Inclusive Adult Education for Refugees

CURRICULUM

Project concept: Susanne-Verena Schwarz

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Partners involved in the Project
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1. INTRODUCTION

SUMMARY OF THE OUT-SIDE IN PROJECT

2015 started with a “global” crisis of a new record number of refugees and provides European receiving countries with major challenges: ghettos in the largest “refugee country” Sweden, followed by populist movements as PEGIDA in Germany and the classic first asylum country Italy, violence rises against asylum seekers in Greece, refugee tents as untenable terminals in transit countries such as Turkey and Slovenia.

General policy questions, are followed by the ones of everyday urban life and the new coexistence of majority population and refugees door-to-door. Host societies often show stabilization of prejudices and reservations, which are hardly broken on both sides: as refugees’ social participation opportunities and ways of communicating are missing, there are hardly any opportunities to meet with locals (contact hypothesis). This seriously hampers the social integration of refugees (2013 Federal Office for Migration and Refugees), nourishes new waves of “foreigner’s hostilities” and leaves the majority society unprepared for intercultural coexistence in immigrant societies.

Educational institutions can take a key role in the tension between integration and separation of these two social groups. Although the educational landscape of inclusion debates is running on (European Agency / UNESCO) and the technical staff must rely on teaching intercultural competencies to successfully work with heterogeneous groups, still the target group of refugees remain a left-out space. The new term “inclusive adult-education” (2012 Kil) tries to grab this gap and promotes a comprehensive commitment of adult education for inclusion. This means the accessibility of educational opportunities for all people regardless of "(...) ethnicity, (...) social or economic conditions". Especially adult and elderly refugees experience the threat of social exclusion.

OUT-SIDE-IN therefore is committed to qualify multipliers for the inclusion of refugees in adult education, offering new opportunities of interacting and channels of communication between these groups aiming to soften prejudices and to promote awareness and respect of multiple perspectives in todays’ immigration societies.

To fulfil these aims and to ensure a high orientation towards the target group, a profound need analysis was required. It is an attempt to give a coherent overview of the situation of and for refugees in the participating countries of the Erasmus+ project Out-Side-In (OSI): Italy, Turkey, Sweden, Slovenia, Greece and Germany. It supplies the basis for the Curriculum and crucial information for the 5 modules.

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The analysis consists of 6 country reports, each consisting of a theoretical and an empirical part.

The theoretical part gives information about:

- the current situation of refugees (their origins and numbers)
- the reactions among the receiving societies
- forms of discrimination of refugees in these societies
- overview and information on the legal status
- overview of adult education in each country in relation to refugees

In addition, each empirical part was investigated, via interviews, the situation, experiences and (political) views of citizens, multipliers (our main target group) and refugees (our secondary target group). See Appendix 6 for an overview of the empirical part of the need analyses.

**Similarities and differences found in the needs analysis:** In sum, all countries have had similar experiences. It is a huge challenge to them to handle the huge influx or passing of refugees seeking help and shelter. The host societies are divided between those who want to support and help refugees and those perceiving them as dangerous, criminal and potential terrorists. This in turn has led to the rise of right wing parties and other racist movements. Different institutions take care of refugees who mostly take part in language courses. Most refugees arrive from Syria, Iraq and Afghanistan. Greek still suffers economic crisis, which tightens the situations of refugees. Turkey has a common border with Syria and hence much more refugees to take care of. In contrast, Italy and Slovenia received much less refugees. Germany and Sweden included the most refugees in Western Europe but changed their politics to stop the influx of people.

For this purpose, Out-Side-In develops a 5-module program for multipliers qualifying them for inclusive adult education with refugees. The main structure for the training program is the following:
Following this structure, the Partners developed the curriculum. The purpose is to present a detailed vision of the Out-Side-In-goals including the 5 modules, information about the needs analysis, further references and explanations in terms of adult education with refugees.

Additionally, it has the **function of a work document** that can be updated and improved continuously. With the release of the Out-Side-In-Handbook and -Toolbox, the final products of the project are going to be published during the summer of 2018. In the handbook, all modules and instructions will be included, while the toolbox will contain all mandatory materials and additional information about the exercises and activities.

The handbook and toolbox will be uploaded and available for download on the Out-Side-In-Website [www.out-side-in.eu](http://www.out-side-in.eu).

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**THE PROJECT’S OBJECTIVES...**

**General Aims**

**Raising awareness of adult educational staff:**

1. **Strengthening of the personal competences of multipliers in adult education** in their:
   - personal reflection on the deconstruction and breaking down of prejudices towards refugees
   - training in interactive competences with special emphasis on intercultural competence for their vocational
   - environment that allows democratic and inclusive teaching of heterogenic groups
   - dealing with minorities and majorities
   - showing successful teaching strategies by considering current Race, Class and Gender issues
   - knowledge about institutional and interactional discrimination

2. **Promoting the learning-to-teach competence of multipliers for adult education:**
   - Teaching successfully key competences as a multiplier to heterogeneous target groups, such as intercultural competences

**Whom the project addresses:**

- Multipliers for adult education
- Vocational education and training professionals
- Policy makers involved in vocational education and training
2. Target groups and Impact

2.1. Target groups in Out-Side-In

a. Primary target group: Multipliers for adult education
b. Secondary target group: Refugees ("minority")
c. Secondary target group: Citizens participating in offers of adult education (so called “majority society”)

Regarding the target groups the origin of the name of the project gets clear:

"Out" Symbolic for refugees that are excluded on offers of adult education.
"Side" Symbolic for multipliers that are moving in their key role as a teacher between inclusion and separation via education.
"In" Symbolic for adult citizens of the so called „majority society“, who enjoy access to education.

Out-Side-In’s goal is to establish sustainable ways and methods for training multipliers in inclusive adult education, as it is up to the multipliers on the long run to work with the new method. Therefore, Out-Side-In clearly focuses on the crucial role of multipliers that do represent the most important target group in the context of inclusive adult education.
2.2. Impact for the target groups in Out-Side-In

OVERALL GOALS:

Creating new room for encounters (Contact Theory)\(^2\) for a more pluralistic democratic society.

SPECIFIC GOALS:

1\(^{st}\) Target Group: Multipliers

- Learn a differentiated handling with own prejudices towards refugees (and citizens)
  - Improvement on their intercultural competence with the focus on refugees
- Learn to react on stereotyping and exclusions within learner groups as an educator
- Widen their repertoire in creative teaching methods for strengthening their inclusive competence
- Get aware of their crucial role between segregation and inclusion
- Learn and apply strategies for sustainable outreach-strategies for refugees

2\(^{nd}\) Target Groups: Refugees & Citizens

- Improve their intercultural competence
- Get prepared for a successful living together in multicultural society
- Get empowered to their disadvantaged position (Refugees)

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3. Principles of inclusive Adult Education

New Concept of inclusive adult education with refugees and competences for multipliers

A. The Micro-level of the class

---------------------------------- Personal Competences----------------------------------

1. Background knowledge and self-reflection to the target group Refugees
   
   Cognitive, affective level

---------------------------------- Teaching Competences----------------------------------

2. Instructions for facilitating new anti-discriminative exercises for learner groups including refugees
   
   Behavioural level

3. Facilitating group reflections for prejudice reduction and awareness for an anti-discriminative togetherness in learner groups including refugees
   
   Cognitive, affective level

4. Inclusive communication skills through innovative creative methods

B. The Meso-level of structural organization of Education:

5. Sustainable outreach strategies for the target group of refugees

Principle 1

Micro-Level of teaching: High Participation of all learners in the course

TASK 1A: Creation of an emotional relaxed group atmosphere as the basic pre-condition for participation and successful learning experiences of all participants.

Deconstructing and reducing prejudices and dynamics of discrimination between citizens of the so-called majority society and refugees on three levels:

- Cognitive: background knowledge on refugees and receiving society
- Affective: Self-reflection
- Behavioural: Experiences with diversity and “the other”
Multipliers get trained in their intercultural competences especially for the target group of refugees.

TASK 1B: New methods include learners with different linguistic background into the communication of the group and learning processes.

Excluding dynamics of communicative gaps shall be overcome via new methods for inclusive teaching and learning.

- The Supervisor has a special communicational competence for communicating working in groups with refugees
- Participants can communicate within the course with each other

Multipliers strengthen their communicational competences by learning new creative pedagogic methods.

TASK 1C: Strengthening of various positions within the multi-perpectivity of multicultural society.

The inclusion of target-group-oriented learning goals serves to empowerment of heterogeneous learner groups and raises the awareness of multiperspectivity.

- Refugees get strengthened in their knowledge on their political status and backgrounds, individual chances of participation, reflecting their own position and strengthened in their role of a disadvantaged minority.
- Citizens learn more on their awareness of refugees by new knowledge and new experiences in the contact with refugees for getting prepared for successful and peaceful togetherness in recent multicultural society.

Multipliers contribute to the strengthening of various positions within multicultural society and raise awareness on the multiplicity of perspectives amongst learners and mutual appreciation.

Principle 2

Meso-Level of the organisation of educational offers:

TASK: Institutions of Education in adult education open their educational offers for the new target group of refugees.

- Multipliers and stakeholders of educational institutions hold a key role as they can create local structures that make sustainable outreach-strategies of refugees possible (Funding, Cooperation etc.) and can contribute to a higher inclusion of left out target groups.

Multipliers know about sustainable outreach-strategies and local possibilities of funding regarding the target group of refugees.
4. The curriculum in short

The project Out-Side-In develops a wide range of innovative pedagogic methods, approaches and strategies for inclusive adult education, that trains the educational staff in its basic competences, especially in the social competence, communicative and intercultural competences and provides concrete options of actions that prepare for acquirement and sustainable inclusion of these new target groups.

Module 1 to 4 consist of concrete guidelines for preparations and instructions for trainings/educational offers, group-reflections and communicational methods for professional Teaching-/Learning competences in heterogenic groups with refugees.

The Module B, 5. „Sustainable Outreach-Strategies for refugees“ serves multipliers in adult education and key staff in educational institutions.

The Out-Side-In-Multiplier-Program qualifies multipliers of adult education for inclusion of refugees and will be structured in the following way:

A. Micro-level of Training:
1. Background Knowledge and Self-reflection for the target-group refugees (cognitive, affective)
2. Training Supervision for “less”-prejudiced Togetherness in learning groups with refugees (behavioural)
3. Performing group-reflections for deconstruction of prejudices in groups with refugees (cognitive, affective)
4. Inclusive communication skills through innovative creative methods of moderation

B. Meso-Level of Educational Organisation

5. Sustainable Outreach-Strategies for the target groups of Refugees

ADDRESSES

The modules addressed firstly to multipliers of adult education to self-reflect their prejudices and beliefs regarding the target group of refugees, but can easily be adopted for working with refugees themselves. Some exercises, like the Betzavta-method, addresses multipliers only. It is up to the multiplier willing to use the exercises to decide which exercise suits best to the target group and to his or her group of people in class. The modules and exercises can be used in alternate orders. It is not necessary to do them from module 1 – 5. Exercises can be left out.
THE TRAINING PROGRAM IS DESIGNED IN FOLLOWING STRUCTURE:

I. Phase: 5-days intensive Training in the 5 Out-Side-In-Modules
   - **Day 1:** Intercultural games for adults to get to know each other, clarifying expectations on the training with and without words, Testing Module 1, Feedback
   - **Day 2:** Getting to know and Testing Module 2, Feedback
   - **Day 3:** Getting to know and Testing Module 3, Feedback
   - **Day 4:** Getting to know and Testing Module 4 and 5, Feedback
   - **Day 5:** Practical application of the multipliers of the new learned exercises with collegial supervision afterwards, final Feedback

II. Phase: 2 days Feedback and Supervision, after 2 months
   - Here the multipliers will get special support in form of a feedback meeting referring to the outreach-strategies for refugees and to give supervision/help if needed.
   - Critic and ideas for improvements, as stories of success will get collected from the multipliers. The outreach-strategies for including these new target groups are challenging and need in this period support by supervision of experts.

III. Phase: Concept of accompaniment by Mentoring
   - Trainer/expert will accompany multipliers in their work.

5. Syllabus

AIMS & EDUCATIONAL GOALS

By the end of the course, learners should be able to:

- identify (and understand) different „Perspectives within the multicultural society”
- supervise practical exercises for Inclusive Adult Education
- supervise group reflections on prejudices
- use Inclusive Communicational Competence through creative methods of moderation
- identify and use sustainable Outreach-Strategies for the target groups of refugees
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✓ Raising awareness of different truths within multicultural society when recognising the co-existence of different perspectives
✓ Awareness and self-reflection on prejudices of refugees
✓ Change of perspectives by own experiences of exclusion (Betzavta) | ✓ Definition of the status of a "Refugee"
✓ Dynamics of discrimination and ways for more inclusive communication
✓ Ways on how to react on classical stereotypes
✓ Reflection & conclusion for working as an adult educator in heterogeneous groups with refugees |
| **Module 2:** Facilitating practical exercises for Inclusive Adult Education | ✓ Be aware on the behavioural dimension for introducing multi-perceptivity within multicultural society for both citizens and refugees
✓ Becoming aware of exclusive group dynamics as exclusion and stigmatisation | ✓ Social representations: Knowledge
Emotions
Behaviour
✓ Approaching otherness: Logocentric (distance)
Psychoanalytic (inner)
✓ How to react in case of openly aggressive or hidden-daily-life-discrimination within the group-gathering
✓ Group Theory |
| **Module 3:** Facilitating group reflections on prejudices             | ✓ Increased awareness about the respect of the human rights principles
✓ Improved transcultural competence in the relationship with the "Other"
✓ Strengthened capability in exploiting humour, irony and games for:
  o coping with stereotypes and prejudices (owns and of learners)
  o facilitating foreign learners in acquiring basic skills in literacy, numeracy, social and civic competences, cultural expression
✓ Improved educational competences by blending different creative and reflective practices, methods and tools for an inclusive adult education approach | ✓ Contact theory
✓ Circle time method
✓ Transcultural approach
✓ Reflective practices and self-awareness about anti-bias education
✓ To be in the situation and act consistently, because this module is exploitable in different learning environments: formal, non-formal and informal
✓ Gamification and visualisation works |
| **Module 4:** Inclusive Communicational Competence through creative methods of moderation | ✓ Qualification for the inclusion of new target group: refugees
✓ Training methods beyond language. Scenario: no shared language in course
✓ Providing creative methods of moderation and materials
✓ Non-verbal methods | ✓ General awareness for body language within the seminar
✓ Methods for non-verbal support within the whole seminar: "Joining" the participants at the start of a seminar (oriented on the multicultural systemic Practice, Schlippe/Hachimi 2004)
✓ Creative methods of group moderation: presentation round, presentation of the programme, |
facilitating exercises and the group (Phases of group processes, Tasks, Possibilities, Rules, Aims) and Feedback
- Creative ways of communication for the participants towards the educational trainer: traffic light cards, walking in the room, photo-story, mini-theatre, music etc.
- Interactive creative communicational methods applied in the group of participants for the group exchange

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ASSESSMENT OF LEARNING OUTCOMES

The best assessment method for exercises is a round discussion where everyone of the group will express his/her impressions, and possible ways of use of these learning outcomes.

GUIDANCE ONCE THE ACTIVITIES IS OVER

If we have a group of learners who are in permanent contact with the coordinator, we could recommend them to practice this methodology in everyday life - taking care not to create entrenched perceptions of persons or ideas - and to choose some of these experiences to come back to the team in a future group discussion.
5.1. MODULE 1 – Perspectives within the multicultural society

THEORETICAL BACKGROUND

The OUT-SIDE-IN-Needs analysis showed that teachers and multipliers for adult education as target group of this module wish to gain more competences in the field of intercultural competences. German multipliers especially asked for trainings with material concerning specific countries. Swedish multipliers pointed out that language and culture would not be an obstacle for them, if they had the right attitude towards refugees. Barriers for the Italian multipliers for working with refugees are fear of difference, stereotypes and prejudices that exist in everyone’s mind: “If [...] differences are emphasized negatively by society, the recipient has a negative impact, creating a barrier that is difficult to enter.” They wished to conceive identity as “experience” instead as static and monolithic and to approach cultural diversity as an asset with an enormous potential. Also for Slovenian multipliers it is crucial to gain more knowledge about the culture of the participants and intercultural competences in general. Especially multipliers from Italy, Slovenia and Turkey said that they would need better trained multipliers in general.

All in all, it is evident that self-reflection and knowledge of the target group are preconditions for a successful learning process and the involvement of all learners. Especially as a multiplier in adult education a high competence in self-reflection is needed.

Thus, module 1 of the OUT-SIDE-IN-Curriculum provides a training to enhance two competences: First, cognitive competences, which means knowledge of terms, structural discrimination, ethnocentric bias in media and forms of discrimination; secondly, affective competences that deal with the awareness and self-reflection on prejudices, an exercise about being caught in one’s own “national-cultural bubble” and change of perspectives by own experiences of exclusion. Eventually, multipliers will have the knowledge about guidelines for the work with target groups and the ability to teach with and for refugees as well as dealing with stereotyping within groups.

ADDRESSES

This Module addresses firstly multipliers of adult education to self-reflect their prejudices and beliefs regarding the target group of refugees. However, some of the exercises can be adopted easily for working with refugees themselves. Some other exercises, like the Betzavta-method, addresses multipliers only. It is up to the multiplier willing to use the exercises to decide which exercise suits best to the target group and to his or her group of people in class.
AIMS & EDUCATIONAL GOALS

This module deals with . . .
- raising self-awareness of own (mis)perception of refugees
- raising awareness of different truths within multicultural society when recognising the co-existence of different perspectives
- awareness and self-reflection on prejudices of refugees
- change of perspectives by own experiences of exclusion

DURATION

Overall time including breaks: 5-7 hours

Exercise 1 – **Definition of the status "refugee"** 30-60 minutes

Exercise 2 – **The River-Game** 45-90 minutes

Exercise 3 – **5 Famous People** 30-45 minutes

Exercise 4 – **Argumentation against Subversive Communication** 60-90 minutes

Exercise 5 – **Betzavta: “Three Volunteers”** 60-90 minutes

Exercise 6 – **Overall reflection** 30-60 minutes

REQUIREMENTS

A large room with chairs, but also space for the participants to move around is required. For implementing the exercises, the following material is needed:
- White, blank paper/poster
- coloured pencils/pens/crayons
- approximately 50 pictures and images from newspapers, magazines, other media (internet) about images of refugees
- White-/black-board + pens/chalk
- poster-wall
- handcrafting material such as scissors, coloured paper
THEORETICAL BACKGROUND

As explained for each exercise.

CONTENT

The Module 1 „Perspectives within the multicultural society“ introduces profound background knowledge to the new group constellation of learners and gives guidelines for self-reflection of prejudices that do exist by the absence of knowledge of different national histories. This shall be the first step towards an inclusive competence of teaching.

Especially as a multiplier in adult education a high competence in self-reflection is needed. The key-role of being an initiator for teaching and learning processes is decisive whether existing group dynamics as exclusion and stigmatization get ignored or deconstructed in a professional friendly way. The goal that is at stake here is to raise awareness of constitutive group processes of the “We” towards “The Others”.

Also for successful learning processes this is a crucial competence for a bigger success in learning for all involved participants, as their general participation can augment. After all it is up to the emotional status whether learning processes might be successful or not and therefore a higher inclusion of everybody is a big benefit within the group culture. Precondition for that is the competence of self-critic reflection and knowledge about the target group of refugees.

Module 1 consists of five exercises and a wrap-up exercise at the end. Each exercise includes one of the named educational goals specifically. Key aspect of this module is the process of self-reflecting, which is involved in almost every activity. The wrap-up-self-reflection at the end of this training summarizes all reflections gathered in the activities.

EXERCISE 1 – DEFINITION OF THE STATUS "REFUGEE"

Duration
30-60 minutes

Learning outcomes
Raising self-awareness of own (mis)perception of refugees.

Requirements
White, blank paper/poster; coloured pencils/pens/crayons, approximately 50 pictures and images from newspapers, magazines, other media (internet) about images of refugees.
Methodology and guidance to proper performance

There are two versions of this activity - a) and b). They differ in the way of performing. It is up to the facilitator to choose one of the versions.

Warm-up activity

See warm up activity 2 “Name Game

Activity

a) Pictures and magazine are distributed all over the room, participants walk around the room looking at the pictures. Every participant picks two pictures. One that reflects his own image of a refugee and one that does not.

Afterwards, the participants build groups discussing the chosen pictures following the questions:

- What is displayed?
- What is not displayed, what is missing?
- What are the differences between both pictures (of one participant)?
- For which target group are the pictures designed/created/displayed?
- Which effects are the pictures supposed to generate?

Reflection

Discussion within the plenum focusing on possible alternatives in comparison to the pictures and images picked by the participants: Would other pictures have other effects on people? What kind of individual pictures are there regarding refugees? What is my own (the participant’s) image of a refugee and did this image change while discussing with the other participants about their images?

Tips for the trainers: Both pictures chosen by a participant need to be discussed within the group/plenum to show both views.

b) Painting/Drawing-Exercise for teachers/multipliers

Which images do I have in mind when I think of the term refugee?

Participants are asked to draw or paint an image or painting their self that comes to their heads when they think about the term „refugee“ . They are free to use symbols and drawings, coloured or non-coloured.

Where do the images of “refugees” come from? From own subjective experiences, only media or other sources?

Participants are discussing their paintings and images. They might find differences or even similarities to other drawings. They figure out together as a group, why they choose specific symbols and drawings to display the term „refugee“.
Wrap-up activity

See exercise 6

Follow-up

Input of OUT-SIDE-IN-Trainer on the backgrounds of refugees/“new citizens” in their particular country: The trainer gives information about the results of the theoretical part of the OUT-SIDE-IN-Needs Analysis (Output 1) including a research about the status quo of refugees coming to the countries of all partner institutions. Also, information on typical media strategies of criminalisation and victimisation, on access of learning possibilities and the meaning of educational spaces for refugees will be provided. A second part of the OUT-SIDE-IN-Needs Analysis involved an empirical part by questioning refugees and citizens on their feelings and prejudices against the other group. The results gathered will presented and discussed within the group.

References

Taken and adapted from

EXERCISE 2 – The “River Game”

Duration
45-90 minutes depending on (a) the number of the players and groups and (b) the level of justification of each character assessment

Learning outcomes
Raising awareness of different truths within (immigration) society when recognising the co-existence of different perspectives.

Requirements
White-/black-board + pens/chalk

Methodology and guidance to proper performance
It is important to follow the instructions given in the activity very strictly!

Activity:
1st part:
The facilitator narrates the story of a female character and four male characters. Therefore, she or he paints a drawing of a river plus sketches of the female character and two male characters on the left side of the river, and two other male characters on the right side. (picture of the river attached) The participants are asked to give names to the 5 people involved in the story.

The plot of the story would be:

Lisa (other names possible) is deeply in love with Martin, a male person on the other side of the river. To cross the river Lisa needs a boat. Thus, she asks Peter (man on the left side of the river) to help her across the river with his boat. But Peter negates Lisa’s request.

She asks another male person on the left side of the river, Tom. Tom is willing to take her across the river, but requires from Lisa that she would have to spend the night with him at his house. Lisa is desperate, so she accepts Tom’s condition.

The next day, Tom is taking her across the river. Lisa is finally meeting up with Martin. After telling Martin honestly about the night with Tom and her feelings, Martin reacts furiously and rejects her.

Lisa is hurt and deeply sorrowful. She turns to the second male person on the right side of the river called George. George is so angry about Martin rejecting Lisa that he goes up to Martin beating him up. Martin must go to the hospital and Lisa keeps being sad and is now full of regret.
2nd part:
The facilitator asks the participants to build groups. Within the groups, they are asked to discuss the story they just heard. After that, every group needs to come up with a list from 1 to 5 naming on position 1 the person with the worst behaviour in the story to position 5 the person with the least bad behaviour.

Following the discussion, every group is asked to describe and explain the decisions made about the lists.

3rd part:
After this very important part of the game, the facilitator retells the story in another way:

Lisa is deeply in love with Martin, a man on the other side of the river. To cross the river Lisa needs a boat. Thus, she asks Peter (man on the left side of the river) to get her across the river with his boat. But Peter negates Lisa's request.

Additional information: Lisa is 14 years old, Martin is her physics-teacher at school. Peter is another teacher at Lisa’s school knowing about her feelings for her physics-teacher. To protect both of them from any disadvantage or harm, he negates Lisa’s wish.

She asks another man on the left side of the river, Tom. Tom is willing to take her across the river, but requires from Lisa that she would have to spend the night with him at his house. Lisa is desperate, so she accepts Tom’s condition.

Additional information: Tom is Lisa’s grandfather, who is lonely after his wife died. So, he asks his grandchild to stay the night at his house spending a little more time together than the usual.

The next day, Tom is taking her across the river. Lisa is finally meeting up with Martin. After telling Martin honestly about the night with Tom and her feelings, Martin reacts furious and rejects her.

Additional information: Martin rejects Lisa, because she is his student.

Lisa is hurt and deeply sorrowful. So, she turns to the second man on the right side of the river, a man called George. George is so angry about Martin rejecting Lisa that he goes up to Martin beating him up. Martin must go to the hospital and Lisa is still sad and now full of regret.

Additional information: George is 16 years old and a dropout from Lisa's school. They are friends. George has been diagnosed with several psychological problems that are expressed through extremely violent behaviour. Because of his violent behaviour he has been expelled twice from school and has stayed three months in a local juvenile reform school. He is always seeking causes for fight and, because of this, he is in the margins of his local community.

Reflection:
Discussion about the reasons why participants chose different orders to determine the behaviour of the people in the story. The participants are confronted with their beliefs and prejudices they might had before. The “River-Game” provokes the usual ways people create opinions about a fact by reducing the information one would need to have a clear opinion about an issue (e.g. about people, a situation etc.). It utilizes some
theoretical approaches of the Social Psychology and uses daily beliefs and stereotypes to give proves that people may create false opinions by true data. It creates an awareness relating to the media and the construction of meaning in contemporary society.
**EXERCISE 3 – 5 famous people**

**Introduction/description**

The participants are asked to name 5 different VIP’s (People of Reputation or famous people) in nine distinct categories. This task needs to be built up like a quiz. In small groups, they debate about the names mentioned. As a final task, the debate is dealing with the question: “Who has chances to get famous in our society?“ and moreover “Who has the opportunity to change our society?“

**Duration**

30-45 minutes

**Learning outcomes**

- Raising awareness of different truths within (immigration) society when recognising the co-existence of different perspectives:
- Making the participants reflect upon “blind spots” in their own cultural background
- Discussing who is famous and which relation they have towards our society. Furthermore, which responsibility and power goes along with being famous
- Being aware of positive and negative connotations of being famous concerning different cultural groups
- Reflecting upon borders concerning social mobility for some groups

**Requirements**

1 piece of paper and a pen for every participant

**Methodology and guidance to proper performance**

Depending on the multiculturality and the consistency of your target group you can either choose the categories or mix them. They need to display relations of subordination and the relation between different social groups concerning privileges.

**Warm-up activity**

See warm up activity 1 Group discussion “what do you feel coming here today?”

**Activity**

Everyone works for himself (20 minutes)

Using the game in form of a quiz, every participant is asked to fill in nine names of famous people they know, into the following categories. Therefore, you need to hand out the sheets provided for every participant. For this task, they have about 90 seconds time for each category.
The task is the following:

Please write down five famous people in every category coming spontaneously to your mind.

Categories:

1. 5 famous people in general
2. 5 famous men
3. 5 famous women
4. 5 famous male or female Americans
5. 5 famous Catholics
6. 5 famous Muslims
7. 5 famous people from Egypt
8. 5 famous people of colour
9. 5 famous people speaking the Russian language

Working in small groups:

In small groups of 3 or 4 people the participants discuss their findings. Moreover, they put a specific focus on the following points:

- What did you recognize concerning your own choice?
- Why was it sometimes easier and sometimes harder to find five names?
- How much influence do the chosen people have?
- Who has got the opportunity to be famous in our society?

Reflection

The facilitator focusses on structural aspects of the task as well as consequences for everyday life. This timely-limited situation needs to be close to the participants’ reality. The term “famous” used in this task can also be referred to as “influential in our society”, the restriction line does not need to be drawn at the degree of being known.

Questions concerning evaluation may be:

- Which types of people do we remember in situations of stress? (stereotypes etc.)
- Which kind of people stay “invisible” in our society?
- Which consequences does this have for diversity and integration in our society?
- Which consequences does this have on structures of power?
- Which categories are positively and which are negatively connotated?
- Which image of refugees do the participants have in their minds?
- What do we need to change for having a different image of refugees in society?
References

Taken and adapted from:

EXERCISE 4 – WAYS ON HOW TO REACT ON CLASSICAL STEREOTYPES, ARGUMENTATION AGAINST “BAR-ROOM-SLOGANS”/SUBVERSIVE COMMUNICATION

Duration
60-90 minutes

Learning outcomes
Awareness and self-reflection on prejudices of refugees

Requirements
Paper, pens, poster-wall

Methodology and guidance to proper performance
Adaptable to several target groups and in the way groups are build depending on the number of participants. Extendable to a longer duration concerning a more elaborate reflection and finding of strategies facing subversive argumentation.

Warm-up activity
If this is the first exercise please find and use suitable warm-up activity from other part in the curriculum or use other icebreakers (easily found on internet), see appendix 7.

Activity
The facilitator asks the group to give an account of experiences they may have had with so called “bar-room-slogans” regarding refugees – translated from the German “Stammtischparolen” meaning argumentations by “old men sitting at the bar complaining about politics (e.g. refugee-situation) in a non-reflected way”. Those arguments are often shallow, not based on facts, involving stereotypes and prejudices and are mostly discriminating to other groups.

The participants tell about their experiences and start building categories.

In a brainstorming, the most common arguments and slogans are being collected (e.g. “all refugees are terrorists”) and written onto different pieces of paper. Those provide the basis for the following role-plays.

The facilitator divides the participants in groups. They are now either “supporting” slogans collected or are facing them with given or researched facts – participants could collect data by researching/working on sources (in this case: bigger timeslot needed). So, the group is being split into pro- and contra-people.

The following open discussion concerns slogans. The pro- and the contra-participants for a slogan argue creating a situation where both parties try to persuade the other. All other participants observe.
Reflection

Discussing the behaviour, dynamics of argumentation, effect on the opponents etc. of both parties.

- Who was more persuasive?
- Who argued “better”?
- Who was expressing what?
- Who operated more active?

Development of strategies to face subversive argumentation in the future. Possible strategies concerning humour, funny contradictions brought by the person, body language, avoiding of disabuse, politeness, asking the opponent questions calmly etc.

References

Taken and adapted from:

EXERCISE 5 – DYNAMICS OF DISCRIMINATION AND WAYS FOR MORE INCLUSIVE COMMUNICATION BETZAVTA -
EXERCISE: “THREE VOLUNTEERS”

Introduction/description

“Betzavta” (Hebrew for “together”) is the original name of a handbook written by the “Adam Institute for Democracy and Peace in memory of Emil Greenzweig” in Jerusalem³. It includes a unique methodical and didactic concept of civic education. In 1996, the program was adapted by European pedagogical institutes for schools and institutions of adult education. Nowadays, Betzavta is a synonym for the innovative concept of civic education coming from Israel.

Duration

60-90 minutes

Learning outcomes

Change of perspectives by own experiences of exclusion:

- Reflection on different attitudes about majorities and minorities in multicultural societies. Experience what it means to be separated/segregated
- Seeing and getting the meaning of the popular votes in multicultural societies
- Experience that you can also have a minority opinion within the majority
- Working out which consequences social pressure has within one group on one’s own opinion
- Identifying how minorities behave in situations in which they are separated, as well as evolving empathy for the problems they are facing
- Getting to know what fun it is to be part of a group, being able to use known codes etc.
- Raising awareness for the use of power
- Getting to know which dependencies there are between majorities and minorities
- Raising awareness concerning the connection between “played” and real-life discrimination against minorities
- Experience that a separating behaviour can hurt minorities more than the majority thinks

Requirements

Handcrafting material such as scissors, coloured paper, pencils etc.

³ More information: http://www.adaminstitute.org.il/?page_id=1127&lang=en
Methodology and guidance to proper performance

“Three volunteers” is created as an exercise for two or more facilitators and a various number of participants. Since it is all about “mirroring and showing”, the task for just one facilitator would be very ambitious. Multipliers are free to adapt this method for their own use though.

Warm-up activity

If this is the first exercise please find and use suitable warm-up activity from other part in the curriculum or use other icebreakers (easily found on internet), see Appendix 6.

Activity

The facilitator asks three volunteer participants to leave the room. This group, as well as other small groups which have been formed inside the room (depending of the number of participants, one “inner” group” should be reasonable), receive material. With this, they create themselves a symbol which defines them as a group. The facilitator explains that these small groups need to have further defining symbols which strengthen their group faith such as code words or specific gestures. Then, all the groups start discussing about a previously given topic. They need to use the code language they chose, all the time. After they started, the facilitator asks the three people which have left the room, to enter again and integrate into the working groups. When 20 minutes are over, this part needs to be closed and the discussion to be started.

Guiding questions for the discussion

The facilitator asks the volunteers on:

- How every single person did behave?
- How the group did behave?

The facilitator asks the group having stayed inside on:

- How did their group behave?
- How they felt?
- What were their thoughts?

The facilitator asks everybody on:

- How they recognized their own group members and the others as single person or as groups with diverse cultural habits? Whether they felt in the room as in a society with many different small cultural groups or as one large group with a majority and minorities?
- How the relation has been between the “excluded” and the rest? On who was dominant, who became dominant and who made the decisions/and who did not?
- How they want to life together?
This task could lead to a situation in which some members of the group feel hurt by the behaviour of others. The facilitator is there to help in those situations without moralizing or evaluating the behaviour. He or she helps the group to understand feelings which emerge from the relation between minority and majority and discuss them with the participants.

Some participants may have difficulties in uttering that they feel hurt. The facilitator again needs to help them uttering what and how they feel. As a support, the facilitator needs to emphasize the aim of the task, when it is finished.

It is important to maintain the balance between the feelings of some and the rational discussion about them. In many cases the majorities tend to hold the hurt ones, just because of empathy or out of a feeling of superiority. Helping weaker participants out of a perspective of the equality of humankind is something new for many participants. This point needs to be stressed.

Evaluation

The facilitator summarizes the utterances of the participants. In multicultural societies with several minorities there should be some values shared by everybody. These must furthermore be accepted by all. Popular votes are not allowed, concerning these values. After strengthening these, every cultural minority can live however it wants to.

In multicultural societies, minority cultures don’t just have the right to exist, they have an urgent status as a part of the civil contract, being the basis for the values shared by everybody. In multicultural democracies, popular votes are either not valid at all or just under the circumstances that every group has the same number of representatives for deciding. The size of the group should not influence the size of the delegation, which could be sent.

References

Taken and adapted from:


http://projekt-dimensionen.de/methodenbausteine/suche/drei-freiwillige.html
EXERCISE 6 – Wrap-up, reflection & conclusion for working as an adult educator in heterogeneous groups with refugees

Introduction/description

This exercise can be used as a wrap-up activity after exercise 1 to 5. It is also easy adopted to use after each separate activity. You may also exclude one or more activity.

Duration
30-60 minutes

Learning outcomes

All learning outcomes from the modules used

Requirements

None

Methodology and guidance to proper performance

Plenum, open discussion

Activity

Facilitator is giving open questions to the participants to have a wide scope of feedback and reflection. Questions could be the following:

- How do I want to teach in groups with refugees? Which is my personal (legitimate) motivation? Or do I prefer not to work with more homogenous groups?
- Which new impacts did I discover so far from the exercises?
- Which guideline/additional aspects would we prefer to be followed on for working with refugees in adult education?
Warm-up activity 1 – Group discussion “what do you feel coming here today?”

**Duration**
10-15 minutes (depending on the number of participants, the level of familiarisation of the group and the level of personal engagement we want to achieve)

**Outcomes**
- Familiarisation of the group
- Activation of personal expression
- Awareness of the personal mood

**Requirements**
Room setting: flexible (chairs in closed circle or in semi-circle)

**Methodology and guidance to proper performance**
Each participant comes into the training with a specific mood related to personal characteristics or/and some exceptional events (like a fight in the office before the training, a good or bad news about a friend, etc.). Some people may feel enthusiasm while others are filled by stress and fear. It is useful for everyone to understand what is affecting his/her mood and in which level. This expression enhances also the group dynamic and familiarization.

**Activity**
All the participants are placing in a circle. The facilitator asks everyone “what do you feel coming here today?” and gives 2-3 minutes to each participant. It’s ok if someone doesn’t want to refer in detail about her/his mood. On the contrary, if something is very provocative for the interest of the group, the facilitator can ask for more information/details. At the end of the circle, the facilitator must express his/her thoughts as well.
Warm-up activity 2 – Name Game

Duration

10-15 minutes (depending on the number of participants, the level of familiarisation of the group and the level of personal engagement we want to achieve)

Outcomes

- to get our bodies moving in space
- to provide a fun and quick way to learn names
- to synchronise and promote energy
- to support the participants to get to know each other

Requirements

None

Methodology and guidance to proper performance

See activity

Activity

1. Form a circle.
2. The facilitator steps into the middle of the group and says his or her name accompanied by a full body gesture.
3. All participants in the group step into the circle simultaneously and repeat the facilitator’s name and gesture.
4. The participant to the right of the facilitator steps into the middle of the circle and says his or her name and makes a full body gesture – different to the one already made by the facilitator. This is the person’s own gesture.
5. Again, all participants in the group step into the circle simultaneously and repeat the name and gesture.
6. The next person on the right enters the circle, says his or her name and makes a full body gesture. The whole group follows by entering the circle and repeating the name and gesture.
7. Each member of the group is given the opportunity to enter the circle and say his or her name accompanied by a gesture.

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4 Taken from http://www.epageflip.net/i/748584-women-war-and-peace > for more information about the project http://www.smashingtimes.ie/women-war-and-peace/
8. The exercise is repeated two or three times with the speed of the actions increasing each time the exercise completes a circle. Each participant repeats his or her initial gesture.

9. When the facilitator feels that the group has become comfortable with everyone’s name and gesture, he or she then asks the group to enter the circle along with the individual who is saying his or her name and making a gesture and for all the group to enter and state the person’s name and make his or her gesture at the same time. At this point the participants are working simultaneously, stepping into the circle in one unit to say everyone’s name and gesture one after the other.

REFERENCES

All exercises:


http://projekt-dimensionen.de/methodenbausteine/suche/drei-freiwillige.html

**Bar-room-slogans** Way of communication used in a “bar-room”-environment. Unconsidered thinking about political issues without references to facts, led by emotions.

“Betzavta” (Hebrew for “together”) is the original name of the handbook written by the “Adam Institute for Democracy and Peace in memory of Emil Greenzweig” in Jerusalem. It includes a unique methodical and didactic concept of civic education.

*Prejudice* is an affective feeling toward a person or a group member based solely on their group membership. The word is often used to refer to preconceived, usually unfavorable, feelings toward people or a person because of their gender, beliefs, values, social class, age, disability, religion, sexuality, race/ethnicity, language, nationality, beauty, occupation, education, criminality, sport team affiliation or other personal characteristics. In this case, it refers to a positive or negative evaluation of another person based on their perceived group membership.

**Refugee as defined by UNHCR** A refugee is, under the terms of the United Nations’ 1951 Convention Relating to the Status of Refugees, an individual who, owing to a “well-founded fear of being persecuted for reasons of race, religion, nationality, membership of a particular social group or political opinion, is outside the country of his nationality and is unable or, owing to such fear, is unwilling to avail himself of the protection of that country; or who, not having a nationality and being outside the country of his former habitual residence as a result of such events, is unable or, owing to such fear, is unwilling to return to it.”


**Social Psychology** the scientific study of how people’s thoughts, feelings, and behaviours are influenced by the actual, imagined, or implied presence of others.

**Subversive Communication** Subversion refers to an attempt to transform the established social order and its structures of power, authority, and hierarchy. Subversive Communication in this context refers to the way of argumentation towards people by using stereotypes, prejudices and unconsidered “knowledge”. (see “bar-room-slogans”).

**Stereotype** is a simplified and standardized conception or image held in common by members of the group. Stereotypes can be held by both minority and majority groups towards each other, but since stereotypes ignore individual variability, they are always a barrier to successful integration.

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5 http://www.adaminstitute.org.il/?page_id=1127&lang=en

6 References, e.g.: Allport (1954): The Nature of prejudice; Dovidio, Hewstone, Glick, Esses (ed.)
5.2. MODULE 2 – Supervising practical exercises for inclusive adult education

THEORETICAL BACKGROUND

According to the project Needs Analysis, the multipliers in all project countries need more knowledge of methods, especially those not focusing on language. German multipliers especially asked for material with no use of language and trainings for multipliers to deal with conflicts. Participating multipliers in Sweden would like to know various kinds of methods, such as interactive methods, ice breaking activities, role play exercises and interactive exercises in general. One crucial demand of Italian multipliers is methods for teaching cultural mediation and to promote the changing of perspective. Adult educators from Slovenia said they would need methods where participants can exchange their views and debate. Turkish multipliers pointed out their need for art activities that do not need language.

All in all, it becomes apparent that multipliers are in need for interactive methods that offer participants, both refugees and citizens, to reflect their own position and existing stereotypes. Therefore, Module 2 offers exercises and methods to introduce multi-perceptivity for the participants, who are invited to reflect their own position and to become aware of exclusive group dynamics. Furthermore, the content of the methods offers new options for positive action in social togetherness. These methods are action-based and aim to develop competences that do not focus necessarily on language. Additionally, it provides multipliers with an overview on how to react in case of openly-aggressive or hidden daily-life discrimination.

ADDRESSES

All the exercises address to multipliers of Adult Education (primary target group of Out-Side-In project). Some (or part) of them could easily be adapted by the multipliers in order to be used in mixed groups of learners.

AIMS & EDUCATIONAL GOALS

This module deals with . . .

- learning to control the way of construction on “beliefs” (option, stereotypes, representations, ideas etc) about the self, the other, and the context
- learning how to create a communication strategy to increase the possibilities of a successful communication
- learning to recognize and control emotions, especially in emotionally charged communication and contexts
- further development of self-perception and self-presentation through body movement (choreography)
- change of perspectives by own experiences of exclusion
**DURATION**

Overall time including breaks: 5-6.5 hours

Exercise 1 – **Spare Wheel**: 90-110 minutes

Exercise 2 - **Development of self-introduction and self-perception through a personal choreography** 90-110 minutes

Exercise 3 – **Emotionally Charged Communication** 90-120 minutes

Warm-up activity 1 - **Group discussion “what do you feel coming here today?”** 10-20 minutes

Warm-up activity 2 – **Dance warm up – Exploration of space, people, movements** 20-30 minutes

**REQUIREMENTS**

Number of participants: 10-15 (plus 2-3 facilitators/trainers)

Size of room: approximately 80-100 square meters

Room setting: flexible (chairs in closed circle, in semi-circle and in open circle)

Equipment: A large board with markers (3 colours), audio system (or a self-powered speaker with USB input and a laptop)

**THEORETICAL BACKGROUND**

As explained for each exercise.

**CONTENT**

The Module 2 “Supervising practical Exercises for Inclusive Adult Education” develops a number of exercises mostly oriented on the behavioural dimension for introducing multi-perceptivity, inviting to reflection of one’s own position via action-oriented methods, applicable in non-conform linguistic groups and enhancing a more unbiased social togetherness.

The content of the exercises deals with the becoming aware of exclusive group dynamics as exclusion and stigmatization (majority-minority) in the special group composition of refugees and citizens , as representatives of the so called majority society and minority society, offering new options for action in the social togetherness by providing 3 communicational supports via creative methods. In contrast to the other modules, module 2 introduces methods that are action-based and that create new learning experiences by
active group processes in problem-solving. Additionally it provides the multipliers with an overview on how to react in case of openly-aggressive or hidden-daily-life-discrimination within the group-gathering.

The module 2 consisted of 3 exercises and 2 warm up sessions. The main objective of the module is to develop the competence of the multipliers to effectively handle the three dimensions of beliefs: cognitive, emotional and behavioural dimension. This goal will be achieved through experiential-practical techniques and methods.

The exercise 1 (spare wheel) engages participants in a difficult communicative situation where it is necessary to analyse the knowledge, feelings and behaviours in order to increase the chances of success. The participants challenge the improvisational practices we use in everyday life - in most cases without success. Instead, it is proposed a simple system that can unlock the “how”, “what”, “why”, “who” and “for whom” of each communicative action. This system contributes to the development of self-perception (crucial characteristic of every facilitator/trainer) and act as a guide for the change of dogmatic beliefs (aim of the Inclusive Adult Education). It is noteworthy that verbal communication is a precondition for this exercise. However, the learning outcomes of the exercise 1 refer to the further development of verbal and non-verbal communication skills as well.

The exercise 2 (development of self-introduction and self-perception through a personal choreography) utilizes the fascination and the art of dance and movement in order to help us to know better ourselves. In our daily life, we present ourselves in a standard manner using data and information that may cover aspects of ourselves that - although hidden - affect our self-presentation and may play a crucial role on what other people believe about us. To build trust within the group of learners, it is necessary to identify those aspects of ourselves and consciously deal with them.

The exercise 3 (Emotionally Charged Communication) is a role play technique which needs the engagement of an experienced actor/actress. It familiarizes us with the transferability of the emotions (happiness, anger, fear, sadness, surprise and disgust) and helps to control the emotions that affect communication and to limit the emotional burden of the multipliers.

The exercises 1 and 2 are followed by 2 corresponding warm up exercises that are presented here independently. All the exercises address to multipliers of Adult Education (primary target group of Out-Side-In project). Some (or part) of them could easily adapted by the multipliers in order to be used in mixed learners groups.
EXERCISE 1 – SPARE WHEEL

Duration

90-120 minutes

Learning outcomes

- familiarization with the construction of beliefs (social representations)
- competence to analyse the beliefs into knowledge, emotions, behaviour
- development of communication skills
- recognition of the importance of preparation before any communicative procedure
- better knowledge of emotional control
- promotion of changing of perspective
- experiential knowledge of the creation of a secure context for exchange of views
- development of the competence to deal with conflicts

Requirements

A room with chairs in semi-circle setting in front of a large board with markers, copies of the case study (1 per participant).

Methodology and guidance to proper performance

Adapted by training material of the U-CARE national seminar for Peer Coaches in Greece, that edited by Andreas Almpanis (U-CARE project number: JUST/2011/FRAC/AG/2827)

Introduction

Racism, xenophobia and discrimination are concepts that describe perceptions, feelings and behaviours. Although these words are known to most, it is difficult to understand the essence of a concept that is – at the same time - perception, emotion and behaviour, as it combines both a consolidated and instilled reflection about the world that surrounds us, and its ability to changed and transformed continuously. Is that a problem? Not particularly.

Beliefs = Social representations

Racism, xenophobia and discrimination are, or are caused by specific beliefs. For example, the sense of superiority felt by someone against someone because of different national-cultural origin is part of the belief that people and societies are separated in terms of higher and lower level. The fear for a stranger comes from a belief that says that if it is not like me it could threaten me. The discrimination of people or social groups
arises from the belief that it is normal (or socially secure) some people to have access and others not, to social goods (for example: health, education, justice, citizenship, work, dignity etc.).

What we call beliefs so far, is what the science of Social Psychology states as social representations. The social representations theory emerged in the 1960-1970 decade and is now considered an integral piece of knowledge in Social Sciences. Generally, the theory of social representations starts with the assumption that there isn’t a social event or a social representation-phenomenon, which can become perceived in the same manner by all people. The perception of people and their attitude towards reality - and the facts which are formed – are mediated by their experiences and the social environment in which they live.

This means that there isn’t a single reality that can be described objectively and reflect all people, but - on the contrary - there are many realities as there are so many different interpretations of people. So, people's perception of social reality is essentially for the interpretation of what they are experiencing.

With this assumption, it was immediately understood that the description of reality cannot be done using objective conditions. Meaning, what I understand by seeing is not the same thing you understand. Since we cannot discuss and analyse the millions of social realities, the solution found was the following. We no longer speak of a reality but rather about several representations of reality. Thus, was born the theory of social representations.

**Social Representations**

A social representation\(^7\) is always a representation of someone who has something that is a subject (person, group, institution) for an object (person, thing, event, idea, theory, etc.), "It is a socio-cognitive structure, the components of which are defined as a set of suggestions, reactions, and estimates and they constitute what Moscivici described as 'world views' " (Papastamou, Mantoglu 1996, p. 25).

One of the most useful features of social representation is "objectification" (Papastamou, 1993), referring to the procedure to handle a complex and abstract concept designed with specific characteristics (for example the concept of justice, education, intolerance or discrimination etc.).

Each social representation combines three dimensions, which when understood in the way in which they are combined, provide us with a methodological tool that can be used when trying to interpret the social world. In the terminology of Moscovici these dimensions are (a) the information, (b) attitude and (c) scope of representation. The information (cognitive dimension) refers to the cognitive part of the social representation. It’s what we know and relate, and what we know to be associated with the object. The attitude (emotional dimension) refers to the emotional part of social representation, positive or negative feeling we have for its object. The field (behavioural dimension) is the representation of all the information and attitudes, organized

in such a way that shapes the assessment of suitable-unsuitable behaviour and therefore its approval or rejection.

Let’s look at these dimensions in a simplified example concerning social representation, for example work: I know that unemployment is very high and that the labour market is characterized by a special competition among those who wish to find work (information). I feel fear and insecurity that I may ultimately be unable to find work neither in my occupation/specialization nor at the moment I need work (attitude). If I get a chance to work, even if it is not in my subject area or even with conditions that do not satisfy me completely, I will do it (scope).

All three dimensions of social representation play their role in the creation of world views. What I know (information) makes me feel in such a way (attitude) and in a favourable or hostile social environment (scope) I can act in this specific way. Similarly, my feelings about 6 something (attitude) may influence the type of knowledge acquired (information) and thus the way to judge the appropriateness of the action in specific environments (scope). Or again, the social conditions (field) are such that make me seem as inconsistent with my feelings (attitude) and the knowledge (information) that I may have in relation to something.

**Social Representations in the service of self-awareness**

From the above, it is understood that if you explore the elements that make up the information, attitude and scope of social representation, meaning the belief that I have for an object (event, idea, phenomenon, person, group, etc.) I can achieve greater awareness of my beliefs on this subject. A first step in this investigation is to try to give honest answers to the following questions:

1. What I know about the object of belief?
2. How do I feel about the subject of belief?
3. What kinds of behaviour do I choose depending on the social context?

This first step, apart from very good educational understanding and investigation of the function of social representations it is a necessary step to obtain self-knowledge. To some it may sound funny that a method is proposed to investigate our own beliefs, as we may think that we know what, how and why the world views us. In reality, this is a - largely – a modern fallacy. It is appropriate to say that self-awareness is the first training concept for professionals engaged in mobilizing groups (adult educators, social workers, mediators, facilitators etc.).

Furthermore, the development of self-awareness level of participants is one of the stated objectives of the U-Care workshops. How else could we positively influence the beliefs of participants in future workshops and the general public, if we do not know what, how and why of our own beliefs concerning discrimination, racism and xenophobia?
Social representations as currency in the exchange process of everyday communication

Social representations (or beliefs) are essentially what we share in a communication (messages consisting of knowledge, emotions, behavioural intentions, etc.). The agreement or disagreement between the two parties, concern the agreement or conflict of some of the dimensions of belief for the purpose of communication (for example: the disagreement on the issue of equal rights for immigrants and natives may be due to different information and / or emotional and / or behavioural intentions). The issue here is that very few people investigate in a communicative situation the beliefs (both their own beliefs about the discussion, and the party’s beliefs about the object of belief) meaning that they do not control what has been exchanged. When we leave things to chance, disagreement or conflict over any issue may seem as unmanageable, meaning that we may feel that we do not have many chances to converge with our interlocutor. But if we consciously explore the three dimensions of beliefs about the subject matter (both our own belief and our interlocutor’s) we will see that in fact, most times, a great source of disagreement is like a small or - on - minor variation in cognitive or emotional or behavioural components of belief (for example, the negative attitude of some of our fellow human beings face when immigrants obtain the same rights as natives, may be due to lack of information concerning a detail of the migratory phenomenon or, even, the inadequacy of the social environment - field - where this belief is expressed).

Generally, the control of the three dimensions of social representations is the basic tool to influence beliefs. With the conscious application of investigating the dimensions of belief we increase the chances that we can convince our audience, meaning to pass our message with our terms we want.

If we understand this well so far, then we need to complicate things a bit more. Apart from our belief and conviction of an object, a significant role in the process of social influence is played by the beliefs of the people for the person or group that expresses this belief (and vice versa, meaning the belief transmitter of the message for the receiver). This means that we are much more receptive to the messages we receive from any person or group with high social prestige (according to our criteria), even when we disagree. For example, it is unlikely to accept a positive influence on a subject by a person we dislike with all our heart (for this reason, in many cases when a communication staff wants to weaken a message they “aim to hit” the personality and prestige of that person that spreads it - this is called “psycholisation”).

So, we see that to pass a message effectively:

- We need to explore our beliefs in relation to this message
- We need to explore our beliefs about the receiver of the message (for example: the public)
- We need to investigate the beliefs of the receiver for us that are transmitting the message
- We need to investigate the beliefs of the receiver on that same subject of the message

It seems like climbing a mountain, but it isn’t. If we become familiar with these steps and begin to apply them in our everyday communication, we will see that from a certain point on, we will be converted to external observers of our communication statements and we can adjust parameters that until now we did not consider they would play a role in social influence.
What we really need to be careful of is the intention of the receiver to receive the message. If someone doesn’t want to communicate (either because he/she doesn’t like us, or because the environment doesn’t allow a positive interaction) the message (and our effort to communicate) is gone. In such cases - where there isn’t a positive intention from the receiver - our message is as if it has never been expressed.

**Social representations as a tool for social influence**

We have already seen that beliefs (or social representations) can help a lot in situations where we want to socially influence recipients of our messages. Apart from exploring the belief that it is necessary to know how close or how far we are from the message receiver, what else could be necessary to know to be able to create a strategy of social influence that will have the best results?

At this point you should imagine beliefs as large bags that are composed of smaller bags. At this way, we can talk about:

- Main beliefs (or core social representation)
- Individual beliefs (or regional data representation)

To better understand this distinction - and how social influence works – we will use an example. Suppose that the main is my belief that I am against war. This main belief is composed of dozens of other individual beliefs; for example: war creates misery, it affects mostly civilians, it operates for the benefit of the powerful, it is a political tool, it reproduces violence, it reduces the value of human life and dignity, it can be avoided using reason, etc. Each individual belief can be analysed in additional individual beliefs, for example the individual belief "war creates misery" may be composed of other beliefs such as: it destroys infrastructure, it creates victims, it increases insecurity, etc.

What we need to retain from this separation between main and sub-belief is that we can never influence socially when we aim directly towards the main belief. The chances of effective social influence are increased when we «beat» individual beliefs. Then the receiver of the message will understand that the bases of the main belief are «leaking» and maybe they will need to redefine parts or even the entire main belief.

**Conclusion**

The theory of social representations and social influence helps us to know what we’re going to face in the overall Out-Side-In project. To reduce feelings of racism, xenophobia and discrimination of participants in our actions and the public to which these actions will be addressed, we will attempt to change or challenge fixed and pre-existing beliefs. This process is very difficult to bring the desired results. The reason for this difficulty is also analysed in the theory of social representations.

Because, in fact, the theory of social representations primarily refers to a conceptual system of classification, categorization and decoding the myriad and complex components of social everyday life of every human being. To have a conviction for subject A, is a way of looking at the world through point A (event, idea, institution,
etc.). When I have the belief that discrimination is needed in society, I have a particular way I see society and interpret the various social situations.

To change therefore a belief is not easy. Not because people do not want to hear an alternative perspective or because they are bored or because they underestimate the value of this perspective or because they are narrow-minded and racists. But because, in order to challenge their beliefs, they need to destroy many of their certainties, for example they should "dismantle" point by point the unique world decoding system they have handy. This function is very painful. We should bear this in mind.

A tip then. We’re not going to offend the beliefs of the world, neither seeking full shift of these to celebrate the success of our cause nor expect spectacular results. But we strongly support an alternate reality to show the world that the "objective" reality in which they believe and that does not seem to fit inside of anything different, is the source of racism, xenophobia and discrimination.

Warm-up activity

Before the implementation of the exercise, it is better to prepare the group for communication through a short group discussion (please see Warm up exercise 1)

Activity

A case study that challenges and makes us rethink our usual ways of communication. We usually:

- Don’t hear enough
- Don’t feel empathy enough
- Don’t ask for information
- Say what we want to say regardless of the person who is in front of us
- Use our stereotypes
- Etc.

This educational tool can inspire us to create a valuable communication strategy in order to influence a person or/and a group of people.

Implementation:

We start by sharing a text with a case study to all the participants and we give 3-5 minutes to read it carefully without interaction. The case study:

Scenario:

You are working in a big organization. One day you are going to your office, very nicely dressed, for a very important meeting. When you are entering the yard you see Mr Paul who is very angry while he tries to change the wheel of his car in a way that seems very dangerous to himself (he is located under the car which seems not so well immobilized).
You know that Mr Paul is working for several years as a guard in the building where your office is. You don’t know him well – you speak to each other rarely – but you know that he is irritable. You have heard that the board of the organization has several times dealt with his aggressive attitude for non-important reason towards other employees of the same organization. You have heard that sometimes he even used physical violence against them. Also, you have heard that he has previously been hospitalized in psychiatric clinics for short periods.

The aim:

To stop Mr Paul to continue what he is doing – changing the wheel of his car in that way - because it is almost sure that he will get hurt.

Limitations:

You can’t help him to change the wheel (remember, you have a very important meeting in 5 minutes and you must go there nicely dressed).

You can’t ask help from other people (for example, professional roadside assistance).

You can’t make him follow you for another work.

You don’t have enough time.

NOTE: You must think how you will succeed through communication.

When the reading session is over (3-5 minutes), the facilitator asks the participants to respond with some clever ideas on how we should approach to Mr Paul (the steps of communication) in order to convince him that he should stop what he is doing.

The facilitator can open a dialogue with the participants and – at the same time – write on the board their ideas (like: “I would tell him that the car is not placed well and that he will hurt himself”, “I will say ‘good morning’ and I will suggest a short break of his work”, “I will ask for help and when he comes I will say the truth”, “I will offer my help to change the wheel”, “I would say good morning, how are you and I would try to open a dialogue with him”, etc).

During this brainstorming session, the facilitator should motivate the people to say anything (even stupid ideas) and remind them that we don’t seek one single phrase or action, but a series of communicative actions that can increase our chances to achieve our goal. So, if the participants agree, for example, that one idea is perfect for starting the communication with Mr Paul, the facilitator must note this on the board (by placing the number 1 next to the written idea).
When the brainstorming is over (30-45 minutes for a group of 15 participants) the board will be filled with written ideas.

The facilitator is checking each idea by playing the role of Mr Paul (fretful and with no desire for a civilized dialogue), like this:

- **Do you think I am stupid and not know how to change a @#$%&@ wheel? Do you think you are smarter?** (corresponding on “I would tell him that the car is not placed well and that he will hurt himself” and “I will offer my help to change the wheel” ideas),
- **Are you lost your mind? Don’t you see I am busy with this @#$%&@ wheel?** (corresponding on “I will say ‘good morning’ and I will suggest a short break of his work” idea),
- **Don’t you see I am busy? I have no time for your ridiculous @#$%&@!** (corresponding on “I will ask for help and when he comes I will say the truth” idea),
- Etc…

Slowly-slowly, the participants understand that this procedure is a dead end, without solution. But, why we are so sure that none of them could say something really smart and effective?

A person usually doesn’t check the intention of another person to communicate. They believe that if they want to pass a message to one person they just have to speak. Without thinking what kind of messages we express when we are not careful and conscious about the person and the situation we have in front of us (like: “you are stupid”, “I know more things”, “do it like I say” etc.).

If Mr Paul has no intention to communicate with us each attempt will be a failure. The message will hit a wall. So, first we have to check the intention of Mr Paul. How? Actually, there is no specific technique or method that could guarantee success. Trying to attract the interest of a person with a “good morning” is something good for a start. He may say that “this is not a good day”. Although it may be considered as a negative behaviour, this reaction of Mr Paul shows that he is quite open to communication. There is intention to communicate. If Mr Paul doesn’t react at all, then we should try with something like: “Hey Mr. Paul, didn’t hear me? I said, ‘good morning’ to you”. This sequence could increase the possibilities of success.

**NOTE:** The facilitator should repeat that what we are trying to do, is to increase the possibilities of a successful communication and not to offer a single total solution.

When we have succeeded to activate the intention to communicate, we should start to check the beliefs that play a role in this situation, like:

- What do we believe about Mr Paul?
- What do we believe about the situation?
- What do we believe about ourselves?

The first 2 questions are somehow covered by the scenario of the case study. The third question usually doesn’t acquire the attention it deserves, although it has a great importance in the communicative procedure.
We must understand that what we are exchanging in a communicative procedure is our beliefs about the object and subjects of the communication.

Moreover:

- What does Mr Paul believe about us?
- What does Mr Paul believe about the situation?
- What does Mr Paul believe about himself?

So, we should try to verify the above beliefs in order to increase the possibilities of a successful communication. For example, if I believe that Mr Paul is a crazy man and he is threatened by his fault then my attitude and the messages will correspond to what I believe, and this will be an offensive action against him.

Also, according to the analysis of beliefs (please see the part: Methodology and guidance to proper performance, of this exercise), a belief is divided into:

- The cognitive dimension (what I know)
- The emotional dimension (what I feel)
- The behavioural dimension (what I do)

When we want to check our belief for Mr Paul (for example) we have to check:

- What I know about Mr Paul? (Ok, I know that he is irritable and he is working as a guard).
- What I feel about Mr Paul? (Mostly fear, because I have heard that the board of the organization has several times dealt with his aggressive attitude for non-important reason towards other employees of the same organization. I have heard that sometimes he even used physical violence against them. Also, I have heard that he has previously been hospitalized in psychiatric clinics for short periods).
- What I do? (Actually, I don't like to be engaged in this situation but, although there is a possibility to threaten my success in my forthcoming very important meeting, I will try to convince Mr Paul to stop what he is doing).

Similarly, we could proceed with other beliefs:

- What I know about the situation? (Am I so sure that the car isn’t well placed? Have I checked before starting to advice Mr Paul?).
- What I feel about the situation? (Is my fear understandable by Mr Paul? Does he know that I think that he is under a dangerous situation?)

When we are questioning like that we easily understand that we have engaged in a difficult communicative situation without ensuring that we have the answers. Our communicative strategy should be formed to fill the cognitive gaps. When we have information for all the dimensions, then we must try to change the action of Mr Paul.
How is it possible?

According to the theory of beliefs, the cognitive, emotional and behavioural dimensions are interconnected. When a new cognitive element comes, the emotions and the actions can change. Also, if an emotion has been created because of a situation, the perceptivity (lower accessibility to cognitive elements) and the willing of action is affected.

This analysis could be contacted in reverse as well. We don’t want to be engaged in this situation (what I do), because we know that Mr Paul is aggressive (what I know) and this makes us feel afraid (what I feel). The facilitator could point out that in real life, most of the people would have let Mr Paul to get hurt. Not because they are bad people but because our actions usually are based in few information and no awareness of our stereotypes and emotions.

In conclusion

To increase the possibilities of successful communication we have to check:

1. The intention of the person to communicate
2. The important beliefs about the persons and the situation

In our daily life, situations like the scenario of Mr Paul are giving us 1-2 seconds time to form a communicative strategy. That’s why we usually improvise and the results are, at least, ambiguous. By checking the intention and the important beliefs, we have already formed a strategy that could apply to everyday life and increase the possibility of success.

Assessment of learning outcomes

The best assessment method for this exercise is a round-table discussion where everyone of the group will express his/her impressions, and possible ways of using these learning outcomes.

Guidance once the activity is over

If we have a group of learners who are in permanent contact with the coordinator, we could recommend them to practice this methodology in everyday life - taking care not to create entrenched perceptions of persons or ideas - and to choose some of these experiences to come back to the team in a future group discussion.

The learners must be aware that this method is particularly effective in increasing the chances of a successful communication process. What we understand by a person or a situation is a mix of many factors that are not always in front of us.
EXERCISE 2 – DEVELOPMENT OF SELF-PRESENTATION AND SELF-PERCEPTION THROUGH A PERSONAL CHOREOGRAPHY

Duration

90 – 110

Learning outcomes

- Familiarisation with our own body and movements
- High level of introspection
- Awareness of how we usually present ourselves and how we could present ourselves in order to be more precise
- Awareness of what really matters for us and the other people

Requirements

A spacious room (approximately 80-100 square meters) without chairs and carpets and an audio system (or a self-powered speaker with USB-input and a laptop).

Methodology and guidance to proper performance

Usually we present ourselves on a typical way. Somehow, we have learnt to present ourselves using specific elements (name, professional status, education) and we feel secure about it without any second thought. But, how much crucial information we leave outside of our self-presentation? Is, for example, our name, professional status etc., what a person needs to know about us every time we must present ourselves or there are other elements more suitable for each case?

This exercise tries to connect the conscious and the unconscious part of ourselves to helps us to create an alternative way of self-presentation based on a deeper awareness of ourselves.

It is necessary to be implemented in a relaxed environment, actively developed by the facilitator. The directions to the participants should be provided with a calm voice and by repeating where is necessary.

Warm-up activity

Please see the warm up activity 2: Dance warm up – Exploration of space, people, and movements

Activity

The main objective is to redefine the way we know and we choose to present ourselves, through ideas and tools of contemporary dance art. No previous dance experience is needed by the participants. The experience of dance courses is ideal for the facilitator(s).
Presenting myself in a circle

Right after the warm up activity (please see below: Warm up activity 2- dance warm up-body movement), the facilitator asks the group to relax and take places in an open circle.

Then, everyone has to present himself in any way he wants, to indicate what he/she considers important to him/her. At the same time, the facilitator asks from everyone else to attend the presentation of the other participants carefully. When all the people in the circle have done with their self-presentations, the facilitator asks the first one to mimic the previous one and then to present him/her-self once more, till the circle ends as well.

Aims:

- the participants get to know each other
- for a while, we become the person next to us
- we can see how we are looking to the others, we recognize our style (confidence, embarrassment, formality), the stance of our body and our micro-movements, the expression of our face (smiling, grimacing)
- we break the ice as the mimic procedure – usually – is fun and creates a pleasant atmosphere to continue with the next steps of the exercise

Creating a personal choreography as an alternative self-presentation

The facilitator asks the group to spread around the room. He/She asks each participant to open his/her arms from side to side to define an own space, so to create a sphere that surrounds him/her. Then she/he asks to trust him, to close their eyes and follow his words without thinking, without worrying about anything and without interrupting for any reason.

Ideally, background music can be used in a low volume.

1. Directions (by the facilitator)

- Try to relax and clear out your mind, don’t care about sounds that can still be heard and about the other people in this room. You are alone. In case you are more comfortable by sitting down or leaning on the wall, please do it.
- Use your imagination and leave the room. Choose a place you want to go ... it can be somewhere near or far away, can be a beach or even a room, a place you know, you've been there, or a place that you create right now in your mind.
- Imagine this place in detail. The material, the colours, the temperature, the wind, the possible sounds or/and melodies. Observe every detail and decide where you are in this place, your position.
- Imagine one more person with you in this place, real or imaginary, to whom you want to tell something, whatever may it is.
- Imagine this person with you and place him/her somewhere in the context you imagine, not so close to you.
- Try to come back and imagine the place in more detail, together with you two inside.
- Think what you want to say to this person.
- Think it very carefully, try to find the specific words you use.
- Say it to him/her from a distance, without real sound. Imagine that he/she must hear what you say.
- Say it again. Try to remember that this person is quite far from you.
- Try to say what you want by using fewer words.
- Keep just the words that are essential for your message (3 or 4 maximum).
- Try to show these words from a distance. Use your body to say what you want to say.
- Initially you can imagine the moves you want to do, as if you observe yourself doing it from a distance.
- Repeat the same moves, as many times it needed to decide about the most suitable set.
- Consider every detail of your moves. The position of the hands, the feet, the head. If they are quick or slow moves, if they are large or small movements and why.
- When you have already decided about the optimum sequence of movements, start to repeat it trying to pass the message to the person you have - in your imagination – in front of you.
- Do it many times, as slowly you want, trying to place your body into the image you created previously.
- You can still change the words/movements if you want, if this makes you more comfortable and secure about the transmission of your message.
- Repeat the moves as many times you want to become something completely “yours”, completely natural for you. Make it so familiar to you as your name is.
- When everything is ok, imagine for a last time this place. We are leaving now. Please decide if the person you imagine will come with you or he/she will stay there. This place will continue to exist to be able to come over and over again.
- Before you leave this place, make another time your movements.
- Very nice!!! You have just created your first choreography. Now you can open your eyes.

2. Composition

The facilitator should wait for a while to calm down the participants. Then he/she asks the participants to remember the way (words, movements, feelings, etc.) they self-presented at the start of the exercise. Then, they are asked to combine the way they were presented with their own choreography. They are asked to keep the name and 3-4 words and to combine them with their movements.

3. Presentation

Having this new combination, every member of the group should present her/himself. The rest of the group is repeating the choreography and the words.
Results:

- Each participant creates a very personal choreography, not by mimicking a professional dancer/trainer, but by an endoscopic procedure which aims to recall some feelings and thoughts.
- Each one can create an imaginary place where she/he can go back when she/he needs to be there (for example, to calm, to think what is more important, etc.).
- The comparison of the two different modes of presentation is possible to create thoughts about the way I know someone (for example: how many elements are given by these two ways of presentation, how many elements are needed to create an image for the other people, how these elements are related to the general overview I have for this person, etc.).
- The realisation that art in practice could be a useful tool which we can incorporate in our daily life, communicating with other people without the usual and formal way of communication.
- A chance to look inside and acquire a better knowledge of ourselves. Self-awareness!

Assessment of learning outcomes

A group discussion, where a feedback from all the participants will be asked, could give a precise kind of assessment of this exercise. People usually want to share their experiences after this exercise.

References

Method originally developed by Despoina Bounitsi, member of Synergy of Music Theatre, Greece
EXERCISE 3 – EMOTIONALLY CHARGED COMMUNICATION

**Duration**

90 – 120

**Learning outcomes**

- Recognition of emotions that affect communication
- Managing of an emotionally charged communication
- Knowledge about the transferability of the emotions
- Capability to neutralize the emotions that affect the communication
- Capability not to be affected by the emotions of other people

**Requirements**

Room setting: flexible (chairs in semi-circle and two chairs on the diameter of the semi-circle)

**Methodology and guidance to proper performance**

Usually, we don’t pay attention to the emotions in a communication until they start to break the mutual accepted limits. Anger, fear, sadness, abhorrence, surprise and happiness are the 6 basic emotions and affect our body function and emotional balance through the brain limbic system in less than 0.006 seconds. Faster than logic!

What we usually don’t know is that emotions are transferred. When we are facing an angry man, our brain system is focusing on this incentive and responds accordingly and automatically: we are experiencing anger as well. Our heart starts beating faster aiming to prepare our body for the possibility of a fight. The human body responds automatically and correspondingly to all the types of the basic emotions. It is a mechanism of survival. It helped the human kind to communicate even when it hadn’t created yet a human language. So, is not easy to manage it. But it is very important to try.

A multiplier will surely be engaged in the emotionally charged conditions. He/she will face tricky situations relying on logic to communicate something while the emotional part of the communication prevails. Somehow, she/he must know how this mechanism works.

Finally, the knowledge and skills regarding the managing of emotions is crucial in order to be avoided the intense emotional charge, carried on his/her personal life. A multiplier should know how to neutralize his/her professional environment to live a balanced professional/personal life.

**NOTE:** In this exercise, the participation of an actor is a prerequisite. We need an experienced actor/actress who knows how to act and improvise as angry, afraid, sad, disgusted, surprised, and happy. He/she will act as a
refugee interviewed by the multiplier. Each participant has 3 minutes in order to get as much information about the below issues:

- Name
- Family situation
- Education and work experience
- Way of coming in the country
- What do you want to do in the future

The actor/actress will change his/her emotion, name and personal story of the character for each participant, without expressly defining the emotion he/she chooses each time (for each time → one specific emotion, not more or/and mix of emotions). He/she will give information only when the behaviour of the multiplier is reasonable. She/he has to try to limit the words of the communication as if she/he has limited vocabulary. If a multiplier tries to physically contact, the actor has to respond negatively.

Usually, very small number of participants succeeds to get information about 2-3 topics at maximum. This is not bad. The duration of 3 minutes is extremely short. But, on the other hand, the main output of this exercise is not the awareness of the difficulty to communicate with an emotional refugee. The main aim is to feel the participants the transmission of the basic emotion, to try to recognize the type of the emotion and to understand that it needs effort to neutralise an emotionally charged communication.

Warm-up activity

See warm up activity 1 Group discussion “What do you feel coming here today?”

Activity

The actor/actress is seating on one of the two chairs in the middle of the semi-circle. Each participant gets the directions by the facilitator.

Directions:

In a 3-minute communication try to get as much information by the refugee regarding the below topics:

- Name
- Family situation
- Education and work experience
- Way of coming in the country
- What he/she want to do in the future

Each participant starts the exercise. The facilitator keeps the time and notes about the possible emotion of the actor/actress and of some remarkable highlights of the communication. When the time is over, the facilitator
stops the interaction and calls the next participant (preferably, implement a lottery game before, in order to get the sequence of the participants; who will be 1st, 2nd etc.). No comments are allowed at this moment.

When all the participants have finished their task make a 15-minute break and then come back in the circle.

Ask each participant to recognize the emotion affected his/her 3-minute session and describe how she/he felt. Let other participants to make comments (if they like) about each session. Try to focus on the uncomfortable and embarrassed instances and make the participants speak about them. When the assessment session is over, take some time to say that:

✓ The emotions are not easily recognizable every time
✓ The emotions are transferable
✓ What we are experiencing as an uncomfortable situation is the blurring of the logical part of our brain when an emotion affects us
✓ The most effective way to decline the consequences of an emotion is to recognize it and stop reproducing it
✓ We have to try not to respond according to the emotion that is in front of us (believe it, even in a happy communication there are high possibilities to miss important information because of the confusion of the logical part)
✓ This exercise wasn’t intended for gaining the experience of a difficult communication, but for understanding the influence of the emotions in our daily life

**Assessment of learning outcomes**

A group discussion where a feedback from all the participants will be asked, could give a precise kind of assessment of this exercise. People want usually after this exercise to share their experience.
Pilot test in Larissa

References


Wikipedia / Limbic System: https://en.wikipedia.org/wiki/Limbic_system
Warm-up activity 1 – Group discussion “What do you feel coming here today?”

**Duration**
10-15 minutes (depending on the number of participants, the level of familiarisation of the group and the level of personal engagement we want to achieve)

**Outcomes**
- Familiarisation of the group
- Activation of personal expression
- Awareness of the personal mood

**Requirements**
Room setting: flexible (chairs in closed circle or in semi-circle)

**Methodology and guidance to proper performance**
Each participant comes into the training with a specific mood related to personal characteristics or/and some exceptional events (like a fight in the office before the training, a good or bad news about a friend, etc.). Some people may feel enthusiasm while others are filled by stress and fear. It is useful for everyone to understand what is affecting his/her mood and in which level. This expression enhances also the group dynamic and familiarization.

**Activity**
All the participants are placing in a circle. The facilitator asks everyone “what do you feel coming here today?” and gives 2-3 minutes to each participant. It’s ok if someone doesn’t want to refer in detail about her/his mood. On the contrary, if something is very provocative for the interest of the group, the facilitator can ask for more information/details. At the end of the circle, the facilitator has to express his/her thoughts as well.

Warm-up activity 2 – Dance warm up – exploration of space, people, movements

**Duration**
20–30 minutes

**Outcomes**
- Warming up of the body, preparation for further physical exercise
- Waking up and energising of participants
- Conscious using of eye contact
- Better perception of space limitations and group coexisting in a specific field

**Requirements**

A big room (approximately 80-100 square meters) without chairs and carpets and an audio system (or a self-powered speaker with USB-input and a laptop).

**Methodology and guidance to proper performance**

An easy but effective warm up exercise, which utilizes the techniques and characteristics of dance art, is usually ideal when the group of the participants needs to be familiarized with each other and to be activated.

This warm up activity has to be always the first part of the exercise 2 (Development of self-introduction and self-perception through a personal choreography). It can be also the warm up activity for any exercise that needs physical and body activity.

Before the first implementation of this exercise, a few pilots needed, especially when the facilitator doesn’t have any previous dance experience.

**Activity**

**Movement in the space**

The participants move in the room and follow the facilitator’s guidance:

- Move in the room freely
- Try to not make noise when you are walking and think consciously your walking
- Try to not leave free space among you. If you see one please try to cover it
- Avoid to walk in circle
- Create some interesting paths by walking through the other participants
- Look deeply into people’s eyes who are passing near by you. Continue to look into the eyes and greet people you meet in any way you want
- Keep the eye contact and say “hello” with your eyes
- Start to follow someone without any previous arrangement between you and her/him
- Start to move in between of two people in the room, without any previous arrangement between you and them.

**Aims:**

- To understand better the dynamic created in a room where the group is moving
- To remember the importance of eye contact
Create movement

1. Group is constantly walking in the room while the facilitator asks to stop when someone stops and starts when one starts. After three-four times, the group will move in a perfect coordination.
2. Then, the one who make the first movement (randomly), makes a characteristic move (for example, raises his/her hands, jumps, making a turn etc.). The group starts to move by repeating this specific, characteristic movement and then continue walking.
3. Then, the one who make the first movement (randomly), makes a characteristic type of movement (like swimming, climbing, crawling, jumping around, etc.) and continues to walk like that.
4. All the participants find a different kind of walk/movement. When the facilitator claps his/her hands the participants try to change their walk/movement. After 6-10 repeats, all the participants will have formed their own specific type of walk/movement. The facilitator asks to observe carefully the way the other walk/move.
5. When the facilitator claps her/his hands the participants start to mimic the type of walk/move of one other participant, without previous arrangement.

The group continues as long the facilitator continues to clap her/his hands.

Aims:

- Body warming up
- Development of group trust and confidence
- The group is organized, coordinated, synchronized and starts to share ideas
- Fun atmosphere
- Activation of the imagination, spontaneous creation of movement

Assessment of learning outcomes

A group discussion where a feedback from all the participants will be asked, could give a precise kind of assessment of this warm up activity.
5.3. MODULE 3 - Facilitating group reflections on PREJUDICES

THEORETICAL BACKGROUND

In this module we propose a “reflection exercise” on the own prejudices, as a pre-condition to engage a fruitful educational relationship in a multicultural context, consistently with the Needs Analysis realized among the trainers and the social workers of the partners’ countries, the target recipients of this Curriculum.

As we are focused on how to engage these particularly vulnerable learners in lifelong learning opportunities, in a framework of a hostile public opinion against refugees and asylum seekers, we aim at strengthening trainers/social workers’ knowledge and competences in order to increase the quantity and to improve the quality of a more inclusive education for a more inclusive life.

With Module 3 „Facilitating Group reflections on prejudices“, Out-Side-In contributes to fills the gap in adult education that consists in educational work with intercultural groups, specialising the setting for refugees.

Self-Reflection forms a central part in the learning process and represents an irreplaceable element for a democratic togetherness. In pedagogical approaches and material of civic education, Didactics of Democracies and the Intercultural Pedagogy there exist various guidelines for the deconstruction of prejudices (Anti-Bias, Betzavta, “Eine Welt der Vielfalt” (Germany), Arguments against “bar room slogans” (Germany) et cetera) – but in general all methods rely fully and exclusively on language as the only medium of communication and there for presupposes a homogenous linguistic group.

With that pre-condition a linguistic inclusion of not-integrated social groups with a foreign language is impossible and therefore these methods do not meet the needs and challenges of the nowadays multicultural society. They are not realizable with multicultural groups that do not share one and the same language.

The Out-Side-In-Consortium wants to prove that challenge and try to fill this existing gap in the educational landscape. For this aim, special learning methods shall get developed for the Supervision of group reflections for multicultural and linguistically non-conform language groups. This is a especially difficult challenge and probably reaches earlier its limits than only language-based methods of reflection. But still it is the goal of inclusion to try to make the feeling of success in educational processes also accessible for disadvantaged groups of learners.

ADDRESSES

The addresses of this module are both facilitators/teachers/trainers and learners.
AIMS & EDUCATIONAL GOALS

To formulate (and apply) the appropriate use of the new tools/exercises in the design (and implementation) of guidance and training sessions with refugees/asylum seekers and in blended groups of learners, trainers and social workers will improve:

- The knowledge of:
  - the international, European and national bodies and laws ruling the income of asylum seekers
  - the migration routes, flows and forced migrants’ numbers affecting each EU country
  - other countries, cultures and languages
- The ability to:
  - reflect and de-construct own stereotypes and prejudices
  - conduct interviews for collecting the learners’ biographies
  - identify unexpressed needs, attitudes or orientations
  - assess, compare and interpret the learners’ progress in the inclusion process
  - exploit different tools/exercises in different learning environments

CONTENT

For facilitators/teachers/trainers the key concepts and knowledge embedded in this module are:

- Stereotypes and prejudices
- Contact theory
- Circle Time method
- Transcultural approach and Biography Work
- Reflective practices and self-awareness about anti-bias education
- To be in the situation and act consistently, because this module is exploitable indifferent learning environments: formal, non-formal and informal
- Gamification and visualisation works, exploiting creative methods to support the key skills acquiring by the adult learners
- Reflective practice on human rights application for an inclusive education (the renewed Millennium Development Goals and Human Rights Declaration)

While for the leaners, the key knowledge related to this module and the development of specific contents is closely linked to the “learning environment” where these practices can be applied by trainers/social workers:

- A deeper knowledge of the receiving society: formal laws, culture and life styles
- Mutual learning of different languages
- Guided verbalisation in the national language of the receiving country
- The cultural heritage and the socio-political situations of different countries around the world and in the receiving one

**DURATION**

Overall time including breaks: 8 hours

Exercise 1 – “The Pyramid of Hate” 3 hours

Exercise 2 – “The Atlas of our prejudices” 2 hours

Exercise 3 – “The Intercultural Tombola” 3 hours

**REQUIREMENTS**

For the train the trainers’ session, a large room with chairs or cushions in circle is needed. The implementation of each exercise needs the printed copy of the “core image”:

- For the Practice no 1, “The Pyramid of Hate”, with the selected question(s)
- For the Practice no 2, “The Atlas of our prejudices”, the EU and/or the world maps.

In this last exercise some consumables are needed, like: a box with coloured pencils, magazine, glue and scissors for collage, and for each exercise a printed copy of the maps.

Some chairs and tables could be useful for working with collage or drawing, depending on the learning environments the setting can be very flexible for the application of these exercises.

For the Practice no 3, “The Out-Side-In Tombola”, numbers and cards of a common bingo game, and the “Table of the Intercultural Meanings of the New Tombola” showed in the Out-Side-In Tombola Poster. As it is a board game, tables and chairs are needed as well a free wall where to hang the Tombola Poster.
TIPS FOR TRAINERS

For preparing well for exercises that fit for the inclusive educational work with refugees, it is a pre-condition to:

- Get to know about the common prejudices amongst both sides (refugee versus citizen | citizen versus refugee), as these present obstacles in the learning processes and need to be deconstructed. Some of these examples can be found in the Research Report of Out-Side-In project that will be included as training materials.

- Be in the situation and open to the “not-knowing”.

- Feel to be part of the group sharing emotions and perceptions.

- Be aware of the opportunity to increase the mutual knowledge that improves the awareness about the common values as human beings.

- Be involved in games and visualisation works, coming out of the “own comfort zone”.

- During the groups’ reflection stages it is very important to ask participants to talk exclusively about their own experiences, avoiding and stopping any form of interpretations of what other people intend to say.

GLOSSARY

Circle Time

The “Circle Time” has seen an increased use mainly in primary schools, as teaching strategy, but it can be widely applicable within different age groups of people and in different learning and organisational contexts. It consists of sitting in a circle, discussing on a topic, taking turns to speak through simple rules, e.g.: usually the possession of a circulated object serves as a sign of whose turn it is to speak. In adult education we name this approach as “Learning Circles”, a highly interactive, participatory structure for organizing group work. The goal is to build, share, and express knowledge though a process of open dialogue and deep reflection around issues or problems with a focus on a shared outcome. A learning circle is not a community of practice, or professional learning but can be a strategy used by either.

Gamification is the use of game design elements in non-game contexts. Broadly defined, is the process of defining the elements which comprise games that make those games fun and motivate players to continue playing, and using those same elements in a non-game context to influence behavior. In educational contexts, examples of desired student behavior which gamification can potentially influence include attending class, focusing on meaningful learning tasks, and taking initiative. (consulted on 27th February ‘17)

Interculturalism, Multiculturalism and Transculturalism

Multiculturalism refers to the coexistence of different cultures and ethnic groups living in the receiving state. It also refers to the theoretical approaches towards those cultures and ethnic groups, and to the policy strategies regarding the management of those cultures and ethnic groups (Lukšič: 1999). Some authors (Council of Europe, 2008) claim that multiculturalism is a term, which does not emphasize the dialogue between cultures and prefer to use the term interculturalism instead, they claim that the concept emphasizes intercultural dialogue more, however, there are authors (as, e. g. of critical multiculturalism, such as Peter McLaren) who claim that multiculturalism also emphasizes intercultural dialogue and contact between cultures and they do not perceive the terms interculturalism and multiculturalism as different (for more, see Lukšič: 1999). Transculturalism is a term, which started to develop in the nineties and describes the reality of transcultural phenomena, when the cultures became more mixed due to cheaper traffic, globalization, the emergence of social networks etc., therefore cultures became more hybrid (for more see Glick Schiller, Basch, Blanc-Szanton 1992: 1-2; 1995: 48).

Instead of the term transculturalism sometimes the word transculturality is used. Transculturality is, in the first place, a consequence of the inner differentiation and complexity of modern cultures. These encompass - as I explained before - a number of ways of life and cultures, which are also interconnected or coexist with one another. The concept of single cultures is not valid anymore, because most of the cultures in the world are in contact with other cultures, cultures that do not have a contact with other cultures are very rare. The old homogenizing and separatist idea of cultures has furthermore been surpassed through cultures’ external networking. Cultures today are extremely interconnected and entangled with each other. Lifestyles no longer end at the borders of national cultures, but go beyond these, and are found in the same way in other cultures. [Source: by Natalija Vreker – for the Slovenian Migration Institute, Research Centre of the Slovenian Academy of Sciences and Arts].

Reflective practice is the ability to reflect on an action, which refers to the process of continuous learning. According to one definition it involves "paying critical attention to the practical values and theories which inform everyday actions, by examining practice reflectively and reflexively". A key rationale for reflective practice is that experience alone does not necessarily lead to learning; deliberate reflection on experience is essential. Reflective practice can be an important tool in practice-based professional learning settings, where people learn from their own professional experiences, rather than from formal learning or knowledge transfer. It may be the most important source of personal professional development and improvement. It is also an important way to bring together theory and practice; through reflection a person is able to see and label forms of thought and theory within the context of his or her work. A person who reflects throughout his or her practice is not just looking back on past actions and events, but it is taking a conscious look at emotions, experiences, actions, and responses, and using that information to add to his or her existing knowledge base and reach a higher level of understanding. [Source: https://en.wikipedia.org/wiki/Reflective_practice - consulted on the 1st September 16].

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REFERENCES


Trainers Against Prejudice (TAP) is a grass-roots organization created by and for: Educators, Students, Parents and Concerned Citizens. They work through the critical exploration and analysis of films, television and other media (http://www.teachersagainstprejudice.org/index2.php?p=index).


Online Learning Circle Model: https://sites.google.com/site/onlinelearningcircles/Home

EXERCISE 1 – THE PYRAMID OF HATE

Duration

60-90 minutes in group session
30-45 minutes individual session

The duration of a “circle time” on this topic depends on the overall participants’ number and trainers/social workers should count on average 5’-6’ per person to estimate the overall duration of the “reflection stage”.

Learning outcomes

Raising awareness about all forms of potential discriminations, analyzing and reflecting about all stages lived by the human community in the recent history.

Requirements

A printed copy of the “Pyramid of Hate”, with the selected questions for stimulating reflections and biographical storytelling.

Methodology and guidance to proper performance

In the group sessions, after delivering the copy of the “Pyramid of Hate” with the selected questions, take some time for introducing the “Pyramid” and the different stages/concepts showed, accepting the first reactions of the learners, e.g. “The new form of genocide is the economic one”; “We should draw an Inverted Pyramid, to have a positive prospect of our democracies”; “If we are not aware of the dangers related to the first stages, the situation can only get worst” etc.

All these stimuli can be used during the classes to deepen specific aspects of the leaners’ social life.

Activity

Using the “Pyramid of Hate” with trainers and social workers, some questions can be posed to our training participants, asking them to reflect about, e.g.:

1. What emotions and thoughts came up in the reading of the Pyramid?
2. Do you have any memories (direct or indirect) about genocides?
3. Did you experience (directly or indirectly) any of the conditions described in the Pyramid?
4. In which of these stages do you think we are currently living in our society?
5. In which of these stages do you think to have the power to intervene, individually and collectively?

The last two questions (n°4 and n°5) could be appropriate also to be posed to learners (refugees and receiving societies’ adult learners).
With refugees, Italian social workers could include this practice in the beneficiaries’ welcome and tutoring pathway of the 1° and 2° hosting centers. This can also be possible in other countries.

The process applied in some hosting centers for taking in charge the refugees from a legal point of view, with welfare and psychological supports, is carried on by a team of professionals (legal operators, social care givers, psychologists). This pathway is organized in at least 3 stages addressed to:

1. Provide the legal advice support service.
2. Collect the personal histories.
3. Prepare the candidates to the legal commission auditing and interview. Roleplaying and simulation of the interview.

Pilot test in Larissa, Greece.
PYRAMID OF HATE

Genocide
The deliberate, systematic extermination of an entire people

Violence
Against People
- Threats
- Assault
- Terrorism
- Murder

Against Property
- Arson
- Desecration (violating the sanctity of a house of worship or a cemetery)

Discrimination
- Employment Discrimination
- Housing Discrimination
- Educational Discrimination
- Harassment (hostile acts based on a person’s race, religion, nationality, sexual orientation or gender)

Acts of Prejudice
- Name Calling
- Ridicule
- Social Avoidance
- Social Exclusion
- Telling Belittling Jokes

Prejudiced Attitudes
- Accepting Stereotypes
- Not Challenging Belittling Jokes
- Scapegoating (assigning blame to people because of their group identity)

THE PYRAMID of Hate adopted by Out-Side-In

Crimes Against Humanity

Genocide
Acts committed with Intent to destroy, in whole or in part, a national, ethnic, racial or religious group

Ethnic Cleansing
Through mass violence (massacre, rapes and violence) used to terrorize the people of a given territory and push them to leave

Individual Persecution (art.1 Genève Convention 1951)
Violent acts against people of specific: Ethnic group, Religion, Nationality, Gender, Sexual orientation, Social group, Political thought

Violence
Against People
Threats
Assault
Terrorism
Murder
Psychological

Against Property (private and collective)
Destruction of private and common goods
Desecration of symbolic places

Discrimination
Employment, Housing, Educational Harassment (hostile acts based on a person’s Ethnic group, religion, nationality, sexual orientation or gender)

Acts of Prejudice
Name calling, Ridicule, Social Avoidance, Social exclusion, Telling Belittling Jokes

Prejudiced Attitudes
Accepting Stereotype, Not challenging belittling jokes, Scapegoating (assigning blame to people because of their group identity), Ethnocentric attitude (social stigmatisation), Judgemental and disqualifying approaches
EXERCISE 2 – THE ATLAS OF OUR PREJUDICES

Introduction/description

Taking inspiration from the book of the graphic designer Yanko Tsvetkov, partially showed on his website (alphadesigner.com/mapping-stereotypes/), trainers/teachers can propose a simple exercise printing some copies of a mute map of Europe:

If the learners do not show resistance to the drawing, the map can be outlined directly from them on larger sheets (for example such as those from flipchart).

Duration

60-90 minutes

Learning outcomes

Reflect about own stereotypes linked to the “nationality” and make irony about the common prejudices amongst both sides (refugee versus citizen | citizen versus refugee).
Requirements

A printed copy of the Mute Maps (of Europe or of the World), box of colors, magazine, glue and scissors for collage, paper scotch, camera to make photos of the results.

Methodology and guidance to proper performance

Before assigning the task, a brief introduction about the “mutual” prejudicial thoughts can be provided taking the example of the American historian Alfred W. Crosby, who wrote in 1972 “The Columbian Exchange: Biological and Cultural Consequences of 1492”. The Columbian Exchange was the widespread transfer of plants, animals, culture, human populations, technology, and ideas between the Americas and the Old World in the 15th and 16th centuries, related to European colonization and trade after Christopher Columbus’s 1492 voyage. In this book, the author takes the example of one disease, the syphilis, which was defined for the first time by Girolamo Frascatoro in 1520, but its official adoption happened only in the XIX century.

The name of this disease is a classic example of stereotyping:

- For Italians, it was the French disease
- For French, it was the Neapolitan disease
- For English, it was the French or the Bordeaux disease
- For Polish, it was the Spanish or the German disease
- For Russians, it was the Polish disease
- For the Middle East, it was the European disease
- For the Indians, it was the Francs disease
- For Chinese, it was the Canton disease

Activity

The assignments could be different, depending on the learners’ capability to express themselves also in the receiving country language: (In Appendix 1 you can find different examples of Maps)

- Individual task: Use the colors you prefer to draw the single country and the related emotions and perceptions about each country selected to be colored (a white map can be used on the wall to share together the names of the nations and to prepare the learners to draw, reflecting on the meanings of colors for expressing each one’s emotions).
- Individual task: Use the images selected from the available magazines and with scissors and glue create a personal Map showing your opinion and vision about: e.g. “How do African people see Europeans?” “How do Asian people see Europeans?” “How do your country citizens see Europeans?” “How do you perceive your country in the world map?” “How do you perceive Europe in the world map?”
- In-group session: “In your opinion, in Europe which situations are closer to your cultures?” and after “In your opinion, in Europe which situations are the most distance and alien to your cultures?”
Introduction/description

Ziqqurat Association, associate partner of Out-Side-In project, developed in its intercultural center the “Intercultural Tombola”. Tombola is a traditional board game, first played in the city of Naples in the eighteenth century. It is like the game of bingo. It is mostly played at Christmas time, and prizes are often only symbolic. But in this new game, for each of the 90 numbers of the Out-Side-In Tombola there is a specific meaning:

- e.g. n°1 is “the workers’ day” related to the 1st of May,
- the n°2 is the Stonehenge of Gambia
- the n°3 is the traditional dress of Tuareg people etc.

Example of the Classical Neapolitan tombola

Playing the Out-Side-In Tombola at Ziqqurat Association

This traditional game, renewed through a transcultural prospect, can be a good tool for informal learning context able to mix together people with diverse backgrounds.
The translation of the 90 numbers’ meanings in English, as conceived by Ziqqurat is in attachment (appendix 5), but each trainer/teacher could create different meanings for the 90 numbers in relationship to the subjects of interest. As a matter of fact, this educational game could be used also in non-formal and formal setting, focusing on the meanings of the numbers on history, civic competences, cultural heritage, geography, languages, math etc.

**Duration**

One play of the Out-Side-In Tombola can last around 3 hours.

**Learning outcomes**

Reflect about own stereotypes linked to the “nationality” and make irony about the common prejudices amongst both sides (refugee versus citizen | citizen versus refugee).

**Requirements**

The only furniture needed are tables and chairs, a coloured poster with all numbers to hang on a wall, numbers and cards of traditional Tombola, and small objects as markers (seeds, beans, small bits of cardboard etc.). Of course, symbolic prizes must be provided!

**Methodology and guidance to proper performance**

If there is enough space, it is better to arrange the tables in a horseshoe, so people can see each other while they are playing.

**Activity**

In the Traditional Tombola, players fix a symbolic price for each card (e.g. 0,10 euro). The players buy the cards, and one of the players buys the “cartellone” (the big card with all numbers).

The money is divided into five prizes, from lowest to highest, with tombola being the jackpot:
- the "ambo", two numbers on the same row
- the "terno", three numbers on the same row
- the "quaterna", four numbers on the same row
- the "cinquina", five numbers on the same row
- the "tombola", all numbers on the card

Then the one who has the “cartellone” (the big card) takes the numbers out of the sack, one at a time, calling them loudly, and placing them on their box in the “cartellone”, and leaving time to the players to mark the number on their card.

Modern tombola cards are in plastic and have on the numbers small plastic slots that can be closed when the number is called, but traditionally they were closed by beans ("fagioli") or by pieces of orange peel, that you had to eat while playing.

In the “Transcultural Tombola” the prices could be different, instead of paying for the cards each participant can take a small object to be donated and allocated for the five prizes.

Prizes can also be vegetables or fruits, if we want to devote some time to a healthy alimentary education, or tickets for theatres, museums or cinemas if you have resources for the cultural activities.

Pilot test in Larissa, Greece
5.4. MODULE 4
Inclusive Communicational Competence through creative methods of moderation

THEORETICAL BACKGROUND

German multipliers stated that they miss all kinds of creative methods such as role play games, puzzles, or methods including pictures and photos. They especially asked for material with no use of language.

Participating multipliers in Slovenia would also like to know interactive methods. Swedish multipliers added activities with video clips, ice breaking activities and role play exercises. Turkish multipliers pointed out their need for art activities that do not need language and visual materials.

All in all, it is obvious that there is a need of creative methods of moderation and materials that support inclusion and close communication gaps. It is not meant to deny the importance of learning the language, but when bridging the gap of linguistic barriers first with non-linguistic tools, new room for encounters is being created, what softens emotional barriers. This will then lead to a bigger motivation to learn the new language and culture (both ways around) to be able to deepen the positive encounters. Therefore, Module 4 offers general knowledge of body language and several methods for multipliers: creative methods of non-verbal group moderation, creative methods for non-verbal communication of the participants among themselves and towards the educational trainer.

ADDRESSES

The addressees of this module are both facilitators/teachers/trainers and learners.

AIMS & EDUCATIONAL GOALS

This module deals with . . .

- developing general awareness for body language
- learning methods for non-verbal support within the whole seminar: "Joining" of participants at the start of a seminar (oriented on the multicultural systemic Practice, Schlippe/Hachimi 2004)
- creative methods of group moderation and feedback
- creative ways of communication for the participants towards the educational trainer
- interactive creative communicational methods within the group of participants for the group exchange

DURATION

Overall time including breaks: 4-6 hours

Exercise 1 – Universal signs 30-45 minutes

Exercise 2 – Hello World 45-90 minutes
Exercise 3 – **Mood Circle** 45-60 minutes

Exercise 4 – **Landscape of moods** 45-60 minutes

Exercise 5 – **Spotlight** 60-90 minutes

Exercise 6 – **Overall reflection** 30-60 minutes

**REQUIREMENTS**

White, blank paper/poster; coloured pencils/pens/crayons; poster-wall; handcrafting material such as scissors, coloured paper; Pens; One pen and a big poster. Draw of a table (page 84); A printed out map of the world, at least DIN A4; Poster with landscape; figures; crepe tape; traffic-light-cards; handicraft material for cards of emotional states

**CONTENT**

With Module 4 “Inclusive communicational Competence through innovative creative methods of moderation”, closes the first part of the catalogue of competences focusing on the (A.) Micro-level of training for educational staff of further education.

As Out-Side-In aims to qualify for the inclusion of the new target group of refugees into existing educational offers for adults, the staff needs more methods beyond language, that make a “normal” participation at specific educational offers also for refugees possible when not fully relying on the exclusive medium of a shared language.

There exists a big need on creative methods of moderation and materials that support helpfully the pedagogical work of inclusion and help to close hindering communication gaps.

It is not meant to deny the sense of learning the language of the receiving country in the place of a refugee, more the opposite: when first bridging over linguistic boarders, new rooms for encounters get created, that provide a laboratory for motivation to learn the “foreign” language and culture – both ways around –, as emotional boarders get softened.

In this sense Out-Side-In aims with the emphasis on non-verbal methods of moderation for sustainable strategies for inclusion, contributing against “ghettoization” and stigmatisation between citizens and refugees by providing new experiences of encounters where communication is made possible despite different language groups. Joining in heterogeneous groups for a more inclusive communication within the migration society. Due to the migration of many people, the German school system as well as the teachers are now facing the challenges of answering the questions of how to create spaces for heterolingual classes.

Teachers do play a very important role in this scenario. They take a big part of deciding on who is going to be included and who is going to be excluded. Besides the aspect that already existing barriers in being in command of the other language handicap people, there is another aspect which is relevant for political education: Classrooms, in which many different language and therefore cultural communities coexist, offer the great
possibility for getting to know each other better. Those specific situations are unusual for every-day-life. This could be considered as a great chance for developing a better cultural understanding.

Tasks for the affective introduction\(^9\) into heterogeneous language groups:
Without having a full concept for lessons in culturally heterogeneous groups with different learning designs, we are going to show different tasks for introducing and preparing lessons as well as for the so called “Warm-Ups”. Due to the practical work in multicultural-systemically groups\(^10\), the tasks have a strong focus on making an affective fundament\(^11\), which is considered to be a “must-have” for the work within the lessons. Especially in classrooms with different ethnical backgrounds, the so called “joining”\(^12\) needs to be practiced.\(^13\) This could lead to overcoming stereotypes and prejudices, which may function as barriers. Therefore, methods are needed in which getting to know each other and respect are extended. For working inclusion, one needs to create heterogeneous classrooms, in which “Former opponents get to know similarities”\(^14\). This is of high relevance for overcoming prejudices.

Therefore, we prepared the following tasks. We suggest them to stay in the given order:

1. Universal signs
2. Hello World
3. Mood-Circle
4. Landscape of Moods
5. Feedback and Spotlight (Traffic-Light Version)

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\(^10\) cf. von Schlippe/Hachimi/Jürgens 2004: p. 76

\(^11\) cf. von Schlippe/Hachimi/Jürgens 2004: p. 75-78

\(^12\) cf. von Schlippe/Hachimi/Jürgens 2004: p. 75-78

\(^13\) cf. von Schlippe/Hachimi/Jürgens 2004: p. 75-78

Exhibit 1 – Universal Signs

Introduction/description

This pre-task is especially designed for teachers, working with hetero lingual groups. A strong focus could be set on international groups. The target is to strengthen the awareness that every language needs to be evaluated in context. Therefore, everybody must understand that no language is universal. The best case is that this task triggers the interest of every participant due to the deconstruction and reflection of ones’ own speech habits. Seemingly ordinary communication is going to be made transparent and is explored on foreign ways. Due to this, the awareness of difficulties in learning other languages is triggered, as well as the respect for other, unknown languages.

Duration

45 minutes

Learning outcomes

Strengthen awareness that language just works in context

Requirements

Pens/paper; poster

Methodology and guidance to proper performance

See activity

Activity

Everyone receives a paper and a pencil. The participants are sitting in a circle. Following questions are written on the blackboard, visible for everybody:

Which gestures are universally understandable?

First, everyone needs to think on his/her own about a possible answer to this question and write them down then. Afterwards, due to the so called “Popcorn-Principle” the answers are going to be collected and noted down on a poster. It is important to examine every proposal with the whole group, whether the gesture is understandable for everyone. As soon as one person within the group knows the background of a gesture, this could be universal.

Confusing examples are the following:

- Winking with your eyes could either mean, “Don’t take me serious” or “I like you very much”. This depends on the context, you have.
- Nodding or shaking your head does for example on Sri Lanka mean the opposite of the things we connect with these gestures here in Europe.

**Conclusion**

Finally, the participants are asked what they were surprised of and what they keep from this task.
EXERCISE 2 – HELLO WORLD

Introduction/description

For the concept of the following task, two questions are guiding:

- How do people of diverse groups of language come together?
- How does the first touch appear?

Especially today it is very important to offer spaces for contact, in which people can interact. Ordinarily they would never get in touch. Due to this process, prejudices can be confronted and in the best case be erased. Therefore, concepts of visual and medial group communication are of high importance.

Duration

45 minutes

Requirements

Pens; One pen and a big poster. Draw of a table (as seen on page 84); a printed-out map of the world, at least DINA4

Methodology and guidance to proper performance

Be patient and act out everything you communicate verbally, also non-verbally. The task must be clear, even without words, so that everyone can understand. Phrases like “My name is...” need to be acted out in some way, for example if one points with his/her hand on oneself and just mentions the name. Besides this acting, the pronunciation must be loud and clear. Therefore, everyone can acquire at least easy structures in German/English/..., just by listening.

Activity

1. Practice: Hello World

First, every participant marks the country he/she comes from. This can/needs to happen also non-verbally e.g. by pointing on oneself and showing where he/she comes from.

Alternative way:

This can be expanded with the task that everyone uses magazine-articles and printed out images to illustrate better where he/she comes from. These pieces of work must be collected and put into the large map. For this alternative, you should better have a homogenous level of language skill. Therefore, the communication concerning the picture will be easier for the participants.
It is important to make clear how many countries and languages are there, beforehand. The guide may be better equipped, knowing how many languages and countries represented.

2. Practice: “Hello-World-Walk”

Step 1:

In this step, the participants go to the table and draw the flag, considered as relevant for their mother tongue, into one column. One can also draw flags of e.g. politically controversial states, such as “Kurdistan”. The getting together of cultures is in the foreground.

Step 2:

When there are all flags drawn into the table, the guide writes down simple sentences in the left column. If the participants don’t understand the sentences, they may be acted out again in nonverbal communication, or even be drawn in a small picture. In every case, the meaning of the sentences need to be clear to everyone. For classes with a high heterogeneity concerning language and language level, the questions “What´s your name?” (Wie heißt Du?) and the answer to this, may be enough. These sentences need to be presented and added in all languages by the participants.

<table>
<thead>
<tr>
<th>Begrüßungssätze</th>
<th>1. Wie heißt Du?</th>
<th>2. Ich heiße...</th>
<th>3.</th>
<th>4.</th>
<th>5.</th>
<th>6.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Wie geht es Dir?</td>
<td>?</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mir geht es gut.</td>
<td>?</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mir geht es nicht so gut.</td>
<td>?</td>
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<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>etc.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Step 3:

The participants come together to learn more about all the given translations. Everyone needs to present his*her own translation to the others. Every language needs to have at least one turn, even in a big round. One person dictates and the others repeat. Of course, one can help the others improving their pronunciation for example.

Alternative version:

Mix with the “music chairs game”: One asks in a different language “what is your name?”, and if the other person responds with the same phrase in his or her own language, he or she must try again with another
person. If the person responds wrongly - different phrase or different language from mine - then all must leave their chairs and try to find a new one.

**Step 4:**

Maybe the most crucial step is going to start now: The walk-around. Now the participants can start their own first interaction. For this, the participants are asked to mix up within the room and explain their findings to the other participants, introducing themselves to the others in different languages. If possible, one may try every single language. Therefore, the table needs to be visible for everybody at a central spot in the room. Even the manual for this task needs to be done without verbal interaction, just showing what is going to happen with one of the participants.

**Extension**

Depending on the skill level, several sentences may be added to the table. They may lead to a more realistic and interactive exchange within the group. One may not underestimate the willingness to learn of the single participants. This design is splendid for learning new material in different languages, because the participants elaborate on something on their own.
EXERCISE 3 – MOOD CIRCLE

Introduction/description

Due to immigration Germany’s educational infrastructure faces huge challenges. These bring up the question which pedagogical methods can be used to build learning space for heterogeneous language groups.

This exercise is aligned along the multicultural systemic practice\textsuperscript{15} and deals primarily with building an “affective attunement”\textsuperscript{16}, which is crucial for a successful togetherness in the group. Especially in pedagogical work with people having diverse cultural backgrounds special emphasis must be placed on “joining”\textsuperscript{17} and “connecting” to group members, because linguistic barriers hamper important small talk. Therefore, methods that encourage mutual acquaintance despite heterogeneous linguistic backgrounds are an important component of inclusive communication skills.

Above that, this exercise concepts follows basic principles of a systemic-constructivist pedagogic, where learners are active participants.

Duration

30-45 minutes

Learning outcomes

Diverse language levels in a pedagogical learning group can be bridged by visually supported “joining exercises”. The exercise presents possible answers to the question:

- How do I get to know how my participants are if I cannot communicate with them via language?

Requirements

Handicraft material for cards of emotional states, paper, scissors etc.

Methodology and guidance to proper performance

The method works well with large groups as well as with single participants. Although the method does not need any language, it is suitable as a method for learning sentences in a foreign language about one’s own


\textsuperscript{16} von Schlippe/Hachimi/Jürgens 2004: S. 76

\textsuperscript{17} Ibid.
wellbeing. By posing the simple question “How are you?” and giving different answer possibilities individual appreciation can be expressed.

Even though the methods seem to be very playful, it is not meant to be for young participants in the first place (!). Especially with adults in heterogenic language groups unfamiliar words can be learned by it, such as: happy, glad, sad, angry, surprised etc.

Hereby, personal freedom of expression is strengthened. The method serves a visually supported communication about one’s own state of emotion.

**Activity**

*Cards of emotional states:*

- happy - glücklich
- sad - traurig
- angry - wütend
- so-so – (neither very good nor very bad) - so lala
- surprised - erstaunt
- not specified – Ohne Angaben

<table>
<thead>
<tr>
<th>GLÜCKLICH</th>
<th>TRAURIG</th>
<th>WÜTEND</th>
<th>SOSO LALA</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
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</tbody>
</table>

- Ohne Angaben –
**Tip:** One “smiley” should always be left blank so that missing emotions can be drawn or that an answer can be left blank.

*Handicraft instruction: form – quantity – details - measures*

<table>
<thead>
<tr>
<th></th>
<th><img src="https://via.placeholder.com/150" alt="Image" /></th>
<th>2x</th>
<th>Ø ca. 45 cm</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td></td>
<td>6x</td>
<td>Ø ca. 10 cm</td>
</tr>
<tr>
<td>2</td>
<td><img src="https://via.placeholder.com/150" alt="Image" /></td>
<td>1x</td>
<td>Standard</td>
</tr>
<tr>
<td>3</td>
<td><img src="https://via.placeholder.com/150" alt="Image" /></td>
<td>1x</td>
<td>Ca. 8cm x2,5 cm</td>
</tr>
<tr>
<td>4</td>
<td><img src="https://via.placeholder.com/150" alt="Image" /></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
1. Cut two similar circles out of a thick paper; cut a triangle out of one circle (see picture) – now one circle card can be fully seen; prick a little hole in the middle to later fix both circles with a brass fastener.
2. Take bright circle cards made from thin paper; glue them onto the paper circle without triangle; draw the six emotional states on them.
3. Take a brass fastener to fix the two paper circles
4. Staple a solid paper stripe onto the edge, that makes it easier to spin the “wheel”
Painting of the smilies (see photos)
EXERCISE 4 – LANDSCAPE OF MOODS

Introduction/description

Due to immigration Germany’s educational infrastructures face huge challenges. These bring up the question which pedagogical methods can be used to build learning space for heterogeneous language groups.

This exercise is aligned along the multicultural systemic praxis\(^{18}\) and deals primarily with building an “affective attunement”\(^{19}\), which is crucial for a successful togetherness in the group. Especially in pedagogical work with people having diverse cultural backgrounds special emphasis must be placed on “joining”\(^{20}\) and “connecting” to group members, because linguistic barriers hamper important small talk. Therefore, methods that encourage to get to know each other despite heterogenic language backgrounds.

Above that, this exercise concept follows basic principles of a systemic-constructivist pedagogic\(^{21}\) where learners are active participants. Furthermore, the exercise offers an observer’s perspective, which uncovers self- and external perception. This strengthens the awareness of always being a constructor and observer at the same time.

Duration

45–60 minutes

Learning outcomes

Diverse language levels in a pedagogical learning group can be bridged by visually supported “joining exercises”. Even in linguistic homogeneous groups this method is suitable since it offers artistic methods, which offer several forms of expressions next to usual, often limiting language.

The exercise presents possible answers to the question:

- How are the participants?
- How do I get to know how my participants are if I cannot communicate with them via language?
- Does my impression of another person’s emotion correspond to what he or she really feels?


\(^{19}\) von Schlippe/Hachimi/Jürgens 2004: S. 76

\(^{20}\) cf. ibid

The method works well with groups and can be either used as a sideline as a visual undiscussed starting point or for a longer evaluation.

**Requirements**

Poster with landscape: On a flipchart or a big poster is drawn a landscape with a mountain with a tunnel in the foreground, lake, path, tree, mountains on the horizon, sun or moon (without rays); figures: Of each figure, there should be one copy printed and cut available according to the number of participants; crepe tape: can be used to fix the figures on the poster.

**Methodology and guidance to proper performance**

Body language does not work deliberately and cannot always be interpreted unmistakably. That’s why self-perceptions get the final word. Even if others say “You do not feel bad, but you dance on the tree? I cannot see that!” – The individual perception is more important than external perception. Everyone is his/her own expert. For instance, participants with heavy legs can dance mentally, which can be expressed with the figure. Even if figures are discussed in intercultural teams and seem to be unmistakably sorted in different emotions, it is not recommended to associate them rigidly. Phantasy and imagination of every single participants are crucial.

**Activity**

**Step 1:** The participants are invited to pick one figure and to position it in the landscape. Optional pencils, scissors and paper can be used to broaden the possibilities of designing. Even in linguistic heterogeneous groups this exercise works out, because the task can be easily communicated non-verbally. Eventually, the participants themselves decide on the choice of figures.

**Step 2:** When all figures are fixed, the picture is presented to the group. To foster interaction, a question will be posed: “Who is surprised of something or has a question which figure to whom belongs?” Even this can be communicated non-verbally by pointing on participants and figures in the landscape.

If the language level is appropriate participants can answer the questions like “Who is that next to the tree?” verbally.

Confusion should be promoted with apparently precise attribution of meaning: “How do you feel in front of the tunnel?” “Good.” “Oh, I thought the tunnel would be something negative.”
Introduction/description

The “Spotlight”-method is widely spread. It doesn’t matter whether one uses it as an introduction, within the main part or at the end. One person starts with his/her feedback and then they continue around the circle. Which kind of dynamics does the group have, during this procedure, when one person after another tells his or her ideas?

The tendency to repeat parts of what the first speaker already had said is high. Because of this the method often encourages pupil to repeat. The first utterance is therefore very important for the overall score. Due to this, if the first piece of feedback given is positive, the others tend to be more positive as well. The worst case is an ongoing repetition until the “spotlight” is finished.

Target: Visual spotlight for more opportunities within ones feedback.

To imply a higher openness from the beginning on, one may use visual with which every participant can work at the same time. Because of this the influence, one utterance has on the rest is limited. An example for this are the so called “colored” or “Traffic Light”-Cards. Those are universal and easy to understand. The red one may stand for every negative characteristic that may be associated as feedback, the green one for the positive.

Due to this, one may use varying questions such as: “How did you feel during the exercise?” Or “How did you like the seminar?” One can even give fast and understandable answers.

The cards are of special interest within the fields where complex decision processes are provided, e.g. within political education. In this field, a differentiated feedback and different perspectives are of mayor importance, concerning the position of the group.

Duration

30-60 minutes

Requirements

Traffic Light-Cards
Methodology and Guidance to proper performance

The method of traffic lights is especially useful for the multiplier perspective. Because on the one hand it explains the various positions within one group and on the other hand it shows how complex those opinions finally are. Different emotional perspective may therefore be “one and the same position” what means that perspectives can be made clear easier.

This method has a strong focus on the group process in its whole complexity and controversy in various stages. On the one hand on the stage of the single person, being enabled to express his/her feelings, even if they are mixed via showing greater or smaller parts of their paper circles. They can either show 30 percent green and 70 percent red, or even 100 percent one colour. Therefore, the complexity of opinions gets clear.

On the other hand, the most important effect is that the single pieces of feedback don’t tend to be all the same. The deconstruction of the “unity” of feedback, is greatly given by this method. Special about this method is moreover that it absolutely ignores language. The uttering of opinions therefore gets de-personalized and finally easier for everyone to express. The focus of the class is not on one specific person. The effect can be shown, because no one is needed to raise his/her voice against the majority. Even a bit redder is enough to continue with the discussion. This is especially an advantage because the audio-visual feedback method hinders the authenticity of the comments from the participants. Language itself, in the means of feedback is more or less guided by pressure to adapt, instead of being artificial.

The first thing to keep in mind is that this method, especially in the context of political education by Betzavta, enables to catch the evaluation, independently from the view of the whole group, showing ambivalences and various positions of the single participants. The group itself gets deconstructed and is seen in a more differentiated way. Moreover, the process is good for showing how the process of forming one’s opinion had happened. The second thing to keep in mind is that with the colours used within the whole group, the guide has a differentiated picture of his/her work and knows exactly what to improve.

Activity

First steps of using the cards:

One may go through the following steps to use the cards, mentioned above:

1. The cards are handed out. Every single person has a green and a red card.
2. The guide gives an explanation concerning the meaning of the cards and introduces the class to try different mingling and combination. Moreover, one could show three or four examples.
3. The participants are asked to think about an answer for the following question. They just need to put their cards down, when it is counted from one to three.
4. The question is asked.
5. The guide counts from one to three and everyone must put his/her cards down at the same time.
6. Now the guides can work towards their target.
7. Always start with red.
Say something like: “Let’s start with red, that’s my favorite color.” Or anything similar. It’s important to reach a low anxiety environment that show the pupils that not everyone needs to be green. Therefore, especially the minorities get visual in this context. Moreover, especially pupils with “redder” or even totally red feedback are as soon as possible “emotionally relaxed”.

Leave ambivalent positions:

Especially in strongly intermingled positions such as 50/50 red/green ones, the guide can ask further questions. “There is not much green in your feedback. What’s the green stuff for you?” It’s important to go further with your questions. If for example only green was explained but red also shown, one may ask and not just leave it at that.

Sudden changes of the cards:

If the participants want to change their combinations during the feedback-circle you may directly ask them why they are doing so. In many cases this just happens because of social pressure and not because one is now evaluating differently.

Row of questions:

Controversial dynamics within one group may be tested by asking two questions in a row. E.g. “How much responsibility did you take for the work of your group?” and “How far do you identify yourself with your group?” Asking those controversial questions, may lead the visualization of interesting constellations and interdependencies within the group.

Positions of seating:

The place where the pupils are sitting is of special importance. If you want to see which differences or even similarities there are within the groups and to gain a general overview, one may let them sit within a circle. This is on the one hand interesting for the moderation and on the other hand interesting for the pupils. Generally interesting findings concerning differences and similarities are made obvious.

Example:

<p>| | | | |</p>
<table>
<thead>
<tr>
<th></th>
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</tr>
</thead>
<tbody>
<tr>
<td><img src="image1.png" alt="Image" /></td>
<td><img src="image2.png" alt="Image" /></td>
<td><img src="image3.png" alt="Image" /></td>
<td><img src="image4.png" alt="Image" /></td>
</tr>
</tbody>
</table>

70% Negativ 30% Positiv  
70% Positiv 30% Negativ  
50% Negativ 50% Positiv  
95% Negativ 5% Positiv

Caution:

A third color may such as orange should not be used. If this is the case, students tend to stop uttering criticism and use “neutral” positions.
References

Taken and adapted from:


5.5. MODULE 5 “Sustainable outreach-strategies for the target groups of refugees”

THEORETICAL BACKGROUND

The OUT-SIDE-IN needs analysis shows that in most of the countries in which the project take place there is a lack of adult education opportunities and, where such as opportunities exist, refugees are not fully aware of this and, consequently, not involved. Another critical aspect is represented by the quite limited offer of adult education: the respondents of the survey know especially about language courses and sports activities, while no training or vocational courses are mentioned. Finally, in some countries (i.e. Sweden and Italy) the lack of job opportunities is underlined by refugees as one of the main difficulties they face in the host countries. One of the reasons can be seen in the difficulty for refugees to reach adult education or in the absence of clear paths for the recognition of qualifications and competences acquired in the country of origin or transit. Other difficulties pertain the access services, because the complexity of bureaucracies of host countries.

Module 5 aims to fill this gap first with some suggestions for the development of outreach strategies that can support institutions, agencies and, above all, adult education practitioners in reaching refugees with their training offerings and in motivating them to take part in the educational system. Secondly, module 5 wants to encourage the education system stakeholders to build network, to know each other, to integrate their own educational offer and, most important, share resources and information on various teaching methods and material to obtain funds to make their activities sustainable.

ADDRESSES

The addresses of this module are multipliers in adult education and key staff in educational institutions for adult education.

AIMS & EDUCATIONAL GOALS

This module deals with . . .

- ways to reach the target group of refugees
- ways to include and to motivate new target groups (refugees)
- possibilities for financial support
- local options for actions for sustainable outreach-strategies
DURATION

Overall time including breaks: 6-8 hours

Exercise 1 – “The educational identikit” 60-90 minutes

Exercise 2 – “The fair of education” 60-90 minutes

Exercise 3 – “Solidarity as opportunity”, keywords for an effective fundraising 90–180 minutes

REQUIREMENTS

A large room with tables and chairs, where is possible work also in different small groups. Blackboard. Stationery as indicated for every exercise. An internet access is not compulsory, but if present can support the implementation of the exercises as explained in the cases.

CONTENT

The module 5 presents an inclusive educational path composed by three different spheres: INSTRUCTION, TRAINING and SOCIALIZATION. The sphere of INSTRUCTION includes activities necessary to asylum seekers and refugees to know the host country’s language, laws and services (i.e. health services). The sphere of TRAINING includes instead vocational schools/job training, high schools and universities. Finally, the SOCIALIZATION sphere pertains to all those “free time” activities that can play an educational role too, such as music, theatre, dance, sport and tourism (i.e. discover the beauty and the tradition of the new country). In each sphere, work both public and private, as well national and local agencies and institutions.

To realise an inclusive educational path for adult, these three spheres should be able to reach also asylum seekers and refugees and, in the same time, to exchange information continuously. The module 5 focuses on the identification of a (virtual or physical) room where educative agencies and institution can exchange information with asylum seekers and refugees and among themselves, suggesting also some activities and methodologies to fill this space.

The information exchange is so the basis from which start to build both outreach strategies to reach the target groups and networks among multipliers to exchange such as strategies, but also to know each other and work together to integrate the different spheres (making education more inclusive) and to access funding opportunities.

This model is very general so it can be adapted easily to different countries, where the overview of the institutions and the agencies involved in adult education and in refugees, reception is different.
EXERCISE 1 – THE EDUCATIONAL IDENTIKIT

Duration

30–60 minutes

Learning outcomes

Strengthen awareness of own organization and what services their organization provide and which their possible users are.

Requirements

White, blank paper/poster, coloured pencils/pens/crayons

Methodology and Guidance to proper performance

Participants should be aware at least of key features of the refugee population in their countries and of what institutions/agencies are involved in the reception system, to imagine their support in the implementation of outreach strategies.

Warm-up activity

See warm up activity 1 Group discussion “what do you feel coming here today?”

Activity

In the first part of exercise individual (or small groups of people) from different educational agencies/institutions work separately. Starting from thinking to the services that their organization provide, they try to draw the “educational identikit” of their possible users. Some questions-guide can be posed by the facilitator at the beginning of the exercise to help multipliers in doing it (i.e. Are our services direct mainly to men or women? Asylum seekers or refugee? High or law skilled? Which language they could understand?).

Reflection

In the second part of the exercise, every individual or small group presents the identikit to other groups. Considering that multipliers share the same national background and so the same knowledge of the reception system of asylum seekers and refugees in that country, for each identikit multipliers try to define where the “wanted” probably lives (i.e. Reception facilities? Informal settlement?), and which channel could be the best to convey the educational offer of each institution.

Follow up

For each country, multipliers identify the “key points” where education services’ supply could meet demand (namely asylum seekers and refugees). Multipliers can also use the identikit as starting point in the
construction of a local “guide to education services”: starting from the question “who are you”, the guide could introduce the services available at local level for each category (men/women, asylum seekers/refugees, high/law skilled...).

EXERCISE 2 – THE FAIR OF EDUCATION

**Duration**

30–60 minutes

**Learning outcomes**

Strengthen awareness of sustainable strategies to reach the target groups of refugees and building of networks at local level.

**Requirements**

White, blank paper/poster, coloured pencils/pens/crayons

**Methodology and Guidance to proper performance**

This exercise is thought not only as suggestion of outreach strategies, but also as a tool for the building of networks at local level. Therefore, the facilitator should have in mind this double goal and help the participants to know each other’s organization activities.

**Activity**

In the first part of the exercise, small groups of multipliers (2 or 3 participants) imagine setting up their window display for the local “Fair of education”. How will they introduce and promote their services? What possible strategy/materials they image to use to make their offer immediately understandable to asylum seekers and refugees?

**Reflection**

In the second part of the exercise, the simulation of fair takes place. Each group, in its “stall” shows its education offer to the others, especially it shares ideas about strategies and materials. Are they effective from the point of view of potential visitors of the fair? The collective reflection can also help to identify possible themes to discuss in workshop for education operators that can be organized during the fair (e.g. the fair could represent that physical space for the information exchange suggested at the beginning, where educational stakeholders can discuss for example outreach strategies and funding opportunities).

**Follow up**

In each country, at local level, multipliers can organize their “Fair of education”, involving those stakeholders (individuated in the exercise 1 as “key point”) that can act as mediators between education services’ demand...
and offer, to ensure that asylum seekers and refugees living in the territory visit the fair. Fair (and especially workshop) can be also a concrete opportunity for education agencies and institutions to know each other and create, if not yet existing, networks.

EXERCISE 3 – SOLIDARITY AS OPPORTUNITY, KEYWORDS FOR AN EFFECTIVE FUNDRAISING

**Duration**
30–60 minutes

**Learning outcomes**
Strengthen awareness of possibilities for financial support at both EU and national level.

**Requirements**
White, blank paper/poster, coloured pencils/pens/crayons. Internet access could be helpful in show to the participants’ links to funding opportunities.

**Methodology and Guidance to proper performance**
This exercise could be lead to better results if the facilitator knows the main funding programs of the country.

**Activity**
To access institutional funding opportunity requires professional knowledge of funding process and management as well adequate human resources to follow the calls of different programs. During multiplier event, facilitators can quickly give to participants an advice of funding sources and how to reach them (these can be local, national, supranational as EU programs, public and private), but is not obviously possible to cover this aspect in few hours. What we can suggest is to imagine creating a fundraising campaign: which keywords can be the best to explain our project and get financial support? Starting from the idea that to invest in making education more inclusive (solidarity) is an opportunity for the whole reception societies, multipliers (in small groups) are required to develop a small fundraising campaign for local and private sponsors.

**Reflection**
Each group present it to the other participants. The discussion of the proposals can be led by these two main questions: which are the weakest/strongest points of the campaign? For which donors (and how) could be adapted?

Could this proposal work for new fundraising opportunities such as crowdfunding?
Follow up

Multipliers can use the multiplier events as a moment to share their knowledge about funding opportunities and to find a way to stay in touch to answer to donors call for project proposals as network.

Warm-up activity 1 – Group discussion “What do you feel coming here today?”

Duration

10-15 minutes (depending on the number of participants, the level of familiarisation of the group and the level of personal engagement we want to achieve)

Outcomes

- Familiarisation of the group
- Activation of personal expression
- Awareness of the personal mood

Requirements

Room setting: flexible (chairs in closed circle or in semi-circle)

Methodology and Guidance to proper performance

Each participant comes into the training with a specific mood related to personal characteristics or/and some exceptional events (like a fight in the office before the training, a good or shocking news about a friend, etc.). Some people may feel enthusiasm while others are filled by stress and fear. It is useful for everyone to understand what is affecting his/her mood and in which level. This expression enhances also the group dynamic and familiarization.

Activity

All the participants are placing in a circle. The facilitator asks everyone “what do you feel coming here today?” and gives 2-3 minutes to each participant. It’s ok if someone doesn’t want to refer in detail about her/his mood. On the contrary, if something is very provocative for the interest of the group, the facilitator can ask for more information/details. At the end of the circle, the facilitator must express his/her thoughts as well.
6. Out-Side-In Handbook to Inclusion of Refugees in Adult Education

The handbook inclusion of refugees into adult education includes all OSI-Modules for a professional qualification of multipliers in their inclusive competences. The structure of the chapters will be as following oriented on the guideline for the trainee program:

**A. Micro-level of training:**
1. Background Knowledge and Self-reflection for the target group of refugees (cognitive, affective)
2. Training Supervision for “less”-prejudiced Togetherness in learning groups with refugees (behavioural)
3. Performing group-reflections for deconstruction of prejudices in groups with refugees (cognitive, affective)
4. Inclusive communication skills through innovative creative methods of moderation

**B. Meso-Level of Educational Organisation**
5. Sustainable Outreach-Strategies for the target groups of refugees
   - Ways to reach the target group of refugees
   - Possibilities for Financial Support
   - Local options for actions for sustainable Outreach-Strategies etc.

The handbook will be (is) published as Open-Source-Material on the Out-Side-In website www.out-side-in.eu for the public. In each partner country, the handbooks will get provided for the multipliers.
The project Out-Side-In develops a wide range of innovative pedagogic methods, approaches and strategies for inclusive adult education, that trains the educational staff in its basic. One is to provide a toolkit for each educational organisation within the partner consortium. It is not the goal here to introduce an exclusive access to needed materials, therefor all materials are accessible also on the homepage. Still the first round of multipliers shall get motivated and supported more extensively.

If the start is successful an effect of multiplication will be enhancing the whole project (informal networking etc).

Finally, the target group of the multipliers are the most important target group that needs to be supported in the project Out-Side-In.

The toolkit provides all materials for all modules as:

- visual cards for exercises
- cards for communication
- symbols for numbers and time
- symbol figures
- etc

The explanation-brochure of the toolbox will be in English, German, Greek, Italian, Slovenian, Turkish and Swedish. The materials will be universal and be the same in all countries.

Additional the toolbox provides a small “language-guidebook” where common greetings and small communications in daily life of main groups of refugees will get translated.

All materials will get additionally uploaded on the Website www.out-side-in.eu for the public.
Source: “The Atlas of Prejudices” by Yanko Tsvetkov

The Balkan Route
The Afro-Mediterranean migration routes
APPENDIX 2 – THE PYRAMID OF HATE

PYRAMID OF HATE

Genocide
The deliberate, systematic extermination of an entire people

Violence
Against People
• Threats
• Assault
• Terrorism
• Murder

Against Property
• Arson
• Desecration (violating the sanctity of a house of worship or a cemetery)

Discrimination
• Employment Discrimination
• Housing Discrimination
• Educational Discrimination
• Harassment (hostile acts based on a person’s race, religion, nationality, sexual orientation or gender)

Acts of Prejudice
• Name Calling
• Ridicule
• Social Avoidance
• Social Exclusion
• Telling Belligerent Jokes

Prejudiced Attitudes
• Accepting Stereotypes
• Not Challenging Belligerent Jokes
• Scapegoating (assigning blame to people because of their group identity)

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THE PYRAMID of Hate adopted by Out-Side-In

APPENDIX 3 – THE PYRAMID OF HATE ADOPTED BY OUT-SIDE-IN
### APPENDIX 5 – THE MEANINGS OF THE 90 NUMBERS IN THE “MULTI-ETHNIC TOMBOLA”

<table>
<thead>
<tr>
<th>No.</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>The <strong>Labour Day</strong> or Workers’ day is celebrated on May 1st of each year in many countries of the world to remember the commitment of the trade union movements and the achievements in the economic and social fields by the workers. The holiday marks the workers’ struggles, especially those aimed at the conquest of a precise right: the daily working hours shall be eight hours (in Italy with the law n. 692/1923). These battles led to the promulgation of a law that was passed in 1867 in Illinois (USA). After that The First International demanded that similar legislation were introduced also in Europe.</td>
</tr>
<tr>
<td>2</td>
<td>The <strong>Stonehenge of Gambia</strong>. Not far from the old colonial city of Georgetown it is one of the most interesting places from the historical and archaeological point of view, called Wassu, evidence of an ancient civilization. It's here that there is an important megalithic site formed by several menhirs isolated or grouped in a circle, made with heavy stones of truncated cone-shaped. According to research carried out these megalithic complexes were erected in the age between the third century B.C. and sixteenth centuries A.C. in relation to a prehistoric sun cult.</td>
</tr>
<tr>
<td>3</td>
<td>The <strong>traditional costume of the Tuareg</strong> is formed by a thick woolen shirt, the Derbal, which is worn with or without a pure wool waist belt and a kind of leather apron. All of this is complemented by classic hooded cloak, the “burnus”, and light leather sandals. The woman's costume is a tunic made of a single piece of rectangular cloth that is draped around the body so as to leave her bare arms and stopped the waist with a thin belt. Clothing is complemented by the cap, made from a fold of the same tunic, and a light copper ring affixed to the ankle.</td>
</tr>
<tr>
<td>4</td>
<td><strong>Typical traditional handicraft objects</strong> are the woven baskets, the objects of leather, iron and ceramics. The baskets are made by weaving papyrus fiber and banana leaves, and are then decorated with designs in natural colors. These baskets are used to bring water containers, food or crockery on the head.</td>
</tr>
<tr>
<td>5</td>
<td>The <strong>Fufu</strong> is a staple food in many countries in Africa and the Caribbean. It is a flour made from the cassava plant, or another flour, such as semolina or cornmeal. It can also be made by boiling starchy food crops such as cassava, yams or plantains kitchen and then beat into a paste-like consistency.</td>
</tr>
<tr>
<td>6</td>
<td>In the run-up of the festivals of June, at Praia Branca in the Island of São Nicolau, there is great turmoil. The people getting ready rehearsing for the dance of Chuchumbé, that run on the Midsummer Day. Two long lines of women and men are arranged opposite each other and, to the beat of the drums, create a choreography made of sensual movements.</td>
</tr>
<tr>
<td>7</td>
<td>The <strong>dances on stilts of the young dan</strong> that taking place in the mountain villages are very famous; the participants dance on stilts three meters tall, wearing masks and disguises scary.</td>
</tr>
<tr>
<td>8</td>
<td>The <strong>International Women's Day</strong> (commonly called Women's Day) marks the 8th of March every year to remind the achievements in the social, political and economic conditions of women, and the discrimination and violence which are still subject in many parts of the world. This celebration was held for the first time in the United States in 1909, in some European countries in 1911 and in Italy in 1922.</td>
</tr>
<tr>
<td>9</td>
<td>The <strong>ZAGAT</strong> is a tool formed by two pairs of metal plates, each of 6 cm. in diameter that are put on the middle finger and on the thumb of each hand and use as an accompaniment to the music.</td>
</tr>
<tr>
<td>10</td>
<td>The <strong>marriage</strong> is mostly monogamous and of two types: the &quot;kal Kidan&quot;, that is, solemn and agreed between the two families; and the &quot;demoz&quot;, agreed in cash.</td>
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<td>No.</td>
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<tr>
<td>11</td>
<td>The Bodi (ancient tribe): in the Lower Omo Valley, in Ethiopia, the women dedicate themselves mainly to crops while the breeding of goats and cattle are entrusted to men. In addition, to ensuring the community milk and blood, indispensable to their survival, especially during the transhumance, the herds also play an important cultural and social role. The “Bodi” spend hours watching their animals and to admire beauty and value, and often compose songs in their honor.</td>
</tr>
<tr>
<td>12</td>
<td>In Gambia music is an important part of life. It often comes only late in the evening, the village square, in the midst of the kiosks, people start to dance and sing to the sound of the djembe and the balafon, or hears him sorcerer which, accompanied by his kora (typical harp of the country), sings stories passed down from ancestors.</td>
</tr>
<tr>
<td>13</td>
<td>Ghanaian dance Bamaya It is performed by the populations of northern Ghana. The legend tells of a period of drought, when an oracle revealed that the drought had been was because of the way in which the men had repressed and humiliated women; the drought would end only when the men had subsided to the level that they had forced women, wore skirts and had participated in this dance. It is currently ballad during harvest time in northwestern Ghana by Dagbani men and women.</td>
</tr>
<tr>
<td>14</td>
<td>The celebration of Pohela Boishakh unites all the members of the different Bangladeshi community, regardless of religious and regional differences. The Pohela Boishakh falls on April 14th.</td>
</tr>
<tr>
<td>15</td>
<td>The Ogiek live on the mountain slopes, at different heights. The trees bloom in different seasons allowing these people to collect honey during the entire year. The honey, which has a flavour that varies depending on the time and the season in which it was collected, plays a central role in Ogiek society: for example, it is used as food for the preparation of beer, and also as a bargaining chip with neighbouring peoples, out of the forest.</td>
</tr>
<tr>
<td>16</td>
<td>“The Lady of Mali” looks like the unmistakable giant effigy of a female figure with a head like a crown, carved on a huge granite wall which in ancient times may have been a rocky shore of a lake or a sea, also considering the fact that it is facing the Atlantic. The physical traits of the female figure are definitely Indo-European, and particularly affects the regal and imposing expression, which goes well with the sort of crown on the head and with dressed like a royal robe.</td>
</tr>
<tr>
<td>17</td>
<td>The anniversary of the Unification of Italy (1861, March 17th).</td>
</tr>
<tr>
<td>18</td>
<td>The Bushmen are the oldest inhabitants of southern Africa where they live for at least 20,000 years. Their habitat is the vast Kalahari Desert. They call themselves “those who follow the light”, because the moving is depending on rains to feed on fruits, roots and everything that nature provides.</td>
</tr>
<tr>
<td>19</td>
<td>The ancient city of Djenne (1988), once an important link station and valuable centre for unloading goods in the desert, whose homes were built on sand hills to avoid seasonal flooding.</td>
</tr>
<tr>
<td>20</td>
<td>Quarquaba: They are rhythm instruments (GNAWA) widely used in the accompaniment of the dances. They are generally made of iron, forged or raw. Of varying circumference and thickness, vaguely, also remember to use, as well as in form, the Spanish castanets.</td>
</tr>
<tr>
<td>22</td>
<td>In Croatia the Anti-Fascist Resistance Day is celebrated on June 22nd of each year and is a key day for the Croatian history: remember the 22nd of June in 1941, when it formed the first partisan detachment in Sisak, a symbol of the beginning of the revolt of the Croatian antifascist partisans against German and Italian occupation forces.</td>
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<td>No.</td>
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<tr>
<td>23</td>
<td>The <strong>Eugungun mask</strong> is used mainly in the funeral of the greatest personalities, during which they are carried out of the pantomime rituals in order to commemorate the dead and his ancestors. The eugungun masks are carved in a variety of styles.</td>
</tr>
<tr>
<td>24</td>
<td>The <strong>kora</strong> (musical instrument) is widespread among all peoples Mandinka West African; it is found in Mali, Guinea, Senegal and Gambia. The kora player is said jali; typically he belongs to a family of griots, or storytellers and is exclusively a male. As well as the griots he enjoys great respect among the peoples Mandinka (as a holder of knowledge about the traditions, the deeds of the ancestors, the family trees of the clans, or the entire oral tradition of the people), similar to &quot;jali&quot; is considered a very important honorific title.</td>
</tr>
<tr>
<td>25</td>
<td>The <strong>anniversary of the liberation of Italy</strong> (also called Liberation Day, the anniversary of Resistance or just April 25th) is celebrated in Italy each year. It is a crucial day in the Italian history and has a special political and military significance as a symbol of the victorious military resistance and political struggle carried out by the partisan forces during World War II from 8 September 1943 against the fascist government of the Italian Social Republic and the Nazi occupation.</td>
</tr>
<tr>
<td>26</td>
<td>In Somalia the most common home is the <strong>Akkal</strong> (tent-hut), constituted by a skeleton formed by flexible branches bent arc and nailed into the ground to the ends in a row parallel. Adding to these series of supports others horizontally arranged, related to the first with vegetable fibers; the rudimentary structure is covered with mats and skins. When staying in a certain place must continue for some time, the Akkal is fenced by a hedge of zeriba (thorny brambles), which provides elementary protection against animals.</td>
</tr>
<tr>
<td>27</td>
<td>The <strong>athletic competitions of Nuba</strong>, which take place during festivals and funerals, play an important role in the Nuba cultures and are an opportunity to show off the extraordinary corporal paintings. The religious traditions of the Nuba include the cult of the dead and respect for the religious leaders, who also act as healers.</td>
</tr>
<tr>
<td>28</td>
<td>The feast of <strong>Aid el-Kebir</strong>, which commemorates the sacrifice of Abraham and is celebrated two months after Ramadan, in every family sacrifices a ram and eat it.</td>
</tr>
<tr>
<td>29</td>
<td>The <strong>clothing in Sierra Leone</strong>. In the interior villages clothing can still be traditional: buba and lappa (blouse and skirt) for women, in bright colors, large handkerchiefs wrapped around her head like a turban and robes for men.</td>
</tr>
<tr>
<td>30</td>
<td>In Uganda there are dances for marriage, hunting, gathering, happiness dances and war. Each tribe has its own typical dance. Very popular it is the <strong>'Myel Rudi'</strong> of the Northern Uganda: it is performed on the occasion of the birth of the twins, by men and women dancing around a temple, under a tree, with the accompaniment of the three drums music.</td>
</tr>
<tr>
<td>31</td>
<td>The <strong>Talamanca tribe</strong>, still live in almost primitive conditions of fishing, hunting and agriculture. Their religion has undergone Christian influences, but it is not distorted in its essential structures.</td>
</tr>
<tr>
<td>32</td>
<td>The <strong>ancient Maya clothes</strong> were in cotton or agave fibers. The colors were natural and were derived from vegetable matter, animal or mineral. Since pre-Hispanic society was deeply hierarchical, clothes reflected the power of the person who wore them.</td>
</tr>
<tr>
<td>33</td>
<td>In Nicaragua the national dish is the &quot;<strong>gallo pinto</strong>&quot;, a dish of rice and beans.</td>
</tr>
<tr>
<td>34</td>
<td>Liberation Day from Spanish in <strong>Cuba</strong>. On the 1st of January of 1899 the Spaniards left the island after more than four centuries of colonialism and on the 1st January of the 1959 Cuban revolution expelled the dictator Fulgencio Batista.</td>
</tr>
<tr>
<td>35</td>
<td><strong>Reggae</strong> is a music genre originating in Jamaica. It also, at least in its classical forms, draws elements from Jamaican popular music (Chin, calypso).</td>
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<td>No.</td>
<td>Description</td>
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<td>36</td>
<td><strong>Tango</strong> (originally from the Río de la Plata region of Argentina and Uruguay) is a dance based on improvisation, characterized by elegance and passion. The basic step is the step of the tango itself, where by-step means the normal pace of a brisk walk. The dance position is a frontal embrace more or less asymmetric, depending on the style, in which the man with the right encircles the back of his dancer, and with his left hand holding her hand, thus creating a greater distance between the left shoulder man and a woman's right.</td>
</tr>
<tr>
<td>37</td>
<td>At the <strong>Mercado de las Brujas</strong> (Witches Market) are sold amulets, folk remedies and offerings for the cult of the Pachamama (Mother Earth).</td>
</tr>
<tr>
<td>38</td>
<td>The <strong>Arara</strong> live in the Amazon. On the occasion of festivals and rituals, the Arara paint themselves in stunning designs using a black dye made by a fruit called genipapo. They live in communal houses built with wood and palm fronds.</td>
</tr>
<tr>
<td>39</td>
<td>The <strong>Mapuche</strong> (from the fusion of two words: Che, the &quot;People&quot; and Mapu, the &quot;Earth&quot;) are originating in Chile. The Mapuche have an economy based on agriculture; their social organization has developed into extended families, under the direction of a &quot;lonko&quot; or chief, although in times of war it can unite in larger groups and elect a &quot;toqui&quot; ('ax-bearer') to guide them. The Mapuche are a diverse ethnic group made up of several groups that share between them the same social structure, religious and economic, as well as a common linguistic heritage. Their influence extends between the Aconcagua river and the Argentine pampas.</td>
</tr>
<tr>
<td>40</td>
<td>The <strong>Nukak</strong> live between the Guaviare and Inirida rivers in southeastern Colombia. They are one of the six groups of nomadic hunter-gatherers known as &quot;Maku&quot;, and live to the Amazon basin northwestern sources. The Nukak traditionally live in small groups consisting of nine-thirty in the sides and dense forest, away from the rivers. They are constantly moving and never remain in the same place for more than few days.</td>
</tr>
<tr>
<td>41</td>
<td>The <strong>Matsés</strong> hunt forest animals like the tapir and paca - a large rodent - using bow and arrows, traps and shotguns. All communities live near the shore of the river, and every morning children and adults engage in daily fishing. In their gardens grow a wide variety of products, including staple foods such as plantains and cassava. In each house there is always boiling the Matsés chapo, a sweet drink made from plantain. The women cook the ripe fruit and then squeeze her soft flesh in a sieve made of palm leaves.</td>
</tr>
<tr>
<td>42</td>
<td>The <strong>Venezuelan Salsa</strong> (dance). This style was born in the suburbs of Caracas and is characterized by being very romantic. They dance in pairs, having as basis the man who step forward with his left foot and the dancer back with his right; subsequently, it is carried out from both side opening which continues with some laps choreography.</td>
</tr>
<tr>
<td>43</td>
<td><strong>Thanksgiving Day</strong>, or more simply &quot;Thanksgiving&quot;, is a Christian feast observed rise in the United States (the fourth Thursday in November). In Thanksgiving Day, in all American cities they are held parades with floats and celebrations of all kinds and with the giant inflated puppets that go around the city.</td>
</tr>
<tr>
<td>44</td>
<td>The <strong>Anzac Day</strong> is the day when Australia remembers those who have served the country during the wars. The festival was born to commemorate the soldiers of the Australian and New Zealand Army Corps (ANZAC) who landed at Gallipoli in Turkey during the First World War. In big cities and small across the nation are held memorial services, parades, marches and meetings of military and former military.</td>
</tr>
<tr>
<td>45</td>
<td>The <strong>medina</strong> (literally &quot;City&quot;) is an old neighbourhood, typical of many cities of North Africa, but in the past also present in Spain and Sicily (Kalsa of Palermo was the medina of the then capital of the island). Generally, the medinas are walled, crossed by many narrow streets that form veritable mazes and were built by the Arabs around the ninth century A.C.</td>
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<tr>
<td>46</td>
<td>The &quot;Kulla&quot; is a tall and massive building in the shape of the tower, with very thick walls and small windows. It was a house that served mainly as a refuge and is found in Albania's north-central interior area, where the revenges were widespread.</td>
</tr>
<tr>
<td>47</td>
<td>Belgian beer is inextricably linked to the history of the abbeys, in which it was originally produced. This drink is very popular in medieval times because as boiled was considered healthier and less polluted than water, which at the time was often contaminated. For the monks its production was an important form of support, they began to enrich it with spices and honey to make it good and increase sales.</td>
</tr>
<tr>
<td>48</td>
<td>During the Easter festivities every citizen chooses their own egg, and after divided in pairs, keeps the egg in the hands with the tip pointing towards the other person. People express a wish and it affects the partner's egg. Tradition says that if the egg breaks, the desire will not come true, on the contrary, the wish will be able to manifest itself and to become pure reality.</td>
</tr>
<tr>
<td>49</td>
<td>The Parthenon is a temple and is the most famous exhibit of ancient Greece; it has been praised as the best realization of classical Greek architecture and its decorations are considered some of the greatest elements of Greek art. The Parthenon is an enduring symbol of ancient Greece and of Athenian democracy and is undoubtedly one of the greatest cultural monuments of the world.</td>
</tr>
<tr>
<td>50</td>
<td>The Irish wedding: first of all, the groom you will see wear the traditional kilt in green tartan made by his 'clan' (no, we are not in Scotland, but in Ireland). The bride is however ready to show off the white dress to symbolize her purity.</td>
</tr>
<tr>
<td>51</td>
<td>Aquavit: the best drink to accompany the rich Christmas food is aquavit. This spirit may be safely considered the national Norwegian drink. The alcohol is distilled from potatoes and Norwegians are very proud of this production, because it has made it one of the most sophisticated distillates in the world despite the neighbouring countries, consider the spirit as something that you drink only as an accompaniment to certain foods.</td>
</tr>
<tr>
<td>52</td>
<td>The wycinanki (cut sheets). In the nineteenth century the farmers were used to cut the paper decorations, with the help of knives and scissors for shearing sheep and then in a rather coarse way. Later the technique was refined up to the wycinanki, the real lace paper that decorate walls and windows, representatives symbolic forms like the moon, the stars, the arabesques or flowers.</td>
</tr>
<tr>
<td>53</td>
<td>Colindatu. During the Christmas holidays the Romanian children are dressed in characteristic clothes and go to visit the homes for Colindatul, greetings sung, in exchange for a traditional braided sweet donut, a symbol of prosperity.</td>
</tr>
<tr>
<td>54</td>
<td>The Red Square in Moscow. The name derives from the adjective Russian красная (krasnaja, female красивый, Krasny, &quot;beautiful&quot;), which means both &quot;red&quot; and &quot;beautiful&quot;: The word was originally applied (with the meaning of &quot;beautiful&quot;) only to St. Basil's Cathedral, and later it was extended to the whole square.</td>
</tr>
<tr>
<td>55</td>
<td>Paella is a traditional dish of Valencian cuisine in Spain. This dish, made with rice, saffron and meat (or fish) is prepared in typical pan from which it takes its name, the paella or paellera.</td>
</tr>
<tr>
<td>56</td>
<td>The festivity of St. Lucia, the week before December 13th, is celebrated for the secular tradition of St. Lucia, the Queen of Light, with concerts in churches and processions. The day of St. Lucia thousands of boys and girls emerge from the dark Swedish winter and brighten the crowds with processions.</td>
</tr>
</tbody>
</table>
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The Sultan Ahmet Mosque is known as the Blue Mosque for its beautiful Iznik tiles that cover the interior walls: over 21,000 ceramic tiles of different shades of blue and these colours covers the whole interior of the mosque, turning it into a real work of art.

<table>
<thead>
<tr>
<th>No.</th>
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<tbody>
<tr>
<td>58</td>
<td>Dim Sum Breakfast: made with Har gau, a jasmine tea, congee with chicken and vegetables, rolls of rice noodles.</td>
</tr>
<tr>
<td>59</td>
<td>The trisciò is a typical means of transport mainly used for city tours.</td>
</tr>
<tr>
<td>60</td>
<td>Buddhas of Bamiyan were two huge Buddha statues carved by a Buddhist sect in the valley of the rock walls of Bamiyan, Afghanistan, about 230 kilometers from the capital, Kabul, and at a height of about 2,500 meters.</td>
</tr>
<tr>
<td>61</td>
<td>Henna tattoo is called &quot;Mehndi,&quot; it has ancient origin and resulting traces since 400 A.C. in the frescoes of Ajanta caves. We can find both in the hands and in the feet of Radha Krisha and many other Indian divinities. The tradition wants on the day before the wedding, to celebrate the ceremony of the Mehdi, who will prepare the bride for the big day along with all the women of the family, friends, neighbours, guests. While the bride is tattooed with imaginative designs on the arms, feet, hands and legs, all guests sing, dance and entertain the birthday girl. A veritable hen party.</td>
</tr>
<tr>
<td>62</td>
<td>Chogha zanbil or Dur-Untash, one of the best preserved ziggurat, is located near Susa, in Iran. Originally the ziggurat symbolically represented the Holy Mountain, home of the gods. The name &quot;ziggurat&quot; in ancient Sumerian writings are called &quot;God's mountains&quot;.</td>
</tr>
<tr>
<td>63</td>
<td>The reef is a typical formation of the seas and tropical oceans. It consists of underwater rock formations biogenic established and increased sedimentation of calcareous skeletons of corals.</td>
</tr>
<tr>
<td>64</td>
<td>The Salwar Kameez is a traditional cloth, both for male and female, of some populations of Southeast Asia. The Salwar Kameez consists of three parts: Salwar, Kameez and Dupatta. The kameez is a long shirt that reaches at least the hip, but sometimes knee giving great freedom of movement to the wearer. Women also dress the Dupatta, a long, wide shawl that covers her head, shoulders and neck.</td>
</tr>
<tr>
<td>65</td>
<td>In Sri Lanka numerous songs (especially female) who accompany the work in the fields are still in vogue like the peasant dances performed usually around the drum (called Rabana).</td>
</tr>
<tr>
<td>66</td>
<td>The Armenian kochari is the ancient national dance, typically male, full of many variations of steps, which was carried out in villages to welcome the caravans of merchants: arms straight down with the fingers intertwined, or clasped behind the back, to form the design of a cross.</td>
</tr>
<tr>
<td>67</td>
<td>The Shebeke are reproducing stained glass only geometric shapes created using only wood and stained glass that fit together in a stable manner without having to resort to the help of any metal such as lead or iron (nails).</td>
</tr>
<tr>
<td>68</td>
<td>Makbus is also known as Matchbous and represents a classical ‘Khaleeji’ dish, which is popular in the Middle East. The dish mainly includes meat (usually lamb), or fish and rice.</td>
</tr>
<tr>
<td>69</td>
<td>The Hummus is a Levantine and Egyptian food made from cooked and mashed chickpeas and sesame seeds (tahini), flavoured with olive oils, garlic and lemon.</td>
</tr>
<tr>
<td>70</td>
<td>The Armistice Day (end of the Iran-Iraq war), is celebrated on the 8th of August.</td>
</tr>
<tr>
<td>71</td>
<td>Kubbe is a traditional Middle Eastern appetizer (minced meat with crushed wheat, onions and spices, cooked in the oven).</td>
</tr>
<tr>
<td>72</td>
<td>Kokpar is an equestrian sport. The purpose of the conflict is to seize the carcass of a goat (boz) and to launch it beyond a demarcation sign, or a defined area.</td>
</tr>
<tr>
<td>73</td>
<td>Saying hello. In China, when you meet someone who is not a friend, you should say before his last name, followed by the title of the person or by a mark of respect. For example, if your last name is Ling: for a more mature person you will say Ling Lao (Lao means old man) to underline the respect towards older people; equally, Ling Xiao (xiao means small or young) to the younger people.</td>
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<td>No.</td>
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<tr>
<td>74</td>
<td><strong>Age.</strong> The age is very important in Korea: the elderly are indeed very respected and it is expected that a young man meets an older person with no questions asked. Until a few years ago, when a young man was formally presented to an older person, at the latter's house, he had to make a profound bow, and kneeling with the forehead that touches his hands together on the floor, the same type of bow which is used by the grandchildren on the first day of the year when they go to visit their grandparents.</td>
</tr>
<tr>
<td>75</td>
<td><strong>Chuseok</strong> (Harvest Moon Festival), which is also called the Feast Korean Thanksgiving, is held from the 14° to the 16° day of the eighth month of the lunar calendar. Chuseok celebrates the harvest and is a festivity of thanksgiving for the abundance of crops. During these festivities Koreans visit their ancestral homes and perform ceremonies.</td>
</tr>
<tr>
<td>76</td>
<td>It is not customary in <strong>Japan</strong> shake hands or hug in greeting. In fact, the Japanese practice the <em>ojigi</em>, that is the slope of the front of the body from the person, the man holding his arms down her legs, the woman in front of her. The degree, the number and duration vary the inclination depending on the circumstances, the age of the interlocutor and the hierarchical position. The ojigi is also used to thank, apologize or say goodbye.</td>
</tr>
<tr>
<td>77</td>
<td><strong>Mongols</strong> were used to live in large tents (still used), <em>yurts</em> (ger calls in Mongolian), and they were used to hunt on the horseback, using very special instruments, called <em>uurga</em>, long sticks to which was tied a noose, in which the Mongols were formidable. Horses guardians exploit <em>uurga</em> to domesticate them, but also hunters to hunt wolves, still abundant in Mongolia.</td>
</tr>
<tr>
<td>78</td>
<td>The <strong>Druze</strong>, a people proud and pugnacity that lives in cubic houses climbing the mountains. The Druze or Muwahhidun (exactly means monotheists), as they prefer to call themselves, are jealous of their customs. They are monogamous and remain in a rigid marriage rite. The future bride is presented to the boyfriend from her mother, and the girl gives to the young man a dagger Syriac (<em>ḥanǧar</em>) wrapped in a woolen scarf (<em>kuffiye</em>). The sword is the symbol of the husband protection to the bride, and the scarf symbolizes the dedication that his wife offers to him.</td>
</tr>
<tr>
<td>79</td>
<td>“<strong>Cayda Cira</strong>” is a dance with candles in hand of the Mediterranean areas, and in particular of Silifke.</td>
</tr>
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<td>80</td>
<td><strong>DJAMBLIA</strong> is the main accessory of men's traditional dress, which is also dedicated a fascinating dance to see. Initiation symbol, it marks the transition from childhood to the adult world and still has a precise function in society, for example, can be taken to its owner if he has committed a crime, or as a sign of good faith in a contenders can be given to the magistrate. The djamblia marks the position in the community and gives prestige to the wearer; it is decorated according to the possibilities of the owner and the rise in the social scale.</td>
</tr>
<tr>
<td>81</td>
<td><strong>The Balisong</strong>, famous knife in the West named also the butterfly knife, has Filipino roots. The Western name is due to the characteristic shape of the handle, which is opened to eject the blade.</td>
</tr>
<tr>
<td>82</td>
<td><strong>Sarong</strong> is a large piece of cotton or silk, draped around the waist and worn as a skirt by men and women. The cloth is often dyed with bright colors, or printed with complex motives representing animals or plants, chess, various geometries and patterns.</td>
</tr>
<tr>
<td>83</td>
<td><strong>The Batu Caves</strong> consist of limestone caves located on the outskirts of Kuala Lumpur, famous for hosting internally a number of Hindu temples and represent a religious site that is very important for the region.</td>
</tr>
<tr>
<td>84</td>
<td><strong>The Vesak Festival</strong> that commemorates the birth, enlightenment and death of the Buddha. It is held either in April or in that of May.</td>
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<tr>
<td>No.</td>
<td>Description</td>
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<tr>
<td>86</td>
<td><strong>Wat Phra Si Sanphet</strong> is a Buddhist temple in the city of Ayutthaya.</td>
</tr>
<tr>
<td>87</td>
<td>The <strong>Inuit</strong> are the original inhabitants of the Arctic and sub-Arctic coastal regions of North America and north eastern tip of Siberia. Their territory is mainly composed by the tundra, low and treeless plains where the ground is permanently frozen, the so-called permafrost, except for a few centimeters to the surface during the short summer season. Currently living in Alaska (U.S.A.), Greenland (Denmark) and Canada.</td>
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<tr>
<td>88</td>
<td>The <strong>Groundhog Day</strong> is a holiday celebrated in the United States and Canada on 2nd of February, and is based on the behaviour of a groundhog exemplary. The tradition wants that on this day it should observe the retreat of a groundhog. If this emerges and fails to see its shadow because the weather is cloudy, winter will soon end; but if he sees his shadow because it's a beautiful day, it will be scared and ran into his hole, and winter will continue for six more weeks.</td>
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<tr>
<td>89</td>
<td>The <strong>moko</strong> is the traditional tattoo with which Maori (a Polynesian people, spread in northern New Zealand) paint their faces. The warriors use the moko to tell their story: every sign indicates a different advent of personal history. Women bear the traditional sign on the chin to indicate that they are related to a Maori warrior. Among the tattoos, the kirituhi is the most decorative representation (although still imbued with meanings related to &quot;koru&quot; fern as a symbol of birth, spiritual rebirth and regeneration); Unlike tattoo moko everyone can get a tattoo this type of designs, without offending the culture. They also served to frighten.</td>
</tr>
<tr>
<td>90</td>
<td><strong>Nosy Be</strong>, the Island of Perfumes, is one of the main centres of culture and history of the Sakalava population, one that suffered more the influences of African culture. Something special is their religion that is based on the veneration of real old familiars. On the island, the Sacred Tree is an important place of worship, brightly coloured by white and red fabrics offered, planted in a place that has marked the life of Tsiomeko queen. If you want to visit it, you should wear a cloth that covers the hips.</td>
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</tbody>
</table>
### APPENDIX 6 – EMPIRICAL PART – OVERVIEW

<table>
<thead>
<tr>
<th>Citizens</th>
</tr>
</thead>
<tbody>
<tr>
<td>Germany</td>
</tr>
<tr>
<td>Common characteristics of refugees?</td>
</tr>
<tr>
<td>What majority thinks about the characteristics?</td>
</tr>
<tr>
<td>Experiences with refugees?</td>
</tr>
<tr>
<td>Learning courses with refugees?</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Multipliers</th>
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</thead>
<tbody>
<tr>
<td>Which methods, teaching material, aids, and competences are missing?</td>
</tr>
<tr>
<td>Which barriers?</td>
</tr>
<tr>
<td>Support needed?</td>
</tr>
<tr>
<td>Confident in working with intercultural learner groups?</td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>Refugees</th>
</tr>
</thead>
<tbody>
<tr>
<td>Adult education?</td>
</tr>
<tr>
<td>Involved in it?</td>
</tr>
<tr>
<td>Experience with citizens?</td>
</tr>
<tr>
<td>Common characteristics of citizens?</td>
</tr>
<tr>
<td>Opinions towards refugees?</td>
</tr>
<tr>
<td>Special pictures of refugees?</td>
</tr>
<tr>
<td>Difficulty experiences?</td>
</tr>
<tr>
<td>Most challenging?</td>
</tr>
</tbody>
</table>
APPENDIX 7 - USEFUL SOURCES

Comparative Study Analysis - The current situation of refugees in Italy, Greece, Slovenia, Sweden, Turkey and Germany

ICE-breakers

https://insight.typepad.co.uk/40_icebreakers_for_small_groups.pdf
https://icebreakerideas.com/quick-icebreakers/