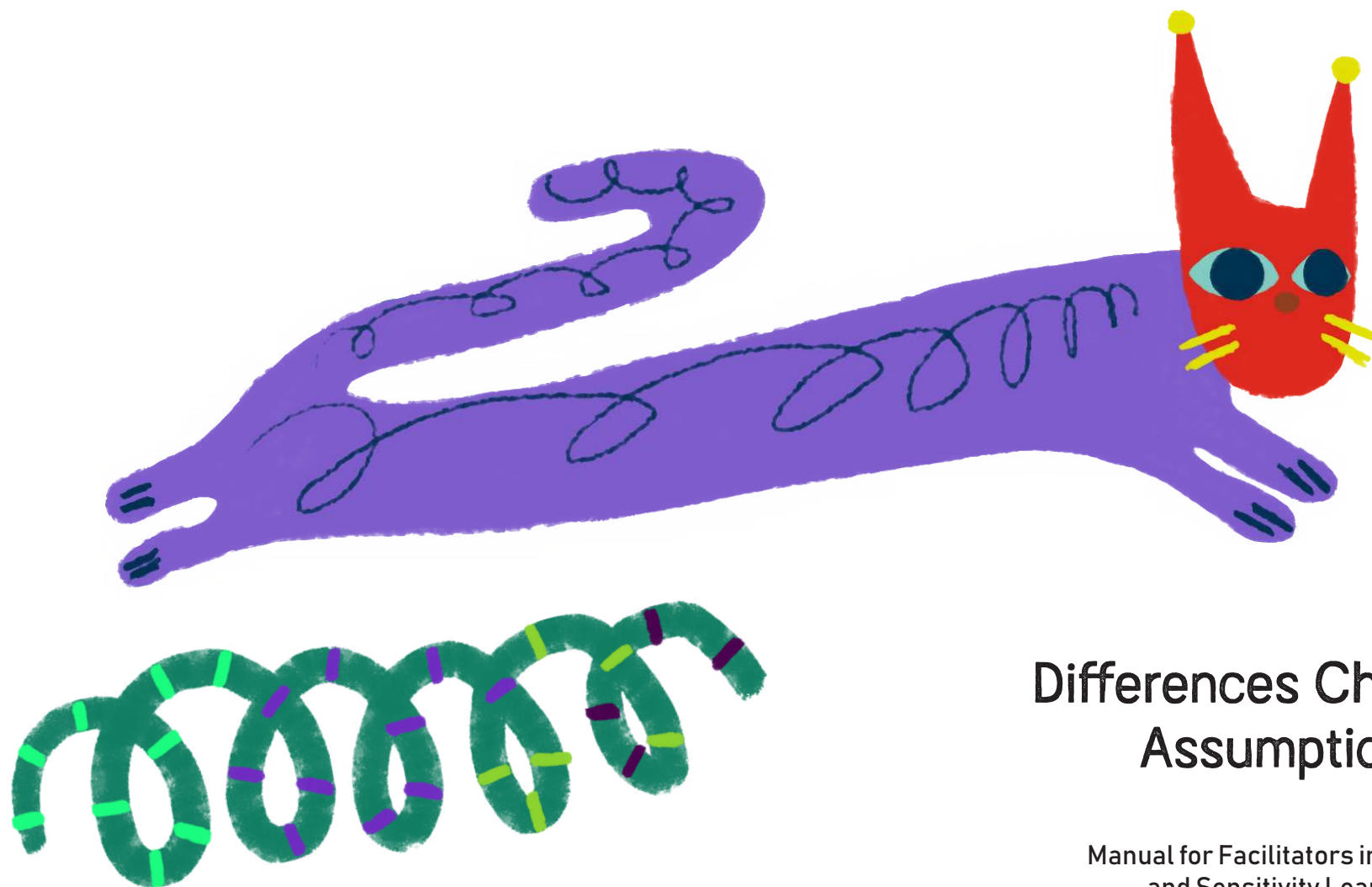


# Differences Challenge Assumptions

Manual for Facilitators  
in Diversity  
and Sensitivity Learning

2018

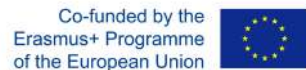


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Manual for Facilitators in Diversity  
and Sensitivity Learning

2018

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The opinions expressed in this material belong to its authors and do not reflect the position of the European Commission.

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2018**

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**“There are three truths:  
my truth,  
your truth  
and the truth”**

---

*Chinese proverb*

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## Introduction

*What is this manual about?*

---

**This manual is NOT for you if you started to (*seriously*) work on the topic of Diversity and Intercultural Learning only recently.** We hope we are very clear with this. If you are, what we would call a beginner or inexperienced in this field, please, refer to the other manuals, which we mention in the next chapter (*Important Remarks*).

### **How do you know if you are a beginner?**

*(More than one of following aspects apply)*

- You have none or very little experience in facilitating a session on intercultural or diversity learning;
- You haven't actually facilitated interactive learning processes, in general;
- From these concepts, most of them are blurry or not clear for you: culture, stereotypes, prejudices, discrimination, norms, race, racism, assumptions, intercultural sensitivity, whiteness, splaining, cultural appropriation, relativism, etc.
- You believe that if you don't know any of the previously listed concepts, you can read about them and you will be fine;
- You have never travelled to another country;
- You think you are usually very good at what you are doing;

### **How do you know if this manual is suitable for you?**

*(More than one of following aspects apply)*

- You have implemented workshops, sessions, training courses for various groups in various topics, in the sphere of diversity and sensitivity learning;
- You have tried some training activities more than one time; you have changed and adapted them in different situations;
- You can easily figure out different activities only from their names or key words;



- You started to believe some activities are outdated and, for some groups, repetitive;
- You often complain you don't know some new activities in the area;
- You struggle to challenge your participants and have more provocative sessions;
- You regularly allocate more than 20 minutes for debriefing / discussion during your 1.5 h sessions;
- Most of the concepts listed in the previous profile are well known to you; you often debate and reflect on their meaning and their reflections and implications in your personal and professional life;
- You often critically self-reflect on your values, principles and worldviews.

**We gathered and included 45 learning activities in this manual, to address topics related to diversity and sensitivity.**

To the best of our knowledge, they are not present in other manuals or educational materials (*please, be aware of the time of publishing of this manual*). 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.



**We don't claim everything you will find here is original** (*whatever that means*); *maybe* it is not. Here are the origins of these activities:

- Previously existing learning activities which were transformed and modified, some in radical ways;
- Insights harvested from different discussions with participants and other practitioners in various learning-related contexts;
- Learning activities developed from zero, but with the need to address various topics in more provocative terms;
- Learning activities developed exclusively with this purpose, created from a tool box with a random choice of materials;

We published this manual at the end of 2018 and we will never know when you will, actually, read it. In few years it might happen that these activities are too known, they will expire, or other topics will be more important to focus on.

**We don't think this is a timeless manual.** It is not. It is relevant now, for practitioners active in the field, from anywhere in the world, and it may be relevant few years later, as well.

Enjoy the reading,  
**Andreea-Loredana Tudorache**

## “Differences Challenge Assumptions”

### Project Overview

---

**Associazione Ottovolante (Italy)** and **A.R.T. Fusion Association (Romania)**, together with their partners, developed this project to answer to different needs detected in partner organisations' countries and regions. In youth work field there is a lack of advanced intercultural working competencies and sensitivity in youth work field, especially of the ones active and working in international, multicultural or global settings.



This project empowered youth workers with intercultural competencies and sensitivity transferable towards excluded and/or discriminated groups, as well as for changing the mentalities of young people having discriminatory thoughts. *The project was implemented between February 2017 and October 2018.*

**The aim of this project was to** increase the level of competent, sensitive and quality intercultural youth work field in Africa, Asia, Europe and South America.

### The project achieved the following objectives:

- To increase/upgrade the **knowledge level of youth workers** from 4 continents in intercultural learning topics (culture, identity, prejudices, stereotypes, assumptions, relativism, communication, clashes, intercultural sensitivity);
- To develop the **practical skills of youth workers** in working and managing quality intercultural learning process in international projects with young people;
- To upgrade **skills in managing and facilitating intercultural encounters in youth work** (international volunteering, exchanges, local projects in multicultural settings, trainings, etc.);
- To develop highly intercultural sensitive **attitudes in youth work field**;
- **To empower youth workers** to act as responsible intercultural sensitive actors in international field and projects;
- To provide a space for sharing best practices among **youth organisations** in intercontinental youth cooperation field;
- To increase the level of innovation and creativity in **youth work** field;
- To stimulate long-term involvement of **youth organisations' beneficiaries** in international (and intercontinental) projects;
- To stimulate **mobility of youth workers across continents**.

The project's main beneficiaries (33 youth workers) took part in a long-term training course focused on developing practical working competencies in intercultural education.

### The training approach was designed as the following:

- 1) **An initial training course for developing basic intercultural competencies** for future multipliers (it took place in Kandy, Sri Lanka, in October 2017);
- 2) **A practice phase in each of the partner countries** (Argentina, Italy, India, Mozambique, Nigeria, Romania and Uruguay), where the multipliers, prepared and implemented intercultural learning workshops/sessions for at least 1200 young people (at least 150 in each country). Topics of the workshops were focused on stereotypes, prejudices and diversity.
- 3) The practice phase was followed by **the second training course** (which took place in Busteni, Romania, in March 2018), **for assessing the first practice phase results and for developing advanced competencies in intercultural learning area and development of new intercultural learning tools**.
- 4) **The second practice phase** took place in the partner countries, where the multipliers transferred their competencies in a new round of workshops, for more than 150 people in each country. The topics tackled in this phase were: norms, privileges, poverty porn, gender-related issues, etc.
- 5) **A final evaluation meeting** was organized in Nigeria, Ibadan, in July 2018, in order 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.
- 6) **Each partner disseminated the project results** (including this manual) in their communities, to interested people and other organisations, in order to increase the interest of the civil society towards intercultural learning process.

## The main project results were:

- **A network** of strong organisations competent and sensitive in intercultural issues spread across 4 continents.
- **75 workshops** implemented in 8 countries on the topics of stereotypes, prejudices, norms, privileges, gender stereotypes, diversity, poverty porn, etc.
- **1800 direct beneficiaries** of the local workshops, the participants involved in the practice phases, who increased their tolerance and sensitivity towards diversity-related dynamics.
- **10500 indirect beneficiaries.**
- **A resource online game** that can be played by anybody in world, who wants to challenge their own assumptions - <http://www.testyourassumptions.com> (see Test your Assumptions activity later in this manual).
- **This manual** (which you are reading at the moment), to support youth workers in intercultural learning field.
- **Training modules** for training youth workers from 4 continents in diversity issues.



## Important Remarks (Concepts, theory, methodology)

---

**You will not find here explanations on concepts, definitions, theories, models and others...** you will not! As mentioned previously, this manual is not meant for beginners, or not very experienced facilitators. Therefore, we didn't include this type of knowledge, which such individuals usually need as background documentation.

Nevertheless, we decided to mention several resources which can be used to set up the knowledge base, to refresh, repeat or to upgrade, if it is needed. Later, in the manual, depending on the described sessions, we included more specific sources for more insights related to that activity. Some years back **we have developed a manual which is more 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 inside 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 difficulties and duration;

**We add two more materials**, which, as well, have a good deal of input and guidelines in the same areas, and could complement the learning from the previous manual. You can find two editions of this specific toolkit; they are different, so, consult both of them: <https://pjp-eu.coe.int/en/web/youth-partnership/t-kit-4-intercultural-learning>.



**These materials include, as well, a good base of methodological insights, knowledge, guidelines and advices.**

The following activities are based on participatory, interactive and non-formal education methodology, which is described, at large, in these recommended manuals. If you consider it necessary, please, consult them before working with this manual.

**In this specific manual, which you are reading now, the main theory or concept we focus on is Developmental Model of Intercultural Sensitivity**, developed by Milton Bennett Model (*please check the previously mentioned manuals for an intro into this model*).

**Our understanding of this model goes beyond Interculturality towards Diversity in general!** Diversity, as a concept which includes not only “classic” cultural features, but also people’s worldviews, in general and approach towards differences, in particular!

The activities detailed in the manual address also issues regarding gender, sexual orientation, race, norms, privileges, religion, etc. Some views might say they are not so much about culture, while others might say “culture” (*however it is defined*)

either shapes the views on these topics or controls the way certain differences can be manifested in a society. Definitely, they are about diversity in all its forms, and the way we, as humans, can navigate in this complex diverse world with more adequate and sensitive competences.

**Relativism is another concept strongly covered in Bennet model** and many of the proposed activities trigger the relativity button and stimulate reflection on reference systems and the lack of universality of various values or principles.



## Ready-Made Activities Introduction to Activities (Mandatory to read)

After this chapter, the rest of the manual is dedicated to a collection of 45 ready-made activities, which you can use in your work. We want to mention a few aspects which are valid for most of them, and therefore, instead of repeating or omitting to write at the respective activities, we list them here.

**We strongly encourage all users of the manual to read this section.**



## General Facilitator's duty/responsibility

- **Assess with strong critical sense** if you are ready to open certain topics with your participants. Almost all the activities can go really bad if the facilitator is not really ready to handle certain discussion, to challenge certain opinions and to be impartial while doing all this.

- **Reflect very well on your privileges and power in the society**, especially when you address these topics with diverse groups, more or less privileged than you. By no means did we suggest that you shouldn't open certain topics because of this, but being aware and ensuring your approach is not biased is a crucial advice.



- **The debriefing or the discussion plan suggested for each activity is part of the activity.** We noticed, with disappointment, practitioners who don't allocate proper attention to this part, the discussion. They either don't do it; either they do it on a superficial level. For all the activities we included in this manual, **there can be a lot or no learning outcome at all, if there is no discussion.** For most them the key part is, actually, in 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 expected from the facilitator to filter and modify various elements.** We have described them step by step, as we applied them, but, nevertheless, they might be more impactful in different ways.

- **If you address questions for exploring feelings** (*which are suggested in most of the debriefing plans*), ensure participants are providing "feeling" answers and not thoughts or interpretations (*for which there are other questions*). Do not use a "feeling" question and welcome any answer without reminding the group what you actually asked. If you plan to do that, then do not ask a question targeting feelings – it's more harmful for a learning process when facilitators don't acknowledge what feelings are, than in the cases when participants make such a mistake.

## Classification

- We have grouped, rather arbitrary, the activities in different categories. This separation is not a clear cut and, in fact, the activities can be used to focus on other aspects as well, rather than the one hinted by the category in which they are placed.

- The grouping more refers to what can be easier to target with that specific activity or what was the usual bigger impact on the participants. **The categories are the following:**

## Deeper Exploring of Stereotypes/ Assumptions/ Norms –

these activities aren't meant to introduce these concepts, so, do not expect to clarify definitions with their help (although, in fact, you can do that, but it will be a pity to use these activities for such purpose, instead of others which are, actually, created for introducing various concepts). Here you can find a variety of activities which can help you dig deeper, and beyond the surface of Stereotypes, Assumptions or Norms.



## Shifting Paradigms/ Preconceived Ideas –

these activities aim to challenge and provoke participants' mentalities regarding various issues. They had impact on the majority of groups we applied them to. We don't claim they will challenge all participants in a group equally. That will not happen, because beyond a "great challenging" activity there are so many other factors which influence its impact on people (which we believe or we hope you are already aware of).



## Increasing Sensitivity to Diversity –

these activities touch on different concrete aspects of our society, which are often overlooked and slowly, but surely have negative consequences on the overall society. With these tools we aim to develop more critical thinking and sensitivity which will be transferred to a variety of diversity-related topics and in more proactive attitude, as opposite to silence or ignoring little things that reflect bigger problems.



## Working on Personal/Group Self Awareness –

some of these activities aim to trigger participants' reflection directly on their own behaviour or reactions in certain situations. Other activities aim at deepening awareness of group/community views or mentality related to various topics.



## 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. In few occasions we suggested, as ideas, to follow up with other activities from the manual, but those are just 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 their 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**. For some activities, we did specify when a minimum number of participants is required.

- 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

- **The duration mentioned for each activity is just indicative**, because they can last longer or shorter, exclusively depending on the way the process, especially the discussions, are facilitated.

- Nevertheless, **majority of the activities can be organized in 1.5 hours** (or little bit less - one hour) and a few of them can take 2 hours or more.

## Context of use

- **We have applied these activities in a variety of contexts**, predominantly with people of European origin, but in different countries in Asia, Africa and Latin America, as well.

- **We cannot mention in which contexts the activities are more suitable or aren't suitable at all**; our experiences showed that the most important are the skills of the facilitators embarking in using some of these activities, and the previous life experiences of the participants.

## Deeper Exploring of Stereotypes/ Assumptions/ Norms

—  
Tell It Like It Is



## Learning objectives:

To challenge participants' stereotypes and stereotypical thinking; To acknowledge the danger of single-side narratives; To encourage group's reflection on their own pattern thinking; To develop interest in developing a more complex world view;



Duration:  
60 minutes

### Details and description of the activity:

*If you haven't yet, please read the  
"Introduction to Activities  
(mandatory to read)" on page 16!*

- **You need to prepare (in advance) a presentation or a slideshow** of different types of information about a country or a continent (depending on your target group). This presentation should include factual information from various sources with statistics, graphics, etc. presenting true and as much as possible up-to-date data about the respective topics of your presentation.
- **The display should have a "touristic" layout**, and include historical, economical, geographical info, info about ceremonies, traditions, places, clothing, people, etc. The most important aspect of this presentation is that all the information should focus entirely on negative aspects and, also, include more isolated cases/examples (shown in a way which indicates they represent the general state). It is very important, especially for any numbers or statistics, to include the sources of information.
- **To exemplify, in a presentation about Europe**, we have talked about colonial past, wars, slavery, alcoholism, suicide levels, divorce rates, corruption, various folkloric festivals (with masks and colourful cloths) as activities that happen in Europe, people dressed in traditional clothes of European countries, and dump areas as different places you can see in Europe. It is absolutely mandatory to create a customized presentation updated and adjusted to your group. It needs to be done according to the group you are working with; more specifically, **it has to be about their own country/continent**.
- **Explain to the group that you will show them a presentation about their country/continent, prepared by a foreigner** (not from the country continent).

This foreigner spent some time in their area and, upon their return home, shared the presentation with their colleagues/friends, about the place they have visited. It is very important to introduce this in serious manner and by no means to reveal at this stage that, in fact, this is a fake scenario. To help in this process, you can, actually, give a name to this foreigner, even a country they come from and a place this presentation was shown (this info could be included in the slide itself, as foot notes or in header). Invite the group to pay attention to the presentation, and inform them there will be a discussion afterwards.

- **The presentation shouldn't take more than 15 minutes**; it is not meant to be an interactive presentation, so the discussion takes place only at the end, but, in case the text with information is unclear to participants, questions can be allowed.
- **At the end of the input, ask the group to share with the person next to them what are their first thoughts, feelings and impressions** of the presentation and its content. After few minutes, ask each micro-group to share the dominant or strong thought from their discussion in their small pair/trio. All small groups share before proceeding to the suggested questions listed in the next paragraph. Alternatively, after sharing in the small groups, you can ask each person to say one word that reflects their dominant feeling/thought about the presentation and its content. *(If you consider it helpful, you can write the key words from their initial sharing on a board, which could be used later in the discussion)*

### Debriefing / Suggestions for Questions:

- Who would like to explain more about the word / main thoughts they shared? *(You can, also, notice if there is any pattern in sharing, such as lots of frustration, negative or, maybe, positive feelings; share your observation with the group before asking this first question)* Let a couple of participants answer. If some of them are very angry/upset, provide them with sufficient space and allow them to steam out and express themselves, but do make sure to ask them what exactly made them feel that way.



- What do you like about this presentation?
- What don't you like about it?
- What is wrong with this presentation, if you consider something is wrong with it? *If participants claim the information is false, inform them you have checked all the mentioned sources and the information is, in fact, true.*
- What kind of impression about the shown country/continent can the audience of such presentation develop?
- What exactly is missing from this presentation?
- Do you think your country/continent is ever presented that way in various circumstances? If you know any, could you give us an example?
- Have you ever been shown a similar type of presentation about other countries/continents? Could you give examples? *If they don't mention any, or they mention superficial/unrelated aspects, directly ask what perception they have about Africa (especially if most of them are Europeans) or certain notorious countries on the continent or in the world (Romania/ns, Balkans, etc.). (see "How to Write About" activity)*
- How do you react when similar, "problematic" presentations, are made about other places? *(After a couple of answers, if suitable, remind the group about their own reaction to the presentation)*
- What should we do in these situations? What role do we play as "receivers/consumers" of such messages? , What if we are in the position to talk about other place or promote such presentations?
- What is the most important personal learning insight you will take away with you from this discussion?
- What would you like to do differently in this regard, from now on?

## Required materials:

presentation (slideshow or PPT), large screen / computer, projector, a place to project the presentation on (projector canvas / white wall)

## Recommendations for Using the Activity / Adaptations

- **Some participants might start to widen** the discussion and talk more about the reasons of the person who did the presentation and various agendas behind it. The core of the discussion should be the content of the presentation and the large-scale consequences of such "presentations".
- **When working with international groups**, make sure to include information about some of the countries represented in the group (when you give examples of data, or photos), but at the same time make sure you leave some/many out of the presentation. This will leave space for participants to notice their own "part" wasn't included, which can be used in the discussion, as there is usually no presentation about a country/continent that includes all social groups / aspects relevant for all participants.
- **It should be up to your own estimation whether to reveal that the presentation is actually made up** within this educational context. Depending on how the group reacts and how strongly offended they might feel by such presentation, you may choose not to reveal, so that their negative feelings do not destroy their trust in you as a facilitator and in the learning process you still need to handle after this session. If you consider that the group handled the session in a healthy manner and they will also handle this twisting information, then share it.
- **To add more fuel to the fire (previous dilemma)**, the reality is that there are so many messages, presentation, inputs, etc. about different countries/continents that are made, shared and promoted for real, and that is the reality within which we have to operate; therefore, to soften the negative feelings of a group by relieving them with *"Don't worry, nobody actually*



*talked about you in such way” or “Yes, that’s the way life is, they talk about you that way, and they talk about others that way too, what should we do?” sometimes might (not) be an easy choice.*

- **As a follow-up activity** you could give the group a task to remake this presentation in a way they consider it will not be biased, single-sided, unbalanced, etc. and discuss about the process of developing such presentation and its outcome.

- **After the discussion, you can also show the video “Danger of A single Story”,** with the speech delivered by Chimamanda Ngozi Adichie, which touches on the issues raised in the discussion and brings in a personal and motivating account against single stories. *(The same video is used in the next separate session)*



## How to Write about...

### Learning objectives:

To understand more deeply how negative stereotyping shapes one’s world views; To challenge stereotypical thinking, in general; To develop more sensitive attitudes towards different cultures;

**Duration:**  
60 minutes

### Details and description of the activity:

*If you haven’t yet, please read the “Introduction to Activities (mandatory to read)” on page 16!*

- **For this session you can use any rather satirical articles**, which appeared in various contexts in the last few years, which emphasise the strong, negative and outdated stereotypes about different places in the world.
- **The article we originally suggest** (and which also influenced other articles in the virtual world, later on) is, in fact, “How to Write about Africa” by Binyavanga Wainaina. Other options which can be used



are “How to Write about Balkans”, “How to Writeabout India”, “How to Write about Japan”, “How to Writeabout Aboriginal Australia” or “How to Write about Indonesia”(see links below).

- **The pattern in these articles is quite obvious and clear**, and, if desired, a custom-made piece can be written by the facilitator (if it is more suitable). The chosen article should be about a place, a region familiar to the group you are working with, so that the majority of the stereotypes mentioned in the article (in the satirical way) can be easily recognized by the participants. The session does not question the truth about them, butthe mechanism behind it. Hence, the emphasis should not be on the exact country/region chosen for discussion.

- **Explain to the group that in this session we plan to work with an article covering various aspects.** Mention the title and author (if is a piece published), but if you created the article, do not mention that to the group at this stage. Very important: do not specify that it is a satirical piece!

- **Divide the participants** in groups of 4-5 people.

- **Give each group 1 or 2 copies of the article** (*optionally, you can also share it with them via online tools, so that they can also read it on their mobile devices*).

- **The task for them, as a group**, is to read the article and 1) identify the paragraphs of the article, which they believe or used to believed, and, 2) to reflect on the reasons for which the author wrote the article. (Allow around 20 minutes for this task)

- **After the given time**, the groups come together and you can proceed with the questions suggested below.

## Debriefing / Suggestions for Questions:

- How was the overall task? (*If necessary, you can use some of these examples to trigger their answers: easy, hard, interesting, challenging, boring, etc.*)
- Which group can give some examples for the first question? (*Do not enter in big discussions about these examples and do spend more time for the rest of the planned questions*)
- Do you think there are similar examples about your own country/region/continent? Could you mention them?
- What answers did you give for the second question? (*Make sure that, at this stage, all participants have understood that this is a satirical article*)
- What are the reasons that lead to development of such images/perceptions?
- What are the reasons for strong imprint of such perceptions in someone's mind?
- As some of you said you believed some of the things mentioned in the article, what made you change these images/impressions?
- How can we get rid of our prejudices and challenge existing stereotypes?
- On what do we need to pay more attention when we communicate about various countries/groups and, also, when we receive messages (in any form) about different places in the world?
- What is the most important thing you will take away with you from this discussion?
- Regarding these issues, what would you like to do differently from now on?





## Required materials:

a copy / 2 copies of the article which will be used, for each working group  
<https://granta.com/how-to-write-about-africa/>; <https://balkanist.net/how-to-write-about-the-balkans/>; <https://ayushijhaveri.wordpress.com/2012/09/07/a-pastiche-how-to-write-about-india/>; <https://medium.com/@patricksherriff/how-to-write-about-japan-593c77b85f38>; <https://www.abc.net.au/news/2011-08-25/mills---how-to-write-about-aboriginal-australia/2854192>; <https://newmatilda.com/2012/12/14/how-write-about-indonesia/>

## Recommendations for Using the Activity / Adaptations

- **For a longer session (about 90 minutes)** ask the groups to remake the article in a way that, actually, provides guidelines to avoid all the aspects the original article tries to signal; to make suggestions on how to write in a way that is sensible, balanced, that challenges common stereotypes, etc., and then use their suggestions for the final discussion.
- **You can provide each group with a different article;** in this way the discussion will focus more on the patterns and mechanisms, and have a wider variety of examples. This version requires more time, as each group has to make a little summary of the article for the other groups before presenting how they dealt with the task.
- **This is an activity more appropriate for a group from different continents/regions** than the ones described in the article. Nevertheless, we have also used it with participants coming from the places described in the piece. In such cases the focus was on exploring how these stereotypes about them / their countries / their regions were developed, what is true and what is not, what responsibility they carry while presenting their countries, etc. It can also be used as an example to challenge their perception about other places.

- **You can follow-up with “Danger of A single Story”** video, with the speech delivered by Chimamanda Ngozi Adichie, which touches on the issues raised in the discussion and brings in a personal and motivating account against single stories. *(The same video is used in the next activity)*



## Danger of a Single Story



## Learning objectives:

To encourage group's reflection on their own stereotypes; To acknowledge the negative consequences of single-side narratives; To motivate participants to reflect on their own lives and experiences as “victims” of single stories but also the ones responsible of propagating them; To develop the sense of responsibility regarding the way of perceiving other people/groups;





Duration:  
60 minutes

### Details and description of the activity:

*If you haven't yet, please read the  
"Introduction to Activities  
(mandatory to read)" on page 16!*

- **Tell the group about the video**, which includes a speech delivered by Chimamanda Ngozi Adichie, a female writer of Nigerian origin. The video is from a 2009 TED conference and, since then, it became quite viral and popular. There is a chance that some participants might have seen it previously, but, nevertheless, it is the type of material which is, no matter how many times we see it, still relevant and serves as refreshment regarding the topics of our session.
- **Play the video, which takes about 20 minutes.** Make sure you have a good sound system; also, it will be helpful to find a version with subtitles (*even in English, if the group is international*).
- **Ask each person to share how they feel about/after the video by expressing with one word;** make a complete round of sharing.
- **Provide the participants with an opportunity** to explain more on their feelings/impressions.
- **Divide the participants into groups of 3 people** and ask them to share, within their groups, similar experiences in which they have been "single storied" or they have "single storied" other people. Allow about 10-15 minutes for this sharing.
- In the big group, ask a couple of participants to mention some of the stories which they shared in the small group.

### Debriefing / Suggestions for Questions:

- How easy or difficult was it to find the stories to share in the small groups?
- What are the reasons for creation of these single stories?
- How can we control the type of single stories we tell about other people and places?
- How much responsibility do we carry, regarding these aspects?
- What can you do in order to change the single stories other people have about you (your nationality, religion, social status, culture, gender, etc....)?
- What is one thing you definitely want to do differently when it comes to single side stories, from now on?

### Required materials:

Computer, Internet for the online version [https://www.ted.com/talks/chimamanda\\_adichie\\_the\\_danger\\_of\\_a\\_single\\_story](https://www.ted.com/talks/chimamanda_adichie_the_danger_of_a_single_story)  
(*Preferably, you should download it in advance and have it as an offline version with subtitles if needed*), Speakers;

### Recommendations for using the activity / Adaptations

- **The transcript of her speech** can be used for a separate session or as a warm-up activity at the beginning of the session. You can extract various key quotes and sentences from the script and use them for small group discussions or reflections.
- **You can follow-up with the Dollar Street activity**, which is focused on exploring multiple stories of a country. (*See next activity*)

## Dollar Street



### Learning objectives:

To encourage participants to use images as data for understanding the world; To introduce the Dollar Street Project to the group; To challenge the participants' stereotypes about life of different people in the world; To motivate the participants to be self-critical about their own beliefs about different people in the world;

**Duration:**  
90 minutes

### Details and description of the activity:

*If you haven't yet, please read the  
"Introduction to Activities  
(mandatory to read)" on page 16!*

- **Ask the group what kind of data do they use** in order to form opinions about the world; Check if any of them use images as data for better understanding of the world
- **Briefly explain about Dollar Street Project** and play the video in which the creator of the project exemplifies how to use the website in order to challenge people's views about the world: [https://www.ted.com/talks/anna\\_rosling\\_ronnlund\\_see\\_how\\_the\\_rest\\_of\\_the\\_world\\_lives\\_organized\\_by\\_income](https://www.ted.com/talks/anna_rosling_ronnlund_see_how_the_rest_of_the_world_lives_organized_by_income)
- **Ask participants if they have any questions about the video** and what has been explained in it.
- **Propose to the group to actually work with the Dollar Street Platform.** Divide them in groups of 3 and make sure each group has a device which can be connected to the internet. Their task is to
  - 1) explore differences within the same country and
  - 2) explore similarities across countries and continents.It is their choice which categories they wish to investigate, they are free to use the platform as they wish. Allow about 20 minutes for group task.
- **After the allocated time,** ask each group to briefly share their findings with all participants.
- Proceed with the discussion.



### Debriefing / Suggestions for Questions:

- How was it for you to operate with the Dollar Street Platform?
- How did you choose certain countries to compare or analyse more deeply?
- What are your impressions about the findings of your group and, also, about the other groups' findings?
- What is the most surprising thing for you and why?
- Did you ever consider people's lifestyles are more influenced by their income, and not by their culture or social context? What are your thoughts in this regard?
- How much do you think images, in general, can be used as data?
- How would you like to take this further? What would you like to do next?

### Required materials:

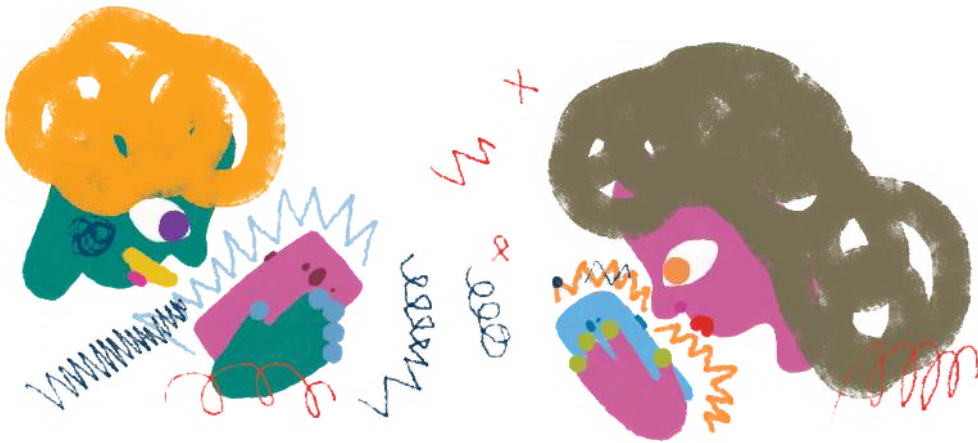
Reliable internet connections, enough devices which can be used by participants for the task, sounds system;

### Recommendations for using the activity / Adaptations:

- **Participants might tend to look in the platform** for images which confirm their own stereotypes, e.g. to pick, for the poor end, countries which they consider poor, and for the other end countries they consider rich. Make sure you repeat the frame of the task clearly and, also, as they share their results, clearly underline different types of their examples, exploring the reasons for choice of countries.
- **For more food for thought check** the following study which incorporates reflections on different cultures and how similar they are across countries: <https://hbr.org/2016/05/research-the-biggest-culture-gaps-are-within-countries-not-between-them>
- **You can combine this activity in longer workshops, with Ignorance Test or Factfulness activities** (*found later in the manual*), which are all tools developed by Gapminder Foundation.



## Test Your Assumptions



### Learning objectives:

To more profoundly understand how assumptions are developed in relation with stereotypes and prejudices; To reflect on the concept of assumptions and the way they influence our lives; To develop participants' critical thinking about their own judgements;

**Duration:**  
45 minutes

### Details and description of the activity:

*If you haven't yet, please read the  
"Introduction to Activities  
(mandatory to read)" on page 16!*

• **This activity is based on an online game** available at this website <http://www.testyourassumptions.com> and this is an alternative option, for use in educational settings, as a structured learning session.

• **Introduce the session and the game** which will be used in the process.

• **Ask the participants to use their mobile devices to play the game** only until the moment when they receive the results (they shouldn't proceed with the reflection questions, found in the online version of the full game process).

• **Alternatively, you can open the website on a large screen** (or project it on a canvas/wall) and play with the whole group at the same time. For each question, every participant will select their own choice and write it on a paper (to keep track of their own results). Check with the group what the majority opted for, in order to advance to the next question in the game. By the end of the game the results will reflect the choice of majority of the group.

• **The suggested questions (see next paragraph)** are also part of the online game for an individual reflection process, for all players, after they receive their results. In the online version there are options of answers among which the players can choose from.

### Debriefing / Suggestions for Questions:

• How do you feel at the moment (regarding the results and the process of playing the game)? Everyone shares in one word (*in the online version there is a list of feelings the players can choose from – you can use that list or let the participants express freely*)

• Why do you think you got these results?

• To what extent do you think your assumptions influenced your picks in the game? (*An assumption is defined as a fact, thought, belief or statement taken for granted, or as believing that something is in a certain way, even without being sure of it. We can also call it supposition, presupposition, presumption, premise, speculation, hypothesis, etc.*) Please, give us details.

• How do our assumptions develop? What shapes and influences them?





- What's the problem with assumptions, if there is a problem? What do you think? Can you give some examples?
- How can we control our assumptions, so that they don't affect our life negatively? Can you give some examples?
- What do you personally want to do in this regard, from now on?

#### Required materials:

Papers, pens, mobile devices, internet, projector, and laptop.



#### Recommendations for using the activity / Adaptations

- **The online game can also be used before international mobility activities** (volunteering, exchange, training course, etc.) either by the sending organisation or the facilitators of the activity. Invite the participants to play the game. In the case of a process which happens in an offline context, the facilitators can conduct a follow-up discussion which will target their assumption about the place and people they are going to visit/meet and their responsibility to handle them in a sensible manner. In the case of a process which happens in an online context (by the facilitators of the mobility), they can give/suggest it as a homework. Some follow-up questions and tasks could be given in order to support the preparation of the participants for the upcoming activity (to write down their assumptions about the place/people they are going to visit; to express themselves about various aspects of the upcoming event, etc.) which could be used in mobility sessions.
- **It can be used in long-term educational programmes** which include residential training activities separated from each other within certain period of time, for the same group of participants. In such cases, it can be sent to the participants in between residential meetings as homework, to prepare them for later stages in the process (depending on the topic of such events).
- Suggestions for follow-up activities are **Ignorance Test and Factfulness** sessions, found later in the Manual.





## Invisible Crimes

### Learning objectives:

To encourage participants to reflect on their own assumptions; To more deeply understand how assumptions influence our day-to-day life and choices; To motivate participants to critically self-analyse themselves; To develop participants' responsibility for their own assumptions;

**Duration:**  
90 minutes

### Details and description of the activity:

*If you haven't yet, please read the "Introduction to Activities (mandatory to read)" on page 16!*

• **This activity is an adaptation of a table top game The Werewolves of Millers Hollow or Mafia** (there are other used names as well). It is a role play activity and should be introduced as a game, without mentioning the focus of the discussion for the end of activity. If the ending is revealed it will definitely influence the behaviour of the players during the game.

• **Explain the set-up of the game.** Each participant receives a role, of an inhabitant of a village (in a fictional country/territory). The roles are divided randomly and some are villagers, some are killers, and some are defenders (police). Usually, for a group of 15-20 people, there should be about 3-4 killers, 2-3 defenders and all the rest villagers – but the number can be adjusted in line with the time as well – more killers lead to a shorter game, for example.

• **The process of the game is guided by you, the facilitator.** The roles are assigned secretly and they remain secret until the end of the game.

• **The village life** is divided between night and day.

• **When it is night**, everyone has their eyes closed and is silent. The night time is the time when crimes are happening, meaning that the assigned killers "murder" some of the villagers. The killing happens after the facilitator asks who the victim of the "murder" is, and the killers signal the answer to the facilitator, in silence. In the night, after the killers have closed their eyes, defenders are active, as well, and secretly point to the people in the group for whom they think are the killers, and the facilitators confirms (by nodding) or not. The killers, as well as defenders, point to only one person each night.

• **During the day** everyone has their eyes open, can talk and they are informed if somebody died during the night (the person who died cannot talk anymore and just observes the game). During the day the villagers accuse their potential suspects (for whom they think are the killers) and vote in order to decide if they will imprison the suspects. Each accused can defend themselves and various discussions take place until the moment of voting to imprison the suspect for whom majority of villagers agree.

• **Nobody can reveal their role during these trials.** When somebody is sent to the prison, the group finds out if they were a real killer or not. After the imprisoning the night time comes again.

• **The game continues until killers or villagers win** – meaning that all killers have been imprisoned or they outnumber the villagers. After the game ends, proceed with the questions suggested in the next paragraph. Depending on the time, you don't need to finish the game, as the discussion focuses on aspects independent of the very end of the game.

### Debriefing / Suggestions for Questions:

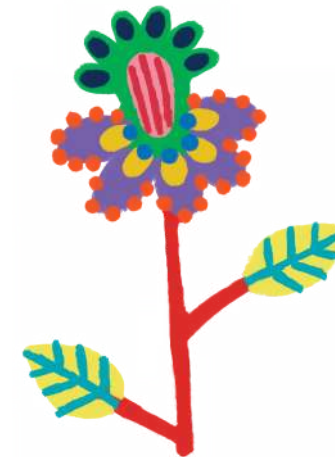
- How do you feel about what happened in the game? Share your feelings with the group by expressing with one word. Does anyone wish to add more?
- Can anyone explain, progressively / step by step, what happened in this game? *(If those who try explain get confused, or the other participants are getting confused with their explanation, the facilitator should help)*
- Based on what did you believe someone was a potential killer, a defender or a villager?
- How did you make your accusations in the game? Why did you accuse certain persons, but not the others?
- How much do you think you were assuming in the game?
- Can you give examples of other situations in which we make fast assumptions and decisions based on them?
- How do you think that assumptions influence our day-to-day life? What are the potential negative consequences?
- What responsibility do we have, in order to control our assumptions?
- What can you do to control the way assumptions influence your life?

### Required materials:

Role cards for each participant, a cosy space/set-up to play the game;

### Recommendations for using the activity / Adaptations:

- **Some participants might get offended** by other players' accusations or approaches, but also by the discussion at the end, where they might realise the whole thing was not "just" a game, and they might feel put in the spotlight for their behaviour during the game. You need to carefully explain the context of the game and invite the participants for a moment of self-reflection; no fingers should be pointed at anyone.
- **The players experienced in this game (in its original version)** might show resistance to the final discussion, as their pattern of playing this game doesn't include that part at all; also, this part is potentially takes away the fun of playing this game in the future, so, as a facilitator, have that in mind. At the beginning you should ask if there is someone familiar with the game, so you can prepare for the final discussion.



## It Is Not Normal

### Learning objectives:

To encourage group reflection on gender norms; To understand the role of norms in our society; To stimulate reflection of participants on their own position towards norms; To motivate participants to challenge and be critical towards some norms in their societies;

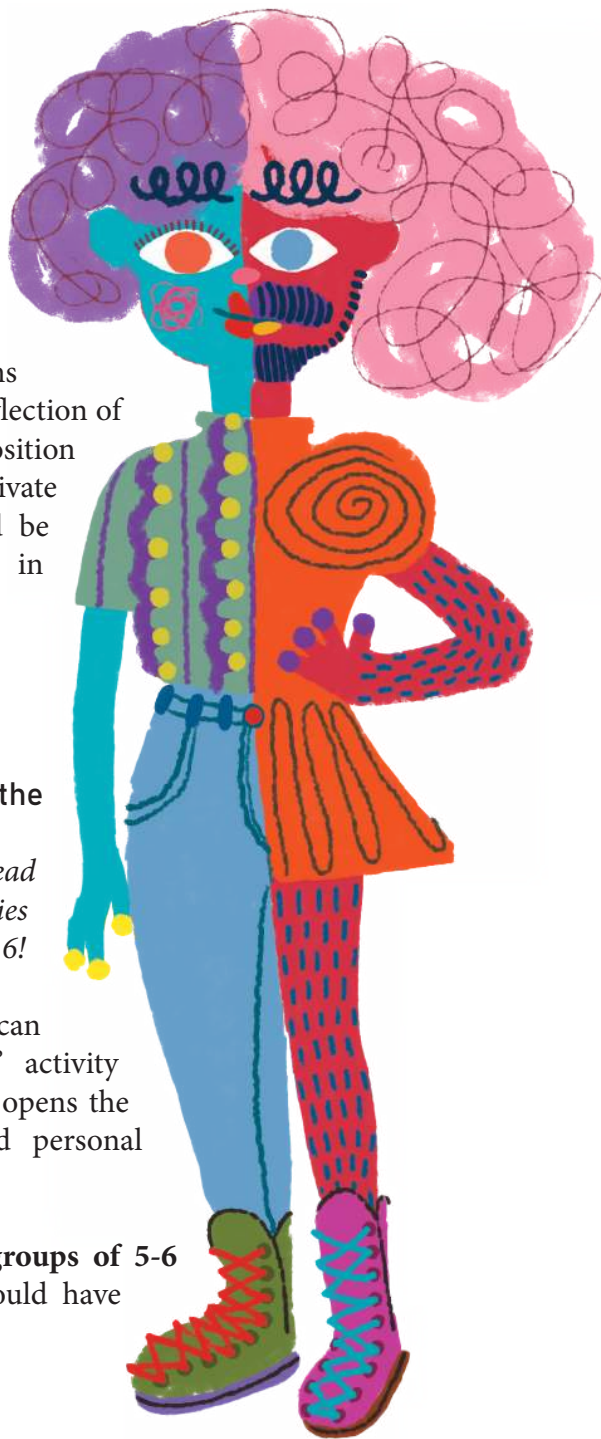
**Duration:**  
60 minutes

### Details and description of the activity:

*If you haven't yet, please read the "Introduction to Activities (mandatory to read)" on page 16!*

\*Before this activity, you can consider using "Love Train" activity (from the last section) which opens the discussion about norms and personal behaviour towards norms.

- **Split the participants in groups of 5-6 participants.** Ideally, you should have an even number of groups



- **Give each group a big paper titled: IT IS NOT NORMAL FOR A MAN TO... or IT IS NOT NORMAL FOR A WOMAN TO...**

- **Each group receives only one poster.** The posters are divided among the groups equally (the same number of groups will work on each type of poster).

- **Participants brainstorm** to complete the unfinished sentence in as many ways as possible, and write them down. We do not ask them to think about physical aspects (e.g. not to eat or drink every day), but about social or cultural aspects of their communities, about different examples of unacceptable behaviour or actions. Also emphasise that, you are not asking them to list what they think personally, but what it is considered in their communities.

- **As a group, they discuss all the possible things** they came up with, BUT they don't have to agree with all the suggestions. As it is a brainstorm, they should list all the things for which at least one person believes is true. Allow about 20 minutes for this task.

- **Upon completion of the task each group** should place the paper on the ground. Invite all participants to read what the other groups have written on their papers.

- Continue the discussion with the questions suggested below.

### Debriefing / Suggestions for Questions:

- How do you know all the things listed on these papers? What is the first impression you have after you read all of them?
- Is there anything listed here, that you find surprising? What, and why do you think so?
- Do you notice any patterns for what was mentioned for a man or woman and the main differences between these patterns?





- Why are the things listed here not normal? Could you explain for what reasons you listed those specific things?

- Are there listed aspects with which you agree personally, and if yes, could you share with the group which ones and why?

- What would happen in your community if a person (man or women) would do the things mentioned as not being normal?

- Who or what, and in which way defines if something is normal or not normal? *(At this stage the discussion can and should be encouraged to go beyond gender).*

- What do you think about something being normal in a one place, but not in another place? What about the things that were not normal 100 years ago and they are normal now?

- How normal do you consider yourself from 1 to 10? Or how not normal? *(Ask for a number from each participant);* Would anybody like to share with the group why they chose that specific number?

- Are you satisfied with your number or you would rather have a different one? Please, tell us more on this matter. What would you like to do differently in this aspect, from now on?

### Required materials:

Big paper/poster with the unfinished sentences written on them; Markers for groups, to write on the posters;

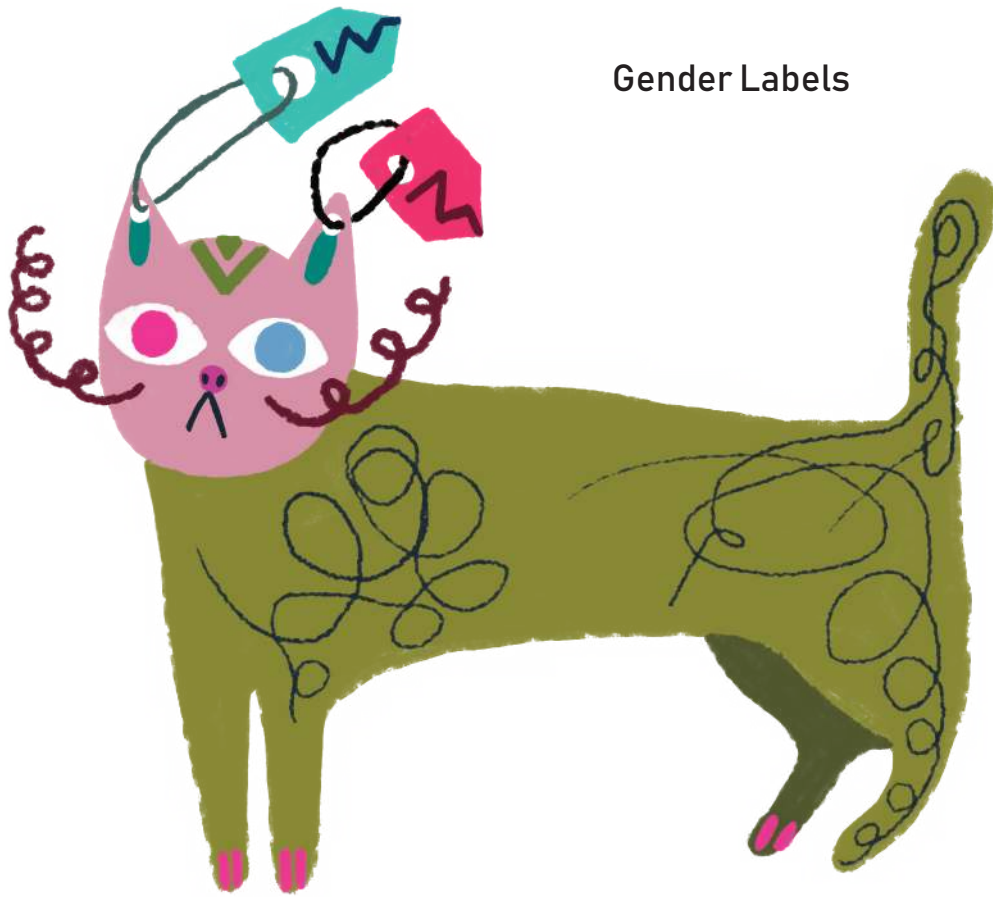
### Recommendations for using the activity / Adaptations

- Depending on the things mentioned by the group, **pay attention to aspects which are considered illegal in certain countries, hence not normal.** Make sure the discussion doesn't focus on norms defined by the laws in a society. Remind the group about norms as social and cultural, usually "invisible" rules, which touch more on moral and ethical aspects. These norms become obvious when broken, some of them are included in the law system but many of them are not, and the community has different ways of treating the ones breaking the norms. The focus of this session is on the norms which are not in the law, but are very much present in the society.

- **If you have participants with various gender identities in the group,** you might consider including other options in the exercise, besides woman and man. At the same time, be very aware of the context and community where you deliver the workshop or where your participants come from, as well. It is especially important to avoid too intensive (and, maybe, not desired) attention on participants with different gender identities. Also, you should carefully decide if you want to tackle the huge differences, in terms of what is normal or not for different gender identities (apart from the binary ones). It can lead to a more sensitive discussion which could hurt somebody's feelings, but also strongly trigger the awareness of different participants.



## Gender Labels



### Learning objectives:

To increase awareness regarding the gender labels in various communities; To challenge the gender norms existing in the society; To encourage personal self-reflection on how various genders are labelled; To get motivated to change gender norms in one's life and society;

**Duration:**  
90 minutes

### Details and description of the activity:

*If you haven't yet, please read the  
"Introduction to Activities  
(mandatory to read)" on page 16!*

- **Introduce the session** and the way it will be implemented to the group.
- **Give the attributes from the list below** to all participants (*depending on their number, some participants can receive more than one word*). The list below is just a draft suggestion, you might consider removing/adding what you consider (un)suitable. The list includes: professions, value attributes and personality traits.

President , Prime minister, Sensible, Secretary, Courageous, Strong, Doctor, Nurse, Dancer, Cleaner, Cook, Well Paid, Leader, Good driver, Care-Taker, Babysitter, Religious leader, Army General, Religious, Worker, Manager, Field worker, Pilot, Construction Worker, Counsellor, Model, Engineer, IT specialist, Trustable, Fashion designer, Dangerous, Beautiful, Prisoner, Good, Sex-obsessed , Proud, Ambitious, Responsible, Blue, Pink, Farting, Burping, Lawyer, Scientist, Fit, Slim, Fat, Sports, Fashion, Business, Initiative, Teacher, Beautiful, Ugly, Corrupt, Rational, Emotional, Clean, Dirty, Flight Attendant, Mechanic, Weak, Empathetic, Porno Star, Masturbation, Cool, Inventor

- **The individual task for each participant** is to place the paper(s) they received in a specific box named either MAN or WOMAN. They have to do this based on what they personally think. What specific criteria they want to use is entirely up to them (it could be what their community thinks, or that most people they know (about) share that specific aspect, etc.). No participant has to share what paper they had, where they placed it and why (unless they wish to do so).





- **Insist on the anonymity aspects of the whole task** in order to get more honesty from the participants, which is very important in the exercise.

- **Stick the papers** on a big visible poster, or write the attributes with the marker again, so that all participants can easily see the “group division”.

### Debriefing / Suggestions for Questions:

- What are your initial impressions/feelings regarding this specific division? How does it look like? *(Ask each participant to share a key word of their impression)*

- Is there anything that strikes/surprises (in any way) you regarding some of the words and their placement? If yes, could you mention which and why?

- Do you notice any patterns of what was mentioned for a man or woman? What are the main differences between these patterns?

- Do you personally agree with the way words were placed? With which ones do you agree, and with which ones do you disagree? Why?

- How did you decide where to place the word(s) you received?

- According to you, is there a difference between this division and how things are reflected in your society? Or in the world today? What are your thoughts in this regard? Why are different attributes more associated with a specific gender? *(Depending on what aspects are mentioned by the group you can ask participants which listed attribute/concept depends on somebody's biological sex)*

- Did any of these things change in any way in the last 20, 50 or 100 years? What changed and why do you think it changed? *(If you have time you can ask the participants to discuss this question with the person next to them and share in the big group)*

- How would you, actually, like distribution to be? What would you change in the way they are placed on the board now?

- What can you do personally, in order to contribute to the change you mentioned?

### Required materials:

Individual papers/cards with each word used in the task (*preferably written in capital letters, so that they can be posted on the board and visible by the whole group*); big posters / flipchart papers; markers

### Recommendations for using the activity / Adaptations

- **There is a real risk from the group being very interested to know who placed which word** where. You need to remind the group that this aspect is irrelevant and, take the pressure away, if some participants feel it. **If some participants do decide to share which word they had** in the exercise, you need to pay attention, in order to prevent other participants from starting to blame or attack the person because of their choice. In fact, warn the group not to rant about people in the group and the way they placed a specific word.

- **You need to have a firm control of the flow of the discussion** and not allow extensive discussion on some of the attributes instead of exploring the bigger picture/situation.

- **In case participants demand to place one word in both boxes**, insist that they should choose only one of them; after the task, you can discuss about their reasons and dilemmas.

- **Alternatively, you can have a third option**, besides MAN and WOMAN, and that will be NON-BINARY. The participants have to place the papers in any of the three options.



- **You can prepare two papers with the same attribute** used in the session, notice if they are placed in the same category or not, and address it in the discussion.

- **If you want to talk about heavy topics you can use** words such as: Rape, Violence, Murder, Circumcision, Victim, Abuse, Sex worker, Human trafficked, Terrorist, Superior, Inferior, etc. In this case, be aware that it may be an emotional discussion and embark in it only if you think you can handle it. You can, also, search for the statistics about the topics tackled by the words in advance and use them in the discussion (which should have a different structure from the one initially suggested). You can also use the following video to address what society things in some of these sensitive issues:

Survivors of Sexual Abuse and Assault Reveal an Important Truth (5 min)  
<https://www.youtube.com/watch?v=2p06x-yumc0>

- **For further insights on the topics** you can check the following videos: <https://www.youtube.com/watch?v=MDec8aN6BU8> (about a small gender role experiment with children) and <https://www.youtube.com/watch?v=nWu44AqF0iI> (about toys for boys and girls - also a small experiment)



## Gender Stereotyping

### Learning objectives:

To identify the most common gender stereotypes promoted through various channels in our societies; To increase the awareness of the participants regarding the consequences of such stereotyping; To motivate the participants to have a more proactive attitude in fighting against gender stereotyping;

**Duration:**  
90 minutes

### Details and description of the activity:

*If you haven't yet, please read the  
"Introduction to Activities  
(mandatory to read)" on page 16!*

- **Introduce the session and the topic.** Make sure the concept of gender stereotype is clear and ask for examples from the participants. Add more if the provided ones don't seem sufficient (*or they are not really relevant*), for example: men never cry; women do the household chores; women are bad drivers; men like sports, etc.

- **Split the participants into 6 groups.** Each group has to identify and provide examples of gender stereotyping according to the topic of their group. The topic of each group is one of the following:

1) Proverbs/Sayings; 2) Jokes; 3) Movies/Series; 4) Newspapers/Magazines; 5) Advertisements; 6) Music

- **The time allocated for the task is around 20 minutes.** During this time, depending on their topic, they can use internet to search for concrete examples. After the time elapses, each group makes a short summary of all their examples for the other participants. After each summary, ask the other groups if they have questions about what the group presented and



whether they want to add any other examples for that specific topic, if something wasn't mentioned. *(If you are co-facilitating, ask your colleague to write down the mentioned examples for each group and use them later in the discussion).* You should be prepared with examples from each topic in advance, and add them, if necessary, when the group can't come up with any.

- Continue with the questions listed below.

### Debriefing / Suggestions for Questions:

- How easy or hard was it to identify the examples in your group? Can you tell us about the process in your group?
- Do you find the stereotypes shared by the other groups familiar? Are they present or reinforced in your community/society? *(At this stage you might consider repeating one exemplified by them, to refresh their memory)*
- How you do personally relate to these examples? What are your feelings toward them?
- How do you see yourself? Do you see yourself rather acting according to these examples or differently? Who would like to share?
- How does your society treat the people who behave differently from what their usually assigned stereotyped behaviour is?
- What do you think is the role of media, family, tradition, popular jokes, publicity etc. in the way these stereotypes are promoted and reinforced? Who do you think has the biggest influence in the society? Who has the biggest influence on the young minds/souls, such as children's?
- What would you like to see different, regarding this topic in the mentioned channels?
- What will you do differently in this regard, from now on?



### Required materials:

If possible, provide examples of newspaper, posters, books, etc., to be used by the participants while they prepare their tasks; Internet connection and, preferably, a device available for any group which doesn't have their own; Papers, pens, makers;

### Recommendations for using the activity / Adaptations:

- **Be careful not to reinforce gender-stereotypical thinking** and make sure you challenge the group in this regard.
- **The summary of group results** can be shared in a creative manner, for example: theatre performance, for which more time has to be allocated for the preparation.



## Photos 3 Ways

### Learning objectives:

To increase participants' awareness on how images can easily misinform and spread stereotypes; To develop participants' critical thinking towards the images and messages they are exposed to; To motivate them to pay more attention to what images they use and share in various means;

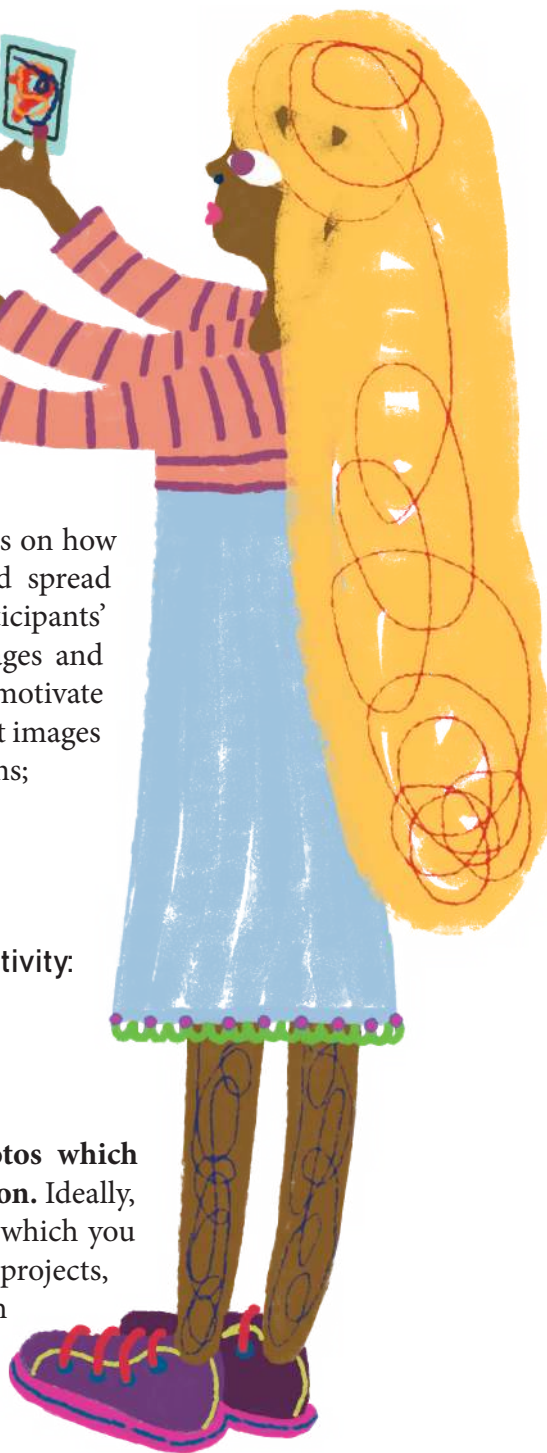
### Duration:

90 minutes

### Details and description of the activity:

*If you haven't yet, please read the "Introduction to Activities (mandatory to read)" on page 16!*

- **Identify, in advance, 3-4 photos which will be used for this specific session.** Ideally, they should be your own photos, which you have from various contexts, trips, projects, but they can also be found through other means. Definitely, you should know the background and context of these photos (who



took the photos, where, who is in the photo, what is happening on it, etc.). These photos should offer multiple ways of understanding at first sight. Definitely not absolutely clear with what is happening on them.

- **Print the photos in a big enough size** (A4 size or bigger is preferred). Stick each photo on a big poster / flipchart paper, in its upper part, in the middle (where the title of a page would usually be placed). Draw 3 vertical lines on the poster, which indicate 3 more or less equal columns. In the first column, in the upper part, write: WHAT DO YOU SEE?, in the middle one: GIVE IT A TITLE, and in the last one: WHAT DO YOU THINK?. Leave enough space below these trigger questions, so that participants can provide individual answers.

- **Explain to the group that there are 4 posters** (placed in the room, either on the floor or on tables), each with one photo, and 3 questions the participants are asked to reply to. They should go around, to all the photos, and provide their answers. If other participants wrote something they agree with, they can write "+1" next to that specific sentence. This takes about 20 minutes.

- After all participant have provided their answers gather the group and read the answers for each photo, but do have a discussion after each photo.

### Debriefing / Suggestions for Questions:

- Do you have any impression based on the answers provided for this photo? Do you notice any patterns? Has any answer surprised you? (After the group has answered to these questions you can provide them with the background story of the photo – which might be different from what the most people thought about it); Repeat this for all 4 photos – you should speed up the discussion as more photos are analysed.
- What have you noticed throughout our analysis of the photos and the answers provided so far?
- Why do you think there were such big differences between what people





thought and what the photos represented? *At this stage the group might point out the lack of information and context from the photo.*

- At the question “what do you see”, which answers were provided? Have they written what they see/think or interpret from the photo? Why did that happen? Do you want to share what type of information you wrote yourself and why?
- Yes, you didn’t have the context and sufficient details about the photo but nevertheless you wrote such a subjective impression and thoughts; even if they haven’t been transferred to the paper they might have still been present in your mind. What does that tell us?
- What is missing from these photos in order to have a more accurate impression/interpretation of them?
- What is our responsibility regarding the way we react to various images and the way we use photos (either in our work or when we share them with other people)?
- How do you see your responsibility, in this sense, from now on? Give us some examples.

#### Required materials:

Printed photos, flipcharts, markers, pens.

#### Recommendations for using the activity / Adaptations:

- **For a strong impact there is a need for a significant difference between what participants think and the reality of the photo.** If you are not sure if the photos you want to use are going to have the desired effect, make a short test run with your friends/colleagues by showing a photo and asking them to answer to the same questions as the participants will do.
- **You can continue the session with a discussion on a Code of Conduct** in the use of images, which touches on ethical and responsibility issues while you take or use photos of different people and places. One relevant example of such code of conduct is the one developed by CONCORD <https://concordeurope.org/2012/09/27/code-of-conduct-on-images-and-messages/>



## Passport of an Immigrant



### Learning objectives:

To more deeply understand the reason behind immigration; To more deeply reflect on the ways media portrait immigration; To increase participants' interest towards immigration issues; To clarify the most common concept included in the umbrella of immigration (expat, migrant, refugee, asylum seeker, etc.)

**Duration:**  
90 minutes

### Details and description of the activity:

*If you haven't yet, please read the  
"Introduction to Activities  
(mandatory to read)" on page 16!*

- **Introduce the session as related to the topic of immigration.** Each participant has to imagine that they are immigrants; it is entirely their choice in which country, why they are there, who they actually are (themselves or a role), etc.
- **Give each participant a customized "passport"** and ask them to fill them in. In this passport there is a table in which the following information needs to be written: Name, Age, Gender, Country of Origin, Country to Which You Migrated, The Way you Arrived to the Point of Arrival; Reason(s) for Migration; Family Situation; Income Status. Allow about 10 minutes to fill in the passports individually.
- **Ask participants to pair up** and share their passports with each other. (Give them around 15 minutes for sharing)
- Continue with the discussion in the big group.

### Debriefing / Suggestions for Questions:

- How was it for you to fill in the passport? Who would like to share?
- How did you create/choose the story? *At this stage, make a round in which everyone will say who they are, where they migrated to and why.*
- What do you notice about all the types of examples of migration? Do you notice any pattern?
- Do you notice any unusual story of immigration? Could you explain why? Are there any other possible types of migration missing from the list so far? *Depending on the shared stories and their answers to this question you might need to give examples yourself (students, refugees,*



work replacement, searching for better/different job; volunteers, love/family reunion, retirement relocation, etc.). At this stage you can clarify different terms used in media: expat, immigrant, asylum seeker, and refugee.

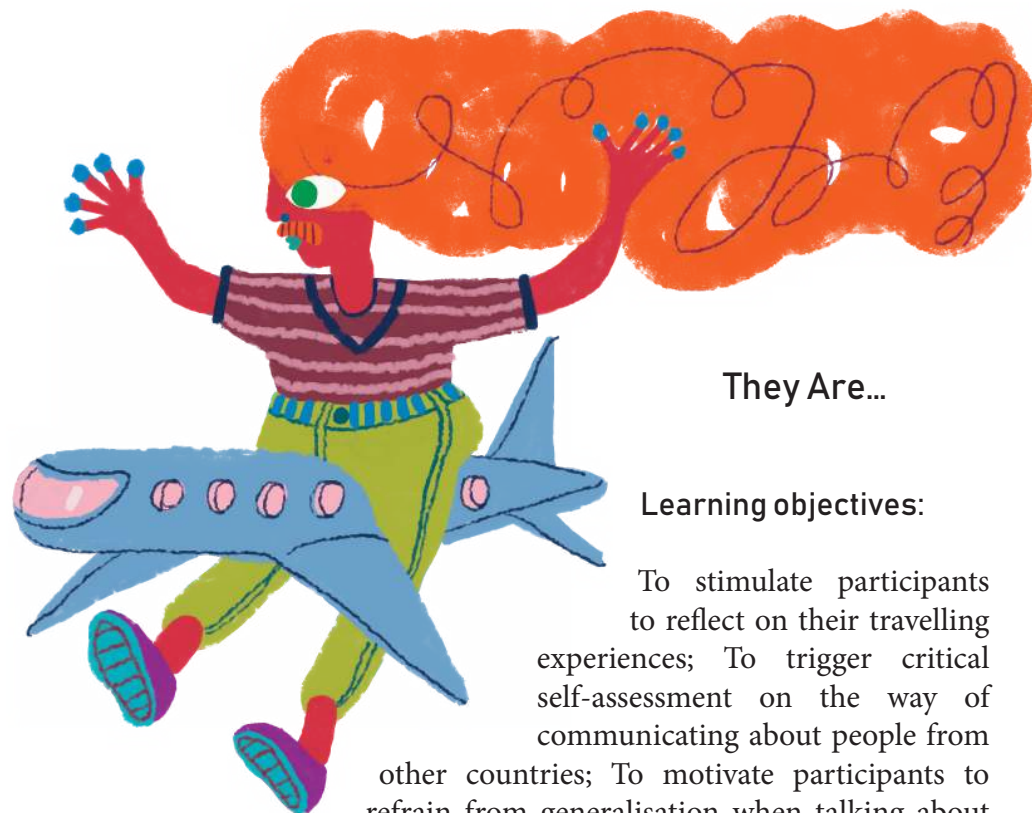
- Why do you think you, as a group, have come up with only those examples (*and not the other ones, as well*)?
- Who influences the perception we have about migrants and immigration in general? Can you share what kind of narrative the media in your countries/communities uses in these topics?
- What can you do in order to expand your understanding in these topics?
- How can you influence the narratives about immigration? Give some examples of something you actually wish to put in practice.

#### Required materials:

Ready-made passports meant to be filled in by participants; Pens.

#### Recommendations for using the activity / Adaptations:

- **Adjust the debriefing part if you have a group composed of people with immigration background**, and, at the same time, if you consider they had some traumatic immigration stories; you should carefully assess if it is suitable to implement this specific activity.
- **You can have some articles** or videos with some type of discourse in this regard prepared in advance, that you could use in the discussion by exemplifying to the group.



They Are...

#### Learning objectives:

To stimulate participants to reflect on their travelling experiences; To trigger critical self-assessment on the way of communicating about people from other countries; To motivate participants to refrain from generalisation when talking about other groups

Duration:  
60 minutes

#### Details and description of the activity:

*If you haven't yet, please read the "Introduction to Activities (mandatory to read)" on page 16!*

- **Explain that this session is related to different travel experiences / interactions with diverse groups.** Give each participant the prepared hand-out (*check out the recommendations section*).



- **Invite them to spend 10 minutes** to complete it individually. They should be honest and not withhold themselves in the process, but let their thoughts flow freely.
- **After that, ask them to pair up and share** what they have written in their handouts. They are free to ask each other additional questions, in order to understand their choices better. Give them 25 minutes for this task.
- Continue with the discussion described below.

### Debriefing / Suggestions for Questions:

- How easy was it to fill in the handout?
- Have you completed all the sentences, or you have left some uncompleted?
- How did you find the discussions in the pairs? Have you found out something interesting? Can you share with us some of the information you got from your colleague, about the people they have interacted with?
- How does the information they just shared sound to the rest of the group? Why do you think this way?
- How many of the people (*belonging to that specific group*) are the way you are describing? How do you know that?
- How many have to behave like that in order to be described in this way: “They are ....”?
- What is the problem with the wording “they are....”? Could you give more details?
- How often do you use the word “they” while you talk about your impressions about people from different cultures, groups?

- What kind of message do you receive when someone talks in the same way to you? Or about you?
- How can you talk in a way which does not generalising and presents your experience in more accurate terms?
- What should you never forget when you describe other people?
- What would you like to do differently in this regard, from now on?

### Required materials:

One hand-out for each participant; pens.

### Recommendations for using the activity / Adaptations:

- **Some participants might get defensive in the discussion**, as they might feel tricked by the exercise. Be ready for this and prepare to address it. Remind the participants that it wasn't mandatory to fill in the entire hand-out, and, in fact, this exercise is an opportunity to reflect on our reflexes and be more self-critical.
- **Modify the following hand-out** in a way you consider more suitable for the group.





## They are.... Hand-out

Take some time and reflect on your past experiences in other countries, or the times you interacted with people from other countries, cultures, religions, etc.

Based on your concrete experience, please, for each of the following sentences, mention who are the groups for which you consider that:

- They are nice \_\_\_\_\_
- They are friendly \_\_\_\_\_
- They are helpful \_\_\_\_\_
- They are hospitable \_\_\_\_\_
- They are cold \_\_\_\_\_
- They are distant \_\_\_\_\_
- They are rich \_\_\_\_\_
- They are poor \_\_\_\_\_
- They are developed \_\_\_\_\_
- They are educated \_\_\_\_\_
- They are smart \_\_\_\_\_
- They are eco-friendly \_\_\_\_\_
- They are punctual \_\_\_\_\_
- They are civilised \_\_\_\_\_
- They are lazy \_\_\_\_\_
- They are stupid \_\_\_\_\_
- They are rational \_\_\_\_\_
- They are emotional \_\_\_\_\_
- They are rude \_\_\_\_\_
- They are respectful \_\_\_\_\_
- They are racist \_\_\_\_\_
- They are misogynist \_\_\_\_\_

## Shifting Preconceived Ideas/ Paradigms

### Where Do You Stand?



### Learning objectives:

To provide a space for participants to express their views on challenging statements; To develop their critical thinking; To encourage participants to self-reflect on their own opinions and reactions to different opinions;



### Duration:

60-90 minutes  
(depending on the number  
of chosen sentences)

### Details and description of the activity:

*If you haven't yet, please read the  
"Introduction to Activities  
(mandatory to read)" on page 16!*

- **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 in relation with 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. 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 own  
sentences or modify these accordingly):*

Religion is culture.

Judging other people's beliefs is arrogance.

There is no such thing as cultural neutrality.

Any practice (cultural, religious, rituals, etc.)  
is right if the person has a choice.

If they do it, we can do it as well.

Not every cultural aspect is cultural relative.

Human rights are not cultural relative.

There is no relationship between culture and race.

Black people cannot be racists. / Reverse racism is a myth.

Deep inside everyone believes that their own cultural  
values/ beliefs are better.

Our culture is limiting our perception.

There are no universal ethic/moral standards.

Everything is relative.

We don't have the right to say what is wrong or  
right in other cultures.



### Debriefing / Suggestions for Questions:

This is not a type of activity that needs to be processed, and for sure not extensively, but few questions can still be addressed (especially if there are heated debates during the process):

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

### Required materials:

2 papers/signs (I AGREE and I DISAGREE) stick on the 2 opposite walls (areas); optionally, the statements can be written on larger pieces of paper, so that they are visible during the debate.



### Recommendations for using the activity / Adaptations:

- It is usually recommended to allow **maximum 10 minutes for a debate per each 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.
- There are high chances that during the activity **some people will 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 personally support by giving more space to those debaters, so they need to be careful about it; also, they should not express their own point 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 on arguments that could challenge the other side. This strategy should be used as such, not giving the impression that the facilitator really stands behind what they say.
- **If you want to use more sentences and have a session longer than 60 minutes**, you should consider allowing participants to sit. You can have 2 rows of chairs facing each other and instead of standing, participants can sit. Standing too long can become tiring and contribute to decrease in interest.
- **‘Where do you stand!’ is an easy-to-use tool** for any other topic you want to work with, when you want the group to develop their critical thinking and find arguments for their beliefs. You need to find sentences which are a bit more general and also controversial, in order to trigger reflection of different viewpoints.



## World Maps



### Learning objectives:

To challenge participants' world views; To reflect on the way Earth projections or images can influence people's perspective or mentality; To stimulate critical thinking towards the way of portraying our world; To understand how relative a map projection can be;

### Duration:

30-60 minutes

(depending on the group size)

### Details and description of the activity:

*If you haven't yet, please read the “  
Introduction to Activities  
(mandatory to read)” on page 16!*

Explain to the group that in this session we look at the world, the way we know it and, also, the way we may not know it. Project the first world map which is the most common, known and used: **the Mercator projection**.

While the map is on the wall ask the group:

- Is this the world? Is it the world you know? Did you grow up with this map (or a similar version) as an image of the world, or a different one? (If applicable ask) What was different in the ones you know? What do you notice in this world? What is your view focused on? Is there anything wrong with this image?

**Move to the next image which is a Gall-Peters projection.** Ask the group:

- How does the world look like now? Have you ever seen this map before? What is the main difference between this and the previous image? Do you like this map? Why? Which map is true (of the 2 of them)? They are different, but which one is the real one?

Explain all maps representing the planet, are projections, and all the projections have some sort of error because of a tri-dimensional structure transferred into a bi-dimensional one. Based on the calculations made at that time (about 500 years ago)

Gerardus Mercator developed this map to support navigation for travel, mostly from Europe to other continents (in the context of that era). There are inaccuracies on this map, more specifically, in the geographical size of the continents.

You can explain with an orange, when you peel it (keeping it as a whole) and you wish to put it in bi-dimensional plan, there will be many gaps that need to be filled.

Exactly the same principle was used in creating Mercator projection. That is the reason why the regions





closer to the poles seem larger than in reality.  
In the 20th century James Gall and Arno Peters used different formulas  
and a different projection was developed  
(which is the second one showed to the group)  
and it is the most accurate in terms of geographical size,  
hence the one closer to reality of continents' size  
is the second map.

### Follow-up questions

- What do you think about this? Do you find this information surprising? What stands out in this map, compared with the other? *They will probably mention the size of Africa.* What do you think would have changed in the way you look at the world if you had grown up with this image of the world?

Mention that although this more accurate projection was developed many years ago, it is still not used on a large scale.

- Why do you think this is happening? Who benefits from the fact that the previous map is still the one most used? Which map do you prefer to have grown up with and why?

### Move to the next image with a map where N-S are reversed.

- How does the world look now? What is the main difference? Is there anything wrong with this map? You might receive this answer: It is upside down! Make sure you do not mention the words UP or DOWN at any stage, before they do it! What does upside down mean? Based on what is something UP and something else is DOWN? Is there up and down in space? How did this UP and DOWN develop when we look at the world? Do you think it influences the way we look at parts of the world? Can you work with this map? Why is that?

### Move to the next ones (whatever you decided to use)

- What about now? How does the world look here?

### Suggestions for questions for the final discussion:

- What are your thoughts after we have looked into all these “worlds”?
- Did anything change for you and, if yes, what?
- What are your own conclusions from this?

### Required materials:

Images with Mercator and Gall-Peter maps, Different world maps which keep more or less the same accuracy in terms of countries and continents, but the angle from which they are presented differs (N-S reversed, Americas or Asia in the centre, Narukawa map, etc.); they can be easily found on the internet. You can also look for additional maps that could help you in this exercise; use a projector or printed versions depending on how you want to adapt the activity.

### Recommendations for using the activity / Adaptations:

- **It is an activity based on constant questioning. You must be patient, not to hurry, and allocate sufficient time to the participants** to say what they think, but make sure you push them to go beyond their initial thoughts. You need to be provocative and never mention your own opinion – just ask questions.



## “Ignorance Test”

*“The greatest enemy of knowledge  
is not ignorance; it is the illusion of knowledge.”  
(Stephen Hawking)*



### Learning objectives:

To challenge participants' world view; To develop self-critical sense (regarding their own opinions, ideas); To stimulate participants' critical thinking; To develop basic skills in using a specific tool for developing a fact-based world view;

**Duration:**  
90 minutes

### Details and description of the activity:

*If you haven't yet, please read the  
“Introduction to Activities  
(mandatory to read)” on page 16!*

- **Ask the group how much they think they know about the world.** You can start with a buzz group – each participant talks with the person close to them about how much they think they know and why. You can, optionally, ask the group how much they think they know on a scale from 1 (minimum) to 10 (maximum) and you can estimate the average number for the whole group.
- **Introduce the “Ignorance test” developed by Hans Rosling** (from Gapminder), explain why this project was developed, its context and the results of doing this research in various parts of the world. *“We started the Ignorance Project to investigate what the public know and don't know about basic global patterns and macro-trends”.* More information about the development and about all initiatives can be found here: <http://www.gapminder.org/ignorance/>. The problem reflected by this project, isn't that people don't know something, but that, in fact, they believe they know, and, what they know is actually wrong.
- **Each year, Gapminder develops a more simplified version of the online test with 13 questions.** The one available for 2018 is <http://forms.gapminder.org/s3/test-2018>. Data changes every year, hence the necessity of updated form of the test year by year. At the end of the test, the application shows whether the chosen answers were correct. You can use this test to work with the group. The test should be projected on the wall in a visible manner. Alternatively, in a case of internet connection difficulties, you can prepare an offline version, PowerPoint presentation, with each question and answer. The offline version can also be used after each question, to discuss its content and the right answer.
- **As you go question by question,** each participant writes down their own answers. For each question, find out what answer the majority voted for, then advance with that answer to the next question, until you have the



group results for the whole test, and proceed to the discussion.

- **In the case you are making your own presentation (offline)** you can choose to reveal the correct answer immediately and discuss question by question. This approach alters the overall results, as it influences the choices of the participants for the next questions.

- You can continue with the questions from the next section.

### Debriefing / Suggestions for Questions:

- What do you think about the group results?
- To what extent do they reflect your own results?
- How did you choose your answers?
- Did you know the answers or you guessed? If you guessed, based on what did you do so?
- In which topics did you give the biggest number of wrong answers? What surprised you the most?
- What are the reasons/causes for having such perception about the world?
- What about maintaining that perception? (*Usually a more negative and dramatic perception of reality*)
- When this test was given to various groups (from different countries), it appeared that people with higher education got worse results than the others. Why do you think that is the case?
- What do you think are the negative consequences of having a distorted view of the world? What can that lead to?
- How can we have an updated perspective on the world?

- Do you think it is possible to have a more objective and pertinent opinion about the world?

- If not, do you think it is ok to be at peace with our assumptions, or what should we do with them?

*\*at this stage you can consider showing the participants 1 or 2 videos from Hans, Anna or Ola Rosling (founders of Gapminder Foundation), supporters of developing a fact-based world view (video recommendations could include: 200 years, 200 countries in 4 minutes, about population growth, How not to be ignorant about the World, etc.)*



## Questions after the video(s)

- What are your thoughts now?
  - What do you want to do about your own world perception now?
- Here are the options for further exploration/learning you can offer to the group at the end of the session:

- **Factfulness** (<https://www.gapminder.org/factfulness/> ) is a book written by the 3 members of Gapminder mentioned before, based on their work in fighting ignorance around the world. *(Check out the next Factfulness activity)*
- **Gapminder Offline Tool**, which is free for anybody interested in being up to date; it can be also downloaded as software on your computer.
- **Dollar Street Project** from the same foundation, which aims to fight prejudices and stereotypes about the way people around the world live. *(Check out Dollar Street activity, described previously in this manual)*

### Required materials:

projector, internet connection (or alternative offline version), speakers, papers, pens.

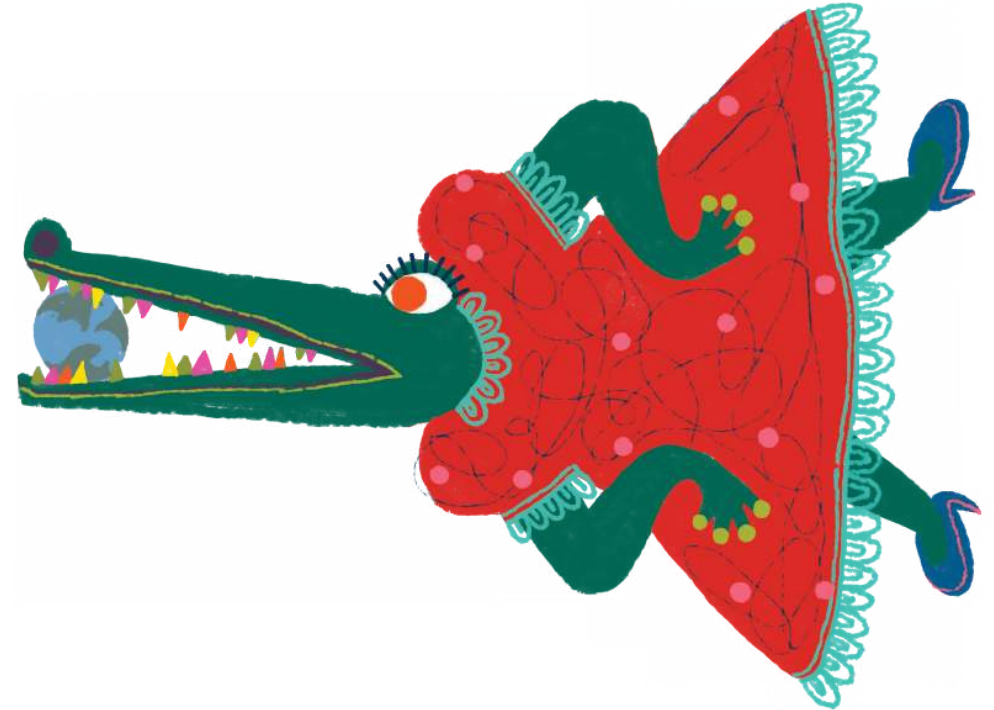
### Recommendations for using the activity / Adaptations

- **On the Gapminder website** you will also find other educational materials developed by the Gapminder team, which can support you in your work.
- **You need to be more provocative in your debriefing** because it has to challenge the mental patterns in which the participants are entangled. Be aware of that and embrace the risk that some persons might dislike the approach at the beginning. There may be resistance and participants might try to defend their own beliefs. There are participants that do not accept the results, which they consider a lie; that the reality is the way they know it, and so on.



## Factfulness

*“The stress-reducing habit of only carrying opinions for which you have strong supporting facts.”  
(Factfulness book)*



### Learning objectives:

To increase personal awareness of participants regarding the 10 dramatic instincts distorting our world views; To be introduced to different simple tips and tricks to fight/control the dramatic instincts; To motivate participants to develop a fact-based world view;

### Duration:

90-120 minutes





### Details and description of the activity:

*If you haven't yet, please read the  
"Introduction to Activities  
(mandatory to read)" on page 16!*

This activity is recommended for implementation by facilitators who have read the Factfulness book written by Hans Rosling together with Ola and Anna Rosling (<https://www.gapminder.org/factfulness-book/>). This proposal represents a structured format for introduction of the main learning points of the book to your participants. Nevertheless, if the provided support material makes the facilitator confident enough to handle the process and potential questions of participants, they can try it out.

**For the introduction, meant to touch upon the existing misconception regarding the state of the world,** you can use one of the following options:

**1) Ask the participants to take the ignorance test** (on their own devices) – *check out the previous session.* Ask the group how well they did. You can also show a presentation (*prepared by you*) with some of the graphics from the ignorance project, which show how well other groups did at the same test (*it would make the participants feel that their own results are not unusual*). Depending on the time, you can skip this presentation and just verbally mention how different groups did. Such information is available on the Gapminder website.

**2) Show one of the videos which introduce some of the misconceptions people have** about the state of the world. Most of the videos are featuring Hans or Ola Rosling and such videos are quite powerful to make the introduction toward the next part of the session.

• **Explain to the group about Factfulness**, "*Factfulness is a relaxing habit for critical thinking. It helps you maintain a fact-based worldview. It teaches you how to recognise and avoid the most common ways information gets misinterpreted*". (<https://www.gapminder.org/factfulness/>)

• **The book introduces 10 main dramatic instincts, as well as various strategies to control or fight them.** In this session, the participants will get to know the main points from the book in a compressed manner. You can use the poster available on the website in order to name each one of them and prepare a visual message for the group. Do not explain what each instinct is about!

• **Split the participants into 10 groups**, if it's suitable, depending on the number of participants and available time. You can also choose only some of the instincts which you want to make sure the participants work with. For each of the selected instincts prepare a handout in advance. In this handout the specific instinct will be detailed, with examples, and include the strategies, tips and tricks to handle them (basically, it's a summary of that specific chapter of the book). You can prepare this handout by using the book or materials from the Gapminder website, as well as from an online drive platform provided by the Gapminder team for free (<https://goo.gl/vq5Vme>).

• **In the small group**, participants have to read the handout, understand the information on it, and, if needed, ask you for more explanation. Their task is to present the information from the handout to the rest of the participants. They can choose the way to do it, and use any props, materials or style; there is no limit for their creativity, but they have to introduce the main aspects from the handout to the rest of the group. Their responsibility is to make sure the rest of the participants get to know the gist of the Dramatic Instinct they are in charge for. They have about 25 minutes to prepare the presentation which shouldn't last longer than 3 minutes.

• **Each group presents.** After each input, check with the rest of the group what they understood and what questions they have about that specific instinct.

• **After the presentations, summarise all the instincts and tips** for controlling them by going back to the presentation you started at the beginning (or by using it now).

• Continue with the discussion below.



### Debriefing / Suggestions for Questions:

- What are your thoughts regarding the information you received today?
- Which one of the instincts do you think is the most problematic?
- Are you personally “suffering” from any of these instincts? Would you like to share how does it reflect in your life?
- What do you think about practicing Factfulness? What about suggested strategies, tips and tricks?
- How easy you think they can be used in day-to-day life?
- How motivated do you feel to start practicing Factfulness from now on? Give a number from 1 to 10 (1 means *not at all*, 10 means *fully*). Have a round with the whole group and then give some space for the ones who wish to explain why they said the specific numbers.
- What would you like to do from now on, regarding all the information you’ve received this session?

### Required materials:

Handouts printed for all the instincts covered in the session; Projector, Sound System (if you use video); Slideshow about the instincts; Papers, Pens, Markers, Generally, any other stationary which can be used by the working groups, for preparation of their presentations; Internet connection;

### Recommendations for using the activity / Adaptations:

- **If you have the possibility**, especially if you are working with the same group regularly, you can give them a homework regarding the dramatic instincts (to observe the media, the narratives told by various people, the type of information circulating around);
- **If the concept is extremely new to the group** you should focus only on 5 instincts in order to cover them adequately. There is a lot of information to process by the working groups as they prepare their task and learn from the presentations of the others groups. Covering all 10 instincts might be too much and there is a big risk from covering them only superficially.

- **There is a risk that people may reject the whole concept of Factfulness** and might be quite bitter and negative about it. If you didn’t read the book yourself, it might be challenging to handle their arguments, so be aware of such risks. You don’t need to convince anybody to embrace such concepts, but do make sure you use the information from the book in order to reply to their criticism and, also, question the reasons for their beliefs. Choose your battles carefully, and do not invest extensive time in discussing such aspects, but rather focus on other aspects tackled in the planned discussion.



## Just Play The Game!



### Learning objectives:

To trigger reflection on cultural differences and cultural clashes; To develop awareness on participants' own behaviour and reactions in unexpected situations; To develop critical self-awareness;

### Duration:

100 minutes;

(at least 16 participants needed)

### Details and description of the activity:

*If you haven't yet, please read the "Introduction to Activities (mandatory to read)" on page 16!*

**The activity described here represents an adaptation** of Barnga (4 Tricks), a simulation game on cultural clashes. The version presented here follows the same principles, but the materials and rules are different.

- **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 another 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.** Place the rules for the game (face down) under the cards. Participants take seats at random tables 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 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 rules are different at each table. In fact, you should talk and behave as much as you can in a way that this is only 1 game. Be careful not to lie either, don't say things such as "it is the same game", "same rule" or anything similar.
- **In case that 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.



- ***Tell them that they have 10 minutes to learn how to play the game.*** After that 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 in order to make sure they know all the rules, as afterward they cannot explain them to each other anymore. They cannot take any notes or photographs that would be used during the game.

- **You need to be very strict with the way the time and rules of the process are respected.** Constantly remind the participants about the time left, go to each table and check if they understood the rules, and after 10 minutes have passed take away the rules from the tables.

- **A tournament with 3 rounds begins and you need to insist on the silence,** as the participants just have to play the game from now on.

- **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 an circle or marked by numbers). Each table will have 2 new players for the second round.

- **At this stage you need to insist on the silence for 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 out 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 through expressing with one word? (*At this stage you should make sure all participants understand 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 happened (*no matter if the answer is YES or NO*)?

- Was there any table, which, in round 3, had totally 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 example*)

- Did you learn anything new about yourself today?

- What are the most important aspects you would like to take with you from this discussion?





### Required materials:

Cards (*Dixit* or any other set of images), Printed rules for each table;

### 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 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 same at each table*, you need to avoid answering but urging them to learn the game, so that they can play it, and 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 as a rule, to avoid any risk).
- **You need to be quite firm and strong 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.
- **Depending on what arises in the discussion, you might have to introduce/discuss** 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 the first chapter (T-Kit4\_Updated)*

### 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 colors 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 continue 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 the one with the most colors 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 colors 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 by 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.
12. **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 following criterion:** having a similar meaning with 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 by 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 the 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 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 by 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 signaled 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 – nodding 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 by each player taking a new set of 4 cards from the pile.
10. The game finishes after 3 rounds.



## Story of a Funeral

### Learning objectives:

To develop awareness on cultural differences regarding (funeral) rituals; To challenge participants' beliefs in what should or not be done in a (funeral) ritual; To trigger questions on the concept of a ritual; To stimulate interest in getting to know various rituals around the world;

### Duration:

90 minutes

### Details and description of the activity:

*If you haven't yet, please read the "Introduction to Activities (mandatory to read)" on page 16!*

- **Invite the participants in an imaginary journey** for which they should find a comfortable place in the room. Ask them to close their eyes and listen to your story. Slowly read them the story you have created especially for this session (check out instructions on how to create the story below).
- **Ask them to open their eyes and share the way they experienced the story with the person next to them.** Invite them to also share which elements from the story they recognize and which are very surprising, maybe even shocking.
- Continue with the questions from the debriefing part.



### Instructions for writing the story:

It is a guided imagination exercise; therefore it should develop progressively, in order to create a very powerful experience for the participants. The text should be addressed in the second person and personalised for the group you are working with. It is composed from various parts, explained below:

- **Intro:** Set up a relaxing atmosphere, to make the participants detach from the context of the session and imagine they went to another place, in another reality. E.g. *"Try to relax, to focus on yourself in this moment, and leave aside any thoughts, feelings that might take you away from here. Imagine you are now outside in nature, it is warm, the sky is clear and the sun is warming you up. I want to invite you to take a journey ....."*
- **Building up the Story:** Introduce a place, people, events in which the person is involved; mention a person whom the participants befriend and become close to;
- **The Tragic Point:** Introduce the event in which the person close to the participants dies in a sudden manner (accident, natural event, etc.);
- **The Funeral Process:** From this moment, mix elements of rituals from different parts of the world, combining elements which happen in the countries/communities of the participants, with very (possible) unusual elements and practices from other countries. Include aspects which take place before, during and after the funeral. Introduce all elements as they fit together in a natural combination. The role of the participants in this process is mostly of an observer, they are passive invitees and this should be reflected in the way the guided process goes. Online, there are many websites describing various rituals around the world. Before using any of them, verify if they are true and, indeed, practiced, and take notes of their origin (in case of questions, afterwards). To the best of your knowledge of the group, try to include elements that might really shock, disgust, and scare or outrage the participants. You have to include practices from very different parts of the world, in a balanced manner.





- The closure: the same as with the intro, bring the story to a closure and prepare the participant to come back to the context of the session; close any events or discussions you mentioned before, and make the participants leave that specific place behind.

### Debriefing / Suggestions for Questions:

- Please, share with the whole group the feelings you experienced during the guided imagination journey! You can have a round of a dominant feeling from every person in the group.
- What elements of the funeral process were familiar to you?
- Which elements were surprising and shocking for you? *If needed or asked, you can mention from which countries some of the elements the participants point out are.*
- Why? What, exactly, shocked you from those elements?
- What if those practices would happen in your own country? How would you feel about it? Why can some practices take place and others cannot?
- What is the role of rituals and practices, in general?
- Are all rituals across the world the same as 100 years ago?
- At the moment, are there more or less rituals, in general, and why?
- What is your personal attachment to rituals? Which rituals do you follow and you want to continue following?
- Is there a personal discovery/insight that you have from our discussion? What learnings can you take from it?
- How would you like to use what you learned, from now on?

### Required materials:

Comfortable space; the story for the guided imagination story.

### Recommendations for using the activity / Adaptations:

- **While you facilitate the discussion** make sure you do not undermine various practices around the world in the way you talk about them, and, also, by challenging participants who do so.



## Privilege Walk

### **\*IMPORTANT:**

Implement this activity only if you confidently operate with the tackled concepts and you are able to provide relevant examples and address different questions!



## Learning objectives:

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

### **Duration:**

90 minutes

### **Details and description of the activity:**

*If you haven't yet, please read the  
"Introduction to Activities  
(mandatory to read)" on page 16!*

- **You need a large and spacious place** and, if possible, outdoors, for a 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 are able to 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 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, comments, they need to keep them, in order to address them in the follow-up discussion. Don't mention the exercise is about privileges, not to influence their behavior; 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

- If you are male take one step forward.
- If you have visible or invisible disabilities or illness take one step backward.
- 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 has 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 backward.
- 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 media take one step forward.

- If you feel good about the way your gender is portrayed by media take one step forward.
- If you have ever been made uncomfortable by a joke related to your race, ethnicity, gender or sexual orientation, but felt unsafe to confront the situation, take one step backward.
- 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 backward.
- 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 backward.
- 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 backward.
- 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 backward.
- If you have ever felt unsafe walking alone at night take one step backward.



- 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 backward.
- If there have been times in your life when you skipped a meal because there was no food in the house take one step backward.
- 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:

- How do you feel in this moment? (*Ask the participants to look around and to check where everyone is placed*). Ask 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 answer before)? *Very likely, people have either no idea what it is, 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 few answers from the group.*
- How are these concepts reflected in your communities? How did privileges change along the years? Which groups are positively discriminated and why? Etc.
- How privileged are you (in your city/country/continent/world)? *Everyone is privileged in one way or another.*
- How do you feel about the fact you are privileged?
- Do you think you have unconscious biases because of your privileges? Why?
- What would you like to do in this regard?

### Required materials:

Big enough space, List of statements you can read from;





## Recommendations for using the activity / Adaptations:

- **There are participants who 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 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/ 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 on the reasons why people get defensive when talking about privilege:

<https://www.youtube.com/watch?v=qeYpvV3eRhY>

- *Some facilitators find this activity very similar to "Take a Step Forward"* from Compass (the manual on human rights developed by Council of Europe - <https://www.coe.int/en/web/compass/take-a-step-forward>, but "Take a Step forward" is focused on human rights, more specifically, social rights, while "Privilege Walk" is focused on privileges which are different from rights (aspect clarified in this session, as well). Also, in Take a Step Forward, participants receive a role, while in our activity they don't.

- **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>.

## Same Rules for Everyone

### Learning objectives:

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

**Duration:**  
90 minutes

### Details and description of the activity:

*If you haven't yet, please read the  
"Introduction to Activities  
(mandatory to read)" on page 16!*

- **This is a simulation activity and you should introduce it as such** to participants. Do not mention that it is about privileges. Randomly divide the participants into 2 groups. One group will be the privileged one, while the other will be non-privileged one, but this distinction is known only to you as a facilitator; you don't inform the participants about this and, also, don't address them in this way. You can give the non-privileged group hats or some visible objects/items to wear.



- **You should have 2 spaces to work with.** The activity takes place in one space, while the other one is where you explain the activity to the group and make the division into the two groups. The second space can be organized in front of the door to the first space. After the participants enter the activity space they are going to be treated in different ways.

- **The “privileged ones” get a lot of attention and benefits** (tea, sweets, chairs to sit, etc. depending on your context). They can move wherever they want. You don’t tell them the rules from the beginning, but you let them do what they want and advise them to take care of their group in the first place).

- **The non-privileged don’t get anything** and they have to stand; they are not allowed to go to the privileged and they have restricted access to things.

- **Depending on your place, you can be creative**, (take the shoes off or keep them, put a hat on, or not). What is important is having a clearly different treatment, situation for the two groups and, also, letting the two groups see each other. You can also add a 3rd group, with even higher privileges.

- **Leave a couple of minutes for the groups to get used** to the context and, also, to observe each other.

- **Announce to them that they have to play a game:** throwing stones/balls into a box; who throws the most stones/balls wins. The difference in playing the game between the groups will be the following:

Privileged: They have people (from the facilitators’ team) to help them, encourage and cheer them up when they succeed; they have a bigger box to throw things in, different objects to throw I (e.g. bigger balls), the people assisting them (helping them) will cheer every time they manage to throw a rock inside the box.

Non-privileged will have a person very attentive to respecting rules, smaller box to throw things in, no cheering when they succeed, no help, just explaining and repeating the rules.

- **Count the stones; decide on the winner and offer a prize** (it is even better if you have a trophy, medals or something similar). It does not matter who wins (although, most likely, the privileged ones will discuss), the important part is to observe and experience the privileges, so that they can be addressed in the follow-up question. (*The whole simulation takes about 20-25 minutes*)

### Debriefing / Suggestions for Questions:

- How did you feel during the activity and how do you feel now?
- What exactly happened in the activity? Mention the most important elements.
- How did you or your group act in various situations and why?
- Were there differences between the groups? What were those differences?
- Regarding the game you had to play in the activity, how did the game happen? Were the rules the same, or different? *Make sure the group realized the rules were the same, but the conditions where different.*
- How did the different conditions influence the way you played the game and, maybe, the winner?
- Is there anything from this exercise that mirrors the society? Can you give examples? Have you personally experienced anything similar?
- Which groups in your society do you think are similar to the group with hats or to the one with no hats?
- Why are there such differences in our societies? Where do they originate from?



- What is a privilege?

- What is the relation, if there is, between the following concepts: privilege, right, discrimination and positive discrimination? Who can tell us what each means and how they are related (if they are)?

- What will you do differently next time when you are in a similar situation?

- How do you envision your society 10 years from now, regarding privileges?

- What can you personally do, from now on, in order for this vision to come true?

### Required materials:

Objects for distinguishing the groups (hats/scarfs/etc.); tea, coffee, cookies, etc. for the privileged group; boxes and stones for the game;



### Recommendations for using the activity / Adaptations:

- **Similarly to the Privilege Walk activity**, you should be confident in operating with the main concepts of the activity before deciding to facilitate such activity.
- **During the activity some participants** might act rebelliously (against the general rules of the activity), such as interacting with the others, not playing the game, helping the other group, etc. Remind them about the rules, but do not stop them from being rebellious, address these aspects in the discussion, and make links with the reality, as well.

## Race and Privilege

### Learning objectives:

To challenge the narrative of the participants about race; To stimulate participants to shift their views on the way race is defined; To develop critical thinking in relation to race (and privileges – for the extended version).

### Duration:

60-80 minutes

### Details and description of the activity:

*If you haven't yet, please read the "Introduction to Activities (mandatory to read)" on page 16!*

- **Explain to the group that this session** is focused on the concept of race.
- **Divide the participants into groups of 4-5 participants.** In these groups they have to discuss on the following questions for around 20 minutes:

*What is race?*

*What race do you belong to and what races are in the country of your residence?*

- **Explore their understanding of race in the big group**, how many races they think there are and how they are classified. Most probably, they will have different definitions and criteria for classifying races.

- **Show the video:** Race - The Power of an Illusion (episode 1 - summary) <https://www.youtube.com/watch?v=V9YMCKp5myI>



### Debriefing / Suggestions for Questions:

- What are your first thoughts after watching the video?
- What are the key aspects/points covered in the movie?
- What are the differences between what the video portrays and your own definitions and classification?
- What is your position regarding to what the video emphasised, that there is no biological or genetic evidence for racial division among humans?
- Why do you think the concept of race exists, develops and is still used?
- If race doesn't exist, why do we have racism?
- What are the consequences of the usage of this concept in our society?
- Can we have a society in which the concept of race will not exist or be used anymore?
- If yes, what can you personally do in this sens

### Required materials:

Computer; Video (also in offline version); Speakers

### Recommendations for using the activity / Adaptations:

- **For an extended version**, which also tackles privileges, together with the concept of race, you can use the following questions for the group work:

*What ethnic groups are in your country? How visible are they?*

*Which are the most privileged groups in your country/continent/world?*

*Which is the least privileged group in your country? How, why?*

After the race discussion, send them back to the previous groups, to discuss on the initial questions for 20 more minutes, before the final discussion with all participants.

- **Race – The Power of an Illusion is, in fact, a 3-part documentary** that explores the concept of race from many angles. It is advisable to watch it in advance – at least Part 1, so that you can provide more details if participants ask questions about the experiment.





## Jane Elliott Legacy

Duration:  
120 minutes

### Details and description of the activity (includes questions for discussion):

*If you haven't yet, please read the  
"Introduction to Activities  
(mandatory to read)" on page 16!*

- **Start directly by showing the video of Jane Elliott:**

<https://www.trainingabc.com/the-angry-eye-with-jane-elliott/>. At this website there is a longer version of the Angry Eye session, but you can also use part of it <https://www.youtube.com/watch?v=-hw9ynm-Aq4>. Alternatively, you can search for Jane Elliott videos and use other videos from her projects.

- **After the video ask participants to share, in the big group, the strongest feeling** they have regarding the video and their experience of watching the video (make a complete round). Ask few participants, especially if they are very emotional, to tell more (if they wish so).

- **Invite participants to pair up and to go deeper in their sharing** about the video and its content. They should answer the following question: "What do you like and what do you dislike in what Jane Elliott is doing?" *(Allow 10 minutes)*

- **Ask pairs to share some of their answers in the big group** and expand their answers, to discuss about the motivation behind her work.

- **Invite participants for the next exercise, developed by Jane Elliott, which is, in fact, a self-assessment tool** – it will work only if the participants are honest with themselves. Give each one of them the handout Typical Statements and ask them to fill in according to the instructions (*The handouts are available at the end of the exercise description*). Insist on being honest and don't pressure them if they don't want to share with the others later on. Explain that the tools are developed in USA context,



### Learning objectives:

To provoke the participants regarding the topic of racism/discrimination; To challenge the participants personally, regarding their own prejudices and racist views; To develop critical thinking and sensibility; To trigger participants' thinking towards critical introspection; To motivate the group to get involved in fighting any type of racism;



therefore some of the statements might be more relevant for that context, but they can still find similarities with their own environment (if you don't work with USA-based participants).

- **After they fill in, invite them to talk with a person they trust from the group.** At this stage give each pair the second handout: Clarification To The Typical Statements, which attempts to explain what kind of attitudes are reflected by choice of answers from the previous handout. Participants analyse their own answers in relation with the interpretation provided and share (as much as they wish so) with their partner about them: why they gave certain answers, how they feel about the interpretation, etc. (allow around 15-20 minutes for this part)

- **Back in the big group, ask them to share their findings, impressions, surprises, disagreements, etc.** and discuss with the whole group about them for around 20-25 minutes. Include sexism in the discussion, if it is not mentioned.

- **In the last part of the session, ask participants how committed** they are in fighting racism/discrimination/sexism/etc.? Give them the last handout: Commitment To Combat Racism and ask them to, once again, fill in individually.

- **In the big group, ask the final questions:**

How many of the listed examples are you doing? Give some examples.

How many are you not doing, and how many you would like to do? Give some examples.

Which other examples can you add to the list? Are you doing them?

What would you like to do more, from now on?

What is the most important learning you take from this session?

### Required materials:

Videos (preferably in offline version), Speakers, Handouts for all participants, Pens;

### Recommendations for using the activity / Adaptations:

- **Fully watch the videos you want to show in the session**, as well as other Jane Elliott videos from other contexts/sessions/projects, to have a deeper understanding on the reasons why and the ways she is working.

- **Work (fill in and reflect on) with the handouts yourself** before using them in the session.

- **Some participants, as expected, will dislike her approach a lot;** find her aggressive and not constructive. You don't need to defend her and, also, you don't need to use her approach to respond to their criticism. Very often, in the group, there will be participants who balance such opinions, and you need to trigger the discussion between them.

- **For more food for thought watch the video “Deconstructing White privilege”** by Dr Robin Dangelo <https://www.youtube.com/watch?v=h7mzj0cVL0Q&t=6s>; We strongly recommend to reflect on the video message from a broader perspective adjusted to your context, white=any majority group with power from your country and black= any minority exposed to discrimination from a long period of time.

- **You should more deeply explore the concept of Reverse Racism**, which she also targets in her materials, and it could appear in the discussions. Find some food for thought in these articles:

<http://www.raceandhistory.com/selfnews/viewnews.cgi?newsid1024893033,80611,.shtml>;

[https://www.vice.com/en\\_ca/article/kwzjvz/dear-white-people-please-stop-pretending-reverse-racism-is-real](https://www.vice.com/en_ca/article/kwzjvz/dear-white-people-please-stop-pretending-reverse-racism-is-real); [https://www.huffingtonpost.ca/entry/reverse-racism-isnt-a-thing\\_us\\_55d60a91e4b07addcb45da97](https://www.huffingtonpost.ca/entry/reverse-racism-isnt-a-thing_us_55d60a91e4b07addcb45da97);

<https://www.theroot.com/reverse-racism-explained-1823964786>;

[https://www.youtube.com/watch?v=dw\\_mRaIHb-M](https://www.youtube.com/watch?v=dw_mRaIHb-M) - Aamer Rahman (3min)

- **You might consider introducing The Doll Test** and discuss about the issues reflected there in relation with the issues triggered by the session overall : <https://www.youtube.com/watch?v=tkpUyB2xgTM> (9 minutes)

<https://www.theroot.com/the-doll-test-for-racial-self-hate-did-it-ever-make-se-1790875716>



## Typical Statements

Put an “X” before those statements that represent your present beliefs or an “O” before those that represent previously held beliefs.

**\*Important NOTE:** Add beside or replace “white” or “black” with any other type of majority group or minority relevant for your participant context

1. \_\_\_Just what do these people want anyway?
2. \_\_\_I don’t understand what you people are saying.
3. \_\_\_On the whole, the educated, the upper classes, the emotionally mature, and the deeply religious are much less racist
4. \_\_\_Other ethnic groups had to struggle. Why is it so different for the Blacks?
5. \_\_\_Angry minorities make me feel so helpless.
6. \_\_\_Racism exists only where minorities exist. Remove the minorities and we won’t have these problems.
7. \_\_\_(To a minority) No matter what I say or do, it doesn’t suit you. You are never satisfied. As far as you’re concerned, I can’t do anything right.
8. \_\_\_If you could just get people feeling good about themselves, there would be less racism.
9. \_\_\_I’m not racist, but when it comes right down to it, I wouldn’t marry a Black person.
10. \_\_\_I should not be held responsible for the behavior of my ancestors.
11. \_\_\_I’m with them up to the point where they want to break the law or do something illegal.
12. \_\_\_How can I be pro-Black without being anti-White?
13. \_\_\_I am not personally responsible for the policies of racist institutions.
14. \_\_\_The most important things minorities need are an education and the vote.
15. \_\_\_(White) people would not have to integrate if they don’t want to.
16. \_\_\_Love can’t be legislated.
17. \_\_\_What are we going to do to alleviate the Black problem?
18. \_\_\_Every person should be judged solely on the basis of his or her accomplishments, regardless of race.
19. \_\_\_We (Whites) should get a little more appreciation for what we are doing to help.
20. \_\_\_Some of my best friends are Black.
21. \_\_\_(Said to a Black person) I’ve gotten to know you so well that I just don’t see you as Black anymore.
22. \_\_\_Every time I express my opinion to a Black person, I get put down.
23. \_\_\_On the basis of statistics, it’s true that there is a higher crime rate in the ghetto.
24. \_\_\_Black people are more in tune with their feelings; they are more emotional.



25. \_In many situations, minorities are paranoid and oversensitive. They read more into the situation that is really there. They find discrimination because they are always looking for it.

26. \_Why don't they just relax.



### Clarification To The Typical Statements

**\*Important NOTE:** Add beside or replace “white” or “black” with any other type of majority group or minority relevant for your participant context

1. Feigns/Pretend ignorance of legitimate minority demands for the basic ideals of all humans - justice, equity, pluralism, human treatment.

2. Same as #1 above.

3. Assumes that racism is an individual matter rather than one of all Whites who take advantage of the benefits of a White racist dominated society.

4. Shows a deep ignorance of the special deprivations suffered by Black people by Whites.

5. A denial of White responsibility for dealing with White racism. The statement blames minorities for making Whites feel helpless - a special example of “blaming the victim.”

6. Says the problem is in being a minority, not in the reaction of Whites to minorities.

7. Says there is nothing wrong with what the speaker says or does; it's only in the minority group member's perception of what is being said or done.

8. Denies the fact of institutional racism and every White person's responsibility to combat it. Denies reality in that if racism weren't so powerful and so effective at keeping minority groups in their place, we'd have given it up a long time ago.

9. A contradiction - self-evident.

10. Avoids White's current responsibility for dealing with current racism. We are all guilty for failing to take action and/or partaking of the benefits of a White racist society.

11. Revolution is permitted for only the right (White) reasons.

12. Assumes that there can be no true pluralism; that in fact White is right and that others are here only as Whites are willing to put up with them.

13. Denial of responsibility and individual power to effect change.

14. Denial of the presence and power of institutional racism.





15. Denies legitimate human rights by treating the problem as one of individual feelings.

16. Minority groups don't want love; they want equity.

17. Mislabels the problem. It's a White problem.

18. This is a statement that systematically ignores the cumulative effects of a tradition of institutional racism in this society and the larger amount of investment required by Blacks to attain the same accomplishments because of White racism.

19. Should a battered child appreciate it when the battering stops and be grateful for only the stopping? Justice is appreciated.

20. Insidious patronizing attitude; suggests a superior position of the White person. Whites choose; Blacks must be chosen.

21. The speaker must deny minority group member's blackness in order to be able to relate to him/her.

22. There's nothing wrong with the White opinion, only the Black's reaction to it.

23. Blaming the victim doesn't adequately account for what White institutions have done to produce the results.

24. Reacting to stereotypes.

25. There's obviously something wrong with the Black's perception of the situation than the situation itself. Let's change the perception and leave the situation alone.

26. It's all a Black problem. If they'd just be reasonable, they'd see that it's not as bad as they think it is and they'd understand. A total denial of the reality of the results of institutional racism.

## Commitment To Combat Racism

Indicate whether you have taken action on the items listed below. Check appropriate column.

**\*Important NOTE:** Add beside or replace "white" or "black" with any other type of majority group or minority relevant for your participant context

1. Yes\_ No\_: Have I aggressively sought out more information in an effort to enhance my own awareness and understanding of racism (talking with others, reading, listening)?

2. Yes\_ No\_: Have I spent some time recently looking at my own racist attitudes and behaviors as they contribute to or combat racism around and within me?

3. Yes\_ No\_: Have I reevaluated my use of terms, phrases, or behaviors that may be perceived by others as degrading or hurtful?

4. Yes\_ No\_: Have I openly confronted a racist comment, joke, or action among those around me?

5. Yes\_ No\_: Have I made personal contact with myself to take a positive stand against racism, even at some possible risk, when the chance occurs?

6. Yes\_ No\_: Have I become increasingly aware of racist TV programs, advertising, news broadcasts, holiday observations, slogans, etc.?

7. Yes\_ No\_: Have I complained to those in charge of promoting racist TV programs, advertising, news broadcasts, holiday observations, slogans, etc.?

8. Yes\_ No\_: Have I suggested and taken steps to implement discussions or workshops aimed at understanding and eliminating racism, sexism, and ageism with friends, colleagues, social clubs, or church groups?

9. Yes\_ No\_: Have I been investigating and evaluating political candidates at all levels in terms of their stance and activity against racism, sexism, and ageism.

10. Yes\_ No\_: Have I investigated curricular of local schools in terms of their treatment of the issues of racism, sexism, and ageism (also, textbooks, assemblies, faculty, staff, administration, and athletic programs and directors)?

11. Yes\_ No\_: Have I contributed time and/or funds to an agency, fund, or program that actively confronts the problems of racism, sexism, or ageism?

12. Yes\_ No\_: Have my buying habits supported non-racist, non-sexist, and non-ageist shops, companies, or personnel?

13. Yes\_ No\_: Is my school or place of employment a target for my educational efforts in responding to racism, sexism, and ageism?

14. Yes\_ No\_: Have I become seriously dissatisfied with my own level of activity in combating racism, sexism, and ageism?

15. Yes\_ No\_: Have I realized that White people are trapped by their own schools, homes, media, government, families, etc., even when they choose not to be openly racist or sexist?

16. Yes\_ No\_: Have I ended my affiliation with organizations which are racist, sexist, or ageist in their membership requirements?

17. Yes\_ No\_: Have I subscribed to a publication which will educate me in the area of a culture other than my own? Have I left copies of that publication in sight where my friends and associates might see it and question my interest in it?

18. Yes\_ No\_: Have I made an effort to learn some of the language of those in my community who may speak something other than standard language?



## Powersplaining

Duration:  
90 minutes

### Details and description of the activity:

*If you haven't yet, please read the  
"Introduction to Activities  
(mandatory to read)" on page 16!*

#### NOTE:

The concepts introduced here might not have official corresponding translations in other languages. You have the option to use the English terms or an unofficial matching word or expression. You can also choose not to introduce any terms or concepts and focus the discussions on the behaviours described by these concepts.

- **Write, on a board, a table with different group names:** men, women, white, people of colour, able-bodied, people with disabilities, cisgender, heterosexual, LGBTQ, citizens, immigrants. Use the ones you find more appropriate for the way you want to approach this session. The group names are written on the first column of the table. There are 3 more columns and, in each column, draw a line with a scale from 1 to 10. The title of each of these columns is: country, continent, world.

- **Invite each participant to mark,** on each scale, how much power they think that people belonging to those specific groups have in the country, continent or in the world. For each word, they need to mark in each of the 3 lines. This way, you get a quick statistic on the participant's perspectives.

- **Ask the group:**

What are your impressions of the given marks?

Is there anybody who wants to share why they gave certain marks?

Who has more power, according to you? Why?

### Learning objectives:

To trigger participants to critically reflect on their own power in the society; To introduce the concept of Powersplaining in its different forms; To encourage participants to critically self-reflect from the perspective of powersplaining; To motivate participants to actively notice and address powersplaining in their own life (personal or professional).



What do you notice when you compare the 3 locations?

What does this say about our society?

How do you think that people from the groups that have the power talk to people with less power? Can you give concrete examples?

- **Ask the group if they are familiar with the concept of “Splaining”.**

Take a few opinions and clarify the concept

*To condescendingly explain something, often extensively and verbosely, especially to someone that knows more about it.*

- **If relevant, connect the concept with their answers** to the previous question and ask the group if any examples come to their mind.

- **Divide the participants in different groups.** Depending on the number of issues you want to work on, you can give a different topic to each group or the same topic to more than one group.

- **Provide each group a set of links** to articles or videos exemplifying mansplaining, straightsplaining, whitesplaining, cisplaining. They can consult the materials if they wish to understand the concepts better. They can also search for other sources or share experiences they know about. They need to find concrete real examples from the category they are working with.

- **The task of each group** is to find / choose 3 to 5 very common real examples of splaining that can happen in personal or professional contexts. They need to present these examples by a theatre sketch. Give them 25 minutes for this work.

- **Each group shows their performances.** After each sketch, conduct the discussion suggested below.

## Mansplaining

<https://www.bitchmedia.org/post/seven-studies-proving-mansplaining-exists>  
<http://www.bbc.com/capital/story/20180727-mansplaining-explained-in-one-chart> ;

<https://www.bustle.com/articles/136319-6-subtle-forms-of-mansplaining-that-women-encounter-each-day>; Catcall video goes viral (8min): <https://www.youtube.com/watch?v=-HI4DC18wCg> ; <https://www.care2.com/causes/what-exactly-is-mansplaining-here-are-7-examples.html>

## Straightsplaining

<https://gawker.com/a-field-guide-to-straightsplaining-1516723100>; [https://www.huffingtonpost.com/michael-salas/straightsplaining-and-the-walls-i-failed-to-see\\_b\\_9322760.html](https://www.huffingtonpost.com/michael-salas/straightsplaining-and-the-walls-i-failed-to-see_b_9322760.html). / <https://www.out.com/news-opinion/2014/09/12/when-well-meaning-sentiments-are-actually-straightsplaining-disguise>

## Whitesplaining

<https://www.youtube.com/watch?v=N-p8dOqf3P4> – White People Whitesplain Whitesplaining (3min); <https://theconversation.com/whitesplaining-what-it-is-and-how-it-works-48175> ; [https://www.huffingtonpost.com/entry/objectively-speaking-the-privilege-of-whitesplaining\\_us\\_5949bd76e4b0710bea889a5c](https://www.huffingtonpost.com/entry/objectively-speaking-the-privilege-of-whitesplaining_us_5949bd76e4b0710bea889a5c)

## Cisplaining

<http://sjwiki.org/wiki/Cisplaining>; [https://www.huffingtonpost.com/stephanie-mott/cisplaining-mindreading-a\\_b\\_6869912.html](https://www.huffingtonpost.com/stephanie-mott/cisplaining-mindreading-a_b_6869912.html)

## Debriefing / Suggestions for Questions:

- Repeat this set of questions for each performance: Are the examples clear? Do you have any questions for the group that performed? Do you find these examples real? Do you know similar ones? Do you know other examples, very prevalent in your context?

- How do you feel about all the examples shared and discussed today?

- To which power group do you belong to? (Make a reference to the beginning of the session)





- How present are such type of behaviours in your life?
- How can these things be changed? Who can do something?
- What would you personally want to do in this regard?
- What is the most important learning you want to take out of this session?

### Required materials:

Links to articles, papers, pens, computers for each working group;

### Recommendations for using the activity / Adaptations:

- **Choose the specific topics** you want to work on, depending on the context and profile of your participants; for sure, Mansplaining and Straightsplaining are relevant to most of the normative mainstream groups
- **Here are some other materials you can consult** and provide the groups with them: <http://sjwiki.org/wiki/Condesplaining> ; <https://ravishly.com/2015/06/29/dont-call-it-mansplaining%E2%80%94call-it-powersplaining>; <https://everydayfeminism.com/2014/12/the-problem-with-privilege->



## Power Groups Fragility



### Learning objectives:

To encourage reflection on the concept of power groups' "fragility"; To challenge participants' views on racisms and discrimination; To trigger shifting of perspectives regarding racism and discrimination in general; To motivate participants to actively engage in changing narratives in their societies;

**Duration:**  
90 minutes



**Details and description of the activity  
(includes questions for discussion):**

*If you haven't yet, please read the  
"Introduction to Activities  
(mandatory to read)" on page 16!*

- **Start the session by asking the participants** to rank themselves on a scale from 1 to 10, visually set on the floor. You can ask participants to write down their answers to each question and position themselves according to the scale. (1 = not at all; 10 = totally)
- **Introduce the context of the session**, if it isn't linked with the previous session implemented with the same group. Explain it will cover issues regarding differences in the society and different power some groups have in comparison to others. If you wish to focus on a specific type of differences (e.g. only race or only gender) mention this to the participants.
- **The statements need to be adjusted to the group** and the focus you wish to have in the discussion.

I treat everyone in the same way.

I don't see people's colours / gender / sexual orientation / religion etc. I see only people (if you consider it relevant, split this sentence into more, one for each criteria).

I get irritated when people tell me I am racist / misogynist / homophobic / xenophobic / any other relevant -phobic, as I am none of those things (if you consider it relevant, split this sentence into more, one for each criteria).

I have friends of colour / other races / other ethnic groups / religion / sexual orientation/ etc.

I believe a racist is someone who consciously dislikes people because of race. (Replace race with any other criterial aspect you wish to work with:

gender, sexual orientation, religion, etc.)

I think that focusing on differences is what keeps us separated.

I believe that only people with money have the power.

- **Give space for maximum 2-3 comments on each sentence**, one from each half of the scale.
- **Ask participants to pair up** and share their impressions of the ranking exercise. Invite them to share thoughts about themselves and, also, what they notice about the group or other people. Allow 10 minutes for this task.
- **Continue in the big group, with the following questions:**

Was there any statement which you found the most challenging to reflect on?

Was there any statement which you found interesting for observing others' positions?

What are your general impressions of the group's position on the stated issues?

What does that say about you as group or individual in the group?

Any thoughts on the way you have profiled our group based on their positioning during the exercise?

- **Play the video "Why 'I'm not racist' is only half the story"** | Robin DiAngelo (6 minutes) <https://www.youtube.com/watch?v=kzLT54QjclA>. If your session agenda is not about race, or not only, ask the participants to reflect on the video not only from the race perspective. To think, while they are watching, how would some specific aspects look like if they would replace the following words: white person with person of colour, man with woman, straight with lgbtq, and so on.



- **Invite participants to go back to the same pairs as before.** In these pairs they share their impressions of the video and the extent to which they resonate with the message of the video. Give them 10 minutes for this discussion.

- **Back in the big group, ask participants:**

What are your thoughts on the message of the video?

To what extent do you agree with the stated issues? Why?

What are your views regarding the 3 assumptions for which she mentioned that people make them when defining if somebody is racist / sexist / homophobic / etc.: is it individual, conscious and intentional? Can you give examples?

Do you think all people have biases towards groups which are different from them?

Is this bias conscious or unconscious? What would be the difference between them in the way they are reflected in the society? Can you give some examples?

To what extent do you think the groups who have the power experience this bias?

What are your views regarding the defensiveness of the people belonging to groups in power? About their fragility (*the term she coined*)?

Do you belong to any group which is in power in your society?

How do you feel about all the things discussed so far?

What could be done to change such narratives?

What can you personally do differently, from now on?

What are the most important things you would like to reflect on more from now on?

### Required materials:

Video (offline version), Speakers, Paper, Pens;

### Recommendations for using the activity / Adaptations:

- **The term White Fragility** is present in various public discourses about race in North America, so its origins should be seen coming from this context. In this specific session, the invitation is to reflect on any power group's fragility extrapolating from the examples given in the materials which focus only on race. As a facilitator, you need to be aware of the context of your participants and address the adequate questions. You aim to trigger personal awareness and learning process, not superficial reflection on what is happening in North America. The processes described by Robin DiAngelo can happen no matter which type of power relations exist in a society, based on its own history and background.

- **If you consider it appropriate, show, as well, the video “White Fragility in the Workplace”** - <https://www.youtube.com/watch?v=ZPDpcYEdiOg> (5 min), which presents the concept through an ironical approach.

- **For more food for thought** you can consult the following materials and use them in the session as well:

Robin DiAngelo (3 min): <https://www.nbcnews.com/think/video/debunking-the-most-common-myths-white-people-tell-about-race-1328672835886?v=raila&>

Grey's Anatomy TV Series: Maggie and Amelia Talk About Race - <https://www.youtube.com/watch?v=xvrKrzE0nZY>



## Culture Changes



### Learning objectives:

To trigger participants' reflection on the fluid and dynamic aspects of cultures; To stimulate awareness of the way culture changes; To increase interest in exploring one's own cultural background; To develop flexibility and attitude of openness to change, in general; To motivate participants to engage in changing practices they don't agree with in the context they live in;

**Duration:**  
90 minutes

### Details and description of the activity (includes questions for discussion):

*If you haven't yet, please read the  
"Introduction to Activities  
(mandatory to read)" on page 16!*

- **Start with buzz groups** (participants talk with 1-2 persons close to them) about the question: "Which concrete aspects of your society/culture (local or global), that you don't like, do you think will never change, or

not in at least 100 years?" Concrete aspects represented by behaviours, practices, beliefs, mentalities, etc. Take examples from each buzz group and give some space to participants, for telling more about their reasons for / feelings about them.

- **Play the video** of Egyptian leader Gamal Abdel Nasser laughing at hijab request in 1958: [https://www.youtube.com/watch?v=\\_ZlQdrFeFBk](https://www.youtube.com/watch?v=_ZlQdrFeFBk)  
What is the most interesting or surprising aspect, regarding this video? As far as you know (this question needs to be adapted to your group's context), how did the views change in Egypt since 1958, regarding the hijab?

- **Divide the participants** in groups of 4-5 members and ask them to reflect, share and collect examples of cultural or social aspects that changed (significantly) in their community (local or national) in the last 20-50 years. They can think about their parents' and grandparents' life, views, and behaviour; rules they obeyed. They can list positive or negative changes, whatever positive and negative means for them. They don't have to agree with each other's examples; especially if they come from the same country. All opinions need to be collected. Give 20 minutes for this task.

- **Ask each group to present their work.** They don't explain the reasons for their examples, but only name them. After each presentation, enquire if there is a need to clarify any of the mentioned examples. After all groups have presented, ask:

What are your impressions of what the group shared?

Do you notice any pattern or similarities in terms of the things that have changed?

Is there anything that changed, that you disagree with? Why? If there are few replies to this question, allow the groups/people that gave the examples to explain their reasons.

How do you feel about these changes?





How often do you reflect on the things that have changed already?

Why do you think these changes happened? What influenced that process?

What do you think about the aspects you mentioned at the beginning, that will never change? Why will those things never change?

• **Play the video about Zallissa's Choice:**

[https://www.youtube.com/watch?v=Dq\\_yxSyL1ZE](https://www.youtube.com/watch?v=Dq_yxSyL1ZE)

What do you think about the story presented in the video?

What exactly does it portray?

What made the change possible in that specific case/community?

To what extent do you feel the things you don't like in the community can actually change (faster)?

What can stimulate the things you prefer to change to actually change?

What can you personally do in this regard?

What are the most important things you will take from this session?

**Required materials:**

Videos (preferably in offline version), Speakers, Papers, Markers;

**Recommendations for using the activity / Adaptations:**

• **You can use the transcript of the speech instead of the video.** Split the participants in smaller groups and ask them to read and reflect on the questions (which we mentioned in the session's description). Here's a transcript of the speech:

*"In the year '53 we really wanted to compromise with the Muslim Brotherhood if they were willing to be reasonable. And I met the head of the Muslim Brotherhood and he sat with me and made his requests. What did he request? The first thing he asked for was to make wearing a hijab mandatory in Egypt and demand that every woman walking in the street wear a tarha (scarf). Every woman walking! [Someone from the crowd shouts "Let him wear it!" the crowd applauds and laughs] If I make that a law, they will say that we have returned to the days of Al-Hakim bi-Amr Allah who forbade people from walking at day and only allowed walking at night. And my opinion is that every person in his own house decides for himself the rules and he replied "No, as a leader, you are responsible". I told him, "Sir, you have a daughter in the School of Medicine and she's not wearing a tarha". [crowd laughing] "Why didn't you make her wear a tarha? [crowd applause] If you are unable to make one girl - who is your daughter - wear the tarha, you want me to put a tarha on 10 million women? Myself? [laughs with crowd]"*

• **Think or search, in advance, for possible aspects that "cannot be changed" in a society.** Aspects which are more controversial. Mention them in the discussion and ask the group to share their views. Some example can be (but, of course, it depends on the profile of your group): corruption, domestic violence, paternalism, role of a woman/man in a family, general society, different rituals, views on people with different sexual orientation or gender identity, abortion, child bearing, marriage, polyamory, ecology, etc.



## Feminism and Cultural Relativism

### \*Important notes about this session:

This session is designed for feminist (of any gender and religion) participants based in Europe or North America. This session will not introduce or motivate the participants to be feminist, but will trigger reflection on the relation between feminism and cultural relativism, hence the need for the feminist participants. If you are based and/or working in other parts of the world we strongly suggest adapting the used materials or modifying the whole concept of the session.

*If you are interested in introducing the concept of feminism*

*we recommend the Ted Talk of Chimamanda Adichie*

*“We should all be feminist” [https://www.ted.com/talks/chimamanda\\_ngozi\\_adichie\\_we\\_should\\_all\\_be\\_feminists](https://www.ted.com/talks/chimamanda_ngozi_adichie_we_should_all_be_feminists)*

### Learning objectives:

To trigger critical reflection on the aim of feminism movement worldwide;  
To encourage participants to self-assess their own involvement in the feminism movement; To raise interest in exploring the cultural limitation of feminism, if it exists

### Duration:

90 minutes

### Details and description of the activity:

*If you haven't yet, please read the*

*“Introduction to Activities*

*(mandatory to read)” on page 16!*

### • Start with a brief discussion on feminism with the group:

Why are you feminist?



What are the most important topics of your concern in feminism movement?

Do you have any dilemmas regarding feminism?

• **Introduce the next part of the session.** You have various options to do it. You can divide participants into smaller groups and ask them to watch a video by Ayaan Hirsi Ali - Why Don't Feminists Fight for Muslim Women (5 minutes): <https://www.youtube.com/watch?v=wJkFQohIKNI>



You can provide the smaller groups of participants with copies of an article written by the same author: <https://nypost.com/2018/05/24/the-anti-woman-violence-feminists-are-afraid-to-confront>

You can have a mixture - some groups watch the video, the others read the article.

- **In these groups**, participants answer to the following questions :  
What are, objectively, the main points Ayaan is making in her materials?  
Extract these aspects without adding your own interpretation/values to them.  
What is your own opinion/position regarding them? (Give participants 20 minutes for this task)
- Each group shares their answers. Continue with the final discussion.

### Debriefing / Suggestions for Questions:

- Let's summarise what you have said so far. Objectively, what were the main points in all Ayaan materials? If needed: Is that objective observation or judgement based on your values / your subjective interpretation?
- Who agrees with her position and who disagrees? Why?
- What is your position regarding cultural relativism in human rights? Are human rights relative?
- How should cultural relativism be reflected in feminism? Should it be?
- What do you, as a feminist, think are the most burning issues in women rights across the world?
- What is your role regarding these burning issues (even if they are in another part of the world)?
- What is the most important reflection you experienced during our session so far?
- What would you like to do next, about all the aspects we talked about?

### Required materials:

Projector, video (preferably offline), speakers, printed articles

### Recommendations for using the activity / Adaptations:

• **You need to be careful, so that the discussion** doesn't focus on Islam instead of feminism. Depending on the views of your participants, this recommendation might be hard to implement. If that happens, you should ask the group if the practices mentioned by Ayaan are happening only in Muslim communities (they are not), and, if they know about other problematic practices in non-Muslim communities (there are). Take a responsible decision when deciding to use the materials suggested here.

• **You can alternatively use a quote of Ayaan** (from her book *Nomad*):  
*"Western women have power. They have access to contraception, to their own bank account, to the vote. They can marry the men they choose, or choose not to marry at all, and if nature allows it, they can have as many or as few children as they want. They can own property, travel wherever they choose, and read any book, newspaper, or magazine they wish. They can have an opinion on the moral choices of others and express that opinion freely, even publish it... If feminism means anything at all, women with power should be addressing their energies to help the girls and women who suffer the pain of genital mutilation, who at risk of being murdered because of their western lifestyle and ideas, who must ask for permission just to leave the house, who are treated no better than serf, branded and mutilated, traded without regard to their wishes. If you are a true feminist, these women should be your first priority"*

### • Other articles that can support you in this session:

<https://www.washingtonexaminer.com/hirsi-ali-slams-feminisms-trivial-bs>

<https://www.quora.com/What-do-feminists-think-of-Ayaan-Hirsi-Ali>

<https://faithlessfeminist.com/blog-posts/cultural-relativism-basic-human-rights/>

<https://www.bu.edu/wcp/Papers/Gend/GendMall.htm>



## Beauty Decoded

### Learning objectives:

To challenge participants' views regarding the concept of beauty; To trigger critical self-reflection regarding beauty; To more deeply reflect on beauty standards around the world; To motivate participants to change the discourse on beauty standards;

### Duration:

90 minutes

### Details and description of the activity (includes questions for discussion):

*If you haven't yet, please read the "Introduction to Activities (mandatory to read)" on page 16!*

- **Place, on the floor or tables, a big variety** of magazines, newspapers, photos, posters, cards, etc., as many as possible for the context of your group.
- **Invite participants to search the materials and to pick/cut/take** (depending on the materials you have) **a photo** which represent a beautiful person. How and why they choose a certain example is entirely up to them.
- **All participants show the examples** and explain, in one sentence (not more), why the person on it is beautiful.



What have you noticed in all the shared examples?

What are the similar and what are more different cases?

What have you noticed about the reasons for choosing certain examples?

How do you feel about all these examples?

Do they represent you?

Are you a beautiful person, based on the choices of the group?

Do the examples you showed represent the beauty standards in your community? Why? Can you give examples?

How has this type of "beauty" become standard?

• **Divide participants in pairs and ask them to do a 5WhyS exercise**, targeting the reasons for which they have chosen a certain image at the beginning of the session. In their pairs, each participant asks their partner a sequence of (at least) 5 Why Questions as in the following example (the purpose of the provided answers is only exemplification):

Why did you choose this image? Because I like her dress.

Why do you like her dress? Because its style is cool.

Why is that style cool? Because it is fashionable now.

Why is that fashionable? Because it was created by some company.

Why do those companies create this? Because they want to make profit.





- **Ask pairs to share with the group:**

How was the exercise for you?

What did you find out?

- **Show the video:** “What is Pretty” (10 minutes): <https://www.youtube.com/watch?v=IHht-JAxdUU> and if you consider necessary, also “The Problem w/ White Beauty Standards/Decoded” (4 min): <https://www.youtube.com/watch?v=ySpymtCB5o>

What are your first thoughts about the video(s)?

Was there anything in this video, which resonated with you personally?  
Can you share some examples?

In these videos they talk only about women. What do you think the situation is, regarding men?

How are the mentioned things reflected in your society? Do you have groups in your society which are not represented by the so-called beauty standards?

Have these standards changed during time? Can you give examples?

Who promotes those beauty standards? How and why?

Do you think beauty standards are realistic?

Do you feel pressured by your society, to fit within those standards?

Who and what influences your appearance?

Who can influence the beauty standards?

Do we need beauty standards?

Can we live without them? How would that life be?

How can one person become more critical regarding their own concept of beauty?

What is the most important learning you will take from this discussion?

What would you like to do differently from now on?

### Required materials:

As many as possible magazines, newspapers, photos, posters, cards, etc.  
Projector; Video (offline version); Speakers;

### Recommendations for using the activity / Adaptations:

- **If you don't have enough relevant physical materials** you can ask participants to search for their example online, and make a slideshow of what they have chosen.

- **Invite participants to work with the online representation** of “beautiful people” by searching for different key words: beautiful woman/man; ugly; bad hair; good hair, etc. and notice what type of images appears first/ mostly, and use their observations in the discussions.



## Sexualisation



### Learning objectives:

To reflect on the concepts of sexualisation and sexual objectification; To develop critical thinking regarding these concepts; To be able to identify examples of sexualisation in various types of materials; To strengthen participants proactive attitudes against these concepts;

**Duration:**  
90 minutes

### Details and description of the activity:

*If you haven't yet, please read the  
"Introduction to Activities  
(mandatory to read)" on page 16!*

- **You need to prepare working materials in advance.** Identify music videos, cartoons, ads, posters, video games, magazines, movies, etc. which portray clear examples of sexualisation and sexual objectification. Download, print, copy, provide hard copies (like posters, magazines)

and prepare the working materials for 4 or 5 groups (depending on the number of participants). You can give only one type (for example, only musical videos) or a mix of various examples to one group, as well as the same/different examples for each group.

- **Instruct the participants to analyse the given material.** They have to answer the following questions:

- 1) What do you see in the given material?
- 2) What do you not see in the given material? (20 minutes for this task)

- **Each group presents the received material** (if the groups have different materials) and their answers.

- Continue with the discussion suggested below.

### Debriefing / Suggestions for Questions:

- What are the common elements / aspects you noticed in the materials?
- Are these aspects surprising for you? Why?
- Can you give more examples of such features?
- Are you familiar with the concept of sexualisation? Or sexual objectification? Clarify the concepts if needed.
- Why do you think these concepts are used to this extent, in music, movies, advertisement, etc.?
- Do you "consume" such materials? Do you watch such videos, movies; buy products of those companies, etc.? Why?
- What did you not see in the videos? Why do you think it is like that?



- What is the impact of such materials on the general population? What about children or teenagers, in particular?

- Who is responsible to change something in these matters?

- What do you think is your own responsibility?

- What would you like to do about it from now on?

### Required materials:

Videos, Images, Prints, Posters, Magazines, etc. in hard copies or electronic versions; sufficient number of devices groups can work with;

### Recommendations for using the activity / Adaptations:

- **If you work with an international group**, find examples from the countries and contexts of your participants; that way the impact on participants is stronger, and they are become more motivated.



## The River Story

### Learning objectives:

To stimulate participants to explore their value system; To reflect on the roots of values; To develop critical self-awareness about one's own reactions and behaviour in dealing with differences; To enhance participants' communication skills on things they believe in and support; To develop flexibility and critical thinking about differences;

### Duration:

90 minutes

### Details and description of the activity:

*If you haven't yet, please read the "Introduction to Activities (mandatory to read)" on page 16!*

- **This activity is an adaptation of "Abigale's story" or "The Alligator River Story"** from various other educational materials. In this version, we introduce additional guidelines on the way to conduct the discussions, alternative text for gender neutral story and extra recommendations for the way to manage this activity.

- **Introduce the session and explain** that this is a 3-step activity; step 1 is individual, step 2 is done in small groups and step 3 with the entire group. In all the steps the participants work with the same story, the River Story. Give each participant one copy of the story.

- **Ask participants to read the story individually** and to rank the characters according to their behaviour: Who acted worst? The second worst? And so on.



- **Divide participants in groups of 4-5 people.** The task of each small group is to agree on a common list – with which everybody in the small group agrees. Ask them to avoid using mathematical methods in order to establish the list, but to rather create that list based on sharing, common understanding and consensus (give them around 20 to 30 minutes for this task).

- **Prepare a result table on a big paper** to make the ranking of each group visible and easier to discuss about.

- Continue with the discussion.



## Debriefing / Suggestions for Questions:

- How were your discussions in the small groups? Invite each participant to use one word to describe their process in a small group. Who would like to tell us more about what happened in their group (try to have one opinion from each group)

- How did you make your individual ranking? Was it exclusively on the behaviour of the character or other factors played a role in ranking?

- What is the reference system you used to label behaviour as bad or good?

- How much does the final group ranking (if there is any) reflect your original ranking? If it changed a lot, ask: which one do you, personally, stand behind in this moment?

- Did you have an agreement on the ranking as a group or not? Why?

- How did you feel when other people had completely opposite views from yours? How did you react or behave in such situation?

- Let's talk about X...this person appears as the worst and, also, the least worst in your rankings. Is there anybody who would like to share their views on this? (*Give some space for exchange of views on these matters, just to bring some of their arguments to the surface*)

- How much would it change your rankings if all characters were of the same gender? Or if all genders were reversed? If they claim it would not, use previously mentioned arguments and answers to remind them what they have said, and challenge them.

- How would these behaviours be judged in your societies?

- Why do you think you disagree? Why isn't it easy for you to agree? What are the main reasons behind your disagreement?

- Do you think you have a different set of values?





- What has shaped your values until now?
- Are they dependent on your culture or not? What do they depend on?
- What is influencing your values now?
- How aware are you on the ways values are formed and change? Can you give examples?
- What can you take from this session, which is important and relevant for you personally?

### Required materials:

Copy of the text for each participant.

### Recommendations for using the activity / Adaptations:

- **Participants often blame the text**, and implicitly you, as the facilitator, for the “trouble” they are experiencing. Remind them, that this text is purposely a little bit vague, to leave space for their own assumptions to play out, in order to actually reflect on them.
- **The level of frustration can get very high** and you should make sure it is also a learning experience, not only a frustration, so carefully follow the discussion plan.
- **Change the names to make the text** closer to the group you are working with, by using names common in their own countries. The versions presented below are using common European names.
- **If you need to translate the text to a different language**, be careful to keep the timeline and objective presentation of story events. Pay extra attention to the Gender Neutral version – in some languages such text might be impossible to create.

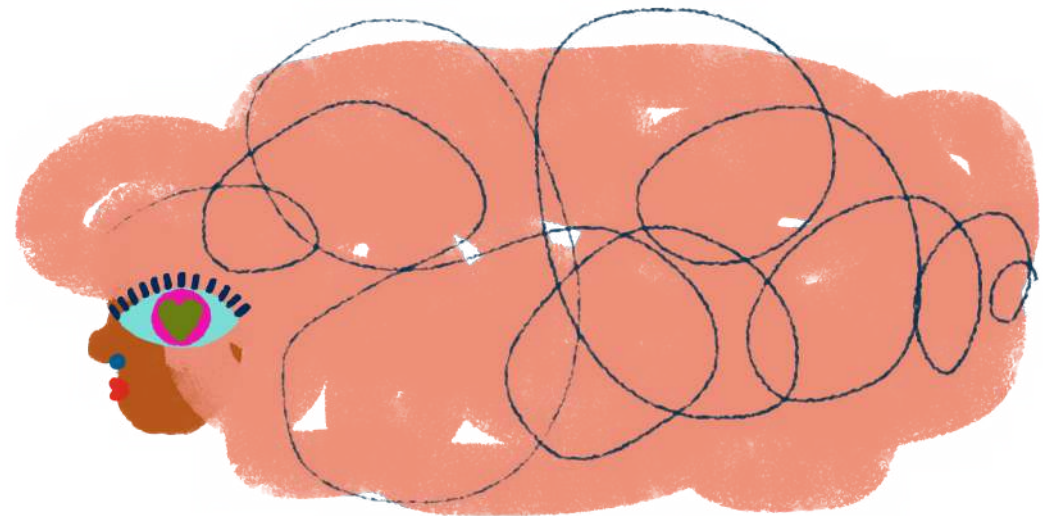
- **In the Gender Neutral version you need to adjust the debriefing plan** and include questions such as

Did you make any assumption about the gender of the characters?

Can you explain why and give some examples?

Why do you think you had this assumption and not some other? (E.g. assigning male instead of assigning female gender)

How would things be perceived in your society, regarding these aspects? If a woman or a man would display this specific behaviour (pick one from the story)?



## Classic Version

Maria loves Jan who lives on the other side of the river. A flood has destroyed all bridges across the river, and has left only one boat afloat. Maria asks Noni, the owner of the boat, to bring her to the other side. Noni agrees, but insists that Maria has to sleep with him in return. Maria does not know what to do and runs to her mother and asks her what she should do. Her mother tells Maria that she does not want to interfere with Maria's own business. In her desperation Maria sleeps with Nino who, afterwards, brings her across the river. Maria runs to Jan to happily embrace him and tell him everything that has happened. Jan pushes her away bluntly and Maria runs away. Not far from Jan's house, Maria meets Ule, Jan's best friend. She tells everything that has happened to him as well. Ule hits Jan for what he has done to Maria and walks away with her.

According to you, who acted worst? The Second worst? Etc.

## Gender Neutral Version

Sam loves Gabi who lives on the other side of the river. A flood has destroyed all bridges across the river, and has left only one boat afloat. Sam asks Alex, the owner of the boat, to give a ride to the other side. Alex agrees, but insists that they have to sleep together in return. Sam does not know what to do and runs to the mother and asks what to do. The mother rejects to interfere with Sam's own business. In desperation Sam sleeps with Alex and, afterwards, they cross the river together. Sam runs to Gabi for a happy embrace, to share everything that has happened. Gabi gets very angry and Sam runs away. Not far from Gabi's house, Sam meets Kai, Gabi's best friend. Sam tells everything that has occurred. Kai hits Gabi for what has happened and walks away with Sam.

According to you, who acted worst? The second worst? Etc.



## Increasing Sensitivity to Diversity

### Words Matter



### Learning objectives:

To develop critical sense for the words we use and their possible negative consequences; To be able to detect problematic words in various materials or in the discourse of other people; To be able to argue why certain words are (in)appropriate in different situations; To pay more attention to the way of talking; To develop sensitivity towards various groups in our society and towards general global issues;

### Duration:

90 minutes

### Details and description of the activity:

*If you haven't yet, please read the  
"Introduction to Activities  
(mandatory to read)" on page 16!*

- **Explain that this session** focuses on analysing communication, specifically, various words used in different contexts.



- **Divide the participants into groups of maximum 5 people.** Give each group a list of words in a form of a table (check out the table on the next page, or cut out cards with individual words).

- **The task is to reflect on each word** and, if there are issues in using any of the provided words, to classify the words in OK to be used, NOT OK to be used. You can include a NOT SURE list, but only for exceptional cases. Participants discuss, exchange arguments for each word, and agree on the division as a group.

- **Their discussion shouldn't be focused on** aspects such as: whether the words are used in their society or not, whether their use makes them acceptable; participants should rather discuss about their own point of view on these issues. Give them around 30 minutes for the group work. From time to time, check with the groups if all words are clear and remind them about the time, in order to include as many words as possible in their discussion.

- **In the big group,** first ask how their group work went, how easy or hard it was, how they approached the task and they made decisions.

- **Continue the discussion by addressing the words which were considered NOT OK** and ask for the reasons for such decisions. Invite other participants to comment on the provided arguments and trigger a debate. Ask participants if they know alternative words which can be used instead of the ones classified as NOT OK.

- **As the facilitator, you should challenge** some of the words on the YES list, if nobody else in the group is doing that.

- **Make sure you control the time spent on debating about one word.** Of course there isn't sufficient time to tackle all words, but ensure you address a number of them, especially some particular words, which you notice are important to the group.

**The words provided bellow have been used in cross-cultural settings,** but nevertheless we encourage you to add/change words that are more relevant, specifically for the context in which you apply the activity:

Prostitute	Illegal Aliens	Aborigine/ Indigenous
Mother tongue	Tribe	Primitive
Gypsy	Terrorist	Slavery
Feminist	Middle-class	Discoverer/ Explorer
First/Third/ Western World	Developed/ Developing/ Underdeveloped	Global North/ South
Colonizer/ Colonized	Jew	Black/ White
Coloured	Normal/ Not normal	Disabled/ Handicapped
Poor/Rich	Stupid people	Straight
Homosexual/Lesbian	Boy	Right/ Wrong
Beautiful/ Ugly	Ex-colony	First generation citizen
Africa	Asians	Junkie
Civilised	Migrant/Expat	Arab

### Debriefing / Suggestions for Questions:

- How did you find this last discussion?
- What are the negative consequences of using certain words?
- What is our responsibility when we talk about situations and people from other parts of the region/country/world, who we might have never met and interacted with?
- What is our responsibility when we hear what words other people are using? What should we do?
- What are the most important things we need to have in mind when we communicate with other people?
- To what extent do you think you will pay more attention to the words you or people around you use, from now on?
- Could you explain why and in which way you can do that? Can you give some examples?

### Required materials:

According to the number of groups, for each of them you need an envelope/handout with the set of words;

### Recommendations for using the activity / Adaptations:

- **The discussion with the entire group can take lots of time** because there are many words and many points of view, at times difficult to facilitate, so it is important to have a plan prepared for such situation.
- **Some participants might bring in the concept of Political Correctness**, which might be very present in the public awareness/discourse in some countries. You should inform yourself about this concept and various debates around it (in different countries). Make it clear to the participants that this session it is NOT about political correctness, but about their own reflection process on various words (most of them not even on the political correctness agenda) and their own opinion on whether some words should be used or not.
- **The impartiality of the facilitator is at risk** because they have their own point of view in these matters. It might get problematic if, during the discussion, nobody in the group is expressing what the facilitator thinks and they might feel the need to intervene and mention it. If you feel that, you should think which questions to ask in order to make the group think more and eventually come up with other ideas and answers, instead of you providing them.





## Poverty Porn

### Learning objectives:

To introduce the concept of “Poverty Porn”; To develop analytical skills in relation with this concept; To challenge participants’ assumptions on development; To develop empathy and sensibility towards people’ dignity (and towards global issues, in general); To challenge participants’ mentalities and views; To develop their communication skills;

### Duration:

2 hours

### Group size:

at least 12

### Details and description of the activity:

*If you haven’t yet, please read the “Introduction to Activities (mandatory to read)” on page 16!*

- **Introduce the concept of “Poverty Porn” to the group.** Ask them what they know about it or what they think it means. Wait for different answers from the group. Show them the proposed definition (which will be used in the later stages of the activity) on a poster.



*“Poverty Porn / Development Porn is any type of communication (especially media): spoken, written, photographed or filmed, which exploits the poor’s conditions in order to generate sympathy or support for a certain aim”.*

- **Ask if they know examples of Poverty Porn.** Prepare some materials to exemplify, for better understanding of the concept. These evidences can be flyers, brochures, or images/photos, and you can show them as a slide if you do not have physical examples or printouts.

- **Divide participants into 4 groups.** In these groups they receive a certain position / opinion on Poverty Porn. Regardless of their own personal opinion, their task is to find arguments to support the specific position. At a later stage they will interact with the other participants, who have other views, and they will have to defend the received position.

- **The 4 positions are the following;** this is a suggestion for the text written on role cards:

“It is important for people to have access to reality; this approach (*poverty porn*) shows the reality and only by knowing the facts and the real situation we, as society, will be able to change something on a long term.”

“This approach (*poverty porn*) is the only one that will make people support charity causes in the world. The ultimate goal is to make the life of these people better and if this is the way to raise support, then it should be used.”

“In Poverty Porn, they make use of images that are stereotypical, and this is wrong, because, in fact, they (*the images*) do not reflect the true reality in those countries. They are misleading and perpetuate wrong impressions about a certain place.”

“The dignity of the person is something that should be respected above all and in this case (*in poverty porn approach*) these people are being used, their dignity is seriously harmed and that shouldn’t happen / be allowed.”

- **The groups brainstorm and gather as many possible arguments** for supporting or being against poverty porn using the received position as main reference. They have to find additional details, examples to reinforce their position in a discussion with others. Each person in the group should be able to talk about their position. Give around 15-20 minutes to groups, to identify more arguments.

- **After the preparation, invite participants to discuss using the fishbowl method.** 4 chairs are in the middle and a representative of each group sits on one of the chairs. Around these 4 central chairs the rest of the group is seated in a circle. Each micro-group gets ¼ of this set-up: one chair in the inner circle and the chairs behind it.

- **The discussion happens only among the 4 people seated in the middle (in the fishbowl).** The discussion is about Poverty Porn; invite the 4 participants to talk about the topic, to share their views and opinions. The twist provided by the method is that any time the person in the middle feels they are out of arguments or cannot make significant contribution to the discussion anymore, they can return to their group. In that moment, somebody else from their micro-group comes in the middle. The same applies to the opposite, if the people from the micro-group (sitting outside of the small circle) feel their representative is not sustaining their argument with enough strength, they can replace the person in the middle, who is obliged to make the exchange. At any moment during this discussion, one representative of each group has to be in the inner circle.

- **Let the discussion go on for 20 minutes**, enough to go through all the arguments from all the sides. If the participants get in way too high spirits (this happens sometimes) or they are just repeating the arguments, you can stop the discussion and thank everybody for their input.

- **Ask if they understood what type of positions** the other groups were defending. Invite participants to position themselves in one of the 4 areas of the room, according to which one fits their personal opinion the most. Once the group changed their position, enquire a few of them (from different corners) to explain why they took that stance.

- Invite the group to gather in a circle and **ask how clear the concept of Poverty Porn is now.** Ask them to summarise the main negative aspects of Poverty Porn (and, also, positive ones, if there are any);

- **In the last part of the session suggest to the group to watch some videos** (or take a look at images) and to analyse them. We recommend using Rusty and Golden Radiator videos <http://www.rustyradiator.com/> where fundraising or campaigning videos from all over the world were evaluated and received awards (Rusty - for “bad”/ unethical videos and Golden - for “good” / respectful ones). Show some videos from the website (make your own selection) and, after each video, ask the group:

- What elements can you identify in the video, in relation with what we have talked about?

- Is this a good or bad video? Why?

- Should it be used or not? Why do you think so?

- What other impressions do you have?

#### **Debriefing / Suggestions for Questions for the final discussion:**

- How do you feel at the end of this session?

- What are your main thoughts at the moment?

- With what learning points do you leave this session?

- Is there anything else you want to share with the group?

#### **Required materials:**

examples of flyers, posters, visual materials portraying examples of “poverty porn”; projector; speakers; role cards for the fish bowl, videos from Rusty/Golden Awards (or others).



## Recommendations for using the activity / Adaptations

- **It is quite a heavy, long and very intense session;** you need to be aware of this and try to manage it adequately. Participants can get in very high spirits during the fishbowl activity and, if necessary, you can intervene reminding the group that this is an exercise meant to help us explore different views. You can have a small break before you start working on the videos.

- **There are lots of online articles** on Poverty Porn, and we suggest you to read a few of them, to really become immersed into the topic, to be able to explain the concept to the participants more easily and, also, to get inspired to modify the structure of the session. These are some examples, but, definitely, as time goes by, more and maybe better material might be published, therefore we recommend making the effort to search for more.  
<http://thevisualcommunicationguy.com/2018/06/06/poverty-porn-an-unethical-use-of-excellent-design/> ; [https://www.oaktree.org/poverty\\_porn\\_101](https://www.oaktree.org/poverty_porn_101) ; <https://devcommslab.org/blog/the-fundraising-dilemma-raising-money-but-depressing-hope/>; <https://www.globalcitizen.org/en/content/why-provocative-images-do-a-disservice-to-people-l/> <https://www.theguardian.com/voluntary-sector-network/2018/jan/12/charities-stop-poverty-porn-fundraising-ed-sheeran-comic-relief> ; <https://brightthemag.com/is-poverty-porn-necessary-evil-aid-charity-humanitarian-donor-donation-c96739a1f311> ; [https://www.huffingtonpost.com/emily-roenigk/poverty-charity-media\\_b\\_5155627.html](https://www.huffingtonpost.com/emily-roenigk/poverty-charity-media_b_5155627.html) ;



## Voluntourism

### Learning objectives:

To trigger deep reflection on the concept of Voluntourism; To develop critical thinking regarding Voluntourism; To develop analytical skills for examination of actors involved in voluntourism; To explore the long-term implications of voluntourism; To motivate participants to engage in voluntourism-related discussions or initiatives in a sensitive manner;

### Duration:

90 minutes

### Details and description of the activity:

*If you haven't yet, please read the "Introduction to Activities (mandatory to read)" on page 16!*

### Version / Level 1

- for participants who are not familiarized with the concept of Voluntourism  
(check out version 2 below)

- **Ask participants to share what they think voluntourism means.** Gather a few of their impressions and clarify the concept to them.
- **Split participants into 3 groups.** Each group receives a set of articles / websites which present a different view on voluntourism (Pro, Against and Both)

### Pro

<http://www.voluntourism.org/> ; <https://www.projects-abroad.org/voluntourism/>  
<https://www.volunteerworld.com/en/volunteer-abroad/voluntourism>  
<https://www.goabroad.com/articles/volunteer-abroad/voluntourism-benefits>



## Against

<https://www.theguardian.com/news/2018/sep/13/the-business-of-voluntourism-do-western-do-gooders-actually-do-harm>;

<http://www.africaontheblog.com/this-is-whats-wrong-with-voluntourism/> <https://www.theguardian.com/world/2016/oct/14/dancing-missionaries-white-girls-offensive-to-africans>

<https://theconversation.com/volunteer-tourism-whats-wrong-with-it-and-how-it-can-be-changed-86701>

<https://www.youtube.com/watch?v=oYWl6Wz2NB8>

- What's wrong with volunteer travel? (TEDx Talk - Daniela Papi; 10 min)

## Pro and Against

<https://www.themuse.com/advice/the-reality-of-voluntourism-and-the-conversations-were-not-having>;

<https://www.nationalgeographic.com/travel/intelligent-travel/2015/02/04/unpacking-voluntourism-five-myths/>

<https://www.passporthealthusa.com/2018/01/the-pros-and-cons-of-voluntourism/>

- **Each group analyses the received documentation** in order to understand all of the reasons for / against / indifferent towards support of voluntourism. Each participant has to be able to list and discuss all arguments, as they are needed in the next phase of the exercise. Give participants 25-30 minutes for this task.

- **Create new groups made out of 3 people**, one from each of the previous working groups. In this group, participants discuss about voluntourism, introducing the arguments they have studied in the previous task. They have 20 minutes for this discussion, at the end of which they need to come up with a common position regarding voluntourism.

- **Each micro-group** presents their position and then you can continue with the discussion described below.

## Debriefing / Suggestions for Questions:

- How were your discussions in the small groups? Share a few words about your process.
- How did you come up with the position which you presented? What arguments weighed in the most?
- Is there any of you, who disagrees with their own group's position? Why? What is your personal position about voluntourism?
- Who are the actors involved in voluntourism?
- Which one of them benefits the most? Which one has the biggest power in the process?
- What do you think should be done about the whole concept of voluntourism? Should it be changed? If yes, in which way?
- Who can influence the “industry” of voluntourism?
- What would you like to do in this regard after this session?

## Required materials:

Articles in printed version, or enough devices for each group;

## Recommendations for using the activity / Adaptations:

- **Both proposed versions for this activity** are suitable for participants from any part of the world, regardless if they come from communities which are mostly sending or hosting such volunteers. The discussion is very relevant for all these parts!





- **If you consider it suitable to use in your session**, you can show the satirical video: Who wants to be a volunteer? [https://www.youtube.com/watch?v=ymcflrj\\_rRc](https://www.youtube.com/watch?v=ymcflrj_rRc) (5 minutes) or the documentary ‘The Voluntourist’: Is voluntourism doing more harm than good? <https://www.youtube.com/watch?v=E16iOaAP4SQ>(27 min)

### Version / Level 2

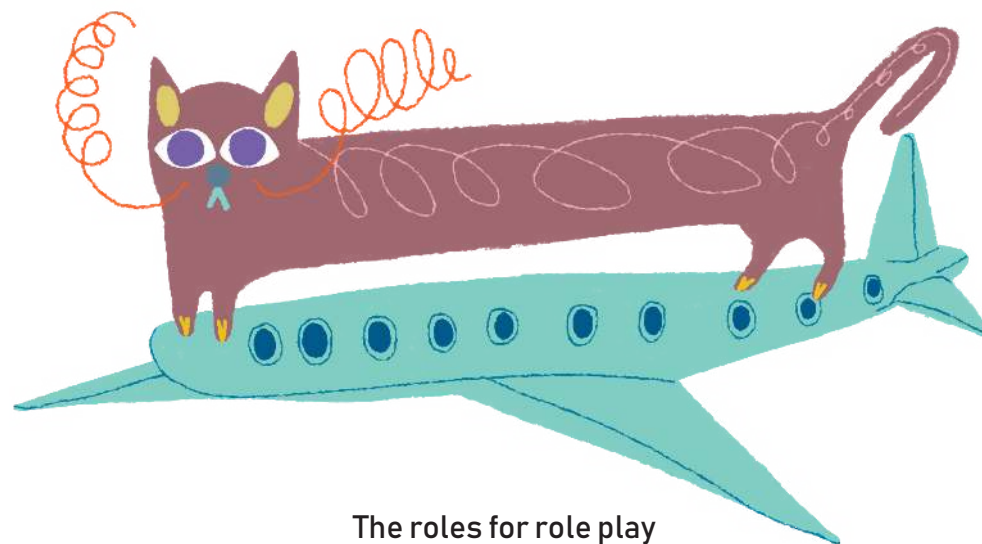
- for participants who are familiarized with the concept of Voluntourism

- **Split participants into groups of 8 members.** If the total number of participants is not divisible by 8, you can either have one smaller group with fewer roles or you can have all groups with 7 members and alternate the roles, so that all the roles described below are tested in the exercise. This is a role play and each participant receives one of the roles described below.

- **Give participants 10 minutes to prepare for their role.** If they feel the need, they can consult the previously listed links to understand their position better. To complete their profile they are free to add elements and fill in the gaps of the “story”, so that they can talk within their role confidently.

- **In their groups, participants discuss about voluntourism**, introducing their point of view according to the received role. They have 25 minutes for this discussion, at the end of which they need to come up with a common position regarding **voluntourism**.

- **Each group** presents their position and then continue with the previously described discussion. Start the discussion by asking the participants to share how it to be in their role was.



The roles for role play

### Potential Volunteer

- I want to travel, to help, to learn new things and make a change. I know it sounds a lot, but I am really enthusiastic, a fast learner, and this is the best period of my life to engage in such adventures. There are problems everywhere, but I don't want to just travel to some place, I want to make a difference, as well, especially in the children's lives.

### Potential Volunteer

- I travelled to many countries and I am fascinated by different cultures. They are so rich and you can expand your view on the world only by interacting with local culture. I wish to be involved in a project in which there are also local volunteers and we work together in a project equally. I know there are many projects out there. Unfortunately, many of these projects are created only for the financial benefits of the local organizations and I will not support that. I am, actually, considering travelling there by myself and making my own contact with the locals.



### The host organisation representative

- I am very happy to receive volunteers from abroad. They are great fun and bring in income to the organisation. To be honest, without them coming we would not be able to pay salaries. We look good in the community and I am pretty sure other organisations are envious of us.
- Some of the volunteers are coming just for fun and don't make much trouble. But, there are those who want to do serious projects, which, at times, become problematic. They don't know the local language, so they always need someone to be with them. Local people behave in a certain way just because they are there, and they usually have no clue how to do things. Nevertheless, their projects are not so long, so everyone is happy in the end.

### Former Volunteer

- I had fun in my projects, but I didn't go for fun, and that's why I was disappointed. I had so many expectations, about all the things I would do, learn, discover, etc. and so little actually happened. It is such an illusion that we can make a change in 2-week-long/3week-long projects... Heck, I stayed in some countries for even months, and we don't really change much, because it is not really in our power to do that. We don't speak the local language, we don't understand the local culture, their rule and norms, and because we are privileged people, the local people very often behave towards us unnaturally.
- I am pretty sure that the impact we have made on the local people is rather negative than positive, and the work we were supposed to do could have been done by local people. Very often I have felt the local community was not active and doing anything because we were there and even if we were not, other volunteers would have come after us.

### Local Community Member

- I don't like them coming around. Our children always talk about them and dream to have their life when they grow up. They come only to have fun; they pity and humiliate us with all their money and actions. Yeah, I know they don't have bad intentions, they are usually very young and naïve, but I generally think these things in our small community should be organized differently. Unfortunately, many of my fellow neighbours don't think like me - they enjoy all this fun revolving around money, which they have with this foreigners.

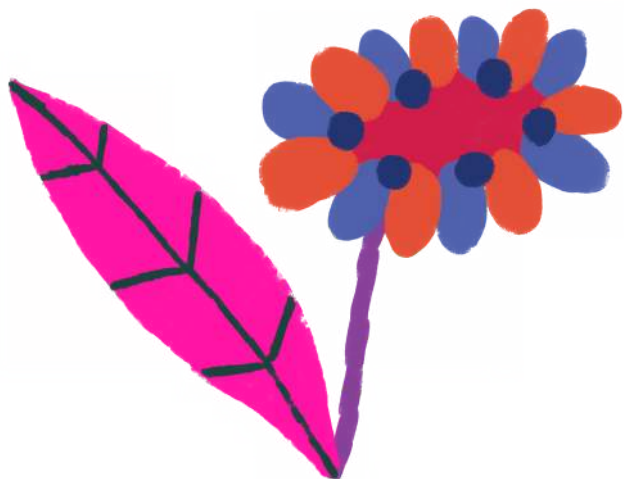
### Local Community Member

- I enjoy the presence of the foreigners here a lot. They bring some fun and interesting elements to our life in this small community. Sometimes their behaviour is so strange, but that's what makes everything so fun. They buy stuff to us; we go out for drinks and food sometimes, time passes very fast when they are here. I am not sure what they are supposed to do here, I know they are volunteers, but it seems they came to play with our children or build some buildings – although I am pretty sure they have no idea how to build one. I keep in touch with some of them, now we all use WhatsApp.



### Representative of an organisation active in field of intercultural learning

- These travellers do more harm than good in the communities they go to. They are often inexperienced and lack adequate skills despite their good intentions. They come from privileged backgrounds, have very little sensitivity to the local community, they pity them and don't treat them as equals in the process.
- The harm is even higher in projects involving children and teaching. Children are very sensitive and vulnerable, and they easily emotionally attach to these strangers, who pass by in their life. The same goes for teaching, they have no experience in teaching whatsoever, but are acting as teachers, and you can just imagine what kind of learning those children get.
- Voluntourism is an industry, from which some benefit financially, and those are not the local community members, while the rest of the benefits is the personal development of the volunteers. The money invested in such projects could, actually, be used for paying qualified local staff.



### Representative of an international volunteering sending organisation

- We send volunteers to many countries, for short- and long-term programmes. They have different types of experiences; some come back satisfied with their experiences, the others not so much. Overall, most of them seem to benefit on a personal level, they develop personal skills, gain confidence and they are more likely to get engaged in other initiatives in our projects.
- We haven't measured the long-term impact of such volunteering; as we don't have the resources to engage in such process, but we think it has a positive impact on the volunteers. The long-term impact on the local community should be measured by the host organizations.
- Most often, the potential volunteers are interested to go to some exotic places, where they can have fun and visit interesting places, as well.



## Where Are You Really From?

### Learning objectives:

To develop sensitive attitudes towards different identities; To trigger participants critical self-reflection; To reflect on curiosity vs intrusiveness regarding differences; To motivate participants to address similar situations in their life with sensitivity;

**Duration:**  
60 minutes

### Details and description of the activity (includes questions for discussion):

*If you haven't yet, please read the  
"Introduction to Activities  
(mandatory to read)" on page 16!*

• **Start the session by asking participants:** "Where are you from?". After few answers ask: "Where are you really from?" and get some more replies. Next questions: "Where are you really really from?" and get some more replies. By the time of the third question, depending on your group, there may be some laughter and amusement.

• **Play the video, which portrays an ironic take** on the "Where are you from?" question <https://www.youtube.com/watch?v=crAv5ttax2I> (*this is an example; if you search online, you will find other similar attempts - feel free to use any video which is more adequate for your group/context*).

- How do you find the video?
- How much truth is portrayed in the video?

• Did you ever find yourself in such situation? Ask participants to make trios and to answer to this question in the small groups. Encourage them to be honest and to share about situations no matter with which character from the video they have identified with. (*Give 15 minutes for sharing in the small groups*)

• Back in the big group, ask participants to share some examples. Inquire about both types of examples (asker and an asked person)?

• What do you think is the problem with this question? Is there any problem, at all? When does it become a problem? Why?

• Who is NOT asked this question (when/where)? Who are the people who are asked more often? What are the consequences of that? (*These questions should be asked if the previous ones don't yield answers relevant enough*)

• What can you do differently in this regard, from now on, and why would you do so?

### Required materials:

Video (offline version), Speakers;

### Recommendations for using the activity / Adaptations:

• **Assess your group very well, before deciding to implement this activity.** If they are very homogenous group, which has never travelled abroad, they might not identify with such situations. Nevertheless, it can raise their sensitivity towards such issues, but the discussion has to focus on introducing this topic, in the first instance, and then encourage critical reflection on it. With a group which experienced such situation, the flow of the discussion is different, as they have the experience to relate to.





## To Stop This or Not?



### Learning objectives:

To challenge participants' value reference system; To develop their understanding about cultural relativism; To develop critical thinking regarding the way participants judge practices in the world; To increase the sensitivity in analysing and observing practices around the world; To develop responsibility in the way culture is judged and framed;

### Duration:

90-120 minutes

### Details and description of the activity:

*If you haven't yet, please read the "Introduction to Activities (mandatory to read)" on page 16!*

- **Start the session with a brief "Where do you Stand" discussion, to warm up** the group if needed (*depending on which session was implemented before it*). The suggested sentences are :

There are no universal ethic/moral standards.

Everything is relative.

- **Divide participants into groups of 4-5 people and provide them with the handout below, to work on it.** Modify the hand-out in order to keep only a few examples on which you wish the participants to reflect on, or add different ones, so that they can have more examples and food for thought. You might split the topics among groups, so that they work on different issues.

- **Give participants at least 30 minutes for the group work.**

- Gather participants in the big group and continue with the questions below:

### Debriefing / Suggestions for Questions:

- How did you find your discussions in the small group?
- What was easy and what was hard during your work?
- Did you manage to have group agreement regarding your positions towards some of the practices? How did you manage that? Or "Why didn't you manage?"

- Share one of the examples that you found the most challenging and triggering with a group. Why were they like that, and what is your group's position (or personal position towards them? What do other people think about this?

Repeat this process for a couple of examples they suggest, or directly ask what they think about a specific example.

- How much information do you, actually, need, in order to “label” a certain practice? Should we, actually, do that?
- Are there, indeed, universal values that you can use in assessing such practices? Which ones are those? Are they universal if not everyone agrees with them?
- How can we change our value reference system for filtering the world? Should we do that?
- Have we always had the same value system? How has it changed and why?
- Is there anything you want to change about yourself after this session?
- What is the most important learning from today session?

#### Required materials:

The printed handouts for each group;

#### Recommendations for using the activity / Adaptations:

- **You need to inform yourself about the cases mentioned in the table,** especially if you do not know any examples for that specific practice. If you do not find enough details, remove that specific example from the hand-out. Participants might have questions about those practices, in order to understand them better, and you need to be able to answer.

- **These are few example of resources which argues against some of cultural practices:**

<https://www.youtube.com/watch?v=D54izlcBjeA> - Hina Jilani: ‘cultural understanding’ does not mean condoning harmful practices (2 minutes)

<https://www.girlsnotbrides.org/where-does-it-happen/> ;

[http://www.stopvaw.org/harmful\\_practices\\_types\\_prevalence](http://www.stopvaw.org/harmful_practices_types_prevalence)

- **Be ready to challenge any position which is strong on STOPPING certain practices.** Question their reasons, go deeper, and invite other participants to share their views (especially if they are different). You need to be impartial at all times, but, also, to question and challenge the group.

- **For some more insights and food for thought regarding cultural relativism,** here are some articles :

<https://faculty.uca.edu/rnovy/Rachels--Cultural%20Relativism.htm>

<https://anthropology.si.edu/outreach/anthnote/Winter98/anthnote.html>

#### Different Practices around the World

The table below includes a list of different practices that happen in various parts of the world (maybe in your own country, as well).

Please discuss about them in your group, based on the following questions:

- What are your personal views and position regarding them, and why?
- Do you think it's a practice that should be stopped from happening? Why?



**Start with the ones that trigger you personally the most!**

Dowry system	Female Genital Mutilation	Honour violence / killing
Polygamy	Bribing	Eating Animals
Having sex with animals	Child marriage	Arranged marriages
Voodoo/ Witchcraft/ Juju	Slapping children by parents	Substance use (alcohol, drugs)
Wearing a burka	Keeping dead body in house (before funeral)	Fashion shows
Separation by gender in public transport / places of worship	Cannibalism/ Cannibalistic rituals (with dead human bodies) / Rituals with dead bodies	Child Labour
Self-mutilation/ Body transformations	Using hand instead of toilet paper	Virginity before marriage
Keeping a diet for beauty standards	Prostitution	Virginity testing
Marrying a sibling of the dead husband	Marrying the rapist	Children placed in religious institutions temporary or permanently

*\*child labour doesn't refer to the forced practices here, but the ones done within family context*



### Learning objectives:

To trigger critical reflection on books (old or new) and their representation of differences; To develop critical analytical skills of readers and book consumers; To critically assess the relation between cultural sensitivity and historical book icons (collectables); To motivate participants to engage in changing the narratives around published materials;

**Duration:**  
90 minutes

### Details and description of the activity:

*If you haven't yet, please read the  
"Introduction to Activities  
(mandatory to read)" on page 16!*

- **Introduce the session as linked to books** and printed materials.
- **Collect, in advance, examples of old books** (especially for children, but not only) which have racist, homophobic, colonial, offensive or stereotypical views towards various groups, misogynistic, stereotypical, etc. These books still have to be printed and available on the market, and can be from different parts of the world. You should include sufficient examples from the context of your participants. The following are few examples (*some more popular than others*): Tintin in Congo or Americas (or other books from Tintin collection), Peter Pan, Huckleberry Finn, Lolita, A Study in Scarlet, etc. Search materials from the countries and context of the participants as well. Very often, materials published in some countries are not available or known on international level (*for example: "Juri Muri in Africa", story for children from Slovenia*).
- **Split the participants into groups of 5 people.** Give each group a selection of the materials (either in the electronic form, as photos, copies or the books in hard copy). If you have a large diversity of materials, provide each group with a different selection. In the groups, participants share their views on materials with each other, and comment on the implications such materials can have on children or general audience views of the world.
- **Ask all the groups to briefly present** the summary of their conversations. Do not open the floor for discussion after each group, inform the participants to remember their questions or comments, in order to address them at the end.
- Continue with the final discussion.

### Debriefing / Suggestions for Questions:

- Do you have any questions or comments to what the groups have presented?
- What kind of implications such materials can have on children and general audience? Would you like to add anything to what has already been said?
- Do you know other books or publications that are available on your market and are controversial?
- What are your personal views/feelings regarding the books with controversial messages?
- If similar material is written now, do you think it would be published/accepted on the market?
- Do you think that publishing of books from past, written through the eyes and views of a certain period of time, should stop? Why?
- Is there a difference between children and adults, regarding the impact of the books? What are those?
- How susceptible to influence do you think children are, regarding the content of a book they read?
- How diverse are the publications available in your country? Are children's books balanced in terms of the characters and plots originating from different countries, races, different power positions? What about media portrayal?
- Would you prefer these things to be different? In which way?
- What would you like to do differently from now on?
- What are the important reflection points we should take from this discussion?





### Required materials:

Selection of books or book extracts, either in hard copies or electronic versions;

### Recommendations for using the activity / Adaptations:

- For more food for thought in these aspect, consult the following articles:  
<https://www.theguardian.com/commentisfree/2011/nov/04/tintin-in-the-congo> ;  
<https://observers.france24.com/en/20100512-tintin-guilty-racism-let-congolese-decide-herge-congo-hearing-belgium> ;  
<https://www.w24.co.za/Entertainment/Books/classic-childrens-books-you-didnt-realise-are-racist-20180220>;  
<https://www.theguardian.com/books/2018/jan/21/childrens-books-sexism-monster-in-your-kids-book-is-male> ;  
<https://www.elle.com/culture/books/a32033/10-misogynistic-novels-every-woman-should-read/>

- For an alternative session you can use or actually do similar experiment as exposed here :  
The Holy Quran Experiment (3 min)- [https://www.youtube.com/watch?v=zEnWw\\_lH4tQ](https://www.youtube.com/watch?v=zEnWw_lH4tQ)



## Is it Cultural Appreciation or Appropriation?

### Learning objectives:

To introduce the concept of cultural appropriation; To stimulate participants critical self-reflection about their own behaviour in relation with cultural appropriation; To motivate participants to act more sensitive towards other cultures;

### Duration:

90 minutes

### Details and description of the activity:

If you haven't yet, please read the "Introduction to Activities (mandatory to read)" on page 16!

- **Start with a brief discussion about what participants know about cultural appropriation?** Do they know any examples and how they will define it? Clarify the concept with the participants. Here is one definition which you might use:

*Cultural appropriation is "the act of taking or using things from a culture that is not your own, especially without showing that you understand or respect this culture," according to the Cambridge Dictionary.*

- **Show the video : 7 Myths about Cultural Appropriation Debunked** -<https://www.youtube.com/watch?v=KXeJdHrGOuI> (5 minutes)



What are your thoughts about the video?

Is there anything you resonate with from this video?

Do you know any examples from your context?

• **Divide participants in 5 groups.** In these groups they have to find examples of cultural appropriation from different areas: Fashion, Hairstyles, Spirituality/religion, Film and television, Sports. They have 20 minutes to search online or /and to share in the groups concrete cases, examples they consider as being culture appropriation. They can include also examples which are considered as such but they don't necessary agree with.

• **All groups present their examples and for each sample** conduct the discussion suggested below.

#### Debriefing / Suggestions for Questions:

- What are your thoughts on this example? Is cultural appropriation? Appreciation? Assimilation? Exchange? Why?
- Do you want to add more examples?
- What impression you have from all the examples you have shared and presented?
- Are the difference between appreciation and appropriation clear to you? Why?
- How harmful you consider cultural appropriation practices are? Why?
- Can you mention any long term negative consequences?
- Did you ever appropriate another culture? Can you share with us some examples?

- Did your culture have ever been appropriated? Do you know examples?
- How much of the appropriation happens conscious or unconscious?
- Who are the actors influencing this process?
- What is your role in these matters?
- What you want to do different from now on in this matter?

#### Required materials:

Speakers, Video (in offline version)

#### Recommendations for using the activity / Adaptations:

- **You can find online more articles and materials** about this concept which you should consult to deepen your understanding. Here are a few examples :

<https://everydayfeminism.com/2015/06/cultural-appropriation-wrong/>; <https://www.dailydot.com/irl/what-is-cultural-appropriation/>;  
<https://thebodyisnotanapology.com/magazine/7-ways-of-honoring-other-cultures-that-are-really-just-cultural-appropriation/>

- **Search and be ready in advance** with various examples, as much as possible from the context of your participants for each of the categories mentioned before. You can add these examples if the groups doesn't produce sufficient.



## Photos - Case Studies



### Important Note:

In this session, several delicate topics are approached. On some of the proposed issues, we allocate full sessions focused on only one topic (*check out some of the previous activities*).

Therefore, if you work with same group, which was exposed to some of the previous activities, this session can be used to recap and introduce new issues, to put their sensitivity and critical thinking at a test. It is also suitable for participants who are more aware, sensitive and critical, whom this session helps to go deeper. It is not very adequate for a group which is at the beginning on this journey - as it may be perceived as a lecture from the facilitator, while there might be less critical points coming from the participants.

## Learning objectives:

To develop participants' critical thinking in a variety of diversity aspects;  
To develop analytical skills in decoding various behaviours; To motivate participants to increase their cultural sensitivity;

**Duration:**  
90-120 minutes

### Details and description of the activity:

*If you haven't yet, please read the  
"Introduction to Activities  
(mandatory to read)" on page 16!*

- **Prepare, in advance, a slide with a selection of images** with potentially controversial aspects (check out the recommendations section below). You can either use the same selection, or different selections for different working groups. Divide the participants into groups of 3-4 people. Each group should have a computer and, as much as it is possible, a separate place to work.

- **The task of each group** is to discuss on each of the images and point out all the problematic aspects they notice, identify, connect with that specific image. Depending on the number of given images, the time for group work can be between 20 and 30 minutes.

- **When participants are back**, project the images one by one, and follow the discussion suggested below.

### Debriefing / Suggestions for Questions:

- What are the issues this image triggers? What else? What do you think about it? *Provide more information depending on the discussion and the chosen image*; Are any similar things happening in your community/ context? (*Repeat the set of questions for each image they had to work with*)

- What are the common trends in all the comments you have made about the images?
- What are the main problems triggered by the discussions?
- Can you extract any conclusion?
- Is there anything you personally want to pay more attention to, from now on?
- What else would you like to share with the group?

### Required materials:

One computer and a slideshow for each group, projector; paper, pens.

### Recommendations for using the activity / Adaptations:

- **These are few examples, suggestion of images/stories** you can use. First, we mentioned the words you can use to search for images, and then we include an example of an article related to the specific issues. We encourage you to read others articles as well, so that you can find sufficient background information to trigger or explain some of the images.

Sweden - black women cake: <https://www.thelocal.se/20120417/40312>.

Bleaching Skin: <https://melaninass.com/blog/2018/1/27/the-perception-of-beauty-standards-by-lawrencia-amfo-asiedu> / <https://www.africanglobe.net/africa/black-beautiful-stop-bleaching-skin/>.

White Person with a Black Face: <https://www.washingtonpost.com/news/posteverything/wp/2017/10/30/can-a-white-child-dress-as-a-halloween-character-from-another-race>.

White men/women sex tourist: [https://www.equalitynow.org/can\\_metoo\\_help\\_stop\\_sex\\_tourism?locale=en](https://www.equalitynow.org/can_metoo_help_stop_sex_tourism?locale=en)

Cultural appropriation examples: <https://www.independent.co.uk/life-style/fashion/cultural-appropriation-appreciation-difference-meaning-fashion-examples-chinese-prom-dress-a8332176.html>.

Racist Hoodie H&M: <https://www.bbc.com/news/world-africa-42675665>.

Madonna Child Africa: <http://www.startribune.com/madonna-accused-of-child-trafficking/42323582/>.

How the media can manipulate our viewpoint (soldier): <http://simlecompte.blogspot.com/2011/11/how-media-can-manipulate-our-viewpoint.html>.

Coca-Cola Mexico Add White Saviour: [https://www.youtube.com/watch?v=ziSty\\_38p6k](https://www.youtube.com/watch?v=ziSty_38p6k); <https://www.theguardian.com/world/2015/dec/05/coca-cola-mexico-ad-indigenous-people>

Dior-Bihor: <https://www.branding.news/2018/05/29/romania-knocks-out-diors-copycat-clothes-with-authentic-coat/>

You can also add images googled by trigger words such as : immigrants, refugees, child soldier, Hindu monk in white paint, Animal slaughterhouse, Gay Pride, Tintin in Congo (*check out the previous session*), Separatist movements, Voluntourism, White/Mansplaining, Native Sport Mascots, etc.





## Working on Personal/Group Self Awareness

### Love Train



#### Learning objectives:

To introduce the concept of norms and obedience; To challenge participants regarding their own behaviours; To trigger critical self-reflection about obedience; To encourage participants to challenge various norms in their society;

**Duration:**  
60 minutes

**Group size:**  
At least 10 people

#### Details and description of the activity:

*If you haven't yet, please read the  
"Introduction to Activities  
(mandatory to read)" on page 16!*

**\*Note:** this activity is an adapted form of a game or prank organized in various situations, with the exclusive purpose of fun or mocking. Although it has similarities, in terms of process, the way it is applied here is a simulation which doesn't have entertainment as an objective, even if participants have fun in it.

**If you decide to choose this activity, use it responsibly!**

- **Ask the group if any of them have played or took part in an activity named Love Train.** They can be a part of the starting team, so you can talk with them separately from the other participants, and check what they really know. If there are no experienced ones, ask 3 or 4 volunteers to be part of the starting team, while the rest go outside, where they wait until they receive further instructions.
- **Instruct the starting team that they need to "simulate" a train;** one person leads, while the others hold the person in their front for the shoulders.
- **The train moves around the room;** during this time, you, as facilitator, say the following things (*you have to repeat this every time a new person enters the room – check out the details later in the text*): "The love train is going around, it's spreading love all around, board the love train and get to feel all the love, ....and so on...and the Love Train stops!" (*Improvise and create the right atmosphere as much as possible*)
- **Train members have to enter into the mood, as well, and play with the atmosphere,** smiling, acting happy and spreading love. They don't talk with each-other; the only person talking is the facilitator.



- **When the train stops, the train leader (the first person) gives one kiss** on the cheek of the person in the back, who passes on the kiss to the person in their back, and so on. The last person (who is, in fact, a newcomer coming from outside) does not receive a kiss (although, this is what they expect) but a slap on the face. It has to be a serious slap (not a joke ). After the last person receives the slap, you have to tell the last person to behave to the newcomer in the same way and start the train again: “And the love train goes around and ...*check out the previously written text*”.

- **One by one, each participant from outside enters and joins the love train**, experiences the slap and passes the slap to the next person. Only the last person gets slapped in the process, everyone else gets kisses.

- **It is very important to firmly maintain the atmosphere** and the attitude; do not enter in discussions with the participants, constantly invite them to enjoy the love train and spread the love.

- **After all participants joined the love train** and it stops for the last time, invite them for the discussion.

### Debriefing / Suggestions for Questions:

- Share with the group how you feel now; by expressing through one word (make a complete round of sharing).
- Who would like to expand on what they have just shared?
- What happened in the love train?
- How did it feel to be slapped? What did you do about it?
- How did it feel to slap somebody else? What did you do about it?
- Why did you slap?

- Why did you slap if you...(mention the negative feelings they have shared about the time they were slapped)?

- If somebody refused to slap, ask them to share why they didn't slap.

- Let's explore analogies with the real life. What from this exercise mirrors the society?

- What can the slap mean in real life?

- Give examples from your life, when/where you “got” slapped and later you became ”the slapper”.

- Why do people in our societies, including us, pass on the “slap”?

- Why don't we stop the cycle?

- What can we do to stop the cycle in some cases?

- What are the most important insights you have about yourself, from this exercise and discussion?

- What would you like to do differently, from now on?

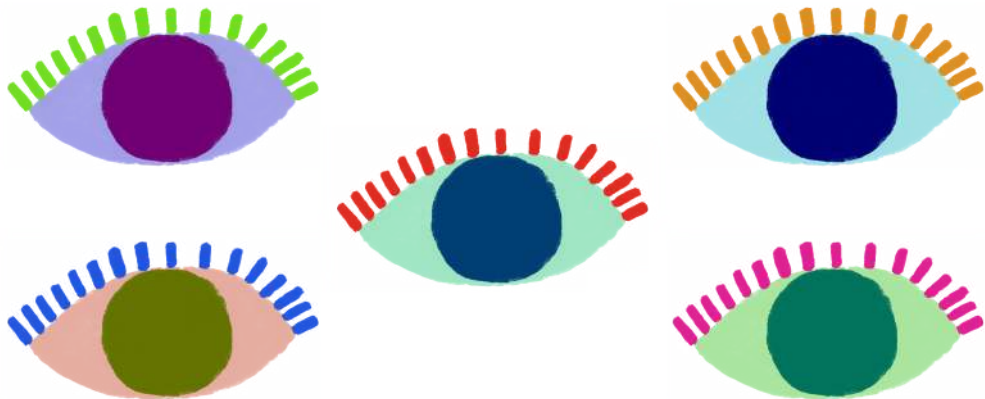
### Required materials:

You need a space with a door and a hallway big enough to contain the waiting participants; they shouldn't see what is happening inside and, preferably, not to hear anything as well (except the laughing, maybe)



## Recommendations for using the activity / Adaptations:

- **There is a considerable risk that some participants** may get angry with you during the exercise or in the discussion, when you challenge the fact they “obeyed” your instructions. Just be aware of that, and prepare for it.
- **If participants refuse to join the train, or to act as you tell them,** encourage them for a while, but do not pressure them; if they still refuse, ask them to sit down, observe what is happening and share their observations in the discussion afterwards.
- **If participants slap only as joke,** insist and remind them that they have to slap properly; they might not follow your instruction, but regularly remind them what is expected from them.
- **Be extra careful in using this activity with individuals/groups that have experienced domestic or other type of violence.** This exercise might be extremely emotional for them.



## “That’s Not All I Am”



### Learning objectives:

To understand the concept of identity; To encourage the participants to reflect on their own identity; To motivate participants to more deeply explore the factors which influence the identity;

Duration:  
60 minutes

### Details and description of the activity:

*If you haven't yet, please read the  
“Introduction to Activities (mandatory to read)” on page 16!*

- **Introduce the session; explain that you will show the trailer of a movie** (*Reluctant fundamentalist*). Do not explain what the movie is about; invite them to observe what is happening with the protagonist in the movie. There will be time to discuss on their observations later.
- **Show the trailer:** <https://www.youtube.com/watch?v=pTwU0ooaU4s>



- **Divide the participants into smaller groups (3-4 people).** Each group will receive extracts from the trailer:

*“I am lover of America although I was raised to feel very Pakistani”*

*“It fell on me to work hard for my family; I left to go west where I was welcomed with open arms”*

*“Have you ever been a member of a terrorist organization (Policeman’s question to Protagonist).”*

*“Violence had warmed its way into my life”*

*“Guilty people hide, so do people who feel hunted”*

*“I don’t recognize my own voice anymore, it sounds all faked, like someone who doesn’t come from anywhere”*

*“Yes I am Pakistani, yes I am Muslim, but that is not all I am”*

- **Invite each group to analyse the sentences** and, along with their own impressions about the trailer, identify the common point in the trailer and sentences. (Give them about 10 minutes for the task)

- **Each group shares what the common point** is and why. Point out the similarities between the groups and clarify concepts if it is needed. Most probably, they will mention, among other things, *Identity*, after which you should ask the group for its definition. Clarify the concept to the group if it is still needed (*in the case of a poor explanation given by the group*);

- Continue with the discussion

### Debriefing / Suggestions for Questions:

- Did you ever found yourself in a similar situation as the protagonist?
- Could you share some examples, and how did you handle various situations you faced?

- What comes to your mind when you think about your identity?
- How much did your identity change along the years? What made it change the most? Could you give examples?
- Do you think it is possible to have multiple identities? Or more layers of your identity? Could you give examples?
- Are some layers more important than others?
- Is this a good or a bad thing? What do you think about it?
- How do you position yourself towards other people’s identities? Did it happen to you to be challenged or frustrated by other people’s identity? How did you handle such situations?
- What do you think is the most important thing we shouldn’t forget regarding one’s identity?
- Can you mention one thing you would like to do after this session, about yours, or other people’s identity?

### Required materials:

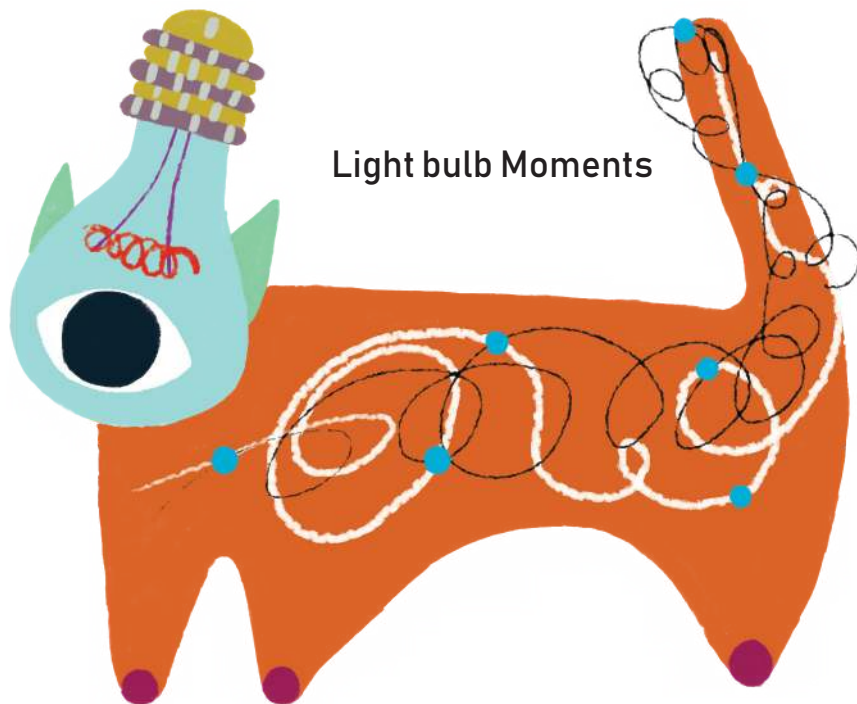
Internet – or offline version of the video; sound system; papers with the written extracts for each group.

### Recommendations for using the activity / Adaptations:

- **Make sure you are confident regarding the concept of identity.** It is quite an abstract concept, participants have various interpretations of it and there is a risk to get more confused if you are not clear enough about it to introduce it to the group adequately.

- **You can, alternatively, suggest to them to do homework,** to observe various aspects in their daily life, which influence or are related to their identity.





Light bulb Moments

### Learning objectives:

To stimulate participants' personal reflection on important moments in their life in which they shift(ed) their views; To develop sensitivity towards people with different lives; To encourage critical thinking about cultural relativism; To motivate participants to constantly reflect on their own beliefs and the reference systems behind them;

**Duration:**  
90 minutes

### Details and description of the activity:

*If you haven't yet, please read the  
"Introduction to Activities  
(mandatory to read)" on page 16!*

- **Introduce the session. The first part is allocated for reading** a few extracts from the Infidel book by Ayaan Hirsi Ali. Briefly explain about Ayaan and this book. The extracts describe some thoughts, impression she had during her first months in Netherlands, after she returned from Kenya (although she is a Somali citizen, she spent her childhood in various countries).
- **Divide the participants into 5 groups** and give each of them one of the passages (*check out the end of the activity*). Their task is to read the text and reflect on or observe what exactly happens with the protagonist in those specific moments. Give about 10 minutes for this task.
- **Each group reads the extract they worked with** and shares their thoughts on the asked question. Do not enter in discussions until all groups have shared.
- **Ask participants about their impression on what they heard.** Have they noticed any similarities between their thoughts and, if yes, which are those?
- **Introduce the idea of light bulb moment.** In those moments Ayaan had some deep realisation regarding her beliefs, which was her beginning of a more critical journey as a believer. She was not alone in those moments, but only she had these insights.
- **Invite participants to take 15 minutes alone**, in whatever space they desire, and reflect on their past. They have to identify moments where they had deep realisations, insights, and revelation on very strong beliefs, which changed (to any extent, even radically). These moments can include specific conversations, meetings, happenings, movies, travelling experiences, etc. Participants should list them on a paper in any language they wish.



• **If your group is less than 15 members, continue as a full group;** if you have more participants, divide them into 2 or 3 groups (*about 6-7 people in one formation*).

• **Ask each person to share one “light bulb” example** they feel comfortable with. Strongly encourage them to share examples in which they changed quite a lot, according to their judgement. You need to make sure the overall atmosphere is open, supportive and non-judgemental by entire group. Give them 25 minutes for this task.

• If it is the case, ask a couple of volunteers to share one or more examples in the big group, and then continue with the final discussion part.

### Debriefing / Suggestions for Questions:

- How do you feel now?
- What are your thoughts on the shared light bulb moments?
- Do you see any similarities? Is there any common feature in what ignited the change?
- Do you think you have changed along the years without realising what exactly sparked the change? If yes, could you give examples of such “untraceable” changes?
- Do you think there are people that never change? Could you give some examples?
- Do you, personally, have some beliefs in this moment, for which you think they will never change? Why?
- What can influence any person in the world to change their own believes?
- What are the most important learning points you can take from this session?
- How would you like to be different from now on?

### Required materials:

Printed handouts with the 5 book extracts; paper; pens.

### Recommendations for using the activity / Adaptations:

- **Do not enter in debates about Islam faith.** Although the specific passages refer to Islam related issues, the focus of the session isn't and shouldn't be on such topics. Refrain from providing space for participants to share their views on role of women in Islam, circumcision, scarf wearing, etc.
- **If you have the possibility and desire, read the book Infidel before this session.** It will offer deeper insights on the author's journey from non-critical person to a very self-aware and critical one. It will give more ideas on how to use parts of her story for stimulating debate in related issues.



### Passage 1

“Why should I uncover my naked skin?” I asked Mina. “Don’t you have any shame? ...Don’t you know how it affects men?” “ I wear these skirts because I like having pretty legs”, said Mina. “they won’t be pretty for long, and I want to enjoy them”... “But if men see women dressed like you are now, with your arms bare and everything naked, then they will become confused and sexually tempted” , I told them “They will be blinded by desire”. ...Mina said, “I don’t think it’s really like that. And you know, if they get tempted, that’s not such a big deal”, but I said, “But then won’t be able to work, and the buses will crash, and there will be a state of total fitna [rebellion]!”

“So why is there not a state of chaos everywhere around us, here, in Europe?” Mina asked.

### Passage 2

“A group of Bosnian asylum seekers lived a little farther on, and they were talking in the sun. These women were supposed to be Muslim, but they were really almost naked, wearing short shorts and T-shirts with not even a bra, so you could see their nipples. Men worked nearby, or sat and talked to them quite normally, apparently not even noticing them. I stared at them for a long time, thinking.”

### Passage 3

“I decided to stage an experiment. I would walk out of the door without a headscarf....I had my scarf in a bag with me in case of trouble, but I will not cover my hair. I planned to see what will happen. I was sweating. This was really haram [sin]. ...Absolutely nothing happen. Nobody went into a fit. Nobody looked at me. Not one man went into frenzy.”

### Passage 4

“How will your husband find out whether you’re a virgin or not? Isn’t there a test?” Ellen replied, “Of course not. He’ll know I am virgin because I say I am.” My question seems weird to her, so she asked, “You have a test?”. I told her: we are cut, and sewn, so that the skin is closed and when a man penetrates you there is blood. There can be no pretending.

...they were disgusted, appalled. They ask, “And this happened to you”, we both said Yes...”if you are not cut, you are not pure, are you?

Very innocently, Ellen asked: “Pure from what?”

Pure from what. Pure from what, exactly? I thought about it for a long time and I realised I had no answer.....

### Passage 5

“Over the next few weeks she got beaten again and again. I told her she could leave her husband. In this country you could file for divorce.

But Naima knew that I understood why she couldn’t do it. Her husband was from her father’s village. ...Even in Holland, where it was easily possible, Naima felt she simply couldn’t just break away. Leaving her husband would mean leaving her family. It will shame them and leave her homeless. Where could she go?....

Naima complained constantly, but it was about the Dutch. She was always insisting that shopkeepers look at her because they were racist, and they didn’t want Maroccans in their shop. ....She never complained about the violence and humiliation she suffered at home, only about Dutch racism.”





### Learning objectives:

To trigger reflection on the concepts of difference and tolerance; To challenge participants' understanding of tolerance; To reflect on their own behaviours in the society; To be more sensitive to other groups in the society;

**Duration:**  
90 minutes

### Details and description of the activity:

*If you haven't yet, please read the  
"Introduction to Activities  
(mandatory to read)" on page 16!*

- **Pair up the group members** and ask them to decide who is A and who is B in their pair. Explain that A has to make a neutral comment about one of B's visible attributes. Tell A to avoid making judgmental comments such as "nice shirt", "gorgeous shoes" or "fantastic hairstyle" but to make neutral comments about external details.
  - **A has to ensure Member B that they tolerate/accept this attribute.** For example: "I accept that you wear glasses", "It's totally ok with me that you are wearing brown shoes today", "I'm tolerant of your hair colour". B replies to each tolerant comment with "Thank you". Let each member make a number of comments before having the pairs switch roles.
  - **After switching roles a couple of times,** A chooses one comment to develop further. A has to emphasize that B is a good person "in spite of this", that it's "ok with them", e.g. "In spite of the fact you have red shirt I think you are a good person", "Even you have blue eyes I know you are a good person". A should speak in as kind a tone as possible. B continues to say "Thank you". Switch roles.
  - **After some time, stop the activity** and discuss, as a group, about their experiences of the exercise so far.
- Extended version of the activity** - continue with the second part "I tolerate your choices".
- **Ask the pairs to shuffle and change partners.** Have your group members tell each other a bit about themselves. A should, then, state that they tolerate or accept parts of B's lifestyle or life situation, both major and





minor aspects. For example: “I have no problem with you playing soccer in your spare time”, “I accept that you have a boyfriend”, “I accept that you DON’T have a boyfriend”.

- Switch roles and then continue with the discussion.

### Debriefing / Suggestions for Questions:

- How was it for you to do this exercise?
- How did you feel?
- Which comments that you received were funny, which were irritating? Are there any similarities between the comments that led to giggles and the comments that led to irritation?
- Did you make any intentional choices? Why did you choose certain attributes and not others?
- How did it feel to tolerate another person in this way?
- How did it feel to be tolerated in this way?
- We often hear how important it is to be tolerant of those who are different. But who defines what is “different” and what exactly does it mean to be tolerant?
- What is the difference between being tolerant and being tolerated?
- Is it positive to be tolerated? Why?
- In your society which groups are tolerant and which are tolerated?
- The following are examples of groups. Write (or have them written in advance) and repeat these, so that everyone can see and hear them.

*The Poor, Gypsies, (other ethnic groups and the ethnic group of the majority), Foreigners, Refugees, Homosexuals, Straight, Rich, Journalists, Transvestites, Unemployed, Villagers, Wheelchair Users, Christians, Muslims, (mention other religious groups), Atheist, Black, White, Educated, Uneducated, Single Moms, Ex-prisoners, Vegetarians, Politicians, Diplomats, etc.  
please modify according to your group.*

- Do you want to add other categories?
- Which groups most often come up in relation to tolerance? Circle these groups on the flipchart.
- Which groups are rarely or never mentioned in the context of tolerance? Compare similarities and differences between the circled and the un-circled groups.
- To which groups do you feel you belong to? What experiences do you have in terms of tolerance?
- What kind of society would you like to live in, regarding these issues?
- What can you do in order to get to that kind of society?
- What would you like to do differently, from now on?

### Required materials:

Big paper; marker.

### Recommendations for using the activity / Adaptations:

- **You can do this exercise by asking participants to mingle**, move from person to person and comment on their visible attributes.



## One Tough Question



### Learning objectives:

To encourage participants to ask tough questions; To trigger their curiosity about other people; To deepen their comprehension on a group dynamics; To encourage a constant practice of questioning;

**Duration:**  
90 minutes

### Details and description of the activity:

*If you haven't yet, please read the  
"Introduction to Activities  
(mandatory to read)" on page 16!*

- **Invite the group to think about a question** to ask the other participants. It should be a more personal question and it should be a tough or a taboo one, not a superficial simple one. The question can be open ended, so that the respondent can reply with any answer, or it can be closed one, in which case they should provide options of answers. Each participant has to think about a question or they can choose from the options you provide (check out an example below, at the Recommendation part).
- **Each person goes around and surveys all the other participants** on the chosen questions. They collect answers from the entire group, including their own answer. Inform participants that this is like a research, and their names are not used in any of the later stages of the exercise (give them around 20 to 25 minutes for this).
- **After the data collection phase, the answers have to be represented** in a graphic self-explanatory form. Participants can create charts, pies, etc. to display the results of their survey. These aspects are easier for closed questions, but remind the group that for open-ended question they can also group the answers, make categories, etc. They are free to use their creativity in any way, by using the provided papers and colours, but the final display has to be clear, self-explanatory and it should include the received questions and answers. Remind the participants that they shouldn't use any name of their respondents in the display of the results.
- **Post all the results on a wall and invite** the group to go through them, to observe and notice any interesting aspects.
- Continue with the discussion below



### Debriefing / Suggestions for Questions:

- How did you choose/decide on a specific question? Why that exact question?
- How was it to collect answers? Is there anything from this part of the process that you would like to share with the group?
- What are your impressions of the information on our group, altogether?
- What did you find very interesting and why?
- Is there anything surprising, or even shocking you? What exactly and why?
- What do you think about....? *Pick one relevant example from the display.*
- Do you see any pattern in the results?
- What other observations do you have?
- What are they telling you about this group?
- Did you have any insights about yourself or the group?
- What is the most important thought you want to take with you from this session?

### Required materials:

Papers, pens, paper tape, colours and markers;

### Recommendations for using the activity / Adaptations:

- **If you choose to suggest questions, be conscious of the sensitivity** of some of them; encourage participants to be honest, but, also, if something is too personal and they don't want to share it, they don't have to.
- **If you don't have sufficient time or you want to be sure** certain topics will be addressed, you can provide examples of questions from which the participants can choose from. Also, you can focus only on fewer questions; divide the participants into groups and give each group a question use in the survey. Check out the examples of questions below.



Do you support abortion?

Do you want to have children?

Do you believe that same sex couples should be allowed to adopt children?

Do you support positive discrimination / affirmative actions?

What would you do if you have only one day to live?

What would you do if you could be invisible for one day?

How would you describe yourself in one word?

What are your expectations of your children?

What do you search for when you travel?

What would you choose: freedom or truth?

What is the first word that comes to your mind when you think about ....?

How many times have you been in love?

What do you consider the biggest challenge when you meet a new person?

Do you think you are racist?

What is your biggest regret in life?

If you could change something in this world what would you change?

Do you think some people deserve to be discriminated?

If you could make somebody disappear from the world, who would they be?

Should some people have the right to kill other people?

Do you think that there are any universal values in the world?

Do you think that rape is justified in some situations?

Do you believe in God?

Are you religious?

All people are dying in the world and you can save one person, do you save yourself or another person?

What is your purpose in life?

What are you afraid of?

What motivates you in life?

With how many people have you had sex?

Do you support multiple romantic relationships at the same time?

If you had a time-travel machine, what would you do?

Have you ever cheated on your partner?

Have you ever been involved in a love triangle?

Have you ever wanted to kill somebody?

Do you have a secret you don't want anybody in world to ever find out?

What do you like about yourself the most?

Do you think that drugs should be legalised?





Do you think that some people are inferior to others?

What do you think about polygamy, in one word?

Are you feminist?

How would you define your sexual orientation?

Have you done anything illegal?

Do you support voluntourism?

Do you know what poverty porn is?

What would you like to happen with your body when you die?

Do you believe in life after death?

Have you ever given money to beggars?

What is the first thing coming to your mind when thinking about prostitution?

Are you normal?

Are you pro or against vaccination?

Do you think it is moral to eat animals?

Do you believe in aliens?

Are you beautiful?

What do you think about makeup?

What makes you angry (madly angry)?

## What the Group Really Thinks



### Learning objectives:

To learn about Bogardus Social Distance Scale; To raise awareness of participants about their own group's beliefs; To stimulate self-reflection on one's beliefs; To challenge participants' views on various aspects; To trigger participants' interest in changing themselves and their peers;

### Duration:

60 minutes



### Details and description of the activity:

*If you haven't yet, please read the  
"Introduction to Activities (mandatory to read)" on page 16!*

- **You need to prepare an online survey based on Bogardus Scale.** You can find an example of the original scale used at this link [https://brocku.ca/MeadProject/Bogardus/Bogardus\\_1928z.html](https://brocku.ca/MeadProject/Bogardus/Bogardus_1928z.html). Also, in this toolkit (which we mentioned in the first chapter, as well) [https://www.salto-youth.net/downloads/toolbox\\_tool\\_download-file-1947/Final\\_Toolkit\\_compressed.pdf](https://www.salto-youth.net/downloads/toolbox_tool_download-file-1947/Final_Toolkit_compressed.pdf), at pages 78-79, there is another example. Use any online tool in order to create your own version of such survey. It shouldn't be very long, it should include maximum 10 groups, which you find relevant and you wish to explore with the group.

- **Invite the participants to fill in the survey.** You need to emphasise very clearly, in the survey itself, that their name is not requested. If you think it would be relevant, you can request their gender. They can fill in the survey at the beginning of the session, but they can also do it before, depending on your context. In the option of filling in before the session, you have more time to make the results visible to the group. This option can also give you time to decide if you, actually, want to use their results – maybe they do not reflect any problematic issues to work on. *(Based on our experience, this probably won't happen, as the groups chosen for the survey, if chosen adequately, trigger various emotions).*

- **Prepare the charts/posters/slides with their results.** Ideally, you should have a chance to do it before the session, so that you can start the sessions by inviting the participants to look and analyse them. Ask them to find a pair and to share their impressions.

- Continue with the discussion below.

### Debriefing / Suggestions for Questions:

- What are your impression of the results?

- How do you feel about them?
- What is surprising you in these results? Is anything shocking you?
- What do you like about them?
- What do these results say about our group?
- How does it feel to be part of this group?
- Why do you think these results are in this way, and not different?
- To what extent do you think they reflect the society?
- How can things be changed? Should they be changed?
- What can you personally do about these things?
- What would you like to do regarding these things, from now on?

### Required materials:

Internet connections, enough devices for all participants, prepared posters with the results, if needed – projector for the results;

### Recommendations for using the activity / Adaptations:

- **Get more information about Emory Bogardus** and the experiments he conducted to have a better idea of the reasoning behind the theory: <http://www5.csudh.edu/dearhabermas/bogardus02.htm> / [https://brocku.ca/MeadProject/Bogardus/Bogardus\\_1926.html](https://brocku.ca/MeadProject/Bogardus/Bogardus_1926.html) / <https://www.surveypractice.org/article/2770-improving-upon-bogardus-creating-a-more-sensitive-and-dynamic-social-distance-scale>

- **In the tool kit mentioned before there is another** session in which the Bogardus scale is used, which you might consider doing.



## Bennet Scale – CityTask



### Learning objectives:

To stimulate participants to better understand the Developmental Model of Intercultural Sensitivity (Bennett Scale); To motivate participants to interact with members of the local community; To develop communication skills on intercultural sensitivity topics;

**Duration:** undetermined

### Details and description of the activity:

If you haven't yet, please read the  
"Introduction to Activities  
(mandatory to read)" on page 16!

- **Divide participants into 6 groups.** Having in mind the nature of the task, it is better to have participants decide on the groups themselves.

- **Introduce their task.** They have to go into to the community and talk with several people of different backgrounds. The task is explained in the hand-out each group receives (*check it out below*).

- **Encourage and motivate them to make a plan in advance,** to talk to different people, to go to less mainstream places, to go deeper in their discussion and, if they have time, to talk with even more people than with the number of people suggested as the minimum. It is important to address the exact questions mentioned in the hand-out, and not to change them. If they wish, they can continue the discussions with their respondents beyond their task, but they need to be time-conscious and make sure they finalize the given task.

- **Inform the groups** that each group has a different task and they should work separately. However, there is no restriction in sharing what is their task with each other, or about their impression, until the next part of the session starts.

- **Depending on your session's location,** the time allocated for this task varies. The task itself takes about 1.5 to 2 hours. You need to calculate the time for getting to the city/town and back. If you are in a residential training, you can implement it as an afternoon session and follow up in the session next morning. If you have a one-day session or you meet with the same group weekly, you can set the time frame differently.

- **Ask the groups to take notes** of their discussions and use them in the next session (whenever you decide/agree the session will take place).

- When the groups come together continue with the discussion below



### Debriefing / Suggestions for Questions:

- How did you find the task? Each group should share few impressions, but insist on not sharing what they found out from the people yet.
- Introduce Developmental Model of Intercultural Sensitivity to the participants. You should have a prepared presentation, either as a poster or as a slideshow. Make this presentation interactive with the input from the participants.
- After you introduce Stage 1 of the model ask the Group City Task 1 to share the main aspects from their discussions. Continue in the same way for each stage, alternating with the answers of the community. *(Each set of questions is meant to measure a specific stage)*
- How clear is this model for you? What questions or dilemmas do you have?
- Based on your interactions with the community members and the understanding you have about this model now, on which stage do you think this community is situated and why?
- What about your own country? What about your continent?
- What about yourself?
- What would you like to do about this in the future?

### Required materials:

Hand-out for each group; Presentation about Bennett model;

### Recommendations for using the activity / Adaptations:

- **The exact questions were taken from the research** “Measuring intercultural sensitivity: The intercultural development inventory” by Mitchell R. Hammer, Milton J. Bennett and Richard Wiseman: <https://idiinventory.com/wp-content/uploads/2017/01/IDI-2003-measuring-IJIR.pdf>.
- **You can ask the participants to assess themselves in advance**, maybe in a registration form: how intercultural sensitive they think they are, from 1 to 10, 1 meaning not at all, 10 meaning totally. They should note a number and their reasons. Reveal their numbers after your presentation about the Bennett Model. The revealing has to be done in a visible way, for the entire group, through a slideshow/poster. Some participants forget what they wrote in the form and others might want to change their number; but, at this stage they have to use the initial assessment. Invite them to gather in smaller groups and share about their numbers and reasons behind them. Participants should use the fresh knowledge about the model, while their task in those groups is to challenge each other to evaluate themselves by giving a number. After these discussions, the participants return to the big group and share if they have changed the number they gave to themselves, and why.





### CityTask\_1

**You need to talk with at least 10 people from the city**, in 10 different occasions (not, for example, 2 groups of 5 people), of different age and background (*as much as possible*).

#### NOTE -

You need to address all the questions to all 10 people; it isn't enough to just attempt or begin the discussion with 10 people.

You can start by introducing yourself and the context of your interest in discussing with them. We advise you to make a plan of communication before starting to approach people.

**The questions that you need to follow in your task are:**

1 - Do you think there are many cultural differences around here?

You can follow-up on the question regarding the Town, Region, Country.

2 - Can you give us examples?

If people give examples of different cultures or nationalities, please, follow-up:

3 - Could you mention how many of their representatives (percentage of the mentioned culture/country/nationality) are in the region/country?

Please be ready to present the main points from your discussions in the next session!

### CityTask\_2

**You need to talk with at least 10 people from the city**, in 10 different occasions (not, for example, 2 groups of 5 people), of different age and background (*as much as possible*).

#### NOTE -

You need to address all the questions to all 10 people; it isn't enough to just attempt or begin the discussion with 10 people.

You can start by introducing yourself and the context of your interest in discussing with them. We advise you to make a plan of communication before starting to approach people.

**The questions that you need to follow in your task are:**

1 - What kinds of difficulties or problems associated with cultural differences exist around here? (In your City/Region/Country)

If people mention there are no cultural differences, you can close the communication at this stage.

2. How are you affected by these difficulties/problems?

Optionally, you can continue with this question:

3. What would you like to happen in this regard?

Please be ready to present the main points from your discussions in the next session!



### CityTask\_3

**You need to talk with at least 10 people from the city**, in 10 different occasions (not, for example, 2 groups of 5 people), of different age and background (*as much as possible*).

#### NOTE -

You need to address all the questions to all 10 people; it isn't enough to just attempt or begin the discussion with 10 people.

You can start by introducing yourself and the context of your interest in discussing with them. We advise you to make a plan of communication before starting to approach people.

**The questions that you need to follow in your task are:**

1 - If you had to choose what is more important to pay attention to, would you choose cultural differences or similarities among us? (Please refer to cultural differences or similarities in your own context: your town/region/country)

If people mention there are no cultural differences, you can close the communication at this stage.

If respondents emphasize the importance of paying attention to similarities, follow up with:

2 - What do you think the similarities are?

Please be ready to present the main points from your discussions in the next session!

### CityTask\_4

**You need to talk with at least 8 people from the city**, in 8 different occasions (not, for example, 2 groups of 4 people), of different age and background (*as much as possible*).

#### NOTE -

You need to address all the questions to all 8 people; it isn't enough to just attempt or begin the discussion with 8 people.

You can start by introducing yourself and the context of your interest in discussing with them. We advise you to make a plan of communication before starting to approach people.

**The questions that you need to follow in your task are:**

1 - Do you make any specific efforts to find out more about the cultures around you (in your context - city/region/country)?

If people mention there are no other cultures around them, you can close the communication at this stage.

If respondents reply with YES, please follow up.

2 - Could you give some examples in this regard? What are the outcomes of your efforts?

Please be ready to present the main points from your discussions in the next session!



### CityTask\_5

**You need to talk with at least 8 people from the city**, in 8 different occasions (not, for example, 2 groups of 4 people), of different age and background (*as much as possible*).

#### NOTE -

You need to address all the questions to all 8 people; it isn't enough to just attempt or begin the discussion with 8 people.

You can start by introducing yourself and the context of your interest in discussing with them. We advise you to make a plan of communication before starting to approach people.

**The questions that you need to follow in your task are:**

1 - Do you try to adapt your communication to people from other cultures? If yes, how?

2 - Does the following phrase mean anything to you - *to look at the world through the eyes of a person from another culture*? Could you specify?

3 - Do you feel you belong to two or more cultures? Could you give examples?

Please be ready to present the main points from your discussions in the next session!

### CityTask\_6

**You need to talk with at least 6 people from the city**, in 6 different occasions (not, for example, 2 groups of 3 people), of different age and background (*as much as possible*).

#### NOTE -

You need to address all the questions to all 6 people; it isn't enough to just attempt or begin the discussion with 6 people.

You can start by introducing yourself and the context of your interest in discussing with them. We advise you to make a plan of communication before starting to approach people.

**The questions that you need to follow in your task are:**

1 - Do you interact with and try to adjust to other cultures around you?

If the respondent answers that they don't interact with or adjust to other cultures, you can close the communication here.

2 - Have you ever questioned your identity because of the interaction with and adjustment to other cultures around you?

3 - Do you feel as a part of those cultures that surround you?

Please be ready to present the main points from your discussions in the next session!



## Community Profiling

### Learning objectives:

To develop analytic skills; To get to know the participants' community from diverse points of view; To trigger interest for getting to know their community constantly; To develop critical thinking regarding the narratives reflected in the life of their community; To become motivated to get involved in change making process;

### Duration:

90 minutes

### Details and description of the activity:

*If you haven't yet, please read the "Introduction to Activities (mandatory to read)" on page 16!*

- **It is an activity suitable for international learning programs**, in which there are more participants from same country who can do this task together, in order to have more than one perspective reflected.

- **Send the task to the participants in advance**, before coming to your session. They have to do this task together, and send it to you in advance, before the session.



- **At the beginning of the session** ask participants to team up into groups of mixed nationalities and share, in these groups, the answers to this question: How did you find the task? How was it? Easy, hard, interesting, etc.; do you think you have included all the aspects you should have included? How did you gather the information? (Give them about 15 minutes for this small group talk) Insist on not sharing the exact content of their countries, as that will be addresses after this discussion.

- **In the big group**, ask if there is anything from those small groups they wish to share.

- **Place the country profiles on tables or on the walls.** Ask participants to go around and read the profiles of different countries. Next to each profile, leave a blank paper, so that participants can write questions and comments about the things mentioned in the profiling.

- For addressing the task, follow the suggested questions.

### Debriefing / Suggestions for Questions:

- What are your first impressions of these profiles?
- What have you initially noticed?
- Did anything surprise, impress you?
- Is there anything disturbing in these profiles?
- Is there anything you disagree with and why?
- What about the things you read, that you like?
- How representative, true and/or neutral do you think this information is?
- How much has your own bias influenced the information you selected to include? Could you give examples?





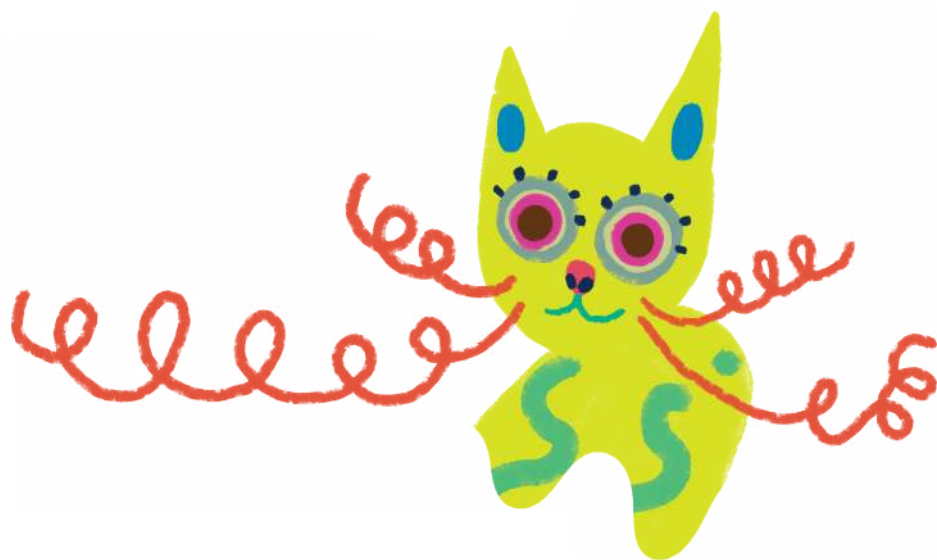
- What are the most important aspects of that profile for you?
- What would you like to change about it?
- What would you like to do in this regard?

#### Required materials:

Printed profiles; papers; pens;

#### Recommendations for using the activity / Adaptations:

- **You can use this task** to measure the learning needs of a certain group of participants, by using some of the reflected information in other sessions or parts of your programme.



## Community Profiling

### Instruction for doing this task:

This task needs to be completed in a team and, if needed, you can engage other persons in finding all the answers. There are several types of information which you need to provide in the following table. Some of this information is rather objective, factual, while other is more subjective.

In order to find out which details you should provide, we encourage you to use diverse sources of information: reports, census, national statistics, research results, articles, etc. and reduce to minimum data, based only on your own opinion and impressions - for every info, you should mention the sources of information.

This task requires drafting a profile of your country from different points of view. For some of these indicators, you might be very biased, meaning that you might - have your own, very subjective point of view, which doesn't necessarily mean it is a true reflection of the situation in your country - please, be aware of that and try to answer to the questions using, as we already mentioned, diverse sources!

In the following table, please, provide information in the sections called: DETAILS and SOURCES, and, if relevant, and you feel you need to make a special note, also in the ANY SPECIAL COMMENTS. Please be honest and do not censor yourself!

Country: \_\_\_\_\_

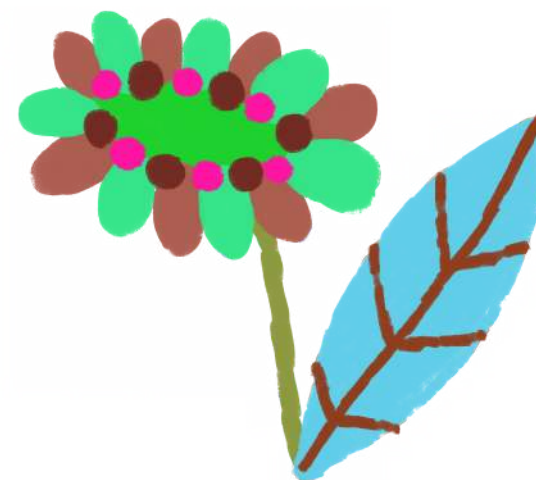


<b>Category of Information</b>	<b>Details</b>	<b>Sources You used</b> – in case of online ones, please, give direct reference	<b>Any comments</b> - optional
<b>Population</b>	No. of people in your country:		
<b>Ethnic groups / nationality</b>	Write down the number and names of the ethnic groups in your country, as well as their representative %; To which ethnic groups do your group members belong to?		
<b>Religions</b>	Write down the number and names of religions in your country, as well as their representative %: To which religious groups do your group members belong?		
<b>Languages</b>	Write down the number and names of the languages spoken in your country, as well as their representative %: Official languages: Which are the mediums of instruction in the school system? Which languages do your groups members speak?		
<b>Sexual Orientation</b>	What are the different sexual orientations present in your country?		

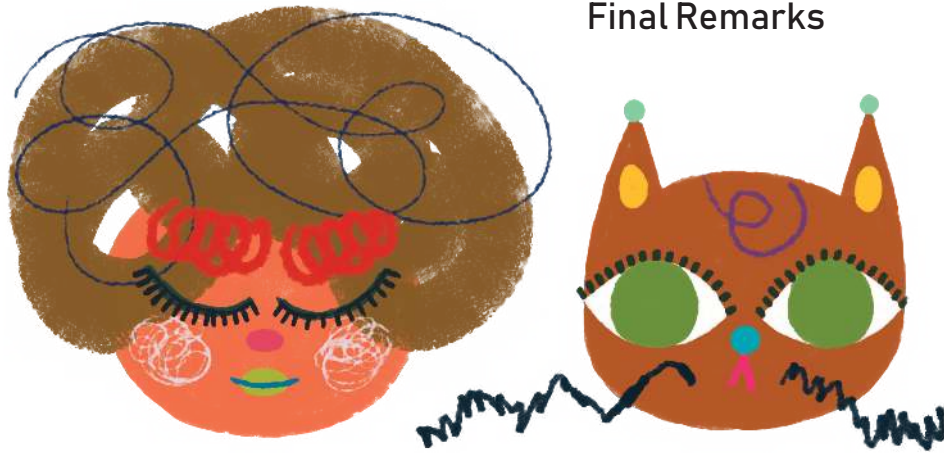
	Please, mention the legal status they have in your country. To which groups do your group members belong?		
<b>Social representation</b>	Which groups (ethnic, religious, etc.) are considered dominant or in power in your country?		
<b>Jokes</b>	About which groups (from inside or outside of your country) are the most popular jokes and what are the general features they are joked about: *Example to understand the task: in some countries, there are jokes about a specific neighbour or a region of the country, indicating that they are very slow or stupid		
<b>Discrimination</b>	Which groups do you consider the most discriminated in your country and why?		
<b>Affirmative action / Positive discrimination</b>	Are there any measures (of your government), which favour certain groups in your country, in access to education, jobs, political involvement, etc.?  If yes, please write down the names of the groups subjected to such treatment, and in which context:		

<b>Internal conflicts / tensions</b>	<p>Please mention what conflicts or tensions have existed between the groups (be it religious, ethnic, etc.) present in your country, in the recent history (within the last 200 years):</p> <p>Which ones are still present today (give examples of concrete events):</p>		
<b>External conflicts / tensions</b>	<p>Please mention with which groups/countries/communities from outside of your country/region, has your country had the most important conflicts or tensions, for whatever reasons, in the recent history (within the last 200 years):</p> <p>Which ones are still present today (give examples of concrete events):</p>		
<b>Educational System</b>	<p>Who developed the curriculum that is taught in the educational system in your country?</p> <p>Was it developed 100 % internally, in your country, or is based/ or influenced from outside?</p> <p>If yes, mention the details about this influence.</p>		

<b>Media content</b>	<p>What percentage of the media content includes</p> <ul style="list-style-type: none"> <li>• locally produced music/ movies/art</li> <li>• locally generated news</li> </ul> <p>How present are the different groups (ethnic, religious, gender, etc.) from your country in the media content?</p> <p>Which ones are present more and which ones less, or not at all?</p> <p>If possible, provide approximate percentage.</p>		
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## Final Remarks



We operate in a world which is so complex in many ways, layers, shapes, colours, views, concepts, behaviours, etc. and we are all part of it (fortunately or unfortunately). To reflect on these things is one step, but just reflecting on it will never be enough. Nevertheless, we have to start with reflection, and reach as far as we can.

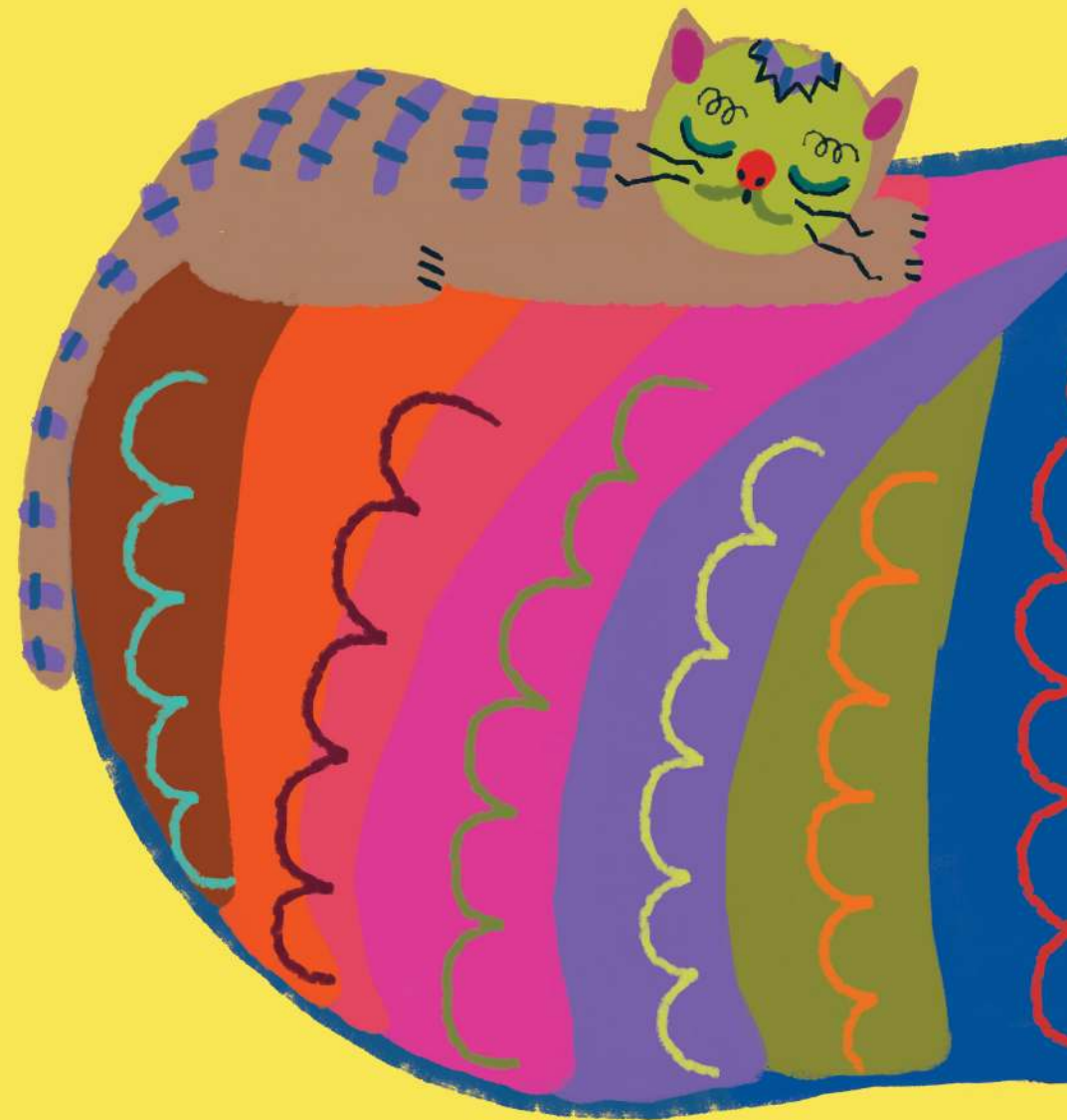
We often reflect on the complicated or rather paradoxical mission we expect from our participants (*or in more idealistic view, from anybody in the world*): to be open, embracing differences, curious, constructive, proactive, critical thinker, not taking anything for granted, self-critical, assertive, sensitive; constantly questioning, learning, unlearning, changing, exploring and never stopping.

Yes, it is not an easy mission and it shouldn't be easy; the "easy" label can, actually, undermine the complexity of our world dynamics. Often, our participants and we, as facilitators, feel equally burdened, but that it is also a part of the mission, to learn how to deal with our burden.

Denying or refusing this "task" doesn't make it disappear. If we close our eyes the world will not disappear. It continues existing and living anyway.

**Ultimately, we hope that, with the help of this manual, we can "open the eyes" of our learners to the extent from which they "cannot close them anymore".**

**Andreea-Loredana Tudorache**



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