



Out-Side-In

INCLUSIVE  
ADULT EDUCATION  
FOR REFUGEES

HANDBOOK

# IMPRINT

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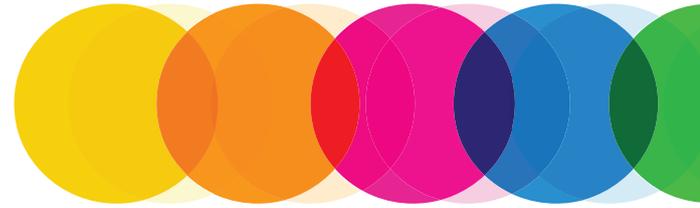
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**elements**

**Four Elements**  
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# INTRODUCTION



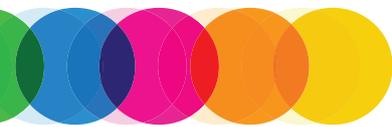
In many different periods of history, refugees came to European countries. To accept the «new social reality» and to integrate them as equal members of the society, Europeans always had to deal with contemporary issues related to the situation. However, in modern times, we perceive these issues differently. They seem rather overwhelming, because the mere number of refugees seems higher than ever. Nevertheless, today as in the past, Europe has to face these circumstances, as nations but also as a union, to integrate people fleeing from war into European societies.

2015 started with a «global crisis» of a new record number of refugees and provided European receiving countries with major challenges: ghettos in the «refugee country» Sweden, populist movements such as PEGIDA in Germany and in the classic first asylum country Italy, increased violence against asylum seekers in Greece, refugee tents as temporary housing in transit countries such as Turkey and Slovenia. General policy questions are followed by the ones of everyday urban life as well as the new coexistence of the majority population and refugees living next door to each other. People's responses in receiving societies differed: many of them expressed solidarity, compassion and empathy while some expressed stereotypes, prejudice and xenophobia. As social participation opportunities and ways of communicating for refugees are missing, there are hardly any opportunities to meet with locals. This certainly hampers the social integration of refugees, nourishes new waves of «foreigner's hostilities» and leaves the majority society unprepared for intercultural coexistence within immigrant societies. By using the term «receiving society», OUT-SIDE-IN expresses its critique of the term «host society». According to Van Hear, the term host society is debatable, namely, «it suggests a welcome that is not always present» (Van Hear 1998, p. 55; Korać 2002: p. 29).

Educational institutions can play a key role in the tension between integration and separation of these two social groups. Although the educational landscape of inclusion debates is prevalent (European Agency/UNESCO) and the technical staff relies on teaching intercultural competences to successfully work with heterogeneous groups, the target-group of refugees remains left-out. The new term «Inclusive Adult Education» (Kil 2012) tries to fill the gap and promotes a comprehensive commitment of adult education for inclusion. This means the accessibility of educational opportunities for all people regardless of «[...] ethnicity, [...] social or economic conditions». Especially adult and elderly refugees experience the threat of social exclusion.

OUT-SIDE-IN is therefore committed to qualifying multipliers for the inclusion of refugees in adult education, offering new opportunities of interaction and channels of communication between these groups aiming to reduce prejudices and to promote awareness of and respect for multiple perspectives in today's immigration societies.

In order to fulfil these aims and to ensure a high orientation towards the target-group, a profound Needs Analysis was required as an attempt to give a coherent overview of the situation of and for refugees in the participating countries of the Erasmus+ project OUT-SIDE-IN (OSI): Italy, Turkey, Sweden, Slovenia,



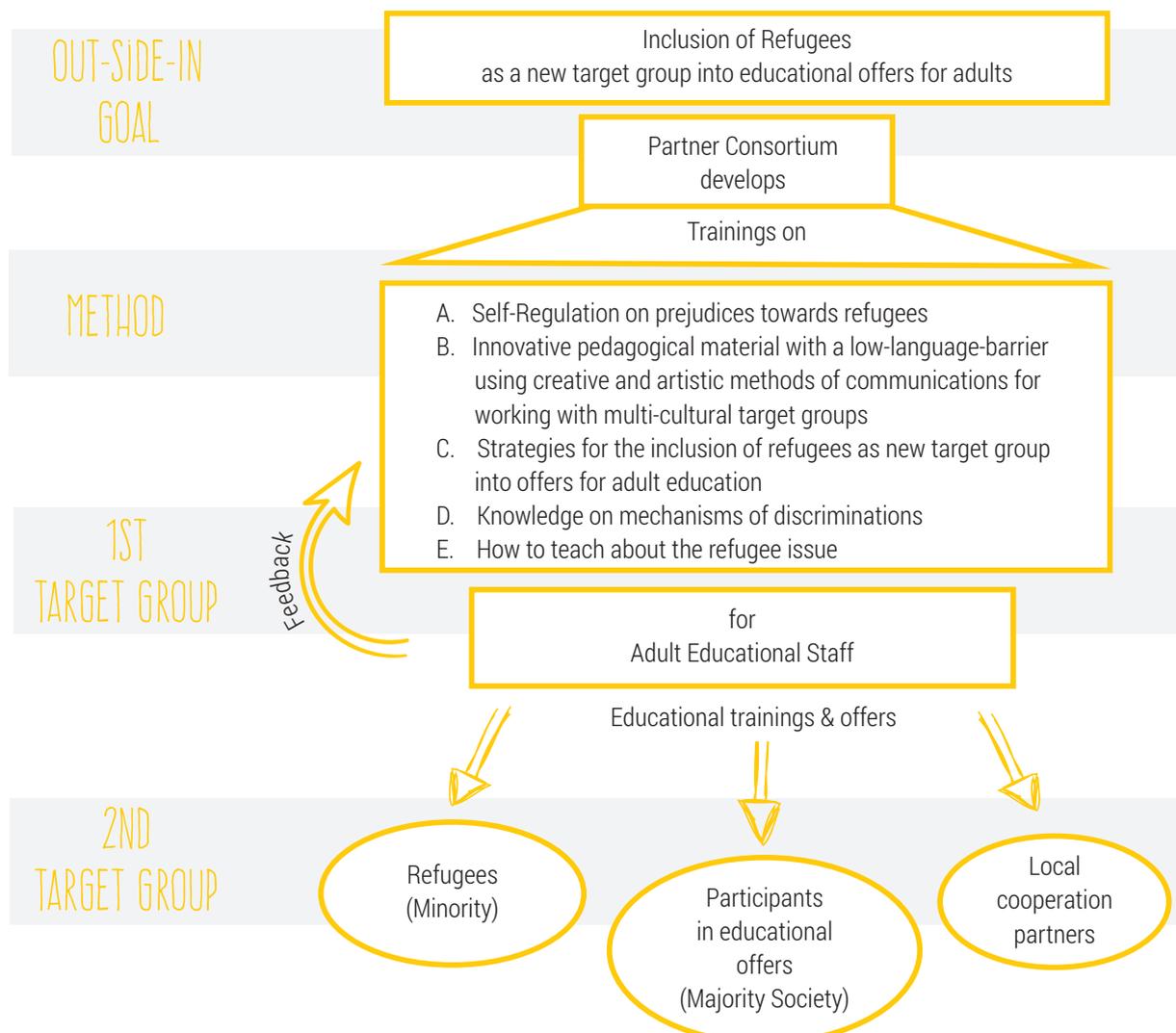
Greece and Germany. It supplies the basis for the Curriculum and crucial information for the five modules.

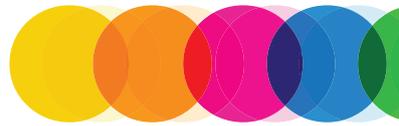
The analysis is composed of six country reports, each consisting of a theoretical and an empirical part. The theoretical part gives information about:

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

In addition, each empirical part was investigated via interviews: the situation, experiences and (political) views of citizens, multipliers (our main target-group) and refugees (our secondary target-group).

Based on the results of the Needs Analysis, OUT-SIDE-IN developed a five-module-programme for multipliers qualifying them for Inclusive Adult Education with refugees. The main structure for the training programme is the following:





The target-groups of the project are:

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

Regarding the target-groups, the origin of the name of the project becomes clear:



«Out»

Symbolic for refugees, who are **excluded** from offers of adult education.



«Side»

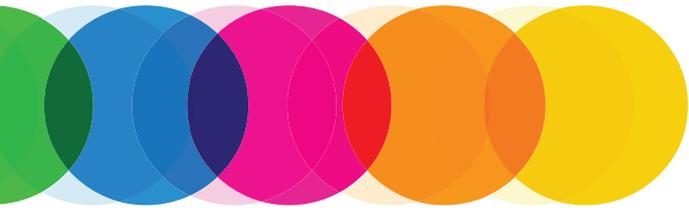
Symbolic for multipliers, who are moving, in their **key role** as a teacher, between inclusion and separation via education.



«In»

Symbolic for adult citizens of the so called «majority society», who enjoy **access** to education.

OUT-SIDE-IN's goal is to establish sustainable ways and methods for training multipliers in Inclusive Adult Education, as it is up to the multipliers in the long run to work with the new method. Therefore, OUT-SIDE-IN clearly focuses on the crucial role of multipliers who do represent the most important target-group in the context of Inclusive Adult Education.



# OVERALL AIM OF THE PROJECT

## GENERAL AIMS

1. Strengthening the personal competences of multipliers in adult education by:
  - Personal reflection on the deconstruction and breaking down of prejudices towards refugees
  - Training in interactive competences with special emphasis on intercultural competences
  - Creating an environment that allows democratic and inclusive teaching of heterogeneous groups
  - Dealing with minorities and majorities
  - Showing successful teaching strategies by considering current race, class and gender issues
  - Knowledge about institutional and interactional discrimination
2. Promoting the learning-to-teach competence of multipliers for adult education by:
  - Successful teaching of key competences such as intercultural competences of a multiplier to heterogeneous target-groups

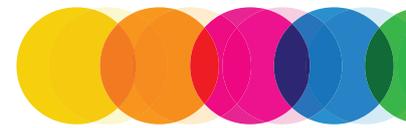
## WHOM THE PROJECT ADDRESSEES

- Multipliers for adult education
- Vocational education- and training professionals
- Policy makers involved in vocational education and training

## SPECIFIC GOALS

### 1st Target-group: Multipliers

- Learning a differentiated handling of own prejudices against refugees (and citizens)
- Improvement on their intercultural competence with focus on refugees
- Learning to react to stereotyping and exclusions as an educator within learner groups
- Expanding their repertoire of creative teaching methods for strengthening their inclusion competences
- Becoming aware of their crucial role in terms of segregation and inclusion
- Learning and applying strategies for sustainable outreach-strategies for refugees



## 2nd Target-groups: Refugees & Citizens

- Improving their intercultural competences
- Preparation for a successful living together within a multicultural society
- Empowering refugees to help them tackle their disadvantaged position

The OUT-SIDE-IN-project develops a wide range of innovative pedagogical methods, approaches and strategies for Inclusive Adult Education, which train educational staff in basic competences and skills, such as social as well as communicative and intercultural competences and provide concrete examples of action that prepare for the acquirement and sustainable inclusion of these new target-groups.

Module 1 to 4 consist of concrete guidelines for preparation and instruction for training/educational offers, group-reflections and communicational methods for professional teaching-/learning competences in heterogeneous groups with refugees. Module 5 «Sustainable Outreach-Strategies for Refugees» is designed for multipliers in adult education and key staff in educational institutions.

The OUT-SIDE-IN-programme qualifies multipliers of adult education for inclusion of refugees and will be structured in the following way:

### A. Micro-level of Training:

1. Background knowledge and self-reflection on the target-group of refugees (cognitive, affective)
2. Administration of supervision for «less»-prejudiced togetherness in learning groups including refugees (behavioural)
3. Performance of group-reflections for deconstruction of prejudices in groups with refugees (cognitive, affective)
4. Inclusive communication skills through innovative and creative methods of moderation

### B. Meso-Level of Educational Organisation

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

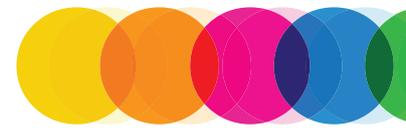
The modules are addressed firstly to multipliers of adult education to self-reflect on their prejudices and beliefs regarding the target-group of refugees, but can easily be adapted for working with refugees. Some exercises like the Betzavta-method Addressesses multipliers only. It is up to the multiplier to decide which exercise suits the target-group and to the specific group in class. The modules and exercises can be used in alternatively. It is not necessary to do them in a chronological order from module 1 to 5. Exercises can be left out.

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

- Identify (and understand) different perspectives within the multicultural society
- Supervise practical exercises for Inclusive Adult Education
- Supervise group reflections on prejudices
- Use Inclusive Communicational Competence through creative methods of moderation
- Identify and use sustainable Outreach-Strategies for the target-groups of refugees



SECTION	EDUCATIONAL GOALS	CONTENT / TOPICS
<p><b>MODULE 1:</b></p> <p>Perspectives within the multicultural society</p>	<ul style="list-style-type: none"> <li>• Raising self-awareness of own (miss)perception of refugees</li> <li>• Raising awareness of different truths within multicultural society by recognising the co-existence of different perspectives</li> <li>• Awareness and self-reflection on prejudices against refugees</li> <li>• Change of perspectives by own experiences of exclusion (Betzavta)</li> </ul>	<ul style="list-style-type: none"> <li>• Definition of the status of a «Refugee»</li> <li>• Dynamics of discrimination and ways for more inclusive communication</li> <li>• Ways on how to react on classical stereotypes</li> <li>• Reflection and conclusion for working as an adult educator in heterogeneous groups with refugees</li> </ul>
<p><b>MODULE 2:</b></p> <p>Facilitating practical exercises for Inclusive Adult Education</p>	<ul style="list-style-type: none"> <li>• Being aware of the behavioural dimension for introducing multi-perceptivity within multicultural society for both citizens and refugees</li> <li>• Becoming aware of exclusive group dynamics such as exclusion and stigmatisation</li> </ul>	<ul style="list-style-type: none"> <li>• Social representations: Knowledge Emotions Behaviour</li> <li>• Approaching otherness: Logocentric (distance) Psychoanalytic (inner)</li> <li>• How to react in case of openly aggressive or hidden-daily-life-discrimination within the group-gathering</li> <li>• Group Theory</li> </ul>
<p><b>MODULE 3:</b></p> <p>Facilitating group reflections on prejudices</p>	<ul style="list-style-type: none"> <li>• Increasing awareness about the respect of the human rights principles</li> <li>• Improving transcultural competence in relationship with the «Other»</li> </ul>	<ul style="list-style-type: none"> <li>• Contact theory</li> <li>• Circle time method</li> <li>• Transcultural approach</li> <li>• Reflective practices and self-awareness about anti-bias education</li> </ul>

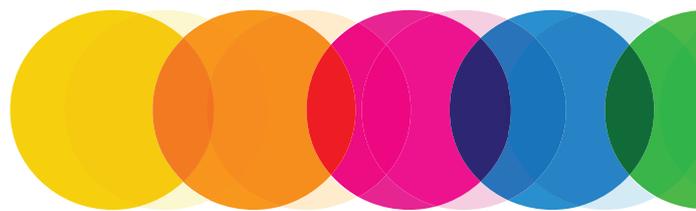


SECTION	EDUCATIONAL GOALS	CONTENT / TOPICS
	<ul style="list-style-type: none"> <li>• Strengthening the ability in exploit humour, irony and games in order to:                             <ul style="list-style-type: none"> <li>• cope with stereotypes and prejudices (owns and of learners)</li> <li>• facilitate foreign learners in acquiring basic skills in literacy, numeracy, social and civic competences, cultural expression</li> </ul> </li> <li>• Improving educational competences by combining different creative and reflective practices, methods and tools for an Inclusive Adult Education approach</li> </ul>	<ul style="list-style-type: none"> <li>• To be in a particular situation and act consistently, because this module can be used in different learning environments: formal, non-formal and informal</li> <li>• Gamification and visualisation works</li> </ul>
<p><b>MODULE 4:</b></p> <p>Inclusive Communicational Competence through creative methods of moderation</p>	<ul style="list-style-type: none"> <li>• Providing qualification for the inclusion of new target-group: refugees</li> <li>• Demonstrating training methods beyond language. Scenario: no shared language in course</li> <li>• Providing creative methods of moderation and materials</li> <li>• Non-verbal methods</li> </ul>	<ul style="list-style-type: none"> <li>• General awareness of body language within the seminar</li> <li>• Methods for non-verbal support within the classroom: «Joining» the participants at the start of a class (oriented on the multicultural systemic Practice, Schlippe / Hachimi 2004)</li> <li>• Creative methods of group moderation: presentation round, presentation of the programme, facilitating exercises and the group (phases of group processes, tasks, possibilities, rules, aims) and feedback</li> </ul>



SECTION	EDUCATIONAL GOALS	CONTENT / TOPICS
		<ul style="list-style-type: none"> <li>• Creative ways of communication for the participants towards the educational trainer: traffic light cards, walking in the room, photo-story, mini-theatre, music etc.</li> <li>• Interactive creative communicational methods applied in the group of participants for the group exchange</li> </ul>
<p><b>MODULE 5:</b></p> <p>Sustainable Outreach-Strategies for the target-groups of refugees</p>	<ul style="list-style-type: none"> <li>• Being aware of ways to reach the target-group of refugees</li> <li>• Possibilities for financial support</li> <li>• Local options for actions for sustainable outreach-strategies etc.</li> </ul>	<ul style="list-style-type: none"> <li>• First establishment of the contact with the target-group of refugees for the adult education</li> <li>• Possibilities and strategies for local cooperation for successful reaching of refugees</li> <li>• Recommendations for action for local project work (Examples): round-table with stakeholders</li> <li>• Sustainable acquisition of refugees</li> <li>• Financial support of the inclusion of refugees into educational offers for institutions of adult education</li> <li>• Overview on country-specific funding possibilities</li> <li>• International funding for educational initiatives and organisations etc.</li> </ul>

# SUMMARY OF RESULTS FROM THE NEEDS ANALYSIS



At the start of the project in 2015, both theoretical and empirical Needs Analysis was carried out in all partner countries. While researching recent developments and numbers of incoming refugees and asylum-seekers for the theoretical part, interviews with refugees, multipliers of adult education and citizens were conducted for the empirical part. The detailed study, including all results gathered by the partner-consortium, can be found on the project-website [www.out-side-in.eu](http://www.out-side-in.eu). A short summary of the results regarding the situation of the participant countries over the period of 2015 – 2016 is presented below.

## THEORETICAL PART

### Germany

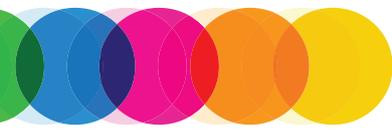
Between 2015 and 2016, nearly one million refugees applied for asylum in Germany. In 2014, it was around 200.000. Most refugees in 2016 arrived from Syria (around 42%), Iraq and Afghanistan (both around 15%). At first, especially in the summer of 2015, there was a huge so-called «Willkommenskultur» (culture of welcome). However, in contrast, there were also many actions against refugees. The mood apparently changed and discussion got sharper after the event in Cologne, on New Year's evening 2016. Right wing parties (especially in eastern Germany) gained more votes and numbers of attacks against refugees increased. As a result, the constitution was tightened regarding the rights of asylum seekers.

Right now the discussion is still heated, although the number of refugees has declined. 130 million Euros are being invested into the education of refugees, mostly for language and job training as well as financial support of communities. Institutions directly working with refugees are the BAMF (Ministry for Migration and Refugees), community colleges and the federal employment agency.

### Sweden

More people than ever are seeking asylum in Sweden. Nearly 163.000 sought asylum in 2015. They were mainly from Syria, Iraq and Afghanistan. Hence, borders were closed. Refugees are able to attend community colleges for language learning and to get acquainted with Swedish society. It is an aim of Swedish politics to integrate refugees into the labour market as soon as possible. Other important institutions concerned with refugees are the Swedish Migration Agency and the Swedish Migration Board. Schools take care of younger refugees.

Traditionally, the Swedish society is open minded and tolerant, public debate is governed by political correctness. Nonetheless, the high number of refugees led to the rise of right wing movements. Discrimination can be found on the labour market. In order to integrate refugees, the labour market will change and low paid sector will be consolidated.



### Greece

Since 2015, around one million refugees crossed the Turkish coast to the Greek islands, mostly with the aim of moving on to northern Europe (mainly Germany and Sweden) considering Greece as a transit state. In 2016, more refugees stayed in Greece informally, because of the closing of the northern borders. This led to a humanitarian crisis (especially because of the economic crisis). Flows of migration from Turkey have stopped because of a mutual agreement between both countries. Like everywhere else, people are coming mainly from Syria, Iraq and Afghanistan.

Greek society tends to be open-minded. At the same time, refugees face discrimination on the job market and in the educational system. Typical racist stereotypes exist within the society. Furthermore, refugees are not allowed to move freely. Adult education is not organised systematically for refugees. The Red Cross provides health training. Other initiatives are of private nature (e.g. language courses). Other institutions responsible for refugees are the Greek Police and Army as well as other ministries.

### Italy

In 2015, 78.000 refugees lived in Italy. Legislation was tightened and several reception systems ensured the registration of refugees. Compared to other countries, refugees in Italy arrive mainly from Africa (Nigeria, Senegal, and Gambia) and Pakistan. Since the economic crisis in 2008, racism has been spreading in Italy and there are powerful right wing parties. Discrimination happens on the job market, in the educational system and in the access to public services.

Several public institutions are concerned with refugees as well as private initiatives and NGOs. Refugees mostly participate in language courses in order to learn Italian properly and take part in vocational training courses.

The responsible public institutions are: the Ministry of Interior, providing hotspots and refugees' homes at national and local level; in this latter context, it's very important the role of Municipalities for all those issues related to social-care and educational services access; while the Regional governments are in charge of the health services, the vocational training offer and the employment services. The public adult education centres (Ministry of Education - CPIA) are the key supplier of language courses and third sector organisations are often connected in networks (public- private) engaged in the linguistic and social integration of refugees and asylum seekers.

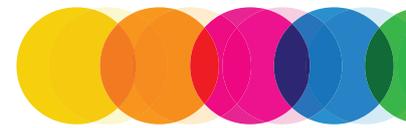
### Slovenia

Half a million refugees crossed Slovenian Borders in 2015 and beginning of 2016, but only 300 of them, mostly men from Afghanistan, Iraq and Iran, applied for asylum in Slovenia. Slovenian society is divided into two blocks. One block is against the acceptance of the refugees and there is a lot of manipulation with fear and moral panic. On the other hand, there is a strong pro-refugee movement based on humanitarian beliefs. Hence, refugees face discrimination in everyday situations, as well as on the labor market and in finding accommodation.

Responsible institutions in Slovenia are the Ministry of Interior, Ministry of Education, Science and Sport, the Slovenian Institute for Adult Migration and several community colleges providing educational programmes (language learning, job market training, etc.) as well as many NGOs.

### Turkey

Situation in Turkey is – compared to the other countries – special, because of its common border with Syria. Most refugees came from Syria, Iran and Iraq. Right now, over 2.7 million Syrians are under temporary protection, much more than any other country in western and southern Europe. In contrast to the other countries there are 1.2 million women.



Tensions between the receiving society and refugees exist, but both sides manage to keep social peace. However, most Syrians are perceived as beggars, criminals, etc. They are stigmatized in the usual way we know from other European countries. Some problems like e.g. lower wages arise from these huge migration flows. Different communities and municipalities take care of the refugees and their needs (health care, education, and job). Discrimination primarily happens on the job market.

### Similarities & Differences

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

## EMPIRICAL PART

For the purpose of clarity, this chart gives an overview of the results of the empirical parts:

	GERMANY	SWEDEN	ITALY
CITIZENS			
Common characteristics of refugees?	Poor, men	Men, sexist, poor, poorly skilled, disrespect	Traumatized, poor
What does majority think about the characteristics?	Poor, seeking help, radical, lazy, traumatized	Poorly educated, criminal lazy, make demands, but have no obligations	Public opinion is divided, some say they are, cheaters, lazy, etc.
Experiences with refugees?	Mostly no, if yes, friendly and open minded	Troublemakers, often no experiences	Citizens meet them in several situations.
Learning courses with refugees?	Generally yes. Also depends on their needs.	Rather no, lack of knowledge of the Swedish language	-



	GERMANY	SWEDEN	ITALY
<b>MULTIPLIERS</b>			
Which methods, teaching material, aids and competences are missing?	Special teaching material/methods (where no language is needed), more intercultural competences	Interactive methods, role play, simple explanations, video clips, more specialised intercultural elements/methods	More specific intercultural methods, teaching Italian, computer skills, cultural mediation, multilingual tools
Which barriers?	Language, gender roles, racism, different origins of refugees, belief systems	Language, cultural differences, setting, time pressure	Bad training-skills, low skilled trainers, language barriers, cultural barriers, poor schooling of refugees
Support needed?	Exchange, specialised translators, methods of non-verbal communication, conflict/intercultural competences	Material in different languages, interpreter, team spirit, facts about cultures, practical exercises, methods for different language levels	Linguistic/cultural mediation skills, professional trainers, spaces to meet and work, more time
Confident in working with intercultural learner groups?	Mostly yes, but only if more support is provided.	Yes, but everyone develops own methods, ways of working.	Yes, but differences in culture can act as a barrier
<b>REFUGEES</b>			
Adult education?	Mostly yes, mostly language courses, sports	No	-
Experience with citizens?	Half said no, rest rather positive	Rarely, international café as a meeting place, they seem scared	Via sports, vocational training, work
Common characteristics of citizens?	Normal, friendly, honest	Friendly, hard to get in touch with, racist	Friendly, on the move, open minded

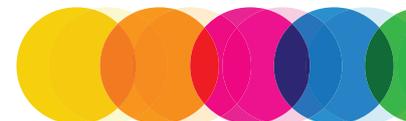


	GERMANY	SWEDEN	ITALY
Opinions of citizens towards refugees?	-	Lazy, too expensive, not appreciative	Helpful, racist tendencies, good people
Special pictures of refugees?	Very uncertain	Poorly educated, sexism, lazy, nice, good food	Criminals, terrorists
Difficult experiences?	Bad infrastructure, racism, language	Infrastructure, job, expensive, people are reserved	Language, job, bureaucracy, infrastructure
Most challenging?	Job, asylum, language, health	Language to get accepted and to integrate	See above

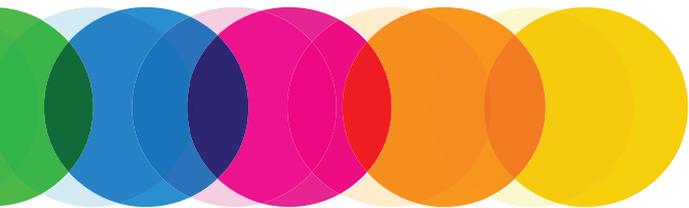
	SLOVENIA	TURKEY	GREECE
<b>CITIZENS</b>			
Common characteristics of refugees?	Uncertain status, lack of knowledge of Slovenian language	Bad living situation, unemployed, criminal	Looking for asylum and trying to cover basic needs
What majority thinks about the characteristics?	Threaten «our» culture, brave, terrorists	Bad living situation, unemployed, criminal	Poor, dirty, living in a house with many other people, dangerous, thieves, steal in order to get money, uneducated and religious
Experiences with refugees?	Most citizens. They have positive ones	Nearly no experiences, positive experiences with refugee children	Through daily life and via volunteering
Learning courses with refugees?	Only if it makes sense	Most feel confident to participate in common courses	Mostly yes



	SLOVENIA	TURKEY	GREECE
<b>MULTIPLIERS</b>			
Which methods, teaching material, aids, and competences are missing?	Team work, role plays, internet, computer tools, voluntary work as a method, project learning, pair work (more is needed)	Art activities as a «common language», visual materials, interpreter, language learning	Interactive methods like role-playing, games; communication through body language or international signs and gestures; videos, movies and documentaries presenting different ethnical groups
Which barriers?	Language, teachers' lack of language skills, administrative barriers, cultural knowledge	Language	Lack of knowledge on how to handle cultural differences inside a class; language barriers; unawareness of the entities that can be helpful for refugees; religious differences
Support needed?	Holistic and individualistic approaches, learning material has to be adaptable, notebooks for documenting key competences, guidelines for teachers	Yes, special training would make them more confident	Training on how to deal with intercultural differences and conflicts; information on how refugees can integrate into society and helpful guidance; translators or training methods for non-verbal communication; exchange of experiences and opinions with other multipliers
Confident in working with intercultural learner groups?	Generally yes, but experiences and skills are missing	Yes, but special training would make them more confident	Mostly yes



	SLOVENIA	TURKEY	GREECE
REFUGEES			
Adult education?	Yes, language courses. They take part in them. They are interested in Slovenian culture and history as well, other topics are of interest too	Most are aware of language, computer and handicraft courses	Difficulties in finding offers
Experience with citizens?	Yes, in certain situations	Yes	Yes, in several situations: Hot spots/camps, organisations like social assistant office, NGOs, hospitals, language courses, workshops in the framework of projects
Common characteristics of citizens?	Good, nice people but disappointed by government	-	Friendly, helpful and supportive
Opinions of citizens towards refugees?	Positive experiences but some are racist	-	Depending on the level of contact to refugees, closer contact equals more friendly opinions
Special pictures of refugees?	Positive experiences but some are racist	-	People without shelter and difficulties
Difficult experiences?	Administration works slow, rejected	Prices, bureaucracy, housing, language	Difficulties regarding food, clothes, health and education
Most challenging?	Not enough money to support themselves	See above	Finding a job, reunification with family members, application for asylum, health insurance, learning of the Greek language



# INSTRUCTIONS FOR USE OF THE HANDBOOK

The modules consist of some theoretical background exemplified and combined with different corresponding activities. The activities focus on five different topics for inclusion of refugees in adult education and address firstly multipliers/facilitators/trainers of adult education to self-reflect on their own prejudices and beliefs regarding the target-group of refugees but also the second (indirect) target-group learners (refugees/migrants and citizens). The modules are structured as follows:

- Introduction
- Addressees
- Aims & Educational goals
- Duration
- Requirements
- Theoretical background
- Content
- Exercises & Activities
- References
- Glossary

## HOW TO USE THE HANDBOOK

**Complete course:** OSI can be used during a 5-day course. Modules address firstly multipliers of adult education to self-reflect on their own prejudices and beliefs regarding the target-group of refugees but can easily be adapted for working with refugees. Some exercises, like the Betzavta-method, address multipliers only. The modules and exercises can be used alternatively. It is not necessary to do them in a chronological order from module 1 – 5. Exercises can be left out.

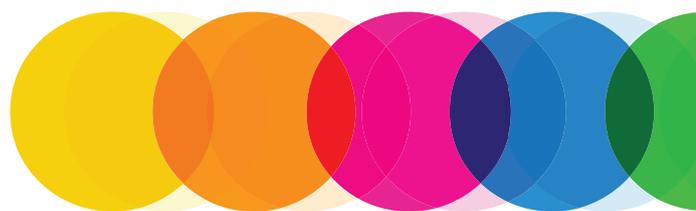
**Separate learning objects:** Modules can be independently used to train a group with specific training needs on one topic developed in the OSI course. Trainers can take one module and organise an independent training session focused on one topic contained in the course.

**As a course personalised by the trainer (according to the needs of the target-group):** Depending of the needs of the training group and their expectations, trainer can create a specific course that includes some of the modules contained in the course.

**As a training material to support other training processes:** As the modules are designed in a practical way, they can be used to complete other training sessions. The modules can be used as a process with discussions and reflections.

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

# MODULE 1: PERSPECTIVES WITHIN THE MULTICULTURAL SOCIETY



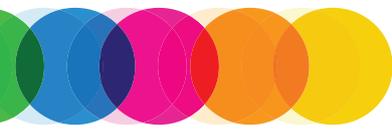
## INTRODUCTION

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

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

## ADDRESSEES

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



## AIMS & EDUCATIONAL GOALS

This module deals with ...

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

## DURATION

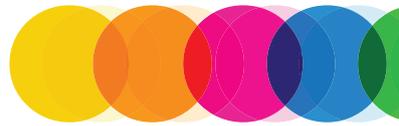
Overall duration including breaks: 5-7 hours

- Exercise 1 – Definition of the status «refugee» (30-60 minutes)
- Exercise 2 – The «River-Game» (45-90 minutes)
- Exercise 3 – «5 Famous People» (30-45 minutes)
- Exercise 4 – Argumentation against «bar-room-slogans» (60-90 minutes)
- Exercise 5 – Betzavta: «Three Volunteers» (60-90 minutes)
- Exercise 6 – Overall reflection (30-60 minutes)

## REQUIREMENTS

A large room with chairs as well as space for the participants to move around is required. For implementing the exercises, the following material is needed:

- White, blank paper/poster
- coloured pencils/pens/crayons
- approximately 50 pictures and images of refugees from newspapers, magazines, other media (internet)
- White-/black-board + pens/chalk
- poster-wall
- handcrafting material such as scissors, coloured paper



## THEORETICAL BACKGROUND

As explained for each exercise.

## CONTENT

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

Particularly as a multiplier in adult education, a high competence in self-reflection is needed. The key role of an initiator of teaching and learning processes is decisive whether existing group dynamics such as exclusion and stigmatisation are ignored or are deconstructed in a professional and friendly way. The goal in question is to raise awareness of constitutive group processes of the «We» towards «The Others».

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

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

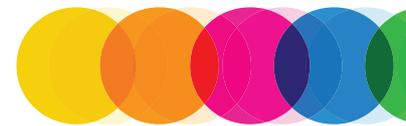




# EXERCISE 1:

## DEFINITION OF THE STATUS REFUGEE

DURATION	30-60 minutes
LEARNING OUTCOMES	Raising self-awareness of own (mis)perception of refugees.
REQUIREMENTS	White, blank paper/poster; coloured pencils/pens/crayons, approximately 50 pictures and images of refugees from newspapers, magazines, other media (internet)
METHODOLOGY & GUIDANCE TO PROPER PERFORMANCE	There are two versions of this activity - A and B. They differ in terms of performance. It is up to the facilitator to choose one of the versions.
WARM-UP ACTIVITY	See warm up activity 2 «Name Game»
ACTIVITY A	<p>Pictures and magazines are placed all over the room, participants walk around the room looking at the pictures. Every participant picks two pictures. One that reflects his own image of a refugee and one that does not.</p> <p>Afterwards, the participants build groups discussing the chosen pictures with the following questions:</p> <ul style="list-style-type: none"><li>• What is displayed?</li><li>• What is not displayed, what is missing?</li><li>• What are the differences between both pictures (of one participant)?</li><li>• For which target-group are the pictures designed/created/displayed?</li><li>• Which effects are the pictures supposed to generate?</li></ul>
REFLECTION	<p>Discussion in the plenum focusing on possible alternatives in comparison of the pictures and images picked by the participants: Would other pictures have other effects on people? What kind of individual pictures are there regarding refugees? What is my own (the participant's) image of a refugee and did this image change while discussing it with the other participants? Tips for the trainers: Both pictures chosen by a participant need to be discussed within the group in plenum to show both views.</p>



## ACTIVITY B

Painting/Drawing-Exercise for teachers/multipliers: Which images come to my mind when I think of the term refugee? Participants are asked to draw or paint an image that comes to their minds when they think about the term «refugee». They are free to use symbols and drawings, coloured or non-coloured. Where do the images of «refugees» come from? From own subjective experiences, media or other sources? Participants discuss their paintings and images. They might find differences or even similarities to other drawings. They figure out together as a group why they choose specific symbols and drawings to display the term «refugee».

## WRAP-UP ACTIVITY

See exercise 6

## FOLLOW-UP

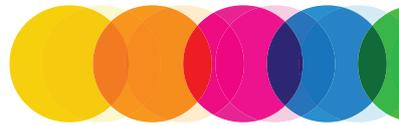
Input of OUT-SIDE-IN-Trainer on the backgrounds of refugees/»new citizens» in their particular country: The trainer gives information about the results of the theoretical part of the OUT-SIDE-IN-Needs Analysis including research about the status quo of refugees coming to the countries of all partner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





## EXERCISE 2: THE RIVER GAME

DURATION	45-90 minutes depending on (a) the number of the players and groups and (b) the level of justification of each character assessment
LEARNING OUTCOMES	Raising awareness of different truths within (immigration) society by recognising the coexistence of different perspectives.
REQUIREMENTS	White-/black-board + pens/chalk
METHODOLOGY & GUIDANCE TO PROPER PERFORMANCE	It is important to follow very strictly the instructions given in the activity.
ACTIVITY	<p><b>1st part:</b></p> <p>The facilitator narrates the story of a female character and four male characters. She or he draws a river and sketches of the female character and two male characters on the left side of the river and two other male characters on the right side (see picture of the river attached). The participants are asked to give names to the 5 people involved in the story. The plot of the story would be:</p> <p><i>Lisa (other names possible) is deeply in love with Martin, a male person on the other side of the river. To cross the river Lisa needs a boat. Thus, she asks Peter (man on the left side of the river) to help her cross the river with his boat. But Peter refuses Lisa's request. She asks another male person on the left side of the river, Tom. Tom is willing to take her across the river but requires from Lisa that she would have to spend the night with him at his house. Lisa is desperate, so she accepts Tom's condition.</i></p> <p><i>The next day, Tom is taking her across the river. Lisa is finally meeting up with Martin. After telling Martin the truth about the night with Tom and her feelings, Martin reacts furiously and rejects her.</i></p> <p><i>Lisa is hurt and full of sorrows. She turns to the second male person on the right side of the river called George. George is so angry about Martin rejecting Lisa that he goes up to Martin and beats him up. Martin has to go to the hospital and Lisa remains sad and is now full of regret.</i></p>



### 2nd part:

The facilitator asks the participants to build groups. Within the groups, they are asked to discuss the story they just heard. After that, every group needs to come up with a list from 1 to 5 placing at position 1 the person with the worst behaviour in the story to position 5 the person with the least bad behaviour. Following the discussion, every group is asked to describe and explain the decisions made about the lists.

### 3rd part:

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

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

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

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

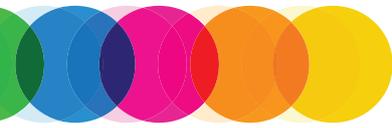
*Additional information: Tom is Lisa's grandfather, who is lonely after his wife died. So, he asks his grandchild to stay the night at his house spending a little more time together than the usual.*

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

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

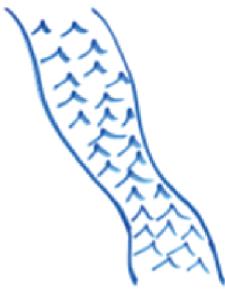
*Lisa is hurt and full of sorrows. So, she turns to the second man on the right side of the river, a man called George. George is so angry about Martin rejecting Lisa that he goes up to Martin and beats him up. Martin has to go to the hospital and Lisa remains sad and now full of regret.*

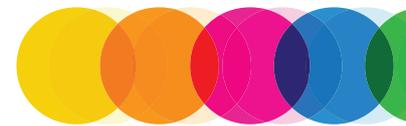
Additional information: George is 16 years old and a dropout from Lisa's school. They are friends. George has been diagnosed with several psychological problems that are expressed through extremely violent behaviour. Because of his violent behaviour, he has been expelled twice from school and has stayed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



## REFLECTION

Discussion about the reasons why participants chose different order to determine the behaviour of the people in the story. The participants are confronted with the beliefs and prejudices they might have had previously. The «River-Game» questions the usual ways by which people create opinions about a fact by reducing the information one would need to have a clear opinion about an issue (e.g. about people, a situation etc.). It utilises some theoretical approaches of the social psychology and uses daily beliefs and stereotypes to provide proof that people may create false opinions by true data. It creates an awareness in relation to the media and the construction of meaning in contemporary society.





# EXERCISE 3:

## 5 FAMOUS PEOPLE

### INTRODUCTION

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

### DURATION

30-45 minutes

### LEARNING OUTCOMES

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

### REQUIREMENTS

1 piece of paper and a pen for every participant

### METHODOLOGY & GUIDANCE TO PROPER PERFORMANCE

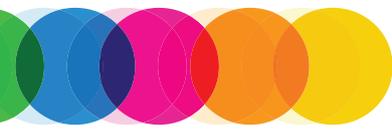
Depending on the multiculturalism and the composition of your target-group you can either choose the categories or mix them. They need to display relations of subordination and the relation between different social groups concerning privileges.

### WARM-UP ACTIVITY

See warm up activity 1 Group discussion: «What do you feel coming here today?»

### ACTIVITY

Everyone works by himself or herself (20 minutes). Using the game in form of a quiz, every participant is asked to fill in nine names of famous people they know into the following categories. Therefore, you need to hand out the sheets provided for every participant. For this task, they have about 90 seconds time for each category.



**The task is the following:**

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

**Categories:**

- 5 famous people in general
- 5 famous men
- 5 famous women
- 5 famous male or female Americans
- 5 famous Catholics
- 5 famous Muslims
- 5 famous people from Egypt
- 5 famous people of colour
- 5 famous people speaking the Russian language

**Working in small groups:**

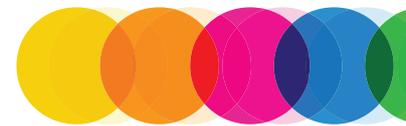
In small groups of 3 or 4 people, the participants discuss their findings. Moreover, they specifically focus on the following points:

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

REFLECTION

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

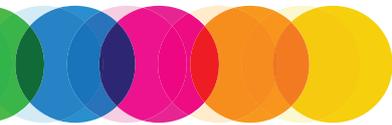
- Which type of people do we remember in situations of stress? (stereotypes etc.)
- Which kind of people stay «invisible» in our society?
- Which consequences does this have for diversity and integration in our society?
- Which consequences does this have on structures of power?
- Which categories are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



# EXERCISE 4:

## ARGUMENTATION AGAINST BAR-ROOM-SLOGANS

DURATION	60-90 minutes
LEARNING OUTCOMES	Awareness and self-reflection on prejudices against refugees
REQUIREMENTS	Paper, pens, poster-wall
METHODOLOGY & GUIDANCE TO PROPER PERFORMANCE	Adaptable to several target-groups and flexible in the way groups are built, depending on the number of participants. Extendable to a longer duration for a more elaborate reflection and finding of strategies facing subversive argumentation.
WARM-UP ACTIVITY	If this is the first exercise please find and use suitable warm-up activity from other parts in the curriculum or use other icebreakers (easily found on the internet).
ACTIVITY	<p>The facilitator asks the group to give an account of experiences they may have had with so called «bar-room-slogans» regarding refugees – translated from the German «Stammtischparolen» meaning argumentation by «old men sitting at the bar complaining about politics (e.g. the refugee situation) in a non-reflected way». Those arguments are often shallow, not based on facts, involving stereotypes and prejudices and are mostly discriminating to other groups.</p> <p>The participants tell about their experiences and start building categories. During a brainstorming session, the most common arguments and slogans are collected (e.g. «all refugees are terrorists») and written onto different pieces of paper. These provide the basis for the following role-plays.</p> <p>The facilitator divides the participants into groups. They are now either «supporting» slogans collected or are opposing them with given or researched facts – participants could collect data by researching/working on sources (in this case: bigger timeslot needed). So, the group is being split into pro and contra people. The following open discussion concerns slogans. The pro and the contra participants of a slogan argue with each other, creating a situation where both parties try to persuade the other. All other participants observe.</p>

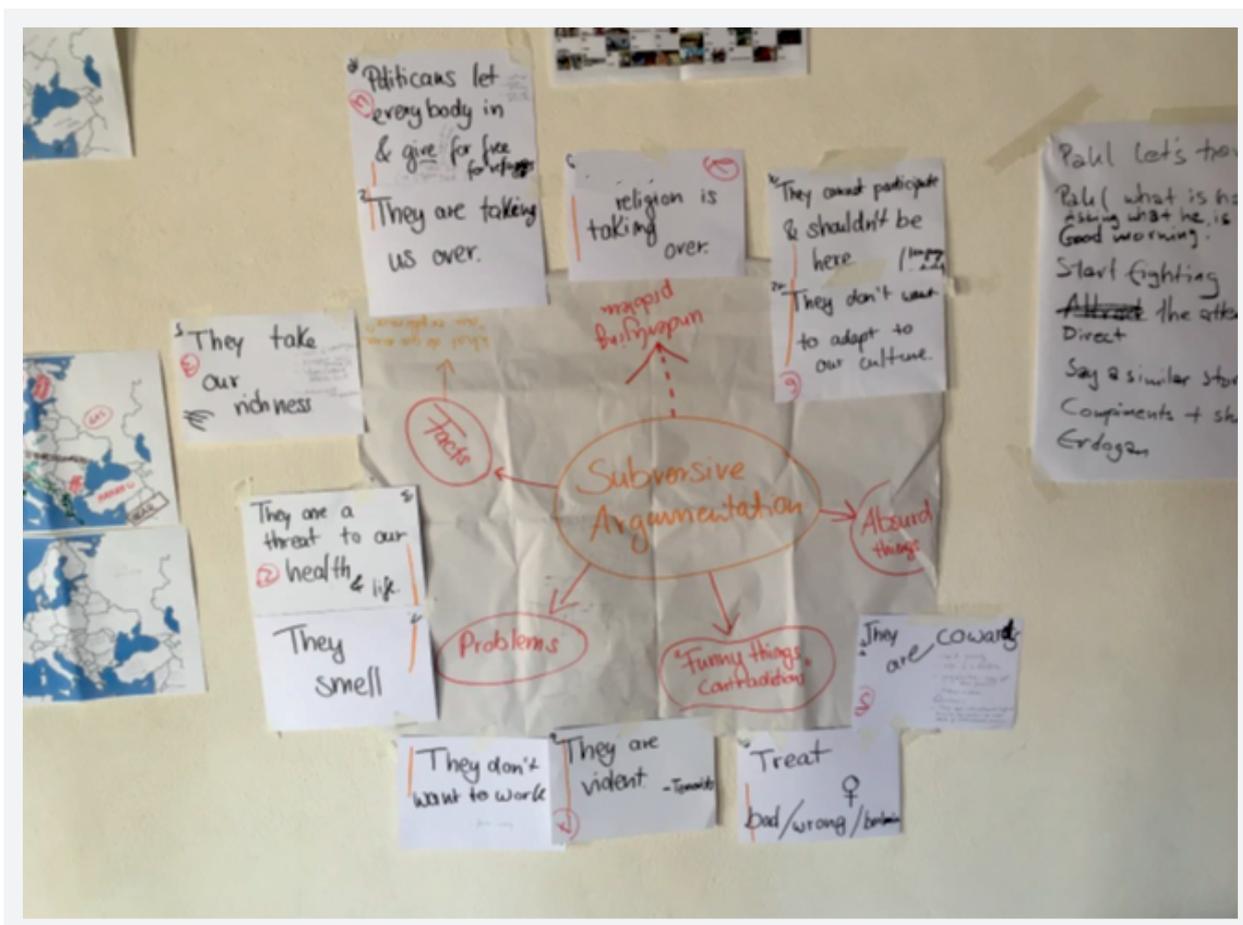


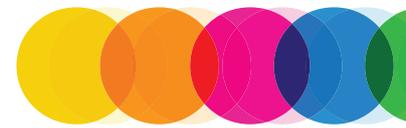
## REFLECTION

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

- Who was more persuasive?
- Who argued «better»?
- Who was expressing what?
- Who participated more actively?

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





# EXERCISE 5:

## BETZAVTA-EXERCISE - THREE VOLUNTEERS

### INTRODUCTION / DESCRIPTION

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

### DURATION

60-90 minutes

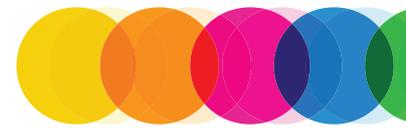
### LEARNING OUTCOMES

Change of perspectives by own experiences of exclusion:

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



INTRODUCTION / DESCRIPTION	<p>«Betzavta» (Hebrew for «together») is the original name of a handbook written by the «Adam Institute for Democracy and Peace in memory of Emil Greenzweig» in Jerusalem (see References). It includes a unique methodical and didactic concept of civic education. In 1996, the programme was adapted by European pedagogical institutes for schools and institutions of adult education. Nowadays, Betzavta is a synonym for the innovative concept of civic education stemming from Israel.</p>
REQUIREMENTS	<p>Handcrafting materials such as scissors, coloured paper, pencils etc.</p>
METHODOLOGY & GUIDANCE TO PROPER PERFORMANCE	<p>«Three volunteers» is created as an exercise for two or more facilitators and a various number of participants. Since it is all about «mirroring and showing», carrying out the task by just one facilitator would be very ambitious. Multipliers are free to adapt this method for their own use.</p>
WARM-UP ACTIVITY	<p>If this is the first exercise please find and use suitable warm-up activity from other parts in the Curriculum or use other icebreakers (easily found on the internet).</p>
ACTIVITY	<p>The facilitator asks three volunteer participants to leave the room. This group, as well as the remaining participants left in the room who divide into groups also (depending of the number of participants, one «inner» group should be enough), receive material. With this they themselves create a symbol which defines them as a group. The facilitator explains that these small groups need to have further defining symbols which strengthen their group identity such as code words or specific gestures. Afterwards, all the groups start discussing a previously given topic. They need to use the code language they chose at all times. After they started, the facilitator asks the three people which have left the room to enter again and integrate into the working groups. After 20 minutes are over, this part has to finish and the discussion has to start.</p>
GUIDING QUESTIONS FOR THE DISCUSSION	<p>The facilitator asks the volunteers:</p> <ul style="list-style-type: none"><li>• How did every single person behave?</li><li>• How did the group behave?</li></ul>



The facilitator asks the group who stayed inside the classroom:

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

The facilitator asks everybody:

- Whether they saw their own group members and the others as a single person or as groups with diverse cultural habits?
- Whether they felt in the room like in a society with many different small cultural groups or like one large group with a majority and minorities?
- How the relation has been between the «excluded» and the rest?
- Who was dominant, who became dominant and who made the decisions/and who did not?
- How they want to live together?

This task could lead to a situation in which some members of the group feel hurt by the behaviour of others. The facilitator is there to help in those situations without moralising or evaluating the behaviour. He or she helps the group to understand feelings which emerge from the relation between minority and majority and discuss them with the participants.

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

It is important to maintain the balance between the feelings of some and the rational discussion about them. In many cases, the majorities tend to help the hurt ones out of empathy or out of a feeling of superiority.

## EVALUATION

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

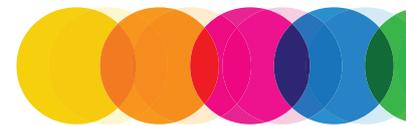
In multicultural democracies, popular votes are either not valid at all or are only valid under the circumstances that every group has the same number of representatives for deciding. The size of the group should not influence the size of the delegation, which could be sent.



# EXERCISE 6:

## WRAP-UP, REFLECTION & CONCLUSION FOR WORKING AS AN ADULT EDUCATOR IN HETEROGENEOUS GROUPS WITH REFUGEES

INTRODUCTION	This exercise can be used as a wrap-up activity after exercise 1 to 5. It is also easily adapted to use after each separate activity. You may also exclude one or more activities.
DURATION	30-60 minutes
LEARNING OUTCOMES	All learning outcomes from the modules used.
REQUIREMENTS	None
METHODOLOGY & GUIDANCE TO PROPER PERFORMANCE	Plenum, open discussion
ACTIVITY	<p>The facilitator is asking the participants to have a wide scope of feedback and reflection. Questions could be the following:</p> <ul style="list-style-type: none"><li>• How do I want to teach in groups with refugees?</li><li>• What is my personal (legitimate) motivation? Or do I prefer not to work with more homogenous groups?</li><li>• What new impact did I discover so far from the exercises?</li><li>• Which guidelines/additional aspects would I prefer to be followed on when working with refugees in adult education?</li></ul>



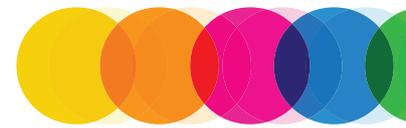
# WARM-UP ACTIVITY 1: GROUP DISCUSSION - WHAT DO YOU FEEL COMING HERE TODAY?

DURATION	10-15 minutes (depending on the number of participants, the level of familiarisation of the group and the level of personal engagement we want to achieve)
OUTCOMES	<ul style="list-style-type: none"> <li>• Familiarisation of the group</li> <li>• Activation of personal expression</li> <li>• Awareness of the personal mood</li> </ul>
REQUIREMENTS	Room setting: flexible (chairs in closed circle or in semi-circle)
METHODOLOGY & GUIDANCE TO PROPER PERFORMANCE	Each participant comes into the training with a specific mood related to personal characteristics or/and some exceptional events (like a fight in the office before the training, good or bad news about a friend, etc.). Some people may feel enthusiasm while others may feel stress and fear. It is useful for everyone to understand what is affecting his/her mood and at which level. This expression also enhances the group dynamic and familiarisation.
ACTIVITY	All the participants are seated in a circle. The facilitator asks everyone «what do you feel coming here today?» and gives 2-3 minutes to each participant. It is ok if someone does not want to refer in detail about her/his mood. On the contrary, if something is very provocative for the interest of the group, the facilitator can ask for more information/details. At the end of the circle, the facilitator must express his/her thoughts as well.



## WARM-UP ACTIVITY 2: NAME GAME

DURATION	10-15 minutes (depending on the number of participants, the level of familiarisation of the group and the level of personal engagement we want to achieve)
OUTCOMES	<ul style="list-style-type: none"><li>• to get our bodies moving</li><li>• to provide a fun and quick way to learn names</li><li>• to synchronise and promote energy</li><li>• to support the participants getting to know each other</li></ul>
REQUIREMENTS	None
METHODOLOGY & GUIDANCE TO PROPER PERFORMANCE	See activity
ACTIVITY	<p>Form a circle.</p> <p>The facilitator steps into the middle of the group and says his or her name accompanied by a full body gesture. All participants in the group step into the circle simultaneously and repeat the facilitator's name and gesture. The participant to the right of the facilitator steps into the middle of the circle and says his or her name and makes a full-body gesture - different to the one already made by the facilitator. This is the person's own gesture.</p> <p>Again, all participants in the group step into the circle simultaneously and repeat the name and gesture. The next person on the right enters the circle, says his or her name and makes a full body gesture. The whole group follows by entering the circle and repeating the name and gesture. Each member of the group is given the opportunity to enter the circle and say his or her name accompanied by a gesture.</p> <p>The exercise is repeated two or three times with the speed of the actions increasing each time the exercise completes a circle. Each participant repeats his or her initial gesture.</p>



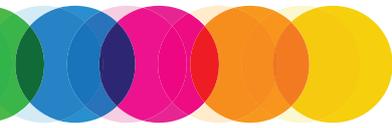
When the facilitator feels that the group has become comfortable with everyone's name and gesture, he or she then asks the group to enter the circle along with the individual who is saying his or her name and making a gesture and for all the group to enter and state the person's name and make his or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

*Taken from: <http://www.epageflip.net/i/748584-women-war-and-peace> (for more information about the project see <http://www.smashingtimes.ie/woman-war-and-peace/>)*

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All exercises taken and adapted from:

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- [http://www.dadalos-d.org/methoden/grundkurs\\_4/Betzavta-Methode.pdf](http://www.dadalos-d.org/methoden/grundkurs_4/Betzavta-Methode.pdf)
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## GLOSSARY

### BAR-ROOM-SLOGANS

Bar-room-slogans is a way of communication used in a «bar» environment. Unconsidered thinking about political issues without references to facts, led by emotions

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

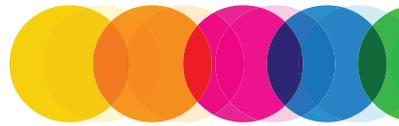
### BETZAVTA

### PREJUDICE

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

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

### REFUGEE



## SOCIAL PSYCHOLOGY

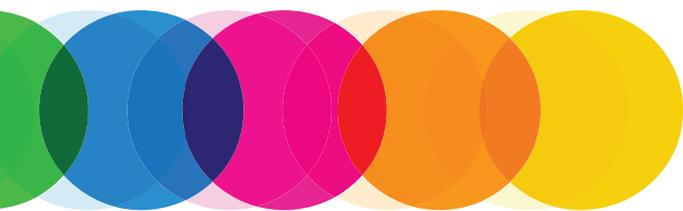
Social Psychology is the scientific study of how people's thoughts, feelings, and behaviours are influenced by the actual, imagined, or implied presence of others.

Stereotype is a simplified and standardised conception or image held in common by members of the group. Stereotypes can be held by both minority and majority groups towards each other but since stereotypes ignore individual variability, they are always a barrier to successful integration. (References, e.g.: Allport (1954): The Nature of prejudice; Dovidio, Hewstone, Glick, Esses (2010): The SAGE handbook of prejudice, stereotyping, and discrimination.)

## STEREOTYPE

## SUBVERSIVE COMMUNICATION

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



# MODULE 2: SUPERVISING PRACTICAL EXERCISES FOR INCLUSIVE ADULT EDUCATION

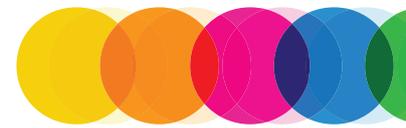
## INTRODUCTION

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

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

## ADDRESSEES

All the exercises address multipliers of adult education. Some (or parts of them) could easily be adapted by the multipliers in order to be used in mixed groups of learners.



## AIMS & EDUCATIONAL GOALS

This module deals with . . .

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

## DURATION

Overall duration including breaks: 5-6,5 hours

- Exercise 1 – Spare Wheel (90-110 minutes)
- Exercise 2 – Development of self-introduction and self-perception through a personal choreography (90-110 minutes)
- Exercise 3 – Emotionally Charged Communication (90-120 minutes)

## REQUIREMENTS

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

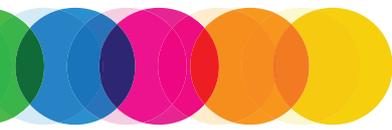
Size of room: approximately 80-100 square meters

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

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

## THEORETICAL BACKGROUND

As explained for each exercise.



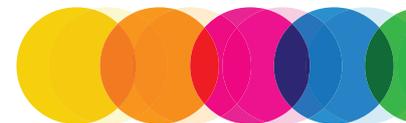
## CONTENT

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

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

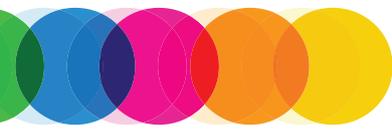
The module 2 consisted of 3 exercises and 2 warm up sessions. The main objective of the module is to develop the competence of the multipliers to effectively handle the three dimensions of beliefs: cognitive, emotional and behavioural dimension. This goal will be achieved through experiential-practical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

- Exercise 1 (Spare Wheel) engages participants in a difficult communicative situation where it is necessary to analyse the knowledge, feelings and behaviours in order to increase the chances of success. The participants challenge the improvisational practices we use in everyday life - in most cases without success. Instead, a simple system is proposed that can unlock the «how», «what», «why», «who» and «for whom» of each communicative action. This system contributes to the development of self-perception (crucial characteristic of every facilitator/trainer) and acts as a guide for the change of dogmatic beliefs (aim of Inclusive Adult Education). It is noteworthy that verbal communication is a precondition for this exercise. However, the learning outcomes of exercise 1 refer to the further development of verbal and non-verbal communication skills as well.
- Exercise 2 (Development of self-introduction and self-perception through a personal choreography) uses fascination and art of dance and movement in order to help us to know ourselves better. In our daily life, we present ourselves in a standard manner using data and information that may cover aspects of ourselves that, although hidden, affect our self-presentation and may play a crucial role in what other people think about us. To build trust within the group of learners, it is necessary to identify those aspects of ourselves and consciously deal with them.
- Exercise 3 (Emotionally Charged Communication) is a role play technique which needs the engagement of an experienced actor/actress. It familiarises us with the transferability of the emotions (happiness, anger, fear, sadness, surprise and disgust) and helps to control the emotions that affect communication and to limit the emotional burden of the multipliers.



# EXERCISE 1: SPARE WHEEL

DURATION	90-120 minutes
LEARNING OUTCOMES	<ul style="list-style-type: none"> <li>• familiarisation with the construction of beliefs (social representations)</li> <li>• competence to analyse beliefs into knowledge, emotions, behaviour</li> <li>• development of communication skills</li> <li>• recognition of the importance of preparation before any communicative procedure</li> <li>• better knowledge of emotional control</li> <li>• promotion of changing of perspective</li> <li>• experiential knowledge of the creation of a secure context for the exchange of views</li> <li>• development of the competence to deal with conflicts</li> </ul>
REQUIREMENTS	A room with chairs in semi-circle setting in front of a large board with markers, copies of the case study (1 per participant).
METHODOLOGY & GUIDANCE TO PROPER PERFORMANCE	Adapted by training material of the U-CARE national seminar for Peer Coaches in Greece, edited by Andreas Almpanis (U-CARE project number: JUST/2011/FRAC/AG/2827)
INTRODUCTION	<p>Racism, xenophobia and discrimination are concepts that describe perceptions, feelings and behaviours. Although these words are known to most, it is difficult to understand the essence of a concept that is, at the same time, perception, emotion and behaviour, as it combines both a consolidated and instilled reflection about the world that surrounds us and its ability to change and transform continuously. Is that a problem? Not particularly, especially when we are aware of the theoretical framework which is supporting this exercise. The theoretical framework of Social Representations can lead all the trainers/facilitators to a better understanding. For the detailed presentation of the Social Representations theory, please find additional information on our website (<a href="http://www.out-side-in.eu">www.out-side-in.eu</a>).</p>



## WARM-UP ACTIVITY

Before the implementation of the exercise, it is better to prepare the group for communication through a short group discussion (see warm up exercises from Module 1).

## ACTIVITY

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

- Do not listen enough
- Do not feel empathy enough
- Do not ask for information
- Say what we want to say regardless of the person who is in front of us
- Use our stereotypes

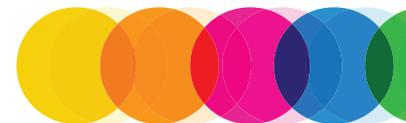
This educational tool can inspire people to create a valuable communication strategy in order to influence a person or/and a group of people. The facilitator starts by handing out a text with a case study/scenario to all the participants and gives them 3-5 minutes to read it carefully without interaction.

### Scenario:

You are working in a big organisation. One day you are going to your office, very nicely dressed, for a very important meeting. When you are entering the yard you see Mr Paul who is very angry as he tries to change the wheel of his car in a way that seems to be very dangerous to him (he is located under the car which does not seem well immobilised). You know that Mr Paul has been working for several years as a security guard in the building where your office is. You do not know him well, you speak to each other rarely, but you know that he is easily irritable. You have heard that the board of the organisation has dealt with his aggressive attitude towards other employees of the same organisation for very minor reasons several times. You have heard that sometimes he even used physical violence against them. You have also heard that he has previously been hospitalised in psychiatric clinics for short periods.

### The aim:

To stop Mr Paul from continuing what he is doing, changing the wheel of his car in that way, because it is almost certain that he will get hurt.



## ACTIVITY (CONTINUATION)

### Limitations:

- You cannot help him to change the wheel (remember, you have a very important meeting in 5 minutes and you must go there nicely dressed)
- You cannot ask help from other people (for example, professional roadside assistance).
- You cannot make him follow you for another task
- You do not have enough time

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

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

During this brainstorming session, the facilitator should motivate the people to say anything (even stupid ideas) and remind them that we do not seek one single phrase or action but rather a series of communicative actions that can increase our chances to achieve our goal. So, if the participants agree, for example, that one idea is perfect for starting the communication with Mr Paul, the facilitator must note this on the board (by placing the number 1 next to the written idea).

When the brainstorming is over (30-45 minutes for a group of 15 participants) the board will be filled with written ideas. The facilitator is checking each idea by playing the role of Mr Paul (fretful and with no desire for a civilised dialogue), like this:

*Do you think I am stupid and not know how to change a @#\$%&@ wheel? Do you think you are smarter? (corresponding to «I would tell him that the car is not placed well and that he will hurt himself» and «I will offer my help to change the wheel» ideas). Have you lost your mind? Do not you see I am busy with this @#\$%&@ wheel? (corresponding to «I will say 'good morning' and I will suggest a short break from his work» idea). Do not you see I am busy? I have no time for your ridiculous @#\$%&! (corresponding to «I will ask for help and when he comes, I will tell him the truth» idea).*

ACTIVITY  
(CONTINUATION)

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

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

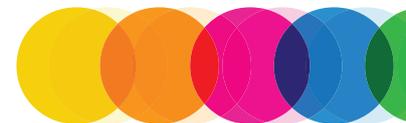
If Mr Paul has no intention to communicate with us, each attempt will be a failure. The message will hit a wall. So first, we have to check the intention of Mr Paul. How? Actually, there is no specific technique or method that could guarantee success. Trying to attract the interest of a person with a «good morning» is something good for a start. He may say that «this is not a good day». Although it may be considered as a negative behaviour, this reaction shows that he is quite open to communication. There is intention to communicate. If Mr Paul does not react at all, then we should try with something like: «Hey Mr. Paul, did you not hear me? I said, 'good morning' to you». This sequence could increase the possibilities of success. (Note: The facilitator should repeat that what we are trying to do, is to increase the possibilities of a successful communication and not to offer a single total solution.)

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

- What are our beliefs about Mr Paul?
- What do we think about the situation?
- What do we think about ourselves?

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

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



## ACTIVITY (CONTINUATION)

So, we should try to verify the above beliefs in order to increase the possibilities of a successful communication. For example, if I believe that Mr Paul is a crazy man and he is in this dangerous situation through his fault then my attitude and the messages will correspond to what I believe and this will be an offensive action against him. Also, according to the analysis of beliefs (please see the part: Methodology and guidance to proper performance of this exercise), a belief is divided into:

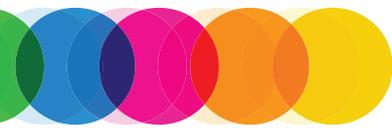
- The cognitive dimension (what I know)
- The emotional dimension (what I feel)
- The behavioural dimension (what I do)

When we want to check our belief about Mr Paul (for example) we have to check: What do I know about Mr Paul? (Ok, I know that he is easily irritable and he is working as a security guard). How do I feel about Mr Paul? (Mostly fear because I have heard that the board of the organisation has dealt with his aggressive attitude towards other employees of the same organisation for very minor reasons several times. I have heard that sometimes he even used physical violence against them. I have also heard that he has previously been hospitalised in psychiatric clinics for short periods). What I do? (Actually, I do not want to be involved in this situation but, although there is a possibility of threatening my success in the forthcoming very important meeting, I will try to convince Mr Paul to stop what he is doing). Similarly, we could proceed with other beliefs:

- What do I know about the situation? (Am I so sure that the car is not well placed? Have I checked before starting to advice Mr Paul?).
- How do I feel about the situation? (Is my fear of Mr Paul understandable for him? Does he know that I think that he is in a dangerous situation?)

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

According to the theory of beliefs, the cognitive, emotional and behavioural dimensions are interconnected. When a new cognitive element comes, the emotions and the actions can change. Also, if



## ACTIVITY (CONTINUATION)

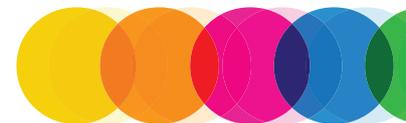
an emotion has been created because of a situation, the perceptivity (lower accessibility to cognitive elements) and the willing of action is affected. This analysis could be used in reverse as well. We do not want to be involved in this situation (what I do) because we know that Mr Paul is aggressive (what I know) and this makes us feel afraid (how I feel). The facilitator could point out that in real life, most of the people would have let Mr Paul to get hurt. Not because they are bad people but because our actions are usually based in few information and no awareness of our stereotypes and emotions.

### Conclusion:

To increase the possibilities of successful communication we have to check the intention of the person to communicate and the important beliefs about the persons and the situation. In our daily life, situations like the scenario of Mr Paul are giving us 1-2 seconds time to form a communicative strategy. That is why we usually improvise and the results are at least ambiguous. By checking the intention and the important beliefs, we have already formed a strategy that could apply to everyday life and increase the possibility of success.

## ASSESSMENT OF LEARNING OUTCOMES

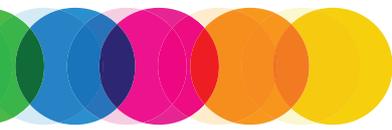
The best assessment method for this exercise is a round-table discussion where everyone in the group will express his/her impressions and possible ways of using these learning outcomes. If we have a group of learners who are in permanent contact with the coordinator, we could recommend them to practice this methodology in everyday life, taking care not to create entrenched perceptions of persons or ideas, and to choose some of these experiences to relate back to the team in a future group discussion. The learners must be aware that this method is particularly effective in increasing the chances of a successful communication process. What we understand by a person or/and a situation is a mix of many factors that are not always in front of us.



# EXERCISE 2:

## DEVELOPMENT OF SELF-PRESENTATION AND SELF-PERCEPTION THROUGH A PERSONAL CHOREOGRAPHY

DURATION	90 – 110 minutes
LEARNING OUTCOMES	<ul style="list-style-type: none"> <li>• Familiarisation with our own body and movements</li> <li>• High level of introspection</li> <li>• Awareness of how we usually present ourselves and how we could present ourselves in order to be more precise</li> <li>• Awareness of what really matters to us and the other people</li> </ul>
REQUIREMENTS	A spacious room (approximately 80-100 square meters) without chairs and carpets, an audio system (or a self-powered speaker with USB-input and a laptop).
METHODOLOGY & GUIDANCE TO PROPER PERFORMANCE	<p>Usually we present ourselves in a typical way using specific elements (name, professional status, education) and we feel sure about it without any second thought. But how much crucial information do we leave outside of our self-presentation? Is, for example our name, professional status etc., what a person needs to know about us every time we must introduce ourselves or there are other elements more suitable for each case?</p> <p>This exercise tries to connect the conscious and the unconscious part of ourselves to helps us to create an alternative way of self-presentation based on a deeper awareness of ourselves.</p> <p>It is necessary for it to be implemented in a relaxed environment, actively developed by the facilitator. The instructions for the participants should be provided with a calm voice and by repetition where is necessary. No previous dance experience is needed by the participants. The experience of previous dance courses is beneficial for the facilitator(s).</p>



## ACTIVITY (CONTINUATION)

Right after the warm up activity, the facilitator asks the group to relax and form an open circle. Then, everyone has to introduce himself/herself in any way he or she wants, to indicate what he/she considers important to him/her. At the same time, the facilitator asks everyone else to listen to the presentation of the other participants carefully. When all the people in the circle are done with their self-presentations, the facilitator asks the first participant to mimic the previous one and then to present him/her-self once more, until the circle ends.

### **Aims:**

- the participants get to know each other
- for a while, one becomes the person next to us
- people can see how they look to the others, they recognise their style (confidence, embarrassment, formality), the stance of their bodies and their micro-movements, the expression of their faces (smiling, grimacing)
- they break the ice as the mimic procedure is usually fun and creates a pleasant atmosphere to continue with the next steps of the exercise

### **Creating a personal choreography as an alternative self-presentation:**

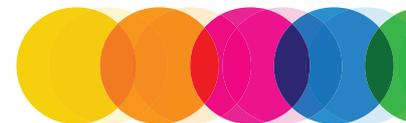
The facilitator asks the group to spread around the room. He/She asks each participant to open his/her arms from side to side to define his/her own space, so to create a sphere that surrounds him/her. Then the facilitator asks the participants to trust him or her, to close their eyes and follow his or her words without thinking, without worrying about anything and without interrupting for any reason. Ideally, background music can be used at a low volume.

#### **1. Directions (by the facilitator):**

Try to relax and clear your mind out, do not pay attention to the sounds that can still be heard and about the other people in this room. You are alone. In case you are more comfortable by sitting down or leaning on the wall, please do it.

Use your imagination and leave the room. Choose a place you want to go ... it can be somewhere near or far away, can be a beach or even a room, a place you know, you've been there, or a place that you create right now in your mind.

Imagine this place in detail. The material, the colours, the temperature, the wind, the possible sounds or/and melodies. Observe every detail and decide where you are in this place, your position.



## ACTIVITY (CONTINUATION)

Imagine one more person in this place with you, real or imaginary, to whom you want to tell something, whatever it may be.

Imagine this person with you and place him/her somewhere in the context you imagine, not so close to you.

Try to come back and imagine the place in more detail, together with you two inside.

Think what you want to say to this person.

Think about it very carefully, try to find the specific words you want to use.

Say it to him/her from a distance, without real sound. Imagine that he/she must hear what you say.

Say it again. Try to remember that this person is quite far away from you.

Try to say what you want by using fewer words.

Keep just the words that are essential for your message (3 or 4 maximum).

Try to show these words from a distance. Use your body to say what you want to say.

Initially, you can imagine the moves you want to do, as if you observe yourself doing it from a distance.

Repeat the same moves, as many times as it is needed to decide about the most suitable set.

Consider every detail of your moves. The position of the hands, the feet, the head. If they are quick or slow moves, if they are large or small movements and why.

When you have already decided about the optimum sequence of movements, start to repeat it trying to pass the message to the person you have - in your imagination – in front of you.

Do it many times as slowly you want, trying to place your body into the image you created previously.

You can still change the words/movements if you want, if this makes you more comfortable and secure about the transmission of your message.

Repeat the moves as many times you want to become something completely «yours», completely natural for you. Make it so familiar to you as your name is.

When everything is ok, imagine this place for the last time. We are leaving now. Please decide if the person you imagine will come with you or he/she will stay there. This place will continue to exist for you to be able to come back time and time.

Before you leave this place, perform your movements one last time.

Very nice! You have just created your first choreography. Now you can open your eyes.



ACTIVITY  
(CONTINUATION)

**2. Composition:**

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

**3. Presentation**

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

RESULTS

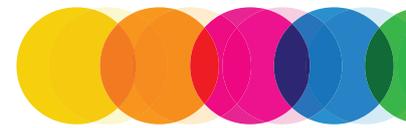
Each participant creates a very personal choreography, not by mimicking a professional dancer/trainer, but by an endoscopic procedure which aims to recall some feelings and thoughts. Each one can create an imaginary place where she/he can go back when she/he needs to (for example to calm down and to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

ASSESSMENT OF  
LEARNING OUTCOMES

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

REFERENCES

Method originally developed by Despoina Bounitsi, member of Synergy of Music Theatre, Greece



# EXERCISE 3: EMOTIONALLY CHARGED COMMUNICATION

DURATION	90 – 120 minutes
LEARNING OUTCOMES	<ul style="list-style-type: none"> <li>• Recognition of emotions that affect communication</li> <li>• Management of emotionally charged communication</li> <li>• Knowledge about the transferability of emotions</li> <li>• Ability to neutralise emotions that affect the communication</li> <li>• Ability not to be affected by emotions of other people</li> </ul>
REQUIREMENTS	Room setting: flexible (chairs in semi-circle and two chairs on the diameter of the semi-circle)
METHODOLOGY & GUIDANCE TO PROPER PERFORMANCE	<p>Usually we do not pay attention to the emotions in a communication until they start to break the mutual accepted limits. Anger, fear, sadness, abhorrence, surprise and happiness are the six basic emotions that affect our body function and emotional balance through the brain limbic system in less than 0,006 seconds. Faster than logic!</p> <p>What we usually do not know is that emotions are transferred. When we are facing an angry man, our brain system is focusing on this incentive and responds accordingly and automatically: we are experiencing anger as well. Our heart starts beating faster, aiming to prepare our body for the possibility of a fight. The human body responds automatically and correspondingly to all the types of the basic emotions. It is a mechanism of survival. It helped human kind to communicate even when it had not yet created a human language. So it is not easy to manage it, but it is very important to try. A multiplier will surely be engaged in emotionally charged conditions. He/she will face tricky situations, relying on logic to communicate something while the emotional part of the communication prevails. Somehow she/he must know how this mechanism works.</p> <p>Finally, the knowledge and skills regarding the managing of emotions is crucial in order to avoid the intense emotional charge being carried into his/her personal life. A multiplier should know how to neutralise his/her professional environment to live a balanced professional/personal life.</p>



## METHODOLOGY & GUIDANCE TO PROPER PERFORMANCE (CONTINUATION)

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

- Name
- Family situation
- Education and work experience
- Way of coming in the country
- Future plans

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

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

### WARM-UP ACTIVITY

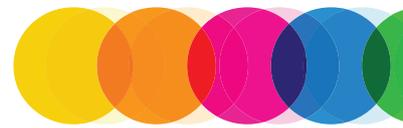
Before the implementation of the exercise, it is better to prepare the group for communication through a short group discussion (see warm up exercises from Module 1).

### ACTIVITY

The actor/actress is sitting on one of the two chairs in the middle of the semi-circle. Each participant gets instructions from the facilitator.

#### **Instructions:**

In a three-minute communication try to get as much information from the refugee about the below topics:



## ACTIVITY (CONTINUATION)

- Name
- Family situation
- Education and work experience
- Way of coming in the country
- Future plans

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

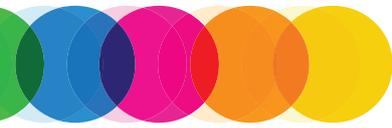
When all the participants have finished their task make a 15-minute break and then come back to the circle. Ask each participant to recognise the emotion affected his/her 3-minute session and describe how she/he felt. Allow other participants to make comments (if they like) about each session. Try to focus on the uncomfortable and embarrassed instances and make the participants speak about them. When the assessment session is over, take some time to say that:

- The emotions are not easily recognisable every time
- The emotions are transferable
- What we are experiencing as an uncomfortable situation is the blurring of the logical part of our brain when an emotion affects us
- The most effective way to decline the consequences of an emotion is to recognise it and stop reproducing it
- We have to try not to respond according to the emotion that is in front of us (believe it, even in a happy communication there are high possibilities to miss important information because of the confusion of the logical part)

This exercise was not intended for gaining the experience of a difficult communication but for understanding the influence of emotions in our daily life.

## ASSESSMENT OF LEARNING OUTCOMES

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

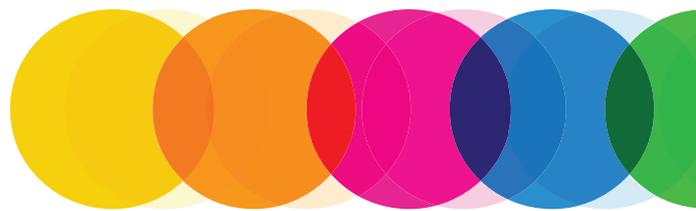


Pilot Test in Larissa



Pilot Test in Larissa

# MODULE 3: FACILITATING GROUP REFLECTIONS ON PREJUDICES



## INTRODUCTION

In this module, we propose a «reflection exercise» on one's own prejudices, as a pre-condition to engage in a fruitful educational relationship in a multicultural context, consistent with the Needs Analysis completed by the trainers and the social workers of the partners' countries, the target recipients of this curriculum.

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

With Module 3 «Facilitating Group reflections on prejudices», OUT-SIDE-IN fills a gap in adult education that consists of educational work with intercultural groups but specialises the setting for refugees.

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

With that precondition, a linguistic inclusion of not-integrated social groups with a foreign language is impossible and therefore these methods do not meet the needs and challenges of the today's immigration society. These methods are not realisable with multicultural groups that do not share one and the same language.

Among the difficulties, we have detected that the host societies are divided between those who want to support and help refugees and those perceiving them as dangerous, criminal and as potential terrorists. Moreover, multipliers manifest the need to deepen and upgrade their competences with the help of new methods, their ability to promote a multicultural prospect and the use of interactive multi-languages tools very rarely experienced (national language as one of the main obstacle in mixed groups of learners, of local citizens and migrant ones).

The OUT-SIDE-IN-consortium wants to take on that challenge and try to fill this existing gap in the educational landscape. For this aim, special learning methods are developed for the supervision of group reflections for multicultural and linguistically non-conform language groups. This is an especially difficult challenge and probably reaches its limits earlier than only language-based methods of reflection. Still it is the goal of inclusion to try to make the feeling of success in educational processes also accessible to disadvantaged groups of learners.



## AIMS & EDUCATIONAL GOALS

The core scope is performing group-reflections for the deconstruction of prejudices in groups with refugees. Module 3 aims to reach:

- Increased awareness about the respect of human rights principles
- Improved transcultural competence in relationship with the «Other»
- Strengthened ability in exploiting humour, irony and games for: (a) coping with stereotypes and prejudices (owns and of learners) and (b) facilitating foreign learners in acquiring basic skills in literacy, numeracy, social and civic competences, cultural expression
- Improved educational competences by combining different creative and reflective practices, methods and tools for an Inclusive Adult Education approach

## DURATION

The overall duration is 8 hours, including breaks.

The time devoted to each practice is as follow:

Exercise 1 – The Pyramid of Hate 3 hours

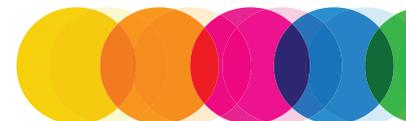
Exercise 2 – The Atlas of our Prejudices 2 hours

Exercise 3 – The Intercultural Tombola 3 hours

## REQUIREMENTS

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

- For exercise 1, «The Pyramid of Hate»<sup>1</sup>, with the selected question(s)
- For exercise 2, «The Atlas of our prejudices», the EU and/or the world Maps. For this exercise some materials are needed such as a box with coloured pencils, magazine, glue and scissors for collage and for each exercise a printed copy of the maps. Some chairs and tables could be useful for working with collage or drawing. Depending on the learning environments, the setting can be very flexible for the application of these exercises.
- For exercise 3, «The Intercultural Tombola», numbers and cards of a common bingo game, and the «Table of the Intercultural Meanings of the New Tombola» displayed in the Intercultural Tombola Poster. As it is a board game, tables and chairs are needed as well as a wall to hang the Tombola poster.



## CONTENT

From the Needs Analysis we have collected some indications about the teachers/social workers' training needs. The multipliers stressed the lack of intercultural and linguistic skills to better cope with asylum seekers and refugees, where cultural background could represent a great barrier to this relationship. Within this framework, the contents of this module were formulated in order to stimulate self-reflection and a stronger awareness about this new challenge. For facilitators/trainers the key concepts and knowledge embedded in this module are:

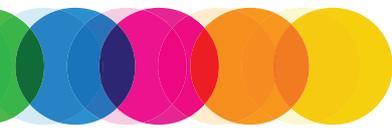
- Stereotypes and prejudices
- Contact theory
- Circle Time method
- Transcultural approach and Biography Work
- Reflective practices and self-awareness about anti-bias education
- To be in a particular situation and act consistently because this module can be used in different learning environments: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

While for the learners, the Needs Analysis highlights the need to have support in language skills acquisition, in a better understanding of laws and bureaucratic procedures and the requirement of more legal advice. Learners' key knowledge related to this module and the development of specific contents is closely linked to the «learning environment», where these practices can be applied by trainers/social workers:

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

## TIPS FOR TRAINERS

For good preparation of exercises suitable for the inclusive educational work with refugees, it is a precondition to:



- Get to know the common prejudices amongst both sides (refugee versus citizen | citizen versus refugee), as these present obstacles in the learning processes and need to be deconstructed. Some of these examples can be found in the Research Report of OUT-SIDE-IN project that will be included as training materials.
- Be in the situation and open to the «not-knowing»
- Feel part of the group sharing emotions and perceptions
- Be aware of the opportunity to increase the mutual knowledge that improves awareness about common values of human beings
- Be involved in games and visualisation works, coming out of one's «own comfort zone»

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

## EXERCISES

The module structure includes three Exercises:

- Reflective Practice: Exercise 1 - The Pyramid of Hate
- Reflective Practice: Exercise 2 - The Atlas of our prejudices
- Reflective Practice: Exercise 3 – The Intercultural Tombola

The first two exercises can be used both individually and in group, in formal, non-formal and informal settings, while the third one as it is a board game needs a group and the best learning environment is the informal occasion to give people with different backgrounds the opportunity to meet.

## LEARNING OUTCOMES FOR TRAINERS/SOCIAL WORKERS

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

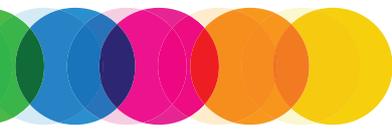
- The knowledge of: (1) the international, European and national bodies and laws ruling the entry of asylum seekers; (2) the migration routes, flows and forced migrants' numbers affecting each EU country; (3) other countries, cultures and languages.
- The ability to: (1) reflect and deconstruct one's own stereotypes and prejudices, (2) conduct interviews to collect learners' biographies, (3) identify unexpressed needs, attitudes or orientations, (4) assess, compare and interpret the learners' progress in the inclusion process, (5) exploit different tools/exercises in different learning environments.



# EXERCISE 1:

## THE PYRAMID OF HATE

INTRODUCTION	<p>The use of the pyramid of prejudice aims to facilitate a reflection about participants' prejudices in the related social context. Topics included in this practice are the psychology of prejudice, the connection between prejudice and discrimination and differentiating prejudices from concepts like racism and classism. The focus is centred on the structure of the prejudice pyramid, the different levels of stereotypes that exist in a group of learners and when to take legal or educational action regarding prejudice. This tool could be used individually as a thermometer of the tensions experienced by refugees. Plenary session with adult learners could be used to reflect about the living conditions of each participant.</p>
DURATION	<p>With adult learners 60-90 minutes (in group session); 30-45 minutes (individual session). The duration of a «circle time» on this topic depends on the overall participants' number and trainers/social workers should count on average 5-6 minutes per person to estimate the overall duration of the «reflection stage».</p>
LEARNING OUTCOMES	<p>Raising awareness about all forms of potential discriminations, analysing and reflecting on all stages experienced by the human community in recent history.</p>
REQUIREMENTS	<p>A printed copy of the «Pyramid of Hate» with the selected questions for stimulating reflections and biographical storytelling.</p>
METHODOLOGY & GUIDANCE TO PROPER PERFORMANCE	<p>In the group sessions, after hanging up the copy of the «Pyramid of Hate» with the selected questions, take some time to introduce the «Pyramid» and the different stages/concepts displayed, accepting the first reactions of the learners, e.g. «The new form of genocide is the economic one»; «We should draw an inverted Pyramid to have a positive prospect of our democracies»; «If we are not aware of the dangers related to the first stages, the situation can only get worst» etc. All these stimuli can be used during the classes to deepen specific aspects of the learners' social life.</p>



## ACTIVITY

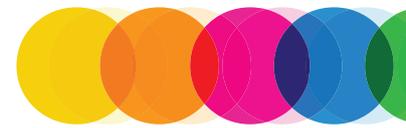
Using the «Pyramid of Hate» with trainers and social workers, some questions can be posed to our training participants asking them to reflect about, e.g.:

- What emotions and thoughts were evolved by the reading of the Pyramid?
- Do you have any particular memories (direct or indirect) about genocides?
- Did you experience (directly or indirectly) any of the conditions described in the Pyramid?
- In which of these stages do you think we are currently living in our society?
- In which of these stages do you think you have the power to intervene, individually and collectively?

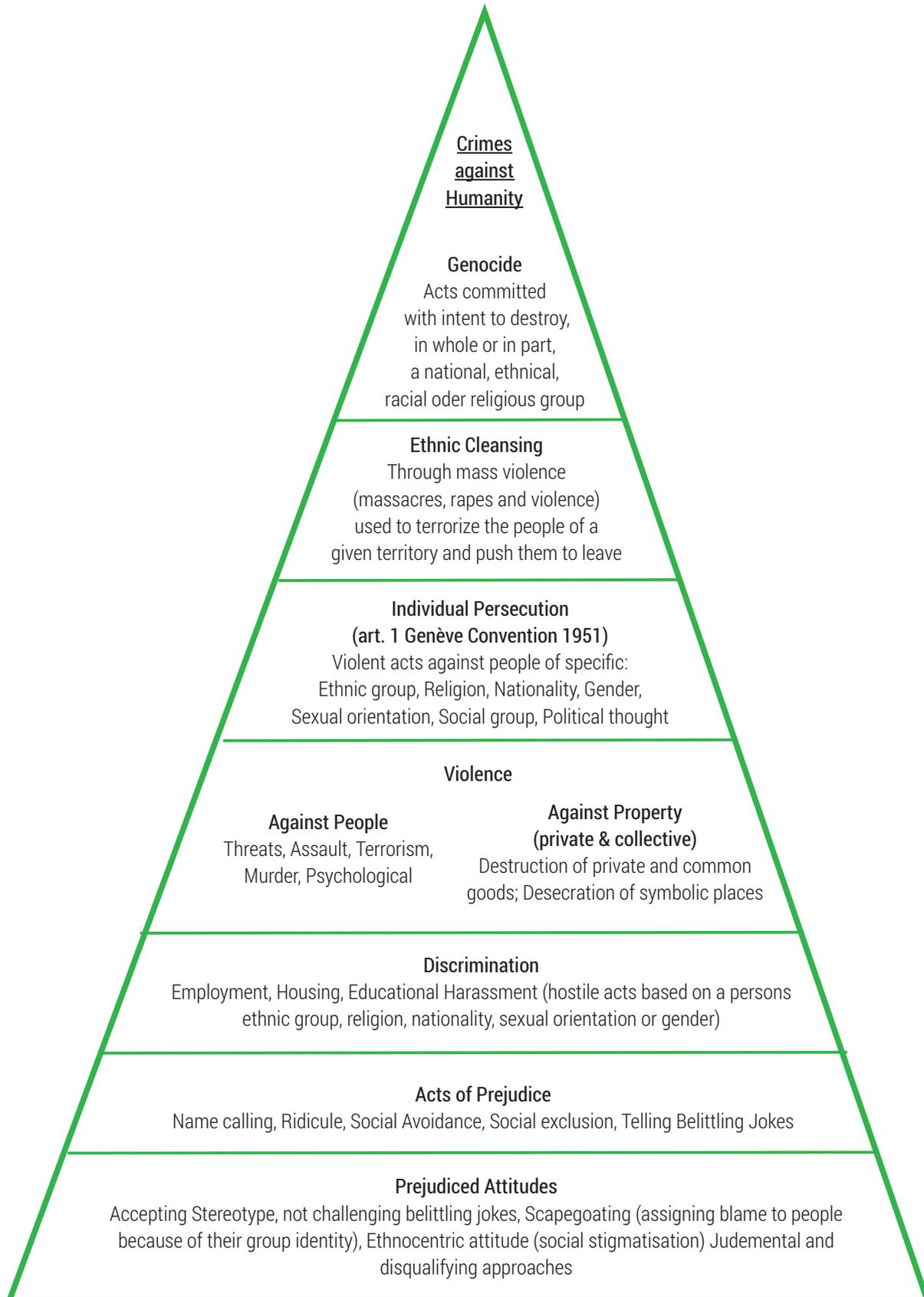
The last two questions (4 and 5) could be also appropriate to be asked of learners (refugees and receiving societies' adult learners). With refugees, Italian social workers could include this practice in the beneficiaries' welcome and tutoring pathway of the 1st and 2nd hosting centres.

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

- Provide the legal advice support service
- Collect personal histories
- Prepare the candidates to the legal commission auditing and interview, roleplaying and simulation of the interview



# THE OSI PYRAMID

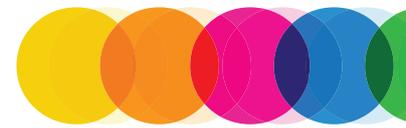


*Adaptation from the original Pyramid of Hate ©2003 Anti-Defamation League and Survivors of the Shoah Visual History Foundation.*



## EXERCISE 2: THE ATLAS OF OUR PREJUDICES

INTRODUCTION	<p>Taking inspiration from the book of the graphic designer Yanko Tsvetkov, partially showed on his website (<a href="http://alphadesigner.com">alphadesigner.com</a>), trainers/trainers can propose a simple exercise printing some copies of a blank map of Europe. If the learners do not show particular resistance to drawing, the map can be outlined directly by them on larger sheets (for example such as those from flipchart).</p>
DURATION	<p>One session of this practice with adult learners can last between 60 and 90 minutes.</p>
LEARNING OUTCOMES	<p>Reflection on one's own stereotypes linked to «nationality». Pointing out the irony of the common prejudices amongst both sides (refugee versus citizen   citizen versus refugee).</p>
REQUIREMENTS	<p>A printed copy of the blank maps (of Europe or of the World), box of colours, magazine, glue and scissors for collage, paper scotch tape, camera to make photos of the results.</p>
METHODOLOGY & GUIDANCE TO PROPER PERFORMANCE	<p>Before assigning the task, a short introduction about the «mutual» prejudicial thoughts can be provided taking the example of the American historian Alfred W. Crosby, who wrote in 1972 «The Columbian Exchange: Biological and Cultural Consequences of 1492». The Columbian Exchange was the widespread transfer of plants, animals, culture, human populations, technology and ideas between the Americas and the Old World in the 15th and 16th centuries, related to European colonisation and trade after Christopher Columbus' 1492 voyage. In this book, the author takes the example of one disease, syphilis, which was defined for the first time by Girolamo Frascatoro in 1520 but its official adoption happened only in the XIX century. The name of this disease is a classic example of stereotyping:</p> <ul style="list-style-type: none"><li>• For Italians, it was the French disease</li><li>• For French, it was the Neapolitan disease</li><li>• For English, it was the French or the Bordeaux disease</li><li>• For Polish, it was the Spanish or the German disease</li></ul>



## METHODOLOGY & GUIDANCE TO PROPER PERFORMANCE (CONTINUATION)

- For Russians, it was the Polish disease
- For the Middle East, it was the European disease
- For the Indians, it was the Francs disease
- For Chinese, it was the Canton disease

## ACTIVITY

The assignments can be different, depending on the learners' capability to express themselves in the receiving country language:

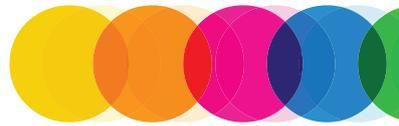
- Individual task: Use the colours you prefer to colour in a single country and the related emotions and perceptions about that country (a white map can be used on the wall to display the names of the nations and to prepare the learners to draw, reflecting on the meanings of each colour to express each emotion).
- Individual task: Use the images selected from the available magazines and with scissors and glue create a personal map showing your opinion and vision about: e.g. «How do African people see Europeans?»; «How do Asian people see Europeans?»; «How do your country citizens see Europeans?»; «How do you perceive your country in the world map?»; «How do you perceive Europe in the world map?»
- In-group session: «In your opinion, which traditions and customs in Europe are similar/close to your cultures?» and afterwards «In your opinion, which are the most distant and alien in Europe to your cultures?»





## EXERCISE 3: THE INTERCULTURAL TOMBOLA

INTRODUCTION	Ziqqurat Association, associate partner of the OUT-SIDE-IN project, developed in its intercultural centre the «Intercultural Tombola». Tombola is a traditional board game, first played in the city of Naples in the eighteenth century. It is similar to the game of bingo. It is mostly played at Christmas time and prizes are often only symbolic, but in this new game, for each of the 90 numbers of the Intercultural Tombola, there is a specific meaning, for example: no. 1 is «the workers' day» related to the 1st of May, no. 2 is the Stonehenge of Gambia; no. 3 is the traditional dress of Tuareg people etc
DURATION	One play of the Intercultural Tombola can last around 3 hours.
LEARNING OUTCOMES	Knowledge of places and cultures of the world and numeracy. The translation into English of the meanings of the 90 numbers, as conceived by Ziqqurat can be found in the toolbox, but each trainer/teacher can create different meanings for the 90 numbers in relationship to the subjects of interest. As a matter of fact, this educational game can also be used in non-formal and formal setting, focussing the meanings of the numbers on history, civic competences, cultural heritage, geography, languages, maths etc.
REQUIREMENTS	The only furniture needed are tables and chairs, a coloured poster with all numbers to hang on a wall, numbers and cards of traditional Tombola and small objects as markers (seeds, beans, small bits of cardboard etc.). Of course, symbolic prizes have to be provided!
METHODOLOGY & GUIDANCE TO PROPER PERFORMANCE	If there is enough space, it is better to arrange the tables in a horseshoe shape, so people can see each other while they are playing.
ACTIVITY	In the traditional Tombola, players fix a symbolic price for each card (e.g. 0,10 euro). The players buy the cards and one of the players buys the «cartellone» (the big card with all numbers). The money is divided into five prizes, from lowest to highest, with tombola being the jackpot:



## ACTIVITY (CONTINUATION)

- the «ambo», two numbers in the same row
- the «terno», three numbers in the same row
- the «quaterna», four numbers in the same row
- the «cinquina», five numbers in the same row
- the «tombola», all numbers on the card

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

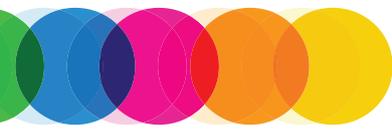
Modern tombola cards are plastic and have small plastic slots on the numbers that can be closed down when the number is called out, but traditionally they were closed by beans («fagioli») or by pieces of orange peel that you had to eat while playing.

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

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



*Example of the Classical Neapolitan Tombola This traditional game, renewed through a transcultural prospect, can be a good tool in an informal learning context able to mix together people of different backgrounds.*



## GLOSSARY

### REFLECTIVE PRACTICE

The model related to reflexive learning is due to Donald A. Schön (1993, 2006) who, overcoming the traditional split between thinking and doing, proposes a different way of acting in the field of professional practice. In this perspective the professional is called to integrate his/her own theoretical preparation with daily practice through a continuous reflective exercise during the action (reflection-in-action RNA). In short, the problem-solving strategy integrated by the problem setting: that is to say a critical analysis of the process through which the decision to be taken was defined, the goals to be achieved and the means to be chosen. In this way the reflexive operator makes use of the ability to 'learn to learn' in a more problematic approach to reality, able to grasp its complexity. This exercise - reflect during the action - allows the professional, to prepare him/herself to modify and question his/her own strategy based on rules and knowledge acquired in a sort, writes Schön, of "reflective conversation with action".

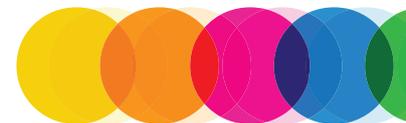
- Schön D. A. (2006), *Il professionista riflessivo. Per una nuova prospettiva della formazione e dell'apprendimento nelle professioni*, Milano: Franco Angeli.
- Schön D. A. (1993), *Il professionista riflessivo. Per una nuova epistemologia della pratica professionale*, Bari: Edizioni Dedalo.

Quality Circle Time (QCT) refers to any time when a group of people sits together for an activity that involves everyone. It is an educational method that was born in the 70s and spreads in the Anglo-Saxon primary schools mainly by Jenny Mosley (1993,1999). The method: allows students to express themselves and know each other better, making the most of differences; facilitates inclusion; allows teachers to learn more about their students and class; can be a tool for conflict prevention and management.

It consists in sitting in a circle and share a topic of discussion, play rhythm instruments, read a story, participate in games of movement or relaxation activities, sensory experiences. "The final goal for the use of circle time is to facilitate cooperation among all members of the class-group", creating a space where everyone is included and invited to participate, albeit with their own methods and its own times, in order to satisfy both his/her own need of belonging and of individuality, elements that psychology recognizes as essential for the balanced psychological development of the person.

- [www.ordinepsicologilazio.it/blog/psico...di.../circle-time-a-scuola](http://www.ordinepsicologilazio.it/blog/psico...di.../circle-time-a-scuola)
- Mosley J. (1993), *Turn Your School Round LDA*, Cambridgeshire: Wisbech.
- Mosley J., Tew M., *Quality Circle Time in Secondary School - A Handbook of Good Practice*, London: David Fulton Publishers.

### CIRCLE TIME



[...] The traditional concept of single cultures. As is well known, the traditional concept of single cultures was paradigmatically and most influentially developed in the late 18th century by Johann Gottfried Herder, especially in his *Ideas on the Philosophy of the History of Mankind*. Many among us still believe this concept to be valid. The concept is characterised by three elements: by social homogenisation, ethnic consolidation and intercultural delimitation.

The concepts of Interculturality and Multiculturality are perhaps more able to provide an appropriate concept of today's cultures. They try to overcome some flaws of the traditional concept by advocating a mutual understanding of different cultures.

The concept of interculturality reacts to the fact that a conception of cultures as spheres necessarily leads to intercultural conflicts. Cultures constituted as spheres or islands can, according with the logic of this conception, do nothing other than collide with one another. Their «circles of happiness» must, as Herder said, «clash» (Herder, 1967a: 46); cultures of this kind must ignore, defame or combat one another.

The concept of multiculturalism is surprisingly similar to the concept of interculturality. It takes up the problems which different cultures experience living together within one society. But the concept basically remains in the duct of the traditional understanding of culture; it proceeds from the existence of clearly distinguished, in themselves homogenous cultures - the only difference now being that these differences exist within one and the same state community. The concept seeks opportunities for tolerance and understanding and for avoidance or handling of conflict.

Transculturality is, in the first place, a consequence of the inner differentiation and complexity of modern cultures. These encompass - as explained before - a number of ways of life and cultures, which also interpenetrate or emerge from one another.

The old homogenising and separatist idea of cultures has furthermore been surpassed through cultures' external networking. Cultures today are extremely interconnected and entangled with each other. Lifestyles no longer end at the borders of national cultures, but go beyond these, are found in the same way in other cultures.

Cultures today are in general characterised by hybridisation. For every culture, all other cultures have tendentially come to be inner-content or satellites. This applies on the levels of population, merchandise and information.

Micro-level: transcultural formation of individuals. Transculturality is gaining ground moreover, not only on the macro-cultural level, but also on the individual's micro-level. For most of us, multiple cultural connections are decisive in terms of our cultural formation. We are cultural hybrids.

## INTERCULTURALITY, MULTICULTURALITY AND TRANSCULTURALITY



# GAMIFICATION

The term, as it is easy to guess, comes from the word "Game", i.e. game, also associated with simple entertainment without any particular purpose. Gamification, however, is not just this, not only: taking advantage of the interactivity granted by modern means and, of course, the principles underlying the concept of entertainment itself, Gamification is an extremely effective tool able to convey messages of various types, depending of the needs, and to induce active behaviours from the users, allowing to reach specific objectives, personal or business. The user and his/her active involvement must always be at the centre of this approach. For example, the typical objectives normally achieved through the use of Gamification are the improvement of customer management, the consolidation of loyalty to a brand or even the improvement of performance and overall performance by employees and partners. At first glance, a light and experimental approach, in reality a consolidated, reliable and by now widespread tool.

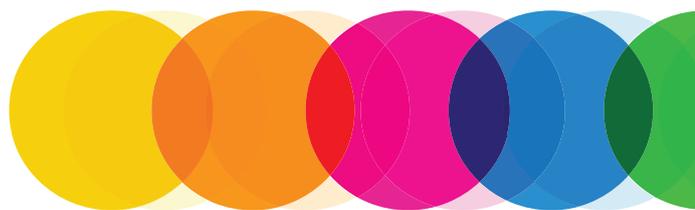
We can define Gamification as a set of rules borrowed from the world of videogames, which have the objective of applying game mechanics to activities that do not directly have to do with the game; in this way it is possible to influence and modify people's behaviour, favouring the birth and consolidation of active interest by the users involved in the message that has been chosen to communicate, whether this is related to the increase in personal performance or, more generally, to business performance. There are many contexts in which you can apply what we can define as the "method" Gamification: a site, a service, a community, a content or campaign are all contests that can be "gamified", so to encourage users' interest, involvement and participation. To achieve these objectives, the communication design process must necessarily be rethought in order to introduce mechanics and game dynamics, adding to the traditional factors other driving components (again, borrowed from the "gaming" world) that can attract the interest of users, pushing them to return to specific content voluntarily and repeatedly proposed over time.

The mechanics and the dynamics of the game represent the real "tools of the trade" within the Gamification, necessary to "gamify" a site or a service: the introduction of concepts such as points, levels, missions and challenges encourages users to invest the time, pushing them to participate and helping them build relationships within the game. These relationships motivate users to achieve predetermined objectives (ex: improving their skills, increasing performance etc.), modifying their behaviours (Adapted from: <http://www.gamification.it/gamification/introduzione-alla-gamification>)

## REFERENCES

- Handbook «Transcultural Biography Work in Adult Education», produced by Speha Fresia & EU Partners as intellectual output of Grundtvig Multilateral Project 2010 (<http://www.speha-fresia.eu/en/progetti/realize-transcultural-biography-work-for-adult-education/>).
- Trainers Against Prejudice (TAP) is a grass-roots organisation created by and for educators, students, parents and concerned citizens. They work through critical exploration and analysis of films, television and other media (<http://www.teachersagainstoprejudice.org/index2.php?p=index>).
- Yanko Tsvetkov, „Atlas of prejudice – Mapping Stereotypes”, USA by Alphadesigner Ed.; The Italian edition, by RCS Libri SpA Milano, «Atlante dei pregiudizi», 2016.
- Online Learning Circle Model: <http://sites.google.com/site/onlinelearningcircles/Home>
- The Learning Circle Model: Collaborative Knowledge Building, Margaret Riel, Pepperdine University, 2014: <https://sites.google.com/site/onlinelearningcircles/Home/learning-circles-defined>

# MODULE 4: INCLUSIVE COMMUNICATIONAL COMPETENCE THROUGH CREA- TIVE METHODS OF MODERATION



## INTRODUCTION

German multipliers stated that they lack all kinds of creative methods such as role play games, puzzles or methods including pictures and photos. They specifically asked for material where no use of language is required. Participating multipliers in Slovenia would also like to learn interactive methods. Swedish multipliers added activities with video clips, ice breaking activities and role play exercises. Turkish multipliers pointed out their need for art activities that do not need language and visual materials. All in all, it is obvious that there is a need for creative methods of moderation and materials that support inclusion and fill the existing communication gaps. It is not meant to deny the importance of learning the language but when bridging the gap between linguistic barriers with non-linguistic tools, new room for encounters is being created, which softens emotional barriers. This will then lead to a bigger motivation to learn the new language and culture (both ways around) and to deepen the positive encounters. Therefore, module 4 offers general knowledge of body language and several methods for multipliers: creative methods of non-verbal group moderation, creative methods for non-verbal communication between the participants themselves and the educational trainer.

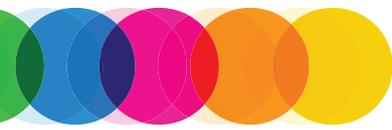
## ADDRESSEES

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

## AIMS & EDUCATIONAL GOALS

This module deals with ...

- developing general awareness for body language



- learning methods for non-verbal support within the whole seminar: «Joining» of participants at the start of a seminar (oriented on the multicultural systemic practice cf. von Schlippe, Arist/ El Hachimi, Mohammed/ Jürgens, Gesa (2004): Multikulturelle systemische Praxis: Ein Reiseführer für Beratung, Therapie und Supervision, Heidelberg: p. 76.)
- creative methods of group moderation and feedback
- creative ways of communication for the participants with the educational trainer
- interactive creative communicational methods within the group of participants for group exchange

## DURATION

Overall duration including breaks: 4-6 hours

- Exercise 1 - Universal signs (30-45 minutes)
- Exercise 2 - Hello World (45-90 minutes)
- Exercise 3 - Mood Circle (45-60 minutes)
- Exercise 4 - Landscape of moods 45-60minutes
- Exercise 5 - Spotlight-Method (60-90 minutes)
- Exercise 6 – Overall reflection (30-60 minutes)

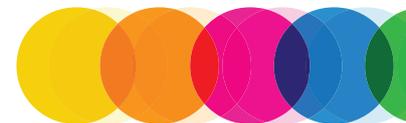
## REQUIREMENTS

White, blank paper/poster, coloured pencils/pens/crayons, poster wall, handcrafting material such as scissors, coloured paper, pens, one pen and a big poster, drawing of a table, printed-out map of the world at least DINA4, poster with landscape (see template in the toolbox), figures (see template in the toolbox), crepe tape, traffic-light-cards (see toolbox), the wheel (see toolbox).

## CONTENT

Module 4 «Inclusive communicational competence through innovative creative methods of moderation» completes the first part of the catalogue of competences focusing on the micro-level of training for educational staff of further education. As OUT-SIDE-IN aims to qualify for the inclusion of the new target group of refugees into existing educational offers for adults, the staff needs more methods stretching beyond language, that also make a «normal» participation for refugees at specific educational offers possible when not fully relying on the exclusive medium of a shared language. There exists a big demand for creative methods of moderation and materials that help to support the pedagogical work of inclusion and help to close hindering communication gaps.

It is not meant to diminish the need for a refugee to learn the language of the receiving country, rather the opposite: when first bridging over linguistic borders, new rooms for encounters are created, providing



motivation to learn the «foreign» language and culture, both ways around, as emotional borders are softened.

In this sense, OUT-SIDE-IN aims to emphasise the non-verbal methods of moderation for sustainable strategies for inclusion, fighting against «ghettoisation» and stigmatisation among citizens and refugees by providing new experiences of encounters where communication is made possible despite different language groups: joining heterogeneous groups for a more inclusive communication within the migration society. Due to the migration of many people, the German school system as well as the teachers are now facing the challenges of answering the questions of how to create spaces for hetero lingual classes.

Teachers play a very important role in this scenario. They have a big part in deciding on who is going to be included and who is going to be excluded. Besides the already existing barriers of the lack of command of the language which proves to be a big disadvantage, there is another aspect which is relevant for civic education: classrooms, in which many different languages and therefore cultural communities coexist, offer a great possibility for getting to know each other better. These specific situations are unusual for everyday life. This could be considered as a great chance for developing a better cultural understanding.

Without having a full concept for lessons in culturally heterogeneous groups with different learning designs, we are going to show different tasks for introducing and preparing lessons as well as for the so called «Warm-Ups». Due to the practical work in multicultural-systemically groups (von Schlippe/Hachimi/Jürgens 2004, 76), the tasks have a strong focus on building an affective fundament (von Schlippe/Hachimi/Jürgens 2004, 75-78), which is considered as a «must-have» for preparing lessons. Especially in classrooms with different ethnical backgrounds, the so called «joining» needs to be practiced (von Schlippe/Hachimi/Jürgens 2004, 75-78). This could lead to overcoming stereotypes and prejudices, which may function as barriers. Therefore, methods are needed in which getting to know and respecting each other are extended. For implementing inclusion, one needs to create heterogeneous classrooms, in which «former opponents get to know similarities» (Schwarz 2017). This is of high relevance for overcoming prejudices.

Therefore, we prepared the following tasks. We suggest that they stay in the given order:

- Universal sign
- Hello World
- Mood-Circle
- Landscape of Moods
- Feedback and Spotlight (Traffic-Light Version)



# EXERCISE 1: UNIVERSAL SIGNS

## INTRODUCTION

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

## DURATION

45 minutes

## LEARNING OUTCOMES

Strengthen awareness that language works in context

## REQUIREMENTS

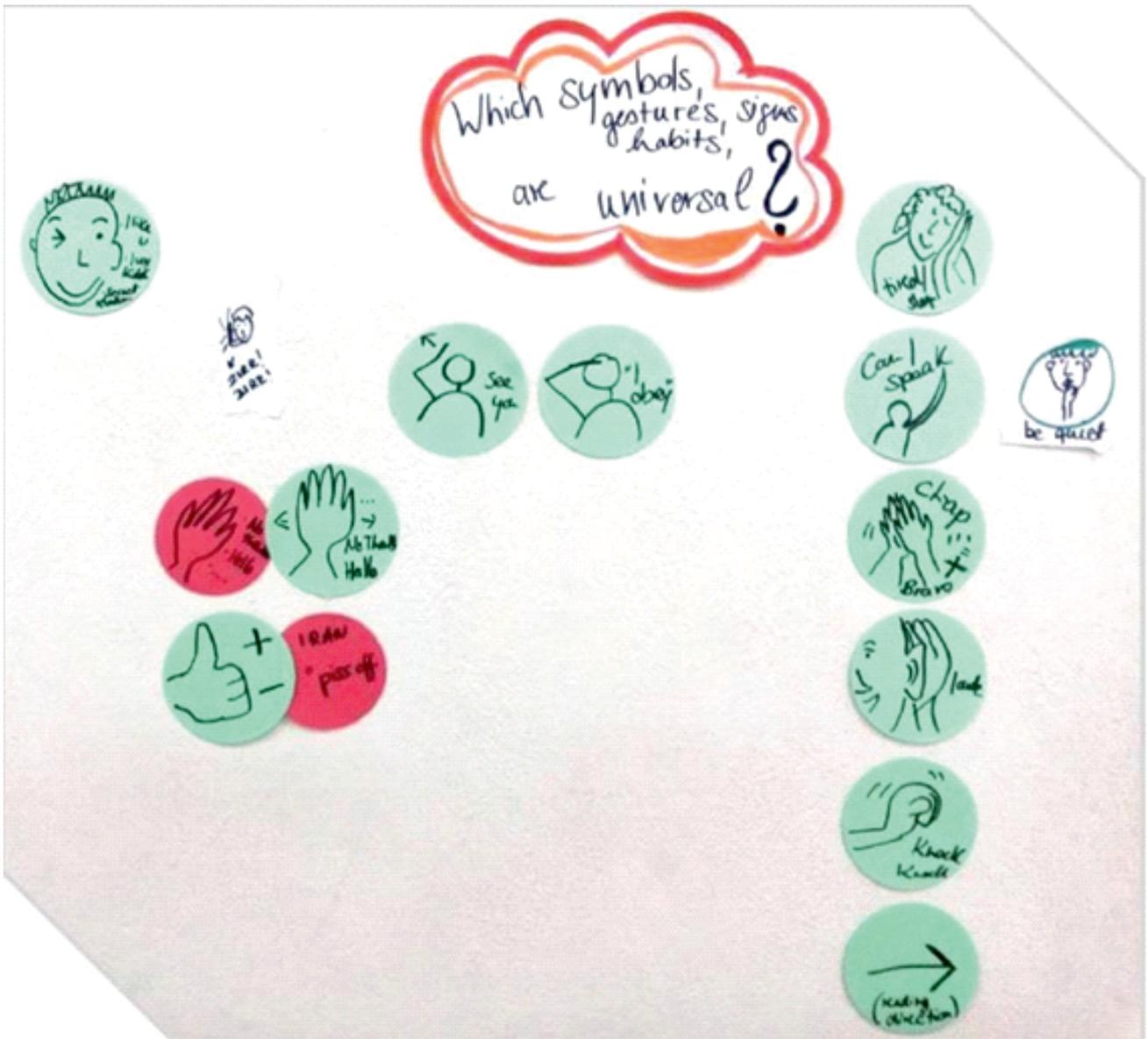
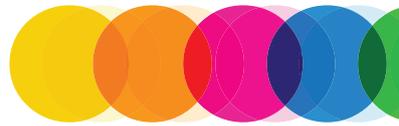
Pens, paper, poster

## ACTIVITY

Everyone receives a paper and a pencil. The participants are sitting in a circle. Following question is written on the blackboard, visible to everybody: Which gestures are universally understandable?

First, everyone needs to think on his/her own about a possible answer to this question and write it down. Afterwards, according to the so called «Popcorn-Principle», the answers are going to be collected and noted down on a poster. It is important to examine every proposal with the whole group and whether the gesture is understandable for everyone. As soon as one person within the group understands the context of a gesture, this could be universal. Confusing examples are the following:

Winking could either mean «Do not take me serious» or «I like you very much». This depends on the context you have. Nodding or shaking your head does, for example in Sri Lanka, mean the opposite of the things we connect with these gestures here in Europe.





## EXERCISE 2: HELLO WORLD

INTRODUCTION	<p>For the concept of the following task, two questions are used for guidance:</p> <ul style="list-style-type: none"><li>• How do people of diverse groups of language come together?</li><li>• How is the first contact established?</li></ul> <p>Particularly today, it is very important to offer spaces for contact in which people can interact. Due to this process, prejudices can be confronted and in the best case be erased. Therefore, concepts of visual and medial group communication are of high importance.</p>
DURATION	45 minutes
LEARNING OUTCOMES	Strengthen awareness that language works in context
REQUIREMENTS	Pens, one pen and a big poster, drawing of a table, a printed-out map of the world at least DIN A4
METHODOLOGY & GUIDANCE TO PROPER PERFORMANCE	<p>Be patient and act out everything you communicate verbally and non-verbally. The task must be clear, even without words, so that everyone can understand. Phrases like «My name is...» need to be acted out in some way, for example if a person points with his/her hand to himself or herself and just mentions the name. Besides this acting, the pronunciation must be loud and clear. Therefore, everyone can learn at least simple structures in German/English/..., just by listening.</p>
ACTIVITY	<p><b>1. Practice: Hello World</b></p> <p>First, every participant marks the country he/she comes from. This can/needs to happen also non-verbally e.g. by pointing to oneself and showing where he/she comes from by pointing on the map.</p> <p>Alternative way: This can be expanded with the task that everyone uses magazine articles and printed out images to illustrate better where he/she comes from. These pieces of work must be collected and put into the large map. For this alternative, you should have a homogenous level of language skill. Therefore, the communication concerning the picture will be easier for the participants. It is</p>



## ACTIVITY (CONTINUATION)

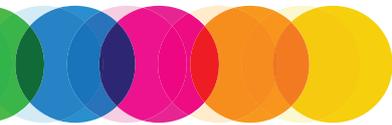
important to find out how many countries and languages there are beforehand. The facilitator may be better equipped, knowing how many languages and countries are represented.

### 2. Practice: «Hello-World-Walk»

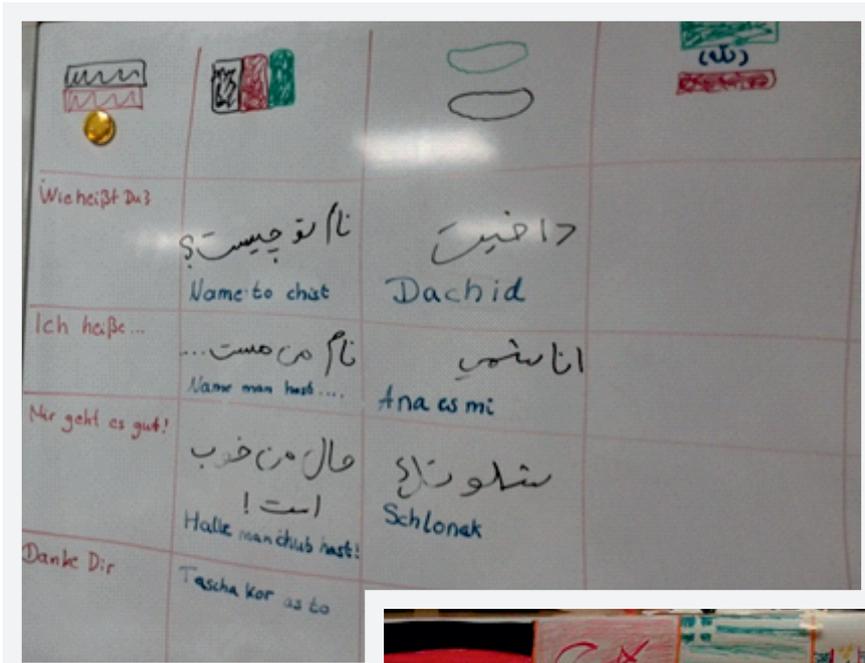
- Step 1: The participants go to the table and draw a flag, considered as relevant for their mother tongue, into one column. One can also draw flags of e.g. politically controversial states, such as «Kurdistan». The getting together of cultures is in the foreground.
- Step 2: After all the flags are drawn into the table, the guide writes down simple sentences in the left column. If the participants do not understand the sentences, they may be acted out again in nonverbal communication or may even be drawn as small pictures. In each case, the meaning of the sentences needs to be clear to everyone. For classes with a high heterogeneity concerning language and language level, the questions «What's your name?» and the answer to this, may be enough. These sentences need to be presented and added in all languages by the participants.
- Step 3: The participants come together to learn more about all the given translations. Everyone needs to present his/her own translation to the others. Every language needs to have at least one turn, even in a big group. One person dictates and the others repeat. Of course, one can help the others improving their pronunciation for example.
- Step 4: Possibly the most crucial step is going to start now: The walk-around. Now the participants can start their own first interaction. For this, the participants are asked to get into different groups and explain their findings to the other participants, introducing themselves to the others in different languages. If possible, one may try every single language. Therefore, the table needs to be visible for everybody at a central spot in the room. Even the manual for this task needs to be done without verbal interaction, just by showing what is going to happen with one of the participants.

### Extension

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



Module 4: Inclusive communicational competence



Simple Sentences				مرحبا etc.
Hello	مرحبا Marhaba	...	...	...
What's your name?	ما اسمك؟ Ma Esmak?	...	...	...
My name is ...	اسمي... Ismi...	...	...	...
How are you?	كيف حالك؟ Kayf a halikum?	...	...	...
I'm fine.	أنا بخير Ana bikhayr	...	...	...

Table for Exercise 2 – «Hello World»



## EXERCISE 3: MOOD CIRCLE

### INTRODUCTION

Due to immigration, Germany's educational infrastructure faces huge challenges. These raise the question which pedagogical methods can be used to build a learning space for heterogeneous language groups. This exercise is aligned with the multicultural systemic practice and deals primarily with building an «affective attunement» (von Schlippe/Hachimi/Jürgens 2004, 76), which is crucial for a successful togetherness in the group. Especially in pedagogical work with people with diverse cultural backgrounds, special emphasis must be placed on «joining» and «connecting» to group members because linguistic barriers hamper important small talk. Therefore, methods that encourage mutual acquaintance despite heterogeneous linguistic backgrounds are an important component of inclusive communication skills.

### DURATION

30-45 minutes

### LEARNING OUTCOMES

Diverse language levels in a pedagogical learning group can be bridged by visually supported «joining exercises». The exercise presents possible answers to the question: How do I get to know how my participants are if I cannot communicate with them via a common language?

### REQUIREMENTS

The Wheel (see toolbox), handicraft material for cards of emotional states, paper, scissors, pens etc.

### METHODOLOGY & GUIDANCE TO PROPER PERFORMANCE

The method works well with large groups as well as with single participants. Although the method does not need any language, it is suitable as a method for learning sentences in a foreign language about one's own wellbeing. By posing the simple question «How are you?» and giving different answer possibilities, individual appreciation can be expressed. Even though the methods seem to be very playful, it is not meant for young participants! Particularly with adults in heterogenic language groups, unfamiliar words such as happy, glad, sad, angry, surprised etc. can be learned through this method. Therefore, personal freedom of expression is strengthened. The method provides a visually supported communication about one's own state of emotion.



## ACTIVITY

Cards of emotional states:

- Happy
- Sad
- Angry
- So-so (neither very good nor very bad)
- Surprised
- Not specified

Tip: One card should always be left blank so that missing emotions can be drawn or that an answer can be left blank.

# EXERCISE 4: LANDSCAPE OF MOODS

## INTRODUCTION

Due to immigration, Germany's educational infrastructure faces huge challenges. These raise the question which pedagogical methods can be used to build a learning space for heterogeneous language groups.

## DURATION

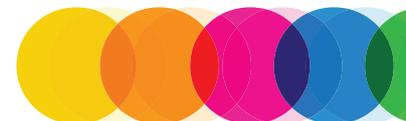
45–60 minutes

## LEARNING OUTCOMES

Diverse language levels in a pedagogical learning group can be bridged by visually supported «joining exercises». Even in linguistic homogeneous groups, this method is suitable since it offers artistic methods, which offer several forms of expressions next to the usual, often limiting use of language. The exercise presents possible answers to the questions:

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

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



## REQUIREMENTS

Poster with a landscape (see copy template in the toolbox) on a flipchart or a big poster of a drawn landscape of a mountain, a tunnel in the foreground, lake, path, tree, mountains on the horizon, sun or moon (without rays), figures (see template in the toolbox). There should be one copy printed of each figure and cut according to the number of participants. Crepe masking tape can be used to fix the figures on the poster. Optional: pencils, scissors and paper.

## METHODOLOGY & GUIDANCE TO PROPER PERFORMANCE

Body language does not work deliberately and cannot always be interpreted unmistakably. That is why self-perception gets the final word. The individual perception is more important than external perception. Everyone is his/her own expert. For instance, «participants with heavy legs can dance mentally», which can be expressed with the figure. Even if figures are discussed in intercultural teams and seem to be unmistakably sorted in different emotions, it is not recommended to associate them rigidly. Phantasy and imagination of every single participant are crucial.

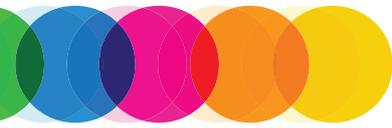
## ACTIVITY

### Step 1:

The participants are invited to pick one figure and to position it on the landscape. Optional pencils, scissors and paper can be used to broaden the possibilities of design. Even in linguistic heterogeneous groups, this exercise works out because the task can be easily communicated non-verbally.

### Step 2:

When all figures are fixed, the picture is presented to the group. To foster interaction, a question will be posed: «Who is surprised by something or has a question which figure belongs to whom?» Even this can be communicated non-verbally by pointing on participants and figures in the landscape. If the language level is appropriate, participants can verbally answer questions such as «Who is that next to the tree?». Confusion should be promoted with apparently precise attribution of meaning: «How do you feel in front of the tunnel?», «Good.» «Oh, I thought the tunnel would be something negative.»



# EXERCISE 5: SPOTLIGHT-METHOD

## INTRODUCTION

The «Spotlight»-method is widespread. It does not matter whether one uses it as an introduction, within the main part or at the end. One person starts with his/her feedback and then they continue around the circle. What kind of dynamics does the group have during this procedure, when one person after another expresses his or her ideas?

The tendency to repeat parts of what the first speaker already had said is high. As a result, this method often encourages participants to repeat. The first utterance is therefore very important for the overall score. Therefore, if the first piece of feedback given is positive, the others tend to be more positive as well. The worst case is an ongoing repetition until the «spotlight» is finished. Target: Visual spotlight for more opportunities within one's feedback.

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



= negative



= positive

Consequently, one may use varying questions such as: «How did you feel during the exercise?» or «How did you like the seminar?». One can give fast and understandable answers.

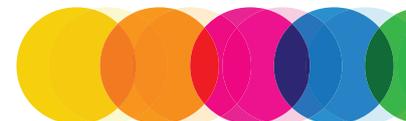
The cards are of special interest in fields where complex decision processes are provided, e.g. in civic education. In this field, a differentiated feedback and different perspectives are of mayor importance concerning the position of the group.

## DURATION

30-60 minutes

## REQUIREMENTS

Traffic Light-Cards (see template in the toolbox)



## METHODOLOGY & GUIDANCE TO PROPER PERFORMANCE

The method of traffic lights is particularly useful for the multiplier perspective. On the one hand, it explains the various positions within one group and on the other hand, it shows how complex those opinions are. Different emotional perspectives may therefore be «one and the same position», which means that perspectives can be developed easier.

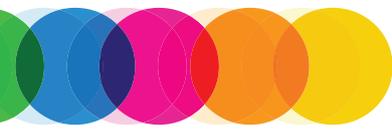
This method has a strong focus on the group process in its whole complexity and controversy in various stages. On the one hand, a single person is given the chance to express his/her feelings, even if they are mixed, by showing greater or smaller parts of their paper circles. They can either show 30 percent of green and 70 percent of red or even 100 percent of one colour. Therefore, the complexity of opinions becomes clear. On the other hand, the most important effect is that the single pieces of feedback do not tend to be all the same. The deconstruction of the «unity» of feedback is greatly given by this method. Moreover, what is special about this method is that it absolutely ignores language. The uttering of opinions therefore becomes depersonalised and, in the end, easier for everyone to express. The focus of the class is not on one specific person. This effect can be demonstrated because no one has to raise his/her voice against the majority. Even a bit more red is enough to continue with the discussion. This is an advantage especially because the audio-visual feedback method hinders the authenticity of the comments from the participants. Language itself, in the form of feedback, is more or less guided by pressure to adapt, instead of being artificial.

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

## ACTIVITY

First steps of using the cards: The cards are handed out. Every single person has a green and a red card. The guide gives an explanation about the meaning of the cards and introduces the class to try different combinations. In addition, one could show three or four examples.

The participants are asked to think about an answer to a question. They just need to put their cards down on the count of three. The question is asked. The facilitator counts from one to three and everyone must put his/her cards down at the same time. Now the facilitator can work towards their target. Always start with red. Say something like «Let's start with red, that's my favorite color» or something similar. It is important to create a low anxiety environment and to show the participants that not everyone's card needs to be green. Especially the



## ACTIVITY (CONTINUATION)

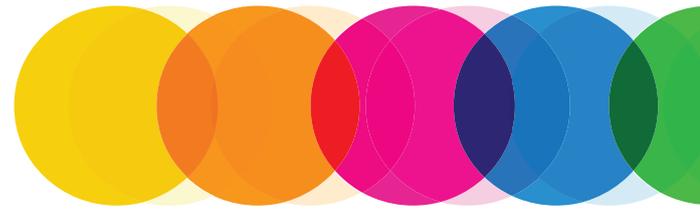
minorities become visual in this context. Moreover, participants with «redder» or even totally red feedback become «emotionally relaxed» as soon as possible.

- Leave ambivalent positions: Particularly in strongly intermingled positions such as 50/50 red/green ones, the facilitator can ask further questions: «There is not much green in your feedback. What's the green stuff for you?». It is important to go further with your questions. If, for example only green was explained but red also shown, one may ask about the red and not just leave it at that.
- Sudden changes of the cards: If the participants want to change their combinations during the feedback circle, you may directly ask them why they are doing so. In many cases, this just happens because of social pressure and not because one is now evaluating differently.
- Row of questions: Controversial dynamics within one group may be tested by asking two questions in a row, e.g. «How much responsibility did you take for the work of your group?» and «How far can you identify yourself with your group?». Asking these controversial questions may lead the visualisation of interesting constellations and interdependencies within the group.
- Positions of seating: The place where the participants are sitting is of special importance. If you want to see which differences or similarities there are within the groups and to gain a general overview, you can let them sit in a circle. This is on the one hand interesting for the moderation and on the other hand interesting for the pupils. Generally, interesting findings concerning differences and similarities are made obvious.

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# MODULE 5: SUSTAINABLE OUTREACH- STRATEGIES FOR THE TARGET-GROUPS OF REFUGEES



## INTRODUCTION

The OUT-SIDE-IN Needs Analysis showed that in most of the countries in which the project takes place, there is a lack of adult education opportunities and, where such as opportunities exist, refugees are not fully aware of this and are, consequently, not involved. Another critical aspect is represented by the quite limited offer of adult education: the respondents of the survey know about language courses and sports activities, but no training or vocational courses are mentioned. Finally, in some countries (i.e. Sweden and Italy) the lack of job opportunities is highlighted by refugees as one of the main difficulties they face in the receiving countries. One of the reasons for this can be seen in the difficulty of refugees to reach adult education or in the absence of clear paths for the recognition of qualifications and competences acquired in the country of origin or transit. Other difficulties pertain the access to services because of the complexity of bureaucracies of host countries. Module 5 aims to fill this gap first with some suggestions for the development of outreach strategies that can support institutions, agencies and, above all, adult education practitioners in reaching refugees with their training offers and in motivating them to take part in the educational system. Secondly, module 5 wants to encourage the education system stakeholders to build networks, to know each other, to integrate their own educational offers and, most importantly, share resources and information on various teaching methods and material to obtain funds to make their activities sustainable..

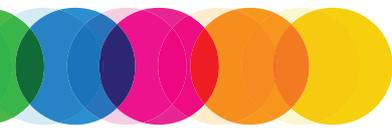
## ADDRESSEES

Multipliers in adult education and key staff in educational institutions for adult education.

## AIMS & EDUCATIONAL GOALS

This module deals with . . .

- ways to reach the target group of refugees
- ways to include and to motivate new target groups (refugees)



- possibilities for financial support
- local options for actions for sustainable outreach strategies

## DURATION

Overall duration including breaks: 6-8 hours

- Exercise 1 - «The educational identikit» (60-90 minutes)
- Exercise 2 - «The fair of education» (60-90 minutes)
- Exercise 3 - «Solidarity as opportunity», keywords for an effective fundraising (90–180 minutes)

## REQUIREMENTS

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

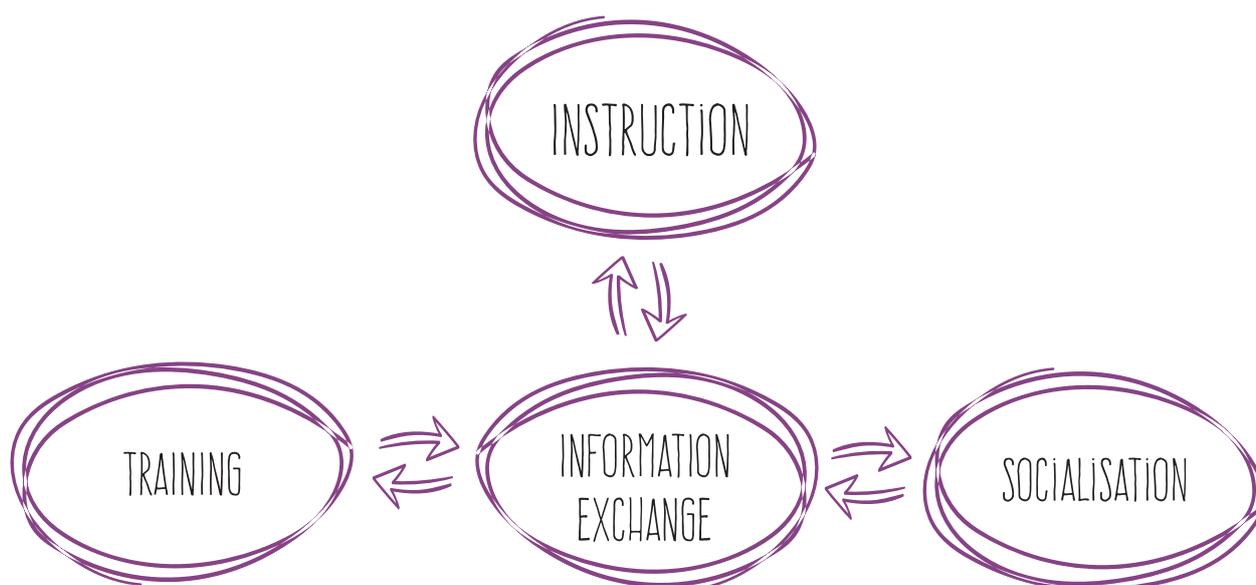
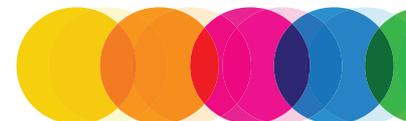
## CONTENT

Module 5 presents an inclusive educational path composed of three different spheres: Instruction, training and socialisation. The sphere of instruction includes activities necessary for asylum seekers and refugees to get to know the host country's language, laws and services (i.e. health services). The sphere of training includes vocational schools/job training, high schools and universities. Finally, the socialisation sphere pertains to all the free time activities such as music, theatre, dance, sport and tourism (i.e. discovering the beauty and the tradition of the new country) that can also play an educational role in each sphere, work, both public and private, as well national and local agencies and institutions.

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

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

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



## EXERCISE 1: THE EDUCATIONAL IDENTIKIT

DURATION	30–60 minutes
LEARNING OUTCOMES	Strengthen awareness of own organisation, of what services the organisation provides and who are their possible users.
REQUIREMENTS	White, blank paper/poster, coloured pencils/pens/crayons
METHODOLOGY & GUIDANCE TO PROPER PERFORMANCE	Participants should be aware at least of the key features of the refugee population in their countries and of what institutions/agencies are involved in the reception system and to imagine their support in the implementation of outreach strategies.
WARM-UP ACTIVITY	See warm up activity 1 group discussion: «What do you feel coming here today»



## ACTIVITY

In the first part of exercise, individual (or small groups of people) from different educational agencies/institutions work separately. Starting from thinking about the services that their organisation provides, they try to draw the «educational identikit» of their possible users. Some questions for guidance can be asked by the facilitator at the beginning of the exercise to help multipliers (e.g. are our services directed mainly at men or women? Asylum seekers or refugee? High or low skilled? Which language can they understand?).

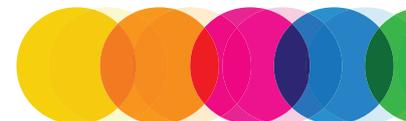
## REFLECTION

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

## FOLLOW UP

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





## EXERCISE 2: THE FAIR OF EDUCATION

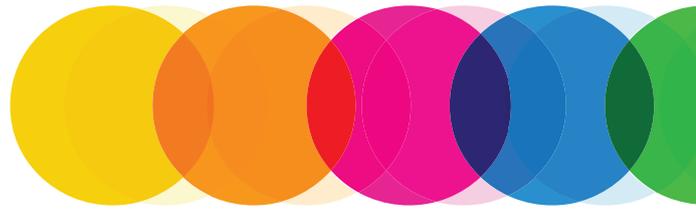
DURATION	30–60 minutes
LEARNING OUTCOMES	Strengthen awareness of sustainable strategies to reach the target groups of refugees and building of networks at local level.
REQUIREMENTS	White, blank paper/poster, coloured pencils/pens/crayons
METHODOLOGY & GUIDANCE TO PROPER PERFORMANCE	This exercise is thought not only as suggestion of outreach strategies, but also as a tool for the building of networks at local level. Therefore, the facilitator should keep in mind this double goal and help the participants to know each other's organisation activities.
ACTIVITY	In the first part of the exercise, small groups of multipliers (2 or 3 participants) imagine setting up their window display for the local «Fair of Education». How will they introduce and promote their services? What possible strategy/materials do they want to use to make their offer immediately understandable to asylum seekers and refugees?
REFLECTION	In the second part of the exercise, the simulation of fair takes place. Each group in its «stall» displays its educational offers to the others, sharing ideas about strategies and materials. Are they effective from the point of view of potential visitors of the fair? The collective reflection can also help to identify possible themes to discuss in workshop for education operators that can be organised during the fair.
FOLLOW UP	In each country, at local level, multipliers can organise their own «Fair of Education», involving those stakeholders (individuated in exercise 1 as «key point») that can act as mediators between education services' demand and offer, to ensure that asylum seekers and refugees living in the territory visit the fair. The fair (and the workshop) can also be a concrete opportunity for education agencies and institutions to know each other and create, if not yet existing, networks.



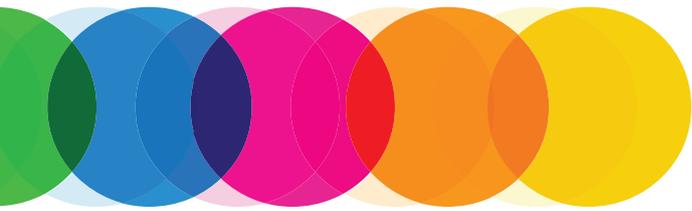
## EXERCISE 3: KEYWORDS FOR AN EFFECTIVE FUNDRAISING

DURATION	30–60 minutes
LEARNING OUTCOMES	Strengthen awareness of possibilities for financial support at both EU and national level.
REQUIREMENTS	White, blank paper/poster, coloured pencils/pens/crayons. Internet access can be helpful to show to the participants links to funding opportunities.
METHODOLOGY & GUIDANCE TO PROPER PERFORMANCE	This exercise can lead to better results if the facilitator knows the main funding programmes of the country.
ACTIVITY	Accessing institutional funding opportunities requires professional knowledge of the funding process and management as well adequate human resources to follow the calls of different programmes. During the multiplier event, facilitators can give advice to the participants about funding sources and how to access them (these can be local, national, supranational such as EU programmes, public and private), but obviously it is not possible to cover this aspect in a few hours. What we can suggest is to imagine creating a fundraising campaign: which keywords are best to explain our project and get financial support? Starting with the idea that to invest in making education more inclusive (solidarity) is an opportunity for all the reception societies, multipliers (in small groups) are required to develop a small fundraising campaign for local and private sponsors.
REFLECTION	Each group presents its campaign to the other participants. The discussion of the proposals can be led by these two main questions: which are the weakest/strongest points of the campaign? For which donors (and how) could they be adapted? Could this proposal work for new fundraising opportunities such as crowdfunding?
FOLLOW UP	Multipliers can use the multiplier event as a moment to share their knowledge about funding opportunities and to find a way to stay in touch to answer donors' call for project proposals as a network.

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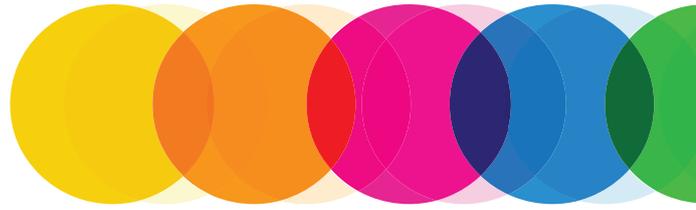
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## ONLINE RESOURCES

- [https://en.wikipedia.org/wiki/Limbic\\_system](https://en.wikipedia.org/wiki/Limbic_system)
- <http://www.unhcr.org/protect/PROTECTION/3b66c2aa10.pdf>
- <http://alphadesigner.com/mapping-sterotypes/>
- Handbook „Transcultural Biography Work in Adult Education“, produced by Speha Fresia & EU Partners as intellectual output of Grundtvig Multilateral Project 2010 (<http://www.speha-fresia.eu/en/progetti/realize-transcultural-biography-work-for-adult-education/>).
- <http://www.teachersagainstprejudice.org/index2.php?p=index>
- Online Learning Circle Model: <https://sites.google.com/site/onlinelearningcircles/Home>
- <https://sites.google.com/site/onlinelearningcircles/Home/learning-circles-defined>
- [https://en.wikipedia.org/wiki/Reflective\\_practice](https://en.wikipedia.org/wiki/Reflective_practice)
- [https://en.wikipedia.org/wiki/Gamification\\_of\\_Learning](https://en.wikipedia.org/wiki/Gamification_of_Learning)
- [http://www.adaminstitute.org.il/?page\\_id=1127&lang=en](http://www.adaminstitute.org.il/?page_id=1127&lang=en)
- <http://www.epageflip.net/i/748584-woman-war-and-peace>  
*for more informationen about the project: <http://www.smashingtimes.ie/woman-war-and-peace>*
- [http://www.dadalos-d.org/methoden/grundkurs\\_4/Betzavta-Methode.pdf](http://www.dadalos-d.org/methoden/grundkurs_4/Betzavta-Methode.pdf)
- <http://projekt-dimensionen.de/methodenbausteine/suche/drei-freiwillige>

# NOTES



A large, vertical, light gray rectangular area with a subtle drop shadow, containing 20 horizontal lines for writing. On the left side of this area, there are 20 small, dark gray circular markers, one for each line, suggesting a spiral-bound notebook layout.

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