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**GEAR: Global Education and Active Response for the Protection of Human Rights,
Inclusion and Democratic Values in Intercultural Societies** <https://gear.gong.hr/>



GLOBAL EDUCATION
ACTIVE RESPONSE
PROTECTION OF HUMAN RIGHTS
DEMOCRATIC VALUES
INTERCULTURAL SOCIETIES

**TEACHING SOLIDARITY – BUILDING
INCLUSIVE INTERCULTURAL
ENVIRONMENTS THROUGH GLOBAL
CIVIC EDUCATION**



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TEACHING SOLIDARITY – BUILDING INCLUSIVE INTERCULTURAL ENVIRONMENTS THROUGH GLOBAL CIVIC EDUCATION

Spoleto, Italy, October 12 -14 2017

Education Report

Transnational 3-day exchange and education for teachers and educators *Teaching Solidarity* included around 20 school teachers, educators and youth workers from civil society organizations from Spain, Italy, Slovenia, Croatia and Macedonia. Exchange was focused on learning from best practices of global civic education to promote democratic values, fundamental rights, intercultural understanding and active citizenship.

The goal of the **GEAR – Global Education and Active Response for the Protection of Human Rights, Inclusion and Democratic Values in Intercultural Societies** project is to contribute to intercultural understanding through cooperation of CSOs with formal education systems, teachers and students and encourage exchange, improvement and up-scaling of existing best practices of global, civic and intercultural learning among schools at local, regional, national and transnational levels. Its general objective is to prevent violent radicalisation and to promote democratic values, fundamental rights, intercultural understanding and active citizenship.

The project is upgrading the existing programs for social inclusion and civic/intercultural education of youth and teachers implemented by the project partners, programs developed both by schools and CSOs. Some of these individual programs have a long tradition of implementation at national levels in each country, but they are enhanced and upgraded in accordance with the actual needs and expanded transnationally, enabling a transnational exchange of existing successful practices among partners and teachers in different countries.

Teachers and educators are encouraged to educate children and young people in civic and intercultural education, human rights, tolerance towards the other and critical thinking. Expected outcomes included:

- Enhanced teachers' competences (knowledge, attitudes and skills) for teaching global civic education and medial literacy
- Enhanced teachers' competences for intercultural dialogue and communication in intercultural setting, their sensibility to identify, support and promote a multitude of categories of diversity within the multicultural environments.
- Enhanced teachers' awareness for recognizing the presence of stereotypes and prejudices in the school context and in media as well as the consequences of on line hate speech and the possibilities of prevention
- Enhanced cooperation between CSOs and schools in developing and implementing civic education for global solidarity, supporting teachers and educators.

Thursday, October 12 2017

Constructive communication and dialogue between culture

NDC Skopje

- Developing open and multidirectional communication on group level
- Introduction to recognizing and promoting diversity
- Intercultural communication skills, strategies and techniques to deal with sources of stereotypes and prejudices in the school environment

Cultural diversity and dialogue between culture(s)

NDC Osijek

- Personal narratives, local contexts, mutual respect –storytelling circle and exchange game
- Migration histories - forms of cultural influences on local and regional cultural wealth, their migratory backgrounds and interrelated identities
- Workshop “Righteous among the nations”

Friday, October 13 2017

School and social mediation in peaceful conflict resolution

F. CIVES

- Communication skills and their conscious application
- Restorative approach - Mediation between equals for conflicts resolution in intercultural contexts
- Experiences with conflict resolution for peaceful communities
- Role-playing exercise for conflict resolution

Addressing stereotypes, prejudice radical ideas and hate speech through teaching about migration and world diversity

Mirovni institut Ljubljana

- Understanding differing societal views on important issues - teaching tolerance and limits to acceptable social attitudes
- Dialogue, integration and inclusion – diversity in school routine, micro-narratives and understanding specific personal backgrounds

Saturday, October 14 2017

Intercultural and global education

GSI Italy

- Intercultural education - key issues, objectives and basic principles
- Global education - concepts and methodologies

Democratic Citizenship and Civic Participation

GONG

- Civic participation and participatory democratic culture
- Learning about and for civic participation in schools – the value, means, channels, goals and strategy



Introductory notes

Within the scope of the transnational training for teachers and educators, trainers facilitated some of their previously (and successfully) implemented training activities, in order to encourage other educators and trainers to draw inspiration from them, as well as to encourage exchange, upscaling and improving upon existing practices in various contexts and with various target groups. Each exercise relates to a topic and a set of objectives (an issue to be discussed, a skill to be developed, an aspect of understanding global, intercultural or civic education).

Within the context of this report, the term “*exercise*” refers to each activity that has its own learning objective, whether it is performed individually or in smaller groups or in the group as a whole; the term “*participant*” refers to all persons participating in the exercises; the term “*trainer*” refers to the person(s) facilitating each exercise.

Workshop subject: Introduction

Ball-passing

Participants stand in a circle and pass a small, soft ball to each other in a random order. Each person receiving the ball says their name and organization/school they come from, and may add an interesting fact about them before passing the ball to another participant whose turn it had not yet been. After an entire round of the participants has been completed, another round begins in the same order, with each participant passing the ball to the person that they had originally passed them to, and repeats the name of the person they are passing the ball to. The round is then repeated in reverse order with a differently-coloured ball, and another round is then repeated with both balls at the same time, passing them simultaneously forwards and backwards in the correct respective orders.

Presentation with one word or symbol

Participants write a word and a symbol and they present themselves with that to all other participants, adding the basic information about their work and their expectations from the training.

Agreement

Participants together propose and decide about group rules that will enable them to feel respected and included during the training and enable them to learn from each other (eg. active listening, respecting other people’s opinions, respecting the schedule and keeping in mind time management and other peoples` right to be heard, openly expressing ideas).

Web of questions (exercise of skill and memory)

Participants stand in a circle, with a large ball of soft yarn in one of the participants’ hands. The trainer(s) ask a question about the participant’s personal view or choice on a subject (personal preferences, interests, memories, ideas); the participant answers truthfully without too much reflection, but the other participants can ask for clarifications or reasons. When each participant’s

answer is complete, he or she passes the ball of yarn to the next (who had not yet answered a question themselves) participant somewhere in the circle and lets the ball of yarn unwind in flight. All participants who have answered questions hold on to their section of yarn and keep it taut, so the further the exercise progresses, the more the links between the participants resemble a spider-web. Once all participants have answered one question, the last participant turns to the participant who threw them the ball of yarn, repeats their name and what their answer to the trainer's question was, and throws the ball of yarn back. This participant then wraps the excess slack yarn onto the ball and while doing so, repeats the name and answer of the person who had originally thrown the ball to them. This repeats until the web has been un-spun completely and all the yarn wrapped back into a ball with the first participant.

Workshop subject: Constructive communication

Horse in front of the hill (group communication exercise)

Participants are divided into sub-groups of five; within each sub-group, participants take turns putting a blindfold over their eyes, and in each group, the blindfolded person contributes to a participative drawing on a flipchart-sized paper, according to instructions given by the trainers. The instructions follow an established order:

- "Draw a hill." (participant 1)
- "Draw a horse in front of the hill." (participant 2)
- "Draw a cart being pulled by the horse." (participant 3)
- "Draw a pile of hay on the cart." (participant 4)
- "Draw a child sitting on the pile of hay." (participant 5)

Time is limited to 10-20 seconds for each contribution to the drawing. Other participants can only use verbal instructions to help the blindfolded person who is drawing, and cannot interfere with their movements or direct them outright. When the final instruction is fulfilled, all drawings are hung up for an exhibition, and misunderstandings in following the trainer's instructions for drawing are discussed.

Acting out emotions (dramatization of empathic reactions)

Each participant in turn is handed a small piece of paper with one of a set of various emotions written on it, and are requested to present the emotion to the rest of the group, without using words. The group needs to correctly name the emotions being presented according to each "actor/actress"'s facial expressions and body language only.

Acting out rules (dramatization of empathic reactions)

Participants are separated into smaller sub-groups whose assignment it is to create the common working rules that will be observed by the entire group. Each sub-group may decide upon up to three rules for interpersonal communication and group work and acts each out in a single dramatized gesture or interaction, using no words but only motion, facial expressions, gestures and body

language. Each correctly guessed rule is added to a common list of rules which then come into force and last for the entirety of the training (these may include such rules as listening to each other, setting cell phones aside, raising one's hand to speak, but also smiling at each other, abandoning hierarchic relationships etc.)

Workshop subject: Stereotypes and prejudices

Deserted island wish list (group discussion)

Participants are divided into small sub-groups so that no two persons within a sub-group have the same native language. They then discuss what items, other than the basic and essential ones, they would bring to a desert island, choosing one item each from the following categories:

- one book,
- one piece of music,
- one luxury item.

Each sub-group then presents their choices to the entire group and answers can be discussed.

Find your orange (awareness of stereotype of "sameness")

Each participant pulls out an orange from the same sack of oranges of the same type and has one minute to observe it and memorize its specificities. All oranges are then collected and scattered around the floor and participants are collectively given one minute to identify and take back their exact oranges. Since they will likely be successful, it is then discussed why they think they were able to identify their oranges so easily, and parallels are drawn with the stereotype of "sameness" between members of a social group that is not one's own.

Grouping by coloured dots (awareness of difficulty blending in when you are different)

Participants are given self-adhesive markings on their foreheads while their eyes are closed, so they do not know which one they had received. The choice of markings comes from a variety of several types markings that include several identical copies each (e.g. five blue markings are given out, five red ones and four green ones). After every participant had received a marking, participants open their eyes, noticing that all the others have markings on their foreheads; they are then instructed to find a group that they think they fit in, without verbally communicating, leaving them free to move around the room and use body language to communicate to others what colours their markings are. The search and grouping process may last up to one minute.

However, one person is given a marking that differs noticeably from all the others, ideally in terms of both colour and shape. This person is left out after the grouping is done, likely leaving them to wonder why they had not fit in with any group.

The exercise is then explained to the entire group and the person who got left is asked how they felt. (it is highly recommended that the participant to be singled out is one with the necessary fortitude not to take feeling rejected to heart; in some contexts, it might be better to single out two persons with different markings, so that they can ultimately make their own small group). The entire group

then discusses the notion of “otherness” and the social impacts (stigma, difficulties integrating) of being different (especially visibly different) than the majority.

Making guesses about the trainers (awareness of culturally-ingrained presumptions)

The trainers stand in front of the group and ask them participants to make educated guesses about the trainers’ personal lives, in the following order:

1. Where do I live (in what city, in a house or in an apartment)?
2. What is my religion?
3. How many languages do I speak? Which ones?
4. What kind of car do I drive?
5. What education did I complete?
6. Am I married? Do I have children? How many, of what age and gender?
7. What are my hobbies?
8. What kind of music do I like?
9. Do I have siblings? How many, of what age and gender?
10. What would my ideal vacation be like?

After each round of guesses from the participants, the trainers provide truthful information about themselves

Workshop subject: Cultural diversity and dialogue between culture(s)

Family photograph (learning about personal micro-histories in the context of diverse communities)

Each participant brings an old (no less than 10 years old) family photograph to the exercise, either physically or digitally, on a handheld device. The participants are then split into pairs and within each pair, both participants tell each other about the picture – when and where it was taken, who is in it, what relation these persons have to the participant, what context the photo was taken in and what significance it holds for the person presenting it. Each pair is then given the floor in turn and each participant within a pair shows and presents the other person’s photograph, recounting as many details as possible. The group is then presented the idea of personal and family histories relating to the social histories of their places of origin, including reflections of migratory histories and intercultural contact.

Righteous Among the Nations (learning through individual biography and interpretation of motivation to act)

Participants are given handouts with very short texts about some of the persons who had received the recognition of Righteous Among the Nations; each handout says something about their lives prior to WWII, their actions during the war and what happened to them later, if any information is available. The group then reflects on their respective person’s motivations in protecting Jews from persecution and extermination using prompts given on the handouts (e.g. courage, sympathy, duty, solidarity, faith etc.).

Participants also analyze that the individuals who saved Jews were of different age, gender, social class, education, occupation, political beliefs and religion; concluding that people are able to make choices even in the face of powerful constraints. In the end, a discussion on moral values follows, with a comparison on the present.

Workshop subject: School and social mediation in peaceful conflict resolution

Balloon gathering (handling conflict situations appropriately)

The room is filled with a number (approx. 30) of inflated balloons prior to the arrival of the group. Upon arrival, each participant is given one balloon to inflate and keep to themselves. In addition, participants are seated across the room so that some are closer to the remaining balloons than others. Then, when prompted, the participants are asked to get up from their seats and gather as many balloons in their hands as they can in 30 seconds. However, three participants are secretly given specific roles:

- Two participants do not participate in gathering the balloons; they simply hold on to the ones they had inflated themselves and act in an obviously disinterested fashion towards other balloons.
- One participant is given the role of mugger; he or she must attempt to take balloons away from one or more other participants by force.

After the time has elapsed, the group reflects on the balloon gathering strategies as metaphors for approaching conflict situations in general, with withdrawing from the process standing for a passive and avoidant approach (low reward for the participant), mugging balloons from others representing an aggressive approach (high reward for the participant but disrupts trust) and an assertive approach being represented by gathering balloons proactively while respecting others' efforts to do the same.

Tribe activity (building group identity, communication across social divides)

The participants are divided into exactly four sub-groups ("tribes"), each one consisting of no less than three participants. Each tribe is secretly given two guidelines – one on how they greet other tribes (e.g. "shake hands", "take a step back and turn around twice"), and one on how the tribe communicates with others (e.g. "you must maintain physical contact in order to communicate", "you must speak loudly, and you cannot understand the other side if they speak more quietly than you"). All of the tribes are given the same assignment: to colour in the drawings of two each of a set of printed fruits: bananas (yellow), apples (green), strawberries (red) and grapes (blue). Each coloured drawing must be signed with the tribe's chosen name in pink on the flipside of the drawing, and must be fully coloured with the appropriate colour in order to be acceptable.

After all tribes have received their instructions for greeting and communicating with others, each tribe is given a set of insufficient resources for the task: several (but not all) of the necessary coloured pencils, several (but not all) of the fruit drawings to be coloured and a pink pen for signing the completed drawings. A time limit for completing the task is set at 20 minutes.

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The tribes will soon discover that they have rules for communicating with each other that are largely incompatible and require further strategies in order to facilitate exchange of resources, such as communicating with each other by using other tribes as intermediaries.

The trainers evaluate the completed colourings and proclaim which tribe won by having the highest number of successfully completed colourings.

Workshop subject: Addressing stereotypes, prejudice, radicalism and hate speech through teaching about migration and world diversity

Step by step (raising awareness about privilege and deprivation)

Participants are given small pieces of paper with the descriptions of social identities that they are going to assume. Some are more detailed than others, but all differ in terms of social privilege based on various dimensions – such as age, gender, wealth, work, ethnic minority, migrant or refugee status, LGBT identity.

Participants line up in a broad line, standing shoulder to shoulder. The trainer reads a statement and each participants whose assumed identity can agree with the statement, takes a step forward, and remains in place if not. This is repeated for 20 statements. Then the participants look around and determine where they are standing at the end of the exercise, after which their identities are revealed and each explains why on some steps they agreed and on others they did not.

Workshop subject: Intercultural and global education

Managing a nation (awareness about privilege, resource availability, and inequality within communities)

Participants are divided into groups of four and each group is given a sheet of flipchart-sized paper with dotted outlines in grey (representing the sites of cities), green (representing mountains), and blue (representing rivers), all together representing the infrastructure of a fictional country. Each group is given the task of developing the country to the best of their ability, given a limited budget and a list of prices for various economic resources and public goods (e.g. factories, waterworks, schools, playgrounds) and need to distribute these in their allotted space to create the highest sustainability and quality of life they can. Every group gets a chance to present its development plan and explain why they chose to spend the budget the way they did.

Workshop subject: Democratic citizenship and active participation as a means for promoting and strengthening inclusion

Dramatizing participation (recognizing and dramatizing forms of formal and non-formal participation)

Various formal and non-formal (and, optionally, those that take place online) forms of civic participation are listed as the participants think of them. When a lengthy list of formal and non-formal forms has been created, the participants are grouped according to the countries they come

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from and discuss some notable manifestations of these forms of participation in their home countries in the past several years, considering subjects pertaining to inclusion (e.g. work and poverty, migrants and refugees, sustainable development, education and training). When each national group has created a quick memory-map of these, the groups are reshuffled. This time, every group must consist of at least one participant from each participating country and is then given only one of the inclusion topics to present to the rest of the group. The presentation may take form of a dynamic poster presentation, or, preferably, a short dramatization of one form of participation in one of the countries. The “actors/actresses” only give the explanations on their dramatization after it is finished, and may use props.

A note on multimedia content

A number of films from online video-sharing platforms (such as Youtube) can be used as auxiliary tools within the scope of the training. Most of these films refer to the issues of intercultural understanding, global interconnectedness, inequality, migration and exile. The films used in the October 12-14 training in Spoleto have included:

[What kind of Asian are you?](#)

[Love Has No Labels](#)

[If The World Were 100 People](#)

[Most Shocking Second a Day Video 1 & 2](#)



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Participants of the training expressed satisfaction with the content of the training and with the methods. They also agreed that they would like to cooperate through other project activities:

- a) **School networking (through e-twinning and FB page)**
- b) **School Inclusion projects**
- c) **International School Conference in Croatia, Osijek / Vukovar (May 12 – 19, 2018)**
- d) **Partners meeting in Skopje, Macedonia (March – April 2018)**
- e) **Final GEAR conference in Spain, Madrid (October 2018)**

GEAR FB page was created and it can be found on link <https://www.facebook.com/pg/GEAR-Global-Education-for-Human-Rights-Inclusion-and-Interculturalism-721146998074897/posts/>