

• INCLUSIOFF •

LET'S TURN IT ON!

Manual for Facilitators

Social Inclusion,
Exclusion and Connecting
Topics



Andreea-Loredana Tudorache

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When You Are Accustomed to Privilege,
Equality Feels Like Oppression.

Untraceable quote.

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Introduction

What is this manual about?

Social Inclusion, Exclusion, Critical Thinking, Diversity, Tolerance, Privileges, Power, Critical Thinking, Intersectionality, Empathy, Systemic Problems, Critical Thinking, Individual Bias and Prejudices, Personal and Systemic change, Critical Thinking, Identity, Vulnerability, Belonging, Identity Politics, Critical Thinking, Representation, Visibility, Majority, Minority, Critical Thinking.

In the project that made this manual come to life, we were confronted with a few challenges concerning the learning journey we wanted to design and implement with various groups:

“What came first, the egg or the chicken?”

How do we approach and structure a meaningful learning process on these very complex topics with people that are themselves at the beginning of interest and involvement in the field:

- **Should we first explore stereotypes, identity,** etc. and then make the connections with the bigger picture and the system?
- **In order to really understand how stereotypes develop** (and not just define them rationally), should we maybe first talk about power and privileges and how they are reflected at the individual and societal level?

- **Maybe we should start by analysing our society** and then deconstruct it in bits and pieces to understand what it means at the individual or systemic level.
- **But how can we do that if we don't have yet developed** a critical and informed mindset?
- **Should we first start with an emotional/personal experience** and then complement it with a rational and conceptual context or the other way around, introduce topics and then deepen it with the emotional experience?
- **What is the best, most meaningful and powerful way** to start and structure a learning process on these topics? or systemic level.
- **"Too little? Too much?"** What is a good amount of experience (rational and emotional), in order for it to be really meaningful and long-lasting for the individuals that passed through our learning process?
- **We need to address and bring visibility to all examples of exclusion!**
However, they are a lot, it will be heavy and it may overload them, and maybe not be helpful in the long term. If we talk only about some types of exclusion, is this fair to other people? Additionally, this is simplifying things that are meant to be complex and understood as such.
- **We should talk about concepts, models and theory in order to give a conceptual framework** to these issues and have a common language and decode what is being talked about in society! This is risky, and it can put off people that are not into concepts and definitions; although there are always some people that really want definitions; when does it become too much? There is also a risk in not properly addressing the concepts (which are not simple, anyway) and having, in the end, a blurry perspective on meanings and concepts
- **We need to break the bubble of some of the privileged people** and motivate them to look beyond their privileged glasses and see the society they live in from a critical and empathetic perspective. How do we do that in a way that doesn't put people in a defensive mood, denial or plain rejection? How to avoid them getting overwhelmed by guilt and anxiety?

- **With all the topics, once you "scratch" the surface** you discover more layers, connecting issues, examples, facts, studies, personal stories etc. How to proportionate and balance between hardcore facts, which change in time and can be easily forgotten, and experiential experience which makes you „get it“ but you can't really name it? Do people read themselves the numbers and studies or do we need to cover facts as well? And how can we do that in a non-formal education context?
- **Which topics should we make sure we cover, our number 1 priority,** and which ones should be our number 2 priority – how do we decide that? They are all important!

If we came across these dilemmas, maybe others who have walked this path did too. We decided to check the work of our colleagues that have published various support educational materials addressing these very issues.

We found ourselves diving into multiple materials, collecting pieces from here and there to use in our project.

Some materials address only some topics but not others (*that we thought are important to touch on*), some look into theory and not into practical examples or educational activities on how to have conversations on these topics (or the other way around), and some address the topics only on a superficial level (according to us), some in too much deepness even for our level, etc.

It became quite clear that some of the points mentioned before are not on the mind of other practitioners, or, if they are, our colleagues have not figured out the right answers either.

We need to carry these questions with us, sit with them, be uncomfortable and find what the best course of action is, in a specific time and place when working with a unique group of individuals.

Most probably there are no recipes, easy fixes and fast-forward approaches in these specific topics and fields of work. There shouldn't be actually - this is life, and it's complex, complicated, heavy, personal, organic, changing, etc.

We have often said to ourselves – why is there not a simple manual that is satisfying our needs, which is to have:

- **A simple but comprehensive conceptual basis.** Yes, we are not academics or scholars, or big fans for that matter of definitions, BUT sometimes we do need a good working, simple definition to help us move ahead with a group.
- **Simple (*logistically*) but educational activities that are deep enough (*for our standards, which are quite high*),** with sufficient comprehensive details to understand what needs to be done at each step and with complex, well-thought debriefing plans.
- **All good results in one place.** To know what to find, fast and where.

We did realise that if we need something, we should do it, and we did it in the form of this manual you are reading at the moment.

We have shaped it as we would have liked to have it ready before the project started. Nevertheless, in this way, we made sure to use the learnings from our experience in creating it.

Enjoy the reading,

Andreea-Loredana Tudorache

„InclusiOFF— Let's Turn It ON!”

Project Overview

The project aimed to develop among youth workers competencies to develop educational activities to decrease discrimination and exclusion, as well as competencies to advocate for policy changes targeting social inclusion at the local level.

The long-term vision was for the targeted communities to be transformed into inclusive spaces that challenge discrimination and exclusion of any form.

A.R.T. Fusion Association (Romania) developed and implemented this project together with its partners coming from Bulgaria, Croatia, Hungary, Portugal and Serbia.

The main goal of the project was to empower youth workers and young people to develop competencies to increase social inclusion in their local communities. The project was implemented between 2020 and 2022.

The project achieved the following objectives:

- To strengthen the capacity of 6 youth organisations to address efficiently and qualitatively social exclusion in their communities.
- To create a network of more than 30 youth workers competent in addressing social exclusion through non-formal education and advocacy methods.
- Develop competencies of more than 900 young people to understand and deal with social exclusion in their life and society.

The project structure and approach were designed as follows:

1. **An analysis was conducted in each of the partner countries**
to map the main aspects of Social Inclusion and Exclusion realities at the local level. These results shaped the next stages of the project. The template used is also included in the exercises proposed in the second part of this manual.
2. **A residential training course for developing youth workers' competencies in social inclusion and non-formal education methods** (Living Library, Forum Theatre and Street Campaigning) (which took place in Bulgaria in May 2021).
3. **The first phase of local activities in each of the partner countries,**
where the youth workers used the methods learned in the training to address social inclusion (specifically on issues such as bullying, discrimination, stereotypes, intolerance, gender-based violence, etc.) for at least 150 young people in each country.
4. **A second residential training course** (which took place in Madeira, Portugal, in December 2021) **for developing competencies in policy making and advocacy, specifically in the field of social inclusion.**
5. **The second phase of local activities in the partner countries.** The youth workers initiated advocacy processes in their communities to influence policy changes on various social inclusion issues such as revenge porn, menstrual poverty, youth councils, youth centres, accessibility of public space and institutions, immigration procedures, etc.
6. **A final evaluation meeting** was organized in Debrecen, Hungary to assess and evaluate the impact of the whole project and plan how the network will continue to work in a coordinated manner from now on.
7. **Each partner disseminated the project results** (including this manual) in their communities, to interested people and other organisations, to increase the interest of civil society towards social inclusion and to support systemic changes.

The main project results were:

- **A network** of youth organisations competent in addressing Social Inclusion through using Non-Formal Education and Advocacy methods.
- **41 Youth workers who are more competent** as Facilitators of Non-Formal Education methods and as Advocators for policy changes in the social inclusion field.
- **124 volunteers** who were involved in the local activities.
- **6 Advocacy Campaigns** targeting local or central policy issues.
- **916 direct beneficiaries** mostly young people who took part in the forum theatre performances, street campaigning, living libraries or advocacy campaigns.
- **More than 8000 indirect beneficiaries were impacted** by the project activities via the direct beneficiaries.
- **55 additional local partners** such as schools, social services institutions, youth centres, other civil society members, media and local authorities.
- **This manual** supports youth workers interested to work with Social Inclusion and facilitate educational processes on this topic.

Content Basis and Compendium of Resources

In this chapter you will find, in this order:

- **Simple working definitions, easy to find when you need them,** for the main concepts addressed in the manual;
- **A list of direct links to detailed free manuals on different methods you can apply in your community, with various groups** you are working with such as Forum Theatre (*and other Theatre of the Oppressed Methods*), Living Library and Street Campaigning;
- **A list of manuals or resources published by different organizations** (*including our own*), which aim to support you to facilitate learning processes on the topics. We have included our reviews to help you navigate among the abundance of materials you can find online. We didn't include all, but what we think is more visible, popular and useful (to different degrees).

Simple Working Definitions

Below, we list some of the definitions we have used in our work.

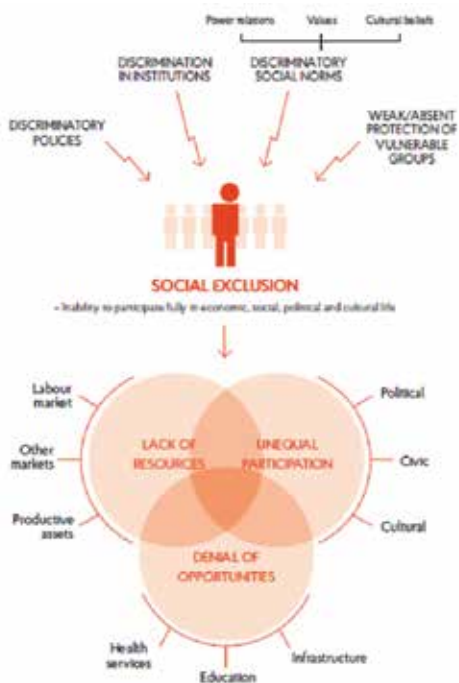
We found them to be helpful, easy to use and to be (re)checked whenever necessary. The majority of them are a combination of different definitions created by different organizations (some with a high level of credibility). We have added some charts and images in some cases, for additional clarity.

Of course, these definitions by themselves cannot compensate for or replace the broader and more complex efforts required to understand deeper what these concepts really mean. You may have to explain with additional details, examples or to answer questions, and just one definition doesn't help you if you miss the big spectrum of knowledge.

Social Exclusion

A state in which individuals or groups are unable to participate fully in the economic, social, political and cultural life of their society, and to assert their rights, as well as the process leading to and maintaining such a state.

Put simply, social exclusion is the combination of policies, systems, structures, attitudes and behaviours that result in some individuals being side-lined, left out or left behind.



The Multiple Dimensions and Causes of Exclusion

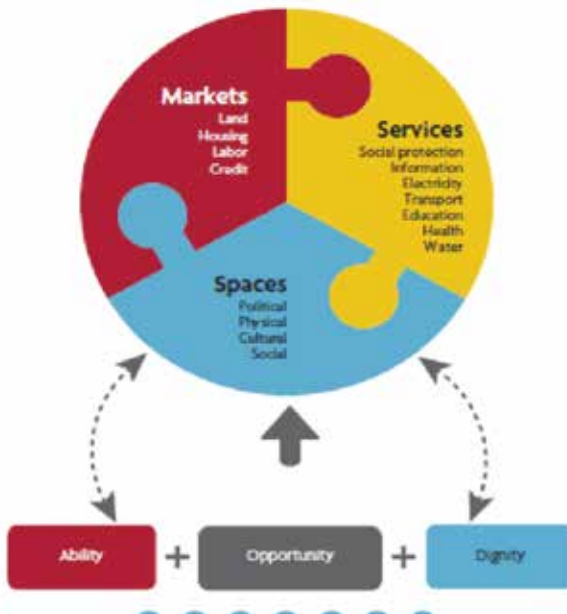
**Image taken from People in Need 2018 - 2021, Global Strategy for Social Inclusion and Protection*

Social Inclusion:

The process of improving the ability, opportunity, and dignity of people disadvantaged based on their identity to take part in society.

Inclusion:

Actively and intentionally removing barriers to the participation of groups and individuals with lesser opportunities, and valuing the diversity of backgrounds, beliefs, identities, capabilities, and ways of life.



**Image taken from People in Need 2018-2021, Global Strategy for Social Inclusion and Protection*

The three domains represent both barriers to and opportunities for inclusion.

Just as different dimensions of an individual's life intersect, so do the three domains. Intervening in one domain without consideration of the others is likely to be one of the most important reasons for the limited success of some inclusion policies and programs.

For inclusion to be successful, it requires a paradigm shift towards openness and accountability for historic and systemic oppressions. It requires understanding the dynamics of social exclusion and how differences in power and privileges influence people with fewer opportunities.

Barriers:

Barriers are structures, policies, practices, and beliefs that limit or prevent some people's access to opportunities that are available to others. There are several types of barriers: physical barriers (*for example in the form of walls, stairs, etc.*), socio-economic barriers (*such as lack of access to financial resources*), systemic (*such as racism, sexism and other forms of discrimination*) or psychological barriers (*for example in the form of feelings of inferiority or internalized oppression*).

Discrimination:

The denial of just and fair treatment based on the social groups to which persons or groups are perceived to belong. Discrimination is based on prejudiced thinking and can be exercised by individuals or institutions. It can have many different forms in areas such as accessibility, public safety, education, housing, civic participation, political rights, employment, etc.

Privileges:

A set of mostly unearned benefits or advantageous positions, given to people who fit into a specific social group. Some privileges (such as the ones related to age, race, gender, sexual orientation, nationality, etc.) are regardless of one's efforts, at any point in their life, and others (such as the ones related to social status, educational level, etc.) could be gained through time, based on various efforts that one person has made.

Privileges are often invisible to those who have them, and they are shaping and narrowing (to some extent) the kind of life experiences we may have.

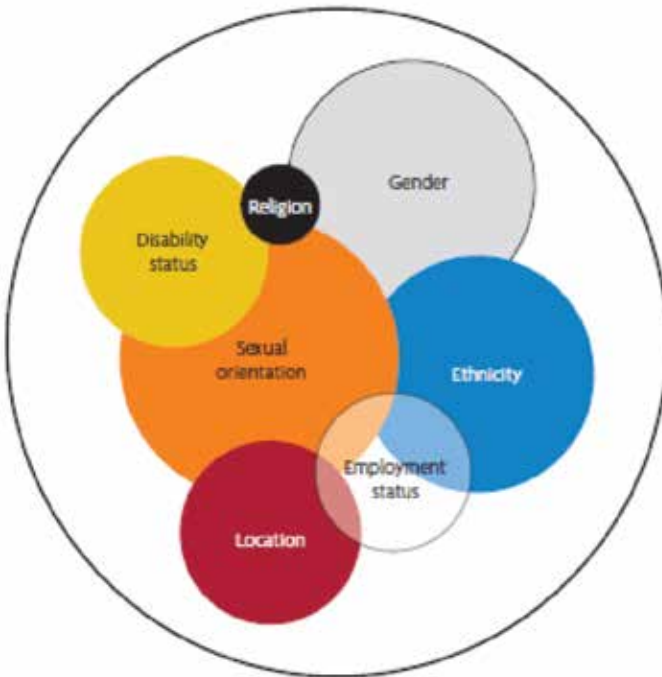
People who have more privilege also have more power. Power can be understood as one's ability to influence or control people, events, processes or resources. Individually, you have different levels of power in different situations.

Bias

An inclination, prejudice or preference that influences our judgement of other people. It can be conscious or unconscious/implicit. Biases are constructed through socialisation and often lead to internalizing systemic discriminations present in our societies.

Intersectionality

An intersectional perspective suggests that different types of identities like gender, race, religion, ethnicity or sexual orientation cannot be examined in isolation from each other because each person has many interconnected social identities. These intersectional identities mean that some people can experience several overlapping forms of disadvantage that may even aggravate the other.



**Image taken from Inclusion Matters from World Bank.*

The figure shows an illustrative example of types of identities. The size of each bubble denotes the importance of an identity, which can vary across individuals, groups, and even the same individual over time.

Identity politics

Politics in which groups of people having a particular racial, religious, ethnic, social, or cultural identity tend to promote their specific interests or concerns without regard to the interests or concerns of other groups in the society.

Social Justice

The fair and equitable participation of all groups in society. This includes justice in terms of the distribution of wealth, social and political rights, and economic resources and opportunities.

Equity (as opposed to inequity)

Equity means giving all people the access and resources they need to succeed.

It stands in comparison to equality, which means giving everyone the same access and resources.

As such, equity takes into account the structural factors that favour certain groups and marginalize others.

As a result, justice might often require unequal treatment for different groups or individuals to make sure that each of them has access to the same opportunities (*e.g. affirmative actions, positive discrimination*).

Without equity, one cannot truly say the inclusion of people in organisations and programmes is happening, especially when you are not accounting for their differences in privilege. It is seeking fair and just treatment and opportunities for everyone.



*Image is taken from Inclusion A-Z from Salto-Youth

Affirmative Action

(also called *Positive Discrimination*) Policies and practices of different organizations, institutions, companies and/or governments that seek to counter-balance systemic and historical inequities - for example, by increasing the access of specific groups (which are or were excluded or discriminated previously) in areas such as employment or education.

These actions don't affect the rights of the general population; they don't imply restricting or taking away the rights of other groups in society.

Human rights

Are rights inherent to all human beings, regardless of race, sex, nationality, ethnicity, language, religion, or any other status.

Human rights include the right to life and liberty, freedom from slavery and torture, freedom of opinion and expression, the right to work and education, and many more. Everyone is entitled to these rights, without discrimination.

Some Human Rights are included as constitutional/legal rights and guaranteed legally for every citizen of a specific country. Some Human Rights are not legally framed in many countries (especially Social Rights).

In some countries, citizens may benefit from legal rights framed in line with International Human Rights, but in some countries, some of the national legal rights might be framed in a discriminatory manner to certain groups.

Structural disadvantage and structural privilege are mutually dependent on each other, meaning that someone's advantage is somebody else's disadvantage. Corrective measures (e.g. quotas and other substantive equality tools) should be applied concomitantly with other measures (e.g. awareness raising on implicit bias, special programmes to promote access, etc.) to ensure that certain groups are not over – or underrepresented in specific sectors and institutions.

Systems of Oppression

Historically constructed and organized patterns, norms and institutions of discrimination and marginalization. All „-isms“ are forms of oppression which are often reinforced by systems like education, culture, and the government.

Different methods you can apply in your community.

In our project, besides facilitating the learning process on the issues touched by this project, we also went to our communities, aspiring the following:

- **To empower groups that are oppressed**, socially excluded, vulnerable or marginalized (using Forum Theatre)
- **To increase the level of tolerance and acceptance** of diverse groups in our societies (using Living Library)
- **To inform and increase the level of awareness** regarding some of the issues we were concerned about (using Street Campaigning)

These are the materials and resources

that feed our efforts and we strongly recommend them to other colleagues and practitioners.

Forum Theatre

- It is one of the most popular types of the Theatre of the Oppressed methods. In a Forum Theatre performance, we often see a depicted real-life case (which reflects a concrete situation of oppression), in which the audience is invited to actively participate by coming on the stage to propose solutions to the examples of oppression presented. Based on the proposals, ideas, and interventions of the audience, a discussion (forum) with the audience takes place;
- In the long term, it aims for the audience to apply the proposed solutions in their real life (if the depicted topic is relevant to them, which should be the case);
- We have developed a very detailed manual on how to work with this method based on our experiences. Besides detailed information about the structure and technical aspects of the method, the manual includes a comprehensive curriculum for starting up a Forum Theatre group.

The manual can be found here: <http://toolbox.salto-youth.net/1503>

Other Theatre of the Oppressed Methods.

At this link – <https://en.artfusion.ro/resources/> you can find:

Legislative Theatre Manual

(in English, Romanian, Greek, Polish, Portuguese and Hungarian);

This specific method addresses examples of systemic oppression, which are supported or done by state institutions, and for which behavioural changes are not sufficient to overcome the oppression, but the system needs to change (laws, procedures, regulations, etc.)

Newspaper Theatre Manual

(in English, Romanian, Greek, Polish, Portuguese, Norwegian and Hungarian);

this method's main characteristics is that core sources of information (which are later used in its process) are newspapers or media materials (articles, advertisements, etc.). These can be used as inspiration or provide the main material for the artistic outcome. Among its aims are the stimulation of critical thinking and critical consumption of media content, as well as pushing engagement and interest towards issues raised through the performance, linked with oppression.

Invisible Theatre

This specific method is implemented in public places (streets, cafes, restaurants, shops, etc.) and it is based on an initially planned scenario, which is then changed by the people from the public space. The initial scenario includes and anticipates the engagement of the audience – the public present at the location of the performance. The action looks natural and passers-by should not realize that this was directed beforehand – they should truly believe this is a real-life situation. It can tackle examples of oppression that are happening in public places, but usually nobody intervenes (and in this way they are stimulated to do so), or oppression on a bigger scale, present within the society (to open a debate in this regard).

Living Library

- It is a tool that seeks to challenge prejudice and discrimination.
- It works just like a normal library: visitors can browse the catalogue for the available titles, choose the book they want to read, and borrow it for a limited period. After reading, they return the book to the library and, if they want, borrow another. The only difference is that in the Living Library, books are people, and reading consists of a conversation.
- The books found within the Living Library are people representing different groups that encounter or are likely to be met with prejudice and stereotypes (regarding their gender, age, education, job, ethnicity, race, religion, etc.) and who might fall victims to discrimination and social exclusion, or eventually, they can just be people with stories that could give the reader a unique learning experience in the field of diversity.
- It can take place as a face to face event or online.

On this website <https://www.coe.int/en/web/youth/living-library>, you can find 2 guides (from 2005 and 2022) designed for future organizers of such events, with all the necessary details and guidance.

- Additionally, you can also check this material, developed in 2011 which comes with more info on diversity and tips and tricks from practitioners working with this method: https://en.artfusion.ro/wp-content/uploads/2020/11/ghid_biblioteca_vie_engleza_s.pdf

Street Campaigning

- It is an organized process, with a variety of actions and activities, which targets a specific problem that affects people from a certain community, directly or indirectly.
- The purpose of a street campaign is to generate a positive change regarding that specific issue.
- The team involved in preparing and delivering such campaigns should be motivated by the change they want to bring about, and they could do it voluntarily or get paid for it.

- It has to take place on the streets. By this, we mean public places that could be: parks, sidewalks, markets, central plazas, gardens, shopping areas, bus/train/metro stops/stations, campuses, beaches, parking lots, etc., any area that is public and has a good enough traffic of people.
- At this link <http://toolbox.salto-youth.net/2353>, you can find a manual which is taking you through all the steps required to prepare and organize an impactful Street Campaign.

Manuals/Resources Published by Different Organizations

In 2012, we developed a manual which is suitable for facilitators at the beginning of the road in diversity learning.

If you don't know where to start, start with this manual! It is available at this link <https://toolbox.salto-youth.net/2389> and in it you can find:

- Theoretical Input (*Intercultural Dialogue, Models of Culture, Behavioural Components of Culture, Stereotypes, Prejudices, Discrimination*)
- Methodological guidelines (*Non-formal and Intercultural Education, Non-formal Education*)
- 23 Activities that are used in workshops, with different levels of difficulty and duration.

In 2018, we developed a manual for more experienced Facilitators in Diversity and Sensitivity Learning.

It is available at this link <https://toolbox.salto-youth.net/2421> and in it you can find:

- 45 learning activities to address topics related to diversity and sensitivity. The most important feature of these activities is that they are meant to be more challenging and provocative for the learners.
- For each activity, we detailed the way to implement it step by step, and we included clear debriefing plans.

Salto-Youth stands for Support, Advanced Learning and Training Opportunities for Youth and it has published a generous amount of educational materials. Some we want to highlight in this particular context:

Embracing Diversity (published in 2021)

<https://www.salto-youth.net/downloads/4-17-4124/EmbracingDiversity.pdf>

- This publication can help any individuals working in an organization (profit or non-profit) to integrate diversity management at all levels and use an inclusive lens in their internal practices, as well as their programmes.
- It covers with a keen eye the most important topics related to diversity, with sufficient theory, practical examples, a list of insightful resources (movies, additional readings, etc.) and tools that can be used to self-reflect or assess your organization.
- If you wish your organization to truly embrace diversity, you think it already does or you are not sure – this is a book to read- easy, inspiring and very helpful to support processes of institutional change (starting with our own).

Salto Inclusion and Diversity Publication can be found here

<https://www.salto-youth.net/rc/inclusion/inclusionpublications/>

- All of these publications are developed in the context of Youth Work and the European Union program, and they are meant to support Youth Work (nationally or internationally) as such, currently through Erasmus+ and the European Solidarity Corps. They all have a specific language and make references to specific policies relevant to this sector and context.
- It is important to acknowledge this because, although they have been created with this specific target group in mind, they are useful materials also if you work with other age groups, programs or continents.
- The vast majority of the publications here are different types of guides, with specific focuses (disability, LGBTQs, culture, religion, young offenders, refugees, rural youth, etc.) or generally addressing inclusion or diversity; they provide background information, guidelines, reports, advice, studies, case studies, etc.
- A few of them also include educational activities (not many) that can be used or adapted with different groups: „*Value the Difference – Resource Pack*“, „*ID Booklet – Ideas for Inclusion and Diversity*“ and „*Young People and Extremism Resource Packs*“

EU-CoE Youth Partnership has published a series of training kits to support fellow trainers in their ventures.

Some of these materials are relevant to the issues touched by this manual:

T-KIT 11- Mosaic Euro-Mediterranean youth work (2010)

<https://pjp-eu.coe.int/en/web/youth-partnership/t-kit-11>

- This is a great resource which can be easily passed by, as from the title and its introduction you may believe it is a much-niched document and with a very particular narrow context of use. Nothing farther from the truth. This manual touches on a multitude of issues, much closer to what we call the Intersectional Approach these days, in a clear, comprehensive and deep manner.
- It has a consistent amount of background information that is helpful for people working in the Mediterranean context, which is framed adequately, but as well generous useful information on other connecting topics.
- It includes 30 activities, which are indexed (*on page 280*) on which main topics are being addressed. The vast majority of these activities have a deep approach, are described in detail, include insightful debriefing plans and are very relevant for the issues we touch on in this manual.

T-KIT 4 – Intercultural Learning (updated version-2018)

<https://pjp-eu.coe.int/en/web/youth-partnership/t-kit-4-intercultural-learning>

- A well-designed material, with a good dose of theoretical models and concepts, introduced in comprehensive terms, methodological inputs (to help any facilitator at the beginning of the road).
- The angle is very much on „cultural“ lenses but a lot of the content (be it theoretical models or exercises) is suitable to talk about social inclusion, exclusion or other examples of diversity.
- It has 22 ready-made educational activities, from which at least 10 we assess as being quite deep, challenging and with great potential for approaching or focusing on other topics as well (besides the ones mentioned).

- At times, the educational activities are missing well thought out or complex debriefing plans – which means you need to figure it out for yourself in some cases, in order to have a more meaningful learning impact.
- On pages 49-50 you can find concrete suggestions on which activities to use and in which order, depending on how much time you have at your disposal.

T-KIT 8 – Social Inclusion (reviewed 2016)

<https://pjp-eu.coe.int/en/web/youth-partnership/t-kit-8-social-inclusion>

- It includes a good dose of theoretical input, including some definitions (but not all we will need though) and it has a focus on the inclusion of young people, the role of youth workers and zooms in on Europe.
- The dominant angle is that of what youth workers can do to reach out to more young people with fewer opportunities, understand what obstacles they face and support them to overcome them; there are a lot of tips, checklists, tools with which to reflect and questions to ask themselves, to have more sensitive interventions.
- It includes a set of 22 activities, the majority of them, according to us, being quite simple, rather superficially approaching the topics, to introduce certain issues but not going deeper, aimed mostly at children, and none with a well-designed debriefing plan.

The Council of Europe has also published a series of materials that could support the efforts of Facilitators of the learning process in the social inclusion field.

One manual which is considered a classic and powerful force in the world of resources is:

Compass: Manual for Human Rights Education with Young People.

- From 2002 (when it was published the first time) until 2020 (the latest revised edition available) it has inspired and supported the work of many facilitators and activists in the Human Rights Field.
- You can find the manual at this link <https://www.coe.int/en/web/compass/home> and in it you can find:

- Generous comprehensible background information on Human Rights and Global Topics such as Children, Citizenship and Participation, Culture and Sport, Democracy, Disability and Disablism, Discrimination and Intolerance, Education, Environment, Gender, Globalisation, Health, Media, Migration, Peace and Violence, Poverty, Religion and Belief, Remembrance, War and Terrorism, Work.
- Consistent methodological guidelines and explanations valid for any non-formal education process.
- 58 educational activities (of different levels of complexity) aimed at introducing Human Rights to various groups or having an in-depth understanding and critical perspectives on associated topics.
- Some of these activities require major adaptation and structuring of the debriefing plans.
- Even though the main target group is young people (as target learners), the majority of the activities can be used with different age groups as well.

All Different/All Equal - Education Pack

is another landmark material in the world of educators across Europe. It was first published in 1995 and has had several revisions conducted.

- It includes ideas, resources and activities for addressing issues related to discrimination, intolerance, xenophobia, racism, anti-Semitism, etc.
- You can find in it, besides some background information on the topics covered in the manual, 43 activities, which are similar to the ones from Compass, have different levels of complexity and can be used with different groups.
- Some of these activities require major adaptation and structuring of the debriefing plans.
- It is available here: <http://www.eycb.coe.int/edupack/22.html>

At this general link <https://www.coe.int/en/web/compass/resources>, you can find direct links to some of the work (educational materials) conducted by CoE on various topics

- Gender
- No-Hate Speech
- Human Rights Education for Children
- Diversity and Participation
- An E-learning platform

At this link <https://www.coe.int/en/web/youth/manuals-and-handbooks> and <https://www.coe.int/en/web/edc/publications>, you can find various publications, majority studies, reports, guides, toolkits, etc. related to the work of Council of Europe relevant for the work we do in Social Inclusion field.

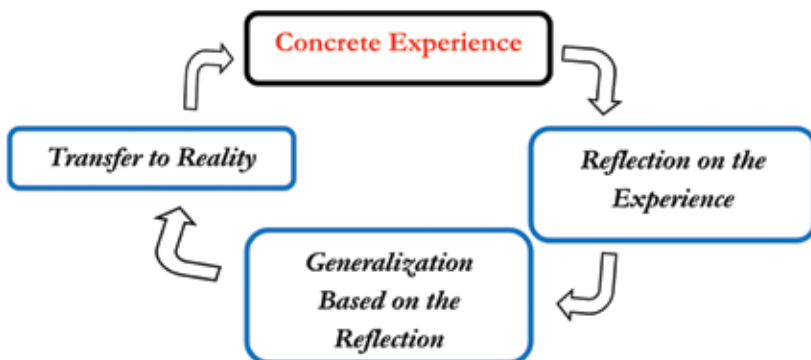
Experiential Learning Cycle

This theory can be utilised for diverse life events, planned or unplanned, organized or unorganized. The main idea of this theory is that we learn through experience, but for an experience to lead to the best learning outcomes, it has to be processed/debriefed, either individually or as a group, self-facilitated or with the support of an „external person“/ facilitator.

In the next pages, we elaborate the main aspects of this learning model, as the majority of the exercises proposed in this manual are based on it. Although all of them are described in detail, step by step, and include a set of structured questions (based on this model), nevertheless, because we have included a generous amount of role plays and simulations, as well as personal exercises, and we are talking about unpredictable human dynamics – anything can go different than presented here.

If you want to be a competent facilitator and face unexpected situations with your learners, having a good command of this model will help you enormously.

The next graphic exemplifies how learning happens according to this model.



Concrete Experience

It represents a very specific episode from a person's or a group's life, which takes place in a certain moment or period of their existence. This theory can be used for very simple and short experiences (e.g. getting burned while touching an object, falling down the stairs, etc.), as well as for more complex situations (e.g. relationships, travels, shopping, school, training, etc.) which can also have shorter or longer durations. The cycle can be applied to experiences taking minutes, days or years of someone's life. Our lives are, in fact, a big complex web of connecting different lived experiences; every day we go through different „micro“ experiences, which are part of bigger, much lengthier „macro“ ones.

In our next explanations, we focus on group experiences that are planned and organized, as a learning experience in a non-formal education session (which are all the exercises proposed next).

Specifically, in our learning activities, this phase of the cycle refers to

✓ **The emotional and rational experience the learners have during the process in which they are actively involved;** the experience is generated by witnessing and taking part in proposed tasks such as **role play, simulation, individual reflection, group work, etc.**

A powerful experience, relevant to the group, is more likely to generate solid learning outcomes.

The next 3 steps of the cycle are thinking phases, each one of them focused on a different specific train of thought. In none of these next 3 parts of the cycle is the learner/participant actively engaged in an experience, but they are engaged in a „decoding“ process of their lived experience. Combined, these 3 phases are also called Debrief, because the Concrete Experience is debriefed or processed in these stages.

In non-formal education and other types of participatory group learning processes, all the phases (except the Concrete Experience) are, often, a discussion (mixing individual processes with group ones) facilitated by an educator/facilitator. This person uses specific questions, suitable for each thinking phase, and moves on to the next topic of the discussion (phase of the learning cycle).

Learners don't have to be aware of which phase of this cycle they are finding themselves in, they don't need to know this. It is part of the role of the Facilitator to guide the participants through each part of the cycle naturally.

Each of these 3 phases from the cycle is building on the outcomes of the previous step – hence it is very important for their order to be respected while planning the discussions and different specific moments during the learning sessions.

Reflection on the Experience

This phase is named Reflection because it's taking place immediately after the experience, and the first thing that often comes naturally, without specific facilitation, is to talk about what just happened, similar to a light emitted from a shining body/object, reflecting.

The aim of this immediate step, after the Concrete Experience is finished, is to:

- ✓ Support the expression and venting of the feelings that build up during the experience.
- ✓ Extract the immediate impressions and thoughts from what just happened.
- ✓ List and review all the important moments that happened during the experience.
- ✓ Provide a space to exchange personal perspectives and views regarding the experience itself; the same experience always generates different feelings and thoughts in different people.

Generally, in a participatory learning process, in this step the facilitator uses different questions in order to explore the feelings learners had during the experience, what made them feel a certain way, what happened during the experience, how they behaved, why, and what they did in some specific moments, etc. The exact questions are developed and adapted to the specific experience, and also to the behaviour participants showed during the experience. The questions target exclusively the "experience" and how the learners experienced it, from both an emotional and a rational point of view.

This step should take place right after the Experience is finished, as the impressions, reflections and memories are very fresh and bubbling up, so it is best to provide an immediate context to process them adequately.

Reflection is an important phase in the learning cycle and a crucial phase, especially for emotional, sensitive, strong and challenging learning activities. Without adequate time, space and facilitation of a reflection phase, there is a low yield of outcomes in the next phases. Sometimes, the reflection is necessary only to provide a context for the learners to share and talk about the feelings triggered by the experience they just had (in pairs or trios) without sharing all their thoughts with the rest of the group; its purpose can be to only talk and vent to be able, later, to focus and more rationally analyse the other issues triggered by the activity.

Generalization Based on the Reflection

This phase is based on the outcomes of the previous one, the reflection points from the experience. **This phase is named Generalization,** because we take something rather specific, in this case, the reflecting points from a specific experience, and we explore them more broadly; we expand our thinking process to a larger context.

The aim of this step, after the Reflection phase, is to:

- ✓ Link the experience and the reflection points with the lives of the learners.
- ✓ Connect the issues revealed from the experience with real-life examples, situations and processes from society.
- ✓ Make parallels and analogies with other life situations and experiences.
- ✓ Integrate the main reflections into a systemic perspective of society.
- ✓ Crystalize learning points relevant to their lives.

Any facilitator should pay attention to how they manage the discussions, not move too fast to the generalization before having a proper reflection, or going back and forth between the phases.

Generally, in this step, a facilitator uses different questions, exploring the connections that can be made with real-life events, analogies, how the people/roles/ behaviours observed in the experience are in real life, and what links could be made at the systemic level, what needs to be learned from this, etc. The exact questions are developed and adapted to the answers that people gave in the Reflection phase.

Transfer to Reality

This is the last stage of the learning cycle and it is orientated towards the future. It starts in the organized setting (e.g. educational session), but it continues in reality, at a later stage, depending on what is offered by life circumstances.

This phase is named Transfer to Reality, because in this stage the participants, individually or as a group, narrow down the paths that can be taken after the cycle is completed. The Generalisation stage yielded many ideas, connections and learning points; in this last stage participants select the concrete options/ideas/thoughts/learnings/etc. which they actually want to take forward to their own life and use in future experiences.

The participants need to think about how they can transfer their learning outcomes to their reality before they transfer them. Once they transfer them, a new experience is created, and then a new learning cycle starts (most probably in an unorganized educational context).

The Transfer phase aims to:

- ✓ Prioritize points of action and the immediate ones that could be taken.
- ✓ Take (personal) decisions regarding future situations where similar events take place.
- ✓ Make commitments regarding personal change or different actions in society.
- ✓ Motivate the participants to have different behaviours in future situations.
- ✓ Explore potential obstacles or opportunities for putting certain changes into practice.
- ✓ Prepare for different future circumstances.

Generally, in this phase, the facilitator stimulates the group to think about how they can use the learning outcomes (the ones that came up in the generalization phase) in their life from now on, what they can do differently from now on, what they will put into practice, what they will need more of to put their new ideas into action etc.

The exact questions are developed and adapted to the answers the people gave in the Generalization phase.

It is very important that all the transfer ideas come from the participants themselves, and are not suggested or imposed by the facilitators. Each person might transfer a different learning outcome than other people, but it has to be an intrinsic decision and motivation for it to be carried out.

Ready-Made Learning Activities

General Considerations

General Facilitator's duty/responsibility

- **Assess with a strong critical sense** if you are ready to open certain topics with your participants. Some of the activities can go badly if you are not really ready to handle certain discussions, challenge certain opinions and be impartial while doing all this.
- **Reflect very well on your privileges and power in society**, especially when you address these topics with diverse groups, more or less privileged than you. By no means do we suggest that you shouldn't open certain topics because of this, but being aware and ensuring your approach is not biased is crucial advice.
- **The debriefing or the discussion plan suggested for each activity is part of the activity.** We have noticed, with disappointment, practitioners who don't allocate proper attention to this part, the discussion. They either don't do it, or they do it on a superficial level. For all the activities we have included in this manual, there can be a lot or no learning outcome at all if there is no discussion. For most of them, the key part is, actually, the discussion.

- **The plans of questions for the debriefing are meant as guidelines.** Depending on the group you are working with, you need to modify, adjust and add more questions if you think that is necessary. **Do not blindly follow the proposed plan!**
- Although the activities are described in the tiniest details, **it is expected from the facilitator to filter and modify various elements.** We have described them step by step, as we have applied them, but, nevertheless, they might be more impactful organised in different ways.

Order

- **There is no order!** These activities can address different issues, from different angles and, of course, depending on this, they can be placed here or there in the design of your learning program. The same activity can be used to open a topic, but it can also be used to explore it in depth.
- **The activities are introduced as independent sessions,** without any link with previous or following activities. On a few occasions, we have suggested, as ideas, to follow up with other activities from this manual or others, but those are just a few cases. In general, they are single activities.
- **It is up to the facilitator to decide how to use and adjust them,** depending on the learning life moment of the participants. We have used many of these activities in one single 8-day programme, long-term education programmes, or for one-time meetings with different groups.

Group Size

- In non-formal/interactive learning methodology, we generally work with groups not larger than 30-35 participants, **although, ideally, not larger than 25.**
- All the activities can be delivered for smaller or larger groups (within the limits mentioned earlier), and if, sometimes, some adjustments are needed, we trust your judgment in knowing how to organise them, depending on the activity.

Duration and Age

- **The duration mentioned for each activity is just indicative** because they can be longer or shorter, exclusively depending on the way the process, especially the discussions, is facilitated. Nevertheless, **the majority of the activities can be organized in 1.5 hours** and a few of them can take 2 hours or more.
- **We have worked with groups** starting from adolescence years up to almost no upper limit. A good dose of critical thinking skills is required – therefore we don't recommend them for very young children (e.g. under 12).

Ready-Made Learning Activities

Rational Examination

The exercises proposed under the thematic “Rational Examination”

aim to provide tools and structured tasks through which the participants will investigate, observe, explore, etc. in a hands-on, practical way different layers, aspects and realities related to Social Inclusion and Exclusion and associated concepts.

The learning process will support learners to understand deeper the process and manifestations of Social Exclusion and Inclusion in their communities, as well as to sharpen their critical thinking and analytical skills.

The activities proposed come with a series of suggestions and recommendations

on how they can be adapted or transformed to fit different learners’ profiles or communities.

Title: Where Do You Stand? (60 – 90 min)

Objectives:

To provide a constructive space for participants to express their views on challenging statements regarding social inclusion; to develop their critical thinking; to encourage participants to reflect on their own opinions and reactions to very different opinions;

Details and description of the activity:

- **Introduce the activity as a discussion** or an opportunity to express participants' views on various statements for which people generally have different opinions. It is an exercise that aims to explore what stand we take concerning some, among others, controversial points.
- **In the room there are two sides**, usually 2 walls/areas facing each other; on these walls, there should be two visible signs: I AGREE on one, and I DISAGREE on the other. Read out loud some statements (*which can also be written on some big paper, so that everybody can see them during the discussion*).
- **Tell the group:** "According to how much you agree or disagree with the statement you need to stand near the specific wall/side. There is no middle way, either you agree or disagree".
- **After participants position themselves** ask people from both sides to express their points of view/arguments for the chosen side. If, while listening to different points of view somebody feels that they have changed their mind, they are free to move to the other side.
- **Explain and remind the group that there are no right or wrong opinions** and no conclusion should be extracted out of their exchange, but it's just an opportunity to get to know different perspectives and expand our own critical thinking.

Suggestions for sentences

We encourage you to come up with your sentences or modify these accordingly.

- ✓ In the name of free speech, media is free to propagate hate speech/hateful attitudes.
- ✓ Some people don't want to integrate.
- ✓ For society to survive, the rules people follow should come first, and individual freedom second.
- ✓ Some religions are against human rights.
- ✓ In a society, minorities must adapt to the majority.
- ✓ Certain regions cannot integrate into our societies.
- ✓ Resources are limited, so a society cannot welcome too many people, even if they flee war in their own country.
- ✓ Some minorities decide to segregate themselves from society.
- ✓ You cannot be a nationalist without hating certain groups.
- ✓ We should respect people's right not to send their children to school for cultural reasons.
- ✓ The majority of the problems we have in our society were created by men.
- ✓ In our society, it is better to be a Gay person than a Roma.
- ✓ Immigrants take away the jobs of the citizens because they are willing to work for less money.
- ✓ Love can solve any problem.
- ✓ If you buy/use/consume products made by modern slaves, children or abused workers, you are also responsible for their Human Rights violations.
- ✓ There should not be any visa requirement for anybody in the world.
- ✓ If there are Human Rights abuses in one country, the other countries should interfere.
- ✓ Voting should be obligatory.
- ✓ In some circumstances, the death penalty should be used as a punishment.
- ✓ People in a position of power don't get to decide what oppression is.

- ✓ Focusing on differences is what is keeping us separated.
- ✓ Abortion is exclusively a woman's decision
- ✓ If you want and work really hard you can do anything you want.
- ✓ In a community, everybody should volunteer for the benefit of the community.
- ✓ The solution to every problem is in the hands of the individuals.
- ✓ It is the victim's responsibility to stop being a victim of domestic violence.
- ✓ Vaccinated people deserve certain privileges in the current society.
- ✓ Our society is changing for the worse in the last years.
- ✓ Socio-cultural aspects are stronger than the legislative system.
- ✓ Everyone is treated equally by the law.
- ✓ Everyone can go far in life if they work hard for it or with the right attitude.
- ✓ We should respect all the laws in our countries.
- ✓ The state has more rights over children than the parents have.
- ✓ The government should raise taxes to eliminate the problem of homelessness.

Debriefing / Suggestions for Questions:

- How was this activity for you?
How did you feel?
- Why is it important /necessary to know each other's stand on such issues?
- What is the most important aspect of this activity for you?

Recommendations for Using the Activity / Adaptations

- **It is usually recommended to have a maximum of 10 minutes** for a debate per sentence. After that time, debates become tiring and repetitive. Encourage each side to come up with new arguments and not to repeat what has already been said.
- **Most likely, you can address 6 to 10 sentences in one session.**
You should carefully select the sentences you want to use – to help you touch on the issues you want to focus on, either in this activity or in the follow-up ones.
- **There are high chances that during the activity some people dominate the discussions,** especially the very confident and outspoken ones, and you should stimulate the ones that talk less to speak up.
- **It often happens that some participants get emotional and personal in the discussion,** and get affected by the way the exercise goes; you should pay attention and calm down the tension, if it appears, by reminding them of the aim of the exercise and moving on to another sentence.
- **The impartiality of the facilitator could be challenged** in this exercise as they can favour the position they support by giving more space to those debaters, therefore, they need to be careful about it; also, they should not express their own points of view, because it could influence the group. In the case in which one side is not represented strongly, one of the facilitators can play „devil’s advocate“ by bringing arguments that could challenge the other side. This strategy should be introduced and used as such, not to give the impression that the facilitator really stands behind what they say.

Title: Country/Community Profile

(individual task plus group debriefing)

Objectives: To conduct an in-depth analysis of the community where the learners live; to develop analytical skills towards different actors and powers in the society concerning social inclusion;

Details and description of the activity:

- **Introduce the table and the task for the participants.** Depending on your context you may give this task in advance (before your group meeting) or, if you meet regularly with your group, as homework until the next meeting.
- **The task consists of finding different answers to a variety of questions,** mostly by conducting research in an online space (see the full template to be filled in in the Recommendations section) about the country of the learner or a smaller community/region they live in. Done individually may take more time so you may divide the group into pairs or trios to complete the task together.
- **The time needed to complete the task depends** on the effort the individuals/teams are putting in/have available/etc. therefore you need to decide wisely how much time you allocate for this task.
- **You may collect all the profiles in one common place,** preferably an online platform, so all the group members can read what the other learners have worked on before advancing to a group discussion.
- Use the following questions to conduct a discussion.

Debriefing / Suggestions for Questions

- How was it for you to fulfil this task?
- What were the main challenges?
- What about the main insights/reflections/satisfactions you had while collecting the answers?
- Do you have any questions or things that are not clear regarding your discoveries?
(at this point you may ask as well if some things are not clear, incorrect or even problematic)

- What do you think about what the other people have found?
- What are the main similarities from all the profiles we have gathered?
- Do you notice any important differences that require closer attention?
- Do you have any questions regarding what the others have discovered/mentioned?
- Is there anything you disagree with from what the others have covered?
(at this point you may ask as well if some things are not clear, incorrect or even problematic)
- What is all this information telling us?
- Are there any red flags/patterns/issues worth pointing out?
- Are there any action points that can be extracted?
- Is there anything you are in particular more interested to explore more or do further?

Recommendations for Using the Activity / Adaptations:

- **This exercise can, in fact, reveal misunderstandings or misconceptions** about what social inclusion is or not. That's why it is very important to emphasise on having the content mostly taken from concrete sources (reports, research, etc.), and not based on personal opinions. Nevertheless, a large dose of a lack of understanding of social inclusion can still transpire. You need to be ready to address concretely the issues mentioned and to challenge certain things if needed, the individuals/group's views on various matters. This exercise can be both a tool to collect a lot of valuable information about Social Inclusion and Exclusion in a given community and/or a tool to clarify and adequately explain certain processes, terms and concepts.
- **If you work with an international group**, you can use this activity to explore the similarities and differences between the countries represented in the group and to extract and explore common trends and action points to be taken further in a common initiative.

Country/Community Profile (template)

The following table represents a tool for gathering information on specific categories, which can then be analysed and explored further in meetings/activities.

There are several types of information needed. Some of this information is rather objective and factual and other is more subjective. Diverse sources of information should be consulted in the process: reports, censuses, national statistics, research results, articles, etc. and the data based only on opinion and impressions should be reduced to a minimum.

This table helps to draft a profile of your country/community from different points of view. For some of these indicators, you might be very biased, meaning you may have your own, very subjective point of view, which might not necessarily be a true reflection of the situation in your country - please be aware of that and try to answer the questions using multiple, diverse sources.

**Category
of Information**

Details

Sources

List/name here the sources you used to provide your answers

**Social Inclusion
and Social Exclusion**

Is there any official definition of these two terms in your country? **If yes list it here:**
Are there any specific laws or policies in place at the central or local level regarding social inclusion or exclusion? **If yes, list them here briefly:**

Minority Vs Majority

Which groups are considered the majority in the country? Who are the minorities?

*List from as many criteria you deem relevant: gender, religion, ethnicity, sexual orientation, political affiliation, economic status, location, etc.

Specific groups

Which groups are considered at risk of social exclusion and how

- At the national level?
- At the regional level (your region)?
- In your city (if different from the regional level)?

Provide specific examples – groups and how they are excluded, in order to have a comprehensive picture of this aspect.

For which groups are there special measurements for social inclusion?

- At the national level?
- At the regional level (your region)?
- In your city (if different from the regional level)?

Provide specific examples – group and measure, in order to have a comprehensive picture of this aspect.

**Category
of Information**

Details

Sources

*List/name here the
sources you used to
provide your answers*

Specific areas

In which life areas (employment, education, housing, health, civic engagement, democratic participation, etc.) are the highest risks for a member of a specific group to be socially excluded?

Relevant Entities

List the most influential entities (state and non-state) that can change/influence the life of different people. Who can change/regulate the law/influence the state of affairs for people living in your community:

- At the national level?
- At the regional level (your region)?
- In your city
(if different from the regional level)?

Which specific institutions are the most active (positively or negatively) in the field of social inclusion and how?

Political Agenda

List the 5 most present/dominant issues on the political agenda. Mention the differences between the main parties in power and the ones in opposition:

- At the national level?
- At the regional level (your region)?
- In your city
(if different from the regional level)?

Reflect on how much the political agenda reflects/touches on issues concerning social inclusion:

**Category
of Information**

Details

Sources

*List/name here the
sources you used to
provide your answers*

Media Agenda

List the 5 most present/dominant issues on the media agenda (Mention the differences between mainstream media and alternative ones):

- At the national level?
- At the regional level (your region)?
- In your city (if different from the regional level)?

Reflect on how social inclusion/exclusion aspects are present or not present in the media:

**Your Work and priorities
on Social Inclusion**

List briefly what your organisation is doing concretely at the moment in the field of social inclusion:

- Which groups do you work directly with or for which groups do you work (if you don't work directly with them)?
- What methods are you using?
- Add any other information relevant to understanding your engagement in the field

How inclusive do you consider your organisation (as membership, structure, infrastructure, approach, methods etc.) to be and what do you think is missing in order to be more inclusive?

List your organisation's priorities of intervention/action in the social inclusion field:

Title: Mission in The Community (1.5 to 3 hours)

Objectives: To observe and analyse the community through social inclusion/exclusion lenses; to develop critical thinking regarding the way a community is organized concerning diversity and accessibility; to develop empathy towards socially excluded groups.

Details and description of the activity:

- **Divide the participants** into groups of 3-4.
- **Each group receives a copy** of the hand-out with the instructions regarding their mission in the community (See below).
- **The groups have at least 1 hour**, or more, depending on your location (if you are in a bigger city, more time will be needed) to collect the answers or impressions of all the things mentioned in the list.
- **After this time, each group needs to synthesize their findings** in such a way that all group members can discuss and present what they have discovered to the others. If photos are to be taken – they should be placed on a common platform so other groups can access them easily.
- Ask the participants upon their return:
 - » How did you feel during this task?
 - » How was it? What was easy and what was hard?
 - » What are your general impressions or reflections from the tasks?
- **Mix the groups again in such a way that each new group** has representatives from all the previous groups. In this mixed groups ask the participants to share and exchange their findings and conclusions from the task. Allow from 20 to 30 minutes for this task. Continue with a discussion in the big group.

Debriefing / Suggestions for Questions

- How was the exchange of your findings? Use one word to describe how these conversations were for you.
- What was the most interesting thing you found out? What about the positive? Surprising? Disturbing? Insightful? New? Etc.

- What other reactions/reflections do you have?
- What does this tell us about this community?
- What are the red flags (if are there any) that were revealed?
- Why it is like that? How did it get here?
- What enabled such things to exist or not to exist?
- What needs to be changed?
- Do you see any urgent/major aspects that should be tackled first, and if yes, why?
- Who needs to do something? Who can trigger/help such changes? What can you do?

Recommendations for Using the Activity / Adaptations

- **Modify the instructions** to make them more specific or adequate to the exact location of your session or to the topic you are working with.
- **This activity can be used to introduce and understand different theoretical concepts.** You can use the observations discovered in the field, and follow up with theoretical input on Diversity, Social Inclusion, Social Exclusion, Intersectionality, Power, Privileges, etc. (see chapter 3) or the other way around – to provide theoretical input and then send the participants in the community to discover the concrete implications of the chosen concepts. For any of these options, you may need to modify the specific instructions provided and also the discussion structure.
- **You may use digital tools** (*e.g. actionbound*) to design more directed journeys in the community, to make sure the groups are reaching certain locations (which you know in advance have some meaningful learning potential) and to add more excitement and an adventure vibe to it.
- **Instruct the groups to prepare before starting to interact** with people on the streets, to make a brief intro of themselves and their purpose and not to „scare“ people upon contact. They might face rejection and negative comments, and they need to take them lightly and not personally.
- **The observations can reveal many interesting insights** if you have an international group observing a specific community, as they are coming with different reference points; if possible, divide the learners into different foreigner groups and one of the locals/nationals of that specific place.

Mission in the Community (template)

You have 60 minutes to complete the tasks mentioned below.

There are several rules to follow:

- Take notes of all the data you gather, as later on each of you will be asked to share them with people from the other teams.
- All the answers related to the tasks need to be collected from people you find on the streets of this town, even if people from your group know the answers or you can search them online.
- If you take photos or videos of the people you interact with or observe, make sure you have their consent before.

We wish you a pleasant experience!

These are the tasks:

1. Observe (see/hear/feel) the community in various aspects:

- **Diversity of people** (race, religion, ethnicity, nationalities, abilities, gender, body size, gender expressions, ages, languages, financial statuses, etc.)
- **Accessibility of the community to diverse people**, such as Infrastructure (roads, buildings, shops, transport, services, institutions, etc.), Visual Information/ Messages, People, etc.
- *If possible, take photos of what you find to show us your examples.

2. Talk with shopkeepers, street sellers, and people passing by about who they think is privileged and who is socially excluded from their community and why.

3. Find out 2-3 jokes people have about or concerning a specific group of people (minority) living in the country.

4. Find out from at least 5 people you meet on the street what social problems they have or there are around here, in the community.

Find at least one example of urban artistic expression (graffiti, drawings, statues, etc.) that is sexist, racist, xenophobic, oppressive, etc.

Title: Mapping the Community (3 to 6 hours)

Objectives:

To observe and analyse the community through social inclusion/exclusion lenses; to develop analytical skills towards different actors and powers in the society; to develop critical thinking towards the community space and how it is used by the citizens; to reflect on what issues should be changed in the community.

Details and description of the activity:

- **Split participants into groups of 4-5 people** who need to go and explore the target city/town/community. Some of their explorations can be done online (e.g. public transportation infrastructure, green area vs buildings, etc.), but some places need to be visited and checked physically.
- **Their task can include observation of very specific aspects or a more general task for a broader mapping of the community.** It should be tailored for the specific issue(s) you want to focus on in your process with these learners.
- **The issues a team could look for are:**
 - » Locations of the main state actors in the community (*police, municipality, hospital, youth/cultural centres, social services, etc.*) – how far/close they are to the people and how accessible they are (including their working hours and information services).
 - » Location of the main non-state actors in the community (*different private companies, factories, civil society groups, etc.*).
 - » How easy it is for citizens to get to the most important locations. What if these citizens have different physical abilities, language skills, housing locations, work schedules, etc?
 - » The infrastructure of public transportation, hospitals, parks, schools, police stations, public toilets, illumination, religious places, essential goods shops, etc.
 - » How accessible the city is for people with different body abilities, foreigners, different ethnic groups, etc.
 - » The locations preferred by the citizens for leisure activities;

- » The areas in the community which have a high/low amount of criminal cases, traffic, people living in them, etc.
- » Etc.
- **Each group has to extract their conclusions** about the problematic issues which emerge from the mapping of the community.
- **All the groups present their findings and conclusions** to the other groups and proceed to the discussion.

Debriefing / Suggestions for Questions

- Do you have any questions for the other groups?
- How did your group come to the conclusions you did?
- What is your opinion about the conclusions of each group?
- What impression do you have when you look at all the groups' findings?
- What are the main differences/similarities?
- On which issues do you agree or disagree?
- What do you think are the reasons for this?
- Is this a comprehensive mapping of your community? Why?
- Is there any aspect which you think is missing from your findings?
- What aspects should be analysed more deeply/further after this exercise?
- What are the red flags (if are there any) that it reveals to us?
- Why it is like that? How did it get here?
- What enabled such things to exist or not to exist?
- What needs to be changed?
- Do you see any urgent/major aspects that should be tackled first, and if yes, why?
- Who needs to do something? Who can trigger/help such changes? What can you do?

Recommendations for Using the Activity / Adaptations

- **Give the same task to different privileged groups** and observe what different outcomes they have (*e.g. asked to map the safe/unsafe spaces in the city – a Male group list is different than the Female’s, or a heterosexual group in comparison with a non-heterosexual group*)
- **To gather more data in a shorter time, for each group, give a different region/ neighbourhood to analyse.** Their findings, put together, generate the overall picture.
- **This activity can be used to introduce and understand different theoretical concepts.** You can use the observations discovered in the field and follow up with theoretical input (*see chapter 3*) or the other way around.

Title: Who is Excluded and How? (2 hours)

Objectives:

To get informed about what social exclusion means; to understand how social exclusion works at different levels of society; to develop analytical skills towards different examples of social exclusion; to develop empathy towards socially excluded groups; to reflect on their role in how social exclusion works and can be addressed.

Details and description of the activity:

- Start the session by providing input on Social Exclusion, what it is, how it works and how it manifests in society (see chapter 3 for content you can use).
- Divide the participants, either into national groups (if you work with an international group) or into groups of 4-5 persons. In these groups, ask them to fill in the following table. The table can be already prewritten on big pieces of paper as a template to be filled in or you can ask each group to transfer the table on their working paper.

Excluded Group <i>(name the group)</i>	Discriminatory Policie <i>(list concrete examples)</i>	Discriminatory Institutions <i>(list concrete examples)</i>	Discriminatory Social Norms <i>(list concrete examples)</i>	Week/absent social protection <i>(list concrete examples)</i>
1				
2				
3				

- **In these groups, they have to identify the 3 most socially excluded groups** from their community and, for each of these groups, fill in the table with specific information on the ways the exclusion is manifested.
- **The learners should search, if needed, for different resources and sources,** and reduce the amount of information they just assume or guess. If they don't know or they discover they have gaps in their knowledge, they should take note of that to be addressed in the follow-up discussion.
- **Allocate at least 40 minutes for the groups** to work on the task.
- Gather all the papers in a common space and invite all the participants to read what the other groups have worked on. If they have questions or find some aspects unclear, they should write them down on post-its and stick them near the text that raised these issues.
- **Once all content has been screened** by the group, continue with the discussion.

Debriefing / Suggestions for Questions

- How did you feel during the process of completing the table?
- How did you choose the groups you have decided to focus on?
- What criteria have you used and why?
- What was easier and what were the main challenges you faced?
- What did you realise during the process?
- On which aspects do you need to gather more information in order to have a more accurate picture?
- On which aspects do you feel comfortable with the knowledge you already have?
- What general impressions do you have upon reading the content of the other groups?
- Let's go group by group and clarify all the issues raised. Ask for each group:
 - » What questions do you have? What wasn't clear?
 - » What other comments/impressions/reactions do you have about what they have included in their analysis?

- What are the main similarities between all the groups?
- What are the main differences?
- What other insights do you have based on analysing all the groups' results?
- Which aspect seems the most surprising/shocking?
- What does all this information tell us?
- Why it is like that?
- How did it get here?
- How do you think the situation was 10 years ago? What about 30-50 years ago?
What changed and for whom?
- Were the most excluded groups the same or different from now?
Why and how does it change?
- What enabled such things to exist or not to exist?
- What needs to be changed at this moment?
- Do you see any urgent/major aspects that should be tackled first, and if yes, why?
- Who needs to do something?
- Who can trigger/help such changes?
- What can you do?
- What can support you to do that?

What commitment do you take to contribute to any of the changes you mentioned as needed?

Recommendations for Using the Activity / Adaptations

- **If you work with a group coming from the same country/community,** you might have handy reports, research, websites, articles, etc. that can be consulted if needed in their process.
- **This activity is more suitable for a group that is already immersed in the topics touched by this analysis,** has some basis on what discrimination is, as well as a more realistic and critical perspective on who is socially excluded in their communities. Even for a group that is more engaged in the topic, it may prove to be challenging, especially concerning concrete policies and institutions.

Ready-Made Learning Activities

Emotional and Personal Examination

The exercises proposed under the thematic “Emotional and Personal Examination” offer a **learning context in which participants, through role plays, simulation, structured personal reflection processes, etc. feel and understand certain realities and aspects connected to Social Inclusion and Exclusion.**

The learning process will most likely trigger stronger feelings and emotional reactions, which will then be analysed, decoded and placed in the context of our society and the topics addressed.

This category of exercises requires a more skilful, careful and responsible facilitation approach. The activities proposed come with a series of suggestions and recommendations on how they can be adapted or transformed to fit different learners’ profiles or communities.

Title: Privilege Walk (90 min)

***Important:** *Implement this activity only if you confidently operate with the tackled concepts and you can provide relevant examples and address different questions!*

Objectives:

To introduce the concept of privilege connected to rights, discrimination and positive discrimination; to create awareness of personal privileges; to develop critical thinking regarding power relations in society; to motivate participants to better explore their privileges in society.

- **Details and description of the activity:** You need a large and spacious place and, if possible, outdoors, for more optimal use of the space. The participants need to line up in this activity hence, depending on their number; a space of a certain minimum size is needed.
- **Ask the participants to stand in a line facing you.** The line should be imagined / drawn somewhere in the middle of the space so that participants can make steps backwards or forward (depending on the case).
- **Next: Read various statements and, depending on each statement,** participants should take a step to the front, to the back, or remain in the same place. For example, when you say „If you are a male, take one step forward,“ only males move and everyone else stands still. Each step should be an average length step. Invite them to be honest. It is entirely up to them if they qualify to take a step or not, they are the judge of what they do. Nevertheless, you, as a facilitator, need to make sure they understand the content of each sentence.
- **You can ask the participants to close their eyes** during the exercise so that they can focus on their own experience better. If they have any remarks, insights, or comments, they need to keep them, to address them in the follow-up discussion. Don't mention the exercise is about privileges, not to influence their behaviour; you will address the concept in the discussion.
- **The statements mentioned below are meant to be suggestions;** the list should be adapted to your group, by adding or removing different statements. The order of the statements is also up to you.

STATEMENTS (Privilege Walk)

- ✓ If you are male, take one step forward.
- ✓ If you have a visible or invisible disability or illness, take one step back.
- ✓ If you attended (grade) school with people you felt were like yourself, take one step forward.
- ✓ If you were raised in an area in which there was prostitution, drug activity, etc., take one step back
- ✓ If you, or your family, have health insurance, take one step forward.
- ✓ If you have ever felt passed over for an employment position based on your gender, ethnicity, religion, age or sexual orientation, take one step back.
- ✓ If your work/school holidays coincide with religious holidays that you celebrate, take one step forward.
- ✓ If you feel good about the way the culture or religion you identify with is portrayed by the media, take one step forward.
- ✓ If you feel good about the way your gender is portrayed by the media, take one step forward.
- ✓ If you have ever been made uncomfortable by a joke related to your race, ethnicity, religion, gender or sexual orientation, but felt unsafe confronting the situation, take one step back.
- ✓ If you have been the victim of physical violence or threatened with physical violence, based on your gender, ethnicity, religion, age or sexual orientation, take one step back.
- ✓ If you and your parents were born in the country you live in, take one step forward.
- ✓ If you can freely express your religious/spiritual beliefs in public without fear of your government or social surrounding, take one step forward.
- ✓ If you can freely express your political beliefs in public without fear of your government or social surrounding, take one step forward.
- ✓ If you have been divorced or impacted by divorce, take one step back.
- ✓ If you came from a supportive family environment, take one step forward.

- ✓ If you have had (or are enrolled in) higher education (after high school), take one step forward.
- ✓ If you took out loans for your education, take one step back.
- ✓ If your parents are educated professionals (doctors, lawyers, etc.), take one step forward.
- ✓ If you were ever stopped or questioned by the police because they felt you were suspicious, take one step back.
- ✓ If you have ever felt unsafe walking alone at night (in the community where you live), take one step back.
- ✓ If there have been times in your life when you were afraid not to have a roof over your head or if your family ever had to move because they could not afford the rent, take one step back.
- ✓ If there have been times in your life when you skipped a meal because there was no food in the house, take one step back.
- ✓ If you are a citizen of the European Union/North America/Australia/ Japan etc. (modify according to your group), take one step forward.

Debriefing / Suggestions for Questions:

- *(Ask the participants to look around and to check where everyone is placed).
How do you feel at this moment?*
- Ask a few people from various places (front/back/middle) to share how they feel in the place they are at the moment.
- How did you experience the exercise?
- How was it for you to take steps to the front, to the back or no steps at all?
- What are your thoughts when you look at your distribution in the space?
After this question, you can ask the group to remember this displacement and to gather in a circle for the next part of the discussion; sitting in a circle will contribute to a more constructive discussion.

- Why do you think that not everyone is at the same location? *Some people might reply things such as inequality, human rights violation, discrimination, lack of opportunities, maybe also privilege, etc.*
- What is a privilege (ask this even if it wasn't mentioned as an answer before)? *Very likely, people have either no idea what it is, or you may hear misconception or confusion about it, so you need to very clearly clarify all the concepts at this stage.*

Clarify what is a privilege, and ask the group to share, in pairs or trios, who has privileges in their countries and why they do.

- Please, share an example of privileges you have already talked about in your small group.

At this stage, you might notice additional misunderstandings and confusion regarding the term, and you need to promptly address the mistakes.

- What is the relation, if there is, between the following concepts: privilege, rights, discrimination and positive discrimination?
- Who can tell us what each one means and how they are related (if they are)? *Make sure you clarify the concepts, with examples, after a few answers from the group.*
- How are these concepts reflected in your communities?
- What are your views about these concepts?
- How did privileges change over the years? Did some groups lose or gain privileges along the time?
- Which groups are positively discriminated at the moment and why? Etc.
- How privileged are you (in your city/ country/ continent/ the world)? *Everyone is privileged in one way or another.*
- How do you feel about the fact that you are privileged?
- What would you like different from now in your life regarding these issues we have discussed today?

Recommendations for using the activity / Adaptations:

- **It is helpful for a more accurate distribution of participants in space**
to have a “standard” measure for what a step means - it can either be tiles, lines or some other type of marking on the floor which will make it clear to the participants what should be the length of a step that everyone should take. Very often, some participants tend to take bigger steps (especially forward) than what a „typical“ step size will be, leading to inaccurate distribution in space. Alternatively, you can practice before starting with the statements– ask the group to take a step forward and to make sure that all the people are in the same line, without some further ahead than others.
- **Some participants refuse to embrace the concept of privilege** on a personal level. This means that they reject the idea that some success or achievement they made in their life happened due to something other than their own efforts. They might get in a defensive mood and get confrontational with you. You need to be careful, challenge them with as many examples as possible, and assess, in a sensible manner, when they have switched off any openness to your/ the group’s arguments. Don’t insist anymore. Do make sure you clarify, at some point, that some privileges (such as the ones related to age, race, gender, sexual orientation, nationality, etc.) are regardless of one’s efforts (at any point in their life) and others (such as the ones of social status, educational level, etc.) could be gained through time, based on various efforts that one person has made. Here is a video explaining more about the reasons why people get defensive when talking about privilege: <https://www.youtube.com/watch?v=qeYpvV3eRhY>
- For some more food for thought, check out an example of the same activity applied in a social experiment <https://www.youtube.com/watch?v=F2hvibGdg4w>

Title: Take A Step Forward (90 min)

**This activity is found in other educational materials; in the version proposed here, the roles are more diverse and reflect more the rich tapestry of social groups a community can have; additionally, there debriefing plan is more structured to suit a conversation on social inclusion.*

Objectives:

To develop empathy for different social groups; to reflect on one's stereotypes and assumptions towards different groups; to get a deeper understanding of what inequalities mean in society; to get motivated to be involved in making social justice real.

Details and description of the activity:

- **You need a large and spacious place** and, if possible, outdoors, for more optimal use of the space. The participants need to line up in this activity, hence depending on their number; a space of a certain minimum size is needed.
- In this activity, as compared to the previous one, the participants will only take a step forward and never backwards- therefore the starting point can be at the edge of a certain area, in front of a wall, etc.
- **Randomly distribute one of the roles to each participant.** (*You can find a proposed list after the Recommendation Section of the activity*).
- **Ask them not to reveal what role they have to the others.** They should read it and then spend a few minutes to imagine what the life of this person would be, as they will have to represent them in the exercise. Inform the participants that they have to decide which kind of person they want to be, and what status or role in society their role has. The role usually mentions one or more of the following: a profession, religion, age, gender, sexual orientation, medical condition, family status, economic status etc. and it is up to them to fill in the gaps and decide on how the factors not deliberately mentioned will be like. They should imagine a real person and not a fantasy one; to focus on what is more likely to be the case for the role they have.
- **You can use the following questions to help the participants** to get into the role
 - » Where were you born? What was your childhood like?
 - » What kind of place (house/community) did you live in? What did your parents do for a living?

- » Were you happy?
 - » How does a day of your life look like now?
 - » What sort of lifestyle do you have? Where do you live?
 - » Do you have friends? What are they like? What about your family?
 - » How much money do you earn each month? What do you do in your free time?
What do you do in your holidays?
 - » What are your wishes in life? What bothers you?
 - » What excites you and what are you afraid of in your life? What do you
want to change in your life?
 - » What is your name?
- **Ask participants to line up, facing you at the starting point.** From now on, they need to stay silent and listen to you. Give each participant a piece of paper and a pen, and ask them to mark on it every time they will take a step forward (*it will be easier, later on, to discuss the process if they keep track of how many steps they took*)
 - **Start reading one by one, the statements below,** and if from the position of their character (role) the sentence suits them, they should take a step forward. If the sentence doesn't apply to them, they should just remain still. They are the judge, based on the role they have received and completed with their own assumptions, for when it is appropriate to take a step or not. They may observe what the people around them are doing, and make some guesses about who they might be, but they should keep the focus more on their process and track their own steps.
It is an individual exercise – they shouldn't interact with each other during the reading of the statements.
 - **Repeat a sentence several times, to make sure everyone understands** and leave sufficient time in between statements for the participants to have sufficient time to think and decide.
 - **Once you have finished all the statements,** follow the discussion plan proposed next.

STATEMENTS (Take a step forward)

1. You have never encountered any serious financial difficulty.
2. You have decent housing with all the amenities.
3. You feel your language, religion and culture are respected in the society where you live.
4. You feel that your opinion on social and political issues matters and your views are listened to.
5. You are not afraid of being stopped by the police.
6. You know where to turn for advice and help if you need it.
7. You have never felt discriminated against because of your origin.
8. You have adequate social and medical protection for your needs.
9. You can go away on holiday once a year.
10. You can invite friends for dinner at home.
11. You feel you can study and follow the profession of your choice.
12. You are not afraid of being harassed or attacked in the streets, or in the media.
13. You can vote in national and local elections.
14. You can celebrate the most important religious festivals with your relatives and close friends.
15. You can participate in an international seminar abroad.
16. You can go to the cinema or the theatre at least once a week.
17. You are not afraid for the future of your children.
18. You can fall in love with the person of your choice.
19. You feel that your competence is appreciated and respected in the society where you live.
20. You can use and benefit from the Internet.
21. You are not afraid of cyberbullying or online harassment from unknown people.

Debriefing / Suggestions for Questions

Ask at the end of the statements (for everyone):

- How do you feel in this moment?
- How did you feel stepping forward - or not?
- What was your role? (everyone should read their role to the group)
- What are your first reactions after you hear the roles present here?

Divide participants into smaller groups of 3-4 people. Tell them to leave their role behind. In these small groups, they have to share their answers to the following questions - in 15 min. You may conduct this discussion as well with the whole group if you work with a smaller group (less than 15 people)

- How easy or difficult was it for you to play the role you had been assigned?
What was easy and what was difficult?
- How did you imagine your role?
- How many steps did your character take?
- Why do you think not everyone took all the steps? What does this mean?
- How does this exercise mirror our society? (*the answers to this question are to be shared with the bigger group*)

Back with all the group

- How does this exercise mirror our society?
- What does the starting point represent? What about each step?
- Which groups that exist in your society were not represented in this exercise?
- Do you think there was any group that was misrepresented? Why do you think so?
- How much do your assumptions about the roles mirror how society sees these people?
- Why are there inequalities in society?
- What kind of inequalities were there in the past compared to now? Is the situation worse or better than 20 years ago? What examples do you have?
- Who is responsible for the social injustice in our society?

- Can you live in a society in which there is social justice for all the diverse groups from our societies? What are your reasons?
- How can you arrive as humanity to a fairer society? What needs to change? How can it change?
- How can you influence such changes? What can you do differently from now on to bring about a more just society?
- What is one major/important thing you want to take further from this activity and apply to your life?

Recommendations for Using the Activity / Adaptations

- **To reflect how different people make different assumptions**, it is helpful to provide some roles more than 2 times and see at the end of the exercise how differently they may be situated.
- **Some of the participants can get irritated with the exercise (or you)** for promoting stereotypes and not being a real reflection of society. These participants tend to say that in order to avoid confronting the fact they have made their assumptions during the exercise, based on some deeply ingrained stereotypes (existing in a certain society) – the exercise has only activated what was already in them.

THE ROLES (Take a Step Forward)

**We strongly advise the roles to be revised and updated based on the social structure of the societies your participants come from.*

- You are an unemployed single mother.
- You are the president of a political party's youth organisation (whose "mother" party is now in power).
- You are a wealthy Roma male musician.
- You are the daughter of the local bank manager. You study economics at university.
- You are the son of an Indian immigrant who runs a successful fast food business.
- You are an Arab Muslim girl living with your parents who are devoutly religious people.
- You are the daughter of the American ambassador to the country where you are now living.

- You are a soldier in the army, doing compulsory military service.
- You are the owner of a successful import-export company.
- You are a disabled man who can only move in a wheelchair.
- You are a retired worker from a factory that makes shoes.
- You are a 17-year-old Roma girl who never finished primary school.
- You are a young artist who is addicted to heroin.
- You are an HIV-positive, middle-aged sex worker.
- You are a 22-year-old lesbian.
- You are an unemployed university graduate waiting for the first opportunity to work.
- You are a fashion model from Sudan.
- You are a 24-year-old refugee from Afghanistan.
- You are a 20-year-old refugee from Ukraine.
- You are a homeless young man, 27 years old.
- You are an undocumented immigrant from Iraq.
- You are the 19-year-old son of a farmer in a remote village in the mountains.
- You are an 18-year-old girl who just left the foster care system with no job.
- You are a teacher.
- You are an ex-convict (for robbery) aged 40.
- You are a retired female, living alone with a small pension.
- You are a famous influencer, with almost 1 million followers.
- You are a religious person from a religion which is negatively perceived in your country.
- You are a 35 years old transgender man.
- You are a woman, work as a cashier in a supermarket, have 2 children and an alcoholic husband.

Title: Flower of Identities and Vulnerability (90 min)

Objectives:

To reflect on their multiple identities; to connect identities and levels of vulnerability in society; to introduce the concept of intersectionality; to explore deeper the ways intersectional identities affect the lives of different people; to increase empathy towards vulnerable groups.

Details and description of the activity:

Introduce the concept of Identity and the Flower of Identities template (see below).

The flower should be exhibited on the wall or on a big piece of paper.

- **Ask the participants to fill in their Flower** by writing in the empty space what exactly applies to them (e.g. in the section Religion they should write what is their religion or, if none, to write Atheist; for Gender to specify exactly what is their gender, etc.) If there is an important aspect of their identity that is not covered by the categories already listed, then they could place it in the empty box.

Allow 10 minutes for this part, and then address the following questions:

- » How easy or difficult was it to fill in the Flower?
 - » Was there any category for which the answer came hard?
 - » Did you add any specific category? If yes, could you say which one?
 - » Are there any of these identities that are more important than others? If yes, why?
- **Introduce and clarify the concepts of Vulnerability in society** (concerning Social Exclusion) and **Intersectionality** (see chapter 3).
 - **Invite the learners to mark**, for each of the identity categories, from MIN (which is in the centre) to MAX (which is at the edge of the circle (see image), where they think that specific identity (not the general category but the specific one that applies to them personally) situates in their society on the spectrum of vulnerability (concerning social exclusion). They may mark on the line or colour to the level which expresses their perspective (15 min).
 - **It is important to remind the group** to mark based on how they feel a specific identity is in the society and not how they, personally, are feeling on the spectrum of vulnerability, which might be different due to various reasons and circumstances, some

related to other identities as well. For example, one might see Lesbian as representing a higher level of vulnerability in society, even if this Lesbian person never experienced social exclusion.

- **Ask the participants to gather in pairs or trios** with people of their choice with whom they feel comfortable sharing personal aspects of their lives. It is their choice how much they want to show or share from the „flower“. Allow around 20 minutes for these discussions. Invite them to use the following questions to guide their conversations:
 - » How are the levels of vulnerability distributed in your chart?
 - » Which ones are higher, and which ones are lower?
 - » How do certain identities combine and how does that lead to a combined level of vulnerability?
 - » How do you feel about that?
- **Gather the entire group** and continue with the following discussion.

Debriefing / Suggestions for Questions

- How did you feel doing this exercise?
- What issues came out of your conversations?
- What main take-outs or insights do you have?
- What are your views on how intersecting identities can influence the overall level of vulnerability of a person in society?
- How vulnerable do you feel you are in society?
- What about other people with similar identities?
- How much more vulnerable are other people in your society, and why is it so?
- Can you give examples?
- How does the life of a person with a higher level of vulnerabilities differ from others?
- How does it reflect in concrete examples?
- Are there any issues emerging from focusing on only one layer of the vulnerability of a person (based on one specific identity) and not on all of them and how they intersect and influence each other?
- How is this connected with the level of privileges a person has in society?
- How can different levels of vulnerability „help“/balance each other out?

- Who is responsible for this?
- Why are some people more vulnerable than others?
- What is needed for this to change?
- Who has the power and/or responsibility to reduce the level of vulnerability certain people have in society?
- How much power do individuals have?
- How can different people with different combined identities support each other and provide protection or strength in the face of various challenges posed by society?
- How much power do you think you have?
- Can you give some concrete examples?
- What can support you to have more power?
- What can you do to influence any of the issues we have touched on in our discussion?
- What is the most important thing you want to take with you from this discussion?

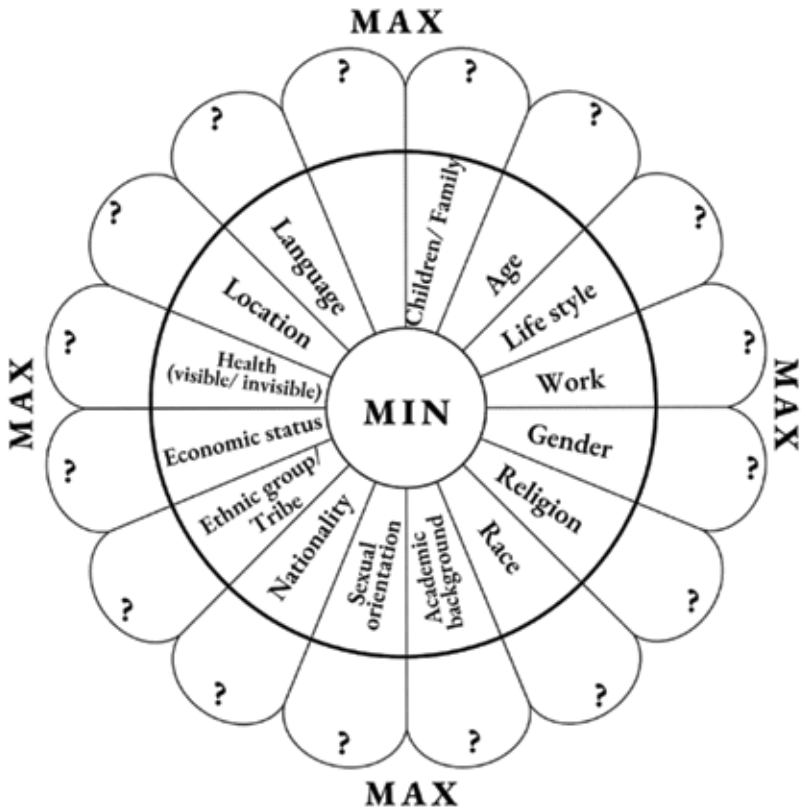
Recommendations for Using the Activity / Adaptations

- **For a thematic integration of this session**, it is helpful to have already covered what Social Exclusion means and how it manifests in society; in this way, it will be easier to reflect on a deeper level on what Vulnerability and Intersectionality mean.
- **This specific exercise can be used as a preparation activity** before working with the Living Library method (see chapter 3), to prepare the human books and to help them reflect on their own identities.

Flower of Identities Instructions to fill in the flower

Step 1: In the upper part of the petals (where the question mark is), write down the specific identity applicable to you from the identity category mentioned.

Step 2: Mark the level of vulnerability for that specific identity in society from MIN to MAX (closer to the centre represents less to no vulnerability, closer to the edge represents the opposite).



Title: Just Play the Game! (120 min)

Important! *The activity described here represents an adaptation of Barnaga (4 Tricks), a simulation game on cultural clashes. The version presented here follows the same principles, but the materials and rules are different and the focus of the discussion is on a different type of diversity, not only cultural.*

Objectives:

To trigger reflection on differences and clashes; to develop an awareness of participants' behaviour and reactions in a situation dealing with facing differences; to introduce the Interactive Acculturation Model and its connection to what Social Inclusion means for different actors; to develop critical self-awareness.

Details and description of the activity:

– **In this simulation activity, the participants play a game at different tables.**

On each table, there are cards which are used for the game. The cards are, in fact, not regular playing cards, but metaphorical images. The cards we used were sets of Dixit cards (which is a tabletop game), but any images with different shapes, forms, metaphors, colours, animals, etc. are suitable.

- **Set up 4 tables and place a set of cards/images on the table** (*at least 40 cards per table*). The tables should be arranged with sufficient distance between them, so people sitting at one table do not hear what is being talked about at the next table. Place the rules for the game (face down) under the cards. Tell participants to take a seat at a random table before you introduce the game. Instruct them to wait until you tell them to read the rules (you can also give the rules after you introduce the game, to have the full attention of the participants). The rules are slightly different at each table BUT this shouldn't be communicated to the participants at any stage. (The rules are listed at the end of the description of the activity).

- **Explain to the group that they are going to play a game.** Do not mention what the game is about, what the point of the game is, and, most importantly, do not mention that the rules are different at each table. You should talk and behave as much as you can in a way that this is only one game. Be careful not to lie either, don't say things such as „it is the same game“, „same rule“ or anything similar.

- **If any of them recognizes the game as similar to another game** they played/ participated in, kindly ask them not to reveal anything to the other players or influence the game in any way; it can also happen that the game they know is actually different.
- **Tell them that they have 10 minutes to learn how to play the game.**
After this time the actual game starts, which has 3 rounds of 10 minutes each. The game itself takes place in silence, the players are not allowed talk, therefore they have to use the 10 minutes as best as they can to make sure they know all the rules, as afterwards, they cannot explain them to each other anymore. They cannot take any notes or photographs that would be used during the game. (if needed the rounds can be shorter)
- **You need to be very strict with the way the time and rules of the process are respected.** Constantly remind the participants of the time left, go to each table and check if they understood the rules, and after the 10 minutes for learning the rules are over, take away the rules from the tables.
- **A tournament with 3 rounds begins and you need to insist on the silence** that needs to be kept during the game, as the participants just have to play the game from now on - without talking with each other.
- **After the first round, each table needs to decide** on a person that is the overall winner and a person that is the overall loser. The winner will have to move to another table and the loser to the opposite direction (make sure the tables are placed in a circle or marked by numbers). Each table will have 2 new players for the second round.
- **At this stage, you need to insist on silence for the whole duration of the game,** and urge the groups to start playing the game again, for another 10 minutes. The same process repeats after 10 more minutes, for the last round of the game.
- **After the 3rd (final) round, announce that the game is over** and ask the group to come together for a discussion on the game (check the proposed questions below).

Debriefing / Suggestions for Questions:

- What feelings did you experience during the game?
- What happened in this game? How would you describe what happened in this game in one word? (At this stage, it is helpful to make sure that all participants understand that there were different rules at each table.)

- What happened when new people started coming to your table?
- How did you feel regarding the new people and their behaviour at the table?
- How did you feel when you had to go to another table? How did you behave when you went to another table? What strategies did you use?
- Did the rules of the game change from one round to another?
Why and how did it happen (*regardless if the answer is YES or NO*)?
- Was there any table, which, in round 3, had only new players, without any original one (*present at that table in the first round*)? If yes, which rules did you play in the last round?
- Can you make any analogy with real life? What could different rules at each table mean? Or the tables? Or the people moving from one table to another?
- Have you found yourself in similar situations in your life? Share some examples with us. (*Ask: How did you feel/act/behave in those specific situations, in case they share personal examples.*)

Introduce and clarify the “Interactive Acculturation Model”. This model addresses dynamics such as assimilation, integration, marginalization and separation.

Details on this model can be found in the material suggested in chapter 3 - T-Kit4_ Updated, page 15.

Continue with the following questions

- How can you connect this model with what happened during the game?
- Which orientations (from the model) did you observe/noticed in your own game?
- What about your own life? Did you ever find yourself in any of these situations (at the micro or macro level) at any point in your life?
- How can this model be linked with your understanding of Social Inclusion? What issues does it raise regarding different approaches to Social Inclusion in our communities?
- To which types of groups is this model applicable to and to which ones is it not?

- Which ones do you consider the most prevalent in your community concerning which groups? (*ask the group to give concrete examples: about the group X we noticed this approach, about group X ...; be ready to give some examples and to ask the group what they think about it – where they would place it.*)
- What do you think needs to change in your community in these aspects?
- How can these aspects be changed and by whom?
- What can you do differently in these aspects?
- What is the most important learning you take from this activity?

Recommendations for using the activity/ Adaptations:

- **Try to be very careful while answering participants' questions**
during the preparatory part, so that you don't reveal the game's "secret" elements; for example, do not let any participant ask you a question about the rules loudly, from another side of the room; go to their table and talk to them quietly. If the participants ask you difficult questions, such as: Are the rules the same at each table, you need to avoid answering by urging them to learn the game, so that they can play it, and repeat that that is what they need to know at this stage. Do not let the players go around to other tables and talk to the other players (you can eventually make it a rule, to avoid any risk).
- **You need to be quite firm during the game, to discourage** rebellious behaviour (which affects the outcome of the activity) and reinforce the rules all the time, to make silence and make participants just play the game.
- **You may follow up with the Activity „From Exclusion to Integration“**
from T-Kit4_Updated, page 77.

RULES

1. **Everybody receives 5 cards**
2. **One card is put face up on the table;** the rest is in the pile (face down)
3. **One by one, each player puts a card on the table based on the following criteria:** to have as many colours in common with the card initially on the table (from step 2). The cards are placed face up and near each other, but visibly. Do not place cards on top of each other!
4. **The youngest player starts** and the game continues in clockwise direction.
5. **One round is finished after each player places a card on the table.**
6. **The winner of the round is decided by the votes given by each player** to the card for which they consider to have the most colours in common with the original card. The voting happens at the same time, by everyone placing a finger on the card they think should win.
7. **The loser of a round** is the player with the card that had the least number of colours in common (decided by voting, as well). The voting is done in the same manner as for the winner.
8. The played cards are shuffled and placed underneath the pile on the table.
9. **The next round** starts with each player taking a new card from the pile and placing another card on the table face up.
10. **For each new round,** the winner of the previous one will start the game and then it will continue in clockwise direction.
11. **The game will finish after 6 rounds.**

RULES

1. **Everybody receives 7 cards**
2. **The oldest player starts** and the game continues in counter-clockwise direction.
This player places a card of his choice on the table face up.
3. **One by one, each player puts a card on the table based on the following criterion:** having a similar meaning to the original card. Each player decides, for themselves, what makes it similar or not. The cards are placed face up and near each other, but visibly. Do not place cards on top of each other!
4. Everybody has to play a card.
5. **One round is finished after each player placed a card on the table.**
6. **The winner of the round is decided by the player who placed the initial card**
– they point to the card that is most similar to the one they initially placed.
7. **The loser of a round** (the card that is the least similar) is also pointed by the player who placed the initial card in the round.
8. The played cards are shuffled and placed in a separate pile, face down.
During the game, when the initial pile runs out of cards, the player continues by taking cards from the new pile.
9. **The next round** starts with each player taking a new card from the pile.
10. **Each new round is started by the loser of the previous one**
and the game continues in counter-clockwise direction.
11. **The game finishes after 5 rounds.**

RULES

1. **Everybody receives 6 cards.**
2. **One card is put on the table face up;** the rest is in the pile (face down)
3. **The tallest player starts** and there is no order for the continuation. Any player can continue, but each player must play only once per round (so, every player plays in a random order, in each round).
4. **One by one, each player puts a card face down on the table, based on the following criterion:** having as many similar shapes as the card from the table (shape means the form of the objects, items that are on the initial card).
The cards are placed face down and near each other. Do not place cards on top of each other!
5. Everybody has to play a card.
6. **One round finishes after each player has placed a card on the table.** The cards need to be shuffled and spread face down on the table.
7. **The winner of the round is chosen randomly, by the first player, who chooses one of the cards from the table (which, we remind you, are face down).**
8. **The loser of a round** is selected in the same manner.
9. The played cards are shuffled and placed in a separate pile.
During the game, when the initial pile runs out of cards, the player continues taking cards from the new pile.
10. **The next round** starts with each player taking a new card from the pile.
11. **Each new round is started by the loser of the previous round, and then** anybody can continue (as mentioned before).
12. **The game finishes when signalled by the facilitator.**

RULES

1. **Everybody receives 4 cards.**
2. **One card is placed face up on the table;** the rest is in the pile (face down).
3. **The person with the darkest hair starts** and the game continues in the following order: from the player with the darkest hair to the player with the lightest hair.
If all players remain at the table for the next round, the order of playing remains the same.
4. **One by one, each player puts a card on the table, based on the following criterion:** pairing up with any of the cards on the table (based on any criteria they want). They need to match in some way, BUT whether the cards match or not depends on the other players. The player places their card close to the card they think it matches – then the players need to signal: nodding their head as YES... or, to disagree – shaking as NO... The players do that at the same time.
Based on the number of people who agree/disagree, the card is approved as a match (if there is a majority) or not. If it is a majority, the player takes the pair from the table to their side, face down. If it does not match, it is just left on the table (face up, to be used by the next players). The next player can match a card with any available card on the table or just place another card on the table (if there is none on the table anymore). Do not place cards on top of each other!
5. Everybody has to play a card.
6. **One round finishes after each player has placed all their cards on the table.**
7. **The winner of the round is decided based on how many matches they made.**
The biggest number of matches wins – the lowest number loses.
8. The played cards (not matched, left on the table) are shuffled and placed under the initial pile.
9. **The next round** starts with each player taking a new set of 4 cards from the pile.
10. **The game finishes after 3 rounds.**

Objectives:

To reflect on individual identity and its connection with the group identity; to explore how different groups can collaborate for common purposes; to develop critical thinking about representation and accountability; to get a deeper awareness of identity politics and how it affects society; to understand the connection between privileges and advantages in society.

Details and description of the activity:

- **Prepare in advance several different types of hats** (beany hats, different sports caps, various types of workers caps, headscarves, sun hats, winter hats, paper hats, etc.). For each type, you should have 2 to 4 identical or very similar hats (the final number should be decided based on the number of people in the group-see recommendations). Alternatively, you may use different headscarves, of different colours or patterns.
- **Place all the hats in the middle of the room.** Ask the participants to randomly pick and wear one of the hats. From this moment on, this hat represents one of their most important identities. They are all members of the same society, a fictional country (you may give it an imaginary name to help create a concrete context).

Round 1: Ask the participants to separate themselves into 2 equal groups, using the headgear as a criterion for membership. It is better to let the participants divide themselves by using their first instincts and ideas. If there is a need, you may suggest criteria that can be used in the process such as type of hat, tightness, colour, type of material, general shape, efficiency etc. Allow between 5 to 10 minutes for this division (depending on the size of the group).

- **Inform the group that there are funds available** (*in the form of some candies or other types of symbolic objects*); each group is invited to apply for funding to promote or support their lot. Each group has to decide on a name for their group and choose one person to be their spokesperson who has to persuade you why they should get the funds. They have 10 minutes to prepare.
- **Each spokesperson gives their speech (no longer than 2 minutes).** They have to say which group they represent and why they are asking for a grant.
- **After their speeches,** give your decision on how you made the judgement to divide the grant and give the specific amount to the spokesperson of each group.

Round 2: Tell the group the following: *"The current situation in our country has continued for too long; different groups continue to be treated poorly and unfairly. It is time to make stronger demands for equal opportunities for everyone in our society. It is time to campaign for social justice."*

- **For this round,** ask the participants to form groups of four (*Note: check recommendations for suggestions depending on the number of the entire group); they have to use, once again, the headgear as the criterion for membership. The newly formed groups have to choose a name for their lot (a new or a name that was used in the first round). Participants may use alliances, if they exist, from the first round or not. It is up to them how they form these new groups (they have 5 minutes).
- **In this round,** there are again grants available, so the groups should again choose a spokesperson to advocate and persuade the funds' givers. They have 10 minutes to prepare.
- **Each spokesperson gives their speech (no longer than 2 minutes).** They have to say which group they represent and why they should get the grant available. This time you should ask additional questions: about their membership, its diversity, representation, the election of the spokesperson, accountability, etc.
- **Similarly to the previous round,** give your decision on how you made the judgement and give the "grant" to the spokespersons on behalf of everyone from their group. (*Note: check recommendations for suggestions on how to divide the grants).

Round 3: Tell the group the following:

"Discrimination against people based on their identity continues and intensifies day by day. You feel that due to your identity you suffer greater discrimination and, unfortunately, no one is speaking out for you. You need to form a closer association with people who share your particular experiences and/or views"

- **Ask the participants to gather in pairs with a common interest** (*Note: check recommendations for suggestions depending on the number of the group). They may use alliances from the previous rounds or not. It is up to them how they form these new groups. Each pair/group should give their lot a name and prepare to advocate for their group interest, and why they deserve a specific grant.
- **As before, there are also this time grants available.** They have 10 minutes to divide and prepare for soliciting grants.

– **Invite the pairs/groups to present applications for the grants.**

Allow 2 minutes maximum for their initial speech. Ask them to elaborate on why their group is more deserving than another and try to provoke friction and conflicts among the groups.

- **Announce that the government,** unfortunately, has to withhold grants because of the financial crisis (you may give a reason in line with the current events in your community such as pandemic, war, migration, inflation, etc.). The game is over and now you should continue with the discussion.

Debriefing / Suggestions for Questions:

- Invite the participants to gather in small groups (2 to 4 people) and to share their initial feelings and reflection on the activity (for 10 minutes). Have written in a visible place the following questions to guide the discussions:
- » How did the activity make you feel?
 - » In which particular moments in the process did you feel stronger feelings or emotions were triggered and why do you think that happened?
 - » What did you notice in people's behaviours and reactions during the game?

Continue with the entire group

- What were the dominant feelings experienced by you in the game?
Ask each group to share the keywords mentioned in their discussions.
- What do you observe in all the feelings mentioned? Are they more positive or more negative?
- Does anybody want to elaborate to the entire group about what made them feel a certain way?
- Let's unpack what happened during this game.
- What happened in the first round? How did you divide yourselves into 2 groups?
How did you choose who is your spokesperson? What did you notice about the grant division? Was it a fair division? Why did you think it happened in that way?

- What happened in the second round? How did you divide yourselves into the new groups? Did you use any of the alliances from the first round? How did you choose who is your spokesperson in the second round? What did you notice during the application process for the grants? What about the grant division? Was it a fair division? Why did you think it happened in that way?
- What happened in the last round? How did you divide yourselves into small groups? Did you use any of the alliances from the previous rounds? What did you notice during the application process for the grants? Why did you think it happened in that way? What was the main difference from this round as compared to previous rounds (in terms of who represented whom, what arguments were used and for whom, etc.)
- Was there anybody that wasn't happy or satisfied with the group they end up being in? If yes, could you elaborate on why and what you did to handle this situation?
- Do you have other observations or comments regarding what happened in each of the rounds?
- What can „the hat“ represent in real life? What can they be a metaphor for?
- How was diversity reflected in the game? How diverse were the groups in the first round, for example? What about the other rounds?
- How is that mirroring what happens in real life? In real life what bases do groups use to fight for equal opportunities in society? Can you give examples? Can you find examples for each round and type of group? Can you belong to one group in one moment in another group in another moment? Can there be any conflicting aspects? Do you have examples?
- What are the advantages or disadvantages of fighting for justice based on your particular identity, compared to joining bigger movements/groups?
- How much from real life reflects how the spokesperson was selected and acted in the game? What influences or determines who has a stronger voice in a group? Whose opinions are more likely to be circulated and believed? Why?
- Who has the right to speak in the name of, or for, an oppressed group? Does it have to be the people that are living themselves that particular type of oppression, or not? Why is it so? Who do you see in your society speaking out for different groups?

- What can the grant application and division symbolize from real life?
What do they mean?
- What about the way the judgement was done? Was it done in a fair, objective or transparent manner? If not, how was it done?
- What criteria were used? What influenced the judge’s decision? Do you think there were certain privileges at play in the exercise? If yes, how did you know who was privileged and who wasn’t?
- Can you give examples of how this relates to real life? How much control can you have over how your own privilege helps you in life? How can your privileges help other people in society?
- Once you strongly identify with a particular group, how does that affect or influence the way we see others in other groups? What can the consequences of this be?
- Do you know about identity politics (see chapter 3 for definitions)? Do you think this activity relates to it? How?
- What should be the more constructive thoughts and actions toward other groups and their interests in society? Why
- Divide the participants into groups of 3-4 for the final discussion. Use the following questions for wrapping up the conversations:
 - » What are the main learning points that you exact from this activity so far?
 - » What action points emerge from the issues addressed?
 - » What do you want to do further as a result of this experience?
- Gather all participants and ask the small group to share some of their answers to the last question.

Recommendations for Using the Activity / Adaptations

- **Depending on the group you are working with**, or if some of the participants are already familiar with the exercise, you may ask a few of the participants to be observers and use their input in the final discussions.
- **The number of identical hats (headgears)** should be decided based on the number of people in the group.

10-20 people in the group: 5 to 10 pairs of identical (similar) hats (if there is an uneven group, use as well a trio). For the second round, ask the participants to form groups of 4 (if uneven, as well 5) and for the last round pairs, plus trios depending on how you chose the identical hats.

21-30 people in the group: 7 to 10 trios of identical (similar) hats (if there is an even group, use as well a pair). For the second round, ask the participants to form groups of 6 (if uneven, as well 5) and for the last round trios plus pairs depending on how you chose the identical hats.

- **The grant distribution** should reflect the role of privileges in society. People with certain privileges should have it easier. You need to decide (for yourself) in advance which specific hats or headscarves are associated with privileges. Certain colour/ shape/material type/etc. gets extra bonuses. You may create a table to be able to use in the grant distribution. Separate between different categories (e.g. very privileged, moderate, and no privilege).
- When you give your judgement for the grant distribution, do not mention these criteria but use their arguments and answers to your questions to justify how you divided. You may reveal at the debriefing stage how the decision was made in fact before knowing who will have which hat.
- **There is a need for at least 2 facilitators for this activity.** One (or 2) to keep the time, the structure of the activity and to facilitate the debriefing. One (or 2) should have only the function of Judge for the grant division.
- **The activity touches on many issues to be discussed.** There is a big risk for the debriefing to become heavy, and hard to follow in a coherent matter. Depending on the group you are working with, if there are more beginners, not so much infused in these topics to concentrate more on privileges, belonging and fight for one's rights (or other topics of your choice) and modify the plan of discussion accordingly. Similarly, for a more advanced group, you may want to focus more on some topics and not open all of them.
- **If you want to address the topic of Intersectionality,** you may either bring it into the conversation by addressing the possibilities of wearing more hats and what that can mean. You may add another layer of complexity to the exercise by adding more headgears into the game. You can introduce them in the second round, by adding a second batch of hats into the game (same as the first round ones), and asking the group to pick a second hat to wear.

- **As an alternative activity**, which takes less time, is simpler and could help you touch in simpler terms on some of the issues raised here, use “Find Your Group” from T-Kit 4-Updated (page 75).

Title: Multi-Actor Groups on Social Inclusion (120 min)

Objectives:

To understand how different power structures influence the progress of social inclusion efforts in society; to reflect on how coalitions can influence the life of excluded groups; to critically assess different interest groups in a society; to develop empathy towards different excluded groups; to get motivated to get involved in actions that aim at social inclusion.

Details and description of the activity:

- **Divide the roles** among each person in the group (see the recommendations section). Invite the participants to enter in the shoes of the role they have received. They should fill in the gaps, besides what is written in the role, by using their own reality as a reference point; they should avoid creating characters that don't exist or represent very isolated cases. The invitation is to have a realistic perspective (even if inspired by their subjective experiences) of society.
- **Step 1: in the same group category** (minority, majority, authorities, private sector, civil society, media), the participants have the opportunity to discuss. They need to identify their common needs, interests and wishes. They should also list their ideas and proposals for what they think should be done concerning social inclusion and participation of everyone in the community (25 minutes).
- **Step 2: Create a new group by combining representatives of all the previous groups.** In these multi-actor groups, they need to agree on a set of proposals aiming to bring a positive change regarding social inclusion and participation in society (30 minutes).
- **Step 3:** Each group presents their proposals and arguments; the other groups provide their impressions and comments on the proposals. If there is time, organize a vote for which proposal(s) is to be taken further (20 to 30 minutes).
- **Ask the participants to get out of their roles** and move on to the discussion

Debriefing / Suggestions for Questions:

- How did you feel in the role you had during the activity? What made you feel like that?
- What was easy and what was challenging in the discussions you had with the people from your own group? What about the ones that took place in the multi-actor groups?
- What other observations do you have about how the process went in these groups?
- Did it happen that some actors were „pushing“ their own agenda and not that of the group they were representing? Could you give some examples of how this happened in your groups?
- What are your views about the proposals that were agreed on (and, if relevant, voted)? How did your groups manage to come up with them? Did some people have more power during the discussions? How that was manifested and reflected in the process? Why do you think certain proposals were not accepted and others were? What influenced what ideas passed through and which ones didn't?
- How much of what happened in this activity reflects or mirrors how things happen in real life in our society? Can you give some concrete examples?
- Were there any actors that are relevant in our society that were missing in this exercise?
- How are the power dynamics reflected in society?
- What is the reason for these differences? Why do certain groups have more power than others?
- Who gets to win and who loses in our society? Who is ultimately suffering or is negatively affected by these power imbalances?
- Is Social Inclusion part of every actor's agenda? Why is it not?
- How can it become part of each actor's agenda, and why should it?
- How can different actors be influenced to include in their priorities aspects related to Social Inclusion?
- Who can influence that?
- What can you do in this sense?

- What commitment do you take on a personal or professional level to bring issues related to social inclusion on the agenda of more powerful actors in society?

Recommendations for Using the Activity / Adaptations

- **Choose a balanced number of roles**, if possible the same numbers in the groups, to have in Step 2 representatives from all the different social groups. The role list includes 6 examples for each group category. You are strongly encouraged to modify the roles or add different roles in order to be closer to the reality of the community you are working in.
- **It is very important to emphasise that**, in Step 2, each group representative is supposed to represent their group decisions and not their individual ones. Even if some people might still change their aim in the multi-actor meeting, you need to make sure that is due to their own decision and not a misunderstanding of the rules.

The Roles - Multi-Actors Groups on Social Inclusion

- The roles listed below are
- Citizens - Minorities: 6
- Citizens - Majority: 6
- Authorities: 6
- Private Sector: 6
- Media: 6
- NGOs: 6

Citizens – Minorities Representatives

1. You are an asylum seeker from Syria who arrived in the community two years ago. You are a single mother of a 3-year-old child and you don't speak the local language. You don't have the right to work, and live on a stipend from the state, which is insufficient for you and your child. You have to do small jobs on the black market.
2. You are a 21-year-old man. You are a wheelchair user, have a good family support system and have a good financial situation. You are a student at the university. You struggle every day to use public transport or access different buildings/rooms of the university. You also face a lot of pity from the people around you, which you hate.
3. You are a transgender woman of 30. You often experience verbal aggression in public spaces and your family rejected you when you came out to them. You cannot legally change your sex in your society. You have joined an activist organization to fight for your rights.
4. You are a homeless man. You are 60 years old and have no family support system. You had a bank loan for your house, but when the economic crisis came, you lost your job and then your house. You depend on NGOs or municipality services to eat, but these services do not happen regularly.
5. You are an ex-convict of 35. You have served 4 years in prison for robbery. | You came out of prison 2 years ago and you haven't been able to find a job since then. You live from the pity of your family.
6. You are a 50-year-old Roma woman. You have 4 children and live on the outskirts of the city. You only finished 2 years of school and work in the informal market. Your children are attending school, but in a separate building from the majority. Your husband is an alcoholic and spends all the household money on alcohol.

Citizens - Majority representatives

1. You are a 35-year-old able-bodied man from the middle class. You tend to generally just focus on your own life – your job, your friends and family, travelling - and have a neutral attitude towards other groups in society.
2. You are a 19-year-old male student from second generation immigrants in the country. You have fully assimilated to the local culture, unlike your parents. You do not practice/know much about the culture of your parents. You think all newcomers to a country should adapt to the local culture.
3. You are a mother of 2 children. You struggle to make ends meet and feel discriminated against when different groups in society get special advantages.
4. You are a priest and a strong believer in your religion. You are 40 years old. You want certain groups from the country to embrace your religion. You often provide food for homeless people. You strongly advocate against LGBTQ+ people and are against sexual education.
5. You are a 30-year-old white woman. You studied social work and now have a job in an NGO that focuses on social inclusion. You are passionate about helping different groups in society.
6. You are a young 25-year-old woman. You are a hipster and in line with the current trends in society. You use a lot of social media (especially Instagram and Tik-Tok) and like to have many followers for the content you provide. You are vegan and quite radical about your views; you think everyone in society should be vegan.

Authorities

1. You are a 35-year-old man. You are a police officer that patrols the streets and makes sure to keep the order. You are generally tolerant and accepting of different groups living in the society but the truth is, according to you, more criminals come from a minority background.
2. You are a 65-year-old man. You are the mayor of the local municipality. You have a limited budget available for all the things necessary in the community. Your priority is to satisfy the needs of the taxpayers and collect fines from law-breakers. You don't think it is realistic to fully integrate/include everyone in society, only some groups.
3. You are a 40-year-old man. You are the director of a public general hospital. You think everyone should have free access to healthcare but some people are abusing the system and are only coming to the hospital for food and shelter.
4. You are a 50-year-old woman and the director of a school. You have students from all backgrounds. You face a lot of pressure from parents to separate children into different classes based on their ethnicity, even if you don't think this is right.
5. You are a woman, 29 years old. You recently graduated from Social Work University and you are now working as Social Worker in the Social Services Department of the municipality. You joined this work field because you are passionate about bringing a change in poor people's lives. You realised very fast that there is very little you can do – your department is understaffed and underfunded compared to the number of interventions needing your attention.
6. You are a youth worker, a woman of 45. You have been working in the youth centre since you graduated. Your centre offers leisure activities for any child or youth interested to come. The doors are open for everyone in the community, but you did notice mostly (white) boys coming to play and use the premises; the place is really for everyone – I guess the others don't care as much.

Private Sector

1. You are the owner of a local restaurant, a woman of 40. You have worked hard to have this business and want to make sure it is a modern place, to reflect your views. It is LGBTQ+ friendly and many NGOs use it for their events. You also have diverse vegetarian and vegan menu offers.
2. You are the CEO of a Bank that has also a branch in this community. You are a woman, 35 years old, and you have worked hard to have this position. You are very strict with the criteria and conditions for providing loans or financial support to various citizens. You don't trust that people from a poor or unstable background will return the loans – therefore they are not getting them.
3. You are a man of 40 and have a small shop in the neighbourhood. You don't speak any foreign languages and are afraid of Roma and refugees robbing your shop. You don't think authorities give you enough protection.
4. You are a 47-year-old man, the director of a shoe factory. You often hire people with low/no education for which you have to pay minimum wage, or even less, to have profit in your business. We live in hard economic times. People are happy to come to you for a job.
5. You are the Director of a Construction Company. You are a man of 50. You have built a lot but at the same time, you have unfinished constructions around the community, as the payments from the local authorities or other private sector stopped. Your workers are mostly men and come from a lot of backgrounds. With the huge taxation of salaries as well as unstable contracting, you often prefer to pay them by the day and not employ them fully.
6. You are a woman of 32. You have a social business in which you employ socially excluded women, especially from a migrant background, uneducated, survivors of domestic violence, etc. You produce various items (bags, wallets, notebooks, etc.) by using used or leftover materials such as old clothes, banners, etc. which then are sold online or in partner shops.

Media

1. You are a young male social media influencer of 22. You have half a million followers and growing. You mostly post content about lifestyle, health, food and sports and occasionally, if some topic is very trendy, you give your opinion on various social issues (such as veganism, refugees, feminism, violence, etc.). You have been accused by some women that you are sexist, but you deny this. According to you, everybody in society is equal.
2. You are an independent journalist, a 30-year-old woman, who often reports on the situation of different excluded groups from society. You feel that not enough citizens are aware of the true situation of these groups.
3. You are a women reporter, 42 years old, working for the National Radio Company. You usually go on the field and cover different current events which are newsworthy. You don't have a specific agenda to follow; you mostly report on anything important happening.
4. You are a 50-year-old man, the director of one of the most popular media outlets in the country. You promote mostly right-wing and nationalist points of view and coverage of the current events in the country.
5. You are a freelancer articles writer, a man, age 38. You are paid by a Multinational corporation that is very strong on the market in the society you work in. This financial arrangement is not known to the people that are paying for your articles. You aim to make sure that if there is any negative publicity about this company (that often is accused of child labour and workers abuse on other continents), you redirect the focus of the public discussion and bring the attention to other issues from the society.
6. 6. You are a woman, age 35, working for the local newspaper. It is not a big publication and it is mostly read by retired people. Most of the content is for announcements and advertisements. You are in charge of writing some articles about different things happening in the community. You try to bring a smile to people's faces; therefore, you focus on positive news from the community.

NGO-s

1. You are a woman, 28 years old. You are the directresses of an organization working for women's rights. You are engaged in changing society's perception of women but also in changing policies that are harmful to women. You are a convinced feminist yourself.
2. You are a non-binary person, 24 years old and you are Program Director for an organization fighting for LGBTQ+ rights. You are in charge of a project aiming to create a safe place for your beneficiaries to meet and discuss the problems that are affecting them. Your organization is also part of a national coalition which advocates for equal rights for people part of LGBTQ+ groups.
3. You are male, 45 years old. You are the president of a Foundation for people with physical disabilities. You are born with a hearing impairment and have dedicated your life to improving the social and job opportunities for people like you and not only. Although your organization exists for more than 20 years, and there are others working in the same field, it still seems that this topic has never gotten attention and interest from the general population or authorities.
4. You are a woman, age 50, working as a Social Educator for an association which aims to protect children and their rights. You love children, you are a mother of 3 yourself. Your organization works predominantly with children from the foster care system and provides private family housing for groups of children. It is hard work, as these kids are traumatised and difficult, but they need all the support possible.
5. You are a woman, age 33, working for an association that has a Centre for Migrants, where asylum seekers and other types of migrants come for counselling and support in handling their legal issues in the country. Most of the people coming to your centre are depressed; they need more psychological support, which your organization is not providing. You believe every person should be supported and helped to live in which country they wish to.
6. You are a man, age 40, and the Director of an Association fighting for Climate Justice. You believe the climate is not only an environmental issue, but an urgent social issue, that is affecting everybody (regardless of their background) and it needs critical solutions implemented by all actors in society.

Title: Power to Decide (90 min)

Objectives:

To reflect on the concept of power on how it can influence the process of social inclusion; to reflect critically on one's behaviour when in a position of power; to increase critical thinking regarding the rules that are governing our society; to increase motivation to challenge power structures in society.

Details and description of the activity:

- **Prepare in advance** a large number of wrapped candies, around 60.
- **Introduce this activity** as being a very serious and important exercise that requires the group's full involvement and commitment. Inform the group that some people, but only some people in the group, will receive something of very significant importance.
- **Ask who in the group is born between April and October** (*or any other period of the year you want to play with; you may use any other method to randomly select some of the participants*) to stand up.
- **Give one candy to everyone that stood up.** Remind the group that this candy is not just candy but comes along with power.
- **Inform the group that you have more candies left to give.** You should provide double the ones you already have given. Only the people that have received already candy can decide who gets more candies. Remind them again that whoever has candies has power. Their options are:
 - » To divide among themselves (*the ones that already have candies*)
 - » To give to the ones that don't have any candy yet using whatever criteria they wish
 - » To give to everyone in the room in different proportions.
- **If the group reallocates the candies in a way that some people** have now two or more candies, inform them that you can give them ten more candies, and they are the last candies available and only people with two candies or more can participate in deciding how these are going to be distributed.

– **Ask participants with candies**

(or with two or more candies in case everyone has candies) to gather their candies together and form a circle between them and the other participants, in order to protect them.

– **Ask participants with no candies**

(or with less than two) how they would try to reach the candies in the protected circle. Remind them again that these candies are not only candies; they represent power and possibilities to achieve their dreams in society. Encourage them to try out their ideas. From this moment on, the group is not guided any more by you. The participants are free to react and respond as they wish to the attempts of the external group. Assess the situation and stop the game when you feel the situation has passed its peak moment. If the situation becomes physically violent, stop it immediately.

– **Continue to the discussion**

Debriefing / Suggestions for Questions:

- What feelings did you experience? What made you feel like that?
- What happened in this activity?
- How did you behave in this activity? Do you have any reflections regarding your behaviour in the game?
- Who got candies, and why? What does this mean? Make sure the group realise that it was a very random element that provided some participants with a serious advantage.
- How did the second batch of candies get divided? Who got in the second round and why? Did it change anything in the distribution of power holders in the group?
- What about the last batch of candies? Who got them, and why? How did that change, if it did, the power distribution?
- What happened in the last phase of the game? What did you notice when we asked the people without power to try out different approaches to get a hold of the power?
- What could have happened, and didn't happen?
- How fair was what happened during the game? Why?

- What from this game mirrors what happens in real life?
Can you give concrete examples?
- What can the candies represent? What can the criteria that determined who got the first candies represent? (*One of the answers must be privileges.*)
- Who can the people that have the power to decide be? On which things can they decide? What about the last phase – how did that reflect real life?
- Who is losing in our society because of such ways of power holding?
Do you have concrete examples?
- How can people in a position of power act in a just way and with solidarity toward people with less power?
- How can the power (*or what power is associated with*) be distributed fairly?
- Can you give concrete examples?
- How much power do you think you have in society?
- What can you do to influence how power is used in your society?

Recommendations for Using the Activity / Adaptations:

- **Some participants tend to get very excited quite fast**
and get into a game mood before fully understanding the rules. Make sure you keep control of the process, including in the last phase, when things can get a little heated.
- **Assess carefully if the game is appropriate for your group,**
especially if there are people with a more sensitive background that experience violence or have violent tendencies.

Final Remarks

It is 2022 and the terminology we have used in this manual is at times controversial, contested and continually changing. We know that words, definitions and concepts are very much related to the power dynamics and relations in a society. Who gets to name and define certain groups or processes affecting certain people? That comes with power and often it requires critical examination.

We have tried to exhibit sensitivity and use sensible language, but we might still have blind spots and we apologise for that.

Although we didn't allocate a significant part of this material to these aspects, as separate chapters or activities addressing these issues, we know it is there in the background of everything we are talking about.

We do mention this here as, years later, some of the terms used in this manual might be even more controversial or have lost their meaning, as it was used now, in 2022.

We invite you to see this material in the context of its publication.

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