
DEMOCRACY TREE

Overall Report

Contents

Overall Report	1
Introduction:	2
Field Research:	3
Democracy and its values:	4
Conclusions:	25
Racism and Xenophobia	25
Cases of racism and Xenophobia:	30
Recommendations:	36
Conclusions	37
Desk Research:	37
Ancient Roots (5th – 4th century BCE)	40
Medieval and Renaissance Period (5th-15th century)	45
Enlightenment and Democratic Revolutions (17th -18th century)	48
19th and Early 20th Centuries	52
Post-World War II Era to Today	57
References	67

Introduction:

The Democracy Tree Overall Report aims to provide information regarding the history of democracy as well as the concept and perspectives of democracy in each partner country. More specifically this report consists of two sections: the field research section and the desk research section.

Through the field research section, all partner countries (Cyprus, Estonia, Bulgaria, Ireland, Portugal, and Türkiye) shed light on the situation regarding racism, xenophobia, and discrimination as well as investigate real cases of racism, xenophobia, and discrimination. Through the field research, an online questionnaire was shared by the partners to young people, youth workers as well as youth organisations.

Through the questionnaire, respondents were asked to rate their level of knowledge of the EU common values as well as share their perspectives and experiences regarding racism, xenophobia and discrimination.

In addition, the second section of the report consists of the desk research that has been undertaken by the partners. Its aim is to provide information on all democratic historical moments since democracy's history until today. The historical periods investigated include:

- Ancient Roots (5th -4th Century)
- Medieval and Renaissance Period (17th – 18th century)
- 19th and Early 20th Century
- Post-World War II Era to Today

Field Research:

Methodology:

For the field research component of the project, an online questionnaire was developed to assess the experiences and knowledge levels of young people and youth workers regarding democratic values and issues related to discrimination, racism and xenophobia in the partner countries: Bulgaria, Cyprus, Estonia, Ireland, Portugal and Türkiye. The questionnaire was meticulously designed to include a range of questions, from multiple-choice to open-ended, aimed at capturing both quantitative and qualitative data. To ensure inclusivity and accuracy, the questionnaire was translated into the languages of all partner countries involved in the project. The survey was then distributed through various online platforms and networks targeting young people and youth workers. Responses were collected over a specified period and subsequently analysed to identify trends and patterns. Qualitative responses were thematically analysed to gain deeper insights into personal experiences and perspectives. This methodology facilitated a comprehensive understanding of the participants' engagement with democratic principles and their experiences with discrimination, racism and xenophobia, providing valuable data to inform the project's objectives and outcomes.

Number and profile of the respondents:

More than 385 people and organisations from the target group were reached through the partners' social media, communication groups and emails while a total of 65 responses were gathered. More specifically, Cyprus, Bulgaria, Estonia, and Ireland have each gathered 10 responses, Portugal 11 responses, and Türkiye with 14 responses.

The respondent's ages ranged between the ages of 18-24, 24-25, 26-30 and 30+. In the case of Cyprus, the majority of participants belonged in the range of 24-25 & 26-30 while the rest were above the age of 30, while in Estonia, most respondents belonged into the 30+ group, while also having respondents from the 26-30 group and a minority of respondents from the 18-24 group. Similarly to Estonia, in Portugal the majority of respondents were above 30 as well as having a significant number of responses from the 26-30 years old age group. Contribution was also given by the 18-24 age group. Interestingly enough, in the case of Ireland as well the 30+ age group was the most prominent one, followed by the 18-24 age group and finally the 26-30 age group. In contrast, the majority of respondents in Bulgaria belonged to the 18-24 age group, followed by the 24-25 age group and then a similar contribution by the 26-30 & 30+ age group. Similarly in Türkiye the majority of respondents belonged to the 18-24 age group and while the rest belonged to the age group of 30 and 30+. Based on the above information, it is extremely important to see a holistic perspective

from all partner countries since respondents from all age groups were involved, providing a more valid and concrete result.

As mentioned above, respondents from all partner countries were asked to rate their level of knowledge regarding the EU common values which included: Human Dignity, Freedom, Democracy Equality, Rule of law, and Human Rights while also sharing their perspective on these values. Following, participants were asked to share their views on the existence of racism, discrimination, and xenophobia which, unfortunately, was shared by all partner countries that still exist. Various participants have shared that they have either been a victim or have witnessed racism and/or discrimination while the ones who felt comfortable shared their stories. All the responses were anonymous, ensuring that the participants were comfortable in sharing their responses.

Democracy and its values:

This section will include information regarding the respondent's level of knowledge on democracy and its values as well as provide a description on what they believe each EU common value represents.

Do you think the existence of democracy and its values are important for the wellbeing of a society?

Respondents were asked whether they believed that the existence of democracy and its values were important from the wellbeing of a society. Almost all participants agreed on this statement while only one person disagreed. More specifically in 5 out of 6 partner countries, all of the respondents replied 'YES' while in one partner country, the majority of respondents replied with a 'YES' and only one with a 'NO'. Thus a total of 98.5% of the respondents agreed on the importance of the existence of democracy and its values for the wellbeing of a society while 1.5% of the respondents disagreed.

Are you aware of the EU democratic values?

Participants were then asked whether they are aware of the EU democratic values. The following responses were gathered in each partner country.

- In Cyprus, 70% of the respondents indicated awareness of the EU common values while 30% were not aware of them.
- In Estonia, 50% of the respondents indicated awareness of the EU common values while 50% were not aware of these values.
- In Portugal, 100 % of the respondents expressed that they were aware of the democratic values.

- In Ireland, 60% of the respondents indicated awareness of the EU common values while 40% were not aware of them.
- In Bulgaria, 60% of the respondents indicated awareness of the EU common values while 40% were not aware of them.
- In Türkiye, 71.4% of respondents indicated awareness of the EU common values while 28.6% were not aware of them.

Based on the above responses a total of 69.2% of respondents indicated awareness of the EU common values while 30.8% were not aware of the above values. Even though the majority of respondents were aware of the EU democratic values, a quite high percentage expressed that they were not aware of them.

Please provide the level of knowledge you have on the following EU democratic values (1-low, 5 very high)

Participants were then asked to rate their level of knowledge in regards to the EU common values. The values included: Human Dignity, Freedom, Democracy, Equality, Rule of Law and Human Rights. Below the results of the respondents will be shared per partner country.

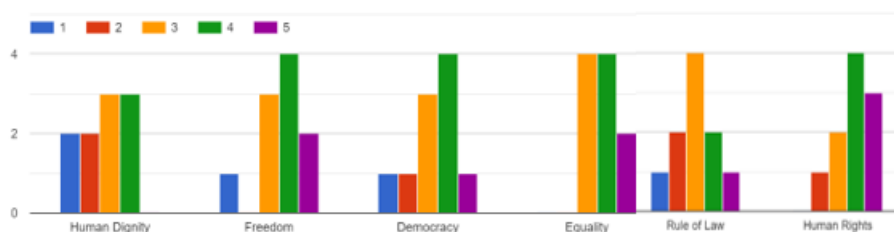
Cyprus

	1 (low)	2	3	4	5 (high)
Human Dignity	30%	10%	40%	-	20%
Freedom	10%	-	10%	10%	70%
Democracy	10%	-	10%	20%	60%
Equality	10%	-	10%	30%	40%
Rule of Law	20%	-	20%	30%	30%
Human Rights	10%	-	10%	20%	60%

As presented above, in the case of Cyprus participants have already acquired a certain level of knowledge on the EU common values.

Estonia

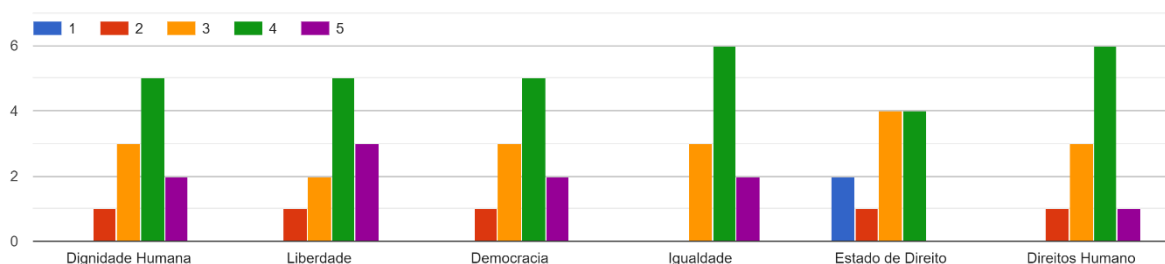
Please provide the level of knowledge you have on the following EU democratic values
(1- low, 5 very high)



In the case of Estonia, most of the respondents were more knowledgeable in the EU values of freedom, democracy, equality and human rights.

Portugal

Indique o nível de conhecimentos que tem sobre os seguintes valores democráticos da UE (1 baixo, 5 muito elevado)



With all participants responding affirmatively to the questions about the importance of democracy and their familiarity with the democratic values of the EU, it suggests a collective acknowledgment and endorsement of democratic principles at both national and international levels within the surveyed group. As individuals valuing democracy, respondents most likely exhibit a socially progressive orientation, supporting policies and initiatives that promote inclusivity, human rights, and social justice. Understanding the characteristics of democracy in the EU frame provides valuable context for interpreting survey responses.

Ireland

EU common value	Average score	Level of Knowledge
Human Dignity	3	The respondents' ratings suggest a mixed level of knowledge, leaning towards the medium range. There is a notable range of responses, indicating varying degrees of familiarity.
Freedom	3.3	Similar to Human Dignity, the respondents' ratings indicate a mixed level of knowledge, with a slightly higher emphasis on the medium and high categories.
Democracy	3.3	The respondents' understanding of democracy also showed a varied level, with a mix of medium and high ratings.

Equality	2	The overall knowledge level appears to be on the lower side, with most responses falling within the low to medium range.
Rule of Law	2.75	The respondents' ratings suggest a moderate level of knowledge, with a distribution across low, medium, and high categories.
Human Rights	3.67	The respondents indicate a relatively higher level of knowledge regarding Human Rights, with a majority of responses falling within the high category.

Based on the above responses, an adequate level of knowledge appears in the Irish context where the value of Human Rights appears to be the most knowledgeable EU value, followed by Democracy and Freedom.

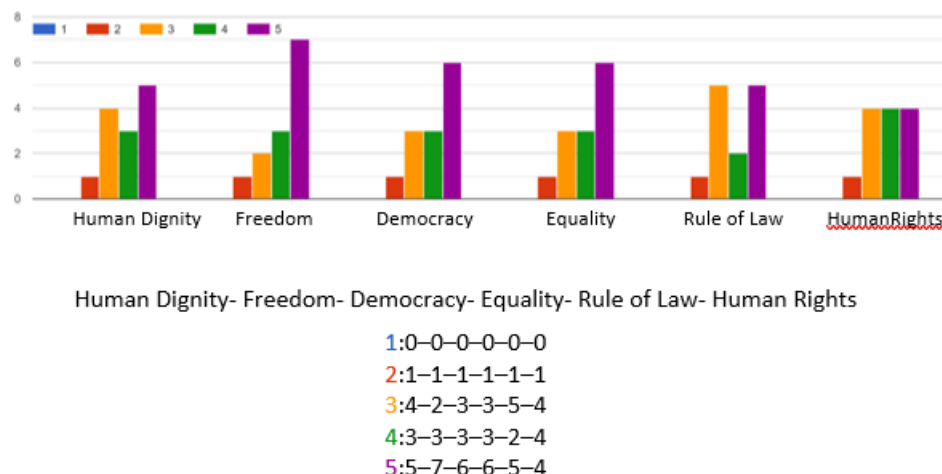
Bulgaria

EU common value	Level of Knowledge
Human Dignity	40% of the respondents have declared relatively low knowledge (2 out of 5), while 30% have declared high knowledge (5 out of 5). 10% have chosen the options 1, 3 and 4 out of 5.
Freedom	The response here is diverse, as 30% have chosen levels 2, 4 and 5 out of 5, which still means that the prevalent responses indicate relatively high assessment of the respondent's own knowledge about freedom.
Democracy	30% of the respondents have chosen level 2 out of 5 and another 30% have chosen level 5 out of 5, which indicates that the group is quite diverse, with different perceptions of their own knowledge about the topic, ranging from low to high.
Equality	30% of the respondents have indicated level 1, which is the lowest level of knowledge perception on the topic, while 20% have chosen the option 2 out of 5, another 20% are in the middle (3 out of 5), and 20% have declared the highest level of knowledge (5 out of 5).
Rule of Law	50% of the respondents have indicated low levels of knowledge on this topic (1 out of 5), while 20% have declared high level of knowledge (5 out of 5). The other options have been chosen by 10% of the respondents each.

Human Rights	30% of the respondents indicate low levels of knowledge on this topic (1 out of 5), while 20% are in the middle (3 out of 5), and another 20% have declared high level of knowledge (5 out of 5).
--------------	---

Based on the above responses, an adequate level of knowledge on the EU common values is apparent in the Bulgarian context.

Türkiye



In the case of Türkiye, a high level of knowledge is apparent between the respondents while Freedom appears to be the most knowledgeable EU common value followed by Democracy and Equality.

Based on your answers above, please provide a brief description of the EU democratic values

In this section participants were asked to provide a brief description of each one of the EU common values. Below the responses will be presented per EU common value based on the responses of each partner country.

Human Dignity

This section will provide information in regard to what the respondents have expressed in regard to what Human Dignity means for them. The replies will be separated based on each partner country's responses below.

Cyprus

When asked to describe the EU value of human dignity, participants expressed that it is part of the EU Charter of Fundamental Rights, part of Chapter 1 which states that Human Dignity should be a protected right that should never be imposed on. It is of crucial importance to treat everyone with respect regardless of their background (i.e. religion, ethnicity, gender, etc.). It is critical not to diminish the human dignity of a human being because of any of their characteristics or features. All of us should feel respected and valued. Mutual respect can be considered as an example of human dignity.

Estonia

From the survey, several key points emerged regarding human dignity. Participants highlighted the importance of having access to necessities such as running water and shelter and that all of the people being treated with dignity and respect. These aspects are very important to maintain human dignity in society. There is strong agreement among respondents about the values and rights of every human being, including protection against not respected treatments. Participants emphasised the close relationship between human dignity and human rights and particularly emphasised the role of the EU in promoting and protecting these rights. The respondents also emphasised the importance of self-respect, discipline, and adherence to personal values as important aspects of human dignity.

More specifically, the responses included:

The right to running water and shelter.

To be treated with dignity, respect, and discipline.

The inherent worth and rights of every individual. Protection from inhuman or degrading treatment.

Respect for humankind.

Human dignity is closely linked to the respect for human rights. The EU emphasises the protection and promotion of human rights as a key aspect of its identity.

Human Dignity has to do with the respect towards each person and its rights.

Someone who has respect for himself and others, who has his own views listened and taken into consideration.

Respecting yourself and values

Portugal

The responses to the question regarding the level of knowledge about the EU's democratic value of Human Dignity reflect a generally positive and informed understanding among participants. The majority of respondents provided ratings in the mid to high range, suggesting a substantial awareness of this democratic principle. Respondents consistently acknowledged the EU's commitment to placing human dignity at the center of its policies. They understand that the EU recognizes and protects the inherent rights and value of each individual, irrespective of factors such as origin, race, gender, religion, or orientation. The acknowledgment of the European Convention on Human Rights and social and employment policies indicates an understanding of the multi-faceted approach to safeguarding human rights.

Ireland

Positive Recognition:

- *"Every individual must be respected, and human dignity involves recognizing and upholding the rights and responsibilities of individuals."*
- *"Citizens have a right to live and work within dignified circumstances."*
- *"Everyone has inherent dignity and should be protected and respected."*
- *"Human Dignity involves respect and protection towards each person, who is unique and has its own unique history."*
- *"Dignity in a person is a major gift for proper functioning in society."*
- *"Human dignity is not only a fundamental right in itself but is the very basis of fundamental rights."*
- *"This is a way we treat people with dignity and respect."*

Uncertain or Limited Awareness:

- *"Not sure, sorry."*
- *"Not very aware."*

General Commentary:

- *"It's based on the well-being of humanity."*

Bulgaria

- *A characteristic of a person living in a democratic society, determining his importance and personality.*
- *The behaviour of a person.*
- *A person's self-esteem is based on certain merits and self-assessment.*
- *The sense of pride based on the possession of superior qualities.*
- *Every person has the right to dignity, which means that no one has the right to trample on it. That is, I have no right to humiliate another person in any way.*
- *Access to basic rights.*
- *Home, food, education and health as basic needs covered to everyone.*
- *The inherent worth and respect for every individual.*
- *Every human being has an intrinsic value in themselves which cannot be put into question by any law or procedure (e.g. also for this reason death penalty is not allowed within the EU).*

Overall, the survey findings indicate a nuanced understanding of human dignity among the respondents, encompassing both individual and societal perspectives. They recognize dignity as a fundamental right inherent to every individual and emphasise the importance of respecting and upholding this right in all aspects of life.

Türkiye

- *"Having one's own free will."*

- *“The dignity of humanity depends on equality, merit, and freedom”*
- *“Forcing to not perform behaviours deemed lower and unacceptable by society than the general position of humanity”*
- *“Onur is just a name.” (Dignity is translated as “onur”, it can be used as a name in Türkiye)*
- *“Not oppressing people, not having classifications”*
- *“Regardless of distinctions such as race, language, religion, or gender, it expresses the special and valuable nature of individuals simply because they are human”*
- *“Every person is valuable.”*
- *“After birth, regardless of anything, a person is entitled to human dignity without discrimination.”*

The responses reveal a consistent understanding of human dignity centered on individual autonomy and inherent worth. They emphasize the importance of freedom from societal constraints and the pursuit of equality, ensuring all individuals are valued and respected simply for their humanity. The inclusion of "Onur" demonstrates a culturally nuanced understanding of the concept, while the emphasis on dignity existing from birth reinforces its universality.

Comments:

The EU’s definition on the value of Human Dignity is the following:

‘Human dignity is inviolable. It must be respected, protected and constitutes the real basis of fundamental rights.’

Based on the overall responses from all partner countries, it is highlighted that respondents agreed on various elements regarding the definition of human dignity. In summary, respondents stated how everyone should be respected regardless of their background and characteristics, and that human dignity is inherent to each person.

Freedom

This section will provide information in regard to what the respondents have expressed in regard to what Freedom means for them. Below the replies will be separated based on each partner country's responses.

Cyprus

Freedom is extremely important as each person should have the ability and be free to decide for themselves. Respondents were aware of freedom of choice, expression, religion, speech, assembly, and gender identity. Participants also highlighted that it is important to have both the concept of ‘freedom of’ and ‘freedom from’ such as freedom from forced labour and slavery.

Estonia

The responders underscored the high importance of various freedoms including freedom of speech, religion, expression, and especially the freedom of making choices. It is highlighted through the findings that it is vital to create environments where individuals can express

themselves freely but with respect and have their rights protected. In EU terms, freedom aligns also with dimensions of political and economic freedom. Last but not least, it is the individuals' autonomy to make decisions about their lives, including work, education, and personal matters.

More specifically, the responses included:

Freedom of speech, religion, information, expression.

Creating an environment where individuals can express themselves freely, protection of individual rights.

Freedom of movement and choice.

The concept of freedom in the context of the EU encompasses various dimensions such as freedom of movement, political freedom, and economic freedom.

Freedom is a place where there is no prisoner and slave.

The ability of making decisions for your life in all aspects.

To choose work, education, and personal life.

To choose the life you wish.

Portugal

Participants generally exhibited a solid understanding of the EU's democratic value of Freedom, with ratings predominantly falling in the mid to high range. Participants acknowledged the EU's commitment to promoting freedom, recognizing its status as a fundamental right enshrined in the Charter of Fundamental Rights. They also highlighted the reinforcement of freedom through adherence to the European Convention on Human Rights. The respondents were aware of the EU's promotion of freedom in Portugal through both principles and legal instruments. They noted policies aimed at ensuring freedom of expression, movement, and civil rights at the national level.

In summary, participants demonstrated a nuanced understanding of the EU's democratic value of Freedom, recognizing its legal foundation, practical implementations, and broad implications for individual and collective autonomy.

Ireland

Comprehensive Understanding:

- *"Freedom of thought, expression, religion, and information."*
- *"Freedom of expression, freedom of self, freedom of speech, freedom of religion, freedom of movement, freedom of association, freedom of information."*
- *"Freedom is the power to act, think and express your opinion as you want."*
- *"Every human should have the right to feel free and to act freely."*
- *"To be free, freedom of speech."*

Social and Global Perspective:

- *"Europeans are entitled to a certain level of freedom, including in religion and sexuality."*
- *"World peace, especially nowadays, it goes without saying that it must exist."*

Acknowledgment of Historical Context:

"Based on historical facts, freedom was always limited."

Bulgaria

- *The right to express a personal opinion, to travel and move without borders around the world, to choose where and with whom to live.*
- *How comfortable it is for a person to express their opinion.*
- *The right to choose.*
- *The absence of restrictions on the expression and application of the personal principles, morals and values of each person.*
- *Every person has the right to freedom over their every action - freedom of action, movement, speech and thought. However, if the person's actions violate the laws, they should be punished.*
- *The right to self-expression.*
- *The freedom to enjoy your culture, speech, sexuality, gender identity, etc.*
- *Ensuring the freedom of movement, expression, and thought for all citizens within the EU.*
- *Every human being is born free and has for example the right to express their ideas and to move freely within the EU.*

The respondents identify some key aspects of freedom, such as freedom of expression, freedom of choice, the universal nature of freedom and its inherent character, as well as the legal boundaries of freedom. Overall, the survey findings highlight the multifaceted nature of freedom, encompassing various aspects such as expression, choice, legality, universality, and inherent rights. The respondents demonstrate a nuanced understanding of freedom as a foundational principle in democratic societies, essential for individual fulfilment and collective well-being.

Türkiye

- *"Not limiting people from expressing their views and thoughts."*
- *"The way that people live however they want, without affecting others."*
- *"It starts with the freedom of life and should increase afterward. It is the ability of a person equipped with things like ideals and freedom to behave as they wish without disturbing others."*
- *"We can't go out in the evening because of the Syrians."*
- *"Each individual is responsible for their own choices and living their life."*
- *"Individuals have the right to live freely while respecting the rights of others, to express themselves, and to make decisions without being subjected to any external coercion."*
- *"Freedom is a fundamental right."*
- *"Everyone has the right to freedom of expression and should be able to express themselves without any interference from the public authorities."*

These responses showcase a multifaceted understanding of freedom. At its core lies the right to express oneself freely, highlighting the importance of open communication and avoiding restrictions on viewpoints. The concept of responsible freedom also emerges, with participants acknowledging the need to avoid actions that infringe upon others' freedom. An interesting response ("We can't go out in the evening because of the Syrians") underlines the potential limitations on freedom in real-world situations, emphasizing the ongoing

conversation around balancing individual freedoms with societal well-being, and is also connected to racism and xenophobia. Lastly, several responses emphasize freedom as a fundamental right, particularly the freedom of expression without external pressure.

Comments:

The EU's definition of the value of Freedom indicates:

'Freedom of movement gives citizens the right to move and reside freely within the Union. Individual freedoms such as respect for private life, freedom of thought, religion, assembly, expression and information are protected by the EU Charter of Fundamental Rights.'

Based on the responses gathered, participants demonstrated a strong awareness of the core aspects of freedom, including freedom of choice, expression, religion, speech, assembly, and sexual identity. It is crucial that every individual is accepted and empowered to live authentically, exercising these freedoms fully—a fundamental right that should be universally recognized and upheld.

Democracy

This section will provide information in regard to what the respondents have expressed in what Democracy means for them. Below the replies will be separated based on each partner country's responses.

Cyprus

Democracy is considered as the concept where the population of a country governs through the election of representatives, based on votes. Some attributed elements include representation of majority needs, voting rights, freedom of assembly as well as freedom of association. Other democracy-related elements that were shared by the participants were: respect, tolerance, freedom of speech, religion, citizenship, etc.

Respondents expressed further information regarding their knowledge of democracy which includes the right of democratic choices, the body politic where the people have the power, right of vote and opinion, political freedom and expression as well as the right to vote and hold governing bodies/people accountable.

Estonia

The findings about democracy underlines the importance of democracy and citizen participation in governance. Among the common understanding of democracy is the right to vote and elect representatives ensuring the majority's voice is reflected in the decision-making process. Democracy is also considered a system where citizens have the freedom to share opinions, and participate in shaping policies that affect them. Ultimately, democracy was considered as a pathway to peaceful and harmonious living where people have the significant role to shape their communities.

More specifically, the responses included:

Rule by the majority in a voting scenario.

The right to vote in electing government officials.

Citizens have the right to elect representatives to various institutions, including the European Parliament. Elected representatives make decisions on behalf of the citizens, ensuring that the will of the people is reflected in policy making.

Political term used to account for the majority's voice.

Representative elections.

Democracy is a political system where the majority decides.

The ability to have the freedom of sharing opinions and get involved into aspects that affect you as individual.

Difficult to explain in words. When you can choose politicians as your representatives but they serve citizens needs and solutions for it in a democratic way, without personal advantage, but on a common good.

Power of citizens to live peacefully and with love.

Portugal

Participants demonstrated a commendable understanding of the EU's democratic value of Democracy, with most providing ratings in the mid to high range. They acknowledged the EU's promotion of democracy in Portugal through legal instruments and principles. They highlighted the commitment to the rule of law, citizen participation, and the monitoring of democratic principles, including human rights, freedom of the press, independence of the judiciary, and conduct of free and fair elections. Democracy was perceived as a central pillar of the EU, with important decisions being made in a democratic and representative manner. This reflects an understanding of the foundational role democracy plays in the EU's identity. Several responses highlighted that decisions within the EU are made through voting, emphasising the universal right of individuals to participate in the democratic process. The responses collectively highlight an informed participant base regarding the democratic principles underpinning the European Union.

Ireland

Foundational Principles:

- *"Right to vote."*
- *"Countries within the EU are supposed to elect their governments democratically, and EU decisions are supposed to be formed that way."*
- *"Democracy is a system of government, where its members are being elected by the whole population of a country."*
- *"In the EU, democracy is highly valued, meaning the people have a say in who is their leader."*

Citizen Involvement and Human Rights:

- *"Voting and the involvement of citizens in political decision-making."*
- *"The ability to facilitate and respect human rights."*

Critical Evaluation:

- *"Democracy, when it works well, is very useful for society and the free speech of citizens."*

"Nowadays, democracy covers only the interests of the global elite."

Bulgaria

- *To give everyone a chance.*
- *The right to be involved in the political decisions about which party is leading the country where you live.*
- *Fostering a political system where citizens have the power to participate in decision-making processes.*
- *A political system where the political power is legitimated through elections with varying degrees of political involvement of the citizens.*
- *A political ideology characterized by the equality of citizens in society, voting on general laws freely and equally.*
- *To have the right to be heard.*
- *Government relies on the voice of the people.*
- *The right to vote in the election of governing bodies in our society.*
- *It is the right of society to make their choice through voting.*

The survey findings suggest a relatively good understanding of democracy among the respondents, encompassing principles such as political participation, equality, freedom, representation, and the legitimacy of governance through elections. These responses reflect a recognition of democracy as a fundamental framework for ensuring the rights and participation of citizens in shaping their societies.

Türkiye

- *"The election of a state's leader by the citizens."*
- *"The importance of the will and thoughts of a nation."*
- *"Multi-party and multi-person election application."*
- *"The winning election has been postponed." (a criticism)*
- *"Individuals should be able to benefit from governing bodies in a manner protected by laws."*
- *"In EU countries, people freely make their choices in elections."*
- *"The majority determines the management and for the welfare level to rise, the people determine the management."*

These responses showcase varying levels of understanding about democracy. Some focus on core aspects like citizen participation in electing leaders ("election of a state's leader by the citizens," "In EU countries, people freely make their choices in elections"). Others emphasize the importance of representing the will of the people ("importance of the will and thoughts of a nation," "the majority determines the management"). Interestingly, one response ("multi-party and multi-person election application") delves into specifics of electoral systems. A critical perspective emerges with the comment "The winning election has been postponed," highlighting potential shortcomings in democratic processes in Turkey. Finally, one response ("Individuals should be able to benefit from governing bodies") points towards the responsibility of democratic governments to serve the people.

Comments:

The EU's definition of the value of Democracy is defined by:

"The functioning of the EU is founded on representative democracy. A European citizen automatically enjoys political rights. Every adult EU citizen has the right to stand as a candidate and to vote in elections to the European Parliament. EU citizens have the right to stand as a candidate and to vote in their country of residence, or in their country of origin."

Similarly expressed by the respondents, it was acknowledged that through democracy each person should have the right to vote and participate either directly or indirectly in the political phenomena of their country. It also highlighted how the European Union puts an emphasis on the concept of democracy.

Equality

This section will provide information in regard to what the respondents have expressed in regard to what Equality means for them. Below the replies will be separated based on each partner country's responses.

Cyprus

Equality was described as a concept related to principles that there shouldn't be a direct or indirect discrimination based on ethnic origin, gender, religion, disability, age, sexual orientation, skills, etc. It was highlighted by participants that there should be equal rights, treatment, and opportunities for everyone in society including opportunities for employment. Another perspective on the EU value of equality included equality between the EU member states and that all EU citizens should enjoy the same EU rights living in their country.

Estonia

Equality is considered as a strong commitment to non-discrimination, where everyone is treated equally regardless of gender, race, religion, economical background, and other factors among young Estonians. There is a need for equal opportunities in education, career and access to jobs, irrespective of gender or origin, as well as generally a fairness treatment in all parts of the society.

More specifically, the responses included:

Gender and minority group equality.

Equality regardless of sex, gender, sexual orientation, race, religion.

Non-discrimination based on race, gender, ethnicity, religion, disability, age, or sexual orientation.

Respect everyone equally no matter of gender etc.

Protection from discrimination.

The equal rights for all citizens before the law.

The ability to provide equal opportunities to everyone and protect people from being discriminated against.

Despite the gender, the colour and religion, the ability to have same opportunities

To reach opportunities based on skills and not on gender etc.

Job, career and education access regardless of origin, gender.

Portugal

The participants generally displayed a solid understanding of the EU's democratic value of Equality, with most providing ratings of 4 out of 5. Participants acknowledged the EU's commitment to promoting equal opportunities and treatment for all individuals, irrespective of gender, ethnic origin, disability, sexual orientation, or any other characteristic- "It emphasises the equality of rights and opportunities for all citizens, regardless of gender, ethnic origin, religion, or other personal characteristics.", "rejecting discrimination based on factors such as gender, race, or religion, and striving to create a society where all individuals enjoy equal opportunities and treatment". This reflects an understanding of the EU's efforts to create a fair and inclusive society. Participants understood the EU's goal to eliminate discrimination through anti-discrimination legislation and initiatives targeting social and economic disparities.

Participants succinctly stated that equality is about treating everyone the same way, regardless of who they are, emphasising the principle of fairness and impartiality. Participants demonstrated a nuanced understanding of the EU's democratic value of Equality, recognizing its broad scope, the importance of eliminating discrimination, and the aspiration to create a society where everyone enjoys equal rights and opportunities.

Ireland

Gender and Minority Equality:

- *"Equal rights between men and women."*
- *"There are current moves to establish gender, racial, and minority equality."*
- *"The equal treatment of humans regardless of race, gender, sexual orientation, religion, age, and disability."*

Equal Treatment and Opportunities:

- *"Equality has to do with the state of being equal and equally treated in terms of rights and opportunities."*
- *"People of all genders, religions, races, etc. are expected to have the same rights as everyone else."*
- *"The ability to have equality in opportunities."*

Forced Existence and Realism:

- *"Equality is forced to exist in all sections."*
- *"People have equal rights no matter of gender or race etc."*
- *"We will never be able to reach real equality. Human's mentality always seeks to show off."*

Bulgaria

- *People are perceived as equal regardless of their language, nationality, affiliation, race, gender.*
- *Not feeling unimportant.*
- *Non-discrimination between people in any respect.*
- *The equating of different human castes in order to standardise the people.*
- *My understanding of equality is mostly related to equality before the law - every person has equal rights with others. That is, regardless of origin or social class, everyone is equal before the law.*
- *No discrimination.*
- *Equality between men and women in economic and social aspects, including work, properties, laws, rights, etc.*
- *Promoting equal opportunities and treatment for all, regardless of gender, race, or other characteristics.*
- *In theory, all citizens are equal regardless of their age, sexual orientation, ethnicity, religion. I must say that this is not true in practice, however.*

The survey findings underscore a commitment to the principle of equality and highlight the importance of addressing discrimination and disparities to create a more inclusive and just society. They reflect an understanding that equality extends beyond legal frameworks to encompass broader social, economic, and cultural dimensions, and emphasise the need for ongoing efforts to promote equality and combat discrimination in all its forms.

Türkiye

- *"The liberty to have equal rights."*
- *"The neutralisation of colour, race, gender, etc.."*
- *"Equal treatment of everyone before the law."*
- *"The poor are not equal to the rich, for example, the rich pay less tax."*
- *"Regardless of gender."*
- *"Every individual is equal before the law regardless of race, language, gender, etc."*
- *"Every person has equal rights."*
- *"The prohibition of racism and the respect for differences to every individual without discrimination of cultural, language, or religion."*

These responses offer various aspects of equality. Some focus on legal aspects (equality before the law), while others touch on social equality (equal rights, respecting differences) and economic equality (fairness based on circumstance).

Comments:

The EU's definition of the value of Equality is defined by:

Equality is about equal rights for all citizens before the law. The principle of equality between women and men underpins all European policies and is the basis for European integration. It

applies in all areas. The principle of equal pay for equal work became part of the Treaty of Rome in 1957.

Respondents in all partner countries agreed on the fact that all people regardless of their characteristics must enjoy equality in their everyday lives. More specifically, participants focus on elements such as ethnic origin, gender, religion, disability, age, sexual orientation, economic background, etc.

Rule of Law

This section will provide information in regard to what the respondents have expressed in regard to what the Rule of Law common value means for them. Below the replies will be separated based on each partner country's responses.

Cyprus

Regarding the EU concept of the rule of law, participants shared various replies. Some of the participants share the definition in regard to the legal framework of the EU and the ability to reach out to the EU court of justice while also the fact that all EU countries work and function under the treaties and laws that have been signed by all EU members based on the EU charter of Fundamental Rights and Human Rights convention.

Furthermore, the rule of law was considered by some participants as rules which determine how people should behave since laws exist in societies and everyone should follow otherwise they will face the appropriate consequences thus it involves some rules where people should abide by. An important element that was highlighted by respondents is the need for everyone to be accountable to the same laws and that they should apply to everyone.

Estonia

The responders here believe in justice and the rule of law as the government and people need to follow and have equal rights and treatment to everyone. One thing that emerged was that the young Estonians want a legal system to protect fundamental rights and ensure that doing something wrong and bad has consequences. It is important to have rule of law for people to live peacefully, without harming each other, and respecting each other's rights and values.

More specifically, the responses included:

Innocent until proven guilty.

That government and states should adhere to laws regarding their country, citizens and other countries.

Means to ensure justice, protect fundamental rights, and maintain the integrity of democratic governance.

Rule that applies to citizens.

Equal rights under the Law.

Legal systems that ensure the protection of fundamental rights.

*Everyone (individuals, those in power, organisations) must follow and respect laws.
An environment where humans live in peace, without harming each other, always in line with common human rights respect.
When someone is doing something bad, then there are consequences.
Common values for people to live in peace.*

Portugal

The participants' responses to the EU's democratic value of the Rule of Law varied in their level of understanding. There was a shared understanding of the comprehensive nature of the Rule of Law within the EU, encompassing respect for fundamental rights, independence of the judiciary, transparency and citizen participation. Respondents acknowledged the active monitoring of the Rule of Law within the EU and the implementation of measures in cases of systematic violations, indicating an awareness of the EU's commitment to preserving fundamental principles. Some participants emphasised the foundational role of the Rule of Law in the legal and political organisation of society, while others focused on its practical application, such as the uniform treatment of all individuals before the law.

Ireland

Limited Awareness:

- *"No idea."*
- *"Not sure about this either - not familiar with EU law at all."*

Legal System and Constraints:

- *"Countries within the EU are governed within an established legal system that, for example, assumes innocence until guilt is proved."*
- *"To act within a constrained set of rules set out by law."*
- *"The law must exist everywhere and be used by all citizens without exception."*

Principled Governance and Accountability:

- *"Rule of law is a principle of governance in which all persons, institutions and entities, public and private, including the state itself, are accountable to laws that are publicly promulgated, equally enforced, and independently adjudicated, and which are consistent with international human rights principles."*
- *"The purpose of the law is to prevent individuals from violating other people's rights."*
- *"Rule of law that applies to citizens with international laws that spread equality and rights."*

Connection with Equality:

- *"Same as equality. If we do not change our mind on the concept of equality, the rule of law will not change either."*

Bulgaria

- No one escapes punishment.

- Respect the law and be aware of it.
- The judicial power is independent from the executive power, and the decisions of the first overrule the power of the latter. For example, if a law is deemed against the Constitution or fundamental rights then the government must step back.
- Democratically elected commissions and bodies representing the voice of society, voting and passing laws.
- To follow laws and have consequences after crimes.
- Compliance with the rules imposed by law by the state and the corresponding penalties for violating them.
- The need to impose undemocratic rules on the democratic people in order to oppress and control the masses.
- My understanding of this right is that the law predetermines the consequences for an individual. That is, in the event of a misdemeanour, the law is clearly defined and no room for interpretation is left, but what the law states is followed.

The survey responses reflect the understanding of the rule of law as a fundamental principle underlying a just and orderly society. They highlight the importance of legal compliance, judicial independence, democratic processes in legislation, equality before the law, and clarity in legal standards.

Türkiye

- "The situation where the rules of the constitution are always valid and cannot be spoken against."
- "Merit."
- "Prevention of violation of rules determined by laws by various individuals."
- "- no comment."
- "Improved judgement."
- "Legal cases should be prioritised over the interests of any entity, race, or country."
- "Law is superior to every formation."
- "I do not have enough knowledge to answer."

While some respondents identified core principles like legal equality ("Legal cases prioritized...") and following established laws ("Prevention of violation..."), others focused on aspects not central to the rule of law, like individual merit or the unchallenged nature of constitutions. This mix highlights the need for a clearer understanding of the rule of law, which emphasizes the consistent application of established laws and legal primacy over individual interests.

Comments:

The EU's definition of the value of Rule of Law is defined by:

The EU is based on the rule of law. Everything the EU does is founded on treaties, voluntarily and democratically agreed by its EU countries. Law and justice are upheld by an independent judiciary. The EU countries gave final jurisdiction to the European Court of Justice - its judgments have to be respected by all.

Similarly, respondents in all partner countries expressed the judiciary element of this value, emphasising that everyone should abide by the law and be punished if a violation occurs. It was also highlighted that the laws and punishments must be applied to everyone without any exemptions.

Human Rights

This section will provide information about what respondents have expressed in regard to what Human Rights means for them. Below the replies will be separated based on each partner country's responses.

Cyprus

Human rights are based on the EU charter: the right to life, integrity, freedom, and all related rights of an individual within the EU. They are a set of principles and laws that are protected and supported by international law. It should be highlighted that human rights are fundamental rights that all humans have and that they belong to each person regardless. They are inviolable, inalienable, indivisible, and interdependent. Some responders described human rights as some rules that regulate life. A few examples that were given included: the right to education, health, water, food, roof, and the right to privacy.

Estonia

Youth emphasised the significance of being treated with respect and having access to essential needs as an imperative viewpoint of human tolerability. They highlighted different rights, counting the right to freedom of expression and the right to be free from separation based on components such as sexual orientation, race, ethnicity, religion, age etc. Also, respondents communicated the significance of fundamental rights and flexibilities for everybody all over, counting, among others, the right to freedom, opportunity from servitude and torment, and the capacity to live in regard and agreement. The findings result that Estonian youth recognize the importance of universal human principles of human rights to be valued across every environment i.e. at work, at school, at home, in the society etc.

More specifically, the responses included:

To be treated as a decent human being, to be given the basic necessities.

Various rights that people may have.

Rights with respect of freedom of speech and so

Rights shared by all humans.

The entitlement to be exempt from discrimination based on factors such as gender, race, ethnicity, religion, disability, age, or sexual orientation.

Basic rights and freedom that belong to every person in the world.

The ability to live with others without taking advantage of those who have the power either at work, at school or in a country.
The right to liberty and freedom from slavery and torture.
Ability to live with respect and in harmony.

Portugal

Participants generally demonstrated a solid understanding of the EU's democratic value of Human Rights, providing a medium average rating of 4. Participants acknowledged the centrality of human rights in the EU's democratic values, citing the Charter of Fundamental Rights and adherence to the European Convention on Human Rights. They recognized the diverse range of human rights encompassed, including civil, political, economic, social, and cultural rights. Overall, the responses reflected a commendable level of knowledge regarding the EU's commitment to human rights principles within its democratic framework.

Ireland

Protection Against Discrimination:

- *"Fundamental rights offering protection against discrimination!"*
- *"Human Rights belong to every human being regardless of race, sex, nationality, ethnicity, language, religion, or any other status."*

Diverse Rights and Freedoms:

- *"Safe drinking water, children's rights, freedom of religion, rights of women, the right to discuss human rights."*
- *"Human rights include the right to life and liberty, freedom from slavery and torture, freedom of opinion and expression, the right to work and education. Everyone is entitled to these rights, without discrimination."*
- *"It implies the right to speech and freedom."*

Dignity and Respect:

- *"Respecting and ensuring the dignity of human beings."*
- *"The ability to respect each person regardless of its origin, etc."*
- *"Human rights cannot be minimised by anyone because everyone must support without fear what they are."*

Implementation and Accountability:

- *"Human rights are important, but we need to be sure they are applied."*
- *"Human rights are based on the actions of each one of us."*

Bulgaria

- *Basic needs are met.*

- *This is a broad concept that probably includes all of the ones mentioned before: human dignity, equality, democracy, equality, and freedom.*
- *Protecting fundamental rights, such as the right to life, liberty, and security, for all individuals within the EU.*
- *A set of basic rights (right to live peacefully, right to education, right to food, right to human development) which pertain to each single human being on Earth given their mere status as persons.*
- *Democratic laws and norms defining the freedom and equality of citizens in a society.*
- *The ones listed above.*
- *Legal rights that are vested in a person in certain moral norms that are protected by law.*
- *A socially accepted norm of retribution categorising people from the various castes of society.*
- *These are all those rights that are considered universal - right to water, food, education, etc.*

The responses demonstrate the understanding of human rights as encompassing a range of fundamental rights and principles that are essential for human dignity, equality, and well-being. They highlight the universal nature of human rights, the need for legal protection and social norms, and the importance of promoting inclusivity and equality within society.

Türkiye

- *"The rights people should have to protect their quality of life."*
- *"In short, I can say giving importance to human life."*
- *"The rights given to people after birth, which are protected by laws and international courts."*
- *"Animal rights should be brought first."*
- *"An indicator of a just society."*
- *"Individuals should have all the conditions necessary to live in a manner befitting human dignity."*
- *"Human rights take precedence above all else."*
- *"Protection of the rights of all individuals in 13 articles within a single written text."*

The understanding of human rights varied among the participants. Some grasped core concepts, like the importance of protecting human life ("giving importance to human life") and living with dignity ("conditions necessary to live..."). Others highlighted legal aspects ("rights protected by laws") or the universality of human rights ("rights of all individuals"). Interestingly, one response advocated for animal rights, which expands the concept beyond traditional human rights. While this perspective is gaining traction, the prompt focused on human rights. The most extreme response suggested human rights supersede everything, which is debatable in situations of conflict. Overall, the range of responses reflects the multifaceted nature of human rights and the need for continued education on this crucial concept.

Comments:

The EU's definition of the value of Human Rights is the following:

Human rights are protected by the EU Charter of Fundamental Rights. These cover the right to be free from discrimination on the basis of sex, racial or ethnic origin, religion or belief, disability, age or sexual orientation, the right to the protection of your personal data, and the right to get access to justice.

Participants expressed how Human Rights are considered as all the related rights of an individual and how these set of principles should protect everyone. They are essential to ensure human dignity, equality, and wellbeing.

Conclusions:

Respondents from all partner countries shared their level of knowledge and perspectives regarding the EU common values of Human Dignity, Freedom, Democracy, Equality, Rule of Law, and Human Rights. It was extremely interesting to observe the similarities in responses among all partner countries while also observing the interlink that all of the values have together.

Racism and Xenophobia

This section aims to demonstrate the respondent's perspective regarding racism and xenophobia in all partner countries.



Source: <https://www.un.org/en/fight-racism/get-involved/share>

Do you think racism and xenophobia still exist in the EU countries?

When asked about whether racism and xenophobia still exist in the EU countries the majority of respondents expressed 'Yes'. More specifically, in Cyprus, Estonia, and Ireland, 100% of the respondents in each national context agreed that racism and xenophobia still exist in the EU countries. In Bulgaria, 80 % of respondents expressed that racism and xenophobia still exist in the EU countries, and in Portugal 90.9% while in Türkiye a total of 85.7% shared that racism and xenophobia still exist. Thus, a total of 89.2% of respondents agree about the existence of racism and xenophobia in Europe, further highlighting the importance of the Democracy Tree project and its aims.

If yes, please explain how:

Through the above question, participants explain how they believe racism and xenophobia still exist in the EU countries.

Cyprus

Respondents expressed that it will be considered as naïve to say that racism and discrimination do not exist since they are an unfortunate phenomenon, they have not yet been eliminated. Usually, groups that are a minority within society are the ones experiencing racism and discrimination. It was expressed that 'EU policies and frameworks re-enforce division in society'. An example that was provided was that EU border policies and government discourses construct and enhance poor views of migration and xenophobia. These elements come up due to the poor handling and management of migration flows. Furthermore, along with the economic depression, general uncertainty of modern society and the topic of migration, there has been a rise in radical ideologies, racism, and xenophobia. The fear of the 'other' as well as lack of knowledge on topics of interculturality increase the chances of the development of radical ideologies.

The majority of respondents touched upon the issue of racism and discrimination, especially through the lens of migration and the domination of 'whiteness'. It was stated that in Europe, country of origin determines how some people might view you and consequently treat you.

Estonia

The answers illustrate the complexity of racism and xenophobia in today's society. It is widely accepted that these phenomena are partly rooted in human biology and are the result of tribal instincts and survival mechanisms. Furthermore, the persistence of far-right organisations in spreading misinformation about foreigners and people of colour exacerbates these problems. Another point was the spread of racist or xenophobic jokes and discriminatory behaviour highlights the systemic nature of these attitudes, which are often fuelled by misinformation and fake news.

Portugal

The arguments given by the respondents provide a comprehensive insight into the persisting challenges of racism and xenophobia in EU countries: "Even today there are racist behaviours in young people, acquired according to the way of thinking in which they grew up", said one of the respondents. Participants acknowledged the existence of institutional discrimination, suggesting that biases may permeate certain structures within societies. The mention of hate speech, extremism, and attacks indicates a troubling undercurrent of discriminatory ideologies that manifest in both rhetoric and physical harm. The association between restrictive migration policies and xenophobia highlights a complex interplay between immigration debates and discriminatory attitudes. Socio-economic inequalities emerged as a contributing factor, implying that economic disparities might fuel discriminatory practices. The acknowledgment of flaws in legal systems suggests that legislative frameworks may not be entirely effective in addressing these issues. Additionally, references to closed mentalities, inherited racist behaviours, and the condemnation of

diversity emphasise the deep-seated nature of discriminatory attitudes that persist in some communities: "In countries where a closed mentality still persists, diversity continues to be condemned.". Collectively, these findings underscore the multifaceted challenges that require ongoing efforts in legislation, education, and awareness programs to foster a more inclusive and tolerant Europe.

Ireland

Challenges in Social Integration and Employment:

- *"Immigrants, refugees, and minority communities have sometimes faced challenges related to social integration, employment, and access to services."*

Unconscious Biases and Tribalism:

- *"There is no institutional racism but there is 'informal' racism caused by unconscious biases and man's biological-driven tribalism."*

Persistence of Far-Right Ideologies:

- *"Racism and xenophobia will always exist within and without the EU. There are still people and far-right organisations in the EU that uphold certain values and ideologies that aim to exclude and denigrate non-EU citizens or people of colour."*

Unsafe Environments and Sudden Attacks:

- *"There are some places or parts of the EU where people do not feel safe and end up being victims of sudden attacks."*

Examples of Discrimination in Employment:

- *"Absolutely, even if subtly. I've personally known people in Germany of Middle Eastern/Turkish descent who could not get a job there unless they used a fake, 'German-looking' name on their CV."*

Resurgence of Antisemitic Incidents:

- *"Nowadays, there have also been antisemitic incidents happening again like swastikas being spray-painted on Hebrew schools. It's just awful."*

Bulgaria

- *Avoidance of certain minority groups. Ignoring the rights of homosexuals.*
- *Feeling that you are superior to others.*
- *On the level of race, religion, history, gender.*
- *They exist both explicitly - swearing and attacks on the street on a racial basis, and implicitly - as a cognitive bias, for example, when you have to choose one employee among many others, it would be a manifestation of racism if you are convinced that the given candidate is more incapable of the others, solely because of his ethnic origin and without any objective evidence.*
- *There are thousands of daily racist and xenophobic actions: against the LGBTIQ+ community, the Roma community, migrants, refugees that don't belong to the EU, minorities, etc.*
- *Conflicts exist everywhere and people are unable to understand the different cultures and backgrounds where refugees come from.*
- *I'd like to focus on institutional racism, the best example of which is the recent EU agreement on migration and asylum, which continues the policies of segregation, expulsion and rejection in spite of international laws protecting migrants.*

These answers gave direct examples of different groups of people that are often discriminated against in Bulgaria and in the EU: migrants/refugees, ethnic minorities (e.g. the Roma community) and the LGBTQI+ community. The responses underscore the multifaceted nature of racism and xenophobia, ranging from individual attitudes and behaviours to systemic injustices embedded within institutions and policies. Addressing these issues requires a comprehensive approach that challenges discriminatory beliefs and practices at both the individual and institutional levels.

Türkiye

- *"I have seen many racist remarks on social media."*
- *"The fact that countries like Turkey, whose citizens' names have Arabic origins, are still not being admitted to the European Union despite meeting European Union standards, while European states remain silent on all kinds of occupation and oppression while turning a blind eye to Palestine."*
- *"Racism and xenophobia stem primarily from prejudice against the 'other.' In EU countries, there is a proliferation of mass prejudice due to the imposition of certain ideologies through the media. People, failing to delve into the truths behind the news they are presented with, succumb to this tide of prejudice. As a result, even without personal acquaintance, they may exhibit exclusionary and hostile behaviour towards certain nationalities, ideologies, behaviours, or appearances, despite claims of being freedom-loving."*
- *"I see on the news."*
- *"The particularly pronounced ostracism and dehumanisation directed towards black individuals, viewing them through a lens of inferiority akin to being third-class citizens."*
- *"The unrest and illegal behaviours caused by undocumented immigrants within countries exacerbate this situation. Immigrants struggling to adapt exacerbate negativity, leading to increased unrest within society and exacerbating xenophobia."*
- *"It continues due to people's prejudices."*

The answers collectively highlight the persistence of racism and xenophobia in EU countries. This is evidenced by instances of racist remarks on social media, discriminatory treatment of certain nationalities, and the portrayal of immigrants in a negative light. The failure to address these prejudices perpetuates exclusionary behaviour and perpetuates societal divisions. The presence of prejudice in media portrayal and societal attitudes underscores the ongoing challenges of combating racism and xenophobia within EU member states.

Have you ever been a victim of racism/xenophobia or have witnessed a situation of racism/xenophobia?

Respondents from all partner countries were asked to share whether they have been victims or have witnessed situations of racism/ xenophobia. A total of 48.4% of respondents expressed that they have either been a victim or have witnessed a situation of racism or xenophobia.

More specifically,

- In Cyprus and Bulgaria, 60% of the participants expressed that they have been a victim or have witnessed a situation of racism/xenophobia in each country.
- In Estonia, 66.7% of the respondents have expressed that they have been a victim or have witnessed a situation of racism/xenophobia.
- In Portugal, 9.1 % of respondents expressed that they have been a victim or have witnessed a situation of racism/xenophobia.
- In Ireland, 70% of the respondents have expressed that they have been a victim or have witnessed a situation of racism/xenophobia.
- In Türkiye, 38.5% of the respondents have expressed that they have been a victim or have witnessed a situation of racism/xenophobia.

Based on the above information, it seems that a significant percentage of respondents have either been victims or have witnessed a situation of racism/xenophobia with the exceptions of Portugal and Türkiye.

Cases of racism and Xenophobia:

In this section, participants were asked anonymously to provide further information about their experience, if they felt comfortable. The cases are provided based on each partner country's responses.

Cyprus

1. A respondent described the treatment as a Muslim woman when she wears her scarf and is treated in a negative manner in comparison to when she does not wear it. More specifically, it was stated that:

"I can recognize a difference in a negative way towards my sister who is a Muslim when she wears her scarf in comparison to when she is not wearing it"

2. A respondent shared their experience at a time when they were a student in the UK (prior to Brexit). The respondent expressed that they were always targeted by specific nightclubs and other entertainment venues as "non-admissible" with many times being told it's a "British only" kind of venue. Occasionally, the respondent experienced people shouting 'Go back to your country' when they were in the street. More specifically, it was stated that:

"As a student in the UK (no longer in the EU but at the time it was) I was always targeted by specific nightclubs and other entertainment venues as "non-admissible" with many times being told it's a "British only" kind of venue. As well as the occasional "Go back to your own country" callout in the street."

Apart from the questionnaires, the report will include information on the anti – migrant protest that took place in Cyprus on September 1st, 2023. The protest was attended by about 500 people that were holding a sign that included the statement ‘Refugees not welcome’ while also shouting racist slogans such as ‘Cyprus is Greek’. Foreigners were targets of attack during the protest. Various incidents were reported towards migrants such as assaults of at least 5 delivery drivers, destruction of vehicles and properties.

For example, an Egyptian and Vietnamese grocery store were included in the store fronts that were smashed.

Estonia

- **Witnessing a situation of discrimination as a women in a working environment.**

– I haven't been a victim myself, but I have witnessed a situation of racism of a friend of mine. When my friend entered the new working environment, she faced many challenges as a woman, receiving less salary and the tasks assigned to her weren't that competitive in order to lead to a further professional development, as it was for few of the other employees.

–

- **A case of racism for a single mother in a working environment because of her origin.**

– I am a single mother and most of the time it was difficult to find a job. I don't have a university degree, and sometimes this limits my options to work in another field except tourism as housekeeper, or in a bakery which was my most common job so far. I have dreams and now I am attending classes to finish school, so I can work as an aesthetician. At my workplace, I have faced racism. As a foreigner living in Estonia, I have received comments for my origin, and the way I look. Also, because of my lack of skills my salary is low, even though I have been working in the same job for 3 years now. There are times that I have overworked and not been paid extra. –

- **A case of discrimination in public services.**

– In public services foreigners are treated with less respect, and priority is given to higher status people. –

- **A case of racism for mixed culture kids at school.**

– My son is mixed heritage and has been on the receiving end of upsetting racist comments.–

- **A case of a racist incident in Estonia**

–In 2023, a serious racist incident occurred in Estonia involving a Nigerian man. The man, who has lived in Estonia for more than 10 years, said he has frequently been subjected to racism and xenophobia. He has been subject to verbal abuse and threats, especially in public

places and on social media, because of the colour of her skin and her immigration status. The situation highlights the widespread racism and xenophobia that non-Estonians face in the country.

Portugal

- Xenophobic remark from the Nordic Countries

Participant A, a Portuguese individual, shared an unsettling experience while interacting with someone from the Nordic countries. Upon revealing their nationality, the Nordic individual expressed surprise, remarking that the Portuguese participant was "white and normal". This incident underscored a form of racial stereotyping and ethnocentrism, where the assumption was made that individuals from Portugal would not typically fit the perceived norm of being "white". This encounter reflects the persistence of racial biases even within regions known for their diversity and acceptance, highlighting the need for increased awareness and education to challenge such preconceived notions.

- Workplace discrimination in an urban setting

Participant B, a young professional working in a bustling urban setting, encountered discrimination in the workplace. Despite their qualifications and skills, they faced subtle yet persistent biases based on their ethnicity. Colleagues made stereotypical assumptions about their cultural background, questioning their competence and contribution to team projects. Additionally, Participant B observed a lack of inclusivity in professional networking events, where they often felt isolated due to their ethnic identity. This case study illustrates how racism can permeate professional environments, hindering career growth and perpetuating unequal opportunities. The experience of Participant B emphasised the need for organisations to foster diversity and inclusion, promoting a workplace culture that values individuals for their skills and talents rather than perpetuating discriminatory stereotypes. Addressing these issues at the workplace level is crucial for creating an environment where everyone, regardless of their ethnic background, can thrive and contribute to their full potential.

Participant A, upon encountering the xenophobic remark from the Nordic countries, experienced a range of emotions, including surprise, discomfort and perhaps even a sense of being singled out. Participant B, facing discrimination in the workplace, likely experienced a complex mix of emotions, including frustration, disappointment, and perhaps a sense of isolation. In both case studies, the emotional impact of racism is significant, touching on feelings of marginalisation, frustration, and the desire for a more inclusive and accepting societal and professional environment.

- Violent attacks in Porto

In the early hours of Saturday, May 3, a series of violent attacks targeted North African migrants in Porto, Portugal. The incidents unfolded as follows:

1 am: A group of four or five individuals attacked two immigrants at Campo 24 de Agosto, then fled the scene.

3 am: Another migrant was assaulted on Rua Fernandes Tomás by suspects, one of whom brandished a firearm.

10 am: A group of ten hooded individuals, armed with clubs, forcibly entered a house on Rua do Bonfim and attacked a group of mostly Algerian migrants, using racist slurs during the assault. Following these attacks, six men were identified, and one was arrested for illegal possession of a weapon. At least one suspect is linked to the 1143 Group, a Sporting CP fan group known for ultranationalist and neo-Nazi views.

President Marcelo Rebelo de Sousa condemned the racial violence and xenophobia, emphasizing that such practices are unacceptable in Portuguese society. Prime Minister Luís Montenegro expressed solidarity with the victims and reiterated a zero-tolerance policy towards hatred and xenophobic violence, commending the efforts of security forces. Socialist Party leader Pedro Nuno Santos criticized the atmosphere that incites hatred and division, calling for unwavering efforts to combat such violence. Chega leader André Ventura suggested the attacks might be retaliatory, casting doubt on the motivations behind the violence. Porto Mayor Rui Moreira emphasized the need for responsible and rational management of public resources and suggested abolishing AIMA (an unspecified organization).

This is not the first instance of racially motivated violence in Portugal: June 10, 1995: Alcindo Monteiro, a Cape Verdean, was beaten to death by skinheads in Lisbon. The attackers were sentenced for murder and bodily harm. July 25, 2020: Bruno Candé, an actor of Guinean origin, was shot by a neighbor in Loures after a racially charged argument. 2023: In Olhão, a group of youths assaulted and robbed several Asian migrants, sharing their attacks on social media. The attackers were indicted for robbery, aggravated assault, and causing damage. Portugal has seen a 38% increase in hate crimes in 2023, with a total of 347 crimes reported—77 more than in 2022. This rise is particularly notable in rural areas. Additionally, one out of three foreigners in Portugal lived at risk of poverty or social exclusion in 2022, with the majority coming from outside the EU.

Ireland

- **Discrimination Based on Perceived White Privilege:**

"I have often faced discrimination and prejudice because I am white. I have been assumed to have 'white privilege'. I have been in a situation where other races are given financial discounts because of their race, but me, actually poorer, have had to pay more."

- **Discrimination in Employment:**

"Yes, the friends in Germany who couldn't get a job with their 'ethnic' names as described above. I've also experienced it in France where I lived with a white host mom who had

terribly racist things to say about the North African communities in France. I personally am white, so I guess she thought it was okay to say that to me, but her racism made me highly uncomfortable to be honest."

- **Witnessing Racism and Feeling Helpless:**

"I have witnessed a situation of racism, and it was very uncomfortable as the person couldn't be heard and helped."

- **Racist attacks**

"A Nigerian asylum seeker in his 30s reported being the victim of a racist attack in Dublin city centre on April 7, 2024. While waiting in a park near Bridgefoot Street for a charity-run homeless centre to open, he and other International Protection applicants were targeted by a group of teenagers who hurled racial slurs, eggs, and stones at them. The situation escalated with verbal exchanges and involvement from older men, resulting in the asylum seeker being assaulted and hospitalized. Since arriving in Ireland two weeks ago, he had been sleeping outside the International Protection Office on Mount Street, but a volunteer has provided him with accommodation for the night."

"A 22-year-old woman, Shubhangi Karmakar, was traumatized after a violent racist attack in Rialto, Dublin. While walking with a friend towards St James' Hospital after a medical placement, a group of young men approached them at a street crossing. One of the men hurled a racial slur at Shubhangi and then violently shoved her into her friend, causing injuries to her mouth, jaw, and neck. As a result, she is unable to open or close her jaw properly and experiences significant pain and restricted movement in her neck. Shubhangi, a British citizen born in India, described the incident as terrifying and continues to suffer from its physical and emotional aftermath."

Bulgaria

- *Threat or mockery towards my veiled friend.*
- *No, because I am white, heterosexual and cis.*
- *When I was in school some teachers repeatedly insulted and discriminated a Muslim classmate of mine.*
- *Attacks on my friends of other ethnicities.*
- *I have witnessed racist chants in stadiums, racist speeches in the street, etc.*

In addition to these findings, a **recent case study on violence against migrants in Bulgaria** was researched. In April 2024, Bulgaria witnessed several alarming cases of physical violence against migrants. Major media outlets reported that violent videos were circulating in closed channels on the Telegram platform. According to these posts, the attacks targeted migrants

and individuals of Arab origin. Groups of young people, primarily around metro stations in Sofia, were seen questioning individuals who appeared to be migrants. If the suspects could not speak Bulgarian, they were attacked. A woman of mixed origin testified that these groups used social media to coordinate the time and place for attacking people of Arab origin.

One of the victims of the violent attacks in April 2024 was Javet Nuri, an Afghan national who has been living in Bulgaria since 2006 and is married to a Bulgarian. Javet and his wife were violently attacked by a group of young people, estimated to be around 16 years old, in front of their home. The attackers used stones, wooden, and metal sticks to assault them ([BTV](#)).

These examples of discrimination and violence against people from different backgrounds are alarming and call for specific measures to address this major social issue. The situations described both in the field research results and in the case study emphasize one more time the existing discrimination towards minorities, especially based on religion and ethnicity. They range from interpersonal conflicts and hate speech to behaviors in public spaces and even institutions, such as schools, where even educators have had discriminatory behaviors towards a student. All this evidence shows the real need to support and implement actions to raise awareness about EU values and their importance for social cohesion and for a healthy society for all.

The possible measures to address the issue of discrimination and violence towards people from different backgrounds could include: enhancing hate crime legislation and its enforcement, and increasing surveillance on the one hand, and working with the community on the other hand. Engaging the local community could be done through public awareness campaigns and educational programmes at school and in out-of-school settings.

In addition, supporting victims is also an important aspect of addressing the issues - support centers, hotlines and reporting mechanisms could be developed and improved, in order to make victims of discrimination, violence and hate crimes feel safer and supported.

In order to foster the integration of people with different backgrounds in society, new capacity-building and intercultural exchange programmes can be developed, including language and cultural courses and social events that could encourage participation from both migrants and locals to foster mutual understanding.

By adopting these recommendations, Bulgaria can take significant steps toward creating a safer, more inclusive society where people from diverse backgrounds can live without fear of discrimination and violence.

Türkiye

- *"I have seen racist remarks numerous times on social media."*
- *"While speaking with a few American girls, they used the term 'NIGA'."*
- *"I never felt comfortable; I experienced a sense of being excluded."*

- **A case of racism in Türkiye**

- In 2007, a well-known murder situation happened in Turkey. Festus Okey, a Nigerian student was murdered. He was arrested in Istanbul by police for drug possession and later on shot and killed by police officer Cengiz Yıldız at the Beyoğlu Police Station. The conditions which were surrounding the shooting were extremely controversial and contentious, which raised serious concerns about systemic racism. Eventually, Yıldız received a four-year and two-months prison sentence for involuntary manslaughter, after a trial process that people highly criticized for its lack of transparency.

Later on, this case attracted extra attention from many human rights organizations, for example, the Human Rights Association (IHD) and the Association for Solidarity with Refugees and Migrants (Mülteci-Der), which backed justice and highlighted cases of racism and authority brutality in Turkey. Protests, objections, and renewed requests for legal reforms had risen due to public rage. The Festus Okey case has henceforth become figurative of Turkey's larger issues of racial discrimination and police misbehavior, and it still continues to impact discussions over human rights and juvenile treatment. Finally, many human rights organizations continue to raise awareness of the need to have systematic and orderly changes in law. While substantial problems remain, these initiatives are crucial beginnings toward addressing the core causes of racial discrimination and delivering justice for victims of police abuse in Turkey.

Recommendations:

Unfortunately, it appears that various cases of racism, xenophobia and discrimination are still happening across Europe including the countries of the partnership proving once again the importance of the Democracy Tree project and its outputs.

Further development and implementation of laws and policies against hate crimes are needed more than ever as well as their rigorous enforcement combat and prevent future actions fuelled by racism and discrimination. Apart from legislation, public condemnations and solidarity actions such as bans, support from public figures and media outlets to ensure unity and support towards vulnerable groups are threatened by discrimination.

Some actions that can be further established to ensure equity and prevent discrimination can be: training in diversity and inclusion, anonymous reporting systems and promotion of equality-based policies.

It is highly recommended that youth workers, educators, and professionals working within the context of democracy such as decision-makers encourage the promotion and actual implementation of the EU common values such as Human Dignity, Freedom, Democracy, Equality, Rule of Law, and Human Rights.

It is important that underlying causes and effects of discrimination, racism and xenophobia are thoroughly investigated and analysed in order to design effective responses and preventative measures across Europe. Great emphasis must be given on intercultural dialogue among different communities to cultivate acceptance of diversity through the promotion of feelings of respect. Such sentiments can be cultivated and further enhanced through comprehensive educational programs and intercultural dialogues in schools and communities aiming to promote diversity, tolerance and the importance of multiculturalism. As a result, mutual respect can be established while also dismantling any stereotypes.

Thus in summary the Democracy Tree partnership recommends:

- Further enhancement of laws and policies as well as immediate implementation.
- Public condemnations and acts of solidarity towards groups that are being discriminated against.
- Further establishment of equity and prevention of discrimination through actions such as : diversity and inclusion training, anonymous reporting system, use of equality-based policies, etc.
- Exploration and analysis of underlying causes of discrimination, racism and xenophobia as well as mapping out the relevant prevention measures.
- Enhancement of educational materials through diversity and inclusion friendly materials and establishment of intercultural dialogue between different groups.

Conclusions

Through the field research, the partnership was able to investigate and analyse the concept of democracy, racism and xenophobia between young people, youth workers as well as youth organisations. Respondents in each partner country were able to demonstrate their knowledge as well as share their perspective regarding the EU common values of Human Dignity, Freedom, Democracy, Equality, Rule of Law, and Human Rights. It was extremely interesting to analyse all responses as well as identify a link between all of the values. Furthermore, participants expressed how they believe that racism, xenophobia, and discrimination are unfortunately still existing in Europe while a significant percentage have either been a victim or have witnessed a racist or discriminatory incident.

Desk Research:

Methodology:

To develop the desk research on the history of democracy in Europe and beyond, the project partners adopted a systematic approach which included analysing and synthesising relevant information from various credible sources. The research process began with the identification of key themes and periods in the evolution of democratic systems, including ancient democracies, the Medieval and Renaissance periods, the Enlightenment era and the development of modern democratic institutions, as well as the existing contemporary democratic challenges. The extensive literature review involved sourcing academic books, peer-reviewed journal articles, historical documents, and reputable online databases (references to the sources are available at the end of the present document). The sources were critically analysed to understand different scholarly interpretations and debates surrounding democratic developments. To ensure comprehensiveness, the research also incorporated interdisciplinary perspectives from political science, history, sociology, and legal studies. Data was systematically organised into thematic categories and chronologically structured to provide a coherent narrative of democracy's evolution. This methodological framework ensured a thorough and balanced exploration of the historical trajectories and contemporary implications of democracy in Europe and globally.

This section below will provide information in regard to the history of democracy until today. More specifically the historical periods investigated include:

- Ancient Roots (5-4th century)
- Medieval and Renaissance Period (5-15th century)
- Enlightenment and Democratic Revolutions (17-18th century)
- Post – World War II Era to Today

In order to ensure validity regarding the results, the following experts were reached out in regard to the desk research:

Topic: Ancient Roots			
Expert Full Name	Background	Organisation	Country
Emily Anna Mavridou	Researcher	RESET	Cyprus
Association for Historic Dialogue and Research	NGO involved with open dialogue and history	AHDR	Cyprus
Municipality of Nicosia Library	Municipality of Nicosia	Municipality of Nicosia	Cyprus
University of Cyprus Library	University Library	University of Cyprus	Cyprus
Cyprus University of Technology Library	University Library	University of Cyprus	Cyprus
Bank of Cyprus Cultural Foundation	Cultural Foundation	Bank of Cyprus Cultural Foundation	Cyprus

Cyprus Library	Governmental service	Deputy Ministry of Culture	Cyprus
Department of History and Archaeology	History and Archaeology	University of Cyprus	Cyprus

Topic: Medieval and Renaissance Period (5th - 15th centuries)			
Expert Full Name	Background	Organisation	Country
Fatih Şimşek	Expert on Democracy Researcher	Karaman International Group	Türkiye
İrem Göktekin	Researcher	Karaman International Group	Türkiye
Mehmet Furkan Şaşma	Researcher	Karaman International Group	Türkiye

Topic: Enlightenment and Democratic Revolutions			
Expert Full Name	Background	Organisation	Country
Stefania Tudorache	Expert on Democracy master's in political science	FAJUB	Portugal
Miguel Barros	Expert on European Policies Master's degree in community policies and territorial cooperation	FAJUB	Portugal
Fernando Vieira	Expert on Democracy Researcher	FAJUB	Portugal
Bianca Nedelcu	Expert on Democracy Researcher	FAJUB	Portugal

Topic: 19 th and Early 20 th Centuries			
Expert Full Name	Background	Organisation	Country
Alexandra Cheimona	Researcher	Eurospeak	Ireland

Artemis Driva	Political Science Expert	Eurospeak	Ireland
Christine Janumala	Researcher	Eurospeak	Ireland
Kelsea Mucherino	Historian	Eurospeak	Ireland

Topic: Post- World War II Era to Today			
Expert Full Name	Background	Organisation	Country
Emma Barker	Expert of Democracy/Researcher	EuroReach	Estonia
Julia Bachousi	Researcher	EuroReach	Estonia
Enita Sprince	Researcher	EuroReach	Estonia
Yuliya Andzhekarska	International Relations Graduate, Master's degree in Economics and Management of Sustainable Development	Association PFE	Bulgaria
Maria Cenamor Mochales	Master's degree in international Cooperation	Association PFE	Spain
Svetlana Nancheva	PhD candidate in "Logic and Philosophy of Science", Institute of Philosophy and Sociology at the Bulgarian Academy of Science	Association PFE	Bulgaria
Yuriy Andzhekarski	Master's degree in Sociology and Philosophy	Association PFE	Bulgaria

Ancient Roots (5th – 4th century BCE)



Source: https://en.wikipedia.org/wiki/Athenian_democracy

The birth of Democracy

The concept of democracy ensures that the people undertake an active role in the decision making either by making direct decisions or electing representatives based on their perspectives. In any case, democracy ensures that the voices of the people are being heard. Athenian democracy is considered as one of the first democracies known to the world and one of the first appearances of self-rule government, meaning that citizens could actively participate. At the time, Athens was the biggest city state as it included the whole region of Attica. The Athenian democracy is one of the first appearances of classical democracy and was implemented by Cleisthenes in 508/507 BC, and it lasted until 322 BC. This new system was called 'demokratia' and it meant 'rule by the people'. Cleisthenes's aim was to remove all of the power from the upper-class circles and distribute it among the Athenian citizens. It must also be noted that democratic elements were introduced gradually prior to Cleisthenes' full implementation of democracy. Cleisthenes' political reforms encouraged 'isonomia' which indicates equality of political rights among the citizens. Even though this system encourages equality, it was limited to a small proportion of the population which

were considered Athenian citizens since freedom of speech was the most valuable privilege of democracy.

Main features of the Athenian democracy:

The main features of the Athenian democracy included that citizens were able to actively participate in all bodies including legislative, executive, and juridical ones as well as election by drawing members of the council, civil magistrates as well as jurors. Athenian citizens were also allowed to participate in the process of ostracism and discuss administrative matters.

Athenians were the ones undertaking decision making instead of voting for representatives providing direct political power to free male Athenian citizens, which were also the ones eligible to vote and participate in the democratic system. Thus, creating a system of direct democracy.

To avoid any forms of tyranny, Cleisthenes implemented the concept of Ostracism. Ostracism was a practice where each citizen was asked to write on a piece of broken pot which was called 'ostraca' the name of the person they wished to vote for. The person with the most votes needed to leave the city for a decade, however they did not lose their property or citizen rights. Some considered it an honour to be ostracised as it meant that the person was quite significant and had quite the influence in the population.

All male citizens were considered as part of the demos and were able to express their opinions freely, exercise their political rights equally as well as be directly involved in the political processes.

Who could participate in Athenian democracy?

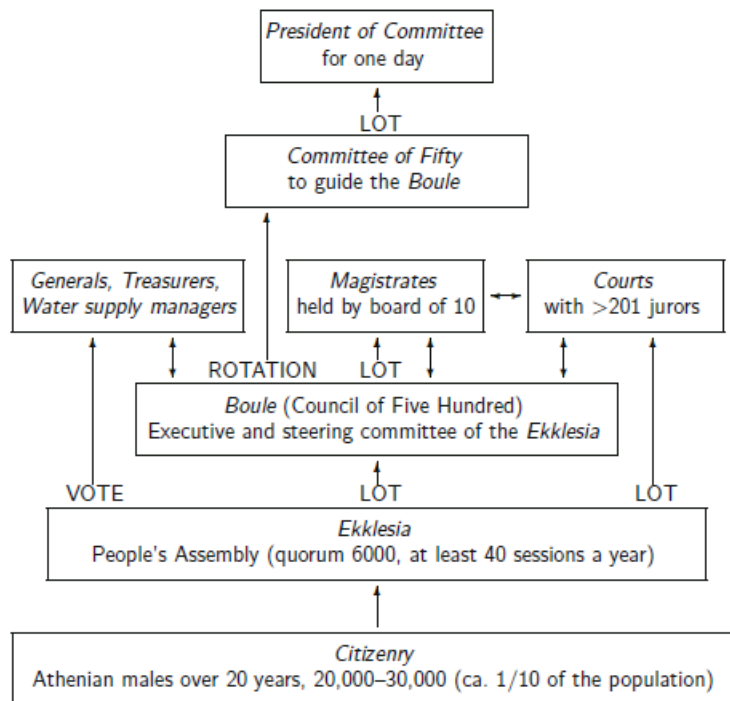
The concept of citizenship was quite different in Ancient Athens from nowadays. Not everyone in Athens was considered a citizen and thus not eligible for political participation, making it much easier to implement such a direct system of democracy. At the beginning of the democratic period, individuals who were male over 18 -20 (depending on the source), free and Athenian were able to participate in the democratic system. Athenian was considered someone who had an Athenian father and a free mother. This rule lasted until the mid-5th century BC where individuals could only be considered as Athenian citizens if they had an Athenian father and mother. In order to prove ancestry and get involved in his political life a young Athenian man had to be introduced by his father in his local demos, swear that he is his father while also having witnesses to confirm this. After that they were enrolled into the Assembly list.

Thus slaves (slaves were non-Athenians since Athenians could not enslave other Athenians), resident aliens who did not meet up the standards for citizenship, women and children were not considered as citizens and not allowed to participate in the political system and thus vote. Interestingly enough, it was highlighted that even though positions were open to all Athenian men, their wealth and location was a great determinant since it would also indicate their availability to undertake such roles. However, the positive aspect is that institutions and power which was previously controlled by the elites and into a distinct circle of people was at that time open to all the Athenian citizens.

The main elements of the Athenian Democracy:

Each year was changed to a 10-month bouleutic calendar instead of the 12-month lunar one that was usually used.

The picture below provides a summary of the Athenian democratic system.



Note: Tangian, A. (2020). Analytical theory of democracy. *Studies in Choice and Welfare*.
<https://doi.org/10.1007/978-3-030-39691-6>

The 'Demos' consisted of young men who were over 18 years old who proved their citizenship as mentioned above and were enrolled in the Assembly list. It is translated as the Greek word 'village' which implies the large number of people involved or the collective of all the citizens in more simple terms. Each demos had a 'demarch' which was responsible for the functions of his demos which also included having a track of the new male Athenian citizens which were enrolled.

The Athenian democracy consisted of 3 important institutions:

- **Ecclesia**

Any member from the demos was able to participate in the meetings of the ecclesia which took place 40 times per year. The Ekklesia was the ruler body which decided on matters such as war, foreign policy, conduct of public officials and discussions on ostracism. Decisions were made based on the votes of the majority.

- **Boule**

The Boule or the Council of Five Hundred was another important institution in Athens as it could be considered as the full-time governmental body of Athens. It included 500 members over 30 years old representing the 10 Athenian tribes (50 members per tribe) which held their position for a year. The tribes could be considered as organisational units for a more efficient ruling of Athens. To be part of the Boule, members were chosen by random lot to ensure that the elections took place solely by chance and eliminate any concentration of power to permanent groups.

Meetings in the Boule took place every day and were usually concerned with governance matters such as supervision of workers and responsibility of navy ships and horses. The Boule was also responsible for the matters that were supposed to be brought upon the ecclesia and of representatives that were visiting from other city states.

- **Dikasteria**

The other extremely important institutions of Athenian Democracy were the popular courts or 'Dikasteria'. The power of the dikasteria was almost unlimited while it consisted of more than 500 jurors that were again chosen by a draw, consisting of male citizens above the age of 30. As expected, they were involved with matters of the court, persecution, defences, and sentences. Similarly to ecclesia, decisions were decided by the majority. An interesting element of the dikasteria is that jurors were actually paid for their work under the pretext that this position could be accessible to everyone and not only the wealthy. However, the money did not come from the Athenians since they did not pay taxes, but from customs, ally contributions and taxes imposed to 'metics' who were foreigners to the Athenian city state. The only tax paid by the wealthy Athenians was called 'liturgy' were people coming from a privileged economic background where they volunteered to pay to contribute to community obligations.

Other important institutions in Athens consisted of:

- **Heliaia:** Supreme court of justice in Ancient Athens. They consisted of the people's courts where the citizen juries listened to the court's cases and voted based on their opinion.
- **Areopagus council:** Important Athenian legal institution which mainly focused on cases of homicide and other severe crimes.

Further important elements of the Athenian democracy included the magistrates which were officials undertaking roles under specific contexts such as administration, military, religion, judicial and provision of assembly support. Most of them were chosen by lot and held in the office for a limited amount of time. However, there were also some magistrate positions where the Assembly voted. Some significant magistrate positions included:

- **Archons:** They were concerned with executive functions and were also supervised by the Council of 500. Following their retirement, they joined the Areopagus council following a successful investigation.
- **Generals:** The office of the general was one of the few offices where elections were taking place. Each year 10 generals were assigned, and it was possible for them to

exercise quite a lot of influence among the people while it was also noted that people undertaking this office usually came from elite classes.

- **Civil administration magistrates:** In this position, more than 600 citizens were involved voluntarily, and their positions were determined by a draw.

How did Athenian democracy come to an end?

The decline of Athenian democracy came about gradually, with several instances that marked its decline - Macedonia rose to power and the defeat of Athens led into joining the Corinthian League.

Democratic elements in Ancient Athens

- **Direct form of democracy** implemented by Cleisthenes in 508/507 BC
- **Fundamental elements** of Athenian democracy included: equal political rights, freedom of speech, ability to express and access political rights through freedom of expression.
- **Athenian Citizenship:** Any young Athenian men over the age of 18 with Athenian parents and whose parentage was proved. Following the proof of Athenian citizenship, the individual could participate in the political context.
- **Demos:** All Athenian men over the age of 18/20 (depending on the source) who were enrolled in the Assembly list.
- **Ecclesia:** Citizen Assembly, all members of the demos could participate in the Ecclesia.
- **Boule:** A council of 500 members, coming from the 10 tribes of Athens. Members were chosen by lot and held their position for one year. It was mainly concerning matters of governance.
- **Dikasteria:** Included more than 500 jurors who were chosen by lot. It consisted of more than 500 jurors who were above 30. They discussed persecution, defence, and sentence matters. It was the only paid position to ensure that not only wealthy citizens were able to participate.
- **Heliaia:** Supreme court of justice
- **Areopagus council:** Legal institution focused on homicide and severe cases.
- **Magistrates:** Assigned public officials which carried out functions based on the context that were involved with
 - **Archons:** Involved with executive functions
 - **Civil Administration magistrates:** Involved with the administration of governmental tasks.
 - **Military Administration magistrates:** Military administration magistrates were elected by the Ecclesia.

Conclusion

Democratic practices are extremely important since power is exercised by the people which are the ones involved. This is what the Athenian Democracy which was implemented by Cleisthenes in 507/508 BC aimed to do. Even though democratic practices were gradually

introduced in the city state of Athens, the full implementation occurred by Cleisthenes, and it lasted until the 4th century when Athens joined the Corinthian league.

In Athens, a model of direct democracy was implemented which ensured that Athenian citizens were involved actively with decision making and involvement in political matters. Individuals who were Athenian Citizens were allowed to participate and vote which only included Athenian men over the age of 18/20 (depending on the source). Various significant bodies existed which further enhanced the participation of the Athenian Citizens. These included the Demos, Ecclesia, Boule, Dikasteria and various other important bodies and positions. Various positions were determined by lot in order to avoid concentration of power into a set group of people while also various positions had a duration of one year for the same reason.

As mentioned above, the Athenian democracy came to an end when Athens joined the Corinthian league.

Medieval and Renaissance Period (5th-15th century)



Source: <https://renfestival.com/the-medieval-period-vs-the-renaissance/>

Introduction

The Medieval and Renaissance Period, which lasted from the 5th to the 15th century, was a fascinating time in human history. During this era, there were significant changes in political

ideologies and governance structures. This essay takes a detailed look at how democracy evolved during this time, exploring the complex political transitions and societal changes. Europe was at a turning point after the fall of the Roman Empire. The region dealt with the remains of a once powerful civilization, but without a centralised authority, leading to political fragmentation and uncertainty. As the influence of ancient Rome faded, new political ideas began to emerge, and democracy, which had been a key part of Roman governance, started to decline gradually.

History of Democracy

As the mediaeval era unfolded, democracy began to wane as political structures evolved. Feudal systems brought about localised stability and decentralised power, marking a departure from the centralised governance structures of the Roman era. The participatory nature of classical democracy gave way to practical adaptations necessitated by the challenges of the time. Monarchies emerged as pillars of order, assuming political authority, while democratic principles gradually receded into the background.

Throughout the mediaeval era, the decline of democracy persisted amid socio-economic turbulence and political reconfigurations. However, within this narrative of decline, seeds of change were sown, heralding the impending arrival of the Renaissance.

The Renaissance, characterised by a cultural and intellectual revival, breathed new life into the dormant embers of democracy. A renewed fascination with classical Greek and Roman political thought became the catalyst for the resurgence of democratic ideals. Humanist movements echoed the importance of individualism, education, and civic engagement, providing an intellectual foundation for the revival. Although the Renaissance was not an immediate political revolution, it laid the groundwork for the rekindling of democratic thought and set the trajectory for future political developments.

Conclusions

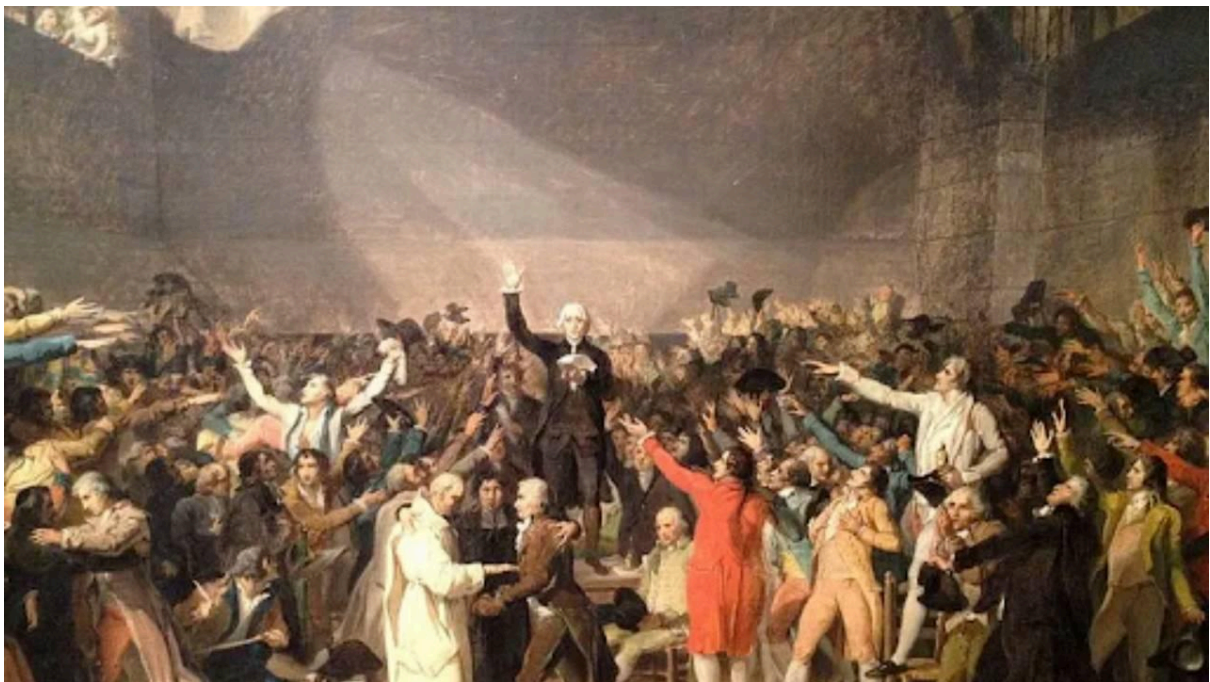
Setting off on a historical journey that tells the tales of the Renaissance and Mediaeval periods, our team became immersed in a profoundly moving story about the development of democracy. Imagine this historical painting becoming a symphony, with every note reflecting the ups and downs of democracy's turbulent history and its significant comeback during the vivacious Renaissance. This era serves as evidence of the remarkable resilience embedded in democratic ideals. Democracy is resilient and withstands changes in societal dynamics and political landscapes with firm resilience. The advent of feudalism and the domination of monarchies strike a chord in the symphony of political changes, gradually undermining democratic norms.

Despite this collapse, a great climax of change emerged during the Renaissance. This cultural and intellectual reawakening revitalises the core of democracy. The symphony took on a transforming melody, combining the harmonies of humanist movements, the rediscovery of ancient political ideologies, and a fresh interest in ideas. This designated

period was more than simply a witness to political transitions; it was a character, an architect of democracy's transformation. Democracy, like a phoenix rising from the ashes, evolved into a more robust force that can endure the test of time. Despite the turbulence of historical conditions, the core ideas of democratic government remain intact.

The intellectual and cultural renaissance that marked this period shed insight into democracy's dynamic nature. It is more than just a reincarnation; it is a renewal inspired by the Renaissance's enlightened ideals. The symphony closes with a triumphal refrain—a reborn democracy, lively and throbbing, ushering in a new age, its reverberation resonating throughout history. In the concluding notes of this historical symphony, the allotted period emerged as a supportive storyteller rather than a mere witness. It demonstrated the tenacity, flexibility, and enduring appeal of democratic ideas, guaranteeing that the symphony of government continues to play on, changing and reverberating through the corridors of time, revealing stories of endurance, development, and steadfast determination.

Enlightenment and Democratic Revolutions (17th -18th century)



Source: <https://www.studentsofhistory.com/enlightenment-ideas-lead-to-revolutions>

Introduction

The 17th and 18th centuries constituted a pivotal period in human history, a turning point, marked by shifts in intellectual, social, and political paradigms.

According to our experts, the Enlightenment ideals became instrumental in fueling a series of democratic revolutions that would reshape the political fabric of diverse societies, setting the stage for the emergence of modern democratic governance. The intellectual ferment of the Enlightenment is encapsulated in the ideas of luminaries such as John Locke, Montesquieu, and Rousseau, whose profound contributions continue to echo through the corridors of history.

These intellectual beacons not only crystallised Enlightenment thought, but also served as catalysts for the revolutionary spirit that would soon sweep across continents. The American Revolution, deeply influenced by Enlightenment ideals, emerged as a crucible for testing these principles in practice. Simultaneously, the French Revolution, grounded in fervent calls for liberty, equality, and fraternity, exemplified the transformative potential of Enlightenment philosophy on political movements, leaving an indelible mark on the course of history.

To comprehend the intricate relationship between Enlightenment philosophy and the trajectory of democratic revolutions, our experts delved into the historical context and societal dynamics that shaped this era. Primary sources and scholarly works, including Jonathan Israel's 'Radical Enlightenment: Philosophy and the Making of Modernity 1650–1750' (2001) and Robert Darnton's 'The Business of Enlightenment: A Publishing History of the Encyclopédie, 1775–1800' (1979), served them as critical tools to unravel the complex interplay between Enlightenment principles and the quest for democratic governance.

Enlightenment and Democratic Revolutions (17th - 18th century)

Philosophical Foundations:

- Locke's conception of human rights

John Locke's conception of human rights, as expounded in his seminal work 'Second Treatise of Government' (1689), served as a cornerstone for understanding the intellectual underpinnings that fueled the democratic revolutions of the time. Locke set forth a compelling argument asserting the natural rights of individuals. At the heart of his philosophy lies the belief in the existence of inherent rights—life, liberty, and property—grounded not in the benevolence of rulers, but in the very nature of human existence. Locke contends that these rights are inalienable, forming the bedrock of individual autonomy and dignity. This assertion represents a radical departure from prevailing political thought, which often justified authority through divine right or royal prerogative.

The notion of the right to life, according to Locke, extended beyond mere biological existence. It encompasses the right to one's physical well-being, personal security and the pursuit of happiness—a concept that would reverberate profoundly in subsequent discussions on democratic governance. Liberty, in Locke's view, was inseparable from this right to life.

Locke's ideas were instrumental in shaping the intellectual climate that would pave the way for democratic revolutions. The American Declaration of Independence, echoing Locke, would later enshrine the unalienable rights of life, liberty and the pursuit of happiness as foundational to the newly emerging democratic experiment.

- Montesquieu's evolutionary concept of the separation of powers

Building upon the Enlightenment's philosophical foundations, Montesquieu, in his monumental work 'The Spirit of the Laws' (1748), introduced a revolutionary concept that would profoundly influence the structure of democratic governance—the separation of powers. Montesquieu's insights into political theory marked a significant departure from prevailing ideas, as he proposed a system where political authority was distributed among distinct branches, each acting as a check on the others.

In 'The Spirit of the Laws', Montesquieu argued that concentrating legislative, executive, and judicial powers in a single entity risked tyranny. Instead, he proposed the division of authority into separate branches—legislative, executive, and judicial—each possessing defined powers and responsibilities. Montesquieu's vision was evolutionary, recognizing that the separation of powers was crucial for preserving individual liberties and preventing the abuse of authority.

Montesquieu's concept of the separation of powers had a profound impact on the framers of democratic constitutions, particularly the Founding Fathers of the United States. James Madison, one of the architects of the U.S. Constitution, drew heavily on Montesquieu's ideas in 'Federalist Papers No. 47', emphasising the need for separate branches of government to prevent the accumulation of power in any single body.

- Rousseau's philosophical foundation for popular sovereignty

In the rich tapestry of Enlightenment philosophy, Jean-Jacques Rousseau emerged as a luminary whose ideas on popular sovereignty would leave an indelible mark on the discourse surrounding democratic governance. Rousseau's magnum opus, 'The Social Contract' (1762), presented a profound philosophical foundation for the concept of popular sovereignty—a notion that would resonate deeply with those seeking a more direct and participatory form of government.

In contrast to traditional monarchies or representative systems, Rousseau argued for a form of government where individuals collectively determined the laws that governed them. This concept of popular sovereignty, rooted in the general will, presented a radical departure from prevailing notions of political authority.

'The Social Contract' opened with Rousseau's famous declaration: "Man is born free, and everywhere he is in chains." Rousseau contended that the emergence of private property and social inequality had corrupted the natural goodness of humanity, leading to the establishment of political institutions that favoured the privileged few. To rectify this, Rousseau proposed a social contract—a voluntary agreement among individuals to establish a government that would be based on the general will.

Besides John Locke, Montesquieu, and Jean-Jacques Rousseau, there were several other significant figures in the 17th and 18th century who contributed to shaping the philosophical

foundation of that time, particularly during the Enlightenment. Here are a few notable figures:

- Voltaire (1694–1778)

François-Marie Arouet, known by his pen name Voltaire, was a French Enlightenment thinker, historian and philosopher. His wide-ranging work spanned various genres, including plays, essays, poetry, and historical writings. Voltaire was a staunch advocate of civil liberties, reason, and tolerance. His famous quote, "I do not agree with what you have to say, but I'll defend to the death your right to say it", encapsulated his commitment to the principles of free speech and intellectual freedom. In works such as 'Candide' (1759), Voltaire satirically exposed the irrationality and injustices of his time, targeting religious dogma, superstition, and oppressive political regimes.

- Mary Wollstonecraft (1759–1797)

Mary Wollstonecraft was an English writer, philosopher and advocate for women's rights. Her most significant work, 'A Vindication of the Rights of Woman' (1792), is considered a foundational text in feminist philosophy. Wollstonecraft argued passionately for equal education and opportunities for women, challenging prevailing notions of female inferiority.

Democratic Revolutions

- American Revolution

The American Revolution, fueled by grievances against British colonial rule, was a quest for independence that culminated in the Treaty of Paris in 1783 and led to the establishment of the United States as an independent nation. The foundational document shaping its governance was the U.S. Constitution, drafted in 1787. This document reflected Enlightenment ideals, emphasising the separation of powers, checks and balances, and the protection of individual rights. James Madison, one of the key framers, articulated these principles in Federalist Papers, notably in 'Federalist No. 51', emphasising the importance of balancing power to prevent tyranny.

- French Revolution

The French Revolution, ignited in 1789, aimed at dismantling the absolute monarchy and establishing a republic based on liberty, equality, and fraternity. The Declaration of the Rights of Man and of the Citizen, adopted in 1789, emerged as a seminal document encapsulating the revolutionary ideals. Influenced by Enlightenment thinkers like Rousseau, the declaration asserted the inherent and inalienable rights of individuals, including liberty, property, security and resistance to oppression. "Liberty, Equality, Fraternity" became the rallying cry, epitomising the revolutionary ideals that aimed to overthrow the monarchy, establish a republic and ensure universal rights. The Revolution witnessed the rise of radical factions, leading to profound social and political transformations.

Summary of the democratic elements of that period.

During the 17th and 18th centuries, a period marked by political upheavals and challenges to absolute monarchy, key philosophical figures such as John Locke, Montesquieu, and Jean-Jacques Rousseau laid the groundwork for democratic principles. Locke's philosophy emphasised individual equality and the protection of inherent rights, providing a rationale for resisting oppressive regimes. Montesquieu's vision of the separation of powers advocated for checks and balances within governance, preventing the concentration of power and safeguarding individual freedoms. Rousseau's concept of popular sovereignty, highlighted during the French Revolution, fueled movements toward more participatory forms of governance. His emphasis on the general will as the legitimate source of political authority challenged traditional notions, influencing democratic thought for centuries. Together, these thinkers contributed to the intellectual currents of the Enlightenment, shaping democratic principles centred on equality, individual rights, checks and balances, and popular sovereignty—a legacy that continues to impact modern constitutional frameworks worldwide.

Conclusions

The democratic revolutions of the late 18th century left an enduring legacy, shaping the political, social, and cultural landscapes of the modern world. However, challenges and contradictions arose and the realisation of democratic ideals varied across different contexts. Historians like R.R. Palmer ('The Age of Democratic Revolution: A Political History of Europe and America, 1760-1800', 1959) has analysed the complexities and contradictions within these revolutions, shedding light on both their transformative power and the challenges of implementing democratic principles in practice.

The American Revolution and the French Revolution marked the emergence of modern democratic principles, influencing constitutional developments and discussions on individual rights. The U.S. Constitution and the Declaration of the Rights of Man stand as enduring documents reflecting the ideals of liberty, equality, and democratic governance.

The personalities of the 17th and 18th centuries played a pivotal role in shaping the ideological landscape, political structures, and societal norms of their time. These figures, often Enlightenment thinkers, philosophers, and revolutionary leaders, contributed significantly to the emergence of modern democratic principles and the revolutionary movements of the era.

19th and Early 20th Centuries



Sources: <https://editions.covecollective.org/chronologies/reform-act-1832-1>

Expansion and struggles in 19th Century Democracy

The 19th century played a major role in the history of democracy. A struggle for the expansion of rights to larger swaths of the populace took place in democratic settings as civilizations struggled with social and political innovations. However, these advancements faced many obstacles, especially in relation with women's suffrage and civil rights.

Democratic Expansion:

The growing spread of suffrage rights is a prime example of how the democratic movement expanded over the 19th century. Significant constitutional amendments and legislative changes were put into place with the intention of lowering obstacles to political participation in order to encourage more inclusive governance. An important turning point during this time was the 1832 British Reform Act. It was at this moment when more people gained the right to vote and as a result, a more inclusive political system was created. All these changes were the fruit of the Industrial Revolution.

In order to address the exclusion of African American men from the voting process, the United States attempted to amend its constitution, most notably the 15th Amendment, at the same time. The introduction of the 15th Amendment in 1870 brought many improvements related to the elimination of racial barriers in the democratic societies of

Europe. This amendment allowed people the right to vote without taking into consideration their race.

Women's Suffrage Struggles:

Although women's rights to vote increased, their exclusion from political participation meant that the 19th-century democratic project remained unfinished. During this time, female voting movements acquired strength and addressed the deeply embedded norms that restricted the political activity of 50% of the population. According to records of American women's rights advocacy, the Seneca Falls Convention of 1848 is acknowledged as a pivotal occasion where trailblazers such as Susan B. Anthony and Elizabeth Cady Stanton championed women's voting rights.

The fight for women's voting rights faced strong resistance. Deeply rooted societal standards that are frequently upheld by established power structures opposed the idea of women engaging in politics. As they attempted to overturn the current status quo and reshape democracy in a way that was more inclusive, the suffragists encountered resistance, mockery, and occasionally acts of violence.

Civil Rights Struggles:

The United States' African Americans faced significant challenges in the 19th century related to civil rights. Although the 15th Amendment guaranteed the right to vote for all people, racial prejudice persisted even after the amendment. During the Reconstruction era that followed the Civil War, efforts were made to redress the civil rights of recently liberated slaves. Nevertheless, the intended impact of these efforts were weakened by the eventual establishment of systemic racism and Jim Crow laws.

It was extremely difficult for African Americans to exercise their civic rights. A number of strategies, including tests for literacy, taxes on votes, and violent intimidation, were used to prevent many African Americans from participating in the democratic process, contradicting the goals of the 15th Amendment.

Industrialization and the Challenges: The Rise of Labour Movements and Social Reforms

During the late 19th and early 20th centuries, an astounding rise in industrialization transformed economies, societies as well as everyday life. In addition to economic success, a number of difficulties also emerged as the world's economy changed from being based on agriculture to being industrialised. Economic differences, poor working conditions, and social inequality all increased with industrialization. A stronger movement for social changes to address the human cost of progress and the development of labour movements fighting for workers' rights emerged during this time in reaction to these difficulties.

Challenges Faced by Industrialization:

A major transition from traditional, rural economies to industrial economies supported by factories, urbanisation, and machinery began with the arrival of industrialization. The concept of labour, social structures, and production were all drastically changed by this shift. The advancements in technology helped factories grow faster. This fact was accompanied by new challenges and financial prosperity for a part of Europe's population.

1. Labor Exploitation and Working Conditions: A new working class emerged as a result of the growth of factories and industries. But the working conditions in these industries were frequently appalling, with long hours, poor pay, and hazardous surroundings. Workers had few rights and protections and were abused while doing hazardous jobs.

2. Economic Disparities: Although industrialization greatly increased the economy, its advantages were not shared equally. The distance between the rich elite and the working class grew, and economic imbalances grew. Within the changing democratic frameworks, concerns regarding social justice and equality were raised by this concentration of wealth.

The Development of Labour Movements:

Industrialization's problems served as a stimulant for the emergence of labor movements. These movements protected workers' rights, ensuring fair compensation, safe working conditions, and the right to create unions.

1. Knights of Labor: Founded in 1869, and was one of the first and most well-known labor unions of the time. The Knights supported unity and workers' rights to unite workers across various trades. Based on their agenda they had requests such as equal salaries, better safety measures, as well as an eight-hour workweek.

2. American Federation of Labor (AFL): Established in 1886, the AFL signalled a change in labour organisation tactics toward one that was more specialised and craft-based. Under Samuel Gompers' leadership, the AFL concentrated on certain trade unions and bargained with employers for improved pay and working conditions. Through the years of their activity and persistence to their goals, they managed to improve the working conditions of many people.

3. Haymarket Affair: The Chicago Haymarket Affair of 1886 serves as a sobering reminder that there was opposition to the movement for workers' rights. An eight-hour workday was being supported at a peaceful demonstration when a bomb went off, resulting in violence and fatalities.

Social Reforms in Response to Industrialization:

A larger movement for social reforms was sparked at the same time as society realised the human cost of industrial advancement. Reformist ideals intended to alleviate the social injustices that industrialization had aggravated in the late 19th and early 20th centuries found a favourable home during the Progressive Era.

1. **Child Labor and Education Reforms:** The harsh reality of child labour was brought about by industrialization, as young children were frequently exposed to dangerous working circumstances. Progressive reformers, such as Lewis Hine and Jane Addams, put in a lot of effort to make these injustices public. The youngest members of the society would not be exploited for financial advantage thanks to their efforts to pass legislation prohibiting child labour and promote universal education.

2. **Workplace Safety laws:** The need for workplace safety laws stemmed from the dangerous conditions found in mines and industries. Public opinion was sparked by tragedies such as the 1911 Triangle Shirtwaist Factory fire, in which 146 garment workers lost their lives as a result of insufficient safety precautions. As a result of the disaster, safety laws were put in place to protect workers and working conditions came under closer inspection.

3. **Progressivism and socioeconomic Justice:** Led by figures like Theodore Roosevelt, the Progressive movement aimed to address more general socio economic problems was made worse by industrialization. Social justice, antitrust legislation, and environmental preservation were all promoted by progressives.

Democracy's historical moments during the 19th and early 20th centuries

- **1848 Revolutions:** Driven by calls for political and social reforms, the Revolutions of 1848, sometimes referred to as the Springtime of Nations, surged across Europe. These revolutions formed the ground for all upcoming democratic movements in Europe.
- **The British Reform Act of 1832:** Through this reform the requirement to have property in order to increase suffrage was cancelled. The act was one of the consequences of the Industrial Revolution on social level and brought Great Britain's government a step closer to a more open-minded structure.
- **France's Paris Commune (1871):** Founded in Paris in 1871, the Paris Commune was a radical socialist government that did not last long. It was a test case for worker self-management and participatory democracy even if it ultimately failed.
- **German Social Legislation in the Late 19th Century under Bismarck:** Otto von Bismarck, Chancellor of the German Empire, implemented social legislation in the late 19th century, including workers' compensation and social insurance. Even though these social policies were not basically democratic, they addressed issues and had an impact on the development of social democracy.
- **The Second French Republic's founding (1848):** The Second French Republic was established in 1848 as a result of the February Revolution. Although a democratic constitution was passed and suffrage was extended, internal conflict and strains ultimately contributed to Napoleon III's ascent to power.

-
- **The Dreyfus Affair, France, 1894–1906:** The Dreyfus Affair revealed anti-Semitism and profound fractures in French society, focused around the erroneous conviction of Alfred Dreyfus. This action raised awareness regarding democracy and justice in Europe.
 - **19th-century Italian Unification:** Consolidating multiple states into a single nation was the process of unifying Italy in the 19th century. This led to issues related to democratic representation and governance, driven by nationalist sentiment.
 - **Spain's Constitutional Monarchy (1876):** The Spanish Constitution of 1876 established a system of parliamentary government in the form of a constitutional monarchy. The Constitution marked Spanish's modernization on a political level as well as the country's unification.
 - **Conventions of Hague (1899 and 1907):** The purpose of the 1899 and 1907 Hague Conventions was to create guidelines for conducting war and encourage amicable settlement of disputes. Despite not having local democracy as their primary objective, these international agreements showed attempts to create a more just and regulated global system.
 - **Russian Revolution (1917):** The Soviet Union was established after the Tsarist regime was overthrown in the 1917 Russian Revolution. It was not a democratic shift, but it did have a significant effect on debates concerning international political dynamics and governance structures.
 - **Campaigns for Women's Suffrage in Several European Countries:** In the late 19th and early 20th centuries, women's suffrage movements gained traction throughout Europe. Motivated by advancements in the US and the UK, proponents of women's suffrage added to the conversation about democracy.

Conclusion:

The 19th and early 20th centuries were a turbulent and pivotal time in the development of democratic principles, during which social structures all over the world saw significant upheaval. With the aim of establishing an inclusive form of governance, the democratic movement flourished during this period, grounded in the Enlightenment concepts of individual rights and civic engagement.

In order to recognize the shifting dynamics brought about by industrialization, legislative changes like the Reform Act of 1832 in Britain and constitutional amendments like the 15th Amendments in the United States attempted to tear down barriers. However, as long as women's suffrage and civil rights movements continued, the democratic project of this era would remain unfinished.

Industrialization was a very important moment of this century, which brought many new challenges that changed democracy as they knew it. Labour movements were created by the working class and industry which supported social progress and workers' rights. Organisations like the American Federation of Labor and the Knights of Labor, who battled for the rights to equitable pay, the capacity for collective bargaining, and respectable working conditions, served as the working class's voice.

The passion for political and social reforms throughout Europe was mirrored in the Revolutions of 1848, the Paris Commune, and the unification of Italy. The complexity of the democratic processes can be understood by the French Dreyfus Affair and Spain's Constitutional Monarchy.

The Hague Conventions and the establishment of the International Women's Suffrage Alliance are two examples of how the pursuit of democracy collided with global initiatives as the 19th and 20th centuries came to an end.

In conclusion, the 19th and early 20th centuries shaped the political environments as we know them today. The democratic movements that were created during this period had to deal with the obstacles of industrialization but also ensured the general public's equal representation, fairness, and inclusivity.

Post-World War II Era to Today



Source: <https://www.history.com/news/germany-divided-world-war-ii>

Introduction

The aftermath of World War II marked a pivotal moment in global history, witnessing the spread of democracy on a significant scale. The establishment of democratic institutions became a global trend, fueled by the desire for self-determination, human rights, and the rejection of authoritarian ideologies. This period also saw the intensification of the Cold War, during which democratic and authoritarian systems engaged in a geopolitical competition for influence. This research explores the global spread of democracy after World War II, analysing the factors contributing to its expansion and the dynamics of the Cold War that influenced the promotion of democratic ideals.

Global Spread

Prior to WW2

Prior to World War II, the international landscape was made up of colonial systems and monarchic kingdoms established during the 18th and 19th centuries. The repercussions of this era were profound, setting the stage for a peculiar and complex crisis spurred by a revolution of cultural values that began unfolding in Europe at the turn of the century. As the 19th-century era of capitalism and liberalism gave way to a period of convulsions in the early 20th century, the foundations of nations were reshaped, challenging established power structures. The imperialistic tendencies and monarchic reigns faced unprecedented challenges as the world hurtled toward the cataclysm of World War II (Berend, 2023).

This prelude to World War II, marked by cultural upheavals and geopolitical shifts, laid the groundwork for the transformative changes that would follow. In his seminal work, "The Third Wave: Democratisation in the Late Twentieth Century," Samuel P. Huntington identifies historical waves of democratisation, shedding light on the tumultuous events that transpired prior to the war. Huntington's analysis spans the waves of democratisation from 1822 to 1925, contextualised within the emergence of democratic states following the intellectual model of the American and French Revolutions. The subsequent counterwave of autocracy, reaching into the Second World War, had a profound impact, culminating in 1942 with only nine democracies worldwide. This intricate historical context, characterised by the ebb and flow of democratic processes, served as the backdrop for understanding the global spread of democracy that unfolded in the aftermath of World War II (Merkel, 2019).

Post-War Reconstruction and Democratisation

In the aftermath of World War II, the post-war reconstruction and democratisation efforts embarked upon by the victorious Allied powers played a pivotal role in reshaping the global political landscape. The magnitude of destruction caused by the war necessitated comprehensive strategies to rebuild nations and establish sustainable governance structures. The victorious Allied powers, particularly the United States through initiatives like the Marshall Plan, implemented ambitious reconstruction programs aimed at reviving war-torn economies and fostering political stability. These efforts extended beyond mere economic aid, encompassing a broader vision of promoting democratic ideals as a foundation for lasting peace and stability.

One notable aspect of post-war reconstruction was the establishment of democratic institutions in many nations. Victorious powers sought to instil democratic governance principles, viewing them as essential for preventing the recurrence of global conflict. The drafting of new constitutions became a key mechanism for institutionalising democratic values and ensuring the protection of fundamental rights. This process was often characterised by a collaborative effort between the occupied nations and the Allied powers, reflecting a commitment to fostering democratic governance models that would stand the test of time.

International organisations also played a significant role in the post-war democratisation landscape. The establishment of the United Nations (UN) in 1945 marked a critical development, providing a platform for diplomatic dialogue, conflict resolution, and the promotion of democratic principles on a global scale. Organisations such as the International Monetary Fund (IMF) and the World Bank contributed to economic stability and development, further reinforcing the foundations of democratic governance.

The Formation of the United Nations:

The creation of the United Nations (UN) in 1945 marked a significant milestone in the post-World War II era, signifying a collective commitment to fostering international cooperation, upholding human rights, and promoting democratic principles on a global scale. The UN emerged as a response to the failures of the League of Nations and aimed to create a forum for diplomatic dialogue, conflict prevention, and the advancement of shared values among nations.

The UN's Charter, signed in San Francisco in 1945, outlined its key principles, emphasising the sovereignty of member states, the peaceful resolution of disputes, and the commitment to human rights and fundamental freedoms. The establishment of specialised agencies within the UN, such as the United Nations Educational, Scientific and Cultural Organization (UNESCO) and the United Nations International Children's Emergency Fund (UNICEF), further underscored its multifaceted approach to addressing global challenges.

Throughout the post-war period, the UN played a pivotal role in addressing a range of global challenges and conflicts. Its peacekeeping missions sought to prevent and resolve conflicts, with notable successes in the Suez Crisis (1956) and the resolution of the Cuban Missile Crisis (1962). Additionally, the UN became a forum for decolonization discussions, facilitating the transition to independence for numerous nations.

However, the effectiveness of the UN in addressing conflicts during the post-war period was not without challenges. The Cold War rivalry often paralyzed the Security Council, limiting its ability to take decisive action in certain instances. The Korean War (1950–1953) and the Vietnam War (1955–1975) highlighted the complexities of navigating geopolitical tensions within the UN framework. Moreover, the organisation faced criticism for its inability to prevent genocides, as witnessed in Rwanda (1994) and Bosnia (1995).

The Cold War and Ideological Competition

The Cold War, spanning roughly from the end of World War II in 1945 to the collapse of the Soviet Union in 1991, was characterised by an intense ideological competition between the democratic West, led by the United States, and the communist East, led by the Soviet Union. This ideological divide manifested in conflicting political, economic, and social systems, with each superpower promoting its own vision of governance and societal organisation.

The democratic West, championed by the United States, upheld principles of individual liberties, free-market capitalism, and democratic governance. In contrast, the communist East, under the leadership of the Soviet Union, adhered to Marxist-Leninist ideology, advocating for state ownership of the means of production and a centrally planned economy, ostensibly aiming for a classless society.

This ideological competition extended beyond economic and political realms to shape the geopolitical landscape. The United States and the Soviet Union engaged in a global struggle for influence, with each side seeking to expand its sphere of ideological and political influence. Proxy wars, such as the Korean War (1950–1953) and the Vietnam War (1955–1975), exemplified the geopolitical dimensions of the Cold War, where democratic and authoritarian systems clashed indirectly.

The Cold War also fueled the competition between democratic and authoritarian systems in terms of societal values and governance models. Both sides sought to showcase the perceived strengths of their respective systems, highlighting achievements in economic prosperity, technological advancements, and societal progress. The ideological rivalry not only influenced international relations but also had a profound impact on domestic policies and governance structures in many countries.

Democracy Promotion and Containment

Democratic nations, particularly the United States, employed various strategies to promote democratic governance globally during the Cold War. Initiatives such as the Truman Doctrine and the Marshall Plan aimed to provide economic aid and support to nations resisting communism, fostering political stability, and encouraging the adoption of democratic institutions. The creation of organisations like the National Endowment for Democracy (NED) in 1983 further exemplified the commitment to advancing democracy through non-governmental means. These strategies were often multifaceted, involving economic assistance, cultural exchange programs, and diplomatic efforts.

In contrast, the Soviet Union pursued containment policies for the spread of democracy and capitalism. The establishment of the Warsaw Pact in 1955, a military alliance among communist states, aimed to counterbalance the influence of NATO and prevent the expansion of democratic ideals. The Soviet Union also engaged in supporting authoritarian regimes that aligned with its communist ideology, often providing military and economic assistance to maintain influence.

Conclusions

The post-World War II era witnessed a global shift toward democracy, fueled by a rejection of authoritarian ideologies and a desire for self-determination and human rights. The intense Cold War rivalry between the democratic West, led by the United States, and the communist East, led by the Soviet Union, defined the geopolitical landscape. Strategies of post-war reconstruction, the establishment of the United Nations, and the ideological competition during the Cold War influenced the global spread of democratic ideals. The intricate dynamics of this period, from the prelude to World War II to strategies of democracy promotion and containment, continue to shape contemporary discussions on governance and international relations (Gaddis, 2005; United Nations; Kaplan, 1999).

Post-Cold War Era

Introduction

The Cold War, spanning from the aftermath of World War II until the early 1990s, divided the world into two ideological camps, characterised by the competing visions of capitalism and communism, democratic and authoritarian governance models. The rivalry between the United States and the Soviet Union shaped global politics, leading to the emergence of alliances, proxy wars, and the proliferation of nuclear weapons. This bipolar division not only defined international relations but also influenced domestic politics, with many countries aligning themselves with either the Western bloc led by the United States or the Eastern bloc under Soviet hegemony. However, the collapse of the Soviet Union and the Eastern Bloc in the late 1980s and early 1990s marked the end of the Cold War era, ushering in a new era of geopolitical realignment and transformative change. With the dissolution of the bipolar world order, formerly authoritarian regimes found themselves grappling with newfound opportunities for political openness and democratisation. This pivotal moment in history set the stage for a wave of democratisation processes across the globe, as countries seized the chance to break free from authoritarian rule and embrace democratic principles of governance.

Democratisation Movements and Challenges

A spirit of triumphalism in the West followed the ideological collapse of communism. In a famous statement, Francis Fukuyama proclaimed that history had finally ended with the universal victory of Western liberal democracy as the final form of human government¹. Certainly, the post-Cold War era offered a unique historical opportunity to extend democracy across the globe and in the seventh year after the end of the Cold War, more people lived under democracy than dictatorship (118 of the world's 193 countries were

1

considered democratic)². However, despite initial progress, many new democracies faced challenges such as weak institutions, political polarisation, and the legacy of authoritarian rule. In addition, successful democratisation required more than just holding elections - it also involved building strong institutions, fostering a culture of political participation, and ensuring the rule of law.

Therefore, for much of the world, including democratising regions, the end of history has yet to arrive. Across the globe, disputes persist over the proper organisation of the state and how governmental power should be used to influence the distribution of goods, services and values throughout society.

The democratisation experiences of different regions vary due to cultural, historical, and geopolitical factors. Although even before the end of the Cold War there were already trends of democratisation in many parts of the world, and since 1973 there has been an almost linear increase in the democratisation processes around the globe, there were some major differences between regions and also within the same region. The positive changes were associated with “waves” such as the Latin American transition to democracy (late 1970's and early 1980's) and the one that took place after the fall of the Berlin Wall and the collapse of the Soviet Union. For the negative changes it was harder to talk about “waves,” albeit it is clear that some regions saw their freedom fade away more than others. For instance, in 1994 Sub-Saharan Africa (Burundi, Nigeria, Angola, Botswana, Comoros, Congo, Kenya, Senegal, Zambia) and South Central Asia (Afghanistan, Azerbaijan, Kyrgyzstan, Nepal, Tajikistan, Uzbekistan) were the regions with the sharpest decrease in freedoms, according to Freedom House, which rates people's access to political rights and civil liberties in 210 countries and territories through its annual Freedom in the World report³. A year earlier, 1993, the change was more diverse in its geographic scope and was led by Tajikistan, Algeria, and Peru.

In the contemporary era, democratisation processes continue to unfold in various parts of the world, albeit in a more complex and nuanced manner. While the immediate post-Cold War period witnessed a wave of transitions from authoritarian rule to democracy, subsequent years have seen both progress and setbacks in consolidating democratic governance. One notable trend was the rise of hybrid regimes, which exhibit elements of both democracy and authoritarianism, blurring the lines between the two systems. In some cases, authoritarian leaders have adapted to democratic norms and institutions while retaining tight control over political power and stifling dissent. Additionally, the spread of digital technologies and social media platforms has transformed the landscape of political participation and activism, enabling citizens to mobilise and organise protests, campaigns, and movements for political change. However, these same technologies have also been exploited by authoritarian regimes to suppress opposition, spread disinformation, and undermine democratic processes. Furthermore, the resurgence of populist leaders and nationalist movements in many democracies has fueled polarisation, xenophobia, and attacks on democratic institutions and norms. In light of these challenges, the contemporary

²

³

democratisation landscape requires innovative approaches and concerted efforts to address the evolving threats to democracy and advance the principles of freedom, equality, and justice for all.

The Impact of Democracy on Human Welfare and Development

Scholars and policymakers have devoted great attention to deem whether or not democracy has a positive impact on some key aspects that affect human welfare, such as modernization, economic, and human development. Although it is not clear that democracies produce better results than non-democratic regimes along these variables, there is no doubt that a very strong correlation exists.

During the second half of the twentieth century, one of the most prolific discussions in political science was, and still is, the study of the relationship between economic development and democracy. Although many scholars such as Mills, Marx, and Tocqueville studied this relationship, it was not until the late 50's -with Lerner (1958) and Lipset (1959)- that this focus of attention reached its momentum. It was at this time when Lipset wrote "the more well-to-do a country in economic terms, the greater the chances to sustain a democratic government," a sentence that made history and that O'Donnell, twenty years later, called the "optimist equation" (1979). This "Optimist Equation" was based on the belief that modernization (i.e. economic development, the increase in communications, and better levels of education) tend to produce moderate tendencies in society; and consequently, more moderate lower and upper classes and a larger middle class. This context tends to produce a better ground to maintain democracy⁴. Since then, scholars have discussed what is the direction of the influence in the relationship between democracy and development – are more developed and prosperous societies more prone to establishing democratic regimes or is it that democratic models of governance bring a positive effect on economy and general social welfare?

Recent studies underline the relation between human development and democracy as a positive one and argue that economic development is a consequence of the establishment of well-working democratic models of governance. Using Latin America as a springboard for their analysis, Altman and Castiglioni (2003) showed not only that democracies are better than non-democracies in fostering human development in terms of wealth (GDP per capita), but also that differences in the degree of democratisation have a significant impact on human development in terms of infant mortality, illiteracy, and life expectancy. In other words, the more democratic a regime is along the continuum from full authoritarianism to full democracy, the better it will perform in terms of human development. As a result, their research shows that there is a direct, positive relationship between democratic quality and human development.

4

An important point here is that democratic quality makes a difference in terms of human development. Those democracies that actualize civil and political rights to their fullest potential, have better chances of expanding human development than “restricted democracies” or “electoral democracies” (Diamond 2003). It therefore makes a difference to have a democratic regime, but more importantly, it does make a big difference to have a “good” democratic regime. Nowadays, many countries have reached the minimum electoral and procedural requirements for being considered democracies. A big part of these countries, however, still fall far away from a democracy of high quality. As a result, the elimination of the significant restrictions on participation, competition, and civil liberties mentioned by Mainwaring (1999) seems crucial for the promotion of human development.

Democracy and Human Rights

Democracy and human rights are intrinsically linked, as democracy provides the institutional framework and mechanisms necessary for the protection and promotion of human rights. In a democratic society, citizens have the right to participate in political processes, express their opinions freely, and hold their governments accountable through free and fair elections. These democratic principles are essential for safeguarding fundamental human rights, including the rights to freedom of speech, assembly, and association. Moreover, democracy ensures that government power is constrained by the rule of law and independent institutions, preventing arbitrary abuses of power and protecting individuals from discrimination, oppression, and violence. Conversely, respect for human rights is integral to the functioning of democracy, as it ensures that all citizens, regardless of their race, religion, gender, or political beliefs, are treated with dignity and equality under the law. Therefore, democracy and human rights reinforce each other, creating a virtuous cycle wherein the protection of human rights strengthens democracy, and democracy, in turn, upholds and advances human rights for all.

The Role of the United Nations

The United Nations plays a crucial role in promoting democratic governance and human rights worldwide through various mechanisms and initiatives. As a forum for international cooperation and dialogue, the UN facilitates multilateral efforts to support democratic transitions, strengthen electoral systems, and advance human rights protections. The UN General Assembly and specialised agencies, such as the UN Development Programme (UNDP) and the Office of the High Commissioner for Human Rights (OHCHR), provide technical assistance, capacity-building support, and advocacy efforts to promote democratic principles and institutions. Additionally, the UN Security Council may authorise peacekeeping missions or impose sanctions to address threats to democracy and human rights in conflict-affected regions. However, the effectiveness of the UN in these endeavours is often hindered by various challenges and criticisms.

Critics argue that the UN's decision-making processes are slow, bureaucratic, and often hampered by geopolitical rivalries among member states. Moreover, the lack of enforcement mechanisms and the veto power wielded by permanent members of the Security Council can impede the UN's ability to take decisive action in cases of human rights abuses or democratic backsliding. Furthermore, the unequal distribution of power and resources within the UN system, as well as allegations of misconduct and corruption within UN agencies, undermine its credibility and effectiveness in promoting democracy and human rights on a global scale. Despite these criticisms, the UN remains an indispensable actor in advancing democratic governance and human rights, and efforts to reform and strengthen its mechanisms are essential to enhance its effectiveness in addressing the complex challenges facing the contemporary world.

The Role of the European Union

The European Union (EU) plays a significant role in promoting democracy and human rights both within its member states and beyond. Founded on the principles of democracy, rule of law, and respect for human rights, the EU has made the promotion of these values a central pillar of its foreign policy and external relations. Within its borders, the EU has implemented mechanisms to safeguard democratic governance and human rights, including regular monitoring and assessment of member states' compliance with democratic norms and fundamental rights. Additionally, the EU provides financial and technical assistance to support democratic reforms, strengthen civil society organisations, and enhance the capacity of institutions to uphold human rights standards. Beyond its borders, the EU engages in diplomatic efforts, development cooperation, and support for democracy-building initiatives in partner countries around the world. Through initiatives such as the European Instrument for Democracy and Human Rights (EIDHR) and the European Neighborhood Policy (ENP), the EU works to promote democratic governance, strengthen the rule of law, and protect human rights in regions facing political instability, conflict, and authoritarian rule. While the EU's efforts are not without challenges and limitations, its commitment to advancing democracy and human rights underscores its role as a global champion for these fundamental principles.

Contemporary Challenges and Ways Forward

In the contemporary world, democracy faces numerous challenges that threaten its stability and effectiveness. One of the most pressing concerns is the persistent threat of terrorism, which not only poses a direct threat to the safety and security of citizens but also undermines democratic values such as freedom of expression and civil liberties. The rise of extremist ideologies and non-state actors has led to a proliferation of terrorist attacks across the globe, testing the resilience of democratic institutions and societies. Additionally, ongoing conflicts and geopolitical tensions exacerbate the challenges facing democracy, as they fuel instability, displacement, and humanitarian crises. In regions plagued by protracted conflicts, such as the Middle East and parts of Africa, democratic governance is often undermined by weak state institutions, corruption, and the influence of armed groups.

Furthermore, the emergence of new threats such as cyber warfare, disinformation campaigns, and hybrid warfare presents unprecedented challenges for democratic societies, as they seek to safeguard their electoral processes, digital infrastructure, and national security. Addressing these multifaceted challenges requires a concerted effort by governments, civil society, and international actors to uphold democratic principles, promote peace, and combat extremism in all its forms.

Conclusions and recommendations:

To foster democracy across the globe, concerted efforts are needed to strengthen institutions, promote civic engagement, and uphold democratic values. First and foremost, investing in the development of robust democratic institutions, including independent judiciaries, free and fair electoral systems, and accountable government bodies, is crucial for ensuring the rule of law and protecting citizens' rights. Additionally, promoting civic education and civil society empowerment initiatives can empower citizens to actively participate in the democratic process, hold their governments accountable, and advocate for positive change. Furthermore, fostering inclusive political dialogue and reconciliation processes is essential for building consensus, resolving conflicts, and bridging divides within societies. Moreover, international cooperation and support for democratic governance, including foreign aid, technical assistance, and diplomatic pressure on authoritarian regimes, can help bolster democratic transitions and reinforce democratic norms and standards on a global scale. Embracing digital innovation and leveraging technology to enhance transparency, accountability, and citizen participation in governance processes can also strengthen democratic institutions and practices in the digital age. Ultimately, fostering democracy requires a comprehensive approach that addresses the root causes of democratic deficits, empowers citizens, and builds resilient democratic institutions capable of withstanding internal and external challenges.

References

Field Research

- Al Jazeera. (2023, September 3). *Police arrest 20 in Cyprus as anti-migrant violence spreads*. <https://www.aljazeera.com/news/2023/9/3/over-a-dozen-arrested-in-cyprus-as-anti-migrant-violence-spreads>
- Stephan, L. (2023, September 27). *Migrants in Cyprus fear fresh violence after a wave of racist far-right attacks*. Le Monde.fr. https://www.lemonde.fr/en/immigration/article/2023/09/27/migrants-in-cyprus-fear-fresh-violence-after-a-wave-of-racist-far-right-attacks_6140445_144.html
- Amnesty International, *Cyprus: Authorities must protect migrants and refugees from racist attacks*. <https://www.amnesty.org/en/latest/news/2023/09/cyprus-authorities-must-protect-migrants-and-refugees-from-racist-attacks/>

(update) far-right mob attacks migrants, journalists in Limassol anti-immigration demo [photos]. incypruscom. (2023, September 1). <https://in-cyprus.philenews.com/local/update-far-right-mob-attacks-migrants-journalists-in-limassol-anti-immigration-demo-photos/>

Kambas, M. (2023, September). *Cyprus police make more arrests in racism-fuelled violence* / reuters. REUTERS. <https://www.reuters.com/world/europe/cyprus-police-make-more-arrests-racism-fuelled-violence-2023-09-03/>

Teodosieva, D. (2024, April). *Violence videos: Youths attack migrants in Sofia*. BTV. <https://btvnovinite.bg/predavania/tazi-sutrin/klipove-s-nasilie-mladezhi-napadat-migranti-v-sofija.html>

O'Sullivan, C. (2024, April 8). *Asylum seeker taken to hospital after Dublin assault*. RTE.ie. <https://www.rte.ie/news/dublin/2024/0408/1442430-dublin-assault/>

Surve, A. (2020, January 9). *Woman left injured and bloodied after horrific racist attack in south Dublin*. Irish Mirror. <https://www.irishmirror.ie/news/irish-news/woman-left-injured-bloodied-after-21248431>

Portugal Decoded. (2024, May 10). *Friday Briefing: We need to talk about*. Retrieved from <https://portugaldecoded.substack.com/p/friday-briefing-we-need-to-talk-about>

Our Portugal Journey. (2024, May 16). *Race discrimination in Portugal*. Retrieved from <https://www.ourportugaljourney.com/p/race-discrimination-in-portugal>

The Portugal News. (2024, May 7). *AIMA workers will not be scapegoats for migrant attacks*. Retrieved from <https://www.theportugalnews.com/news/2024-05-07/aima-workers-will-not-be-scapegoats-for-migrant-attacks/88600>

Nijeryalı Festus Okey davasında 14 yıl sonra karar: Sanık polise 16 yıl 8 ay hapis cezası. (2021a, March 17). *Euronews*. <https://tr.euronews.com/2021/03/17/nijeryali-festus-okey-davas-nda-14-y-l-sonra-karar-san-k-polise-16-y-l-8-ay-hapis-cezas>

Estonian world. (2021). *Racist Estonian online groups depict black people*. [online] Available at: <https://estonianworld.com/life/racist-estonian-online-groups-depict-black-people-with-a-noose-around-their-neck/> [Accessed 03 June 2024]

Desk Research

Ancient Roots (5th – 4th century BCE)

1. A&E Television Networks. (2018, August). *Ancient greek democracy - Athenian, definition, modern.* History.com. <https://www.history.com/topics/ancient-greece/ancient-greece-democracy#section1>
2. Cartwright, M. (2016, April 4). *Cleisthenes.* World History Encyclopedia. <https://www.worldhistory.org/Cleisthenes/>
3. Cartwright, M. (2018, April 03). *Athenian Democracy.* World History Encyclopedia. Retrieved from https://www.worldhistory.org/Athenian_Democracy/
4. Christopher W. Blackwell, "Athenian Democracy: a brief overview," in Adriaan Lanni, ed., "Athenian Law in its Democratic Context" (*Center for Hellenic Studies On-line Discussion Series*). Republished in C.W. Blackwell, ed., *Dēmos: Classical Athenian Democracy* (A. Mahoney and R. Scaife, ed., *The Stoa: a consortium for electronic publication in the humanities* [www.stoa.org]) edition of February 28, 2003. Contact: cwb@stoa.org.
5. Christopher W. Blackwell, "The Development of Athenian Democracy," in Adriaan Lanni, ed., "Athenian Law in its Democratic Context" (*Center for Hellenic Studies On-line Discussion Series*). Republished in C.W. Blackwell, ed., *Dēmos: Classical Athenian Democracy* (A. Mahoney and R. Scaife, ed., *The Stoa: a consortium for electronic publication in the humanities* [www.stoa.org]) edition of January 24, 2003
6. *Democracy - Manual for Human Rights Education with young people - www.coe.int.* Manual for Human Rights Education with Young people. (n.d.). <https://www.coe.int/en/web/compass/democracy>
7. Gish, D.A. (2014). Athenian Democracy. In *The Encyclopedia of Political Thought*, M.T. Gibbons (Ed.). <https://doi.org/10.1002/9781118474396.wbept0057>
8. Kiss, T. (2023, September 19). *Athenian democracy: History, functions and characteristics.* Encyclopedia of Humanities. <https://humanidades.com/en/athenian-democracy/>
9. Little, B. (2021, August). *How democracy developed in Ancient Greece.* HISTORY. <https://www.history.com/news/ancient-greece-democracy-origins>
10. National Geographic society. (n.d.). *Democracy (ancient greece).* Education. <https://education.nationalgeographic.org/resource/democracy-ancient-greece/>
11. Tangian, A. (2020). Analytical theory of democracy. *Studies in Choice and Welfare.* <https://doi.org/10.1007/978-3-030-39691-6>

Medieval and Renaissance Period (5th-15th century)

1. Barraclough, G. (1940). Law and Legislation in Medieval England. *LQ Rev.*, 56, 75.
2. Cohn Jr, S. K. (2022). *Popular Protest and Ideals of Democracy in Late Renaissance Italy.* Oxford University Press.
3. Downing, B. (2020). *The military revolution and political change: Origins of democracy and autocracy in early modern Europe.* Princeton University Press.
4. Held, D. (1995). *Democracy and the global order: From the modern state to cosmopolitan governance.* Stanford University Press.

5. Hannam J. (2009). "God's Philosophers: How the Medieval World Laid the Foundations of Modern Science," Armarium Magnum. Retrieved from <http://armariummagnus.blogspot.com/2009/10/gods-philosophers-how-medieval-world.html>.
6. Mark, J. J. (2023, June 09). *Europe*. *World History Encyclopedia*. Retrieved from <https://www.worldhistory.org/europe/>
7. Møller, J. (2015). The Medieval Roots of Democracy. *Journal of Democracy*, 26(3), 110-123.
8. Thompson, J. W. (1923). The Development of the Idea of Social Democracy and Social Justice in the Middle Ages. *American Journal of Sociology*, 28(5), 586–605. <http://www.jstor.org/stable/2764779>
9. Zack, N. (2023). *Democracy: A Very Short Introduction*. Oxford University Press.
10. Zack, N. (2023). Democracy in the medieval and Renaissance world. In *Democracy: A Very Short Introduction*. Oxford: Very Short Introductions.

Enlightenment and Democratic Revolutions (17th -18th century)

1. Darnton, R. (1979). The Business of Enlightenment: A Publishing History of the Encyclopédie, 1775–1800. Retrieved from <https://dash.harvard.edu/bitstream/1/22824057/1/Business.pdf>
2. Declaration of the Rights of Man and of the Citizen. (1789). Retrieved from https://constitutionnet.org/sites/default/files/declaration_of_the_rights_of_man_1789.pdf
3. Hamilton, A., & Madison, J. (1788). Federalist Papers No. 47., Federalist No. 51. Retrieved from <http://pknock.com/The%20Federalist%20Papers%2047,%2048,%2051.pdf>
4. Locke, J. (1689). Second Treatise of Government. Retrieved from <https://www.earlymoderntexts.com/assets/pdfs/locke1689a.pdf>
5. Montesquieu, C. (1748). The Spirit of the Laws. Retrieved from <https://historyofeconomicthought.mcmaster.ca/montesquieu/spiritoflaws.pdf>
6. Palmer, R. R. (1959). The Age of Democratic Revolution: A Political History of Europe and America, 1760-1800. Retrieved from <https://www.bard.edu/library/pdfs/archives/2023/06/Palmer-TheAgeOfTheDemocraticRevolution.pdf>
7. Rousseau, J.-J. (1762). The Social Contract. Retrieved from <https://www.earlymoderntexts.com/assets/pdfs/rousseau1762.pdf>
8. U.S. Constitution. (1787). Retrieved from https://www.senate.gov/civics/resources/pdf/US_Constitution-Senate_Publication_103-21.pdf
9. Voltaire. (1759). *Candide*. Retrieved from <http://www.esp.org/books/voltaire/candide.pdf>

-
10. Wollstonecraft, M. (1792). A Vindication of the Rights of Woman. Retrieved from <https://www.earlymoderntexts.com/assets/pdfs/wollstonecraft1792.pdf>

19th and Early 20th Century

1. Brooks, C. (2020, January 6). Chapter 4: The Politics of the Nineteenth Century. Pressbooks. <https://pressbooks.nsc.ca/worldhistory/chapter/chapter-4-the-politics-of-the-nineteenth-century-2/>
2. Civil rights movement: timeline, key events & leaders | HISTORY. (2009, October 27). HISTORY. <https://www.history.com/topics/black-history/civil-rights-movement>
3. Delahaye, C., & Ramdani, F. (2022). Introduction: The Complex and Reciprocal Relations between Suffrage and Other Forms of Activism. *Transatlantica : Revue D'Études Américaines*, 1. <https://doi.org/10.4000/transatlantica.19310>
4. Democracy | Definition, History, Meaning, Types, Examples, & Facts. (2024, January 10). Encyclopedia Britannica. <https://www.britannica.com/topic/democracy/The-spread-of-democracy-in-the-20th-century>
5. Industrialization, labor, and life. (n.d.). <https://education.nationalgeographic.org/resource/industrialization-labor-and-life/>
6. King, J. (2021, February 26). The Expansion of Democracy during the Jacksonian Era – America in Class – resources for history & literature teachers from the National Humanities Center. America in Class. <https://americainclass.org/the-expansion-of-democracy-during-the-jacksonian-era/>
7. Knights of Labor - Definition, Goals & Leader | HISTORY. (2009, October 29). HISTORY. <https://www.history.com/topics/19th-century/knights-of-labor>
8. Labor Movement - America, Reform & Timeline | HISTORY. (2009, October 29). HISTORY. <https://www.history.com/topics/19th-century/labor>
9. READ: Responses to Industrialization (article) | Khan Academy. (n.d.-a). Khan Academy. <https://www.khanacademy.org/humanities/whp-origins/era-6-the-long-nineteenth-century-1750-ce-to-1914-ce/64-transformation-of-labor-beta/a/read-responses-to-industrialization-beta>
10. READ: Responses to Industrialization (article) | Khan Academy. (n.d.-b). Khan Academy. <https://www.khanacademy.org/humanities/whp-origins/era-6-the-long-nineteenth-century-1750-ce-to-1914-ce/64-transformation-of-labor-beta/a/read-responses-to-industrialization-beta>

[entury-1750-ce-to-1914-ce/64-transformation-of-labor-betaa/a/read-responses-to-industrialization-beta](#)

11. Engels. (n.d.). *Socialism in Germany by Friedrich Engels 1892*.
<https://www.marxists.org/archive/marx/works/1892/01/socialism-germany.htm>
12. Unknown. (n.d.). *TEXT ANALYSIS: 1876 CONSTITUTION (corrected)*.
<https://history-spain.blogspot.com/2015/04/text-analysis-1876-constitution.html>
13. McLean, J. (n.d.). *The Second French Republic | History of Western Civilization II*.
<https://courses.lumenlearning.com/suny-hccc-worldhistory2/chapter/the-second-french-republic/#:~:text=The%20French%20Second%20Republic%20was,motto%20Libert%C3%A9%2C%20%C3%89galit%C3%A9%2C%20Fraternit%C3%A9>
14. The Editors of Encyclopaedia Britannica. (2024, May 16). *Commune of Paris | Causes, Consequences & Legacy*. Encyclopedia Britannica.
<https://www.britannica.com/event/Commune-of-Paris-1871>
15. History, H. R.-. S. D. &. 1. |. (2020, May 1). HayMarket Riot - Square, Definition & 1886 | HISTORY. *HISTORY*.
<https://www.history.com/topics/19th-century/haymarket-riot>
16. The Editors of Encyclopaedia Britannica. (2024b, June 8). *Hague Convention | International Law, Humanitarianism & Peacekeeping*. Encyclopedia Britannica.
<https://www.britannica.com/event/Hague-Conventions>
17. The Editors of Encyclopaedia Britannica. (2023, March 20). *American Federation of Labor | Leader, Goals, Successes, & Significance*. Encyclopedia Britannica.
<https://www.britannica.com/topic/American-Federation-of-Labor>
18. *On the Reform Act of 1832*. (n.d.).
<https://learn.saylor.org/mod/book/tool/print/index.php?id=67279>
19. Di Palma, G., Berengo, M., Wickham, C. J., Signoretta, P. E., Marino, J. A., King, R. L., Lovett, C. M., Powell, J. M., Clark, M., Nangeroni, G., Foot, J., Knights, M. F., Di Palma, G., & Larner, J. (2024, June 26). *Italy | Facts, Geography, History, flag, maps, & Population*. Encyclopedia Britannica.
<https://www.britannica.com/place/Italy/Unification>
20. The Editors of Encyclopaedia Britannica. (2024b, May 20). *Dreyfus affair | Definition, Summary, History, Significance, & Facts*. Encyclopedia Britannica.
<https://www.britannica.com/event/Dreyfus-affair>
21. Barzun, J., Frassetto, M., Champion, T. C., Treasure, G. R. R., Stearns, P. N., Herlihy, D., Salmon, J. H. M., Sørensen, M. S., Peters, E., Mayne, R. J., Weinstein, D., Parker, N. G., Aubin, H., & Herrin, J. E. (1999, July 28). *History of Europe | Summary, Wars, Map*,

Ideas, & Colonialism. Encyclopedia Britannica.

<https://www.britannica.com/topic/history-of-Europe/The-Revolutions-of-1848>

22. Zapata, C. (2024, March 27). Russian Revolution: Causes, timeline & Bolsheviks | HISTORY. *HISTORY*.

<https://www.history.com/topics/european-history/russian-revolution>

23. *Women's Suffrage*. (n.d.). National WWI Museum and Memorial.

<https://www.theworldwar.org/learn/about-wwi/womens-suffrage>

24. Women's Suffrage in the Progressive Era | Progressive Era to New Era, 1900-1929 | U.S.

History Primary Source Timeline | Classroom Materials at the Library of Congress | Library of Congress. (n.d.). The Library of Congress.

<https://www.loc.gov/classroommaterials/united-states-history-primary-source-timeline/progressive-era-to-newera-1900-1929/womens-suffrage-in-progressive-era/>

Post-World War II Era to Today

1. Decades of Crisis: Central and Eastern Europe before World War II, Ivan T. Berend University of California Press, 15 Nov 2023
2. The Handbook of Political, Social, and Economic Transformation, Wolfgang Merkel (ed.), Raj Kollmorgen (ed.), Hans-Jürgen Wagener (ed.) Published: 13 February 2019
3. Gaddis, John Lewis. "The United States and the Origins of the Cold War, 1941–1947." Columbia University Press, 2000.
4. Hogan, Michael J. "The Marshall Plan: America, Britain, and the Reconstruction of Western Europe, 1947–1952." Cambridge University Press, 1987.
5. Mazower, Mark. "Dark Continent: Europe's Twentieth Century." Vintage, 2000.
6. United Nations. "Charter of the United Nations." <https://www.un.org/en/about-us/un-charter>.
7. Woods, Randall B. "A Changing of the Guard: Anglo-American Relations, 1941–1946." Oxford University Press, 1990.
8. Kennedy, David. "The Birth of the United Nations." *World Politics*, vol. 7, no. 2, 1955, pp. 153–178.
9. United Nations. "Charter of the United Nations." <https://www.un.org/en/about-us/un-charter>.
10. Urquhart, Brian. "A Life in Peace and War." HarperCollins, 1987.
11. Weiss, Thomas G., and Sam Daws. "The Oxford Handbook on the United Nations." Oxford University Press, 2018.
12. Kaplan, Lawrence S. "The Long Entanglement: NATO's First Fifty Years." Praeger, 1999.
13. Mastny, Vojtech. "The Cold War and Soviet Insecurity: The Stalin Years." Oxford University Press, 1996.
14. Pease, Neal R. "Democracy and U.S. Policy in Latin America during the Truman Years." University of Missouri Press, 1989.

15. Westad, Odd Arne. "The Global Cold War: Third World Interventions and the Making of Our Times." Cambridge University Press, 2005.
16. Zubok, Vladislav M. "A Failed Empire: The Soviet Union in the Cold War from Stalin to Gorbachev." The University of North Carolina Press, 2007.
17. <https://www.selfstudys.com/uploads/pdf/SX7Al1CgW2R1nZVJRQ22.pdf>
18. Altman, D., Democratic Challenges in the Contemporary World, https://www.academia.edu/62850227/Democratic_Challenges_in_the_Contemporary_World
19. Freedom House, <https://freedomhouse.org/countries/freedom-world/scores>
20. Randall, S., Democracy and the Post-Cold War Era, https://link.springer.com/chapter/10.1057/9781403905277_3
21. Fukuyama, F., The End of History?, https://www.jstor.org/stable/24027184?read-now=1&seq=1#page_scan_tab_contents
22. De Mesquita, B., Downs, G., Smith, A., Cherif, F., Thinking inside the Box: A Closer Look at Democracy and Human Rights, International Studies Quarterly © 2005 Oxford University Press, https://www.jstor.org/stable/3693602?read-now=1&seq=18#page_scan_tab_contents
23. Arat, Z., Human Rights and Democracy: Expanding or Contracting?, The University of Chicago Press, <https://www.jstor.org/stable/3235336>
24. Democracy and Human Rights: The Role of the UN, Discussion Paper 2013, International Institute for Democratic and Electoral Assistance, <https://www.idea.int/sites/default/files/publications/democracy-and-human-rights-the-role-of-the-united-nations.pdf>
25. Park, J., Forward to the future? The democratic peace after the Cold War, Sage Publications, Ltd., https://www.jstor.org/stable/26275318?read-now=1&seq=14#page_scan_tab_contents
26. Talbott, S., The New Geopolitics: Defending Democracy in the Post-Cold War Era, Royal Institute of International Affairs, <https://www.jstor.org/stable/40396642>
27. Pietrzyk, M., Explaining the Post-Cold War Order: An International Society Approach, George Washington University, <https://ciaotest.cc.columbia.edu/conf/pim01/>
28. Scholte, J., Reconstructing Contemporary Democracy, University of Warwick, <https://www.repository.law.indiana.edu/cgi/viewcontent.cgi?article=1375&context=ijls>
29. Nardulli, P., International Perspectives on Contemporary Democracy, <https://www.press.uillinois.edu/books/?id=p075445>
30. Bijukumar, V., Interrogating 'End of History' Theory: Liberal Democracy in the Contemporary World, The Indian Journal of Political Science, https://www.jstor.org/stable/41856389?read-now=1&oauth_data=eyJlbWFpbCI6Imp1bGJlhanVyaWV2YUBnbWFpbC5jb20iLCJpbnN0aXR1dGlvbklkcyI6W10sInByb3ZpZGVyIjoiz29vZ2xln0&seq=1#page_scan_tab_contents
31. NCERT Political Science Textbook: Democracy in the Contemporary World, <https://ncert.nic.in/ncerts/l/iess401.pdf>

-
32. Challenges to Democracy Building, Recommendations for a New Swedish Policy on Democracy Building, International Institute for Democratic and Electoral Assistance, <https://www.corteidh.or.cr/tablas/25040.pdf>