypsies and Travellers who marries a gorgor (a person who is not a traveller or Romani gypsy) brings shame upon their family's name, and many gypsies who marry gorgors end up getting disowned by their gypsy families and shunned by the community.

The roots of Romani Gypsies and Travellers are different from one another, to start. According to experts, the Romani Gypsies are originally from India. The earliest Europeans believed that the Roma people originated in Egypt therefore called them 'Gypsies'. The Travellers, on the other hand, can trace their roots back to an Irish subculture. As a result, the term "Irish Traveller" is often used to describe travellers.

The physical characteristics of the Travelers are like those of the Irish population with a pale complexion and a Caucasian appearance. The Romani Gypsies, on the other hand, are physically similar to the people of Egypt and India and have darker complexion than the Irish Travellers.

Romani Gypsies and Irish travellers speak distinct languages. The dialects of the Northern Indian subcontinent are closely connected to the distinctive language of the Romani people. Throughout the years, several Roma groups emerged, each with its own distinctive language. The Irish Travelers, on the other hand, communicate via the Shelta language which has emerged from the Celtic language.

Currently Irish Travellers live in caravans on established caravan sites. However, some still move from place to place with their caravans, but many are adapting a culture of settling down in one place with a large number choosing to move into houses and settle. This, however, does not change the fact that they identify as an Irish Traveller and their characteristics remain protected.



Sources:

<https://www.thoughtco.com/what-is-multiculturalism-4689285>

<http://www.differencebetween.net/miscellaneous/difference-between-gypsies-and->



INFOGRAPHICS



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FRSP DIALOG



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DEMOGRAPHICS : IRELAND



Mixed Irish and
non-Irish
households
134,838

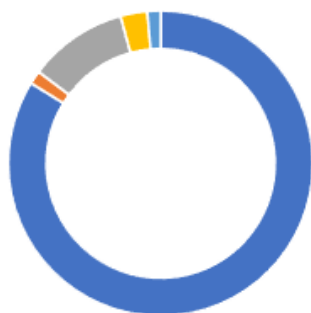


Polish - Irish
households
20,839



Polish - non - Irish
households
3223

Religion in Ireland



■ Roman Catholic ■ Muslim ■ No Religion ■ Church of Ireland ■ Orthodox

Most commonly spoken European languages



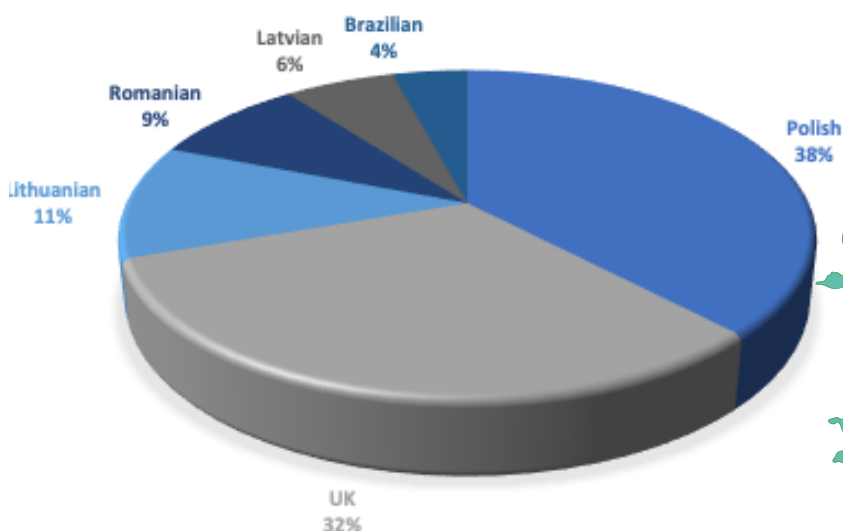
■ Polish ■ Lithuanian ■ Romanian ■ Spanish

Percentage of non-Irish nationals by county



■ Galway City ■ Dublin City ■ Fingal ■ Longford ■ Cork City

Top nationalities in Ireland



Non Irish nationals
living in Ireland

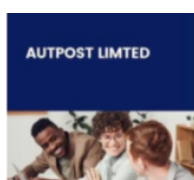
535,475



Dual nationality

104,784

*Developed on the basis of Census of Population 2016



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DEMOGRAPHICS : POLAND

Religious denominations in Poland



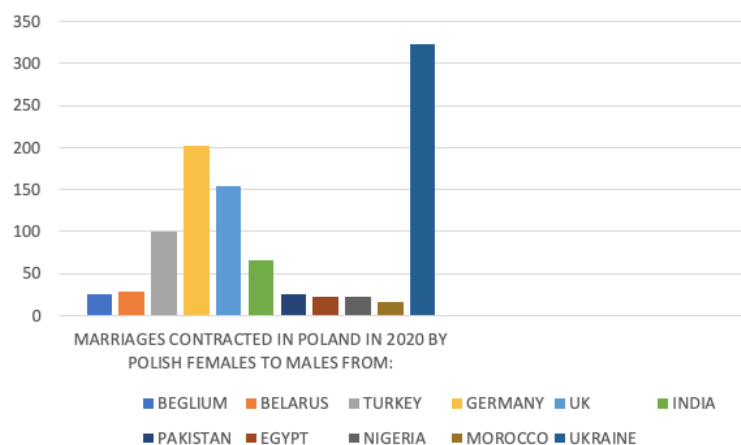
■ Roman Catholic ■ Orthodox ■ Protestant ■ Jehova's witness ■ Greek Catholic ■ No Religion ■ Other

Top nationalities living in Poland

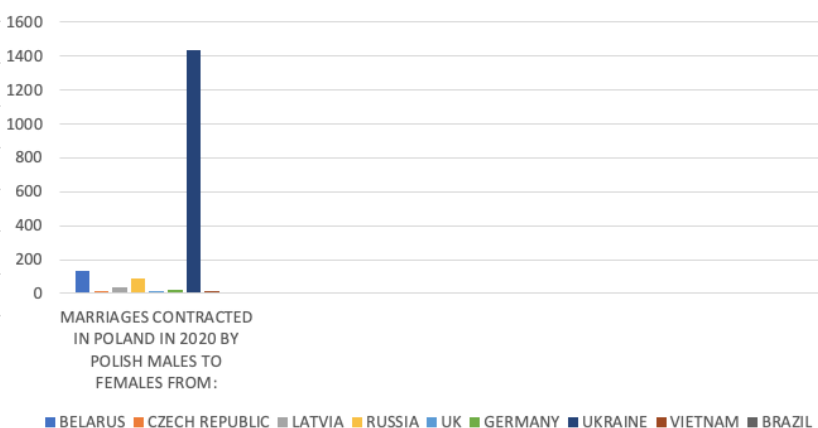


■ Ukraine ■ Belarus ■ Germany ■ Russia ■ Vietnam ■ India ■ Italy ■ Georgia ■ China ■ United Kingdom

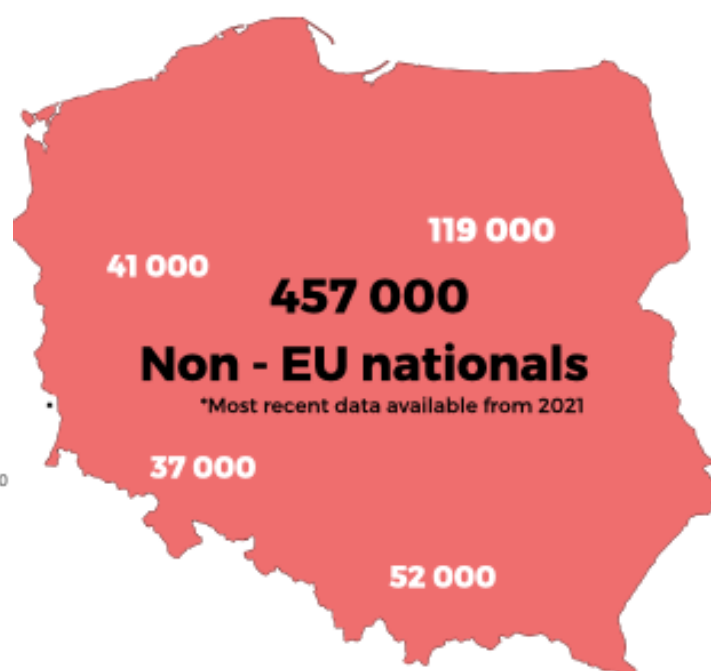
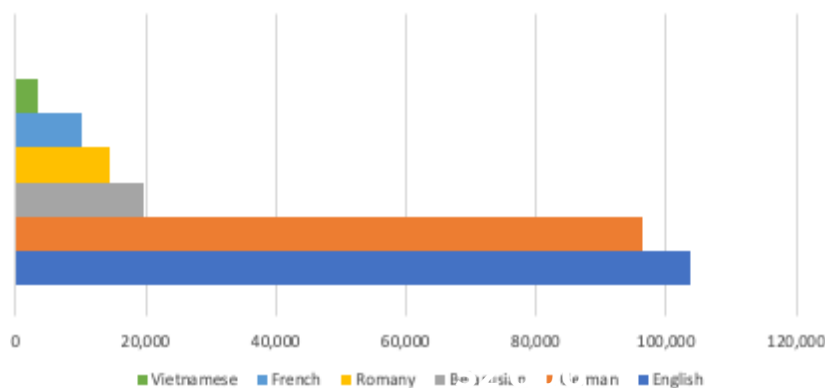
Multicultural marriages: Polish Female statistics



Multicultural marriages: Polish Male statistics

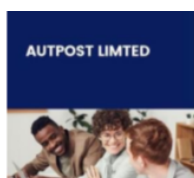


Most commonly spoken languages in Poland
*Not including Polish and Ukrainian



*Due to the situation in Ukraine it is estimated that there is around 1 103 325 Ukrainian citizens who are registered in Poland.
The number is constantly changing.

*Developed on the basis of data from GUS 2020-2021



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DISCRIMINATION DEMOGRAPHICS : EUROPEAN UNION



446 828 803

EU population

5.23 million women
reported feeling they were being
discriminated against at work

87

Ethnic groups

24

Official languages

10 out of 27

EU countries where Hate Crime is not
incorporated in the general crime
recording system



15%

Of new immigrants felt discriminated against
in Poland.
The highest % in EU.

1 in 5

Roma faces discrimination



1 in 3

Black people experience
racial harassment

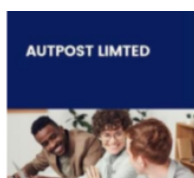
4

Member states collect Hate Crime data
but do not publish it

119

Antisemitic hate crimes reported in Poland
in 2020

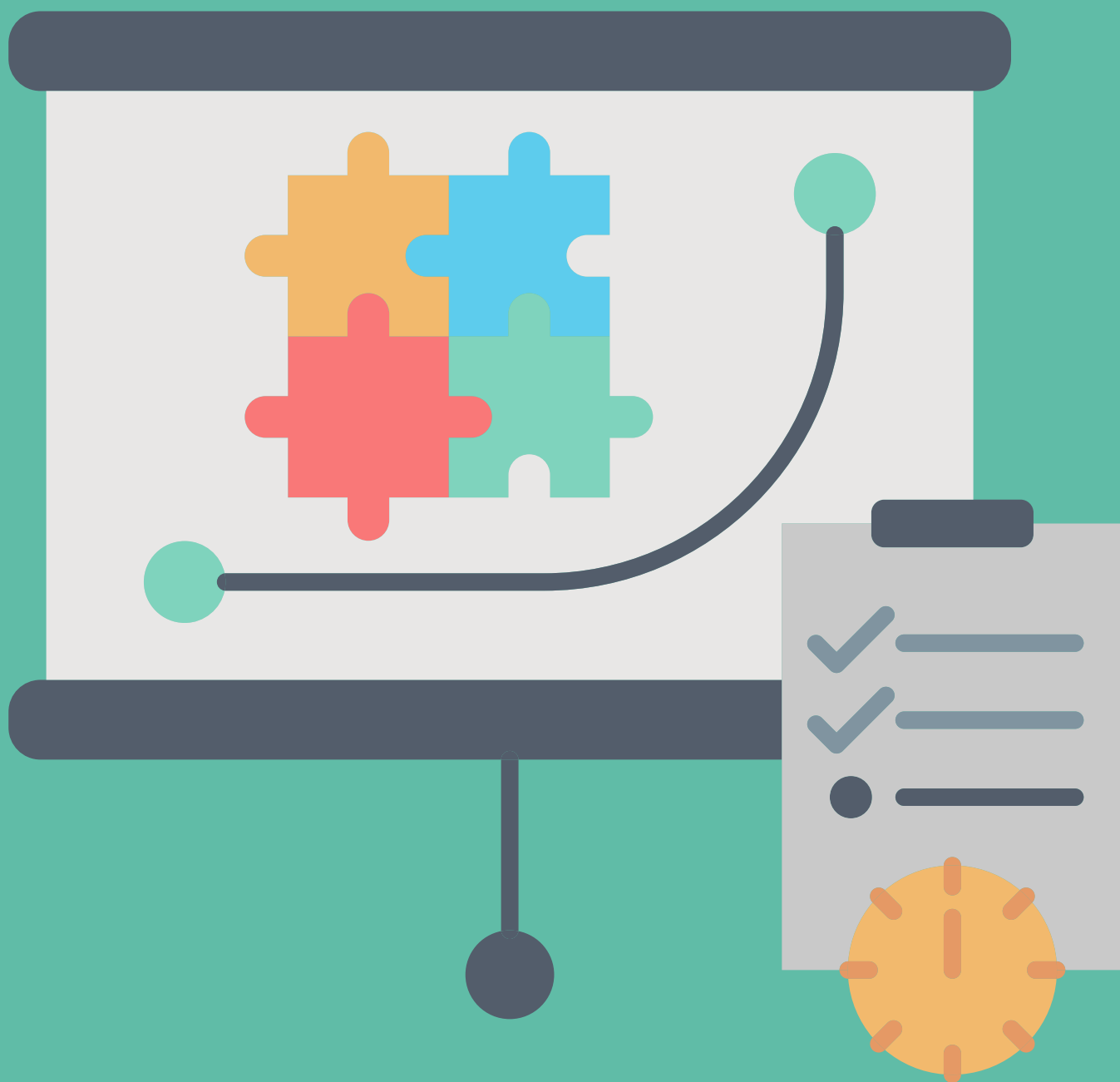
*Infographic developed on the data available from <https://fra.europa.eu/en/>



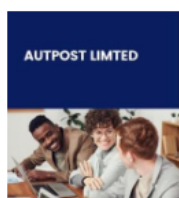
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PRESENTATION

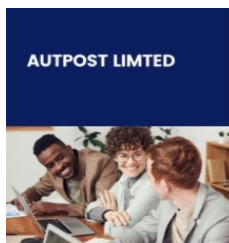


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MULTICULTURALISM AND VULNERABILITY



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MULTICULTURALISM

- The concept of multiculturalism holds that many identities and cultural groups should be respected, promoted, and acknowledged in society.
- Thus, multiculturalism aims to address the problems caused by marginalisation of minorities and cultural variety.
- Diversity within unity is multiculturalism's central tenet. Since the end of World War II, there has been an increase in international migration, which has encouraged the formation of multiculturalism and corresponded with the end of colonialism.
- As economic migration became more common and many countries were no longer monocultural, the fall of communism also marked a historical turning point in diversity.

MULTICULTURALISM

- Multiculturalism may take the shape of a demand for specific legal protection for certain cultural groups, recognition of contributions to the cultural life of the political community as a whole, or the assertion of autonomous powers of governance for particular cultures.
- Multiculturalism serves as both a reaction to the fact that there are many different cultures in contemporary democracies and a remedy for historical marginalisation, prejudice, and persecution of some cultural groups.
- Members of most contemporary democracies represent a variety of cultural perspectives, behaviours, and contributions. In the past, many minority cultural groups have been excluded or had their contributions and identities diminished.
- While upholding tolerance for their differences and refraining from calling for their assimilation into the dominant culture, multiculturalism aims to include the opinions and contributions of other elements of society.



An Phríomh-Oifig Staidrimh
Central Statistics Office

CENSUS 2016

Migration and
Diversity

census
2016
RESULTS
www.cso.ie

Non-Irish nationals living in Ireland

535,475



Down 1.6%
since April 2011



Mixed Irish and non-Irish households

134,838

up 14.7% since April 2011



Dual Irish nationality

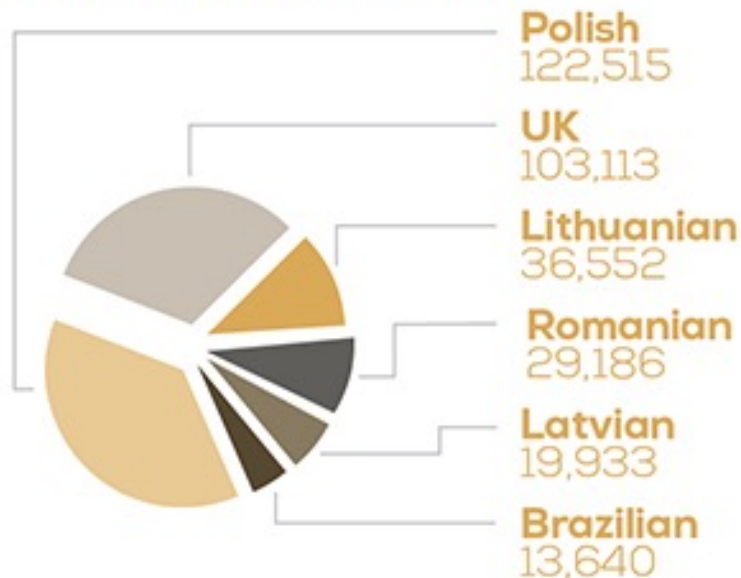
104,784



Up 87.4%
since April 2011



The top nationalities in Ireland



Recent Immigration

82,346

persons arrived to live
in Ireland in the year prior
to April 2016

53,708 Non-Irish

28,143 Irish

Average age of population by nationality

Irish



up by
1 year

Non-Irish



up by
2.2 years

Polish



up by 3.6 years

UK



up by 4.1 years

Lithuanian



up by 3.1 years



IDENTITY

- One's culture influences their personal, political, and social identities among other aspects of their identity. In the sense that multiculturalism recognises and embraces the notion that culture is fundamental to one's social and political identity, it shares some of the same ideas as nationalism.
- Multiculturalism is shaped by identity politics, which aims to stop the marginalisation of communities by redefining their identities away from harmful cultural stereotypes. This is accomplished through redefining the collective identity to instil a sense of pride in the group.
- A prime illustration of this reframing was the emphasis on minority groups thought to be oppressed or disadvantageous throughout the 1960s and 1970s. We experienced the Gay Rights movement, Black Power, and second-wave feminism throughout these decades.



RACE

"A category of people that shares some distinguishing physical qualities"

- A race is a categorisation of people into groups that are typically considered as unique within a particular culture based on common physical or social characteristics.
- The phrase first became widely used in the 16th century to describe to a variety of social groupings, including those that were distinguished by tight familial ties.

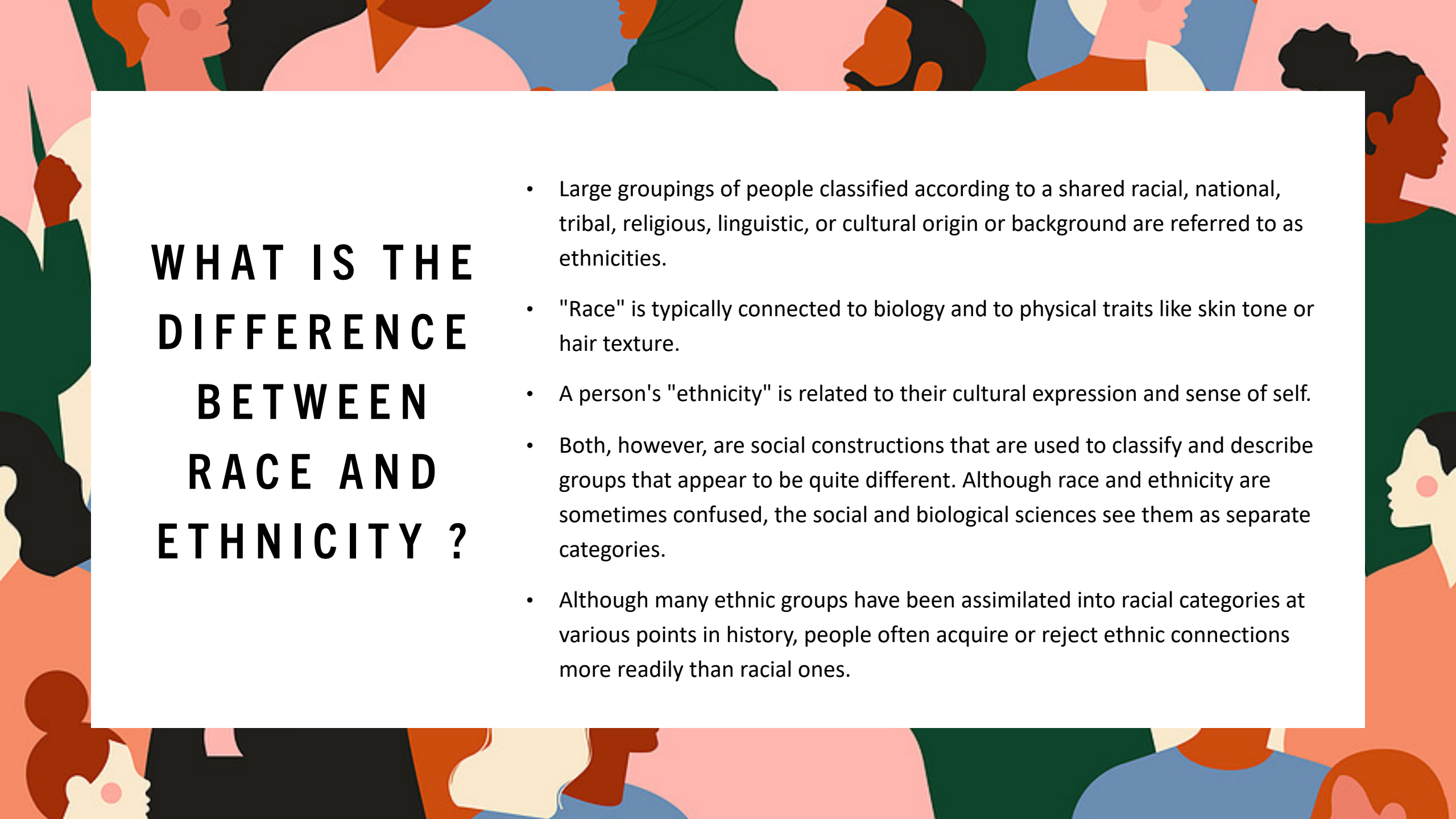


ETHNICITY

The Oxford Dictionary defines Ethnicity as:

“the fact of belonging to a particular ethnic group (= a group of people that share a cultural tradition)”

- Although the two are legally distinct, ethnicity is occasionally used interchangeably with nationality. People who share an ethnic identity may belong to separate ethnic groups even if they share the same country, and vice versa.
- Nationality is simply a person's national identity because it denotes the location of their birth. However, a person's ethnicity reveals their cultural and ancestral identity.
- The hereditary position a person has in the society in which they live might be thought of as their ethnicity. It is the condition of sharing common physical or social characteristics with a segment of the population. In other words, ethnicity is a person's ethnic identity as determined by traits that are based on descent.
- Genetically acquired qualities and cultural or historical inheritance are examples of descent-based traits, which refer to features that are tied to descent.



WHAT IS THE DIFFERENCE BETWEEN RACE AND ETHNICITY ?

- Large groupings of people classified according to a shared racial, national, tribal, religious, linguistic, or cultural origin or background are referred to as ethnicities.
- "Race" is typically connected to biology and to physical traits like skin tone or hair texture.
- A person's "ethnicity" is related to their cultural expression and sense of self.
- Both, however, are social constructions that are used to classify and describe groups that appear to be quite different. Although race and ethnicity are sometimes confused, the social and biological sciences see them as separate categories.
- Although many ethnic groups have been assimilated into racial categories at various points in history, people often acquire or reject ethnic connections more readily than racial ones.



ETHNIC MINORITY

The Oxford Dictionary defines Ethnic Minority as

“a group of people that share a cultural tradition, religion, etc.), living in a country where the main ethnic group is different”

- The protection of a variety of minorities' rights and freedoms, including those who identify as religious, racial, ethnic, or sexual minorities, is essential to multiculturalism.
- The presence of minority cultures in society must be acknowledged for diversity to exist. Minority needs must be identified, recognised, and satisfied. Minority rights, which safeguard the collective rights of minority groups including the legal protection of religious festivals and dress requirements, are one way that this has happened.



DIVERSITY

- Cultural diversity is something that should be appreciated, according to multiculturalism, not merely tolerated.
- Cultural diversity is advantageous and consistent with political coherence, civic cohesion, and citizenship.
- Diversity is the antidote to prejudice because it fosters cultural interchange and appreciation for diversity amongst groups. Extremism and hostility are produced when a space for cultural diversity to develop is denied.
- Contrary to monoculture, the global monoculture, or a homogeneity of cultures, which is comparable to cultural development, cultural variety is the quality of various or different cultures
- Different cultures respecting one another's peculiarities is another definition of "cultural diversity." It is frequently used to discuss the diversity of human societies or cultures in a particular area or around the world. It alludes to the incorporation of many cultural viewpoints within a group or civilization.

THE EQUAL STATUS ACTS 2000-2018 IRELAND

- The Equal Status Acts 2000-2018 ('the Acts') ban discrimination in housing, education, and the supply of goods and services. The nine categories of gender, marriage status, family status, age, disability, sexual orientation, race, religion, and traveller community participation are all covered.
- The Acts forbid discrimination against anyone who receive rent supplements, housing aid, or social welfare payments when providing accommodations services.
- Subject to certain exceptions, the Acts forbid discrimination in the use of and access to goods and services, including indirect discrimination, discrimination by association, sexual harassment, and other forms of victimisation. The Acts permit constructive action to advance equality for underprivileged people or to meet the unique needs of individuals.
- Advertising that is discriminatory is also forbidden. An advertising that implies an intention to discriminate, harass, or sexually harass someone or that may reasonably be construed as suggesting such an intention may not be published or exhibited.

A decorative border at the top and bottom of the slide features a variety of stylized hands in different colors (orange, blue, green, teal, purple, brown) reaching upwards or outwards, symbolizing diversity and inclusion.

UNDER IRISH LAW, THE PROTECTED GROUNDS ARE:

- **Gender (male, female, transgender or nonbinary)**

If someone treats you less favourably because you are a different gender to someone else.

- **Civil status (single, married, separated, divorced, widowed or in a civil partnership)**

If someone treats you less favourably because you have a different civil status to someone else.

- **Family status (a pregnant person, a parent, an acting parent of a child, or a carer of a person with a disability who requires continued care)**

If someone treats you less favourably because you have a different family status to someone else.

(Note: some situations falling under this ground may also fall under the gender ground.)

- **Sexual orientation (heterosexual, homosexual or bisexual orientation)**

If someone treats you less favourably because you have a different sexual orientation to someone else.

- 
- A decorative border at the top of the page features a row of stylized hands in various colors (orange, blue, green, brown, purple, teal) reaching upwards. The background of the page is white, and the text is in a clean, sans-serif font. The hands are also visible along the left and right edges, creating a frame around the central text area.
- **Age (only applies to those who are aged eighteen years and over)**

If someone treats you less favourably because you are older or younger than someone else and it is without a good reason ('objective justification').

(Note: this ground does not cover alleged discrimination against children in schools.)

- **Religious belief (including religious background and those who have no belief)**

If someone treats you less favourably because you have a different religion to someone else, or, for example, because you do not have a religion and someone else does.

- **Membership of the Traveller community**

If someone treats you less favourably because you are a member of the Traveller community and someone else is not.

- **Race (skin colour, nationality, ethnic or national origin)**

If someone treats you less favourably because you have a different skin colour, nationality or ethnicity to someone else.

- **Disability (intellectual, mental and/or physical disability)**

If someone treats you less favourably because you have a disability and someone else has a different disability or does not have a disability.



TYPES OF DISCRIMINATION

- **Direct discrimination**

Where someone treats you less favourably than another person in a similar situation because of a different personal characteristic or circumstance that falls under the protected grounds.

- **Indirect discrimination**

Where a seemingly neutral system or policy disadvantages you because of a personal characteristic or circumstance that falls under the protected grounds.

- **Discrimination by imputation**

Where someone treats you less favourably than another person in a similar situation because someone has incorrectly assumed ('imputed') that you fall under the protected grounds.


- **Discrimination by association**

Where someone treats you less favourably than another person in a similar situation because of your connection, relationship or association with someone who falls under the protected grounds.



IRISH HUMAN RIGHTS AND EQUALITY COMMISSION

- The Irish Human Rights and Equality Commission is Ireland's national human rights and equality institution.
- They are an independent public body that accounts to the Oireachtas, with a mandate established under the Irish Human Rights and Equality Commission Act 2014 (IHREC Act 2014). The IHREC Act includes and further enhances the functions of the former Irish Human Rights Commission and the former Equality Authority.
- The purpose of the commission is to protect and promote human rights and equality in Ireland and build a culture of respect for human rights, equality and intercultural understanding in the country.
- Their work is determined independently by the fifteen members of the Commission who were appointed by the Head of State, President Michael D. Higgins, in 2014. The diverse membership of the Commission broadly reflects the nature of Irish society.

An illustration showing several arms of different colors and patterns (blue, orange, green, purple, red, etc.) holding hands in a circle around a central black circle. The central circle contains the text 'THE EQUALITY ACT 2010' in white, bold, uppercase letters.

THE EQUALITY ACT 2010

- The Equality Act 2010 legally protects people from discrimination in the workplace and in wider society. It replaced previous anti-discrimination laws with a single Act, making the law easier to understand and strengthening protection in some situations. It sets out the different ways in which it's unlawful to treat someone.
- It brings together over 116 separate pieces of legislation into one single Act.
- The Act provides a legal framework to protect the rights of individuals and advance equality of opportunity for all.

The characteristics that are protected by the Equality Act 2010 are:

- age
- disability
- gender reassignment
- marriage or civil partnership
- pregnancy and maternity
- race
- religion or belief
- sex



EMPLOYEMENT LAW IN POLAND

- A non-exhaustive list of grounds for discrimination has been set out in the provisions of the labour law. This means that only certain grounds for discrimination are specified as examples in those provisions.
- They include: sex, age, disability, race, religion, nationality, political beliefs, union membership, ethnicity, faith, sexual orientation, fixed-term employment or employment for on a full-time or part-time basis.
- Should this list lack the grounds for discrimination on which we want to rely, this does not mean that they may not be invoked before a court. Less favourable treatment of an employee on the basis of any other criterion not mentioned here, which is socially relevant, may also be regarded as discrimination.
- It should be pointed out, however, that the principle of equal treatment of employees does not preclude differentiation in rights and obligations of employees on account of differences arising from their personal characteristics and differences in the performance of their work. The aforementioned principle may only be infringed upon if the diversification of the situation of employees results from application of an unlawful criterion by the employer.
- There is no law that solely protects people against discrimination and protects their characteristics outside of employment in Poland.



ILGA REPORT RANKS POLAND 42/49 NATIONS IN TERMS OF HUMAN RIGHTS VIOLATIONS OF LGBTI PEOPLE

- ILGA-Europe are an independent, international non-governmental umbrella organisation uniting over 700 organisations from 54 countries across Europe and Central Asia .
- The authors of the ILGA Europe study rank Poland 42 out of the 49 nations they discuss, giving it a score of 15.84% on a scale where 0% represents a flagrant violation of human rights and 100% represents complete equality and respect for such rights. Poland is ranked in the following categories:
- equality and non-discrimination – position 37 out of 46 – 16.24%,
- family – position 43 out of 43 – 0.00%,
- hate crimes and hate speech – position 38 out of 38 – 0.00%,
- legal gender recognition and bodily integrity – position 27 out of 42 – 27.25%,
- civil society space – position 43 out of 49 – 49.88%,
- the right to asylum - position 13 out of 35 - 33.43%

Source: <http://www.ilga-europe.org/report/>



MULTICULTURAL FAMILIES

- A multi-ethnic family is more than just someone with a different passport. People in a multicultural relationship may have diverse customs, faiths, language preferences, ethnicities, and other cultural characteristics that affect how they identify themselves.
- An interracial family is one that includes members of various racial or cultural groups.
- Third-culture children are those who were reared in a society distinct from that of their parents. These individuals are frequently multi-ethnic.
- The term "intercultural family" refers to a couple with diverse cultural backgrounds. Parents can have grown up in different cultures or travelled around as much as children.



INTERETHNIC PARTNERSHIPS

- In the UK and Ireland, one in ten couples—or 2.3 million people—were involved in interethnic partnerships, according to the Office for National Statistics' (ONS) most recent census.
- Interfaith connections are on the rise, which is unquestionably a sign of good integration and a reflection of our more tolerant and open approach to religion, but it is not always without challenges.
- It may be difficult to overcome long-standing cultural customs, and for interfaith couples considering marriage, telling family members they are engaged can be especially difficult: "My paternal grandmother didn't talk to me for a year after we were engaged."

A photograph of a bride and groom at a wedding. The bride is on the left, wearing a white lace wedding dress and a ring, with her mouth open in a joyful expression. The groom is on the right, wearing a dark suit, also smiling broadly with his mouth open. They are both holding up their hands in a celebratory gesture. The background is softly blurred, showing other guests and warm, bokeh-style lighting.

INTERETHNIC PARTNERSHIPS

- Over 4,000 Poles wed foreigners in 2014, according to data from the Central Statistical Office (GUS) on couples wed in Poland itself.
- A Polish bride and a foreign husband accounted for around 3,000 of these unions.
- There were 211 Italian and 342 German grooms, with 603 British husbands overall.
- Although EU citizens made up the majority of the unions between Polish women and foreigners, there were also unions with residents of further-flung nations including Mauritius, Togo, Uganda, and Gambia.
- In 2014, over a thousand Polish men wed foreigners (almost three times less than Polish women). Of them, Polish males married Ukrainians (505), Russians (140), and Belarusians the most commonly (118).
- According to data from the Government Population Council, there were around 45,000 marriages between Poles and foreigners in Poland between 1990 and 2000.
- However, there were 74,000 such unions between 2001 and 2014.



TRADITIONAL ISLAM VIEWS ON INTERFAITH MARRIAGES

- The Quran generally forbids Muslim men from marrying non-Muslim women, just as it forbids Muslim women from marrying non-Muslim men, although it does permit Muslim males to wed members of the People of the Book (often Jews, Christians, and Sabians).
- Women are not given the same accommodations. Given the cultural distinctions between Muslims and non-Muslims, some Muslim academics are against all interfaith unions.
- Although the Quran does not expressly forbid Muslim women from marrying non-Muslim males, some scholars contend that because the Quran permits marriages between men but not between women, Muslim women are forbidden from such unions.
- According to Khaled Abou El Fadl, there was not a single classical jurist who disagreed with the ban on Muslim women marrying males who are not Muslims.
- According to the Ashtiname of Muhammad, a treaty between Muslims and Christians documented between Muhammad and Saint Catherine's Monastery, the Christian spouse is not to be prevented from attending church for prayer and worship in the case of a Muslim-Christian marriage, which is to be contracted only after permission from the Christian party.
- Parent attitudes remain more negative toward marriage of a daughter as compared to a son and in most cases the spouse who is not Muslim will be asked to convert.



TRADITIONAL ISLAM VIEWS ON INTERFAITH MARRIAGES

- Intermarriage, or consanguinity, is particularly prevalent among Muslims from south Asian and Arab backgrounds. According to recent statistics, almost 75% of Muslim marriages in Pakistan are consanguineous, and about 50% are married to first cousins.
- Marriage-related sex is an acceptable, pleasurable action that is worthy of Allah's reward as a form of worship. Contrarily, having sex outside of a heterosexual marriage is viewed as sinful and should be punished in the hereafter.
- According to traditional Judeo-Christian doctrine, homosexuality is viewed as wicked. But there is a difference between a homosexual desire and the actual deed. As long as the former is not used, it is fine.



TRADITIONAL CHRISTIAN VIEWS ON INTERFAITH MARRIAGE

- Christian denominations define an interfaith marriage, also known as an interreligious marriage, as a union between a Christian and a non-Christian (for example, a Christian and a Jew), as opposed to an interdenominational union, which takes the form of a Lutheran Christian marrying a Catholic Christian, as an example.
- Nearly all Christian denominations allow interdenominational marriages, but with regard to interfaith marriage, many Christian denominations warn against it, citing passages from the Christian Bible that forbid it, like 2 Corinthians 6:14–15.
- In 2021, religious ceremonies accounted for 57% of all marriages in Ireland. There were 6,721 (39%) Catholic marriage ceremonies, 192 (1.1%) Church of Ireland ceremonies, The Spiritualist Union of Ireland performed 1,380 (8.0%) ceremonies and 1,475 (8.6%) couples opted for other religious ceremonies.

Source: <https://www.cso.ie/en/releasesandpublications/ep/p-mar/marriages2021/marriages2021mainresults/>

A photograph of a traditional Muslim family sitting on the floor, eating a meal. The family consists of a man, a woman, and a young child. The man is wearing a white thobe and a ghutra, and is smiling. The woman is wearing a black hijab and a black thobe, and is holding a plate of food. The child is wearing a white thobe and is also eating. They are sitting on a patterned rug in front of a blue sofa. The text "TRADITIONAL MUSLIM FAMILY" is overlaid on the image in large, white, bold letters.

TRADITIONAL MUSLIM FAMILY

- The extended Muslim family often consists of three generations or more. As in most traditional civilizations, respect and regard rise with age in Muslim culture.
- Due to their wealth of life experience and dominant position within the family, elderly parents are revered. It is seen of as a gift from Allah to be able to care for one's parents in their senior years.
- In reality, it is typical for a newlywed to move into her husband's home. The bride's relationship with her in-laws generally undergoes a significant transformation, and issues frequently arise.
- The male is seen as the family's head, but for many men, that title is a poisoned chalice since it comes with duty. Whether or whether his wife is a wage earner, the male is solely responsible for providing for the family's financial needs.
- Therefore, unemployment can have a significant impact on the stability of the household, placing the male in an undefined role. In such cases, psychological morbidity may be significant and have effects on the entire family.



TRADITIONAL CATHOLIC FAMILY IN POLAND

- Many children - in a traditional family, mothers give birth to 6-8 children on average
- The dominant role of the man as the head of the family, his opinion and decisions are crucial, other family members are more or less subordinated to him
- Multigenerationality, i.e. living at least three generations under the same roof
- A customary division of roles - the father works and earns a living, the mother takes care of the home and raising the children, the children attend school, and when they reach the age of majority they get married
- No divorces and not accepting them, marriage contracted before God is indissoluble and inviolable, divorce is treated as a grave sin
- The large role of religion and ideology in the life of a traditional family, the unwavering position of the church and its teachings, priests are often presented as models of moral virtues
- Developed socialization and control function - parents decide about the whole life of their children
- The position of a woman is lower than that of a man, a woman is subordinate to her husband
- Family problems and possible domestic violence are disregarded and hidden due to the well-being of children and the desire to prevent family breakdown

A stained glass window featuring a central figure of St. Patrick. He is depicted with a long, curly beard, wearing a mitre and a green robe with a white cross on the chest. He holds a green shamrock in his right hand and a wooden staff in his left. The figure is set within a circular frame, surrounded by a decorative border of green and gold. The text "IRISH ROMAN CATHOLICS" is overlaid in large, white, sans-serif capital letters.

IRISH ROMAN CATHOLICS

- Irish Catholics are a native Irish ethnic and religious community that identifies as both Catholic and Irish. They have a sizable diaspora, which includes more than 14 million British and over 36 million Americans.
- From the 16th through the 20th centuries, conflicts between Irish Roman Catholics and Irish Protestants were particularly significant in Ireland's history, particularly during the Home Rule Crisis and the Troubles.
- Although these differences are largely marked by religion, political issues and power access were at the heart of the disputes. For instance, the majority of Irish Catholics were denied political authority due of their Catholic faith despite having an identity distinct from that of Britain.



IRISH TRAVELLERS AND GYPSIES

- Irish Travelers are historically a nomadic people from Ireland, yet they have a unique identity, tradition, and culture from the rest of the population. Irish Travelers first appeared in Ireland in the 12th century, and they first migrated to Great Britain in the early 19th century. The Human Rights Act of 1998, the Equality Act of 2010, and the Race Relations Act of 1976, all classify the Irish Traveler community as an ethnic minority group.
- Some Travelers who are of Irish descent identify as Pavee or Minceir, which are terms from the Shelta language of the Irish Travellers.
- Although many of them also speak Shelta, a language with a mixed English and Irish heritage, they are mostly English speakers. Roman Catholicism, which is the most popular religion in the Republic of Ireland, is practised by the majority of Irish travellers.
- Traveller representative organisations indicate that there are approximately 30,000 Travellers living in the Irish Republic. It is estimated that there are 1,500 Irish Travellers living in Northern Ireland and 15,000 in England, Scotland and Wales.

A photograph of a Romany caravan with intricate gold and red patterns. A man in a brown jacket and hat sits in the foreground, and a young boy looks out from a window in the background. The title 'ROMANY GYPSIES' is overlaid in white text.

ROMANY GYPSIES

- Following their emigration from continental Europe during the Roma exodus from India, Romany Gypsies have lived in Britain since at least 1515. Because of their dark colouring, the established people thought of them as "Egyptian," thus the moniker "Gypsy."
- Linguistic research on the Romani language has shown that Romany Gypsies, like the European Roma, originated in Northern India, most likely in the 12th century. Similar in origin and culture to Romany Gypsies are French Manush Gypsies.
- There are different types of travellers who may pass through Ireland and Britain, including Scottish, Welsh, and English travellers. Many of these individuals may trace their ancestry back to nomadic life and may have married into or outside of more conventional Irish and Romany gypsy families.

A photograph of a traditional Gypsy caravan, pulled by two white horses with black markings on their legs. The caravan is ornate with gold and red patterns. Two people are visible inside the caravan. The background shows a street scene with other people and vehicles.

GYPSIES AND TRAVELLERS ACROSS EUROPE

- Although the majority of Gypsies and Travelers consider travelling to be a part of who they are, they can choose to live in a variety of ways, such as:
- Moving frequently from site to site and living "on the road" permanently in caravans or mobile homes, on council-provided sites or on private sites, residing in settled housing during the winter or during the school year and travelling during the summer while preserving a strong commitment to Gypsy/Traveller culture and traditions.
- The Roma communities also originated from India from around the 10th/ 12th centuries and have historically faced persecution, including slavery and genocide.
- They are still marginalised and ghettoised in many Eastern European countries (Greece, Bulgaria, Romania etc) where they are often the largest and most visible ethnic minority group, sometimes making up 10% of the total population. However, 'Roma' is a political term and a self-identification of many Roma activists. In reality, European Roma populations are made up of various subgroups, some with their own form of Romani, who often identify as that group rather than by the all-encompassing Roma identity.
- Travellers and Roma each have very different customs, religion, language and heritage. For instance, Gypsies are said to have originated in India and the Romani language (also spoken by Roma) is considered to consist of at least seven varieties, each a language in their own right.



VULNERABILITY

- **Vulnerability**

Being vulnerable is defined as in need of special care, support, or protection because of age, disability, risk of abuse or neglect.

- **Childhood vulnerability**

There is no commonly used definition of childhood vulnerability. A child can be vulnerable to risks and poor outcomes due to individual characteristics, the impact of action or inaction by other people and their physical and social environment.

- **Vulnerable adults**

Any adult (person over the age of 18) unable to take care of themselves or protect themselves from exploitation.

Many factors can influence adult vulnerability, experiences of vulnerability in childhood may negatively impact adults in later life – particularly if someone has fewer protective factors in place, such as a supportive family or a stable household income.



VULNERABLE PERSONS

- Adults have the right to safety and an abuse-free existence. This right belongs to everyone, no matter what their circumstances. All service providers, both statutory and non-statutory, have a duty to ensure that clients are treated with respect and dignity, that their welfare is promoted, and that they receive assistance in a setting where every effort is made to advance welfare and prevent abuse, according to the national policy and procedures known as Safeguarding Vulnerable Persons at Risk of Abuse.
- A number of principles are outlined to advance the welfare of vulnerable persons and protect them from abuse in the "Safeguarding Vulnerable Persons at Risk of Abuse - National Policy and Procedures," which is applicable to all HSE and HSE funded services.

A photograph of four adults of diverse backgrounds sitting together outdoors, smiling and looking towards the camera. The image is partially obscured by a dark blue overlay on the right side, which contains text.

VULNERABLE ADULTS

- It is a legal requirement that all services have a publicly stated "No Tolerance" policy for any kind of abuse and must encourage a culture.
- A national strategy for advancing adult welfare was developed by Safeguarding Ireland in order to protect adults who may be vulnerable from all types of abuse by people, groups, and institutions.
- This was accomplished through encouraging cross-sectoral cooperation, increasing public and professional awareness and education, and conducting research to guide Republic of Ireland policy, practise, and law. Safeguarding Ireland released its first Strategic Plan in December 2017, covering a five-year period to the end of 2021.

A photograph of a person walking away from the camera on a city street at night. The person is wearing a dark winter coat, a knit hat, and carrying a large bag over their shoulder. To the left, several bicycles are parked. The background is blurred, showing city lights and other pedestrians. The text "WHO IS THE MOST AT RISK?" is overlaid in white, bold, sans-serif font.

WHO IS THE MOST AT RISK?

- Economically disadvantaged people, members of racial and ethnic minorities, those without insurance, low-income kids, the elderly, those who are homeless, those with HIV, and people with other chronic health issues, such as severe mental illness, are among the vulnerable groups.
- Residents in rural areas, who frequently face obstacles in obtaining healthcare services, may also be included.
- These people's susceptibility is increased by variables including poverty, insurance coverage (or lack thereof), and the lack of a regular provider of treatment, as well as by their colour, ethnicity, age, and sexual orientation. Their health issues and medical issues are intertwined with societal issues including housing, poverty, and poor education.




VULNERABLE BACKGROUND

- Every aspect of a child's or adults life contains risk and protective variables, which work differently depending on the stage of development.
- The experiences a particular person has in their home and those they have in the larger community are intricately intertwined.
- For example children who have negative experiences, both at home and in the community, may not only have lower outcomes as a result of these events, but they may also engage in dangerous behaviours when they become older, which raises their risks even more.
- This may lead to ongoing inequity from one generation to the next. It emphasises how crucial it is to address the risk factors that increase vulnerability on an individual basis as well as the root causes of more general risk factors in families and communities.



RISK FACTORS THAT AFFECT VULNERABILITY

- The social determinants of health that are present in the environments in which children and young people are born, live, study, and develop have a profound impact on their physical, emotional, and mental health. At the population level, traumatic experiences and unfavourable circumstances throughout childhood are linked to long-term effects on outcomes.
- This does not necessarily imply that all children who endure stress and hardship will have worse results. The existence of protective variables, such as a loving family, will also play a significant role in determining outcomes.
- Risk factors can enhance a person's vulnerability, although they may just be a contributing factor and not the actual cause of vulnerability. Not everyone who is diagnosed as being at risk becomes susceptible, and risk factors are not absolute.



RISK FACTORS: INDIVIDUAL

- genetic or biological
- perinatal trauma
- early malnutrition
- behavioural and learning difficulties
- alcohol and substance misuse
- traumatic brain injury
- gender



RISK FACTORS : RELATIONSHIPS

- Risk factors in relationships include:
- low family income
- poor parenting and inconstant discipline
- family size
- abuse – emotional, physical or sexual
- emotional or physical neglect
- household alcohol or substance misuse
- household mental health
- family violence
- family breakdown
- household offending behaviour



RISK FACTORS: SOCIETY

- Risk factors in societies include:
- socio-economically deprived communities
- high unemployment
- homelessness or poor housing
- a culture of violence, norms and values which accept, normalise and glorify violence
- discrimination
- difficulties accessing services

A group of people are standing in a line outside a building. The building has a sign in Irish that reads 'An Roinn Gnóthaí Sóisialacha' and 'Pobail agus Teaghlaigh'. The text 'A LACK OF AWARENESS ABOUT THE IMPACT OF VULNERABILITY CAN LEAD TO:' is overlaid on the image in large, white, bold, sans-serif capital letters.

A LACK OF AWARENESS ABOUT THE IMPACT OF VULNERABILITY CAN LEAD TO:

- social exclusion
- absence of assistance or further referral
- the possibility of traumatization again
- Trauma experiences, often dating back to childhood, have been linked to an increased chance of a variety of unfavourable results.
- Given that vulnerability is intricate and multidimensional, the following are some instances of the effects vulnerability may have on a person:
- higher likelihood of having less education
- bad repercussions for one's physical and mental health
- Special educational needs (SEN) are 4 times more prevalent in children than in the general kid population, and adolescent parents are more likely to have SEN.
- relationship between being in foster care and offending loneliness and isolation are associated with offending, living in poverty, and having developmental deficits in children.
- more prone to experience communication issues
- Unbalanced health needs (mental health, alcohol use, and learning disabilities)
- violence witnesses run a higher risk obesity, depression, smoking, and sexual behaviour
- Poor respiratory and mental health due to housing

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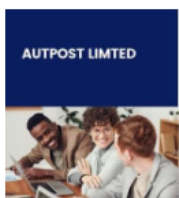
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- <https://www.hse.ie/eng/services/publications/socialinclusion/interculturalguide/traveller/traveller.pdf>



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WORKSHEETS



A ACTION
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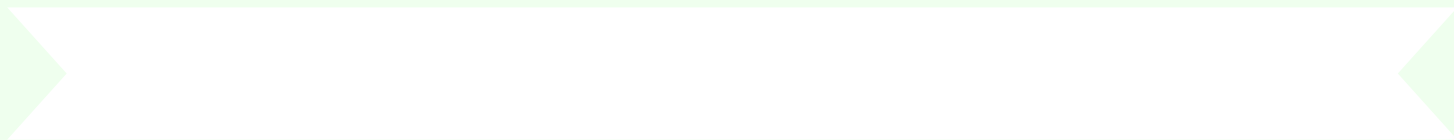


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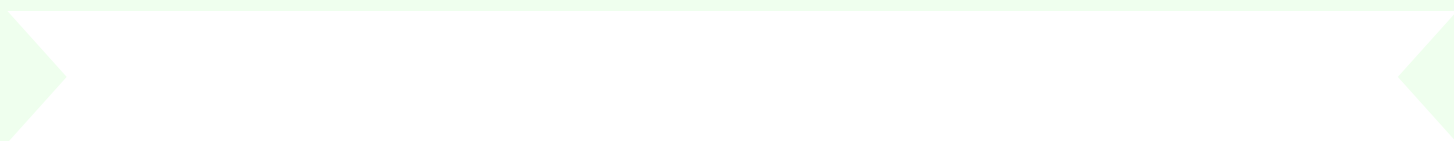
WORKSHEET 1

Define the following key words:

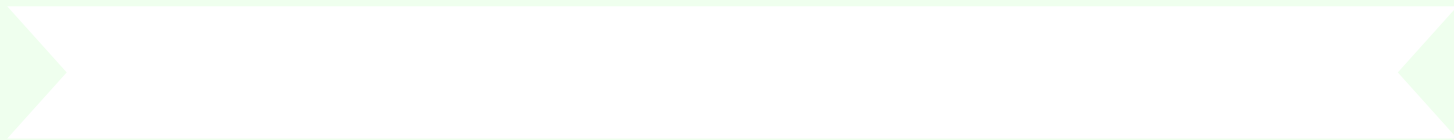
MULTICULTURALISM



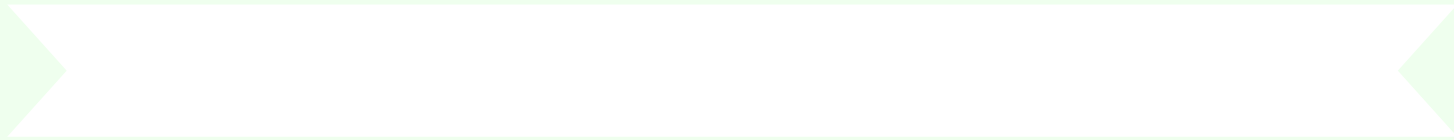
ETHNICITY



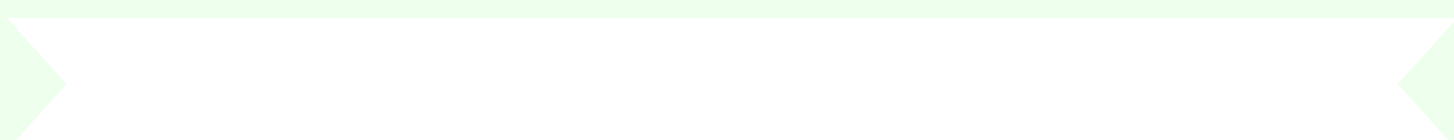
ETHNIC MINORITY



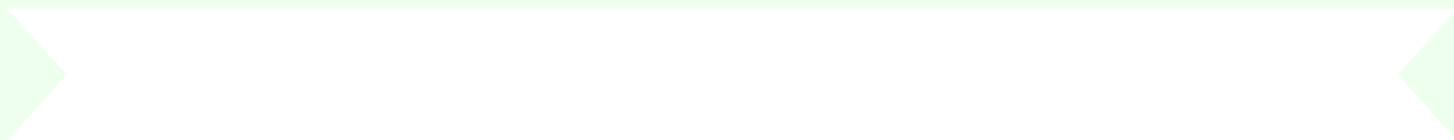
RACE



DIVERSITY



DISCRIMINATION



WORKSHEET 2

**Have you ever lived in a different city in a countr you live in now?
If yes, where?**

Have you ever emigrated? If yes, where?

**Has anyone from your family or friends ever emigrated?
If yes, where?**

What languages can you speak?

**Do you think the place you live in now is aware of multiculturalism?
Give examples why you think so.**

WORKSHEET 3

Ethnic minority - a group within a community which has different national or cultural traditions from the main population.

Ethnic group - a community or population made up of people who share a common cultural background or descent.

Think about an ethnic minority group you are aware of (don't choose the ethnic group that you identify as, think outside the box)

What ethnic minority have you chosen?

What are the traditional foods associated with the ethnic minority you have chosen?

What is the language that this ethnic minority speaks?

What are some of the traditions you know of that are associated with this ethnic minority?

What holidays does this ethnic minority celebrate?

WORKSHEET 4

MY CULTURE AND TRADITIONS

Fill out the boxes below.

LANGUAGES THAT ARE SPOKEN IN
MY FAMILY

MY CULTURAL VALUES

INTERESTING FACT



MY FAVOURITE TRADITION

MY FAVOURITE FOOD TO EAT

HOLIDAYS CELEBRATED
IN MY CULTURE



WORKSHEET 5

Define the key term 'stereotype'

Give 5 benefits of living in a multicultural society.

Give an example of a stereotype associated with a particular ethnic group.



WORKSHEET 6

What are the vulnerable groups in your country?

● ● ● ● ● ●

Why are they classed as vulnerable?

● ● ● ● ● ●

What are the risk factors do you associate with vulnerability?

● ● ● ● ● ●

What are the provisions that vulnerable people can access that you are aware of?

● ● ● ● ● ●

How do you think we can help those who are vulnerable?

● ● ● ● ● ●



WORKSHEET 7

What are protected characteristics?

List all
protected characteristics
you can think of

What can we do to
protect
the protected characteristics of others?

Are there any laws in your country
that protect you from discrimination?
List them.

Do you think there needs to be more laws and regulations that
protect people from discrimination in your country?
Give reasons for your answer.



WORKSHEET 8

There are 6 images.

What do you think of when you look at each one?

Write down your thoughts next to each one.



WORKSHEET 9

Think about your future work as a multicultural mediator.

What do you think you will have the most difficulty with?



What do you think you will find easy?



What skills can you transfer from your current work to the work of a multicultural mediator?



What good practices can you bring to your work as a multicultural mediator?



WORKSHEET 10

Working with a multicultural client.

Write down 10 rules of working with a multicultural client so that they feel safe and respected when you are working with them.

☐

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4. END OF WORKSHOP

End of workshop - (10 min.)

The workshop leader asks the participants to sit in a circle and each answer the question:

- What did you like the most?
- What knowledge will you apply when working with your clients?
- What will you take away for yourself?

When all participants are finished with answering the questions, the workshop leader thanks them for their participation and says that the workshop will be finished with a relaxation exercise.

Relaxation exercise

This exercise involves using imagery as a way to focus the mind.

Ask the participants to close their eyes and say:

In your mind think about your perfect place to relax. It can be:

- real or imaginary
- somewhere you will find restful, calming, safe and happy
- a place you would want to return to whenever you feel the need to relax

Imagine it in as much detail as you can – use your senses to make it as real as possible – and see yourself comfortably enjoying this place.

Now close your eyes and take a slow, regular breath in through your nose. Become aware of your breathing. Focus on your relaxation place in all its detail and breathe out through your mouth. Repeat the breathing at least 5 times.

Allow participants as much time as they need and say that when they feel ready and relaxed they can open their eyes.

EVALUATION QUESTIONNAIRE

Workshop titled:
“BUILDING KNOWLEDGE IN THE CONTEXT OF
MULTICULTURALISM AND VULNERABILITY”



Dear participant,

We hope that today's workshop was interesting for you, and you could learn a lot of interesting things that will help you succeed in your professional and private life.

We are committed to receiving feedback from you, so we will be very grateful if you take the time to complete the evaluation questionnaire below.

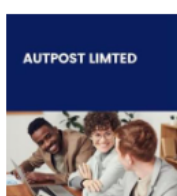
The statements are rated on a scale of 1-5.

1 = 'Definitely don't agree

5 = Definitely agree

Please tick the rating you agree with next to each statement.

The questionnaire is anonymous.



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No.	STATEMENT	1	2	3	4	5
1.	The workshop provided me with an in-depth knowledge surrounding the area of multiculturalism and vulnerability.					
2.	The workshop allowed me to get answers to the questions that have arisen in my professional and private life.					
3.	The workshop provided me with useful tips and skills of working in a multicultural environment.					
4.	The workshop provided me with knowledge and skills of working with clients of diverse backgrounds.					
5.	The workshop has made me feel more prepared to undertake the role of a multicultural mediator.					

6. Which part of the workshop did you like the most and why?

7. Would you take part in other thematic workshops?

YES ☐ NO ☐

8. If yes, please write down the topics that would interest you.

9. Additional comment



CERTIFICATE

This is to certify that

Took part in workshop titled:

**"BUILDING KNOWLEDGE IN THE CONTEXT OF
MULTICULTURALISM AND VULNERABILITY"**

Project No: KA210-VET-461C8DE5

Institution/ Company:

Workshop leader:

Date:

Place:

AUTPOST LIMITED

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