



ARTEM INTERCULTURAL TRAINING FOR STAKEHOLDERS

pina

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ARTEM training, Output 3 report
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PROJECT: ARTEM

Description:

Since 2004 the Council of the European Union agrees on common basic principles for the integration of migrants. The ARTEM project's aim will be to develop interactions between migrants and European citizens by creating employment based on a mutual dynamic process. This challenge will be addressed through an innovative training process and tools between not only migrants but also local professionals and volunteers. These employments will rely on a system of exchanges of non-market services on the online platform "ARTEM ACCESS".

GENERAL OBJECTIVES

- To develop a pedagogical model to reinforce the intercultural competences of the people who host (professionals or volunteers) migrants in their local community.
- Encourage the inclusion of migrant newcomers in European local communities by improving their skills.
- Create connections based on «doing with», know-how and skills between migrants and the local community.

PROJECT ACTIVITIES

- To make an inventory of the training needs of people hosting newly arrived migrants, especially in intercultural matters.
- Develop a holistic training process for local communities and migrants to contribute to a better social (and professional) integration.
- Develop a training tool for migrants through stories by digital cartography to improve the recognition of their «Artem» (talent, know-how, skills, experiences...).
- Set up a platform of exchanges to create contacts between local community and migrants around concrete learning experiences based on skills and know-how.

PROJECT TARGET GROUPS

- Migrants, refugees, asylum seekers
- Local staff (youth workers, volunteers, adult trainers) working with migrants/refugees/asylum seekers

TRAINING PROGRAMME

RATIONALE

The 5-day programme will be based on the non-formal learning approach with focus on experiential methodology. It will gently, but also provocatively guide the participants through the exploration of their own biases and equip them with means for fostering spaces of living together.

The training is based on a **research**, which was carried out within the project, on understanding of intercultural competences. The questionnaire was answered by professionals and volunteers working with people with migrant/refugee experiences, and by people with a migrant/refugee experience.

The training module focuses on the needs and observations expressed in the research by both groups. **Key words:** stereotypes, prejudices, being aware of your own cultural biases, intercultural dialogue and competences, encourage critical thinking, how to communicate in difficult situations, how to build trust, reflection on the learning process, discussion of power relations and privilege.

The main target group of the training are **volunteers and professional staff who are just starting to work with people with migrant/refugee background.**

The fourth day of the training is aimed at connecting the two target groups and exchange. One of the things pointed out in the research was also the need of interaction between locals and migrants.

Target group:

The main target group of the training are **volunteers and professional staff who are just starting to work with people with migrant/refugee background.**

TARGET GROUP

- Local staff (youth workers, volunteers, adult trainers) working with migrants/refugees/asylum seekers

GOALS OF THE TRAINING

- Explore the complex realities of the world we live in and how they contribute to the challenges we are facing.
- Contribute to the successful process of living together in a diverse society.
- Increase the level of empathy and practice empathetic and non-violent communication.
- Become aware of our own stereotypes and prejudices and how they are visible in the society we live in.
- Address our own biases.
- Exchange and get to know various good practices in working with people with migrant/refugee backgrounds.
- Further develop intercultural competences, facilitate intercultural understanding and interaction between diverse people.
- Learn how to work with the head (knowledge), but even more importantly the heart (relating, feelings) and hands (physical) - from knowing to living together.
- Develop a personal/organizational action plan for inclusion.

TRAINING STRUCTURE

The training is structured into 5 days; it can be carried out as a weeklong training or in continuous sections, for example every Monday for 5 weeks. As advised we also want you to feel free to adjust it to your own local/organizational needs along the way. At the end the programme offers various resources that will additionally support you in your implementation.

Each day has its own focus, shortly summarised:

- Day 1** - From global to local (exploring global complexities connected to how the world is today)
- Day 2** - From within (exploring our own biases)
- Day 3** - Community, communication in unity (Values and non-violent communication)
- Day 4** - Exchanging our stories (Work with people who have migrant/refugee backgrounds)
- Day 5** - Good practices and Action plans (personal and organizational action plans and evaluation)

STARTING TIPS

- Probably participants would not be all fluent in one common language, hence the facilitator is to make sure that all participants feel comfortable enough to contribute their input. If possible try to pair them up with another participant who can speak a language they understand so that they can help each other. In addition, probably some visual materials (graphs, flipcharts, pictures, videos etc.) can be useful to overcome the language barrier. It is also for the facilitator to use simple words, sentences and construction for participants not to feel overwhelmed and to be able to follow with the discussion.
- Facilitator is to bear in mind that some participants may feel more comfortable expressing their opinions over others, in these cases the facilitator is to make sure that all participants have the chance to speak and do not feel intimidated to share their thoughts. It is always beneficial to aim to foster informal and friendly environment where people feel comfortable speaking up in a conversational-manner rather than having a lecture-like format.
- Depending on the facilitator's preferences, there are many ways to engage your audience, e.g. walk around rather than just standing in front of the group, sit next to the participant talking, make eye contact, pose questions during presentations for participants to recap, emphasise on what has been positively said, in case of redirecting the conversation make sure that the answers are coming from the group (e.g. "That is a good point, but does someone think there may be another point or aspect..."), try to follow-up on issues or topics that have been mentioned by participants during the sessions (e.g. "This is related to the point made by ... yesterday") to demonstrate that you have been listening and engaged with what participants have to say
- Prior to the session the facilitator is to consider the arrangement of the room, given that most activities require work in smaller groups it may be useful to have several tables for smaller groups so that participants already feel that this will be the working style. However, it may be interesting to change participants' places so that still they have the feeling that they pertain to a larger group not just with the 2 or 3 people they are paired with. Grouping participants is to be based on language, power dynamics (facilitator is to pay attention if there are tensions, non-involvement or dominance among the participants) and gender balance.
- The facilitator is to bear in mind that often some participants may need more individual guidance than others, hence they are to pay attention to the experiences of all participants and approach each one in accordance with their needs in terms of time, pace, interactions and counselling

DAY 1

FROM GLOBAL TO LOCAL

FOCUSES

- Getting to know each other, expectations
- Understanding the global dimensions and historical developments that influence our preconceptions
- Associations - drawing game with various concepts (migration, refugee, Syria, Africa,...) and discussion
- Joanna Macy - 3 stories, summarized input
- Boxheads from Vanessa Andreotti
- Exploring difficult yet powerful questions
- One world, a visualization game - migration, facts and figures, statistics
- Help vs. Walking With, what is the difference?

30 min	Circle of introduction
30 min	What I need, what I can give
30 min	Building the group – Mission impossible
15 min	Associations - drawing
1h	One world, with migration arrows
45 min	Summarizing our drawings
1h	Joanna Macy - video with summarized input
1h30	Powerful questions, group work
30 min	Check out

CIRCLE OF INTRODUCTION

30 min

OBJECTIVES

- Get to know each other
- Establish a safe space in order to help participants to be actively engaged
- Outline the main aim of the 5-day training

PROGRAMME AND METHODS

5' Warmly welcome everyone and introduce yourselves (trainers) briefly. Say two-three sentences about the **aim** of the meeting (see page 1-3).

20' Invite participants to share with the help of a powerful question: **Everyone is invited to share his/her name and the personal journey, which brought them here today.** Whoever wants, starts, and then the sharing continues in clockwise direction until we complete the full circle. The trainer/facilitator should also share when it's his/her turn. Only one person speaks at a time.

**The trainers can already introduce a talking piece - a stone, stick, totem from the center; whoever has it may speak.*

5' After the sharing, **thank all the participants** for their contribution and tell them, that we will use the circle practice often, throughout the training, for «morning check ins» (how are we?), «evening check outs» in the afternoon (how was the day?) and for some activities in between. You can explain the additional meaning of the circle (see more information under no.6.).

MATERIALS

A blanket/scarf for the center
Candles
Objects that represent talking pieces
(Any other atmospheric objects).

CONNECTION WITH THE GENERAL FLOW AND THEORY

The beginning of the module sets the tone for the week. We should allow some time and propose activities as Circle of introduction and the following two activities (What I need, what I can give and Mission impossible) in order to develop a comfortable atmosphere.

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About the Circle Way practice:

The practice of circle has been with humanity since we gathered around fires in our hunter-gatherer past. It is found in all cultures, all over the world.

The circle is a natural way to gather for conversations. It offers a space where we can look each other in the eye, lean in, listen, and include all voices equally. The practice of Circle deepens our understanding of each other. The Circle Way reaffirms the essential practice of taking a seat on the rim and turning to one another to uphold racial, ethnic, gender, economic, and environmental justice.

When skilfully hosted and held, Circle practice strengthens our capacity to embrace diversity and disturbance without rupture. It allows us to go deep, to sit in silence, to find the space where collective healing can happen, where mystery can show up.

An important part of the circle practice is the center, which represents fire, in our case; it represents meaningful things, which are important for the training we are performing.

Sources:

Art of hosting companion Guide-Hungary 2017 The circle way: <http://www.thecircleway.net/>

WHAT I NEED. WHAT I CAN GIVE

30 min

OBJECTIVES

- Express individual needs and offers
- Set the common agreement for working together
- Present the goals of the training

PROGRAMME AND METHODS

Prepare two posters, on one write: “*What do I need?*”, On the other: “*What can I give?*”.

Assign one color of post-its to each poster. Prepare a **Parking poster** (write a big P, as for parking sign, on the poster).

10’ Ask the participants to think of **all the things they will need in the next five days** in order to feel safe, creative and to feel themselves. On the other hand, they should also think about **How they can support the group process, what can they offer?** They have seven minutes to write their needs and offers on separate post-its and paste them on the posters.

10' After the individual work, **read out** the needs and then also the offers and already try to connect/ cluster them. The main idea is that as a group we are all responsible for creating a safe, creative, good atmosphere. After, ask participants if they would like to add something else?

5' Invite the participants to adhere to the agreement and respect it. Explain to them that the common agreement is essential for a positive environment, in case of a conflict the agreement can help us as a reminder to what we agreed upon as a group.

5' After the activity, present **the overview of the training** (focuses of the 5 days, see page 1-3). Additionally introduce **the Parking poster**. This is the poster onto which they are invited to write any kind of question, doubts, reflections, triggers,... that cannot be answered or addressed right away or perhaps participants did not feel like asking them in the big group. We will look at the Parking poster regularly and try to address everything that will be parked on it.

MATERIALS

3x posters
2 different colors of post-its
Markers, pens

CONNECTION WITH THE GENERAL FLOW AND THEORY

After some sharing and establishment of the common agreement, it is time to give the participants an overview of the 5-day training.

The importance of the common agreement

Working together to create a common agreement, a set of guidelines, makes the group feel the ownership of the shared and agreed needs and offers. It supports us in establishing the process of group participation where we are all responsible for the process we are undertaking. Additionally, if conflicts arise, the common agreement guides us towards the path of respect, empathy and openness.

BUILDING THE GROUP - MISSION IMPOSSIBLE

30 min

OBJECTIVES

- Build the trust in the group
- Observe the respective personalities and approaches to problem solving among group members

PROGRAMME AND METHODS

5´ Tell the participants that the programme will be challenging at times, we will address many blind spots, there might be some triggers, we will deconstruct some of our knowledge and attitudes and at times, it might be unpleasant. However, as a team, they can go against all odds.

10´ Before diving into the topics of interculturality, migration, discrimination, we have prepared a team task! It's called **Mission impossible**. As a group, they have 7 minutes to complete a number of tasks.

At the end we will check their success. Divide the list (**Attachment 1**), the math puzzles (**Attachment 2**), origami guidelines (**Attachment 3**) and origami paper to the group members and start the time.

15´ At the end, check if the group completed all the tasks and carry out a debrief:

How did it go?

What team roles could you recognize among the people in the group?

What made it possible for you to succeed?

How did you feel and why?

What can you learn from this activity for our work together in this training?

MATERIALS

Printouts of Attachment 1

Printout of Attachment 2

Printouts of Attachment 3

One cotton bag

Origami/regular paper

CONNECTION WITH THE GENERAL FLOW AND THEORY

Team building exercises such as this are important to connect the group, ease the tone of the workshops and enable a process where everyone feels they can share what is on their mind. If in the next day you will notice that the group is still somewhat shy and unsure, introduce more team building activities or icebreakers.

ATTACHMENT 1

Mission impossible task list

The first task

Make as many origamis as you can.

The second task

By the end of the session the whole group should be able to say the following sentence in as many languages as possible. «Living together in a diverse society»

The third task – A to Z

During the time given collect 26 items; each one starting with a different letter of the alphabet (The English alphabet!). All the items must fit together in the cotton bag!

The fourth task

Solve the math puzzles.

The fifth task

Using only the materials around you, build a tower as high as you can.

The sixth task

Count how many Facebook friends you have in total (the whole group).

The seventh task

Using only glasses and water create a recognizable tune.

The eighth task

Create the group CD cover, containing at least 1 famous song title for describing each member of the group and include your band/group name.

The ninth task

Make a birthdays list of all people in the group.

Tenth task

Make a group selfie.

ATTACHMENT 2

Mission impossible Math puzzles

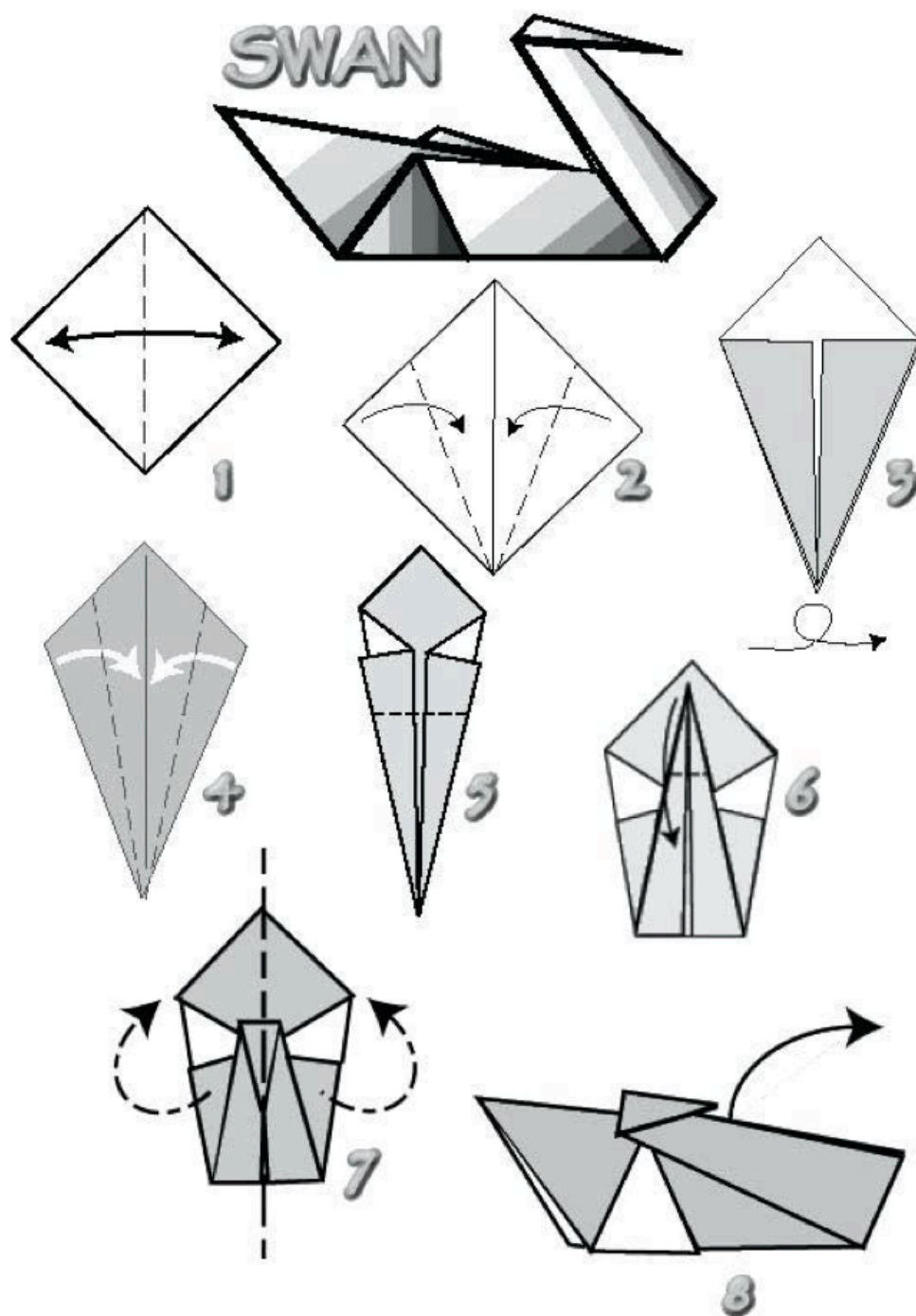
Connect 9 dots with 4 straight lines without moving the pen from the paper:

Continue the string of numbers :

- 1
- 11
- 21
- 1211
- 111221

ATTACHMENT 3

Swan Origami guidelines (<http://betwixtmusical.com/how-to-make-swan-origami/>)



ASSOCIATIONS DRAWING

15 min

OBJECTIVES

- Enable space for first associations with given words
- Practice subconscious associations before conscious decisions

PROGRAMME AND METHODS

Beforehand, write each of the following words on a separate A4 paper for yourself: **Development, Refugee, Migration, Africa, Poverty**

15' Invite the participants to **sit comfortably**. Give each participant 5x blank A5 papers and a pen or thin marker.

Tell them, you will be reading out concepts, and their task will be to draw whatever instantly comes to their minds, when they hear the word. Without any political correctness, filters. Invite them to really draw the first thing, even if it is something they might not like. The aim of this activity is to see what is in our subconsciousness and later on assess the patterns and see where the images come from.

Read aloud the first word: Development, and show it to them on A4 paper. They have 1 min **to draw whatever comes to their minds** when they hear the word. After 1 minute, ask them to also write the word on the paper and prepare the next blank paper.

Read out the second word, and repeat the process until the end.

Ask them to cluster the drawings according to the words they represent and collect them. We will look at them later. Thank them for their openness and participation.

MATERIALS

5x A5 paper for each participant
Pens or thin markers
A stopwatch

CONNECTION WITH THE GENERAL FLOW AND THEORY

The activity supports us in discovering our unconscious responses to proposed topics. Even though it might cause confusion and frustration, it will later on (after the One world game) invite us to learn from our subconscious and conscious perspectives.

ONE WORLD. WITH MIGRATION ARROWS

1h

OBJECTIVES

- Recreate the situation of inequality on our planet
- Encourage discussion on historical reasons for unequal distribution of wealth
- Draw the connections between the current world situation and migration
- Think about alternatives, solutions to the present world situation

PROGRAMME AND METHODS

Place the map on the floor.

5' Ask the participants whether they see a map of the world in front of them in anyway unusual. Allow for some observations. Normally, the unusual size of the continents attracts most attention.

Explain that the continents on the map are shown in their actual dimensions

using the so called Gall- Peter's projection. The map we are used to (the Mercator's projection) is distorted according to the correct angles between individual locations. It was made in the era of "world exploration».

10' Now, the participants should evaluate the percentage of the world's population on individual continents and appropriately distribute 100 figurines among continents. For easier calculation ask the participants how many people 1% or 1 figurine actually represents.

To avoid errors in counting or losing overviews over the number, figurines should be in groups of 5 and 10.

5' After all the figurines are placed, check together with the participants the results by continents and then in the second round compare them with the data in the table. **(Attachment 4)**. It is recommended that the results are written on a flip-chart (guessed ones as well as false ones) for everyone to see and later to compare.

5' In this part of the game, a **short discussion** is possible with the help of a variety of questions, such as:

- What in your opinion shapes our idea of the distribution of the world's population?
- What images, interests and fears are hidden in the background?

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10´ As level 2 of the game, ask participants to now divide 100 coins for the distribution of world income measured in **GDP**. Again, put, 5 or 10 coins together for easier counting. Then, the same as with population distribution first check the guessed distribution by continents and then the correct version. Write the results in the same table as the population numbers.

15´ Now it's time **to talk about the process**:

- What surprised you?
- Where do your ideas about the distribution of wealth in the world come from?
- Did you imagine that the differences were so great? What surprised you and why?
- Why do you think there are so many differences in the world?
- How do you find this situation?
- How do we maintain this situation as individuals and citizens?
- How can we contribute to the improvement of the situation and a fairer distribution of -wealth in the world?
- Would you like to live in the poor parts of the world? What would you do if you were born there?

5´ Now divide the arrows between the group and ask them to position the arrows according to how migrations in the world are flowing. From where to where.

5´ After they position the arrows on the map, ask them:

- About the numbers, how many people migrate?
- Majority from south to north or south - south?
- What are the reasons?
- How many people migrate to Europe, how many to neighboring countries?

After a short discussion show them this map: <https://www.bbc.com/news/world-32912867>
(and help yourself with these figures: <https://www.unhcr.org/figures-at-a-glance.html>)

Compare their impressions with the statistics. **Where do our perceptions come from?**

MATERIALS

1 base (large printed world map, preferably Gall-Peters projection: https://en.wikipedia.org/wiki/Gall%E2%80%93Peters_projection#/media/File:Gall%E2%80%93Peters_projection_SW.jpg)
100 figurines (representing 100% of world population)
100 coins or buttons (representing 100% of world GDP-gross domestic product)
20 cut out arrows
UNCHR figures on migration: <https://www.unhcr.org/figures-at-a-glance.html>
World migration flows: <https://www.bbc.com/news/world-32912867>

CONNECTION WITH THE GENERAL FLOW AND THEORY

GLOBAL EDUCATION

The activity is an introduction to the field of global education. The global education approach supports us in seeing the interconnectiveness of the world and explores the notion that we are all part of the problems and potentially we can be part of the solutions too.

Participants recognize that they are mainly part of the privileged world, who has been ‘worlding’ the rest of the world and still does this (worlding of the West as world” (Spivak, 1990)). Global education invites us to see our complicity in harm (in connection to migration, refugees and other global processes), and to explore the complex structures, systems, assumptions, power relations and attitudes that create and maintain exploitation and enforced dis-empowerment and tend to eliminate difference.

It opens up space to understand the processes of asymmetrical globalization, unequal power relations, Northern and Southern elites imposing own assumptions as universal.

It also empowers individuals to reflect critically on the legacies and processes of their cultures (namely colonization), to imagine different futures and to take responsibility for decisions and take informed action.

GDP

The total monetary or market value of all the finished goods and services produced within a country’s borders in a specific period.

EUROCENTRIC

Focusing on European culture or history to the exclusion of a wider view of the world; implicitly regarding European culture as pre-eminent.

MERCATOR PROJECTION

Introduced in 1569 by Gerardus Mercator. It was widely used for navigation charts. While it is known for its correct angles, the latitude increases from the Equator to the poles and this has a distorting effect. The north appears much larger than it actually is.

GALL-PETERS PROJECTION

All continents are more accurately represented in terms of their actual and relative size to each other. Peters argued, the Mercator projection shows an Eurocentric bias and harms the world’s perception of the global south countries.

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ON MAPS

Any map we are looking at is essentially a compromise and distortion, because it is impossible to represent the spherical shape of the world on a two dimensional map.

At the same time, the distorting effects are significant in the case of Gall-Peters projection. Lets take Africa for example, it is more visible how big it actually is.

To get a feeling, check the link below:

<https://www.economist.com/graphic-detail/2010/11/10/the-true-true-size-of-africa>.

With different maps, it is important to note, none of them is actually correct, since we are talking about a 2D view of the world. Nevertheless, it is important to ask ourselves, what kind of image of the world a specific map represents and how does this affect our understanding.

Sources:

Spivak, G (1990) The Post-colonial Critic: Interviews, Strategies, Dialogues, New York and London: Routledge.

Andreotti, V. (2006) Soft versus critical global citizenship education.

<https://www.britannica.com/science/Mercator-projection>

<https://www.businessinsider.com/mercator-projection-v-gall-peters-projection-2013-12>

<https://www.dictionary.com/browse/eurocentric>

<https://www.zrssi.si/gradiva/razlicni-pristopi-druzboslovja/39-en-svet.pdf>

<https://www.bbc.com/news/world-32912867>

<https://www.unhcr.org/figures-at-a-glance.html>

https://en.wikipedia.org/wiki/Gall%E2%80%93Peters_projection#/media/File:Gall%E2%80%93Peters_projection_SW.jpg

ATTACHMENT 4 : TABLE WITH ONE WORLD GAME DATA

	Population	Population (%)	Figurines	Income (in billion \$)	Income (%)	Coins
<i>Europe with Russia</i>	742 452 000	10,36	10	20 124,42	27,72	28
<i>Asia without Russia</i>	4 298 732 000	60,02	60	24 812,79	34,180	34
<i>Russia</i>	142 843 000	1,99	2	1963,01	2,70	3
<i>Australia and Oceania</i>	38 304 000	0,53	1	1 724,53	2,38	2
<i>Latin America and the Carrebean</i>	551 177 000	7,69	8	5 663,87	7,80	8
<i>Africa</i>	1 110 635 000	15,51	16	1 952,48	2,69	3
<i>North America</i>	335 361 000	4,68	5	18 312,46	25,22	25
<i>All together</i>	7 162 119 000	100	100	72 590,64	100	100

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PODATKI - POVZETEK

	Population	Population (%)	Figurines	Income (in billion \$)	Income (%)	Coins
<i>USA</i>	320 986 000	4,43	5	17 418 925	22,5	23
<i>Canada</i>	35 702 707	0,49	1	1 788 717	2,30	2
<i>Japan</i>	126 910 000	1,75	2	4 616 335	6,20	6
<i>Russia</i>	146 267 288	2,02	2	1 857 46	2,60	3
<i>Germany</i>	81 083 600	1,12	1	3 859 547	4,90	5
<i>Great Britain</i>	64 800 000	0,89	1	3 056 499	3,95	4
<i>France</i>	66 121 000	0,91	1	2 846 889	3,20	3
<i>Italy</i>	60 788 845	0,84	1	2 147 952	2,77	3
<i>All together</i>	902 659 440	12,45	14	37 592,35	48,42	49

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	Population	Population (%)	Figurines	Income (in billion \$)	Income (%)	Coins
<i>China</i>	1 369 810 000	18,9	19	10 380,30	13,42	13
<i>India</i>	1 271 110 000	17,4	17	2 049 50	2,65	3
<i>Brazil</i>	204 302 000	2,82	3	2 353 02	3,04	3
<i>Mexico</i>	121 005 815	1,67	2	1,282,72	1,66	2
<i>Republic of South Africa</i>	54 002 000	0,75	1	350,08	0,45	0
<i>All together</i>	3 020 229 815	41,64	42	4 844,05	21,22	21

SUMMARIZING OUR DRAWING

45 min

OBJECTIVES

- Recognize what influences our thinking and perspective
- Think about the traps of thinking alike and mainstreaming certain understandings

PROGRAMME AND METHODS

25' Divide the participants into 5 groups and give each group a collection of drawings on the same word from the activity Association drawing. Instruct them to cluster the drawings and discuss the patterns of thinking they can notice. They should think about the following questions in each of the groups:

- What perceptions, projections, desires and expectations could be informing what you are thinking?
- How does this influence your view on the world and in which way does it possibly limit it?

20' After the group work, ask each group **to report their findings**. Support them with additional questions (depending which way the reporting will go, choose among the following questions):

- What informs our thinking?
- Who would not agree with the way we see and understand the concepts?
- What are the dangers of a single perspective?
- Which perspective is mainstream and why?
- Who defines our understanding?
- Which view is the dominant one and how so?
- How does that make you feel?
- How can we see the consequence of this in the world?

MATERIALS

Drawings from the session before (Associations drawing)

CONNECTION WITH THE GENERAL FLOW AND THEORY

The way our mind works is influenced largely by the system we live in, by the stories we are told while growing up, by the media, education. The power structures in place influence which stories are heard and which ones are not. How many events aimed at discussing integration or inclusion of migrant/refugees have you attended where there were no people with refugee/migrant experience present?

Part of the powerlessness of being poor is the inability to get one's views heard. Paul Kavuama Nkwanga, *The Rough Guide to a Better World*

others or from the environment in ways that are unfair, then I should not want it. A developed society gives everybody enough and caters for everybody's needs. ”

“The development they want us to have means detachment from our community. It means living like the people in the city: isolated from other people, isolated from earth, alone in the world. Development in my language means connection to one's community, to the land and to Nande Ru (force of creation or God).”

DIFFERENT PERSPECTIVES ON DEVELOPMENT

Mainstream:

“People are poor because they lack education, proper work habits and a good attitude towards life.”

“We need to learn from them. If they are developed and rich it means that they can teach us. Of course not everyone in this country will be able to catch up, at the end of the day, most people here are uncultured and uneducated. But the best ones can be just like them if properly taught.”

“They come here and impose their education, their technology and their way of seeing the world. This makes people more competitive and individualistic and breaks our communities. We do not need what they are trying to sell. We need a better distribution of resources so that we can define our own development.”

Relational:

“Inca progress or development is conceived in a collective way and in the context of relationship with the earth. Everything more that I want for me, it should be fair that everyone else should have it also. But if having that means taking from

DIFFERENT PERSPECTIVES ON POVERTY

Mainstream:

“People are poor because they lack education, proper work habits and a good attitude towards life.”

“Competition is based on winners and losers. It cannot eradicate poverty. Where there is competition there will be those who have more and those who have less.”

“I buy, therefore I am. If I cannot buy...”

Relational:

“A poor person is one that cannot sustain oneself. He or she is a perpetual beggar and a shame to society. The irony in all the talk of aid to Africa is that the most important concept and source of pride in many African communities is that of self-sufficiency and self-reliance. My Chewa community has managed to survive successfully for ages until some colonialists and currently some NGOs come to tell us that we are poor, dis-empowered, and illiterate and in dire need of help. These are the views externally imposed and unfortunately accepted and now internalised as our condition. ”

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“Someone who is in a personal thunderstorm and cannot perceive his own suffering and the suffering that he is causing to others is a person who is struck by poverty. ”

There is a need to change the narrative and unlearn, “decolonize” some of our assumptions in order to imagine what is unimaginable and learn from various perspectives without giving more value to one or another.

Sources:

https://reliefweb.int/sites/reliefweb.int/files/resources/04E25B26C0140D37C1256F4E004B4F23-BetterWorld_DFID_Nov_2004.pdf

Andreotti, V., Menezes de Souza, L. M. T. (2012). Skozi oči drugega: učiti se brati svet. Priročnik s poudarkom na staroselskem dojemanju globalnih tem. Ljubljana: Društvo Humanitas

JOANNA MACY - VIDEO WITH INPUT ON MODERNITY

1h

OBJECTIVES

- Explore what logocentrism means, and how we are sometimes trapped in our rational thinking.
- Start learning on how to unlearn.
- Deal with the hard questions.
- Become aware of the gravity of inequality and unfairness in the world.

PROGRAMME AND METHODS

Tell the participants it is now time to further explore where our conscious and unconscious limitations in perceiving the world come from. The presentation will be frontal, but does encourage discussion.

10' Show the picture (**Attachment 5**) to the participants. Ask them: “What do you see and how do you understand it?”

10' Combine their answers with the following input:

“*The House Modernity Built*” offers a diagnosis of the present focusing on a modern/colonial global imaginary in which being is reduced to knowing, profits take precedent over people, the earth is treated as a resource rather than a living relation, and the shiny promises of states, markets, and Western reason are subsidized by the disavowed harms of impoverishment, genocide, and environmental destruction.

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The first frame of the zine presents a house built by modernity that is exceeding the limits of the planet.

This house consists of:

a foundation of separability (separations between humans and the earth, and hierarchies of human value)

a carrying wall of universal reason based on Enlightenment humanism

a carrying wall of the modern nation states grounded on principles of liberal rights and justice

a (current) roof of global capital representing shareholder financial capitalism that has replaced roofs of industrial capitalism and socialism in different contexts

The box head, depicts how the house conditions our possibilities for experiencing the world by reducing being to knowing and life **to meaning-making**. This framework works like a grammar that defines what is intelligible, legitimate, viable and desirable within the house. The image of “Box-head” a large square-headed being with a tiny (unfinished) outlined body has the referents that ascribe coherence to the project of modernity imprinted in its head: the modern dream of seamless progress, development and evolution carried out by human agency through the use of objective knowledge to control the environment and engineer a better society.

Boxhead ‘thinks, therefore he is’: his relationship with the world is mediated by his cognitive repertoire of meanings, rather than by his senses. Each referent enables a certain way of making meaning while bracketing all others, thereby buffering his sense of reality. **Logocentrism** compels him to believe that reality can be described in language in its totality. Universalism leads

him to understand his interpretation of reality as objective and to project it as the only legitimate and valuable world view.

Anthropocentric reasoning makes him see himself as separate from nature and having a mandate to manage, exploit and control it. Teleological thinking makes him want to plan for the engineering of a future that he can already imagine. Dialectical thinking traps him in a linear logic that is obsessed with consensus and resolutions and averse to paradoxes, complexities and contradictions. Allochronic and evolutionary thinking make him judge others according to a criteria where he is represented as being in the present of (linear) time, while others are in the past, and where he leads humanity in a single path of evolution (as the apex of civilization). This frame suggests that this drawing can be interrupted through sensual/embodied and aesthetic forces such as the erotic, the more-than-human, the divine and the hilarious.

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The whole House of modernity zine is available here, if you have time, you can go into even more detail with the participants: <https://decolonialfutures.net/house-of-modernity-zine/>

- How can our perception of the world limit our capability to work with the people who have migrant/refugee backgrounds?

25' After the input, show participants the following video (from the 6th minute on):
<https://www.youtube.com/watch?v=vzmjF1jE2K0> (Joanna Macy, The hidden promise of our dark age)

15' After the viewing ask them about their impressions and how they feel. What messages stayed with them?

At the end conclude with a mindfulness practice that invites everyone to sit with what is present and with the fact, that we do not know the future but are prepared to co-create a different one, together.

Ask the participants to: Sit firmly with their feet on the ground with hands resting on your lap. Focus on your breathing. Allow each in-breath to enter your body and expand for its full duration- do not force it, allow your body to breathe itself. After a natural break, breath out. Do this for a while as long as it takes to feel relaxed and settled enough. Then focus on your thoughts. *Gently say: whatever it is let me feel it. Be with it, feel it, don't pretend it is not there. Let go of the thought or image and return to simple breath of life.

**additionally you can ask the participants to focus on their thoughts, feel whatever it is, stand up, and move however it moves.* Be with it, feel it, don't pretend it is not there. Let go of the thought or image, sit down and return to simple breath of life.

MATERIALS

House that modernity build (Attachment 5) picture and video: <https://www.youtube.com/watch?v=vzmjF1jE2K0> (Joanna Macy - The Hidden Promise of Our Dark Age)

CONNECTION WITH THE GENERAL FLOW AND THEORY

So far the day provided a lot of inputs and activities for rethinking the way we see the world. According to **Johannes Krause**, we live in certain paradigms that brought up the crisis we are facing right now:

LINEAR DEVELOPMENT THE MYTH OF MODERNITY

The inherent drive or ‘necessity’ for growth in the current system, continuing destruction of the environment, global spread of the class divide, uncontrolled capitalism in the financial industry; the current economic order, protected and supported by our political and legal institutions, is without doubt related to the core of the crises we are facing today.

The modern belief in progress ignores the absence of uninterrupted linear or exponential growth processes in nature. The world is shaped by cyclical processes. Live systems are shaped by various feedback loops, dynamic interaction and balances, and by circular processes of creating and perishing. An additional problem in a continuous ‘higher-faster-further’ is that it cannot be sustainable. A culture of boundless growth has to be destructive.

MATERIAL WEALTH = WELL-BEING CAPITALIST IDEOLOGY

Under the modern paradigm it is normal to believe in progress: biological and cultural evolution is a sometimes tangled but steady ascent. Things evolve for the better, or at least they are expected to. We live in anticipation of the future – we do things today to enable certain things tomorrow. The future is where we project our ideals.

DUALISM THINKING IN BINARY OPPOSITIONS

The current pattern of shaping complex reality into binary, hierarchically structured opposites in our minds (mind/body, human being/nature, man/woman, black/white, day/night, true/false, healthy/ill, we/others) brings with it a particular challenge. It generates enmities, power structures, mechanisms of suppression, and a detachment of the human from our embeddedness in the natural world.

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OBJECTIVITY RATIONAL THINKING

Under the modern paradigm, it is normal that there are objective certainties, hard facts which cannot be doubted and which we can, and must, use for orientation.

The modern ideal of objective knowledge ignores recent findings in disciplines including quantum physics, psychology, neurology and discourse theory which raise serious questions around 'objectiveness'. 'Truth' invariably depends on the beholder – not only with regard to its outward appearance but also with regard to its meaning. Reality originates in the process of perceiving, observing and naming what we perceive. Absolute, true statements on 'reality' per se are impossible. A further problem in the positiv

INSTRUMENTALITY

Under the modern paradigm it is normal to ask oneself in any given situation: what is the benefit? From the perspective of 'life' however, the 'self' and the 'others' are inseparable. The self and the other always form a wholeness, an entity. If we approach the world in an instrumentalist way, we ignore the reciprocal relationship and interdependence of all phenomena and risk damaging systemic balances. The cultivation of an instrumentalist approach in the Western economic community has generated a culture of 'legitim

FRAGMENTATION

Under the modern paradigm it is normal to perceive phenomena through analysis: through a dissection into its components.

Living systems function as entities and cannot be adequately understood through an approach of analysis and dissection. A perception based on dissecting material objects, living creatures and societies is further problematic in that it makes separation, individualism, and competition seem a natural way of existing in the world. Fragmentation – a perspective based on separation rather than wholeness – gives rise to egotism, nationalism, ethnocentrism, and anthropocentrism.

Critical reflection is needed in order to realize this is just one of the many perspectives on how to see the world and to critically address it and open oneself to many other possibilities. Working in the field of inclusion and intercultural dialogue demands that we put ourselves into different shoes and allow space for unlearning of the things we think might apply to everyone. Additionally, since the era of industrial revolution we have been influenced to think about the planet, the living beings in a certain way, as if these are merely commodities. As Joanna Macy says it is time to become part of the story of the great turning, where we search for more connection and living together.

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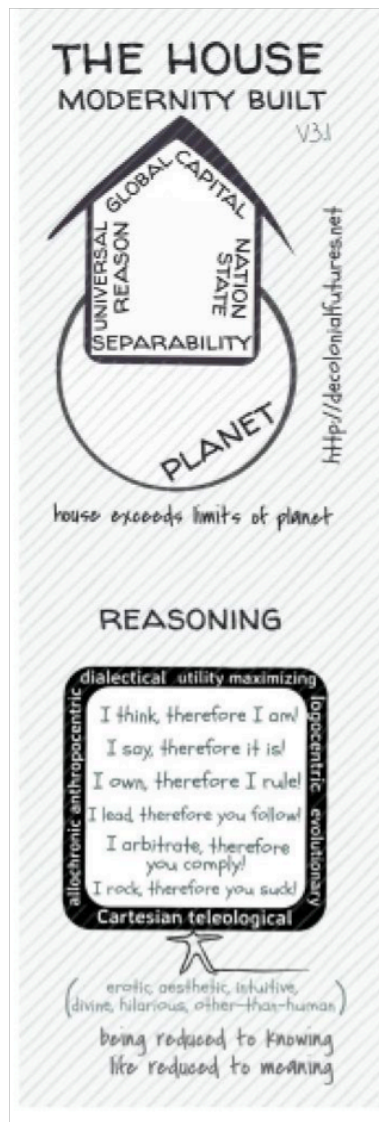
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<https://www.youtube.com/watch?v=vzmjF1jE2K0> (Joanna Macy - The Hidden Promise of Our Dark Age)

Collard, Dr. Patrizia (2014). The little book of mindfulness. Gaia Books

ATTACHMENT 5 : RETHINKING THE WORLD INPUT

The house wich modernity build an the boxe ad:



POWERFUL QUESTIONS. GROUP WORK

1h30

OBJECTIVES

- Deal with the hard questions
- Discover how powerful questions in itself lead to more meaningful questions
- Practice calmness with what is and not knowing the clear answer for the future

PROGRAMME AND METHODS

5´ Tell the participants that in a world as we have it, we do not have the answers for all the solutions yet, since the known solutions are emerging from our limited view of the situation. It is more **important to ask questions**, as Einstein said: “If I had an hour to solve a problem and my life depended on the solution, I would spend the first 55 minutes determining the proper question to ask, for once I know the proper question, I could solve the problem in less than five minutes.”

55´ In groups you will be now asked **to explore various deep questions**, one person in the group should start by randomly selecting one question from the pile and reading it out loud. Now this question is in the pool. Other members should respond with questions that come to their minds when they hear the question in the pool. All additional questions should be written down. Have one question in the pool until you exhaust all the connected questions. Remember to ask open-ended questions, that do not have a yes or no answer. Afterwards pick another one.

The result of the activity is that participants have additional questions to the original question. These questions (instead of answers) can help him/her to find an answer to the questions.

30´ *Debrief:*

What happened?

Which questions were the hardest and/or most unpleasant?

Gazing through all the questions to a question, what can you notice?

How does that make you feel?

Which question among the questions asked to your selected question, resonates with you the most?

MATERIALS

1 set of cut out questions per group of 5-6 people (**Attachment 6**)

CONNECTION WITH THE GENERAL FLOW AND THEORY

On powerful questions

Questions come in many shapes and serve many purposes. We often unthinkingly assume that the purpose of questions is to find answers. In the scientific world, for example, questions are framed to help us understand why and how things happen in order to better control them.

Open-ended questions support a divergent process. Such questions do not call for yes/no or either/or answers (or even multiple choice answers). They explore what is - the “what?” questions and the “so what?” questions. They invite deeper reflection and allow space for different, even paradoxical responses that represent diverse perspectives. A good question in the divergent phase invites inquiry and curiosity, rather than immediately prompting action or problem-solving. Generally, questions of “what” and “how” are much more useful than “who”, “when” or “why”. Powerful questions create context that leads to content.

Source:

Art of hosting companion Guide-Hungary 2017

ATTACHMENT 6

Powerful questions:

<https://decolonialfuturesnet.files.wordpress.com/2019/05/decolonial-futures-gce-otherwise-1.pdf>

How is material prosperity here created by poverty somewhere else?

How do poor (or rather, impoverished) countries and people subsidize our comforts, securities and pleasures?

How do we benefit from exploitation, expropriation and destitution?

How are we complicit in harm that is going on in the world?

Why can't people stop the harm in the world?

How are we consuming the planet and making it uninhabitable?

Why do people deny that the current patterns of ecological destruction, consumption and exploitation are unsustainable?

How long do we have left?

How are we going to face the end of the world as we know it?

Where does the separation between (hu)man and nature come from?

Why do we see ourselves as separate from the Earth and from each other?

What are the consequences of thinking and feeling we are separated from nature and from each other?

w

How could Indigenous kind of knowledge and practices inspire us to figure out how to feel interconnected and responsible for everything (without appropriating, projecting onto, or idealizing them)?

How does greed work and how could it be interrupted?

How has formal education colonized our hearts, intellect and

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Powerful questions:

<https://decolonialfuturesnet.files.wordpress.com/2019/05/decolonial-futures-gce-otherwise-1.pdf>

imagination with messages about and desires for individualistic metropolitan consumerism?

How do we prepare to face the global challenges and crises ahead of us?

How can we unlearn harmful ways of thinking, feeling, doing, relating, knowing and being?

What will it take for us to wake up and do the difficult and uncomfortable work that needs to be done when many people just want to feel good, to look good and have a good time?

Help vs. walking with, what is the difference?

How can I work with my privilege?

What kind of role does colonization play in our relationships still today?

CHECK OUT

30 min

OBJECTIVES

- Share the impressions from the day and takeaways

PROGRAMME AND METHODS

30' Ask participants to sit in a circle and propose a check out question: What is the questions, which will stay with you from this day?

Whoever feels like starting takes the talking piece from the middle and shares, then we continue in counterclockwise direction. Trainers also share.

Thank the group for all the contributions throughout the day. If needed you can give them a short input on the focus of the next day.

MATERIALS

Talking piece

Checkout question written on a piece of paper (optional)

CONNECTION WITH THE GENERAL FLOW AND THEORY

Check-ins and check-outs are the essential parts of the **Circle way** method. With check-ins participants reconnect with the process and dive into the day. With check-outs they reflect on the day and what they have accomplished. Throughout the training, check-ins and check-outs will be integral parts of the process. We will use different methods and different powerful questions to invite the gifts participants have to share.

More check-in and check-out questions:

<http://www.thecircleway.net/articles/2016/12/27/questions-for-check-ins>

<https://shapeshiftstrategies.com/2011/11/16/shaping-questions-for-powerful-check-in-and-check-out-processes/>

DAY 2

FROM WITHIN

FOCUSES

- 4 quadrants, bystander, victim, perpetrator, confronter for exploring our own prejudices
- Stereotypes, prejudice and discrimination, how does it work?
- Cultural/Diversity iceberg, exploring the concept of culture
- Privilege walk (similar as Take a step forward)
- How are we complicit in harm and part of the problem when it comes to discrimination? How has education contributed to the misunderstandings? How can we get better?

30 min	Short GTKEO and check in circle
1h30	Identity molecule and stand ups activity
1h30	Stereotypes, prejudice and discrimination with 4 Quadrants
1h30	Privilege walk
30 min	Cultural/Diversity iceberg
30 min	Check out

SHORT GTKEO AND CHECK IN CIRCLE

30 min

OBJECTIVES

- Share in pairs in order to get to know each other and set the tone of the day

PROGRAMME AND METHODS

5' Ask participants **to exchange in pairs** how a person close to them (and they should say which person that is) would describe them.

15' After sharing, each person in the pair presents their partner.

5' In order to see how the participants are feeling today, we ask them **to make a sculpture** on counting down 1,2,3 which describes how they are entering in the day today. After we count down and when they show their sculpture, they should freeze in order for everyone to observe the different sculptures.

5' Summarize the day before and present the day ahead.

MATERIALS

/

CONNECTION WITH THE GENERAL FLOW AND THEORY

Today's check in is done in pairs, in order to support the group process even more and connect the participants on a more personal level.

When summarizing the day before, you should emphasize that, the day was about seeing the larger picture, how all is interdependent and interconnected and how our view of the world is limited. As professionals and volunteers working with people with refugee and migrant background, knowing our blind spots is extremely important. This also affects many things, which we will discuss today. Identity, stereotypes, prejudices, discrimination.



IDENTITY MOLECULE AND STAND UPS ACTIVITY

1h30

OBJECTIVES

- Practicing self-awareness
- Understanding filters through which we see the world
- Exploring the importance of identity
- Establish a definition of diversity

PROGRAMME AND METHODS

IDENTITY MOLECULE

10' Introduce the **Identity Molecule** by explaining the process and with your own example: Write your name in the center of the circle. In the 5 outer circles, write five words that describe your cultural and/or social identity, and groups with which you identify.

*Be aware that how you introduce your molecule will influence the way participants will respond. If there are more trainers, it is advisable that more than one presents a model with different descriptors. **10'** Allow participants to work on their molecules for 10 minutes. Ask participants to list the five words in outer circles on the post it notes anonymously and give it to the trainers before discussions in small groups.

20' After 10 minutes, ask participants **to copy their descriptors on post-its**, when they finish collect the post-its.

Divide the participants into small groups of 3-5 people to discuss their identity molecules using the following discussion questions:

- Explain why you describe yourself in this way?
- What are some of the positive experiences you have had with these aspects of your identity?
- What are some of the difficult experiences?

Allow smaller groups to discuss for 20 - 30 minutes.

***20'** Then bring them back to the circle and debrief:*

- What was it like to do this activity?
- What was it like to select 5 descriptors?
- Do you usually think about yourself in this way?
- What were some of the things you discovered when listening and sharing in your small groups?

STAND-UPS ACTIVITY

This activity follows the Identity molecule. The activity will provide a lot of information about what the group identifies with, very quickly.

10' Prepare the poster with the words We are... in the middle and paste all the descriptors on post-its from the previous activity around. Explain that you will call out some of the descriptors listed. Invite participants to stand up if they choose to identify with the descriptor, regardless of whether they wrote it or not. They can choose if they want to disclose information or not. Encourage the participants to look around the room when you are calling out the different descriptors.

*choose different descriptors, some of which majority will identify with and others where there is likely to only be a few people.

20' *After the activity ask the group the following questions:*

- Why do you think we asked you to stand up?
- What did it feel like to stand up when you were part of a large group?
- What about when you were alone or with a smaller group?
- What are the conditions that make it comfortable for someone to stand up when they are alone? (personal self-esteem and the inclusiveness of the environment). This can lead to a discussion about what is the process someone from a migrant background might go through to come to a point she or he can feel comfortable or even proud about an aspect of the identity.
- How can we make environments more inclusive?
- What groups are the ones that some people might not feel comfortable standing up and identifying with?
- What are the privileged/unprivileged descriptors that you belong to?
- Are there groups you know who might feel like as if they are standing alone?
- Did you notice any interesting group patterns during the stand ups? What does this suggest?
- Did anybody learn anything about him or herself that was a surprise?
- Any other observations?

MATERIALS

Post-its

Poster: We are...

Blank A4 papers

CONNECTION WITH THE GENERAL FLOW AND THEORY

Identity refers to the characteristics of an individual or group, it recognizes, identifies and determines us as a person (personal identity) or as a member of a group (social identity). Identity helps an individual to answer the question «Who am I?», “Where do I come from?”, “Whom do I belong to?” We must be aware that identity is not permanent, but it changes throughout the course of life. It is not even just one. With growing up, we get more and more identities as they reflect our way of life (what we do, where we live, in what proportion we are, what our hobbies are, etc.), identities start to co-exist and some of the identities are disappearing. Part of our identities is related to characteristics that we cannot really influence (for example, I am young, a daughter, brother, black man, earthling, etc.), and a part relates to our social roles and relationships that we have with people (eg. student, neighbor, scout, architect, friend, Catholic, Muslim, Slovenian, musician, lesbian, athlete, father, mentor, etc.).

Although we are each composed of multiple identities, it is important to note that there is more that connects us than divides us. *See the video: <https://vimeo.com/204871569>*

Source:

Identity molecule and stand ups activity: EPTO manual for peer trainers (2002) (available only for certified peer trainers). A world of difference Institute.

www.culpeer.eu

<https://vimeo.com/204871569> (*All that we share*)

STEREOTYPES, PREJUDICE AND DISCRIMINATION WITH 4 QUADRANTS

1h30

OBJECTIVES

- Sharing our experiences
- Talk about discriminatory behavior
- Explore different roles we take
- Explain a stereotype together, as well as prejudice and how it leads to discrimination

PROGRAMME AND METHODS

We have covered the identity part, and found out that our multilayered identities are closely connected to stereotypes, prejudices and discrimination.

10' Write the three words (**stereotype, prejudice, discrimination**) on the flip-chart, or use the mentimeter app (in the case of the app, use the clouds option), ask participants to brainstorm definitions. Done on a flip-chart, you can do it as a group, done by mentimeter, ask each participant to upload their definition and then collect the main parts together on the flip-charts. If needed, add others to the definitions (see more information in section 6.)

20' Distribute **the Four Quadrants worksheet (Attachment 1)** and explain the concepts of the different squares. Ask participants to work individually and reflect on different roles they've encountered or have been part of discriminatory behaviour, reflect on experiences and examine them.

20' Ask participants **to find a partner and share their responses** to the Four Quadrants. Explain that as 1 person is responding, the listening partner should practice empathetic listening and not intervene. It is important to truly listen, without expectations on what the person might say next.

***30'** When all participants have shared with their partners, reconvene the whole group and lead a **de-brief** with the following questions:*

How did it feel to remember different occasions in which you were a victim, perpetrator, bystander and confronter?

Were you surprised by the things you remembered and/or shared?

What risks are involved with taking the role of confronter?

What can we learn from this activity?

MATERIALS

The Four quadrants worksheet, 1 per participant (**Attachment 1**)

CONNECTION WITH THE GENERAL FLOW AND THEORY

People are often biased against other people outside of their own social group, showing negative **stereotypes** (cognitive bias), **prejudice** (emotional bias) and **discrimination** (behavioural bias).

A stereotype (idea) means generalizing and attributing certain characteristics to individuals, based on their group belonging, which has nothing to do with their individual characteristics. Stereotypes, although not always negative, always have a negative impact and can feed into discrimination, because they do not reflect reality and are based on limited, insufficient and sometimes totally wrong information. Stereotypes create the basis for prejudice about individuals and groups (Ule, 2004), which

might easily lead to discriminatory behaviour.

While stereotypes can also be defined as oversimplified ideas about groups of people (perception), **a prejudice (feeling)** refers to beliefs, thoughts and attitudes (emotions) that someone holds about those groups of people. As Ule (2004) puts it, prejudice can be seen in “a disrespectful, intolerant and contemptuous attitude towards other, different people, e.g., people belonging to other nations, ethnic group, race, culture, with different lifestyles, religious or sexual orientations etc.”

A discrimination (action) is an unfair treatment of a person or members of a group induced by stereotypes and prejudice. Discriminated people receive a different treatment, because of their origins, about their belonging, opinions, etc. They are treated unfairly because they are not considered to have equal rights or to be worthy of equal treatment. Discrimination may occur in many spheres of one's life: work and social life, housing, policies, politics, education etc.

Sources:

4 quadrants activity: EPTO manual for peer trainers (2002) (available only for certified peer trainers).
A world of difference Institute.

www.culpeer.eu

www.mentimeter.com

ATTACHMENT 1

4 Quadrants

Thinking about prejudice and discrimination, find examples from your life in which you were in the roles described below.

VICTIM A time when someone's words or actions hurt you	PERPETRATOR A time when you said or did something you wished you could take back
BYSTANDER A time when you witnessed and did not interrupt prejudice	CONFRONTER A time when you interrupted prejudice

PRIVILEGE WALK

1h30

OBJECTIVES

- To examine how we may or may not be discriminated against and how we might be doing the discriminating
- Explore our privileges

PROGRAMME AND METHODS

The activity before enabled us to explore our discriminatory behavior. With the next activity, we will explore our standing in the world and our privileges.

30' Ask participants **to form a line in the center of the room**, shoulder to shoulder and holding hands. Ask the participants to take a step forward or backward depending upon the instructions. If a statement does not apply to them, they do not move.

Participants decide for themselves whether the statement applies and keep their steps the same size throughout the exercise. The backward or forward movement will be assigned according to group membership experience and not individual/personal experience. **Remind participants it is their choice to identify or not**, but they should observe their feelings when in doubt. Ask participants to try to hold hands as long as possible.

Start with reading the statements (**Attachment 2**).

When all categories have been called, say to the group: "Now from wherever you are in the room, race to the wall in the front of the room when I say GO!"

After the race, sit in a circle and debrief.

60' Debrief questions:

What feelings did you have during this exercise?

What did you notice about identifying or not identifying with certain group categories?

Were there times when you disagreed with the facilitator's assignment or forward or backward movement? What were they and why did you disagree?

What did you notice about patterns that emerged about who stepped forward or backward at different times? (Racial or gender patterns; things that were a matter of choice vs. fixed identities, etc.)

What happened then the hands broke apart? How did you feel? What did holding hands/hands breaking apart symbolize?

What, if anything, can this exercise teach us about real life?

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What, if anything, did you learn about your own life?
How do “power” and “privilege” mean in this context?
What are the cumulative effects of power and privilege? (note the definitions on the flip-chart and add if needed)
What are the cumulative effects of oppression and exclusion?
Who made it to the wall first? Is it possible to be the fastest runner and still lose the race? What does this say about the “bootstraps” theory?
How can you use what you learned from this exercise?

MATERIALS

A room or space large enough to stand side by side
A list with statements

CONNECTION WITH THE GENERAL FLOW AND THEORY

During and after **the Privilege walk**, participants might experience an array of intense feelings no matter where their position is, in the front or the back. While the point of the Privilege Walk is indeed to promote understanding and acknowledgment of privileges and marginalization, it would be detrimental to end the activity with potentially traumatic or destructive emotions. The point of the debrief session is twofold.

First, through the reflection provoking questions help participants realize what exactly they were feeling and muster the courage to articulate it to each participant’s acceptable level. This process will relieve possible negative emotions, preventing possible damage. Second, as negative emotions are relieved, the debrief will help participants realize that either privileges or marginalizations are integral to the person’s being. Instead of casting off either privilege or marginalization, participants can learn how to reconcile with themselves, and through the utilization of newfound knowledge of the self, have a better relationship with themselves and others around them.

Power and privilege:

Although we have mentioned this word on the first day, talking about unequal situation in the world, it is necessary to emphasize it also here, since the majority of the youth workers, social workers, working with people from refugee/migrant backgrounds come from a privileged position and it is very important to clearly understand what a privilege is and how to deal with it.

Power and Privilege are two of the more challenging concepts in diversity training both for facilitators to train and participants to understand. It is much easier for people to identify ways in which they face discrimination or have encountered barriers than it is to accept that they have access to power and privilege.

Within each social identity category, some people have greater access to social power and privilege based on membership in their social group. This group is often called the advantaged (also agent, dominant, oppressor, privileged) and the group whose access to social power is limited or denied the targeted group (subordinate, oppressed, disadvantaged).

Recognizing Dominant Group Characteristics

Criteria

education
work background
social economic class
parental marital status
geographic location
social system
family structure
values & religious beliefs
age
gender
sexual orientation
ethnicity
physical abilities

Dominant Group Characteristics:

post-secondary education or better
professionals: doctors, politicians, lawyers
middle to upper class
two-parent, mother /father family
urban or suburban setting
democratic
natural mother and/or father
Christian, Protestant
adults aged 24 and over
male
straight / heterosexual
white / European descent
able-bodied

Sources:

4 quadrants activity: EPTO manual for peer trainers (2002) (available only for certified peer trainers). A world of difference Institute.

MacNiel, Deborah et al (2003). People power booklet. North Shore Multicultural Society.

ATTACHMENT 2

Statements

EXPERIENCES	<ul style="list-style-type: none"> • If you graduated from primary school 1F • If you graduated from high school 1F • If you attended university 1F • If you graduated from university 1F • If you graduated from a university deemed by most people to be highly selective and prestigious 1F • If your parents graduated from high school 1F • If your parents attended university 1F • If you went to a private primary or high school 1F • If you were ever tracked into special-education or were left back 1B • If you did not complete high school 1B • If you grew up in a family that could be defined as middle class 1F • If you grew up in a family that could be defined as upper middle class or wealthy 1F • If you grew up in a family that could be defined as working class or poor 1B • If you or your family have ever received public assistance 1B • If you were raised in a community where you felt safe from harm and violence 1F • If you were raised in a community where the majority of business leaders were (were not) of your racial or ethnic group (gender) 1F/1B • If you were raised in a community where the majority of the police were (were not) of your racial or ethnic group (gender) 1F/1B • If you have ever been stopped or harassed by the police because of your “race” or ethnicity 1B • If you have ever been followed in a store by a security guard assuming you were a thief 1B • If you have ever had sexual names, words, or sounds called out to you in public from
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EXPERIENCES

strangers 1B

- If you commonly see people of your “race” (gender, age) in positive roles on television or in the movies 1F
- If you commonly see people of your “race” (gender, age) on television or in the movies in roles you consider degrading or offensive 1B
- If your racial or ethnic group has ever been considered by scientists to be inferior 1B
- If you have ever been considered to be less intelligent or capable than someone else because of your age 1B
- If the history and accomplishments of your racial group or ethnic group were regularly taught at your school 1F
- If the history and accomplishments of your gender were regularly taught to your school 1F
- If you attended schools where the majority of the teachers were of your “race” 1F
- If you or your ancestors came to this country voluntarily 1F
- If you or your ancestors were forced to come to this country 1B
- If you or your ancestors became part of this country through occupation of your land or war 1B
- If you or your ancestors were ever legally denied full rights and privileges because of your “race” or ethnicity 1B
- If you or your ancestors were ever denied full rights and privileges because of your sex 1B
- If you have ever had your access or choices limited because of your physical abilities 1B

TABLE OF CONTENT



ON THE JOB

- If the majority of your managers have been of your own “race” (gender) 1F
- If the leaders of the company are of your “race” (gender) 1F
- If the leaders of most other companies are of your “race” (gender) 1F
- If you have ever felt your intelligence or competence has been doubted because of your “race” (gender, age, education) 1B
- If you feel that you have been rated less than you deserve on your performance evaluation because of your “race” (gender, age) 1B
- If you have ever been sexually harassed on the job 1B
- If the majority of people at most meetings you attend are of your “race” (gender) 1F
- If at most company meetings and events you are often the only one or one of a few people of your “race” (gender) 1B
- If at most company meetings the location and resources are physically accessible for you 1F
- If you have had mentors of your same “race” (gender) 1F
- If other members of your family have worked in corporate business 1F
- If other members of your family have worked at this company (only relevant for some workplaces) 1F
- If you play gold (relevant for some workplaces) 1F
- If you’ve been in the military (relevant for some workplaces) 1F

IDENTITIES

- If you are a recent immigrant 1B
- If you speak the national language as a second language 1B
- If you have a visible or invisible disability 1B
- If you are a single head-of-household 1B
- If you were raised by a single parent 1B
- If you are or were raised Christian (including Catholic) 1F
- If you are or have ever been considered overweight or fat 1B
- If you are over 45 1B

TABLE OF CONTENT



IDENTITIES

- If you are under 25 1B
- If you are a man 1F
- If you are a woman 1B
- If you are white 1F
- If you are a person of colour 1B
- If you define yourself as heterosexual 1F
- If you define yourself as lesbian/gay/bi-sexual 1B



DIVERSITY ICEBERG

15:45 TO 16:30PM

OBJECTIVES

- Understand the concept of diversity and culture

PROGRAMME AND METHODS

45' Ask participants to imagine having been called out of the training early this morning before they had a chance to hear either of the facilitators speak, they only saw the facilitators. Later that day, someone asked them about the training and they said they only saw the facilitators and had to leave. Imagine the person asking them, "What did the facilitators look like?" Elicit responses from participants. The participants will usually use gender, age, clothing, and some other physical descriptors. Occasionally they will identify "race".

Explain the concepts of Icebergs, that only 15% of their actual mass is above the water, as analogous to the limited understanding we have of an individual's identity when we stop at the "surface" or observed identity characteristics such as gender, "race" or age.

Show the first field of descriptors of the Diversity Iceberg Model - above the water line. Explain that the descriptor categories above water line describe those attributes that we can see when we meet a person.

Show the second field descriptors on the water line (marital status, religion/spirituality.) Explain that these are sometimes assumed based on perception of symbols (wedding rings, cross, Star of David, etc.)

Show the next field descriptors, below the water line. Explain that these descriptors are often what we use to define our true self to others. Willingness to disclose and discuss any of these descriptors in a particular environment is determined by many variables, including appropriate norms, trust levels between people sharing the information and environmental conditions (privacy, safety, etc.)

Explain that to gain authentic understanding, we have to challenge ourselves to "go below the water level" to explore those descriptors and qualities that make up our and others' cultural identities. The descriptors that are below the water level are those that are disclosed and explored only with people whom we want to build trust.

Lead a whole group discussion using the questions that follow.

Debrief questions:

What does it mean to have invisible identities? What are the risks to disclosure?

What is the purpose of starting with self-identity in a workshop devoted to looking at prejudice?

What have you learned during this lesson?

MATERIALS

/

CONNECTION WITH THE GENERAL FLOW AND THEORY

Participants often resist cultural self-awareness exercises as they sometimes view identifying cultural descriptions as “labelling” themselves and others. The Diversity Iceberg Model is presented to demonstrate how we use culturally based terms to describe individuals on a daily basis and to explore the connection between self-disclosure and building trust among people in a very particular context (school, organisation, community). Following the Identity Molecule and Stand-Ups, **the Diversity Iceberg Model** can also help address issues of visible identities and the privileges and pressures which can exist as a result of “invisible” aspects of one’s identity.

During the activity, it is needed also to present the term culture, if we have not done this yet.

Culture is a pattern of daily life learned by a group of people. These patterns can be seen, among other places, in languages, governing practices, arts, customs, holiday celebrations, food, religion, dating rituals, clothing,...

Culture is the collective programming of the human mind that distinguishes the members of one human group from those of another. Culture in this sense is a system of collectively held values.” (p. 51). Hofstede, G. (1984). National cultures and corporate cultures. In L.A. Samovar & R.E. Porter (Eds.), *Communication Between Cultures*. Belmont, CA: Wadsworth

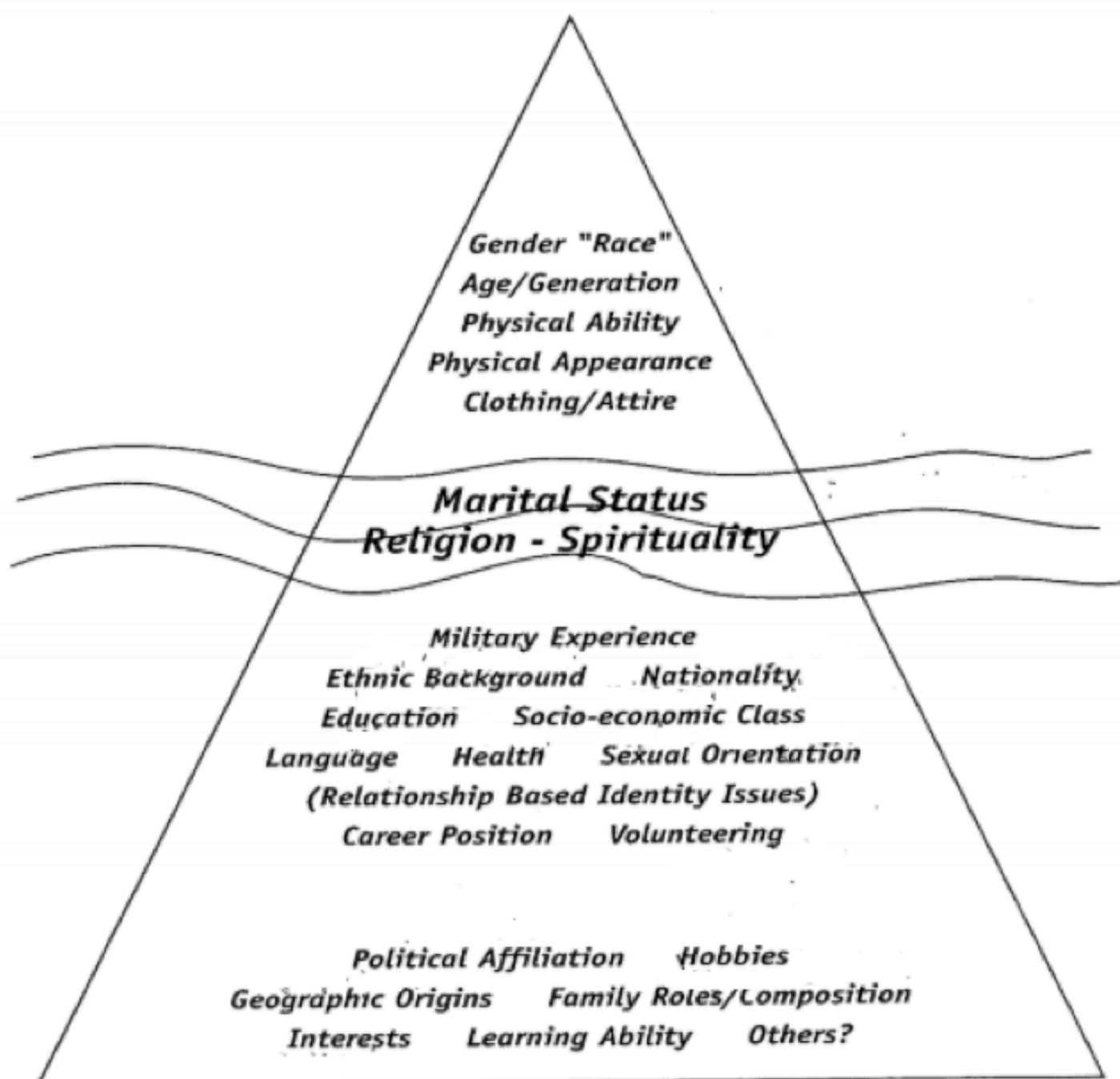
- **Diversity Iceberg:** EPTO manual for peer trainers (2002) (available only for certified peer trainers). A world of difference Institute.

- MacNiel, Deborah et al (2003). People power booklet. North Shore Multicultural Society.
<http://www.cssforum.com.pk/css-optional-subjects/group-vii/sociology/8613-various-definitions-culture.html>

ATTACHMENT 8

Diversity Iceberg

THE DIVERSITY ICEBERG





CHECK OUT

30 min

OBJECTIVES

- Share the impressions from the day and takeaways

PROGRAMME AND METHODS

Ask participants to sit in a circle and propose a check out question: **What is your main takeaway from today?**

Whoever feels like starting takes the talking piece from the middle and shares, then we continue in counterclockwise direction. The trainers also share.

Thank the group for all the contributions throughout the day. If needed you can give them a short input on the focus of the next day.

MATERIALS

Talking piece

Checkout question written on a piece of paper (optional)

CONNECTION WITH THE GENERAL FLOW AND THEORY

Check-ins and check-outs are the essential parts of the Circle way method. With check in participants reconnect with the process and dive into the day. With check out they reflect on the day and what they have accomplished. Throughout the training, check ins and check outs will be integral parts of the process. We will use different methods and different powerful questions to invite the gifts participants have to share.

More check in and check out questions:

<http://www.thecircleway.net/articles/2016/12/27/questions-for-check-ins>

<https://shapeshiftstrategies.com/2011/11/16/shaping-questions-for-powerful-check-in-and-check-out-processes/>

DAY 3

COMMUNITY, COMMUNICATION IN UNITY

FOCUSES

- Exploring values
- Basics of nonviolent/connective communication and empathetic listening (Rosenberg model). Longer module for practicing.
- How to Walk With?

30 min	Check in circle
1h	My Values, our values
2h	Connective communication part 1
1h30	Connective communication part 2
45 min	Ending with poetry (ally)
30 min	Check out

CHECK-IN CIRCLE

30 min

OBJECTIVES

- Check in and set the tone of the day

PROGRAMME AND METHODS

5' You can start off with an energizer to wake up: <https://www.sessionlab.com/library/energiser>

5' Ask the participants to prepare a horoscope forecast for themselves on a piece of paper. What will the day be like? Give them an example for you. You can start... my sun sign is Aries and it is going to be a wonderful day full of frustration and new AHA moments. You will get along with everyone just fine. You will receive some good news in the afternoon. Slogan of the day: don't be afraid to act! Its time to learn how strong you can be!

15' After the preparation, each person shares. You can also start with Aries and then go along the horoscope wheel, to see the diversity of horoscopes in the group.

5' Summarize the day before and present the day ahead.

MATERIALS

Papers
Pens

CONNECTION WITH THE GENERAL FLOW AND THEORY

When summarizing, you can also ask the participants what happened yesterday. Summarize the main points and ask them what kind of role does communication have in intercultural work? Today we will get to know one of the approaches to communication, called non-violent or connective communication. It will support us with restoring peace in difficult situations and in building community - communication in unity.

MY VALUES, OUR VALUES

1h

OBJECTIVES

- Sharing our values and why things matter
- Understanding the importance of values behind our actions/communication

PROGRAMME AND METHODS

We will start the day by focusing on our values. Our drivers in life.

10´ Ask the participants to think about **their 5 most important values in life**. Values guide us in life, they motivate our actions, and they are our most fundamental beliefs.

5´ After they have listed 5 values, they should choose one, which is the first on their priority list. Invite them to write it down on a cardboard and put it on a rope around their necks (to wear it).

10´ Invite them to stand up and walk around the place. Put on some background music. When the music stops, they should talk to the person closest to them about their value and why it is the most important one.

35´ After they exchange with at least 4 people, ask them to sit in a circle and share.

- How was this activity for you?
- What did you notice? (list the values which appear in the group on a flip-chart)
- What about values of our society as a whole, what would you say they are? (list the values of the society on another flipchart).
- What can you notice looking at the two lists? (probably there will be a big discrepancy)
- What values do you think would be helpful, and which would be harmful, in achieving social justice and inclusion?

Show and explain the Value cloud (**Attachment 1**) and then the following statements, ask them which values are expressed?

“There are too many immigrants.”

(There are many possible values expressed by this: **security**, because of a concern for social order or national borders; **power** because it assumes immigrants have fewer rights than other citizens; **benevolence** if it arises from a concern about the impact on their own community).

“All you need is love”.

The main focus is love. (The values expressed are **universalism or benevolence**).

- What do you think the values of people with migrant/refugee backgrounds are?
- How can we promote values of benevolence and universalism together, what is needed?

MATERIALS

Small cardboards on a rope (1 per each participant)
Pens

CONNECTION WITH THE GENERAL FLOW AND THEORY

On the value cloud:

Universalism and benevolence values (top-right) are particularly associated with concern for other people, lower discrimination, lower levels of sexism and racism, more environmental behaviour, more progressive policies, higher child well-being, more concern for global issues. Self-direction values (top left) are also associated with positive environmental and social behavior, particularly related to empowerment and choice. Power, achievement (bottom left), security, tradition and conformity (bottom right) values are more strongly related with dominating behaviour, discrimination, authoritarianism, racism, sexism, and less environmental behaviour.

It is very important to emphasize that our values can be engaged (and made temporarily more important) by things we read, see or experience. So the way we frame an issue and the values we encourage will influence how people think and feel about it. It is also important to note that different experiences, backgrounds imply differences in values.

Source:

Transformational communications for global justice, Reframing toolkit, 2015 (DEEEP)

TABLE OF CONTENT

ATTACHMENT 1

Values



CONNECTIVE COMMUNICATION, PART 1 AND PART 2

2h AND 1h30

OBJECTIVES

- Get to know and practice connective communication approach
- See how the practice could support us in working with people from migrant/refugee backgrounds

PROGRAMME AND METHODS

11:00-13:00: Our interactions influence our quality of life. Ability to listen not only hear is at core when we talk about meaningful communication. With empathetic, assertive communication, we can form sustainable relationships. For youth workers, social workers, trainers, working with people from migrant/refugee backgrounds, it is important that we have the competences of connective communication.

Beforehand, prepare a poster with the following questions:

Extraordinary communication experience

1. Remember a situation when you had a really good and deep dialogue with another person (you felt connected, you were both satisfied on the end...).

Please describe the situation (who you were talking to, when and where happened, what was the topic ...):

- Why did you chose this conversation, what was special about it?
- What elements and qualities were present that made the conversation satisfying?

20' Ask the participants to think about a time, when they had an extraordinary communication experience. Present the poster with the two questions. They should think about the situation individually.

35' After individual work, invite them **to share in storytelling trios**, when in trios, they should take on different roles. One is always the storyteller, one is active listener and the third is a harvester- listening for gifts in this extraordinary communication experience and summarizing at the end.

Invite them, to practice empathy, interruption-free listening. When one is telling his/her stories, there should be no questions, no interruptions. Emphasize on the importance of emphatic listening, you can show them the story of **Dr. KK Aggraval (Attachment 2)**. Instruct them to be mindful of time, each person has 10 minutes to tell their story, together with the summary from the harvester and the short conversation at the end of each story. If needed, you can also visualize the storytelling trios method on a poster.

15' After the work in trios, **reconvene the group and debrief.**

- How was this activity for you, sharing stories of encounters when communication was great?
- What did you notice, what made these experiences extraordinary (write things down)?
- How did it feel when people were listening, without interrupting?

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5' Tell the participants, that of course misunderstandings, **conflicts are also a part of life** and although we have now focused on what a good communication experience looks like, as intercultural communicators and as living beings, we often face unpleasant encounters. One approach that can help us and support us in addressing these unpleasant experiences **is connective or non-violent communication**. We will dedicate the rest of this slot and the next slot to getting to know the theory and practice of NVC.

15' Now, invite the participants to read the situation on the projection (**Attachment 3**). What would be their response? Collect the responses on the flip-chart.

Now show them the next slide (part under Line on **Attachment 3**) which explains the reasons for such behaviour. What can you notice? What is the difference between observation and judgment? What kind of needs were behind the actions of people in the story? What is a need?

30' Often our communication is blurred because of our emotional perception and filters through which we see the world (our beliefs, stereotypes, expectations) and it is important that we are able to recognize the feelings and needs which are present in any kind of encounter. The non-violent communication approach talks about two forms of language, giraffe and jackal, the jackal makes a lot of noise and wants to be heard, while the giraffe views the whole picture with its long neck and big heart, it has kindness and compassion:

Jackal language	Giraffe language
Demands – making threats so you do as I want	Requests – it's OK to hear a 'no', and connecting with what I am saying 'yes' to
Judgement – what happened is good or bad, right or wrong	Observation – what actually happened or was said, without interpreting it with assumptions
No choice – there is only one way to respond, can't, have to, must	Finding choices and alternatives
Blame – finding fault	Taking responsibility
Imposing my judgement – should, ought to do next	Offering information about how I am feeling and what I am needing
Deserve – rewards and punishment. 'I deserve this...'	Expressing what need or value wasn't met and what you would value.
Labelling – I am, you are, they are	Discussing the behaviour or action (based on the observation) separate from the person

(People and permaculture, 2014)

The jackal is a synonym for disconnecting language- language using power over another, blaming, evaluating, demanding.

The giraffe is a synonym for connective language, emphatic listening, observation, expressing needs, feelings, requests (not demands).

Tell the participants, that we will practice non-violent communication response to situations (the giraffe language) after lunch.

TABLE OF CONTENT



14:00-15:30: Beforehand, prepare a poster with NVC responses and make copies of **attachment 4** (needs and feelings), for each participant.

25' Divide papers and pens to the participants. Ask them to individually think of a situation in which somebody is not behaving in a way that is meeting your needs. They should write their response in 4 steps:

- a) When I see, hear... (observation without interpretation, judgement – as it would be seen on camera)
- b) ...I feel...
- c) ...because I need/ wish/ value...
- d) ...I would like/appreciate that you...

A list of needs and feelings will support them in framing their observations and requests. They have 20 minutes for the individual work.

30' After they are finished ask them to form pairs and share, in pairs they should listen to each other without interruption and offer feedback, if the response was completely in line with the giraffe language, and if not, what could be improved.

35' Reconvene the participants in the big group. Debrief:

- How was this activity for you?
- How did you feel thinking about the situation?
- How did it feel like when sharing in pairs?
- How well did you manage in preparing NVC responses?
- Was it hard, easy? What was hard?
- Invite few participants to read out their responses in the big group. Try to offer constructive feedback together on the response.
- What is your opinion on the approach?
- How can this approach be helpful in our work with people who have refugee/migrant experience?

As any other approach, practicing this takes time, but it becomes subconscious if we try hard enough and long enough. We can understand it as a deciphering mechanism. Everyone is just saying “please and thank” you and NVC can support us in discovering the needs and feelings behind any kind of communication and they can also support us in reacting to difficult situations. Thank the participants for deep listening and sharing.

MATERIALS

Projector (for projecting text from attachment 2 and 4)

Printed attachment 4 for each participant

Papers, pens

Posters prepared in advance (questions on extraordinary communication experience, storytelling trios, giraffe and shakal language, NVC response)

CONNECTION WITH THE GENERAL FLOW AND THEORY

The session is done in a way that offers information along the process, however, for truly understanding NVC and qualitatively presenting it and practicing it with participants, it is recommended that you perhaps invite a NVC trainer on this day from your own environment to support you. Here are also some links, with movies from Marshall Rosenberg, which can additionally support you:

<https://www.youtube.com/watch?v=l7TONauJGfc> NVC Marshall Rosenberg - San Francisco Workshop

<https://www.youtube.com/watch?v=VT8KGgDo6TY> (Basics of NVC)

<https://www.cnvc.org/> (Center for nonviolent communication)

NVC was invented by Marshall Rosenberg. He wondered why some people were able to show deep compassion for their fellow beings while others were violent. He realized, language is the key. NVC is a method for creating winning happening situations where winning is an active verb and current for all people, without aggression or passivity.

With Nonviolent Communication (NVC) we learn to hear our own deeper needs and those of others. Through its emphasis on deep listening—to ourselves as well as others—NVC helps us discover the depth of our own compassion. This language reveals the awareness that all human beings are only trying to honor universal values and needs, every minute, every day.

NVC can be seen as both a spiritual practice that helps us see our common humanity, using our power in a way that honors everyone's needs, and a concrete set of skills which help us create life-serving families and communities.

The form is simple, yet powerfully transformative.

Response on NVC being a mental practice:

My experience is that initially most people form a cognitive relationship with NVC. This serves, as the song goes, "like a bridge over troubled waters" to assist people to notice their disconnection. The mental structure of NVC bridges the gap to connection by providing awareness and understanding of the four components of NVC: observations, feelings, needs and requests, and their relationship with each other. It's important to learn and practice this mental perspective as the first step in a deepening practice.

I believe there is a second and infinitely more important bridge to be crossed: the shift out of the mental constraints of "doing NVC and getting it right" to intuitive heart awareness. This is the bridge that frees us to live in harmony with our deepest values. As it is navigated, the limitations of our conditioned ideas and actions are recognized and the constraints are released. This shift to the heart frees us to fully experience, in day-to-day life, the innate beauty we in the NVC world refer to as needs.

(Penny Wassman)

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Sources:

DEEEP (2015) Transformational communications for global justice, Reframing toolkit

Macnamara, Looby (2014) People and Permaculture. Permanent publications.

www.cnvc.org

Workbooks of Robert Kržišnik and Marjeta Novak (NVC trainers, Humus d.o.o., www.humus.si)

Rosenberg, Marshal B (2003). Non-violent communication, Language of life.

ATTACHMENT 2

Just listen

"I suspect that the most basic and powerful way to connect to another person is to listen. Just listen. Perhaps the most important thing we ever give each other is our attention. And especially if it's given from the heart. When people are talking, there's no need to do anything but receive them. Just take them in. Listen to what they're saying. Care about it. Most times caring about it is even more important than understanding it. Most of us don't value ourselves or our love enough to know this. It has taken me along time to believe in the power of simple saying, "I'm so sorry," when someone is in pain. And meaning it.

One of my patients told me that when she tried to tell her story, people often interrupted to tell her that they once had something just like that happen to them. Subtly her pain became a story about themselves. Eventually she stopped talking to most people. It was just too lonely. We connect through listening. When we interrupt what someone is saying to let them know that we understand, we move the focus of attention to ourselves. When we listen, they know we care. Many people with cancer can talk about the relief of having someone just listen.

I have even learned to respond to someone crying by just listening. In the old days I used to reach for the tissues, until I realized that passing a person a tissue may be just another way to shut them down, to take them out of their experience of sadness and grief. Now I just listen. When they have cried all they need to cry, they find me there with them.

This simple thing has not been that easy to learn. It certainly went against everything I had been taught since I was very young. I thought people listened only because they were too timid to speak or did not know the answer. A loving silence often has far more power to heal and to connect than the most well intentioned words."

COURTESY EMEDI NEWS & Dr KK Aggarwal

Epathic listening is quiet presence, listening for needs and feelings and is not comforting, pitying, advising, telling your stories!

ATTACHMENT 3

Situations

WORKING COLLEAGUES

You are working in a small company and you have to submit an application file for a financing in two days. The whole team has been working hard for it in the past weeks, working additional hours in the evening. However, the part on the statistical analysis of the company is still missing because the one in charge of it took some days off. You pass by the restaurant in front of the office and you see that he/she is having an extended lunch with a worker from a competing company, almost flirting as it looks like. You enter the restaurant and tell him/her...

Background story: Your mother just had some health issues and you took her to the hospital three days ago. The doctors don't know what it is yet but you took some days off to stay with her. Now you are back to work because there is an important deadline for applying to a financing for your company. You have quite a lot of work ahead and it is stressful, but if you work hard in the next 24 hours, it should be done. However, you take time to have lunch with a worker from the competing company to gather some information about their financing situation.

TEACHER AND A STUDENT

You are teaching language in an evening school for people with migrant/refugee background. It is 6pm and you enter the classroom where some students sit on the table and talk loud between them. You ask for silence and you ask them to sit correctly. In response, they ape you and keep doing their own business.

You are a student of 15 years old in an evening you are learning a language you are not sure you will ever use, since it's unlikely they will grant you asylum in this country. It's time for the language class but you know that it is useless because you are already thinking about migrating further north. You just need to be signed present in order to have some more time for the plan. The teacher is ordering you to sit correctly.

ATTACHMENT 3

List of needs and feelings : NEEDS

<p>COLLECTION</p> <p>acceptance affection appreciation belonging cooperation communication closeness community companionship compassion consideration consistency empathy inclusion intimacy love mutuality nurturing respect/self-respect safety security stability support to know and be known to see and be seen to understand and be understood trust warmth</p>	<p>PHYSICAL WELL-BEING</p> <p>air food movement sleep sexual expression safety shelter touch water</p> <p>HONESTY</p> <p>authenticity integrity presence</p> <p>PLAY</p> <p>joy humor</p> <p>PEACE</p> <p>beauty communion ease equality harmony inspiration order</p>	<p>AUTONOMY</p> <p>choice freedom independence spontaneity</p> <p>MEANING</p> <p>awareness celebration of life challenge clarity competence consciousness contribution creativity discovery efficacy effectiveness growth hope learning mourning participation purpose self-expression stimulation to matter understanding</p> <p>Feelings when your needs are satisfied</p>	<p>AFFECTIONATE</p> <p>compassionate friendly loving open hearted sympathetic tender warm</p> <p>ENGAGED</p> <p>absorbed alert curious engrossed enchanted entranced fascinated interested intrigued involved spellbound stimulated</p> <p>HOPEFUL</p> <p>expectant encouraged optimistic</p> <p>CONFIDENT</p> <p>empowered open proud safe secure</p>
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<p>EXCITED</p> <p>amazed animated ardent aroused astonished dazzled eager energetic enthusiastic giddy invigorated lively passionate surprised vibrant</p> <p>GRATEFUL</p> <p>appreciative moved thankful touched</p> <p>INSPIRED</p> <p>amazed awed wonder</p>	<p>JOYFUL</p> <p>amused delighted glad happy jubilant pleased tickled</p> <p>EXHILARATED</p> <p>blissful ecstatic elated enthralled exuberant radiant rapturous thrilled</p> <p>PEACEFUL</p> <p>calm clear headed comfortable centered content fulfilled mellow quiet relaxed relieved satisfied serene still tranquil trusting</p>	<p>REFRESHED</p> <p>enlivened rejuvenated renewed rested restored revived</p> <p>Feelings when your needs are not satisfied</p> <p>AFRAID</p> <p>apprehensive dread frightened mistrustful panicked petrified scared suspicious terrified wary worried</p> <p>ANNOYED</p> <p>aggravated dismayed disgruntled displeased exasperated frustrated impatient irritated irked</p>	<p>ANGRY</p> <p>enraged furious incensed indignant irate livid outraged resentful</p> <p>AVERSION</p> <p>animosity appalled contempt disgusted dislike hate horrified hostile repulsed</p> <p>CONFUSED</p> <p>ambivalent baffled bewildered dazed hesitant lost mystified perplexed puzzled torn</p>
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DISCONNECTED	EMBARRASSED	SAD	YEARNING
<p>alienated aloof apathetic bored cold detached distant distracted indifferent numb removed uninterested withdrawn</p> <p>DISQUIET</p> <p>agitated alarmed disconcerted disturbed perturbed rattled restless shocked startled surprised troubled turbulent turmoil uncomfortable uneasy unnerved unsettled upset</p>	<p>ashamed chagrined flustered guilty mortified self-conscious</p> <p>FATIGUE</p> <p>beat burnt out depleted exhausted lethargic listless sleepy tired weary worn out</p> <p>PAIN</p> <p>agony anguished bereaved devastated grief heartbroken hurt lonely miserable regretful remorseful</p>	<p>depressed dejected despair despondent disappointed discouraged disheartened forlorn gloomy heavy hearted hopeless melancholy unhappy wretched</p> <p>TENSE</p> <p>anxious cranky distressed distraught edgy fidgety irritable jittery nervous overwhelmed restless stressed out</p> <p>VULNERABLE</p> <p>fragile guarded helpless insecure leery reserved sensitive</p>	<p>envious jealous longing nostalgic pining</p>

ENDING WITH POETRY

45 min

OBJECTIVES

- Reflecting on our own position in society
- Practicing empathy and understanding

PROGRAMME AND METHODS

20' It has been an intense day and tomorrow we are meeting together with the group of people with migrant/refugee experiences. We are here because we find values of community, support, empathy important and we imagine all beings living together. However, as we realized in the past few days, this story we are all part of, is at times also challenging, transformative in its essence. Coming (unwillingly or willingly) from a position of power and privilege gives us an unfair position in the world, and I would like to read you a poem, which will help us reflect on that.

Wanna be an ally? (<https://decolonialfutures.net/portfolio/wanna-be-an-ally/>)

- **don't** do it for charity, for feeling good, for looking good, or for showing others that you are doing good
- **don't** do it in exchange for redemption from guilt, for increasing your virtue, for appeasing your shame, for a vanity award
don't put it on your CV, or on facebook, or in your thesis, don't make it part of your brand, don't use it for self-promotion
- **don't** do it as an excuse to keep your privileges, to justify your position, to do everything except what would be actually needed to change the terms of our relationship
- **do** it only if you feel that our pasts, presents and futures are intertwined, and our bodies and spirits entangled
- **do** it only if you sense that we are one metabolism that is sick, and what happens to me also happens to you
- **do** it recognizing that you have the luxury of choice to participate or not, to stand or not, to give up your weekend or not, whereas others don't get to decide
- **don't** try to "mould" me, or to "help" me, or to make me say and do what is convenient for you
- **don't** weaponize me ('I couldn't possibly be racist')
- **don't** instrumentalize me ('my marginalized friend says')
- **don't** speak for me ('I know what you really mean')
- **don't** infantilize me ('I am doing this for you')

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don't make your actions contingent on me confiding in you, telling you my traumas, recounting my traditions, practicing your idea of 'right' politics, or performing the role of a victim to be saved by you or a revolutionary that can save you

and expect it to be, at times, incoherent, messy, uncomfortable, difficult, deceptive, contradictory, paradoxical, repetitive, frustrating, incomprehensible, infuriating, dull and painful – and prepare for your heart to break and be stretched

do you still want to do it?

then share the burdens placed on my back, the unique medicines you bring, and the benefits you have earned from this violent and lethal disease

co-create the space where I am able to do the work that only I can and need to do for all of us

take a step back from the center, the frontline from visibility relinquish the authority of your interpretations, your choice, your entitlements, surrender that which you are most praised and rewarded for

don't try to teach, to lead, to organize, to mentor, to control, to theorize, or to determine where we should go, how to get there and why

offer your energy to peel potatoes, to wash the dishes, to scrub the toilets, to drive the truck, to care for the babies, to entertain the kids, to separate the trash, to do the laundry, to feed the elders, to clean the mess, to buy the food, to fill the tank, to write the grant proposal, to pay the tab and the bail

to do and support things you can't and won't understand, and do what is needed, instead of what you want to do, without judgment, or sense of martyrdom or expectation for gratitude, or for any kind of recognition

then you will be ready to sit with me through the storm
with the anger
the pain
the frustration

the losses
the fears
and the longing for better times
with each other

and you will be able
to cry with me
to mourn with me
to laugh with me
to "heart" with me
as we face our shadows
and find other joys
in earthing, breathing, braiding,
growing, cooking and eating,
sharing, healing, and thriving

side by side
so that we might
learn to be ourselves
but also something else
something that is also
you and me
and you in me
and neither you nor me

10' Ask participants to sit in silence with the song for 5 minutes and then, they should gaze through the parts which touched them the most.

15' In pairs, let them discuss about the message they are taking from the poem.

15' Collect some impressions and messages. You can additionally write the key messages on the flipchart for everyone to see.

MATERIALS

Copies of the poem, 1 per 2 people

CONNECTION WITH THE GENERAL FLOW AND THEORY

The poem emerged from experiences of many people who have been systematically impacted by the violence of colonialism.

In its essence it also invites us to reflect on what it means to support someone, to be an ally? How can we truly be with a person without putting ourselves in front? How to deal with our privileges, how to stay humble enough? It's not an easy task. Our roles, as social workers, trainers, and teachers are not and should not be connected only to a feel good effect. If they are, there is danger we will become angry when something does not go according to plan and we will not see enough gratitude from our target groups. We are doing this work because it is the right thing to do, and we are doing it together, not for someone. We are doing it because we are eager to foster places of living together. And as in the song, we are prepared for the thunderstorms.

Sources:

<https://decolonialfutures.net/portfolio/wanna-be-an-ally/>

CHECK OUT

30 min

OBJECTIVES

- Share the impressions from the day and takeaways

PROGRAMME AND METHODS

30' Ask the participants: *How is life after today?*

Invite them to share with the help of a talking piece.

Thank them for their participation and briefly explain what will be the plan of tomorrow.

MATERIALS

Talking piece

Checkout question written on a piece of paper (optional)

CONNECTION WITH THE GENERAL FLOW AND THEORY

Check ins and checkouts are the essential parts of the **Circle way** method. With check in participants reconnect with the process and dive into the day. With check out they reflect on the day and what they have accomplished. Throughout the training, check ins and check outs will be integral parts of the process. We will use different methods and different powerful questions to invite the gifts participants have to share.

More check in and check out questions:

<http://www.thecircleway.net/articles/2016/12/27/questions-for-check-ins>

<https://shapeshiftstrategies.com/2011/11/16/shaping-questions-for-powerful-check-in-and-check-out-processes/>

DAY 4

EXCHANGING OUR STORIES

FOCUSES

(Throughout this day we will work with people who have migrant/refugee backgrounds)

- To break the ice: Experience activity (teaching each other various things we know)
- Diving into the art of storytelling
- Cooking together
- Meeting the people with migrant and refugee backgrounds as individuals
- Needs assessment

30 min	Check in circle
1h30	Experience activity
2h	Role play
2h30	Preparing and sharing LUNCH together
1h	Suggestions and challenges
30 min	Check out

THE CHECK IN CIRCLE

45 min

OBJECTIVES

- Check-in and setting of the tone for the day
- Get to know each other's stories and connect with the concept of migration
- Get to know each other and learn how people with different experiences relay their stories and associate with different places

(Two methods to choose from, as depending on the target groups, talking about their migration experience (OPTION 1) may be a sensitive topic. Hence, depending on participants' backgrounds the facilitator is to choose which activity will fit best their participants).

PROGRAMME AND METHODS

5' You can start off with an energizer to wake up: <https://www.sessionlab.com/library/energiser>

OPTION 1:

20' Encourage participants to think about their family tree. *They should think of their own story or a story from their family history related to migration.* Help them by explaining that these may be stories of how a family member perhaps their grandmother, grandfather, or even a great-grandmother or great-grandfather, immigrated to his/her country, or how a family member moved somewhere else, long before they were even born themselves. They can also think of some friends, neighbors, acquaintances. Tell them that you will throw the ball and that the one who catches it tells his name and his/her story related to the moving. To break the ice, the trainer (you) can start with your own story. The ball should then circulate until everyone has shared their story.

15' Discussion:

- What could you conclude after this activity when you heard the various stories related to the relocation?
- What could you say about our society?
- Is it easier or harder to migrate today? What depends on who can travel, move, seek new opportunities for a better life?

OPTION 2:

15' Give each participant a simple world map sheet (Attachment 1_WorldMap). Then, they are to choose three places from that have been important to them throughout their lives and mark them on the map:

- country
- town
- specific location (childhood playground, grandma's house, etc).

20' Each participant is to present their important places to the group and say one short story from their experience which happened in that place, or a situation/moment that happened there and lead to some change in their lives, or tell about an important person who lives there/or they met there, etc.

5' Present the day ahead.

MATERIALS

OPTION 1:

One ball

OPTION 2:

Pens

Printouts of Attachment 1 printed in A3 format

CONNECTION WITH THE GENERAL FLOW AND THEORY

Participants from both groups will get to know each other, create a safe environment and share their stories.

Source:

Various Humanitas methods, 2018 (www.humanitas.si)

ATTACHMENT 1

World map: <https://mapswire.com/maps/world/world-political-map-robinson-large.jpg>



EXPERIENCE ACTIVITY

1h15

OBJECTIVES

- Learn from each other
- Get to know the customs, traditions, songs
- Break the ice in the group

PROGRAMME AND METHODS

5' Introduce the activity by stating its objectives and informing the group that they will go through several steps. *Give a personal example of something you can teach another person.* A teaches something to B. It works even better if you can teach something to your co-facilitator in front of the group. For example: a traditional dance move, a song, a tongue twister, a custom.

25' Then form X groups of Y participants (even numbers), in which 1 person teaches something to others. This person has to make sure that the others learn how to do it but are also able to teach it to other people afterwards.

25' Then form Y groups of X (in these new groups, there should be 1 representative of each previous group), in which people share the things they have learned in their previous groups.

10' Invite those groups to have *a discussion around the following questions:*

- Describe what just happened in the groups in terms of learning process and intercultural communication.
- From the experience you just had, what does the term learning from each other mean to you?

10' Reconvene the whole group to hear out the answers and inputs from all groups. You do not necessarily have to hear all the topics each group talked about, you can also only ask for add-ons every time a group spokesperson has finished.

MATERIALS

/

CONNECTION WITH THE GENERAL FLOW AND THEORY

Participants connect through songs, moves, language that is familiar to them and start working together.

Source:

Benedek, Haddad, Rogina and Trdin (2018) Training theatre in global education. Ljubljana

ROLE PLAY

1h30

OBJECTIVES

The aim is for participants to play out different situations which may occur when someone is subjected to bias, in order to gain an insight in different possible solutions when someone is facing prejudice or discrimination. The activity would allow them to discuss and decide what is the most suitable reaction for them, thus not to be caught off-guard if finding themselves in similar situation.

PROGRAMME AND METHODS

There are 2 different scenarios with several versions in Attachment 3. Different versions would allow for participants to experience and observe diverse reactions and types of behavior. They would be asked to analyze all characters and decide what is the most adequate behavior in each situation.

Depending on the number and diversity in their target groups, facilitators are to decide how to divide their groups and if they will play out all scenarios and all versions, or will select among them.

If the number of the groups is higher than the planned characters, the rest of the participants are to act as an audience and then discuss all characters with the actors.

30' Participants are to be divided in groups and each group is to be given a specific scenario/version to follow with described character patterns and reactions.

Participants are to divide the roles among themselves within the group and think about their character. Each group is to prepare and rehearse their scenario separately from the other groups (ideally in a different room, or find a space where they can rehearse).

35' After rehearsing each group is to play out their scenario (5' per play (x7 versions)).

25' The facilitator is to lead a discussion with the aim to analyze all characters' behavior and reactions.

Facilitators are to write down main conclusions reached on a flipchart for participants to have also visual representation of the discussion.

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Guiding Questions (the list is not finite, the way the discussion develops would vary depending on the facilitators and target groups):

Scenario 1:

- What do you think about Passenger 1/ Passenger 2/Migrant/Refugee 1/Migrant/Refugee 2?
- Do you think the reactions of Passenger 1 were adequate or inappropriate, in which version? Why?
- Do you think the reactions of Migrant/Refugee 1 were adequate or inappropriate, in which version? Why?
- Do you think the reactions of Migrant/Refugee 2 were adequate or inappropriate, in which version? Why?
- Do you think Passenger 1 should have become involved in the discussion and defended Migrant/Refugee 1 and 2?
- Do you think Migrant/Refugee 1 and 2 should have ignored the rude behavior?
- Do you think Migrant/Refugee 1 and 2 should have reacted more harshly to the rude behavior?
- Do you think Passenger 2 could be justified for her/his behavior?
- What would you do if you were Passenger 1? Why?
- What would you do if you were Migrant/Refugee 1 or 2? Why?

Scenario 2:

- What do you think about Doctor 1/Doctor 2/Patient 1/Patient 2?
- Do you think the reactions of Doctor 1 were appropriate, in which version? Why?
- Do you think Patient 2 should have reacted differently, in which version? Why?
- Do you think Doctor 2 should have reacted differently, in which version? Why?
- Do you think it was appropriate for Patient 2 to speak in defense of Doctor 1? Do you think Doctor 1 may have preferred to handle the situation differently but Patient 2 interfered?
- What would you do if you were Doctor 1? Why?
- What would you do if you were Doctor 2? Why?
- What would you do if you were Patient 2? Why?

MATERIALS

Flipcharts

Spacious room/or several different rooms for participants to rehearse

Chairs for props

A doll

CONNECTION WITH THE GENERAL FLOW AND THEORY

The role play aims to shift the focus from acknowledging biases and prejudices towards reacting to them. Participants are to deal with daily situations which can happen to anyone in order to reflect on different types of behavior and reactions.

The role plays focus on discrimination based on origin as it is the focus of the training.

ATTACHMENT 15 : ROLEPLAYS

Scenario 1

Version 1

<i>Participants</i>	<p>1 Migrant/Refugee 1 (m/f)</p> <p>1 Migrant/Refugee 2 (m/f)</p> <p>1 Passenger 1 (m/f)</p> <p>1 Passenger 2 (m/f)</p>
<i>Setting</i>	Public bus
<i>Props</i>	<p>Doll (for the baby)</p> <p>Chairs for the bus seats</p> <p>Chair as a baby stroller</p>
<p><i>Script</i></p> <p>(Participants can also decide to change the script, but the purpose of the words is to remain the same)</p> <p>(participants are free to adjust what they say and choose the words to use)</p>	<p>2 migrants/refugees recently arrived in Country Z. They got on the bus and one of them is also rolling a baby stroller. They got in the bus and they occupy the free space in the bus allocated for strollers/wheelchairs/bikes. The baby starts crying so Migrant/Refugee 1 holds it in their arms.</p> <p>The bus is very crowded as it is the rush hour and everyone is going home after work.</p> <p>+2 other passengers.</p> <p>Passenger 1: One of the passengers is standing up to offer a seat to Migrant/Refugee 1 carrying the baby.</p> <p>Passenger 2: Before Migrant/Refugee 1 sits with the baby another passenger says out loud:</p> <p>“You should not offer your seat to them as they are foreigners. If they want to be more comfortable they should go back to their country. Look, their baby stroller is occupying all of the space and the bus is full of tired people who worked all day, you better offer your seat to one of them.”</p> <p>Passenger 2 seems very angry and looks ferociously at both the migrants and Passenger 1.</p> <p>Passenger 2: Does not say anything, but still leaves the seat empty for the Migrant/Refugee 1 to sit.</p>

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<i>Script</i>	Migrant/Refugee 1 and 2 exchange looks but no one says anything to Passenger 2, nor Passenger 1. The two migrants/refugees do not take the offered seat and move to another part of the bus further from Passenger 2.
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Scenario 1 Version 2

<i>Participants</i>	<p>1 Migrant/Refugee 1 (m/f)</p> <p>1 Migrant/Refugee 2 (m/f)</p> <p>1 Passenger 1 (m/f)</p> <p>1 Passenger 2 (m/f)</p>
<i>Setting</i>	Public bus
<i>Props</i>	<p>Doll (for the baby)</p> <p>Chairs for the bus seats</p> <p>Chair as a baby stroller</p>
<p><i>Script</i></p> <p>(Participants can also decide to change the script, but the purpose of the words is to remain the same)</p> <p>(participants are free to adjust what they say and choose the words to use)</p>	<p>2 migrants/refugees recently arrived in Country Z. They got on the bus and one of them is also rolling a baby stroller. They got in the bus and they occupy the free space in the bus allocated for strollers/wheelchairs/bikes. The baby starts crying so Migrant/Refugee 1 holds it in their arms.</p> <p>The bus is very crowded as it is the rush hour and everyone is going home after work.</p> <p>+2 other passengers.</p> <p>Passenger 1: One of the passengers is standing up to offer a seat to Migrant/Refugee 1 carrying the baby.</p> <p>Passenger 2: Before Migrant/Refugee 1 sits with the baby another passenger says out loud:</p> <p>“You should not offer your seat to them as they are foreigners. If they want to be more comfortable they should go back to their country. Look, their baby stroller is occupying all of the space and the bus is full of tired people who worked all day, you better offer your seat to one of them.”</p> <p>Passenger 2 seems very angry and looks ferociously at both the migrants and Passenger 1.</p>

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<i>Script</i>	<p>Passenger 1: Addresses Passenger 2, defending the two passengers and giving his/her Migrant/Refugee 1.</p> <p>Migrant/Refugee 1 or 2 do not say anything to Passenger 2.</p>
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Scenario 1 Version 3

<i>Participants</i>	<p>1 Migrant/Refugee 1 (m/f)</p> <p>1 Migrant/Refugee 2 (m/f)</p> <p>1 Passenger 1 (m/f)</p> <p>1 Passenger 2 (m/f)</p>
<i>Setting</i>	Public bus
<i>Props</i>	<p>Doll (for the baby)</p> <p>Chairs for the bus seats</p> <p>Chair as a baby stroller</p>
<p><i>Script</i></p> <p>(Participants can also decide to change the script, but the purpose of the words is to remain the same)</p> <p>(participants are free to adjust what they say and choose the words to use)</p>	<p>2 migrants/refugees recently arrived in Country Z. They got on the bus and one of them is also rolling a baby stroller. They got in the bus and they occupy the free space in the bus allocated for strollers/wheelchairs/bikes. The baby starts crying so Migrant/Refugee 1 holds it in their arms.</p> <p>The bus is very crowded as it is the rush hour and everyone is going home after work.</p> <p>+2 other passengers.</p> <p>Passenger 1: One of the passengers is standing up to offer a seat to Migrant/Refugee 1 carrying the baby.</p> <p>Passenger 2: Before Migrant/Refugee 1 sits with the baby another passenger says out loud:</p> <p>“You should not offer your seat to them as they are foreigners. If they want to be more comfortable they should go back to their country. Look, their baby stroller is occupying all of the space and the bus is full of tired people who worked all day, you better offer your seat to one of them.”</p> <p>Passenger 2 seems very angry and looks ferociously at both the migrants and Passenger 1.</p>

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Script

Passenger 1: does not react nor say anything, and goes back sitting on their seat

Migrant/Refugee 1 becomes angry and starts talking to Passenger 2 quite loudly and in an angry and impolite manner.

Passenger 2 feels attacked and starts raising his/her voice as well trying to defend herself/himself and verbally continue attacking the two migrants/refugees with the attacks being based on the fact they are foreigners.

Migrant/Refugee 2 addresses Passenger 1 with a loud voice asking why they sat back on their seat.

Passenger 1 then offers the seat again to Migrant/Refugee 1 and quietly tries to end the conversation.
(Participants decide what to say and words to use)

The Migrant/Refugee 1 takes the seat, but continues to speak loudly and emotionally to Migrant/Refugee 2 in their own language.

Passenger 2 looks at the two migrants/refugees talking, with anger but does not do nor say anything further.

Passenger 1 does not react nor say anything more but they seem visibly uncomfortable

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Scenario 1 Version 4

<i>Participants</i>	<p>1 Migrant/Refugee 1 (m/f)</p> <p>1 Migrant/Refugee 2 (m/f)</p> <p>1 Passenger 1 (m/f)</p> <p>1 Passenger 2 (m/f)</p>
<i>Setting</i>	Public bus
<i>Props</i>	<p>Doll (for the baby)</p> <p>Chairs for the bus seats</p> <p>Chair as a baby stroller</p>
<p><i>Script</i></p> <p>(Participants can also decide to change the script, but the purpose of the words is to remain the same)</p> <p>(participants are free to adjust what they say and choose the words to use)</p>	<p>2 migrants/refugees recently arrived in Country Z. They got on the bus and one of them is also rolling a baby stroller. They got in the bus and they occupy the free space in the bus allocated for strollers/wheelchairs/bikes. The baby starts crying so Migrant/Refugee 1 holds it in their arms.</p> <p>The bus is very crowded as it is the rush hour and everyone is going home after work.</p> <p>+2 other passengers.</p> <p>Passenger 1: One of the passengers is standing up to offer a seat to Migrant/Refugee 1 carrying the baby.</p> <p>Passenger 2: Before Migrant/Refugee 1 sits with the baby another passenger says out loud:</p> <p>“You should not offer your seat to them as they are foreigners. If they want to be more comfortable they should go back to their country. Look, their baby stroller is occupying all of the space and the bus is full of tired people who worked all day, you better offer your seat to one of them.”</p> <p>Passenger 2 seems very angry and looks ferociously at Migrant/Refugee 1 and 2 and Passenger 1.</p> <p>Passenger 1: does not react nor say anything, but moves to another part of the bus leaving the seat free</p>

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Script

Migrant/Refugee 2 attempts to reason with Passenger 2, speaking in a calm manner, stating that foreigners are not worse or better than locals, and that they have the same rights and can use the same services as everyone else. Foreigner or not public services are accessible for everyone.

Passenger 2 still angry keeps talking about the space they occupy with the baby stroller and that the baby is crying and bothering the people. He/She continues claiming that there are too many foreigners NOW!, and because of the big number and the problems the NEW foreigners make, local people do not accept and the people who have been living in the country for more than 10 years. He/she has been working and living in Country Z (but is originally from Country G) for more than 10 years, learnt the language and started a family here, but now because of all newcomers her/his colleagues treat her/him as not one of them emphasizing their foreign origins.

Migrant/Refugee 1 is surprised that Passenger 2 is also a foreigner in this country but attacks them for being foreigners as if it is something bad.

Migrant/Refugee 2 continues saying that Passenger 2 should remember how overwhelming it is for everyone to move to another country and be more empathic rather than insulting them. He/she also says that the way people treat Passenger 2 does not depend on other people but him/her, so why blame them for the way her/his colleagues treat her/him.

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Scenario 2 Version 1

<i>Participants</i>	<p>1 Doctor 1 (m/f) (citizen of Country G)</p> <p>1 Patient 1 (m/f) (citizen of Country Z)</p> <p>1 Patient 2 (m/f) (a patient treated by Doctor 1)</p>
<i>Setting</i>	Public Hospital
<i>Props</i>	Chairs for the patients
<p><i>Script</i></p> <p><i>(participants are free to adjust what they say and choose the words to use)</i></p>	<p>A citizen of Country Z (Patient 1) goes with severe stomach ache to the local hospital.</p> <p>He is waiting in a room with Patient 2 for the doctor to do the examination.</p> <p>Doctor 1 comes and presents herself/himself – Dr.Taj/Cosimia/ Suri/Verena .</p> <p>Patient 1 says he/she finds the name very strange and unfamiliar. He/she does not refer formally to the doctor, but directly asks where they are from.</p> <p>Doctor 1 replies they are from Country G and prepares themselves to examine Patient 1.</p> <p>Patient 1 (in a rude manner) claims he/she does not trust foreign doctors and wants a doctor from Country Z.</p> <p>Doctor 1 (in a calm and formal manner) replies that he/she is the doctor available and who has been assigned to Patient 1's case.</p> <p>Patient 1 (becoming angry and starting to speak louder and louder) asks how to know if Doctor 1 is qualified and knows what they are doing.</p> <p>Patient 2 (who has just been treated by Doctor 1) remains silent, but keeps listening to the conversation.</p> <p>Doctor 1 (remains calm and formal) says that if Patient 1 wants to be treated it is Doctor 1 who will be in charge or else Patient 1 is free to leave the hospital.</p>

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<i>Script</i>	<p>Patient 1 (visibly confused) asks Patient 2 if he/she knows any doctors from Country Z working here.</p> <p>Patient 2 (feeling uncomfortable) looks at Doctor 1 but does not say anything.</p> <p>Patient 1 leaves the hospital without being treated.</p>
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Scenario 2 Version 2

<i>Participants</i>	<p>1 Doctor 1 (m/f) (citizen of Country G)</p> <p>1 Doctor 2 (m/f) (citizen of Country Z)</p> <p>1 Patient 1 (m/f) (citizen of Country Z)</p> <p>1 Patient 2 (m/f) (a patient treated by Doctor 1)</p>
<i>Setting</i>	Public Hospital
<i>Props</i>	Chairs for the patients
<i>Script</i> (participants are free to adjust what they say and choose the words to use)	<p>A citizen of Country Z (Patient 1) goes with severe stomach ache to the local hospital.</p> <p>He is waiting in a room with Patient 2 for the doctor to do the examination.</p> <p>Doctor 1 comes and presents herself/himself – Dr.Taj/Cosimia/ Suri/Verena.</p> <p>Patient 1 says he/she finds the name very strange and unfamiliar. He/she does not refer formally to the doctor, but directly asks where they are from.</p> <p>Doctor 1 replies they are from Country G and prepares themselves to examine Patient 1.</p> <p>Patient 1 (in a rude manner) claims he/she does not trust foreign doctors and wants a doctor from Country Z.</p> <p>Doctor 1 (seems very confused and frustrated) say he will call another doctor in this case.</p>

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<i>Script</i>	<p>While Doctor 1 is away, Patient 1 asks Patient 2, how foreigners are allowed to treat citizens of Country Z without proper qualifications and educations.</p> <p>Patient 2 says that Doctor 1 treated him/her and he/she was content with the diagnosis and methods of Doctor 1, who seemed quite skilled and professional according to him/her.</p> <p>Patient 1 (confused and angry) says that he/she wants only doctors who were from his/her country with good diplomas to treat him/her.</p> <p>Doctor 2 comes and treats Patient 1 without mentioning anything about the incident.</p>
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Scenario 2 Version 3

<i>Participants</i>	<p>1 Doctor 1 (m/f) (citizen of Country G)</p> <p>1 Patient 1 (m/f) (citizen of Country Z)</p> <p>1 Patient 2 (m/f) (a patient treated by Doctor 1)</p>
<i>Setting</i>	Public Hospital
<i>Props</i>	Chairs for the patients
<i>Script</i> (participants are free to adjust what they say and choose the words to use)	<p>A citizen of Country Z (Patient 1) goes with severe stomach ache to the local hospital.</p> <p>He is waiting in a room with Patient 2 for the doctor to do the examination.</p> <p>Doctor 1 comes and presents herself/himself – Dr.Taj/Cosimia/ Suri/Verena.</p> <p>Patient 1 says he/she finds the name very strange and unfamiliar. He/she does not refer formally to the doctor, but directly asks where they are from.</p> <p>Doctor 1 replies they are from Country G and prepares themselves to examine Patient 1.</p> <p>Patient 1 (in a rude manner) claims he/she does not trust foreign doctors and wants a doctor from Country Z.</p>

TABLE OF CONTENT



<p><i>Script</i></p>	<p>Doctor 1 (in a calm and formal manner) replies that he/she is the doctor available and who has been assigned to Patient 1's case.</p> <p>Patient 2 who overhears the conversation, intervenes saying that Doctor 1 treated him/her appropriately and diligently.</p> <p>Patient 1 seems confused, and more calmly asks if Doctor 1 has the necessary experience and qualifications to treat patients in Country Z.</p> <p>Doctor 1 (maintains formal attitude) confirms that he/she is an experienced doctor with solid education.</p> <p>Patient 1 agrees for Doctor 1 to treat him/her.</p> <p>Doctor 1 proceeds with the examination.</p>
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PREPARING AND SHARING LUNCH TOGETHER

2h30

OBJECTIVES

- Prepare lunch together
- Share and bond

PROGRAMME AND METHODS

Beforehand, each trainers group should ask the participant who would be prepared to take on the coordination of one dish (trainers can ask participants based on their behavior in previous days, openness, and leadership skills). Each training group should delegate 2 coordinators for 2 dishes. Buy all the necessary cooking materials for preparation.

Beforehand prepare small papers with different animals written on, to divide participants in groups (for example 4x giraffe, 4x chicken, 4x elephant, 4x fish).

10' Tell the participants that *a team task awaits!* Ask the participants to pick one paper and when you say start, they should (without talking) find the members of their group. When all the groups are together, ask them what animal they represented and connect them with their dish leader.

90' The groups can start the cooking process, they can also mix, if at some point one group needs more time or there are extra things to prepare. The invitation is that groups communicate among themselves. And when all the dishes are ready they should announce lunch time.

TABLE OF CONTENT



50' Before the start of the meal, ask the participants to present what have they prepared and thank them for the effort.

MATERIALS

Small papers with animals written for groups division
Cooking supplies

CONNECTION WITH THE GENERAL FLOW AND THEORY

Food builds bridges between cultures and people. Food is an important part of our identity; it transcends the language, religion, our backgrounds. While cooking together, participants will bond and share, forget about divisions and complete a very nice task together.

CHALLENGES AND SUGGESTIONS SESSION

1h

OBJECTIVES

- The activity is to relate to the needs analysis completed in IO1 and encourage further exchange of experience and knowledge between the two target groups.
- It aims to reach useful suggestions for improvements in the working process between migrant/refugees and trainers

PROGRAMME AND METHODS

20' The two groups (trainers and migrants/refugees) would work separately. Trainers would be divided in groups of 5 ppl per group, and migrants/refugees would be divided in groups of 5 (so that everyone can give their input).

The groups of trainers would have to discuss among themselves what are the ongoing challenges and setbacks they face in their work with migrants/refugees.

The groups of migrants/refugees are to discuss what they think and suggest could be improved or further developed when it comes to programmes/trainings/activities addressing migrants/refugees.

Both groups are to rely and tap into their experiences and contribute with practical suggestions for further improvements of the work of the trainers with migrants/refugees.

15' One representative of each group is to present their conclusions and the facilitator is to write down the answers of each group on flipcharts.

25' The facilitator is to start a group discussion on the conclusions reached by each group. Each participant is to consider the following questions:

Do you agree with the listed challenges? Do you think they are valid for your own context/work/experience, think of examples? Can you think of way to overcome them?

Do you agree with the listed suggestions for improvement? Would they be relevant and applicable for your context/work/experience? Can you think of other ways the work of trainers and migrants/refugees can be facilitated and developed?

MATERIALS

Pens

Sheets of paper (for each group to take notes while discussing)

Flipcharts

CONNECTION WITH THE GENERAL FLOW AND THEORY

The activity is to present the perspectives of both concerned groups (trainers and migrants/refugees), thus allowing for encompassing and comprehensive discussion on all aspects of the process involving all concerned parties. Each party is to provide their points of view and input, thus creating multi-perspective framework for improving the work of the trainers, and for migrant/refugees to benefit from programmes taking under consideration their specific concerns and feedback.



CHECK OUT - SPIDERS WEB

30 min

OBJECTIVES

- Connect and say goodbye
- Reflect on the day
- Visualize the interconnectedness of all of us and how one change affects us all

PROGRAMME AND METHODS

10' Distribute 2 different colors of post-its among the participants. Ask them for *an anonymous evaluation of the day*. On the first color post-it they should write how the day was for them, what was the highlight? And on the second color post-it: what could be improved?

Collect the post-its in a hat.

20' Now invite the participants into the circle to answer the question: *what is the most precious gift you are taking away from this day*. When answer it, they get a ball of yarn and tie it around their finger. They should keep one part of the yarn twister around their finger and throw the rest to another participant and call her/him by name, that person continues in the same manner. In this way, slowly a web will be created. When they finish, *we ask them what does this web symbolize for them?* The web can also symbolize the connection of the group. If somebody loosens up the web (ask somebody to do it) we all feel it. If somebody tightens the web (somebody does it) we all feel it too. If there is an obstacle, the web will change (we can step on the web to show this). We are all connected. If somebody decides to be acting aggressively, we all feel this. If we want to change something for the better, this will also be visible on the net. As this net, we invite all the participants to stay connected, to support each other and to contribute to a positive social change.

MATERIALS

Two different colors of post-its

Pens

Yarn

CONNECTION WITH THE GENERAL FLOW AND THEORY

Spider's web provides for a nice ending and feeling of accomplished common goal. Encourage participants to stay connected (through social media or otherwise). They can make a FB group for example.

DAY 5

GOOD PRACTICES AND ACTION PLAN

FOCUSES

- Sharing good practices
- Getting to know different methods for working with people with migrant and refugee backgrounds
- personal/organizational action plan and self-assessment
- evaluation

30 min	Check in circle
40 min	Self-assessment
50 min	Strategies for confronting prejudice and discrimination
1h30	World café-good practices
1h30	Personal plan
1h15	Final evaluation

CHECK IN CIRCLE

30 min

OBJECTIVES

- Check in and setting of the tone for the day

PROGRAMME AND METHODS

5´ You can start off with an energizer to wake up: <https://www.sessionlab.com/library/energiser>

20´ Ask participants what is the most important story they received yesterday and will support them in today's programme (dedicated to reflection, sharing good practices and planning action).

5´ Summarize the day before and present the day ahead.

MATERIALS

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CONNECTION WITH THE GENERAL FLOW AND THEORY

When summarizing, use participant's words that came out from the check-in question. Tell them, that today will be dedicated to sharing good practices of all the approaches of working with people with migrant/refugee background we might already know. We will take some time to look back at lessons learned and in the last part, we will evaluate the training module.

SELF-ASSESSMENT

40 min

OBJECTIVES

- Asses one's own behavior
- Take responsibility
- Identify possibilities for action

PROGRAMME AND METHODS

30' Distribute Personal Self-Assessment of Non-Discriminatory Behaviour checklist (**Attachment 1**) and instruct participants to rate themselves by using a scale from 1 (lowest) to 5 (highest).

When they have completed the rating (10 - 15 minutes), participants should assess and record areas needing improvement, and should use that list to develop personal goals for change.

Let participants know they will have 15 - 20 minutes for this second task.

Ask participants to find a partner and share personal assessments and goals for change. Pairs will have 15 minutes to share, and both partners should have an opportunity to talk.

10' Process the activity with the whole group following the pairs sharing.

- Did anything surprise you about your responses while completing the self-assessment?
- What is 1 goal you developed for yourself? (If the group is small enough, you can develop a composite list of 1 goal from each person.)
- How will you monitor your success in achieving your personal goals?
- How might you assist others interested in undertaking a similar self-assessment?
- What might be some obstacles to achieve your personal goals?
- What do you need to achieve your goals?

MATERIALS

Personal Self-Assessment of Non-Discriminatory Behaviour checklist, 1 per participant (**Attachment 1**)

CONNECTION WITH THE GENERAL FLOW AND THEORY

This activity provides a personal checklist to assess their behaviour vis-a-vis discrimination and to set personal goals for taking action. Questions are thought-provoking, in order to encourage participants to take responsibility. It is not meant to leave people guilty, but rather help them to identify possibilities for action.

Source:

Personal Self-Assessment of Non-Discriminatory Behaviour method: EPTO manual for peer trainers (2002) (available only for certified peer trainers). A world of difference Institute.

ATTACHMENT 1

<p><i>Personal Self-Assessment of Non-Discriminatory Behaviour</i></p>	<ol style="list-style-type: none"> 1. Rate yourself on the following criteria. Try to be honest with yourself as possible. 2. When you have completed the checklist, make a list of areas you think need improvement. 3. Create specific goals for becoming more non-discriminatory.
<p><i>Rate yourself - Use rating scale from 1 (lowest) to 5 (highest)</i></p>	<ol style="list-style-type: none"> 1. I educate myself about the culture and experience of other groups (racial/ religious/ ethnic/ economic/ etc.) by attending classes, workshops, cultural events, reading, etc. 2. I spend time reflecting on my own childhood/upbringing to analyse where and how I received racist, sexist, anti-Semitic, Islamophobic, heterosexist and other prejudices messages. 3. I look at my own attitudes and behaviours to determine how I am perpetuating or combating racism in our society. 4. I evaluate my own use of language to see if I use terms or phrases that are degrading or hurtful to other groups. 5. I avoid stereotyping and generalising about people based on their group identity, gender, etc. 6. I value cultural differences and avoid statements such as "I never think of you as a _____," which discredits differences. 7. I am aware of, and can explore and discuss with comfort, issues of racism and other forms of discrimination. 8. I am open to having someone of another "race" point out ways in which my behaviour may be insensitive. 9. I give equal attention to all my acquaintances regardless of "race", religion, socio-economic class or physical ability. 10. I am comfortable giving constructive criticism to someone of another "race", gender, age or physical ability.

TABLE OF CONTENT



Rate yourself - Use rating scale from 1 (lowest) to 5 (highest)

11. I include material about all groups (racial/ religious/ ethnic/ economic/ etc) in my school work or youth organisation even though members of all groups may not be represented, because pluralistic programme material is important for all.
12. I consciously monitor TV programmer, newspapers and advertising for prejudicial content.
13. I monitor the environment in my home, school and house of worship (church, temple, mosque, etc.) for multicultural visuals and request such materials if they are lacking.
14. I feel free to ask people who are using discriminatory language and behaviour to stop and I am comfortable in stating my reasons.
15. I am actively anti-racist in my personal life by supporting letter-writing campaigns and other means of achieving equity.

STRATEGIES FOR CONFRONTING PREJUDICE AND DISCRIMINATION

50 min

OBJECTIVES

- Develop and practice strategies and skills for confronting issues of prejudice.

PROGRAMME AND METHODS

20' Explain to the participants that this activity is an opportunity *to analyse real-life situations and try some intervention strategies.*

Divide the participants into small groups of 4 - 6 each. Distribute the scenarios, already cut into slips of paper, 1 per group.

Ask participants to discuss their situation and then brainstorm possible responses to challenge the prejudice. Each small group should then develop a brief role-play that:

- a. Involves all members of their small group;
- b. Demonstrates the situations; and
- c. Responds to the situation.

Encourage participants to present a realistic scenario and to attempt in role-play to “become” their characters in thought and action.

Allow 15 minutes for small group preparation. As participants discuss the scenarios in small groups, move around and offer suggestions and ideas if necessary.

20' Reconvene the whole group and have each small group role-play the scenario for everyone. Distribute the photocopies of the entire list of the scenarios, one per participant. Encourage participants to consider each situation, not just their assigned one. Try to challenge stereotypes, assumptions and/or solutions when appropriate.

After each group has completed its presentation, ask for feedback and alternative responses to the situation from the whole group. List these ideas on chart paper as groups make their reports.

20' **Lead the whole group discussion using the following questions:**

- Were the scenarios realistic? How or how not?
- Were some situations more difficult than others? If so, why?
- What have you learned from this activity?

Note: *Summarise the discussion by emphasising that there are no right or wrong responses to difficult situations.* By discussing strategies, considering options and practicing ways of intervention, we can develop effective communication skills and have an impact on the environments in which we live.

MATERIALS

Printed scenarios (**Attachment 2**)

CONNECTION WITH THE GENERAL FLOW AND THEORY

The day before, participants will discuss their reactions to discrimination and various social situations with people with migrant/refugee background. We can imagine this activity as a summary of all lessons learned in the past days (theory and practice of NVC, identifying our own bias, privilege and power,...)

Source:

Strategies method: EPTO manual for peer trainers (2002) (available only for certified peer trainers). A world of difference Institute.

ATTACHMENT 2

Scenarios

A group of friends is waiting in line at the movies. Standing in the line in front of the group is an interracial couple (visibly two different ethnicities or skin colors). One group member, Adrian, begins making negative comments about the couple. Two other group members, Paul and Lena feel these comments are hurtful, unreasonable and wrong. What can Paul and Lena do or say? What can other members of the group do?

A group of friends have gathered at Antonia's house one evening. Two of the friends, Omar and Carlos, are having an argument about Omar's friendship with a guy at school who is thought to be gay. Carlos thinks Omar should end the friendship, as it is bad for Omar's reputation. Another member of the group wants to intervene and help them resolve the problem. What does this person say to help?

During the lunch break, male students frequently hang out along the street by the school. As female students walk by, the male students make comments about the girls' appearance, rating the girls on a scale of 1 to 10. The girls feel angry and embarrassed. What can the girls do? Should anybody else be involved?

Hakim and Luc have just been paid from their jobs and entered a music store to buy some CDs. It soon becomes apparent that the store security is carefully watching and following them to the various areas of the store. What should they do?

A group of friends is planning to go to a dance party and Krista, who uses a wheelchair, wants to go with them. One girl in the group, Niki, does not want her to go because she thinks Krista will "cramp their style." Another girl, Amira, wants to invite Krista along. What can Amira do? What can other members of the group do?

A group of friends is eating lunch together. Peter tells a joke about Irish people, the punch line labelling them as drunks. Melanie is offended by the joke, but doesn't know what to say. While other people at the table are laughing, Melanie sits quietly, but doesn't laugh at the joke. Emily notices that Melanie is offended and wants to say something, but is not sure how to approach the situation. What can Melanie say or do? What can Emily do?

Theo is at work and overhears a colleague, Stella, tell an applicant seeking a job that the position has been filled. Theo knows this is not true and asks her why she said it. Stella says, "You know - we really don't want people like that working here. It's really the nicest way to handle the situation." Theo doesn't agree. What can he say or do in response?

WORLD CAFÉ-GOOD PRACTICES

1h30

OBJECTIVES

- To learn from each other
- Get to know existing initiatives, projects and programmes for working with people from migrant/refugee background

PROGRAMME AND METHODS

Beforehand, prepare the room in world café style, with 4-5 tables (depending how many participants you have, should be 3-5 people per table), and write on each table a question on a poster:

What programmes for inclusion do I know that work in my context?

What does not work (failed attempts of programmes, projects) and why not?

Which methods would I see very useful in working with people from refugee/migrant experience?

Based on the needs participants shared yesterday, how can I personally support their journey?

How can ethnic or group pride be expressed without segregation or creating a superficial multicultural experience based on holidays and food festivals?

60' We have deconstructed, unlearned, and raised our awareness on what it means to support diversity and intercultural dialogue. Now it's time to start thinking about possible initiatives, programmes we would like to work on, and I am sure we already know many good practices, which can be a point of reference or inspiration. And I am sure we also know many examples of how not to organize programmes.

Seat 4-5 participants at café-style tables or in conversation clusters.

Explain the rationale. For sharing, we will use the method of world café. At one conference trainers realized the most important sharing and ideas are exchanged during coffee breaks. So in the next 60 minutes we will altogether recreate this feeling of coffee break and share all the good practices we know from the field of working with people with migrant and refugee background.

Tell the participants the questions are written at the top of the easel paper in the center of the table. Each café-table selects a host; the host selects a time keeper and a lead writer/drawer. After 15 minutes they will be asked to change the table. *Present the 7 operating principles of the world café:*

1. Create hospitable space
2. Explore questions that matter
3. Encourage each person's contribution
4. Connect diverse people and ideas
5. Connect abstract ideas in a graphic organizer

TABLE OF CONTENT



6. Listen together for patterns, insights, & deeper questions
7. Make collective knowledge visible for sharing

And assumptions:

The knowledge and wisdom we need is present and accessible. Collective insight comes from honoring unique contributions; connecting ideas; listening into the middle; noticing deeper themes and questions. Intelligence emerges as participants connect in diverse and creative ways.

Begin the dialogue and let the conversation continue for 15 - 30 minutes. Put some music in the background.

The conversation is documented using a graphic organizer, mind-map or web.

Begin the second round on the same question by having the host stay at the table and participants move to another table. Hosts can change each round.

Begin the 2nd round by having the host briefly share with new table members the key insights and ideas discussed in the first café, then new members build on what has already been documented and add to the depth and breath on the conversation topic.

10' Allow time for a whole-group *harvest* of the conversations.

20' Discussion:

Was anything striking to you during small group brainstorming process?
What did you learn from this activity?

MATERIALS

Tables and chairs

Tablecloths or something to make the atmosphere feel 'comfortable and informal'

Easel-Size paper to cover tables and for harvesting

Markers

CONNECTION WITH THE GENERAL FLOW AND THEORY

Additionally on world café:

World café is particularly effective in surfacing the collective wisdom of large groups of diverse people. The small-table format ensures that the voices of all participants (even the most timid) can be heard in a short time, regardless of the size of the group, and that the full range of perspectives in the room can be surfaced for the whole group to see. The café format is very flexible and adapts to many different purposes - information and knowledge sharing, relationship building, reflection, exploration and action.

planning.

Sources:

www.powerpath.com

www.theworldcafe.com

AOH companion guide, Hungary 2017

FUTURE PLAN

1h30

OBJECTIVES

- Think about next steps after the training

PROGRAMME AND METHODS**20' Individually:**

Ask participants to draw three columns on an A4 paper, label and fill them in:

	<i>You</i>	<i>Your organization</i>
<i>Stop doing</i>		
<i>Start doing</i>		
<i>Do differently</i>		

After they fill in the columns, ask them to turn to their neighbors and share, they should also assign a timeline to their commitments. When they finish sharing invite participants to sign their papers.

10' Discussion:

What will you do tomorrow to accomplish one of your stated actions?

How will you overcome specific obstacles? What might be difficult?

What resources, if any, did you receive at this workshop that might help you accomplish your goals?

What resources do you still need?

How did it feel to list specific and concrete steps, you want to accomplish?

60' Group work:

Now that you have completed individual action plans, I invite you to think about a question you have in mind, a programme, which perhaps is only an idea, or is even quite developed, but would in any way need some group insight. For doing this we will use the method *Pro-Action café*.

Pro-action café is about hosting conversation about different projects that participants propose and would like to upgrade with group knowledge.

After some moments invite people to bring forward their questions or projects – with that they are buying/selecting the table (first come first served). The number of tables needed for the evening is one table for every four participants (e.g. if 20 people participate, 5 tables are needed). After all tables have been chosen by someone sharing a question or a project, invite all other participants to think about which table they want to go to first and explain the process.

Three rounds of the consulting process discussing the question or idea. Participants are invited to join another table for the 2nd round, hosts remain at their table to host the 2nd and 3rd rounds. The three conversation rounds help people to shift their question or idea:

What is the quest behind the question/idea? Every participant is invited to challenge the table host of what is the deeper meaning or of what the more extract/general question is (e.g. what does the question mean to the host).

What is missing? A discovery question once the quest has been redefined, what makes the picture more complete (e.g. what is a question not asked yet, what are perspectives or options not considered yet).

Allow for another break), hosts to remain at tables to think through what they've learned so far. When new travelers come back to the 3rd round after the break, the host can summarize what was learned in previous rounds and add in own planned actions (share what was learned in the action mode).

Third round is for the hosts to consolidate their learning into action – What did I learn? What next steps will I take? Think about actions. The outcome of this round is that the host, but also the participants take an action away from that round for themselves.

Conclude with feedback in big circle, where the host of each table shares what happened at their table and what they take away from it. If time allows, anyone can share their Café experience.

A great video on the Pro Action Cafe is available [here](#), and here is a Pro Action Cafe PDF.

MATERIALS

Posters for Pro-action café
markers

CONNECTION WITH THE GENERAL FLOW AND THEORY

The aim of the session is to stimulate participants thinking about what they can do to make a difference. Participants take responsibility and offer commitment to change something. The process will motivate participants to act.

Source:

Proaction café method: <https://amandafenton.com/core-methods/what-is-the-pro-action-cafe/>

EPTO manual for peer trainers (2002) (available only for certified peer trainers). A world of difference Institute

FINAL EVALUATION

1h15

OBJECTIVES

- Evaluate the training and share impressions

PROGRAMME AND METHODS

Last part of the last training day is dedicated to evaluation of the learning process. We will propose three methods that will support us in both reflection and evaluation.

20' Hot chair

This is a very simple evaluation activity that can be used at any time – after a training day or at the end of a training.

Put a chair in the middle of the room and ask participants to form a circle. Invite one of them to start and sit on the chair. The person who sits on the chair should say a sentence that will reflect his/her opinion about the training. It can be anything that is connected to the training (e.g. how he/she felt during the time spent with the group, what was really good/interesting/new/challenging/not useful/inspiring etc. for him/her, what he/she liked/did not like, which part of the training was the most/least useful for him/her, how did he/she like the place/food/evening activities etc.).

Participants should then position themselves as close to the chair as much they agree with the sentence. After everyone is in his/her chosen position, they can look around and see where the other participants stand and thus get the impression of the whole group opinion on the matter. Another participant takes the chair and expresses his/her own opinion. After everyone had a chance to express his/her opinion, you can finish with a group hug.

*instead of using the chair, you can invite the person to simply stand in the middle while saying his/her statement.

20' Silent discussion

Beforehand prepare three posters on the floor (What do I want to tell to the trainers? What do I want to tell to the other participants? What do I think about the programme?)

Ask participants to walk in silence from poster to poster and write their impressions. Put some music in the background.

35' Dixit outro

Nicely decorate the center with Dixit or similar cards. It is time for a final check-out. Ask the participants to look at the last 5 meetings we had, topics we discussed. Go through every day main focuses with the participants. *What is the most precious thing/gift they are taking away from this training?* They should pick a card that helps them answer this question. When everyone selected a card, whoever feels like it can share and then we go further in counterclockwise direction.

Say thank you and whatever feels appropriate, however you will feel in that present moment, probably full of gratitude and inspiration. Wish all the best to all the participants.

MATERIALS

1 chair
3 posters
Markers
Dixit cards or similar

CONNECTION WITH THE GENERAL FLOW AND THEORY

Give participants your contact; stay connected with them if possible and available for further questions and support.

SOURCES COMBINED

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<https://www.youtube.com/watch?v=VT8KGgDo6TY> (Basics of NVC)

<https://www.cnvc.org/>

www.powerpath.com

www.theworldcafe.com

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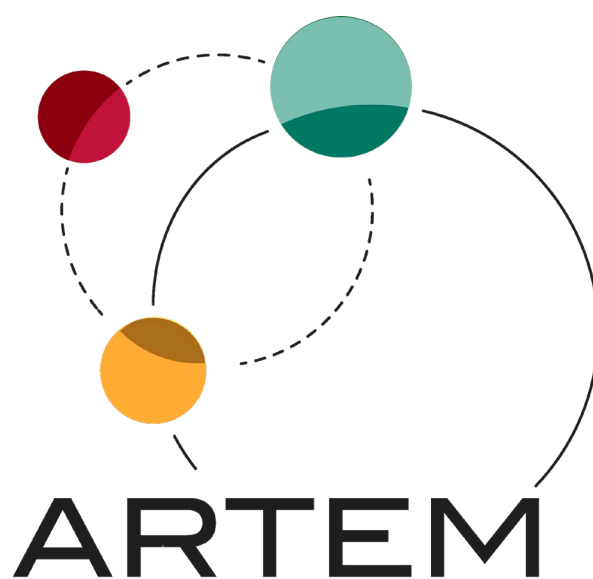
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