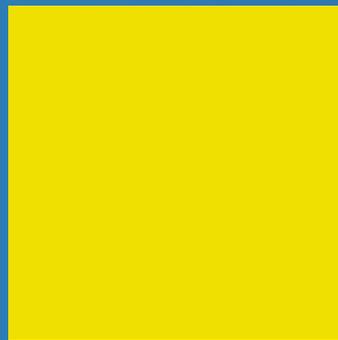


1



ENCOUNTER WITH THE OTHER:
DEALING WITH DIVERSITY

MODULE ONE

DEALING WITH DIVERSITY

1.1 INTRODUCTION

In this educational material, you will first get to know **the concepts of global ethics, global justice, and cosmopolitanism**. Humanity is facing several challenges, such as climate change, that we cannot solve without everybody working together for change towards a cleaner environment. In the second part of this lesson, you will learn about the question of **citizenship and the protection of rights that a (national) state offers**. Here the concept of **status justice** will be introduced, as will the concepts of a stateless person, displaced person, refugee, and asylum. Lastly, the issue of **immigration and hospitality** will be addressed concerning what it means to “meet others”, meaning others that are different from us but still equal in rights and status.



Figure 1.1
Refugee girl
Source: © Ahmed akacha/
Pexels.com

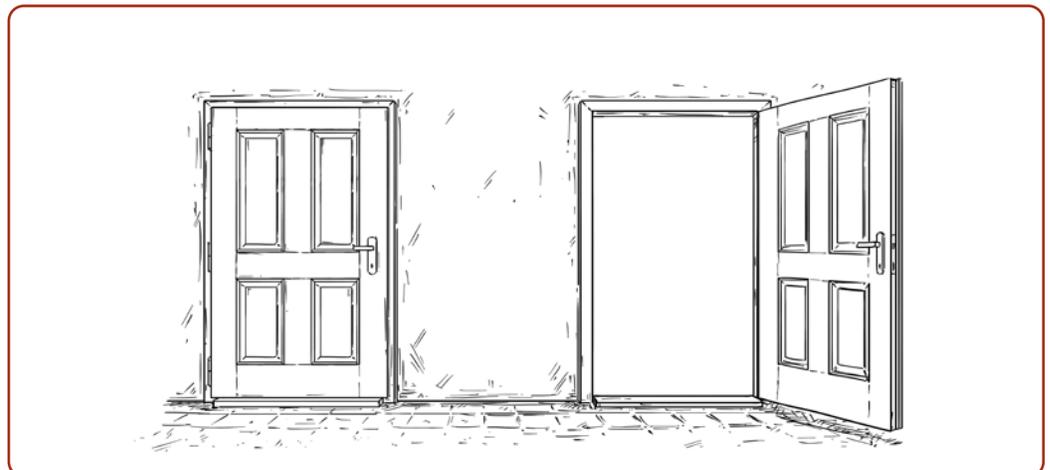


Figure 1.2
Doors and choices
Source: © Zdenek Sasek /
Adobe Stock

Questions about the animated video

Here are the questions that you were asked in the animated video. You can rethink the answers you chose and, in particular, why you chose them. Some questions are also relevant to the contents and assignments below.

QUIZ 1

 Question 1: Was holding the family at the immigration check-point the right thing to do and why? (multiple answers possible)

- Yes, it was the right thing to do, since the family did not have the proper documents for entry.
- Yes, it was the right thing to do, since it is important to know exactly who is entering another country.
- Yes, it was the right thing to do, since the family did not have the right to enter the country.
- No, because there was no way for the family to renew their passports or get new ones.
- No, because the family needed help and protection.
- I don't know.

 Question 2: Why are passports important? (multiple answers possible)

- Because we can identify ourselves with them.
- Because we can travel safely to other countries with them and stay there.
- Because we can prove our citizenship with them.
- Because we can reenter our own country with it.
- I don't know.

QUIZ 2

 Question 3: Do you think that making a distinction between citizens and non-citizens is fair?

- Yes.
- No.

 Question 4: Do you agree that everybody should be free to travel, move or live wherever they please?

- Yes.
- No.

QUIZ 3

 Question 5: Why is accepting and protecting refugees important? (multiple answers possible)

- Because their state does not protect them or even persecutes or maltreats them.
- Because they often cannot stay in the homeland because of their safety.
- Because often their states do not offer conditions for decent living (e.g., severe lack of food and hunger, climate change and severe drought, etc.).
- Because we need to accept people in our countries since we need workers.
- I don't know.

 Question 6: Some persons are stateless. What would be the right thing to do in relation to their status?

- Accept them in other states and give them citizenships.
- Accept a universal and effective international system for the protection of the rights of stateless persons.
- Try to eliminate causes that create stateless persons in the first place.
- Nothing, in particular, if people gave up their citizenship freely.
- I don't know.

1.2 GLOBAL ETHICS, GLOBAL JUSTICE, AND COSMOPOLITAN ETHICS

Global ethics is an approach to ethical challenges and issues (e.g., climate change and pollution, human rights, foreign aid and helping the poor, fair trade and rights of workers, protection of refugees, development and regulation of the use of new technologies, etc.) that addresses these from the perspective of the world or humanity as a whole. The reasons for that is globalization, which is causing the world to be more and more interconnected and interdependent.



Figure 1.3
Globe in our hands
Source: © Valentin
Antonucci / Pexels.com

Global justice is an aspect of global ethics that is centered on justice on a world scale. It investigates the role of international and global institutions, for example the United Nations or the system of human rights. It also tries to formulate universal standards of justice that apply to all persons and states.

Global justice primarily concerns two domains. The first is **political and institutional** and concerns, for example, the question of (global) governance and protection of basic human rights. The second is **economic and cultural** and focuses on questions such as poverty and inequalities, distribution and exploitation of natural resources, among others. In all this, it defends a just distribution of benefits and burdens throughout the world.



Figure 1.4
Interdependence
Source: © ArtHouse
Studio / Pexels.com

Cosmopolitanism is one way to answer the challenges mentioned above. It is based on the idea that **we are all citizens of the world** (as opposed to merely a given national state) and thus members of a single community. **Ethical cosmopolitanism** is a view that we have obligations and responsibilities to others in that global world. **Political cosmopolitanism** advocates an idea of some kind of concrete global polity, world government, and associated global citizenship system. **Cultural cosmopolitanism** is a view that we should appreciate and protect different cultures.

Assignment 1

Complete the three-step assignment below by writing down your answers.

 In the left column, list five problems or challenges that humanity as a whole is facing in these times. Then think about their relative importance and rank them accordingly in the right column.



How would you define or describe justice to someone? What conditions would a just world have to meet?



How would the world be different if we were all regarded as citizens of the entire world?

1.3 HUMAN RIGHTS, STATUS JUSTICE, STATELESS PERSONS AND REFUGEES

Human rights are the rights of individuals and groups that belong to them solely for being human and are founded on the **dignity** and **value** of every human being. They are the foundation of a just and peaceful society.

“Human rights are rights we have simply because we exist as human beings - they are not granted by any state. These universal rights are inherent to us all, regardless of nationality, sex, national or ethnic origin, color, religion, language, or any other status. They range from the most fundamental - the right to life - to those that make life worth living, such as the rights to food, education, work, health, and liberty.” (OHCHR 2021)

Human rights are:

- **universal:** they belong to every person, which means that all are equally entitled to them
- **inalienable:** they belong to every person and should not be taken away from them; they can only be restricted in specific circumstances and for a limited amount of time,
- **indivisible and interdependent:** human rights make a unified whole (economic, social, political, and cultural rights) and are dependent upon each other, meaning that one cannot fully enjoy a specific right without other rights also being secured.
- **equal and non-discriminatory:** all human beings are equal in dignity and rights (OHCHR 2021).

Dignity is a basic and inherent value that all people have on the basis of their humanity. It is often regarded as the basis for basic entitlements and human rights of each individual. The dignity of each individual protects against types of improper treatment that would interfere with their dignity (e.g., degrading treatment, torture, etc.) or situations in which he may find himself (e.g., extreme poverty, slavery, statelessness, etc.).



Figure 1.5
Basic human rights
Source: © STOATPHOTO /
Adobe stock

Status justice is justice that enables an individual to have his or her right recognized. It is therefore described as “**the right to have rights**”. It facilitates other rights. The right to have rights is a human right that can be defended within the principles of global and cosmopolitan justice.



Figure 1.6
Status matters
Source: © RODNAE
Productions / Pexels.com

Stateless persons are those persons who are not recognized as a national or citizen by any state under the operation of its law (UN 1954). This means that a stateless person is someone who does not have the nationality of any country. As such, they are particularly vulnerable.

The main **causes** of statelessness are: laws determining the circumstances under which someone acquires nationality or can have it withdrawn, migration to a state that does not allow a parent to pass on nationality through family ties, the emergence of new states and changes regarding borders and the loss or deprivation of nationality (UNHCR 2021).



Figure 1.7
Entry denied
Source: © nalidsa /
Adobe Stock

Displaced persons or persons displaced by force are persons that have been involuntarily or forcibly moved away from their home or home region. According to the UN, there were around **80 million** forcibly displaced persons throughout the world, with an estimated 30–34 million of them being children below 18 years of age. Of all forcibly displaced persons, 26 million were refugees and 45.7 million were internally displaced people (UNHCR 2020).

Refugees are those displaced persons who have been forced to cross national boundaries and who cannot return home safely. They have a right to seek **asylum**. The 1951 UN Convention relating to the Status of Refugees states that a refugee is a person, who “owing to well-founded fear of being persecuted for reasons of race, religion, nationality, membership of a particular social group or political opinion, is outside the country of his nationality and is unable or, owing to such fear, is unwilling to avail himself of the protection of that country; or who, not having a nationality and being outside the country of his former habitual residence as a result of such events, is unable or, owing to such fear, is unwilling to return to it” (UN 1951)

Internally displaced persons are “persons or groups of persons who have been forced or obliged to flee or to leave their homes or places of habitual residence, in particular as a result of or in order to avoid the effects of armed conflict, situations of generalized violence, violations of human rights or natural or human-made disasters, and who have not crossed an internationally recognized state border.” (UN, 2004)

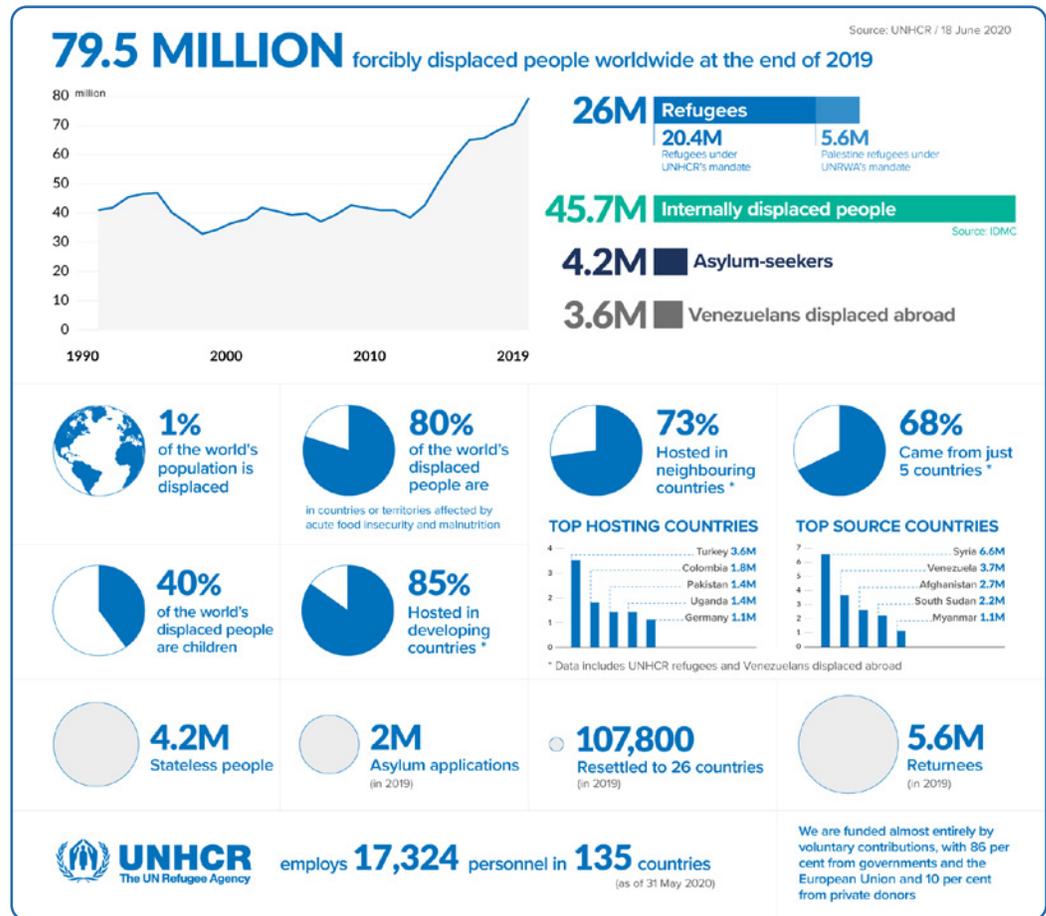


Figure 1.8
 Basic info related to displaced persons, 2020
 Source: © UNHCR / Younghee Lee

Assignment 2

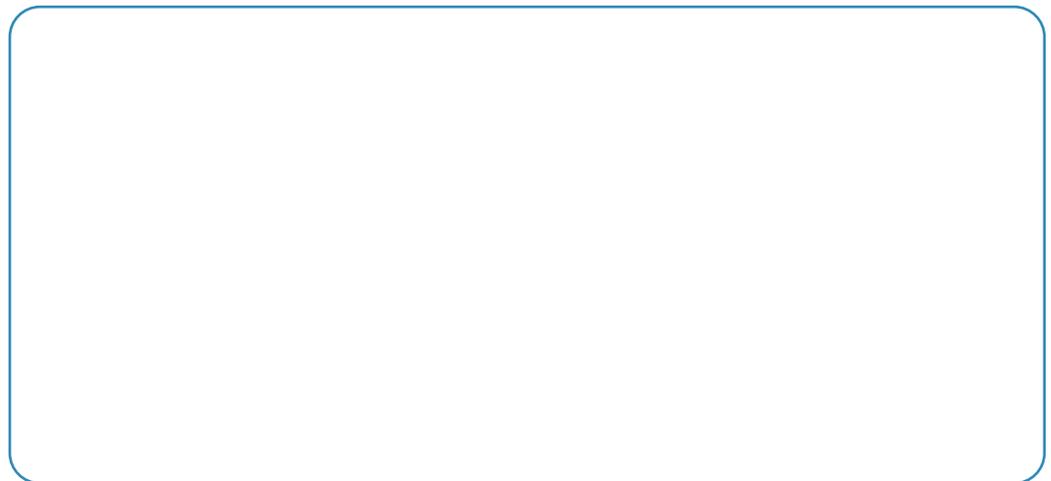
Complete the three-step assignment below by writing down your answers or completing the tasks

? Do you own a passport? To how many and which countries have you already traveled? Did you have to use your passport?

? All human beings are equal in dignity and human rights. Why and how is this important for refugees and stateless persons?



? What are your first thoughts or associations when you hear the word "refugee"? What are your feelings that accompany these thoughts? Please use the space below to try to draw these feelings. You are free to do this in any way you want.



1.4. IMMIGRATION AND HOSPITALITY

The issue of **hospitality** concerns the question of whether there are limits on states can completely close off their **borders**. It is a matter that concerns global ethics and global justice. Should refugees be allowed to enter a given state? Why? Who else must be welcomed and accepted? What about stateless people like the family in the video?



Figure 1.9
Armenian refugees in
Baku, 1918,
© IWM Q 24947,
<https://www.iwm.org.uk/collections/item/object/205213374>

The role, function or value of a national group (in this case) and group membership is that it offers effective **protection of an individual's rights**. For example, a state issues you a passport that allows you to travel and return home. A **visa** issued by a state allows you to visit and stay in that state. Stateless people often have no option to obtain a passport or a visa. That is why stateless persons are particularly vulnerable.



Figure 1.10
German prisoners in
a French prison camp
during the latter part of
the WWI
Source: National Archives
at College Park, Public
domain, via Wikimedia
Commons, https://commons.wikimedia.org/wiki/File:German_prisoners_in_a_French_prison_camp_French_Pictorial_Service_-_NARA_-_533724.gif

Fridtjof Nansen, a former polar explorer, League of Nations high commissioner for refugees and later a Nobel Peace Prize winner (1922), established the so-called Nansen passport system after World War I.



Figure 1.11
Fridtjof Nansen
Source: National Library
of Norway, via Wikimedia
commons

The Nansen passport was a recognized travel document issued initially by the League of Nations for refugees and stateless people who could not obtain travel documents from a national state or authority. Such passports allowed such persons to travel.

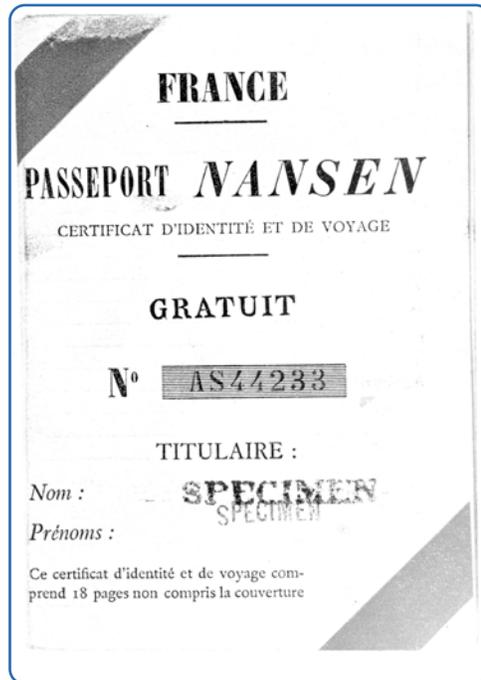


Figure 1.12
Example of the Nansen
passport
Source: © UNHCR

For more information about the Nansen passports and statelessness, you can visit an excellent online interactive map or exhibition of the EVZ Foundation.¹

¹You can use the following link: <https://www.arcgis.com/apps/Cascade/index.html?appid=84ce7874a06a4c2897bd48561bf43a7d>

Assignment 3

Complete the three-step assignment below by writing down your answers or completing the tasks.

? Think of a moment in your life when someone showed or offered you hospitality. How would you define hospitality?

? To whom should we be hospitable?

? If somebody is different or alien, what makes him or her different? How can these differences be relevant to his or her rights?

1.5 GLOSSARY

Asylum: the protection granted by a state to someone who has left their home country as a refugee, usually a political refugee. Everyone has the right to seek and to enjoy asylum from persecution in other countries. A person that asks for asylum is called “an asylum-seeker”. Every year, around one million people seek asylum all over the world.

Citizenship: is a relation between an individual and a state. A citizen has certain rights and freedoms and is entitled to protection by the state but, in turn, also has responsibilities. It can be acquired by birth within a state’s territory, descent, marriage, and naturalization.

Cosmopolitanism: a view that argues that all people – independent from their citizenship or national state – should be afforded equal respect and consideration. Ethical cosmopolitanism is a view that we have duties, obligations, and responsibilities to others in that global world since we are all part of one global community.

Dignity: a basic and a special inalienable value that all people have on the basis of their humanity. It is often regarded as the foundation for basic the entitlements and human rights of each individual.

Displaced Person: an individual who has been forced to leave their home for a longer period, e.g. due to war, unlawful persecution, or a natural disaster. If such a person crosses the border of their country, they are considered as a refugee.



Figure 1.13
Travel with a passport
Source: © Tima
Miroshnichenko /
Pexels.com

Global Ethics (Also Planetary Ethics): is a view that recognizes the globalization and mutual interdependence of humanity as a whole, including the fact that the gravest challenges, including the moral challenges that we are facing today (economic, socio-cultural, technological, geostrategic, informational, ecological etc.), are global and can only be addressed within a similarly global framework.

Global Justice: an approach in global ethics that focuses on justice on a world scale and for the universal standards of justice, e.g., human rights or a principle that requires just distribution of benefits and burdens throughout the world.



Figure 1.14
Globe
Source: © Wesley
Carvalho / Pexels.com

Hospitality: in the broader sense, a sociable gesture of welcome, kindness and generosity; in the narrower sense, as employed in debates about immigration and refugees, it is considered as an aspect of justice. The right to hospitality is related to the right to membership.

Human Rights: basic rights that belong to every human individual (or a group of individuals) solely on the basis of being human, regardless of their age, ethnic origin, location, language, religion, ethnicity, or any other status. The Universal Declaration of Human Rights (UDHR) was adopted by the United Nations General Assembly in 1948.



Figure 1.15
Smile
Source: © Windo
Nugroho / Pexels.com

Passport: a formal travel document, usually issued by a national government to its citizens that identifies the bearer while traveling as a citizen or national with a right to protection while abroad and a right to return to the home country.

Refugee: according to the definition by the UN, refugees are persons who are outside their country of nationality or habitual residence and unable to return there owing to serious and indiscriminate threats to life, physical integrity or freedom resulting from generalized violence or events seriously disturbing public order.



Figure 1.17
Refugee camp
Source: © hikrcn /
Adobe Stock

Stateless Person: an individual who is not considered a citizen or national under the operation of the laws of any country, i.e. without nationality of any country, and is thus without the protection of a country or state

Visa: an authorization granted by a state or territory to a foreign person, allowing them to enter, remain within, or to leave that territory. Usually, visas are noted in the person's passport.

1.6 TRANSCRIPT OF THE VIDEO

1 INT AIRPORT LOBBY

The group of kids with their suitcases/luggage is standing together under the sign that says "EU passports/EU citizens." There is also another sign saying, "All other passports." The line of people waiting under the second sign is much longer.

Lindsay: I am so glad that this student exchange is over, and that we are returning home

David: I wouldn't mind staying a bit more ... if we would visit the beach every day. And Pieter-Jan was a fantastic roommate... he is even sleepier than I am.

Pieter-Jan: Hey! I am not such a sleepyhead. We just went to bed rather late on most days.

Sarah: I missed my family more than I thought I would.

Teacher (to the kids): Hey guys, pay attention ... find your passports and have them ready at hand. We are almost at the front of the queue.

Sarah: Here is mine. It's already kind of beaten up. Not from traveling, but from rolling around in my drawers. I hardly use it since you can go to so many places and countries without it.

Lindsay: Mine is like new. My mother always safekeeps all our passports in a special box.

The group moves towards the passport control check-point. They observe in the other line a family being pulled to the side by immigration officers. They hear one of the officers saying:

Officer: "I am sorry, but I must deny entry for you and your entire family. Your passports are not valid since the state that issued them is not in our records of recognized passports. According to the system, the Third Republic of Madagascar does not exist anymore as a country..."

The group of students now passes to the other side of the check-point, still a little bit upset about what they just witnessed.

2 INT AIRPORT LOBBY

This time on the other side of the check-point.

David: Yes. I do not know how they could just expect to make entry without passports! Just what were they thinking. Why don't they just go home and stay there or get new passports?

Lindsay: But... didn't you hear that they perhaps do not have such a home. Maybe they are without a country.

Pieter-Jan: That is silly. Everybody is from somewhere. I know since you must put your nationality or country of residence down on almost every legal form or document.

Lindsay: No, it is not so simple. There are many stateless people around the world. I know that Friedrich Nietzsche, a philosopher we spoke about last week, was stateless since he asked for the cancellation of his Prussian citizenship. And so are many others, most often not by their own choice.

Pieter-Jan: Well, if you want to live in solitude and as a weirdo that is your problem. But if you're going to travel abroad, you better think about getting a passport first.

The teacher sees that the students are debating quite intensely, but he must leave them and says: "Guys, guys... calm down. And wait for me here. I must check the bus schedule and get us some tickets. Wait here with all the luggage and don't move anywhere! I am talking to you, Pieter-Jan."

3 INT AIRPORT LOBBY

Lindsay (continues the conversation): I don't think it is right that they treated that family in such a way. The family was not hurting anyone.

Pieter-Jan: That might be so. But I do not think it is fair if they would just let them enter.

David: I am just glad that we have avoided the long queue and the long wait, and that as EU citizens, we have priority.

Sarah: I don't think this is fair at all. It is not people's fault that they were born outside of the EU. It is a pure accident. And it is not like Europe is ours; we are not entitled to it. And on this note, why we even have borders?

Pieter-Jan: Well, then everyone would just come here. It would be like an invasion. The land would be overpopulated, and nobody would want to stay. It is just sensible that only citizens have the right to entry and residence.

Lindsay: We have just been in Morocco. We were allowed to enter, and the people there were very hospitable.

Pieter-Jan: That is not the point. We had reservations at the hotel and passports. And we had no intention of staying there. Sarah:

But what if somebody doesn't have a home anymore?

David: Well, that is their problem. My father and I were at the protests the other month. It is clear that we should keep foreigners out since there are no jobs even for us. My father has been unemployed for more than a year now. We shouted, "Build the wall that is nice and tall!" I liked being there at the protest, there in the crowd, since it seemed that everyone understood what I think.

Lindsay is getting sadder and sadder. She pushes her suitcase away from the group, sits down on it, and starts to cry.

David: What is the matter, Lindsay?

Lindsay: Just leave me alone, please.

David: What? What did I say?

Sarah: You guys! Both of you. Stop with this nonsense! Don't you guys know that Lindsay's mother was a refugee from the Balkan wars. Most of her family died, her house was burnt down. She was barely 18 years old, and she had to move across borders, from country to country, to finally find a safe place where she could stay. She had no papers, no proof of her identity.

Pieter-Jan: I really did not know this up till now.

Sarah: It doesn't matter. Just stop with your stupid propaganda and what is someone's right and what is not. You do not know the background story of each person. It is easy to say, "Get a passport" or "Go home". I would like to see how you two would think and feel if you had no home and no way to get a passport.

David: I am sorry. I did not want to hurt Lindsay. This is why she said that her mother keeps their passports in a special box.

Sarah: And it is not only her mother. Many people are stateless and not by their own choice. Not belonging to a state, not having a recognized identity means having no rights. And such people often suffer crimes and further injustices, not just the inability to travel across borders.

David: I am really, really sorry. I guess I was wrong.

Pieter-Jan: Yeah. I am also sorry. In the end, we are all human beings, belonging to a common humanity. The difference between us and "All other passports" [REFERRING BACK TO THE SIGN ABOVE THE CHECK-POINT] is arbitrary.

David: I want to apologize to Lindsay for my hurtful words and thoughts.

Pieter-Jan: Me too. Let's go over there to her.

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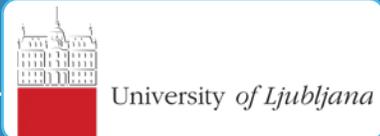
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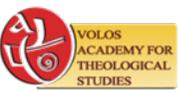


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Matej Purger (Ljubljana, Slovenia, 1983) researcher at the Faculty of Theology, Univeristy of Ljubljana is a Catholic theologian with special interests in psychology and applied ethics. His professional career has led him from theoretical studies of ethics to work in content review and knowledge transfer to young entrepreneurs in a business accelerator. When faced with a theoretical approach, he always looks at ways to implement it and when observing practices, he discerns theories behind them.



DUC8 Consortium



This book was funded by the European Union's Internal Security Fund – Police.

