

A PRACTITIONER'S GUIDE FOR  
SUPPORTING SOCIAL CHANGE

# CAN? DO!

C A N D O R E F U G E E S 2 . 0

ACTIONS ON  
EMPOWERMENT

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# PREFACE

Years after working directly with migrants and refugees in different European countries, we (professionals) realized the importance of non-formal frameworks in reaching out to migrants and workers in order to feel their reality and appreciate their journey. Our idea in this project was to develop and experience new methods based on arts and drama to enable professionals to better understand, and address the real needs of migrants and refugees. We used improvisation theater, dancing and animation workshops in order to create a safe space for all participants and explore with them their dreams, hopes and fears.

We are here sharing our story to help professionals worldwide better understand the reality that accompanies every person who one day decided to flee his homeland to save his/her life. We hope our story can also help professionals better understand themselves as much as it helped us better appreciate our intertwined history, collective needs, and the beauty of our shared vulnerable and persistent humanity.



# WHO ARE WE ?

## **KATRIN KUHLA**

Welcome, thank you for your interest in our project! Here, we will introduce you to the core concepts of “Can Do”, as well as the principles and settings of the “Can Do” meetings. In more details, our intention is to clarify the theoretical concept behind our approach and make it actionable for others. So as to understand the effect of the “Can Do” approach, one must experience it: its potential, in fact, becomes clearer once you have taken part in our international “Can Do” meetings, workshops and projects. Nevertheless, we will do our best to convey our approach in writing in this brochure. The latter, on the one hand, is intended for people who already know us and want to understand our work in depth. On the other hand, it provides an initial understanding for those of you for whom the approach is completely new and who, hopefully, will want to have a “Can Do” experience with us in our meetings, workshops and projects.

## **BUT WHO IS IN FACT “WE” AND WHAT IS “CAN DO”?**

“Can Do” is the name for empowerment projects funded by Erasmus+ in Germany as a strategic partnership of the national agency. The first “Can Do” project (“Can Do Empowerment”) took place from 2014 to 2017. At the time, the approach was developed by the “founding mothers” Katrin Kuhla and Iman Moutaouakil, who have led it since. Katrin Kuhla has been the consortium leader at VIA Bayern since the very beginning. In 2018, the continuation project was approved: “Can Do Refugees”. “Can Do Refugees” is hosted by a consortium with Progestión (Spain), Eurocircle (France), University of Thessaly (Greece) and the American University of Cairo (Egypt).

In the “Can Do” projects, we host five-days meetings, with 2-4 participants from each consortium partner, making a total of about 15-25 participants. In this sense, the value of the “Can Do” meetings is also -and mainly- given by the variety of expertise of its participants who, regardless of their respective background (social workers, researchers, trainers, project managers etc.), are to be considered as multipliers. The meetings always have a core theme, and the exercises that you will find in this compilation are structured according to the themes of the meetings which took place in Spain and France.



## THE “CAN DO” APPROACH DURING THE “CAN DO” MEETINGS

“ IT WAS THREE DAYS OF EMPOWERMENT. I FEEL VERY ENERGIZED. I AM THANKFUL FOR THE ENERGY AND THE NEW METHODS.

*WIELTSCH, R.- TRAINER*

I TAKE HOME THE SUPPORT AND THE ENERGY. THE MEETING GAVE ME POWER. IT GAVE ME THE FEELING, THAT THE WORLD HAS GOOD PEOPLE.



*RAMSES, M. – RESEARCHER*

In our “Can Do” projects, we professionalize and empower people coming from the social and civic education sectors. During the recent “Can Do Refugees” project, we focussed on people working with refugees on a professional or voluntary basis.

## “CAN DO”: OUR FOUNDATIONS PRINCIPLES

We believe there are already many interesting and helpful methods, approaches and projects tackling social issues. Yet, the participants of our seminars reported the huge impact of these meetings, and some even described them as a “life changing experience”. This deep social and personal impact derives from our core foundation and three crucial principles:

### *OUR FOUNDATIONS: BUILDING TRUST*

At the foundations of our meetings is trust. For us, building trust is fundamental. Only when trust is present in the group, in fact, can we shift our focus to content and issues. When trust is built among the members of the group, difficult issues such as discrimination, racism, trauma therapy, and others. can be approached in a fundamentally different way and at a much deeper, emotional level. In this sense, a lot of exercises related to trust-building are described in this manual, and they often originate from pedagogical approaches involving art, theatre, music, dance.

## **RESOURCE-ORIENTED APPROACHES - MAKING PEOPLE AWARE OF THEIR STRENGTHS AND INVITING THEM TO USE THEM MORE.**

People learn easier and faster, and the effect lasts longer, when you work with their strengths instead of their deficits. We don't analyse the deficits. We focus on the strengths. People are often more aware of their weaknesses than their strengths. By focusing on strengths, we increase confidence, which then makes it possible to work on difficult issues (e.g., exclusion, discrimination etc.). Participants are empowered to use their competences to improve their everyday life. The resource-oriented approach increases motivation and enthusiasm for the entire learning journey. The resource-based approach of the "Can Do" meetings, continuously invites participants to take on the role of trainer and pass on their knowledge to others. Ideally, a "Can Do" meeting will allow everyone to be both teacher and trainer.

## **PARTICIPATORY APPROACH - INVITING PEOPLE TO CONTRIBUTE**

We work in a participatory way. Participants drive the seminars by deciding which topics we work on. The "Can Do" meetings have a pre-arranged daily and weekly schedule. There is, in this sense, a common thread - but it is up to the participants to decide how this process is shaped. Nothing happens without the involvement of the participants. On the contrary, they are invited to get involved. They themselves put to the forefront the topics that are important to them, and they contribute with the skills and resources they bring to the meeting. In this way, participants can identify with the learning process and with what is happening in the meeting space. This approach removes resistance to the learning journey - or, if there is resistance, it can be resolved more easily.

The "Can Do" meetings bring together international people with different perspectives (academic, practical, voluntary, professional, long-term, short-term, etc.). From our experience, the feeling of "I am not alone!" and "In other countries, they do the same work that we do!" can be highly empowering. It gives the feeling of belonging to a larger community that cares for the well-being of refugees, migrants and marginalized people. This is an effect of participatory work.

# CAN?DO!

## **PROCESS-ORIENTED APPROACH - ENSURING THAT OUR WORK IS RELEVANT TO THE PROFESSIONAL OR PRIVATE LIFE OF THE PARTICIPANTS AND CAN BE TRANSFERRED TO THEIR LIVES AFTER THE MEETINGS**

Our “Can Do” meetings are neither goal- nor result-oriented. They are, instead, consistently process-oriented. We believe, in fact, that this is the way to achieve results which are tailor-made for the participants and that, therefore, can have a deep and long-lasting impact. Following the basic assumption that "Disruptions have priority!", we prioritize participants' impulses over the seminar agenda. Our experience shows that a process-oriented approach covers the essential points on the agenda but, at the same time, it opens to possible detours, it adjusts to others' priorities, and it allows for shifts in the emphasis. In other words, a process-oriented approach might reduce the number of topics that can be usually covered in a more structured and goal-oriented approach, but it creates scope for the issues that really concern and interest the participants to emerge. In this sense, this content is often more relevant to the participants' everyday life.

## **GROUP SETTINGS**

There are some particular group settings and frameworks that are fundamental to the “Can Do” meetings:

### **PEACEFUL, RURAL SURROUNDINGS AND GOOD FOOD**

It might sound simplistic, but a quiet, rural environment as well as good food are crucial for creating a relaxed, happy, attentive, centred group atmosphere. Experienced group leaders say that the location and the food account for 80% of the success of a seminar - we agree with this, even if it may sound sobering. It is important that everybody eat together, and so finances should be planned accordingly. Our experience, in fact, tells us that eating together has a unifying and harmonising effect on the group. Only in an atmosphere framed by these conditions can true and meaningful encounters occur between participants. In addition, such conditions are essential in order to realise each other's personal resources which, once visible and actionable, can then become the core of participatory work. Such an environment has a harmonising and focussing influence on the entire group process.

## **LIVING AGENDA**

The “Can Do” project is led by a Steering Group, with a representative from each partner country. This person also participates in the “Can Do” meetings and, in these occasions, takes a leading role for the participants of his/her country. Before the meetings, he/she collects participants’ contributions so for the Steering Group to set a first proposal for a Living Agenda. This Living Agenda is displayed in the seminar room – ideally with flexible cards (sticky wall or sticky facilitation cards, etc.). The agenda is a suggestion by the Steering Group; the first day is implemented as planned but, as mentioned above, the subsequent days may vary depending on the impulses from the group.

## **EVENING BUZZ GROUPS**

Every evening, people from the same country come together in buzz groups and reflect on the day: What went well? What do we wish for tomorrow? Where would someone like to contribute? One person from each country presents the ideas and concerns to the rest of the group. Based on these rounds, the Living Agenda is changed every evening.

## **ENCOURAGE PREMIERES**

Due to the appreciative, resource-oriented work, it happens again and again that participants’ competences emerge during the meeting, and are then also integrated into the Living Agenda. Here, the members of the Steering Group need, sometimes, to act as midwives, and to enable participants to discover these competences. Mealtimes and evenings are particularly suitable for this. The “Can Do” meetings have often been the host to such premieres: many have applied their methods in English for the first time, we had a hip hop dancer who taught his dance to adults for the first time and some traumatic situations or experiences of discrimination have been recounted for the first time in the “Can Do” meetings.





## LEISURE TIME

When people are having fun, they relax and get into a state where they can really absorb new ideas. That's why part of the "Can Do" meetings is to plan for fun: on the third day, we always have a "Look & See" afternoon where we get to know the local area. Here, we could even find something that can be linked to the overall theme of the meeting. However, what is suitable is to be discussed with the local partner. On some evenings, we propose joint activities, which are often suggested by participants. On the last evening, it is obligatory to party all night. Accordingly, it makes no sense to plan particularly demanding things on the last day.



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# CAN?DO!

# INTRODUCTION

## "CAN DO" IN A NUTSHELL

*DAVIDE GIANNELLI*

"Can Do Refugees 2.0" aims at supporting and empowering professionals and volunteers working with refugees, asylum seekers and, more generally, people with a migrational background. In this sense, this toolkit proposes a number of practical tools and innovative methods which will enhance your professional development in terms of knowledge, skills and competences. The wide range of materials that you will find in the following pages – methodology, theoretical framework, trust-building exercises and main activities- were tested during two trainings which took place in Madrid, Spain, and in Marseille, France. On these occasions, trust, participation and empowerment have been, at the same time, core concepts and main drivers. In fact, while empowerment, which is intended both as the process of self-empowerment and as the professional support of people, have represented the ultimate objective of each workshop, their success and effectiveness have been entirely based on trust-relations and on the sincere engagement of each participant, whether a trainer or a trainee. Empowerment, in this sense, was reached through participation which, in turn, was encouraged by the progressive building up of an atmosphere of mutual trust.

In more details, the content of this compilation reflects the core elements which were identified during a participatory needs assessment, which was carried out in all partner countries. This evidenced the need to rethink the practice of professional support of refugees vis-à-vis the intensification, over the last six years, of migration flows towards the European borders. In other words, the increase in the number of people on the move to Europe also implies the responsibility, both for international institutions and local practitioners, to widen – in terms of assets- and deepen -in terms of approach- the commitment to integration and social inclusion in order to effectively meet the needs of the refugee population. In the attempt to reflect these needs, the composition of the consortium itself mirrors a migration path: the involvement of an Arab speaking country (Egypt), of two countries of transit (Spain and Greece), and of two countries of destination (France and Germany), seeks to evidence the stages that refugees usually go through along the migration journey.

The latter, in fact, does not only constitute a severe and often traumatic experience, but it may also give refugees scope to create and maintain links with their country of origin, with the receiving country and those of transit, all at the same time, with significant consequences on the shaping of identity and sense of belonging (Cherti and McNeil, 2012). In addition, while the situation of refugees must be analyzed in the context of the respective hosting society, a just process of integration must entail a number of goals that apply across countries. These include efforts to enable refugees to reach and develop their full potential, to protect their human rights, prevent their marginalization, and foster social cohesion and co-existence (UNHCR, 2014)<sup>1</sup>. In this sense, the assessment highlighted the need for professionals to be trained in, and empowered through:

- Notions of trauma pedagogy to support those people who have suffered violence and abuses;
- Intercultural training to positively deal with different belief systems, cultural codes, and values;
- Methods to counter stereotypes and create more inclusive narratives;
- Tools to enable multipliers to develop a personalized, rights-based support.

To this end, this compilation puts together activities and methods which pertain five key aspects of the work with refugees: intercultural communication, anti-discrimination, trauma pedagogy, women rights, citizenship and democracy education. Beside the needs assessment, the individuation of these key areas, and the development of the whole project itself, depends largely on two pillars: firstly, the need to address and respond to the risks of social exclusion and poverty, as it was individuated in the Europe 2020 Strategy of June, 2010. With the outbreak of the COVID-19 pandemic, moreover, such a need has unequivocally become an urgency: in particular, several researches have already shown that, society-wide, social distancing and isolation have severely affected our social worlds, well-being and sense of selves, with preoccupying effects on education, jobs, relationships etc.



And while pandemics and consequent responses affect whole populations, they do not affect all equally: most critically, it is the vulnerable and disadvantaged groups of our societies who are likely to pay disproportionate costs of the crisis (Brooks et al, 2020). These include people in insecure jobs, minorities and ethnic communities, migrants, and refugees, women and children, as well as the elders (as potential target of abusive behaviours). In their recent review, Brooks et al (2020) found strong evidence of adverse consequences of isolation, including not only low mood and depression, but also increased suspicion, mistrust, stigmatisation, and disruption of social solidarity. It is to counter these very phenomena that “Can Do” has sought to bring people together in a process of experiential learning: to get them involved, interested, pro-active and, finally, empowered.

The second pillar is represented by the need to include refugees themselves in such a process. There is, in fact, no “one-size-fits-all” approach to integration, and measuring it without the involvement of refugees and without an understanding of their specific needs, may cause misguided interventions, dependency, marginalization and, ultimately, isolation. Integration is, in this sense, a dynamic and gradual two-way process which, in order to be effective, meaningful and enriching, requires all parties to be involved.



## STRUCTURE OF THE MANUAL

In order to tackle all the key aspects which we have individuate up to this point, this compilation is divided into two main sections: **Section A** consists of an academic article which was written by the consortium partner from the University of Thessaly/. Its intent, in this sense, is to provide a theoretical framework which supports and legitimizes the “Can Do” approach. In particular, ‘Tell me your story’: The contribution of narratives to refugee education’ explores the importance of narratives in our daily lives, and their role in the shaping of our own identity and of the image of identity that we form for others. More specifically, the article considers the use of narratives as one of the most important means in the implementation of intercultural and refugee education so to support and promote the self-determination of the subject and the free expression, acceptance and exchange of his/her cultural references.

**Section B** presents, instead, the corpus of activities which were implemented during the two “Can DO” meetings which took place in France and Spain. Each exercise is described in depth and broken down so to account for the pedagogical approach, the learning outcomes, the ideal size of the group, the time frame, eventual specific requirements, as well as tips and recommendations for trainers and facilitators. In particular, modules are divided as follows: Module 1 is made of 13 trust-building exercises which aim at creating, progressively, a safe space and an atmosphere of mutual trust within the group. Some activities are specifically designed to get to know each other, to set the ground rules for the training, and to collectively reflect on values, identities and the positioning of each participant in society. Module 2 consists of 11 activities dealing with intercultural communication, learning democracy, and anti-discrimination work. The aim of the module is to develop a deeper intercultural awareness, to question one’s own natural patterns and behaviors, especially when looking for privileges and personal freedom. In this way, it also seeks to bring to light dilemmas and conflicts, both in society and in oneself, to work on the recognition of every individual’s equal right to freedom and non-discrimination. Finally, Module 3 is intended to facilitate group and individual reflection as well as problem solving. It groups 2 activities which relate to topics such as citizenship education, women rights, and trauma pedagogy. More specifically, the module is designed to support people in acknowledging their potential, to learn to think critically, and to take action in order to bring positive change in one’s own life and community. In a way, the activities aim at learning how to consciously let positive feelings emerge so to re-establish an inner safe space.



# SECTION A



# TELL ME YOUR STORY

## THE CONTRIBUTION OF NARRATIVES TO REFUGEE EDUCATION

**KOSTAS MAGOS**

Our daily lives are made up of a set of narratives. Narratives are not only an important way of communication, but also a tool for understanding and interpreting the world. Through narratives we share our thoughts and actions, we judge ourselves and others. Through narratives we construct both our own identity and the image of identity that we form for others. At the same time, narratives are an important channel for conveying cultural values, codes and references, but also stereotypes and prejudices, which highlights the need for a critical approach.

Bruner (1986) argues that narratives operate on two parallel levels. The first concerns awareness and the second action. The action that follows the awareness is the one that can lead to the development of new knowledge, skills and attitudes. In this way the narratives work like the threads of a colorful carpet. This is a carpet that is never completed, as its colors and designs are in a process of constant transformation. Some of the previous threads-narratives can slowly be removed, as older knowledge and attitudes associated with them are subject to change, while new thread-narratives are added as a result of new hearings and experiences.

The power of narratives is a key factor for their use in education and especially in intercultural education. The latter focuses on positive management of otherness, respect for cultural diversity and development of empathy (Nieto, 2004). Intercultural education is directly related to the development of intercultural communication and the use of narratives is a great tool for achieving it, as through them the 'authentic voices' of narrators are heard (Schwartz, 2001). In such a context, narratives can be one of the most important means in the implementation of intercultural education which supports and promotes the self-determination of the subject and the free expression, acceptance and exchange of his/her cultural references.

The emergence of the authentic voices of individuals and through it the realization of the power relations and social inequalities observed between members of the dominant majority and minority population groups, is also a key goal of critical pedagogy (Giroux, 1993). The use of narrative in the context of critical pedagogy has the characteristics of 'critical narrative' (Aveling, 2001). Critical narratives focus on identifying and combating stereotypes and discrimination and are often associated with so-called "covered" narratives (Clandinin & Connelly, 1996).

'Covered' are narratives that do not clearly express what<sup>1</sup> they really want to say, due to the narrator's conscious or unconscious fear. This fear is often associated with the narrator's views differing from the dominant views. If the narrator expresses his/her real views s/he is afraid that s/he will come into conflict with members of the dominant group, a fact that can lead to discrimination against him/her, even social exclusion. The category of covered narratives often includes the narratives of individuals who are not members of the respective dominant group, such as the narratives of immigrants and refugees.

## REFUGEE EDUCATION

Refugee education as well as the training of refugee trainers has been an important area of education in recent decades. The ever-increasing influx of refugees into European countries has led the governments of many countries, as well as the European Union as a collective body, to seek effective policies for the social and educational integration of the refugee population. For this purpose, many research activities were carried out as well as many actions and programs with the main goal of including the refugee population in the social and educational field. The "Can Do Refugees 2.0" program, in the framework of which the manual you hold in your hands was created, is one of the above European programs that aim at highlighting and exchanging good practices for the training of professionals dealing with refugees.

It is worth mentioning that the issue of refugee education is of great interest in the wider scientific educational literature. The study of the literature brings to light very interesting examples of refugee education, most of which use and support the principles and teaching techniques of experiential learning. Among these techniques, it seems that narration plays an important role, as it serves three different purposes.

The first is the essential acquaintance and interaction between the trainees with refugee and non-refugee identity. The second, which comes as a consequence of the first, is the overcoming of stereotypes and prejudices on both sides, since the acquaintance can contribute to the approach of the 'other' and the development of empathy. Finally, the third purpose focuses on the emotional discharge of the refugees themselves, as narrating incidents related to their lives and refugee experiences is also an important step in healing the 'trauma' that the refugee identity often carries. According to Cooper (2005) the participation of refugees in such actions contributes to the mobilization of their critical thinking, to the improvement of self-confidence and finally to their empowerment (Refugee Council, 2005).

In order the use of narrative, in the context of refugee education, to work effectively, two conditions are necessary. The first concerns the environment where the narratives take place, while the second focuses on the role of the educator. All the participants, but especially the most vulnerable ones, as the refugees are, should feel comfortable to narrate their personal stories, but also to discuss them with other participants. The educational environment needs to provide them with security and confidence in order to be exposed.

Given that each personal narrative is, at the same time, a personal report, ensuring security and trust is a prerequisite.

This condition becomes necessary if the 'voices' of the narrators describe events and views that offend the dominant group, such as the description of discrimination or racist attitudes by the institutions or individuals of the dominant group.

Ensuring the right climate of trust is the responsibility of the educator. The role of the educator in refugee education programs is particularly important for the success of education. It is necessary for him/her to have intercultural ability, as well as all the other characteristics of an interculturally capable trainer (Magos and Simopoulos, . Describing the characteristics of an intercultural educator, Le Roux (2002) points out that s/he respects people from other cultures, is empathetic, open to new learning, is flexible, can discern his/her own prejudices and sees diversity as an opportunity for learning.



Also, an intercultural educator condemns the theories of cultural deficit, that is, those theories that claim that culturally different from the dominant ethnocultural group have cultural deficits, namely they are culturally inferior. S/he also condemns the assimilationist perceptions, the perceptions that try to impose the dominant identity on others. In contrast, an interculturally capable educator approaches each cultural identity as a dynamic identity that is co-formed each time in interaction with the identities of others. It is obvious that a professional dealing with the educational and social integration of refugees is necessary to have the above characteristics of an interculturally capable educator. At the same time, it must know and effectively<sup>1</sup> use the appropriate techniques that support cultural acquaintance and exchange, necessary steps to create the conditions for the inclusion of refugees. As mentioned earlier among these techniques, the role of narrative is important.



## AN INDICATIVE PROJECT

A typical example of using narratives for intercultural acquaintance and exchange between young refugees and peer members of the dominant ethnocultural group is the R.O.U.T.E.S project (Vigklas, Magos and Alexopoulos, 2020). The R.O.U.T.E.S (Reshaping Our Universe Through Educational Synergies) project was held in Greece, in the city of Volos, in the period 2018-19. The project was supported by the Open Society Foundations through the Organizing Bureau of European School Student Unions (OBESSU), the European Students 'Union (ESU), as well as their respective programs: Seeds for integration and Together, moving forward.

The project was attended by young refugees from the NGO 'Arsis', students of the Department of Early Childhood Education of the University of Thessaly and adult students of immigrant origin from the Second Chance School of Volos. The project, which was presented in detail at the first Learning Teaching Training Activities meeting of the "Can Do Refugees 2.0" program, used the principles of experiential learning and used two basic teaching techniques. The first was the implementation of educational walks-routes in the urban and natural environment of the city, which was a common place of residence of all participants.

The routes were chosen appropriately to provide a variety of cultural stimuli, while at the same time highlighting cultural exchanges and intersections both in the past and in the present. For example, in one of the routes the participants visited an area where live members of the dominant group who have ancestors with refugee identity. The exchange of experiences between them and new refugees highlighted the timelessness of the refugee experience. Respectively, in another route, the refugees of the group guided the non-refugee participants to their own places of residence and entertainment, and then the opposite route took place, where the refugees got to know the places of the city where their peer Greeks love to gather.

Both during and after the trips, many opportunities were created to hear the 'voices' of the participants and to unfold their stories. The content of the stories concerned many different dimensions of the life of the participants. The refugee experience played a dominant role in the narratives, as well as the exchange of cultural references. Moreover, the cultural, historical, environmental and other stimuli that arose during the journeys, gave feedback to the narratives with new content.

A particularly interesting element was the emotional commitment of the participants during the project. Despite the difficulties faced by some of the members of the group, as the hours of the journeys were sometimes identified with their working hours, they chose to participate in the journeys because, as they stated, 'we did not want to lose the stories'. Another element that highlights the power of stories is related to the fact that the members of the group continued to meet, live and online, to exchange news and stories even after the completion of the project. As one of the team members said in the evaluation discussion, which took place at the last meeting of the project: "We said a lot, we learned a lot about each other, but I feel that we still have a lot to say and to learn. I would like the program to continue next year as well".





# SECTION B



# THE CURRICULUM

In the following pages, we present the corpus of activities which were implemented during the two “Can DO” meetings which took place in France and Spain. The content of this curriculum is addressed specifically to professionals and volunteers working with refugees, asylum seekers and, more generally, people with a migrational background. Its objective, in this sense, is to provide you with a number of practical tools and effective methods which will support your everyday practice and enhance your development in terms of knowledge, skills, and competences. In particular, we describe in depth each activity by breaking it down according to the pedagogical approach, the learning outcomes, the specific group size, the time frame, human and material resources, as well as tips and recommendations for trainers and facilitators. In order to allow you to adapt and to shape your seminar according to participants’ interests and attitudes as well as yours, we have preferred not to provide any sort of roadmap or pre-arranged agenda. Be aware, however, that the “Can Do” approach -as it is described in the opening pages- requires a number of settings and opens up to a variety of dynamics which need to be taken into consideration in order for the training to be effective and meaningful. When it comes to the implementation, for instance, we combine different methods and approaches, accordingly to the content and its difficulty to the process. Some contents, in fact, are better transferred by dynamic exercises, where both the body and the mind are shaken. Some of them need more attention, as when we deliver theoretical inputs, while some others need to be discussed during a walk outside - also known as “Spatiamentum”, as the Carthusian monks taught us. Trainers are there to individuate the better way to transfer and share knowledge according to the group, and to analyze both epistemological and the epistemophilic obstacles.

# CAN?DO!

As it concerns the structure of the curriculum, modules are divided as follows:

## MODULE 1

**Module 1** is made of 13 trust-building exercises which aim at creating, progressively, a safe space and an atmosphere of mutual trust within the group. Some activities are specifically designed to get to know each other, to set the ground rules for the training, and to collectively reflect on values, identities and the positioning of each participant in society.

## MODULE 2

**Module 2** consists of 11 activities dealing with intercultural communication, learning democracy, and anti-discrimination work. The aim of the module is to develop a deeper intercultural awareness, to question one's own natural patterns and behaviors, especially when looking for privileges and personal freedom. In this way, it also seeks to bring to light dilemmas and conflicts, both in society and in oneself, to work on the recognition of every individual's equal right to freedom and non-discrimination.

## MODULE 3

Finally, **Module 3** is intended to facilitate group and individual reflection as well as problem solving. It groups 2 activities which address the topics of citizenship education, women rights, and trauma pedagogy. More specifically, the module is designed to support people in acknowledging their potential, to learn to think critically, and to take action in order to bring positive change in one's own life and community. In a way, the activities aim at learning how to consciously let positive feelings emerge so to re-establish an inner safe space.



# MODULE 1

## BUILDING TRUST AND GETTING TO KNOW EACH OTHER

In this module, we will present 13 activities which were implemented during our international seminars in Madrid and Marseille. In a way, these activities represent the premises for any effective “Can Do” meeting: their aim, in fact, is to create, progressively, a safe space and an atmosphere of mutual trust within the group. Trust-building activities are specifically designed to get to know each other, to set the ground rules for the training, and to collectively reflect on values, identities and the positioning of each participant in society. Similarly, they invite participants to engage both their minds and body so to gather, in this sense, positive energy and a sense of cohesion.

# TAKE MY HAND

## GROUP SIZE

At least 5 participants

## TIME FRAME

10 minutes

## SPACE REQUIRED

a room where participants can move freely

## RESOURCES

(MATERIALS, HANDOUTS LIST)

## ACTIVITY DESCRIPTION (STEPS):

1. Participants start moving freely in the room;
2. when they meet somebody, they introduce themselves by telling their names;
3. then, they “take” the name of the other person (they switch their names) and continue walking around;
4. when they meet another person, they shall introduce themselves by using the name that they took previously;
5. participants continue to meet people and to introduce themselves with the name of the last person they have met;
6. once a participant (A) meets somebody (B) that introduces him or herself with his/her own name (B introduces him/herself as A), they step out of the game;
7. the activity ends when either all participants have met a person that is using their own name, or when there is only one or a few names used by most of the participants

## LEARNING OUTCOMES:

- To get to know each other
- To get a first insight of the names of all participants

## TIPS (THINGS TO KEEP IN MIND/ DIFFERENT VERSIONS):

# CIRCLE GESTURE

## GROUP SIZE

At least 5 participants

## TIME FRAME

10 minutes or more depending on the size of the group

## SPACE REQUIRED

a room big enough in order for participants to stand in a circle

## RESOURCES

(MATERIALS, HANDOUTS LIST)

## ACTIVITY DESCRIPTION (STEPS):

1. participants stand in a circle;
2. one participant is asked to make a gesture (with or without a sound) - this can be a simple move like waving "bye bye" with the hand,
3. the next participant in the circle has to mimic the exact action / movement, with the same facial expression,
4. this is repeated until all participants have had a turn to mimic the first action / movement

## LEARNING OUTCOMES:

- To create an atmosphere of trust and ease in the group
- To get aware of your body language
- To get aware of the power of non-verbal communication in intercultural groups
- It can also strengthen and empower the communication participants have with each other.
- To build group cohesion and synchronization
- To develop focus and concentration

## TIPS (THINGS TO KEEP IN MIND/ DIFFERENT VERSIONS):

## TWO TRUTHS AND ONE LIE

### GROUP SIZE

From 5 to 20 participants

### TIME FRAME

10 minutes or more depending on the size of the group

### SPACE REQUIRED

a room big enough in order for participants to move freely

### RESOURCES

(MATERIALS, HANDOUTS LIST)

- Pens/Pencils/markers
- Post-it/pieces of paper and tape

### ACTIVITY DESCRIPTION (STEPS):

1. Everybody gets a post-it, tape and a pen;
2. participants are asked to write down two truths and one lie about themselves (something other people most likely won't know about them);
3. all participants stick the paper to their chest and walk around freely;
4. in one to one meetings, they talk to each other and find out which is the false statement;
5. once they find out, they individually continue to walk around the room until they meet a new person with whom they can have a similar conversation;
6. depending on the group size, the activity either finishes when everybody has had the opportunity to meet each person, or after a certain time eg. after 10 exchanges.

### LEARNING OUTCOMES:

- To get to know each other
- To initiate discussion about prejudices and « images » you have about people

### TIPS (THINGS TO KEEP IN MIND/ DIFFERENT VERSIONS):

The exercise is also suitable for people who already know each other a bit. The trainer can suggest to the trainees to write truths and lies which are not easy to detect/to be guessed. The facilitator can choose to add an evaluation/reflection of the activity. In order to initiate a discussion about the prejudices and « images » you have about people. In the reflection moment, the issue of prejudice and “images” about the other person will arise; because sometimes people will be surprised to learn new things about a person that they didn't expect.

As a variant of the game, the true statements may not be revealed until the end of the exercise, when everybody sits in a circle.



## YOUR VOICE LIKE IDENTITY CARD

### GROUP SIZE

From 20 to 30 participants

### TIME FRAME

30 minutes

### SPACE REQUIRED

open space

### RESOURCES

(MATERIALS, HANDOUTS LIST)

## ACTIVITY DESCRIPTION (STEPS):

### Part A

- Ask everyone to stand up in a circle. Start by relaxing every part of the body. Stretch your arms, shake your legs, relax your shoulders;
- When the whole group is comfortable with the relaxation of their body, you can start the « sensorial shower »;
- Sensorial shower - you walk through 4 elements:

Fire: rubbing each part of your body with your hands

Earth: Shaping your body as if you were a sculptor working on the statue of your body

·Water: Taking away the water from your clothes

·Air: (if the group knows each other) Blow gently on the mate standing next to you, otherwise you either stand still and feel the air or you gently blow on yourself

### Part B

- Dying balloon: breath in and then out like a dying balloon in your belly. While exhaling, whistle just like a balloon slowly getting empty - this exercise helps to warm up your voice;
- Sing your name;

A. In a circle we take a beat by snapping your fingers, then you say your name by either singing it or making a noise or an onomatopoeia. The whole group repeats your name after you

B. Once completed a round, you add a movement to your name and everybody repeats it again. If you feel that the group needs it you can repeat more than one round.

- Keep saying your name with your gesture and one by one everybody says its own name and gesture. The result is a polyphonic piece with all the names.

## LEARNING OUTCOMES:

- To respect your body, train your breath and find the sound and musicality of your name
- To know the temper of everyone through expressive communication to express yourself

## TIPS (THINGS TO KEEP IN MIND/ DIFFERENT VERSIONS):

Do not judge the sound of the participants and help them feel comfortable pronouncing their name. If someone doesn't feel like participating, don't force him/her to do so.



# CRAZY TRANSLATOR

## GROUP SIZE

From 10 to 20 participants

## TIME FRAME

30 minutes

## SPACE REQUIRED

## RESOURCES

(MATERIALS, HANDOUTS LIST)

## ACTIVITY DESCRIPTION (STEPS):

1. Participants form groups of 3 people speaking at least 2 different languages,
2. In each group one person will be designed as the « professor » who will introduce him/herself in his/her native language ; one person who doesn't speak the same language is the « interpreter », he or she has to translate simultaneously in the group common language what the professor says, the third person is the « sign-language interpreter » and has to translate simultaneously in the sign language, using mimic and gestures,
3. Each small group has 5 minutes to prepare the 'acting scene'. Even in the small groups the professor does not translate or explain his speech to the other two members,
4. Each group presents their scene in front of the rest of the group
5. Once everybody finished the trainer engages in a group discussion

## LEARNING OUTCOMES:

- To bring the participants together through laughter
- To create a good atmosphere in the group
- To work on non-verbal communication and intercultural communication
- To develop a cooperation spirit in the group
- To show different communication strategies and to support non-verbal communication as important way of communicating

## TIPS (THINGS TO KEEP IN MIND/ DIFFERENT VERSIONS):

As the participants do not speak the same native language, those who have to translate must improvise their translation. They have to let go and laugh at the results obtained. The absurdity created by the misunderstanding is the same for all participants. At the beginning let the participants choose their role. If there is enough time and the group is not too big the facilitator can propose to switch roles within the group in order to experiment the other roles played. Instead of presenting him/herself the professor can also be given a specific topic to talk about. If there is no common language within the group the activity can be implemented either by keeping only the « professor » and the « sign-language interpreter » or by making the « interpreter » translate in his/her own language.

# LOOK AND SHOUT

## GROUP SIZE

At least 5 participants

## TIME FRAME

5 minutes

## SPACE REQUIRED

a room where participants can stand in a circle

## RESOURCES

(MATERIALS, HANDOUTS LIST)

## ACTIVITY DESCRIPTION (STEPS):

1. Participants stand in a tight circle (shoulder by shoulder with one another),
2. The facilitator invites them to relax their body and to look at the floor,
3. The facilitator starts counting and, as he or she gets to 3, participants lift their heads up and look in the eyes of another person - spontaneously chosen,
4. If, by coincidence, two participants look at each other, both scream out loud and step out of the circle,
5. Those who don't have eye contact with their « chosen one » start the activity over again,
6. The game continues until each person makes eye contact with another participant

## LEARNING OUTCOMES:

- To get to know each other
- To create an easygoing atmosphere in the group
- To use non verbal communication
- To energize and develop concentration
- To release tension

## TIPS (THINGS TO KEEP IN MIND/ DIFFERENT VERSIONS):

This activity suits well the end of a training session.

# SNAP AND CLAP

## GROUP SIZE

At least 5 participants

## TIME FRAME

10 minutes

## SPACE REQUIRED

a room where participants can stand in a circle

## RESOURCES

(MATERIALS, HANDOUTS LIST)

## ACTIVITY DESCRIPTION (STEPS):

1. The group stand in a circle,
2. One participant starts by snapping the fingers then the one next to him/her does the same until all participant have done the same,
3. Once the movement reaches the first person again, he or she changes the snapping into clapping and the circle goes around again until it reaches the first person back,
4. Everybody continues to do the same movement/sound until it comes back to him or her,
5. You can keep changing movements as much as you want.

## LEARNING OUTCOMES:

- To get to know each other
- To create an easygoing atmosphere in the group
- To use non verbal communication
- To energize and develop concentration
- To release tension

## TIPS (THINGS TO KEEP IN MIND/ DIFFERENT VERSIONS):

# SOCIO-METRICAL LINE

## GROUP SIZE

Up to 30 participants

## TIME FRAME

20-40 minutes depending on the group size

## SPACE REQUIRED

a room big enough in order for participants to stand in line and move around freely

## RESOURCES

(MATERIALS, HANDOUTS LIST)

## ACTIVITY DESCRIPTION (STEPS):

1. Participants should line up / position themselves in line according to different questions,
2. Participants are not allowed to speak, they need to find other ways to communicate,
3. The trainer gives different tasks to the group:
  - “line up by the first letter of your first name from”
  - “line up by the number of languages spoken”
  - “line up by the size of your shoes”
  - “line up by the hours you travelled to the venue” etc
4. When the group feels that the task is accomplished, the trainer can check the order with the participants

## LEARNING OUTCOMES:

- To get to know each other
- To reduce fear to interact with "the other";
- To show different communication strategies and to support non-verbal communication as important way of communicating
- To support group dynamics, cooperation and team work

## TIPS (THINGS TO KEEP IN MIND/ DIFFERENT VERSIONS):

In order for this activity to be effective and meaningful, you need to devote time to debriefing. This can be implemented on three different levels:

- Getting to know each other: What did you learn about each other?
- Analyzing communication structures: “how was the communication? Was it easy/difficult”; “Did you manage to understand each other?”; “What strategies did you use to communicate?”; “How did it feel to work without verbal communication?”
- The third level relates to decision-making processes or power relations: some participants, in fact, may try to take over the coordination of the process to line up. If this happens, questions like “how did you know where to stand in the line?” or “how did you come to an agreement on where to stand?” can be of great interest as well.

# JAK SIE MASZ? HOW ARE YOU?

## GROUP SIZE

From 10 to 30 participants

## TIME FRAME

20 minutes

## SPACE REQUIRED

room where participants can sit in a circle and where they can move freely within the circle

## RESOURCES

(MATERIALS, HANDOUTS LIST)

· Flip chart

## ACTIVITY DESCRIPTION (STEPS):

1. The trainer writes on the flip chart "How are you?", "Good", "So so", "Bad" in 2 or 3 different languages and shows it to the group,
2. To remember the phrases and to feel comfortable, the whole group repeats them a few times together
3. The trainer gives the instructions:  
The group forms a circle with chairs
  - One chair is missing and the person without a chair stands in the middle of the circle
  - In order for her/him to get a chair, he/she has to ask to somebody "how are you?" in a language that it's not her/his own
  - If the answer is "Good", nothing changes, and the person in the middle has to ask somebody else
  - If the answer is "so so" the two persons sitting on her right and left side must exchange places. It's the chance for the person in the middle to get a seat
  - If the answer is "bad", everybody must stand up and change place

## LEARNING OUTCOMES:

- To get to know each other
- To reduce fear to interact with "the other"
- To reduce inhibitions, fears and barriers of the other language(s)
- To get a feeling on the languages spoken within the group
- To put fun at the center of language acquisition
- To promote intercultural group dynamics

## TIPS (THINGS TO KEEP IN MIND/ DIFFERENT VERSIONS):

A native speaker should present the phrases in order for the whole group to learn the right pronunciation. If the group speaks the same language, dialects of languages spoken in the region can be used. The trainer can choose to adapt the phrases to the context. If needed, signs or body language can be used. If a person is not comfortable in the middle, he/she can be supported by the trainer or other participants.

# CARTHUSIAN WALK

## GROUP SIZE

Irrelevant

## TIME FRAME

From 30 minutes to 1.5 hours

## SPACE REQUIRED

A quiet path in the nature

## RESOURCES

(MATERIALS, HANDOUTS LIST)

A bell or something similar (for example, a glass and a spoon)

## ACTIVITY DESCRIPTION (STEPS):

1. The group is asked to put good walking shoes on and, if necessary, coats,
2. Participants shall separate into buzz groups of two or three persons,
3. The group is given an overall question, like for example “what is your motivation in your work?”, “how do you overcome XY obstacles?” etc.
4. The group starts to walk in these pairs or trios
5. Every 5-10 minutes, the facilitator rings a bell or gives a sign and the pairs or trios separate and get into new pairs or trios, talking about the same subject.

## LEARNING OUTCOMES:

- To get inspired from different people
- To get to know each other
- To talk with people you won't usually
- To create a group dynamic

## TIPS (THINGS TO KEEP IN MIND/ DIFFERENT VERSIONS):

Adapt the questions to the group. You can choose to change questions each time you ‘ring’ the bell



# BALANCE AND DANCE

## GROUP SIZE

From 5 to 30 participants

## TIME FRAME

1 hour

## SPACE REQUIRED

Open space

## RESOURCES

(MATERIALS, HANDOUTS LIST)

- Music
- comfortable cloths

## ACTIVITY DESCRIPTION (STEPS):

1. Find a ritual that makes everyone warm: it can be a variation of yoga morning salutation in different variation (up to the participants physical level or mood on that day)
2. Grasp the air with straight arms to the front, up, the sides and down
3. Shake your hands to the front, up, the sides and down and then give your neighbour a “shower” by shaking your hands all over him/her, change neighbour,
4. Get on your toes, your body is straight, look to the left, look to the right, stay on your toes. Repeat it with your eyes closed,
5. Walk around, walk around on the outer side of your feet, the inner side, the toes and the heels,
6. Stop and stand still, shifting to the left and right with straight body, and to the front and back, begin to shift in a circle, come back to your center and feel your feet and your whole body,
7. Imagine that your body is completely empty. You have a little ball inside your empty body. The ball is full of colour and the walls of your body are white and ready to be painted. The aim is that the coloured ball reaches every part of your white body so that the inner part of your body is totally painted by the touch of the ball. Your task is to keep that ball moving in your body all the time by movements, the trainer says in which body part the ball is and you are trying to get the ball to every white part of your body from the inside. Can be that the ball is quite spontaneous jerks from time to time unexpectedly,
8. Back in a circle, put on moving music, start with an easy movement that everybody imitates in the circle
9. When everyone is moving equally, you can give the task of bringing a new movement to your neighbour. He/She should initiate a new movement that everybody takes over. Like this we're going through everybody in the circle. Everyone in the circle is moving in the same way

## LEARNING OUTCOMES:

- To learn to respect your body
- To train your body
- To feel free to express yourself (listening to each other and using your body)
- To create a cooperation dynamic in the group
- To get to know each other
- To create a safe space

## TIPS (THINGS TO KEEP IN MIND/ DIFFERENT VERSIONS):

Do not judge the movements of the participants and help participants feel comfortable. Adapt the activity to the group you are workin with and if somebody doesn't feel like participating, don't force him or her to do so.

# A SONG FOR INCLUSION

## GROUP SIZE

From 20 to 30 participants

## TIME FRAME

30 minutes

## SPACE REQUIRED

A room where participants can move freely

## RESOURCES

(MATERIALS, HANDOUTS LIST)

·Work song – “pick a bale of cotton”  
<https://youtu.be/HKx50zdjdBc>

## ACTIVITY DESCRIPTION (STEPS):

1. The facilitator prepares the group for the song,
2. Firstly, by doing a relaxation activity: stretching the body, doing the « sensorial shower » (look the activity “your voice like identity card”) and warming up the voice with some vocalizations,
3. Once the group is ready to sing, the trainer teaches the song:

Jump down Turn around  
 Pick a bale of cotton Jump down  
 Turn around  
 Pick a bale a day  
 2x  
 Oh, lordy  
 Pick a bale of cotton Oh, lordy  
 Pick a bale a day  
 2x  
 Pick a pick a pick a pick a  
 pick a bale of cotton Pick a pick a  
 pick a pick a pick a bale a day 2x

4. After participants have learnt the structure of the canon, the whole group repeats it,
5. Once the whole group has learned the song, the facilitator adds the gestures to each refrain,
6. The last step is to divide the group into 2 circles, one inner circle and one external circle. The two circles move in two opposite directions while singing the song in a canon.

## LEARNING OUTCOMES:

- To work on coordination (singing, listening to each other and using your body)
- To create a cooperation atmosphere in the group

## TIPS (THINGS TO KEEP IN MIND/ DIFFERENT VERSIONS):

Always warm up the body and the voice before singing. If the group has difficulties learning the song you can avoid to add the gestures. If the group is very big you can add a third circle.



# THE INNER SAFE SPACE

## GROUP SIZE

Up to 30 participants

## TIME FRAME

20 minutes

## SPACE REQUIRED

A quiet space

## RESOURCES

(MATERIALS, HANDOUTS LIST)

## ACTIVITY DESCRIPTION (STEPS):

The trainer invites the group to take a comfortable position. He/she starts talking to participants:

I want to invite you now to the activity of the inner safe place. Please look in your imagination for a safe place, a place in your imagination at close quarters or far away somewhere in this world, a place where you can feel absolutely safe and at ease. Please let thoughts, imaginations, or pictures come of such a place, where you feel safe and secure.

Please realize that you are able to create this place in your imagination and please give this place a boundary of your choice. These boundaries make sure that only you can enter this place or that you can decide which creature is allowed to be at this place, as it is your place. Thus, it is a special place, which only you can enter or leave any time and with the friendliest, most helpful beings (generally not human beings), if you call or ask them.

Please take your time and have a rummage around in your place. Perhaps you see pictures, perhaps you feel something, perhaps you think about something related to such a place... With your imagination you are able to create your choice of such a place like a landscaper, architect, builder...

Please allow anything to emerge and accept it. If in your search for an inner safe place uncomfortable pictures or thoughts do emerge, which may happen from time to time, do not take any notice of them if possible and keep on creating. Be sure, there is this safe place for you, and you only need to search patiently for a while and concentrate on it. Please take into account that for the search and the creation of this inner safe place all kinds of possible devices are on hand (vehicles, tools, materials, even magical tools). Please give me a sign if you have the feeling you have found this inner safe place now.

Please examine if you feel truly safe and sound. Ensure that you are ensconced in this convenient and safe place. It is important that you feel entirely at ease, safe and sound. If you have reached your inner safe place and created it to your entire well-being and safety, please feel carefully how it is for your body to be in it:

- What do you see?
- What do you hear?
- What do you smell?
- What do you feel?
- How does your skin feel?
- How are your muscles?
- How is your breathing?
- How does your belly feel?

Please think about a little sign which could help you to find your safe place at any time. This could be a small visible or invisible movement of muscles. Or it could be a gesture, which I can observe or only you alone know of. If you do this gesture you can go to your inner safe place in the future at any time, if you want.

Please do this gesture now so that your body remembers quickly how good you feel in your safe place. (1 min). Please feel it again... and then come back with your perception to this room.

# THE INNER SAFE SPACE

## LEARNING OUTCOMES:

- Reduce body tension and general excitement
- Learn how to have active control over specific body processes
- Learn to relax, find a quiet and safe space
- People learn to consciously let positive, good feelings emerge

## TIPS (THINGS TO KEEP IN MIND/ DIFFERENT VERSIONS):

**Note:** for some people it is not easy to visualize a safe place. Sometimes, therefore, it is easier to get in a visualization process in a face to face conversation. In this case the exercise can be used as a guide.

## MODULE 2

### INTERCULTURAL COMMUNICATION; LEARNING DEMOCRACY AND ANTI-DISCRIMINATION WORK

In this module, we will introduce you to 11 activities which address three crucial aspects of refugees education: intercultural communication, learning democracy, and anti-discrimination work. The aim of the module, in this sense, is to develop a deeper intercultural awareness, to question one's own natural patterns and behaviors, especially when looking at privileges and personal freedom. In this way, these activities also seek to bring to light dilemmas and conflicts, both in society and in oneself, to work on the recognition of every individual's equal right to freedom and non-discrimination.

# STORY OF MY NAME

## GROUP SIZE

Up to 20 participants

## TIME FRAME

1 – 3 minutes per participant

## SPACE REQUIRED

A room big enough to display chairs in a circle

## RESOURCES

(MATERIALS, HANDOUTS LIST)

## ACTIVITY DESCRIPTION (STEPS):

1. The facilitator invites participants to tell the story of their name,
2. One by one each participant tells the story. It can be the etymology of their name or the reason why his/her parents chose it or whatever story he/she would like to share about his/her name (even an invented one),
3. (optional, e.g. with pupils) The facilitator adds knowledge about the name, emphasizing the beauty, importance, uniqueness of the name and thus raising the self-esteem of the participant. The facilitator emphasizes similarities in names (e.g. the names means certain flowers, come all from the Bible/ Koran/Holy Book)

## LEARNING OUTCOMES:

- To get to know each other
- To gain empathy, to build group confidence and group cohesion
- To share experiences and points of view
- To discover commonalities

## TIPS (THINGS TO KEEP IN MIND/ DIFFERENT VERSIONS):

If a person of the group doesn't feel comfortable in telling a story about his or her name, the facilitator can ask the others if they know one, e.g. which language the name comes from, the meaning of the name etc. One question for participants dealing with people from foreign countries could be: "What do you do, if you are not able to pronounce the name?" Then the facilitator can work on how important it is just to try to pronounce a foreign name. One learning outcome of this exercise is that people can feel how important names usually are for their owners.

## LIVING MAP (SOCIO-METRIC POSITIONING)

### GROUP SIZE

Up to 60 participants or more

### TIME FRAME

30 minutes

### SPACE REQUIRED

A big space where participants can move freely

### RESOURCES

(MATERIALS, HANDOUTS LIST)

Optional:  
• city sign or a paper/poster of the country/city you are in  
• papers showing the cardinal points

## ACTIVITY DESCRIPTION (STEPS):

The idea is that the participants position themselves on a living map.

1. The place/country/city where participants are is marked on the floor (“we are here”),
2. Starting from this point, participants should now go to that spot on the map where their place of residence is. With this, the trainer explains the directions/cardinal points, so that participants can orientate,
3. Once all participants are standing on their places of residence, the trainer can go around the room and ask some of them to share with the whole group where they are. This will show national/cultural diversity within the group,
4. Further questions can be asked according to the aim of the overall session e.g. to show migration routs, diversity etc. :
  - “go to the place on the map where you were born”
  - “go to the place where one of your parents/grandparents were born”
  - “go to the place on the map where you would like to live” – Why?”

## LEARNING OUTCOMES:

- To get to know each other
- To support group dynamics and communication
- To make diversity in the group visible and, therefore, to be able to value it
- To challenge assumptions, stereotypes and discrimination

## TIPS (THINGS TO KEEP IN MIND/ DIFFERENT VERSIONS):

This activity can also be used to lead into different topics: e.g. migration; It is extremely important that after each round the trainer moves around the living map and asks participants questions concerning where they are standing. In this way, the different places and their meanings can be made visible for the other.

If some of the participants have already travelled to many countries around the world, a very interesting question could be: “Please, go to the place in the world where you feel the safest”. The term “safest” should not be explained, and participants should be invited to define it individually. At times, this question reveals that a majority of participants, regardless where they were born and of where they live now, feel safest in north countries. Arguably, this may reveal a certain extent of power relations and structures.

## DEFINITION OF INTERCULTURAL COMPETENCE

### GROUP SIZE

Up to 60 participants

### TIME FRAME

15 minutes

### SPACE REQUIRED

A room where participants can sit in smaller groups

### RESOURCES

(MATERIALS, HANDOUTS LIST)

·pens  
·papers

### ACTIVITY DESCRIPTION (STEPS):

1. Participants are first asked to do a brainstorming activity and mention any word that come to their minds on the topic of “intercultural competence”. The trainer comments on common topics and issues that come up during the brainstorming,
2. After that, the trainer asks participants to write, in smaller groups, a definition of intercultural competence without looking online,
3. When they finish, they present their definitions, identify common expressions, topics, issues etc.
4. The trainer asks participants if they have found it easy to write a definition of intercultural competence and initiates a discussion about why it is difficult to define.

### LEARNING OUTCOMES:

- To understand what intercultural competence means
- To identify the core elements that constitute intercultural competences
- To realize the importance of intercultural competences in nowadays world

### TIPS (THINGS TO KEEP IN MIND/ DIFFERENT VERSIONS):

The trainer should set a time frame in which the groups need to complete the activity and go around offering help, if needed.



# EXPLORE CULTURAL VALUES

## GROUP SIZE

Up to 60 participants

## TIME FRAME

30 minutes

## SPACE REQUIRED

A room where participants can sit in pairs/smaller groups

## RESOURCES

(MATERIALS, HANDOUTS LIST)

## ACTIVITY DESCRIPTION (STEPS):

1. After discussing intercultural competence, the trainer asks the participants the following questions:

- If I were to ask you to identify your core values right now, how many of you could do this?
- Why is it so hard to identify our core values?
- Why is understanding our own values and
- Other's values important when working across cultures?

2. Then the trainer invites the participants to listen deeply to an intercultural challenge he/she has faced, listening not just for content, but for the values he/she may be expressing.

3. After a short discussion, the trainer asks the participants to offer their perspectives on the incident

4. Then he/she asks them to work in pairs/smaller groups and take turns describing challenging situations they have faced and explore the values that they are sharing and hearing. The trainer invites the participants to go deeper into values and not just describe the incident.

## LEARNING OUTCOMES:

- To learn to identify values behind different behaviors and reflect on them
- To become more sensitive on the need to explore different values and become more interculturally competent.

## TIPS (THINGS TO KEEP IN MIND/ DIFFERENT VERSIONS):

The trainer should set a time frame in which the groups need to complete the activity and if there is time, asks some participants to share their stories and initiates a group discussion on the values expressed.

# MAY I SIT HERE?

## GROUP SIZE

Up to 30 participants

## TIME FRAME

50 minutes

## SPACE REQUIRED

A room where participants can be split into smaller groups

## RESOURCES

(MATERIALS, HANDOUTS LIST)

Paper - Pens - 2 tables - 5 chairs per group - List of characters

## ACTIVITY DESCRIPTION (STEPS):

1. Participants are given a list of characters which might challenge their stereotypes and personal prejudices about other people and minorities (the list can be provided in English or in the participants' own language),
2. The facilitator gives the following directions: "You will have a whole-night-trip long in a special train where you can choose your co-travelers. Which of the following passengers would you prefer to share you compartment with? With which of the following passengers you would not like to travel for any reason?"
3. Individually, each participant selects his/her first three choices off the characters' list with whom they would like to travel and with whom not,
4. In groups, participants share their choices of 3 best companions, and 3 worst companions and discuss the reasons which led to their decisions,
5. Then, each small group tries to come to a consensus on a common list of the three favorite companions and three worst companions
6. In plenary, each group presents its conclusions, and attempt to find a consensus.

## LEARNING OUTCOMES:

- To Identify and understand stereotypes and personal prejudices
- To reflect on stereotyping, concerning ethnicity, nationality, gender, age, language etc.
- To achieve group cohesion through collective decision making



## MAY I SIT HERE?

### TIPS (THINGS TO KEEP IN MIND/ DIFFERENT VERSIONS):

In this activity the evaluation is the most important step. The following questions can help you guide the discussion:

- Was it a difficult exercise for you?
- Did it make you feel uncomfortable? Why?
- Was your choice easy to make?
- How did you choose to proceed: eliminating the characters you liked the least or electing characters you like the most? Why?
- Does it make a difference?
- Was it easy to defend in front of the group?
- Was it easy to find an agreement during the group work?
- Did you find other participants' choices surprising?
- What lesson can be learnt from the group's agreement or disagreement?

The debriefing stage focuses on the fact that prejudices concern everyone and are quite a natural reflex for us all. The goal is not for participants to feel guilty or ashamed, but for them to acknowledge the prejudices they might have, to learn how to identify them to better get over them. Also it is important to show that there are also positive prejudices. For example, one might choose the Wrestler from Belfast as a companion because he/she likes football too. It is an arbitrary choice as eliminating someone we have negative prejudices against, but it can sometimes serve tolerance rather than hate.

## HUMAN RIGHTS VALUES

### GROUP SIZE

20 participants

### TIME FRAME

1.5 hours

### SPACE REQUIRED

A room where participants can be split into smaller groups

### RESOURCES

(MATERIALS, HANDOUTS LIST)

Tables - Crossword sheet - Copy of the Universal Declaration of Human Rights (UDHR)

### ACTIVITY DESCRIPTION (STEPS):

1. Divide participants into 4 groups,
2. Hand each a crossword sheet with a human rights value to identify among other words, e.g. dignity, freedom, justice, equality, etc.
3. Ask participants to identify the value in their sheet, and present it to the group in a creative way (e.g. panting, poetry, human statute, etc).
4. Discuss within the group the meaning of these values, and where can we find them in the Universal Declaration of Human Rights.

### LEARNING OUTCOMES:

- To identify the main values underlying rights enshrined in the UDHR

### TIPS (THINGS TO KEEP IN MIND/ DIFFERENT VERSIONS):

# SAMURAI DEBATE

## GROUP SIZE

20 participants

## TIME FRAME

2 hours

## SPACE REQUIRED

A room where participants can be split into smaller groups

## RESOURCES

(MATERIALS, HANDOUTS LIST)

·Please, read the article “Trying out one’s new sword” available at:  
<http://www.ghandchi.com/IONA/newword.pdf>  
 ·Debate format handout

## ACTIVITY DESCRIPTION (STEPS):

- 1.Explain the practice of “Trying one’s sword”,
- 2.Divide participants into 2 groups, a group representing the international community and human rights organizations, and another representing Japan,
- 3.Allow participants time to prepare their arguments in 20 minutes,
- 4.Start the debate and follow time with stopwatch
- 5.Reflect with participants on implication on dealing with refugees coming from different cultural backgrounds who want to implement harmful cultural practices, e.g. FGM, honor killings, etc.

## LEARNING OUTCOMES:

- To identify the main arguments for and against the universality of human rights
- To explain the moral dilemmas involved in respecting cultural diversity and adhering to human rights standards
- To compare and contrast individualist versus collective cultures, and discuss implications of respect of individual human rights

## TIPS (THINGS TO KEEP IN MIND/ DIFFERENT VERSIONS):

# SAMURAI DEBATE

## Student Handout

NAME \_\_\_\_\_

Date \_\_\_\_\_

Period \_\_\_\_\_

### Debate Format:

Side	Presentation	Time
<b>Opening Statements and Clarification</b>		
YES/PRO team	Opening statements using three arguments	5 minutes
NO/CON team	Asks any clarifying questions	2 minutes
NO/CON team	Opening statements using three arguments	5 minutes
YES/PRO team	Asks any clarifying questions	2 minutes
<b>Rebuttal (No new arguments presented)</b>		
YES/PRO team	Repeats their opponents' arguments and tells what is wrong with the positions	3 minutes
NO/CON team	Repeats their opponents' arguments and tells what is wrong with the positions	3 minutes
<b>Summary</b>		
YES/PRO team	Summarizes their position by speaking to their opponents' counterpoints and closes with why their argument is best	3 minutes
NO/CON team	Summarizes their position by speaking to their opponents' counterpoints and closes with why their argument is best	3 minutes

Each side will also be expected to answer questions from the audience.

# THE STRING

## GROUP SIZE

From 5 to 25 participants

## TIME FRAME

50-75 minutes

## SPACE REQUIRED

Irrelevant

## RESOURCES

(MATERIALS, HANDOUTS LIST)

String of 60-120 centimeters - Scissor - Paper - Pens

## ACTIVITY DESCRIPTION (STEPS):

1. Hand out small papers and pens to all participants and give this instruction: "Write down what you would like to do now if you had 10 minutes free time to spare. Afterwards, put that paper into your pocket",
2. Distribute a string of 60-120 centimeters to every participant, and divide them into groups of 5 people. Next instruction: "Take one end of the string and tie it to yourself. Now, take the other end of the string and tie it together with the other people from your subgroup",
3. Once every group is tied together, announce that they have 10 minutes' free time now. Tell them the time by which they should be back, but don't give any further information.
4. Once the participants are back, there will be a reflection on the following questions. They can first be answered individually, and only then in exchange within the subgroups:

- Who in your group had the biggest freedom?
- To what extent have your needs been met?
- Did you accept a true or false compromise? Did the others know?
- Did you untie yourself from the string? Why (not)?
- Were you back on time?

5. During the reflection in plenary, the facilitator goes into depth around the issues that come up and asks how democratic the process was. Issues that typically arise:

- Being connected (in everyday life) versus individual needs
- Responsibility for yourself vs. for others
- Questioning circumstances and rules and effects to those who don't
- Caring for your own group, forgetting about the rest (other groups/trainer)
- True and false compromise, personal limits to compromise
- Experiencing the possibility to increase everyone's freedom through creative solutions
- Decision making through dominance, majority and/or consensus

# THE STRING

## LEARNING OUTCOMES:

- To realize the importance of being clear about your needs and to express them
- To realize that there are different ways of finding a democratic solution in case of contradictory needs
- To learn to distinguish between true and false compromise

## TIPS (THINGS TO KEEP IN MIND/ DIFFERENT VERSIONS):

At first, participants often tend to emphasize on the fun and harmony of their subgroup and might not immediately be willing to see the critical aspects of their group process. It helps explaining that we are in a setting of learning where we look with curiosity and care for the details in order to learn from them. Sometimes it takes more time for the participants to allow conflicts to become visible.

# WHO NEEDS TO CHANGE?

## GROUP SIZE

From 5 to 15 participants

## TIME FRAME

1 hour/1.5 hours

## SPACE REQUIRED

A room where participants can be divided into subgroups

## RESOURCES

(MATERIALS, HANDOUTS LIST)

·Handout "Who needs to change" list 1 (individual decision) for every participant + list 2 (common decision) for each subgroup

## ACTIVITY DESCRIPTION (STEPS):

1. Explain to the participants that this activity is about encountering people with different mindsets and ways of life.
2. Hand out list 1 to every participant and explain that the task is to imagine a situation of encounter with the person listed (it might be a co-worker, a participant, your son's girlfriend or a neighbor), and to decide who in this situation needs to change.
3. Next, bring them together in subgroups of 4 or 5 people who get the task to discuss their point of views and fill out the list 2 (common decision). You can give 15-20 minutes for this phase. If time is not enough, you can ask the subgroups to focus on 3-5 most contradictory topics of the list.
4. Once the group comes together again, the reflection(on content and process) starts. You can ask:
  - What do you notice when you look at your individual list? (often, people have more cases in which the other person has to change rather than themselves).
  - What was difficult?
  - Did you find contradictions within the list?
  - How did you get to the answers on the common list? (decision making strategy)
  - Who in your group had to change?
  - What conflicts in proceeding did you encounter? (usually there are different opinions on how the task should be fulfilled)
5. Close the reflection with a round of individual take- aways.



## WHO NEEDS TO CHANGE?

### LEARNING OUTCOMES:

- To realize the conflict between the right for individual freedom and collective interests in society
- To experience and recognizing the limits of accepting individual freedom due to different individual interests, needs and convictions or beliefs
- To realize the tendency to defend one's own mindset
- To realize the tendency of wanting to change others while at the same time wanting to promote democratic principles such as the equal right to freedom

### TIPS (THINGS TO KEEP IN MIND/ DIFFERENT VERSIONS):

If the discussions have gotten very emotional, you might want to ask how they feel at first, and let room for these emotions to be named. They will probably lead to important aspects of the task and the conflicts that have arisen during the activity

Be aware that often the participants avoid conflict (regarding the decision or within the subgroup) by re-defining the situation as not problematic, or by claiming to accept the other person, "as long as..." - which is also a way to change them. This should be pointed out. Generally, a professional training in Betzavta is highly recommended in order to be able to lead reflections in the way intended.

# WHO NEEDS TO CHANGE?

## Who needs to change\* !?

### List 1 – Individual Decision

	I change	He/she needs to change	Nobody needs to change
A feminist			
A person who is not interested in history			
A smoker			
A very uneducated person			
A missionary vegetarian			
A person who doesn't want to work			
A violent protestor			
A person voting far right-wing parties			
A parent who does not want to vaccinate their child			
A very rich person owning more than 3 cars			
A convinced catholic			
A shabby homeless person			
An alcoholic			
An ecologist who wants to forbid flying			
A convinced muslim			

\* „to change“ in this context means changing one's worldview/behaviour

# WHO NEEDS TO CHANGE?

## Who needs to change\* !?

### List 2 – Common Decision

	We change	He/she needs to change	Nobody needs to change
A feminist			
A person who is not interested in history			
A smoker			
A very uneducated person			
A missionary vegetarian			
A person who doesn't want to work			
A violent protestor			
A person voting far right-wing parties			
A parent who does not want to vaccinate their child			
A very rich person owning more than 3 cars			
A convinced catholic			
A shabby homeless person			
An alcoholic			
An ecologist who wants to forbid flying			
A convinced muslim			

# THE ALIEN

## GROUP SIZE

From 6 to 8 participants

## TIME FRAME

From 20 to 30 minutes

## SPACE REQUIRED

A room where participants can move easily

## RESOURCES

(MATERIALS, HANDOUTS LIST)

- Flip chart
- Chairs

## ACTIVITY DESCRIPTION (STEPS):

1. Participants sit on chairs spread out in the room, one chair is empty. The Alien stands in front of the group,
  - instruction of the facilitator, written on the flip chart:
    - a) The aim of the Alien is to get a seat
    - b) Chairs cannot be moved/ physical contact cannot be made amongst ones sited,
2. The Alien walks slowly towards the group and tries to sit on the empty chair,
3. Automatically, the group will first discuss what strategy they want to choose to avoid the Alien to get a chair,
4. After several trials, where mostly the Alien will make it to have a seat, the exercise ends.
5. Facilitator questions:
  - Who was the lead person designing a strategy?
  - Were all of you involved in this strategy?
  - Was there someone who didn't intervene in the discussion about the strategy?
6. The facilitator comes back to the flipchart of the initial questions and raises the question, if applicable: "Why the group decided to design a strategy to avoid the Alien to have a seat while the only instruction given for this exercise was that the Alien wants to have a seat?"

This question reveals a lot about exclusion mechanisms in groups and instructions are interpreted in a non-inclusive way.

# THE ALIEN

## LEARNING OUTCOMES:

- To facilitate group discussion and reflection about exclusion, privileges and power relations
- To reflect about roles within a group

## TIPS (THINGS TO KEEP IN MIND/ DIFFERENT VERSIONS):

If the group is too large, divide participants into two groups and then facilitate the reflection in plenary

**MODULE 3****CONSULTATION, REFLECTION AND PROBLEM SOLVING**

This final module is intended to facilitate group and individual reflection as well as problem solving. It groups 2 activities which address the topics of citizenship education, women rights, and trauma pedagogy. More specifically, the module is designed to support people in acknowledging their potential, to learn to think critically, and to take action in order to bring positive change in one's own life and community. In a way, the activities aim at learning how to consciously let positive feelings emerge so to re-establish an inner safe space.



# OPEN SPACE

## GROUP SIZE

At least 15 participants

## TIME FRAME

Time frame varies depending on the length of each open space session and on the number of participants. It could last from half a day to more than one day.

## SPACE REQUIRED

A room big enough for participants to be divided in smaller groups

## RESOURCES

(MATERIALS, HANDOUTS LIST)

Papers - Pens - Flip charts - A list with the rules for the open space - An agenda with the timetable for the different sessions

## ACTIVITY DESCRIPTION (STEPS):

This activity has **Four Rules**:

1. Whoever comes, is the right person
2. Whatever happens, it is the only thing that could have happened
3. Whenever it starts, it is the right time
4. When it's over, it's over

Important for the Open Space activity is also the « *Law of Two Feet* » which states that:

« *if at any time during one session you find yourself in a situation where you are neither learning nor contributing, use your two feet and go someplace else* » In this way, all participants are given both the right and the responsibility to maximise their own learning and contribution, which the law assumes only they can ultimately judge and control.

In addition to the Two feet law there are two types of insects allowed to participate to the open space:

- Butterflies

These people hang out, maybe drinking tea or coffee, and don't appear to do much. However, they may just be involved with important discussions in an informal set.

- Bees

They flit from conversation to conversation, bring new ideas, and fresh eyes to the table. They can also encourage mingling for those for whom the Law of Two Feet feels a bit rude.

### Steps:

1. The trainer introduces the concept of the open space. He/she explains the 4 rules, and the law of the two feet
2. Participants are asked to suggest topics for discussion they would like to have. Any participant can suggest an issue – but they must have a real passion and the ability to start a discussion
3. Group members then post their topic areas of choice on a flip chart. Once all suggestions have been collected the facilitator organises them on the bulletin board at a designated stall and time. As each member posts their topic on the board they present the entire group what they have written
  - The bulletin board needs to be divided up by places and time, e.g. you might have 1.5 hours for discussion and allocate 45 mins for each discussion thus 2 discussions per time lot
  - another area is set up close by with a coffee break space where butterflies personalities can choose to stay
4. Once your timetable is full, allow people a few minutes to look at it and work out what they want to go to, and then ring a bell, or something similar, to announce the start of the first session
5. People then go to the space where their question is hosted and discussions begin
6. You also might include a bit about how to facilitate at the tables. For instance, making sure one or two voices don't always dominate discussions, or the art of making people feel safe and welcome so they have the confidence to take part
7. Leave 30-40 minutes or so at the end to allow one person to feedback from each discussion and for everyone to feedback on the process
8. The notes generated can be typed up and circulated to everyone who attended

# OPEN SPACE

## LEARNING OUTCOMES:

- Open Space is a powerful tool for engaging large and small groups of people in discussions to explore questions or issues.

## TIPS (THINGS TO KEEP IN MIND/ DIFFERENT VERSIONS):

If there are more topics than times and places, the facilitators can support the wider group to decide which discussions should be prioritized. They must also ensure that notes of the discussion are written. Sessions typically last up to one and a half hours; with the whole gathering usually lasting anything from a half day up to two days! The opening and agenda creation take a maximum of an hour, even with a very large group. Particularly when working in an intercultural environment, make sure that the law of the Two Feet is well understood and agreed upon by all participants. In some contexts, leaving a room while somebody is talking is very rude. Make sure all participants agree with the method and its value.

# THE PROBLEM TREE

## GROUP SIZE

At least 5 participants

## TIME FRAME

From 30 minutes to 5 hours

## SPACE REQUIRED

Class room

## RESOURCES

(MATERIALS, HANDOUTS LIST)

- Flip chart`
- Post it
- Markers

## ACTIVITY DESCRIPTION (STEPS):

If the group exceeds 5 persons, you should consider to divide them in smaller groups;

1. The first step is to identify the different problems:

- Ask participants to note different problems on cards: one card per problem.
- The problems have to be real – if there's doubt ask them to clarify by an example.
- Sometimes people will bring up things that they think are important for you
- Real problems also means that they are occurring now, not that they could occur if...
- A problem is not the absence of a solution – it's still too early to think of solutions. For instance, if someone thinks that he/she would get better crop yields if only he/she'd have fertilizers, the problem is not 'The absence of fertilizers', but 'Poor (quality of the) soil'.

2. Ask to group to identify the most important problem that they need to find a solution for

3. Once the core problem is identified, establish a problem tree. The problem tree itself has roots and branches

4. Then ask each group to look at what issues are causing the problem and which are a consequence of the core problem and try to establish cause-and-effect relations between them

- The roots can be found below the core problem, these are the causes that lead to the issue that you've identified. Directly below the core problem, you'll find the cards with the most direct causes. Below these issues are their respective causes and so on (roots and sub-roots);
- The branches or the consequences are above the core problem. The most direct consequences can be found right above the core problem, then the issues that are a consequence of these direct consequences and so on.

5. When your tree is finished, you may find that there are still some gaps – meaning there are problems (cards) that you've not identified yet. Or maybe you don't understand the relation between a separate root/branch and the rest of the tree, and you may have to reflect on what is missing.

6. In smaller groups of 5 max: when all participants agree on the root cause of the problem; start thinking about the solutions. For that, you have to turn into positive statements your causes.

# THE PROBLEM TREE

## LEARNING OUTCOMES:

- The problem tree analysis is an exercise that allows you to identify the different problems that people face, and the relationships between those problems. The idea is to identify the core problem, and see what things are at the root cause of this central problem, and what other problems are a consequence of the core problem

## TIPS (THINGS TO KEEP IN MIND/ DIFFERENT VERSIONS):

Always pay attention to group dynamics and power relations, and encourage every participant to share their ideas without judgment.

# LITERATURE AND USEFUL READINGS

In this brief paragraph, you will find some useful readings which will help you to better understand some of the activities that were presented throughout the three modules. We intend to provide, in this sense, further information and additional tips concerning their implementation, as well as related literature and reliable sources which you may wish to consult.

## **SOCIO-METRICAL LINE:**

- <http://www.wilderdom.com/games/descriptions/GetToKnowYouSociometricQuestions.html>

## **HOW ARE YOU?:**

- [https://www.ijab.de/uploads/tx\\_ttproducts/datasheet/ijab-if-jg-sprachanimation-neuauf1-171208-web.pdf](https://www.ijab.de/uploads/tx_ttproducts/datasheet/ijab-if-jg-sprachanimation-neuauf1-171208-web.pdf).
- The method « How are you ? » is described on p. 102 : <https://www.ofaj.org/media/sagwas-dismoi-powiedzcos.pdf>

## **DEFINITION OF INTERCULTURAL COMPETENCES:**

- <https://www.youtube.com/watch?v=SJqBhLgSNQY>

## **MAY I SIT HERE?:**

- <http://eurocircle.fr/wp-content/uploads/2017/06/Version-anglaise-finale.pdf>

## **HUMAN RIGHTS VALUES:**

- <https://www.un.org/en/about-us/universal-declaration-of-human-rights>
- <https://www.amnesty.org.uk/universal-declaration-human-rights-UDHR>

## **THE STRING:**

- [http://www.adaminstitute.org.il/language/en/about\\_us/](http://www.adaminstitute.org.il/language/en/about_us/)
- <https://www.cap-lmu.de/akademie/praxisprogramme/betzavta-miteinander/>

## **WHO NEEDS TO CHANGE:**

- [http://www.adaminstitute.org.il/language/en/about\\_us/](http://www.adaminstitute.org.il/language/en/about_us/)
- <https://www.cap-lmu.de/akademie/praxisprogramme/betzavta-miteinander/>

## **OPEN SPACE:**

- <https://transitionnetwork.org/wp-content/uploads/2016/09/How-to-run-an-Open-Space-event.pdf>

## **THE PROBLEM TREE:**

- <https://www.slideshare.net/ncsustainability/developing-a-problem-tree>
- <https://logframer.eu/content/problem-tree-analysis>

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