



## 4.5 Role plays

### 4.5.1 Role play as method

The role play is an active learning method, based on exploring the experience of the participants, by giving them a scenario, where each person in the group has a particular role to play. The main point of it is to discuss and to learn more from one's own experience and that of others.

#### Some general considerations

The role play is a very **powerful instrument** for bringing the experience of the participants to the table, especially when using it in intercultural learning sessions. Because of that the necessary preconditions are of major importance for achieving the objectives of the session. These are:

- The setting of **clear aims and objectives** for the session
- The **needs and the specific nature of the group** itself. The scenario can be adapted according to that. Nobody should be offended personally by the scenario or by somebody's acting. You may find it opportune to give certain roles to participants which they would never have in real life.
- Some efforts to arrange **the environment** will be useful. Make sure that there will be no disturbances when the scenario is played.
- **Time** – there should be enough to develop the role play, in order to have sufficient

issues for the discussion afterwards. It is also necessary to consider time for the participants to understand their role and to step into it. It is also important to plan a break, for example a coffee break, after the scenario is played – this allows participants to step out of their role before the discussion starts.

- **Observers** (those participants who have not taken part in the scenario), should be well-briefed and asked to contribute to the discussion because they often provide lots of useful material.
- The **experience of the trainer(s)** in terms of setting the objectives, running the role play and especially the debriefing and the discussion afterwards, is of crucial importance for achieving results. There might be some participants who do not feel comfortable in acting. That is why it is good to ask for volunteers to play, but at the same time it may be useful to keep open the option of distributing the roles to specific participants.

The role playing is a very good method of reviewing experience, and when used it in intercultural learning sessions its objectives should be: to analyse prejudices, to promote tolerance in the group and towards different cultures, to analyse minority/majority relations, limits of tolerance etc.

### 4.5.2 "Guess who is coming for dinner"

*This is an exercise from the Education Pack and is good for analysing the limits of tolerance, and especially when run as an activity at national level. It has better results when certain issues have already been explored with the group, such as: stereotypes and prejudices, values etc. The roles can be adopted according to the objectives of the session.  
See: Education Pack, p. 87.*



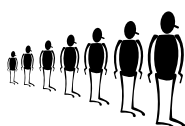
### 4.5.3 "Relationships between minority organisations"

*Very often today we ask people to be tolerant with us. Do we ask ourselves how tolerant we are, where are our own limits for tolerance and why? What are the origins of our behaviour towards other people? This method is about exploring existing experiences, discussing limits of tolerance, relations between different minorities, discrimination, promotion of solidarity.*



#### Resources needed

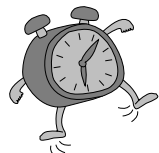
Copies of the situation and of the roles for the actors.



#### Group Size

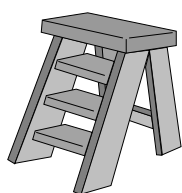
10-15

Can be done also in plenary, but this will reduce the number of participants with an opportunity to step into another's shoes. It can also be done with a minimum of 5 participants. In this case you can use a video to film the exercise and the play it back to the participants before starting the discussion.



#### Time

45 – 50 min. for the exercise. Additional time should be planned for a coffee break. The coffee break normally should be after the development of the scenario, to give the participants an opportunity to step out of the role before the discussion.



#### Step-by-step

##### The situation:

A young homosexual man of your town has been attacked, by a group of violent youngsters in the street, after midnight when he came out of a gay nightclub. He has been badly injured and is in a hospital now. After that incident, the association of homosexuals of your town addresses a letter to different minority organisations to call a meeting in order to define common public action to counteract such developments in your town. The police do not demonstrate any effort to find the aggressors.

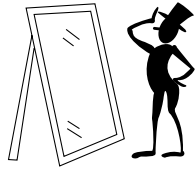
##### Roles:

- 2 representatives of the homosexual organisation
- 1 representative of the local Roma organisation
- 1 representative of an association of African immigrants
- 1 representative of the local Catholic church

The roles can be changed according to the objective of the session. You may wish to prepare in advance some guidelines for how the roles should be played.



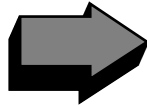
### Reflection and evaluation



- Was it a difficult exercise?
- How did the actors feel?
- What were the observations of the others?
- How far did this reflect the reality in which we are living?
- What are the concrete problems revealed in the exercise?
- How can we or the organisations we are representing, contribute to the solution of these problems?

### This method alive

This role play was developed by Alexandra Raykova and Antje Rothmund for an intercultural learning session of the Long Term Training Course on "Participation and Citizenship", 1998. It has since been used in a workshop on majority/minority relations where there were only 5 participants and therefore nobody to observe. This led to the idea of using a video camera which lengthens the session as participants need to see the film before beginning the discussion. The participants in the group were: an African immigrant, a Kurd from Denmark, a Roma from Sweden, a Turk from Belgium and a young woman from Finland.



The roles were played as listed below:

The Kurd and the Roma – representatives of the homosexual organisation.

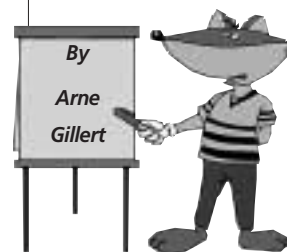
The African immigrant – representative of the Roma organisation.

The Finish woman – the African immigrant.

The Turkish gay man – representative of the Catholic church.

The issues discussed were: homophobia, discrimination, racism, limits of tolerance, relations between majority and minorities, and also between different minority groups.

Let this exercise provoke your creativity – so that you might come up with a different idea or scenario.



## 4.6 Problem solving

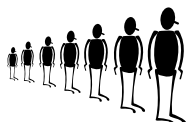
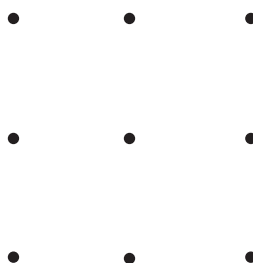
### 4.6.1 "The nine-dot problem"

*A simple and quick exercise to show the limits of our thinking.*



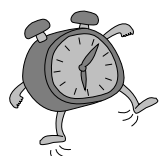
#### Resources needed

For every participant a sheet of paper containing the following drawing:



#### Group Size

Does not matter



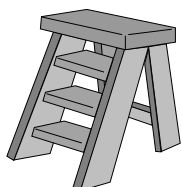
#### Time

About 15 minutes

#### Step-by-step

Hand the drawing out to the participants, one drawing per person. Ask participants to work individually and connect the nine dots with four straight lines, and without removing the pencil from the paper. (They should only take the pencil off the paper after they have finished drawing the four – connected – straight lines).

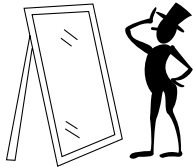
After a while, ask if anybody has come up with a solution, and see how they have done it. The only way, in fact, to solve this, is by extending two of the lines beyond the imaginary square of the nine dots:



The line starts, e.g., at the upper left corner and goes diagonally down to the right. At the lower right corner dot start the second line horizontally to the left, and go beyond the lower left corner dot. Start the third line outside the square and connect the second point in the first column, and the second point in the first row, and go beyond the square again. The fourth line starts outside the square, straight above the upper right corner dot and goes straight down.

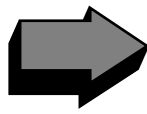


### Reflection and evaluation



Explore with the participants why it was difficult to find a solution to the puzzle. Make your point that people tend to have a limited perspective on things, and that we sometimes need to go beyond the boundaries, especially when learning interculturally. Our own, culturally-influenced standard perspectives might be a severe limitation to finding solutions in an intercultural setting – we need to see a wider picture.

### This method alive



It has proven to work very well as a part of an input on intercultural learning, set up as a mixture of little exercises and some theory, where the exercises support the point you make in the theoretical part. It might seem overly simple to people – and at the end of the day it is – so be sure not to overload the exercise with meaning.



## 4.6.2 "The eggcercise"

*Why catching an egg can be an intercultural endeavour.*



### Resources needed

One raw egg per 4-5 participants. String to attach the eggs to the ceiling, lots of paper, scissors, old magazines, cardboard, glue.  
At least 4 by 4 meters space for each small group of 4-5 participants.



### Group Size

At least 5, at the most 35. If you have more participants, you can split the group into several large groups that complete the entire exercise (including debrief and evaluation) separately.

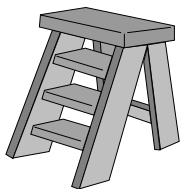


### Time

About 1 hour and 15 minutes  
10 minutes introduction  
30 minutes to solve the problem  
30 minutes evaluation

### Step-by-step

- 1 Prepare the rooms where small groups of participants (4-5) are going to work. For each small group, bind a string around a raw egg and hang the egg from the ceiling, at approximately 1,75 – 2m from the ground. Do not wrap the egg too much, if it falls to the ground it should still be able to break... For each small group, put ready for use a pile of old paper, scissors, glue.
- 2 Split the large group into small groups of about 4-5 participants each. Introduce the exercise to the group: Exactly 30 minutes after the start of the exercise the facilitator will pass by the room and cut the string holding the egg. As a team, it is their task to build a construction that would prevent the egg from breaking. Some rules apply:
  - \* Neither the egg itself nor the string holding it may be touched by the participants or by the material they use
  - \* They can only use the material you have prepared for them, (chairs and tables that may be around cannot be put into use!)
- 3 Watch the groups (you may need one facilitator per 2 small groups) and ensure that they observe the rules.
- 4 After 30 minutes exactly, stop the groups. Make a tour then cut each string and see if the teams have succeeded in preventing the egg from breaking.
- 5 The debrief can take place in two steps: First in the small groups (optional), then in the large group.





#### Additional options:

As described, this exercise is about working together as a team. There are several variations to tailor the eggcercise more to your specific needs.

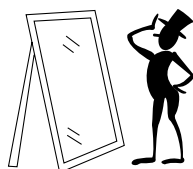
To add a stronger intercultural aspect to the method, you could integrate the exercise into a simulation where members of one team play different (“cultural”) roles. In the debrief, you can then focus on the possibilities and limits of co-operating interculturally. What did people find most difficult in working together? How did they find compromises?

To add some intercultural taste to the exercise in a simpler way, you could also give each small group (or particular members inside the small groups) some handicaps:

- Not being allowed to talk
- Being very leader-focused vs. accepting no leadership
- Being very much concerned with time, or not being aware of time passing
- ...

#### Reflection and evaluation

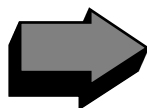
In any case, the debrief can focus on how the team worked together to build the construction. What did people observe? Were there difficulties in communicating with each other? How do different styles in problem solving influence the character of the teamwork?



If you added an intercultural component, you should ask about this particular aspect: How did the particular “rule” or “handicap” influence the teamwork? How could you overcome the difficulties?

It is important to not let this become a session where particular members of a group are “blamed” for some kind of behaviour during the exercise. Rather, try to relate this situation – different working styles, behaviours, preferences, etc. in a team – to real life, especially in intercultural teams. Most of the time, there will be differences in working together. How can you deal with these differences constructively? Where are compromises possible?

#### This method alive



The nice thing about the eggcercise is that it is very flexible – a simple set-up, and many different issues that can be addressed by it: teambuilding, how people solve problems, and how people work together interculturally. However, this advantage can also be a disadvantage: because it is so flexible, there is the danger of the exercise becoming completely meaningless if not used in a suitable framework. In the EYC training course on “Introduction to organising international youth activities” in 1999, this exercise was placed randomly in the programme and used to point out exactly that danger – how a method that is not put into the overall context of a training course can become nice to play, even fun, but its function in the course becomes totally meaningless.



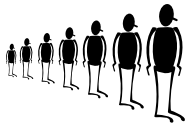
### 4.6.3 "Who's got the batteries?"

*An exercise about negotiation and interdependence*



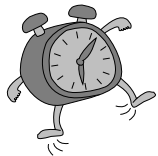
#### Resources needed

For each small group of participants (4-5 members) an electrical torch that can be taken apart in at least five different parts and that operates on pairs of batteries rather than on one single battery.  
Containers for the different parts  
One room big enough for each of the small groups to discuss in some privacy



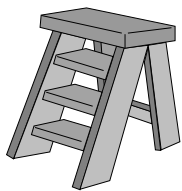
#### Group Size

At least 12, and at the most 30 participants (if there are 6 different parts to the torch).



#### Time

About 90 minutes:  
10 minutes to introduce the exercise  
40 minutes to complete the task  
40 minutes debrief



#### Step-by-step

Take the electrical torches apart and put the same type of components together in a container (e.g. all light-bulbs in one container, all batteries in another one, etc.).

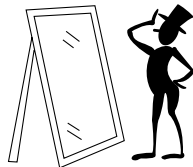
Split the group into smaller groups, and give each group one of the containers. Explain the exercise to the group: It is their task to "put together a total system that works". Groups are to work together as a team, making group decisions on strategies and tactics before doing anything.

Soon some individuals will notice that they need to trade and bargain with other groups in order to fulfil the task. Some may try stealing. What will not necessarily be realized as quickly or universally is that for the "total system" to work, batteries need to be traded in pairs for singles of other parts. Sometimes the battery group will consciously choose to trade only one battery. The activity finishes when each group has a working torch or when it is clear that an impasse has been reached.

Evaluate the exercise with the whole group.

#### Reflection and evaluation

There are several aspects for reflection. A good starting point might be to look at the different processes – both regarding teamwork within the small

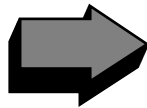


groups, and regarding the negotiations among the various groups. How could you work together? What worked well, what did not? What did you as a group explicitly or implicitly decide you wanted to achieve within the exercise? Did your strategies correspond with this, and did they work?

The main point with regards to intercultural learning in this exercise is definitely the question of co-operation and interdependence. In order to put together the maximum number of systems that work, the groups need to work together, not against each other. But since the battery group might perceive themselves (or be perceived by others) as having more resources, this may result in a perceived imbalance of power. How do you deal with that? To what extent does this relate to the differences between richer and poorer groups, or countries? How does it feel being put into a more (or less) powerful position? Is this power difference only perceived, or is it real? What does it take to start overcoming these barriers and to work together for the best result for everybody?

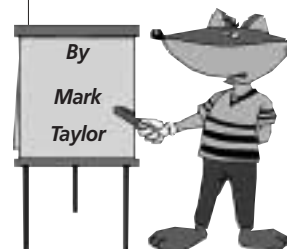
#### **This method alive**

Although it might not seem obvious in the beginning, this method has often served as an excellent starting point to talk about majority-minority relations. In order to live together in a society, and make the best of it for everybody, majority and minority groups need to co-operate. But, amongst other factors, because they perceive of themselves as having different levels of power and resources, negotiations turn out to be difficult, stereotypes arise, prejudice influences behaviour.



In the debrief, participants often quickly want to talk about this aspect of the exercise. This evaluation works best in a secure atmosphere, when the facilitator manages to avoid value judgements of what people did.

For some people, the link of this exercise to intercultural learning might not be self-obvious. Very often it has been important to devote a good part of the debrief to this link and explore how intercultural learning can contribute to overcome barriers between groups. If you would like to make this emphasis on intercultural learning stronger, there is again the option of using the exercise in the framework of a simulation (as with the "Eggcercise"). However, you may want to take into consideration if the increased complexity makes the exercise still a good tool for your purposes.



## 4.7 Research and presentations

Making use of what is there: peoples' experiences, observations, feelings, objects, media, structures.

That is what this section is about. Finding out where all these ideas about culture impact on our lives.

### 4.7.1 "The culture laboratory"

*In a training course or workcamp or exchange or seminar "intercultural learning" may be a subject for reflection – but what about making the participants themselves and their interactions the subjects for learning*



#### Resources needed

- paper, pens, flip charts
- watches
- other equipment left to your own imagination
- at least one facilitator

to be exploited fully, this method should be used after participants have been together at least for a few days and have explored some of the concepts of "culture"



#### Group Size

Recommended minimum of 6; a larger number allows for more topics to be considered.

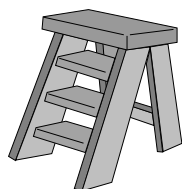


#### Time

Recommended minimum of 2 hours, but it can go on for at least a full day

#### Step-by-step

- 1 The facilitator introduces the method by explaining that everyone in the room is a cultural scientist or anthropologist – and their task: to study the cultural behaviour of everybody.
- 2 Discuss which elements the participants want to consider. The following is a list of suggested topics:
  - space – what ways have we found to share this building/camp? do we have any personal space?
  - time – how do we divide work time and free time? (is a coffee break a real break or a "coffee work"?) what does punctuality mean to each person?





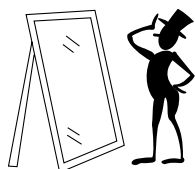
- relationships – how do we approach each other? what types of friendships have formed and why? (do we interest ourselves in the subject of sexual relationships?)
- [can be seen together with the previous suggestion] sub-cultures – what types of groups have formed within the larger group? are their excluded minorities?
- shared meanings and assumptions – what types of jokes do we all find funny? what brings us together here?
- approaches to problem-solving – how do we find solutions to the challenges we face in living together?
- community and individualism – “all for one and one for all”, or “me, me, me”?
- communication and information – what are the different forms of how we communicate with each other? how is information transferred? who searches for it? who waits for it to come to them?
- men and women – what are the differences and similarities? what is allowed for women and what for men?

3 Divide the participants into groups of 4 – 6 people, each group to have different topics to research.

4 The groups decide how they want to work, for example, using observation or questionnaires AND how they wish to present the results of their work. A time limit should be set for the presentations.

5 Depending on the time available, allow 50% for research, 25% for presentation of the results and 25% for evaluation.

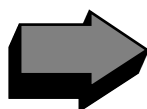
### Reflection and evaluation



Discussions can look into the following questions (and others)

- how was it to be a “cultural scientist”?
- what challenges did you encounter in your research group?
- what did we learn?
- how did we split personality from culture?
- how valid is it to talk of a culture if we only know each other for a few days? [if you use this method with a group which has already met each other for a long time then clearly this question has to be relativised]
- if we were to extend the period of research, what would we want to look at now?

### This method alive



When Claudia Schachinger and Lucija Popovska presented this method for the first time, they started in a very theatrical way: wearing white coats and addressing each other as “Dr Dr” or “Professor Dr.” and they welcomed all the participants as “eminent scientists” from different universities. Gavan Titley used it as the basis for a workshop within a training course. This already demonstrates the versatility of the method and we would welcome feedback about how you have used it.

*Sources: Claudia Schachinger and Lucija Popovska, Intercultural Learning and Conflict Management Training Course, European Youth Centre, May 1999; and*



## 4.8 Evaluation

### 4.8.1 General Considerations

A simple word: **“Evaluation”**...

... What does it mean?

... What for?

... When? In which circumstances?

... With whom?

... How to do it?

To evaluate means to collect information about the results of an action and set this against predetermined criteria in order to judge the value of the results. The evaluation allows you to maintain, to change or to suspend, justifiably, a defined plan. In this way it is possible to keep quality control and decide what can be kept or discarded.

In our context, responsibility for the evaluation is carried by the preparatory team, but both they and the participants should be involved in the evaluation. The contribution of everybody is important to take present and future decisions, both for the preparatory team and for the participants.

There are several methods and techniques to use in an evaluation, depending on the situation. It is important to adapt the method coherently, based on the circumstances. It is also important for trainers to engage in personal reflection and evaluation of their work, in order to help make adjustments and improvements. Here are some key questions that can

help in personal reflection and evaluation (adapted from Kyriacou, 1995):

- Do I regularly consider my current practice with a view to identifying aspects that can be usefully developed?
- Do I make adequate use of evaluating my work in deciding my future planning and practice?
- Do I make use of systematic methods of collecting data about my current practice that may be helpful?
- Do I try to keep well informed about developments in intercultural learning/education that have implications for my work?
- Do I make use of a variety of different ways of developing a particular working skill (e.g. attending workshops, using training manuals, collaborating with colleagues)?
- Do I make the best use of my involvement in a scheme of youth worker appraisal to consider my development needs?
- How well do I help colleagues to appraise and develop their practice?
- Do I regularly review how I can organise my time and effort to better effect?
- Do I use a range of useful strategies and techniques to deal with sources of stress effectively?
- Do I help to create a supportive climate in my work in order to help my colleagues to discuss and overcome problems?

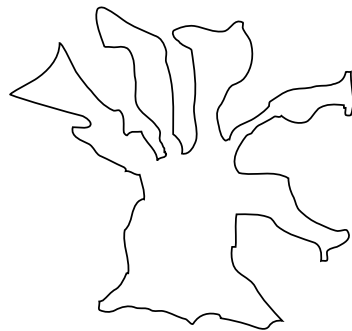




## 4.8.2 "The communication tree"

*A method to combine with others during a final evaluation. It can also be used in continuous evaluation.*

### "The Communication Tree"



### Scale of Leaves

1 \_\_\_\_\_ 3 \_\_\_\_\_ 5  
(Minimum) (Maximum)

- 1 – yellow
- 2 – green
- 3 – blue
- 4 – red
- 5 – brown

### Aims of the activity

To show quickly and clearly where consensus exists and where the opinions are diverse in the group.

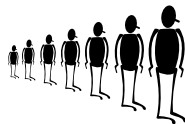
To permit a discussion centred on the similarities and differences

To help overcome language barriers between the participants.

### Resources needed



- 1 large sheet of paper. Draw a tree with branches without leaves – as many as there are activities for evaluation, and write into them the elements you wish to evaluate.
- Minimum of 5 pens (it depends on the size of the group, but use the same number of each colour): 1 yellow, 1 green, 1 blue, 1 red and 1 brown. If possible respect the colours.
- 1 sheet of paper with a Scale of Leaves between 1 (minimum) – 5 (maximum) of different colours: 1 – yellow; 2 – green; 3 – blue; 4 – red; 5 – brown.
- 2 Facilitators: one for each room.
- Pins or sticky tape



### Group Size

Minimum 4; Maximum 20.

### Time



Depends on the size of the group.

Example for 20 participants – 60/70 minutes:

For the initial explanation: 5 minutes;

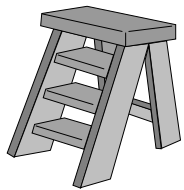
To complete the Communication Tree – 30 minutes;

For all the members to observe and to analyse in silence "The Communication Tree" – 10 minutes;

For the discussion about their evaluations – 15/25 minutes.



### Step-by-step



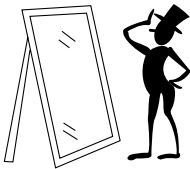
Facilitator 1 puts the two large sheets of paper (one with the drawing of the tree and the other with the scale) and the pens in a room (Room 2), or in a place that permits participants to complete the tree relatively anonymously. The other facilitator (Facilitator 2) in other room (Room 1) explains the aims of the game to all the participants.

Facilitator 2 explains the rules of the game: one by one participants go to Room 2 and draw one leaf on each branch of the tree, according to the scale, which illustrates their degree of satisfaction or dissatisfaction with all the activities. Then they come back to Room 1 and await the end of the exercise.

Check that everyone knows what to do.

Check that all participants complete the task.

### Reflection and evaluation



Bring the two large sheets of paper and place them where all can see them in Room 1. The tree is now complete and all the participants can see easily where they agree or disagree.

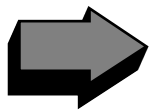
Invite all participants to observe and to analyse "The Communication Tree" in silence. Give them a few minutes for that.

Check that everybody does that.

Follow on with a stimulating discussion about their evaluations.

### This method alive

#### Suggestions



If the size of the group is more than 20 you can divide the participants into two teams or more, as much as you need. They can do the whole activity in each team only with a difference: each large sheet of paper, completed with the evaluation of each group, must be shown to all the participants in the whole group. Then you may explore the results of the activity with all. Don't forget to adapt the material, the number of facilitators, the rooms and the time you need for that.

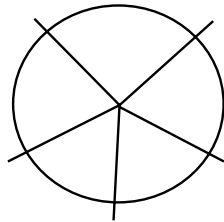
This method can be combined with others during a final evaluation, preferably a written exercise (for instance, with a questionnaire).



### 4.8.3 "Express jumping"

*A method for a final evaluation. It can also be used in continuous evaluation.*

*"Express Jumping"*



Scale of Flags

1 \_\_\_\_\_ 3 \_\_\_\_\_ 5  
(Minimum) (Maximum)

- 1 – orange
- 2 – violet
- 3 – blue
- 4 – pink
- 5 – green

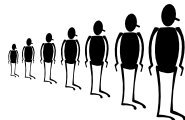
#### Aims of the activity

- To deepen discussion and reach conclusions
- To ensure that all the participants express their opinions.
- To confront and to reflect everybody's opinions.

#### Resources needed



- 2 Facilitators
- 1 big stick
- 5 big flag poles
- 100 metres of rope.
- 5 big triangles of material for constructing the flags: 1 orange, 1 violet, 1 blue, 1 pink and 1 green. If possible respect the colours.
- 1 sheet of paper with a Scale of Flags between 1 (minimum) – 5 (maximum) of different colours: 1 – orange; 2 – violet; 3 – blue; 4 – pink; 5 – green.
- 1 large sheet of paper. Draw a Circle with divisions representing the activities for evaluation, and write into them the elements you wish to evaluate.
- pens: 1 orange, 1 violet, 1 blue, 1 pink and 1 green. If possible respect the colours.
- pins or sticky tape
- construct a guide of sentences about the elements you wish to evaluate, minimum 3 for each one; one copy for each person.



#### Group Size

Minimum 4; Maximum 20.

#### Time

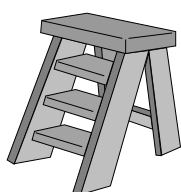


- Depends on the size of the group.
- Example for 20 participants – 90 minutes:
- For the initial explanation: 5 minutes;
- For the development of the exercise: 45 minutes;
- For all the participants to observe and to analyse "Express Jumping" – 10 minutes;
- For the discussion about their evaluations – 30 minutes.

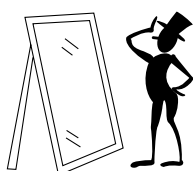


### Step-by-step

- 1 Before the beginning of the game, the two facilitators should prepare the room, or the place where it will be developed:
  - put the two large sheets of paper (one with the drawing of the circle and the other with the scale) on the wall;
  - construct a circle with five equal divisions, and at the end of each one put a big flag pole with a flag. In the middle of the Circle put the big stick, and link it to each big flagpole with the rope, 0.5 metres above the ground.
- 2 The first facilitator explains the aims of the game to all participants
- 3 The second facilitator explains the rules of the exercise to all the participants.
- 4 The first facilitator stands outside the circle and reads aloud the sentences about the elements you wish to evaluate. In the beginning the participants are out of the circle, but when they have listened to the first sentence they jump to the middle of the circle near the rope to the flag pole which corresponds to their evaluation. Each person of the group who chooses the green flag (the maximum score for evaluation) does a high jump above the rope and gives a reason for his/her choice. After all have expressed their opinions, everyone joins hands and jumps back out of the circle, symbolising the unity of all.
- 5 In the same place and at the same time the second facilitator records the results on the drawing, using the correct colour.
- 6 Continue in the same way for the other sentences, until finished.
- 7 Ensure that all participants complete the exercise.



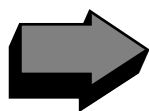
### Reflection and evaluation



- A facilitator invites all the participants to observe and to analyse in silence the circle with the flags drawn on it. Each participant receives a copy of the sentences that have been evaluated. Give them a few minutes for that.
- Then follow on with a stimulating general discussion about the evaluations. All the members of the group should be asked to give their opinions.
- The participants must have a good knowledge of the official language of the meeting in order to express their ideas fluently.

### This method alive Suggestions

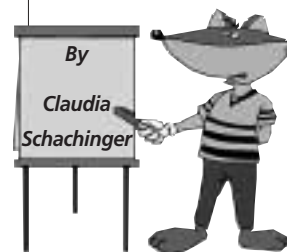
- If the size of the group is more than 20 you can divide the participants into many teams, as many as you want. They can do the whole activity in each team only with a difference: each large sheet of paper, completed with the evaluation of each group, must be shown to all the participants. Then you may explore the activity with all. Don't forget to adapt the material, the number of facilitators, the rooms and the time you need for that.
- If the size of the group is more than 20 you have divided the participants into many teams, you can adapt the activity to deepen different sub-themes of the same subject of evaluation: one for each group. Do the same type of activity for each sub-theme. Afterwards put together all conclusions expressed in each large sheet of paper, completed with





the evaluation of each group. Allow everyone to analyse the sheets. Finally, discuss all the sub-themes and look for conclusions – here you need more time than before, because they have new sub-themes to discuss. Don't forget to construct a different guide for the sentences of each sub-theme. Copy the different guides for all the participants, not only for the initial group; but only give them this at the end of the activity. Don't forget to adapt the material, the number of facilitators, the rooms and the time needed for the exercise.

*Sources: Kyriacou, C. (1992).  
Essential Teaching Skills. Hemel Hempstead: Simon & Schuster Education*



## 4.9 Miscellaneous

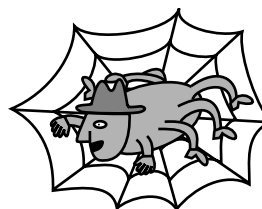
### 4.9.1 Introduction

In this chapter you will find methods that could not be included in earlier chapters. The ways to deal with intercultural learning are various, as well as the aspects to be touched and the issues to be raised. In the sense that this T-kit should

help to inspire you to explore and develop new methods according to your own learning and training situation, this chapter proposes a few different "views" on the diversity possible. We hope it stretches your mind and creativity...

### 4.9.2 "The world wide web"

*WWW is connecting the world in various ways. The "World Wide Web of Exclusion" brings – in a plenary exercise – the different causes of exclusion together. It makes their interdependencies and linkages visible, based on concrete examples. A wider view of implications of intercultural learning!*



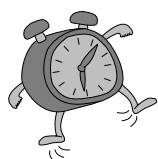
#### Resources needed

- big free space in a room
- three long strings (or it also possible to paint it on the floor)
- thick long rope to form the net, two facilitators per group, papers and pen



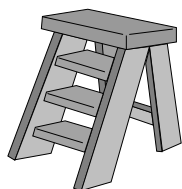
#### Group Size

From 10 to 30 (the bigger the group, the longer the time till you contribute and the greater the "chaos", but the richer the viewpoints)



#### Time

Up to 30 minutes per example, if followed by discussion plus 45 minutes



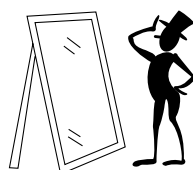
#### Step-by-step

- 1) Draw (use the rope) three parallel lines with sufficient space in between on the floor of the room, marking them as three levels: Personal – Group – Society. The participants group around it in a big circle.
- 2) The exercise is explained, with the purpose to make visible the different implications the phenomena of exclusion have. The group is asked to choose one example of an excluded person (for example "immigrant", or "minority"...).
- 3) One person starts now, with the rope in the hand, on the personal line, representing this person chosen and expressing something on his/her behalf: "I am an immigrant and I feel very lonely (I was forced to leave my country, I wait for my papers...)". The facilitator asks: "Why?" The person on the line has now to answer, giving a reason: "Because nobody welcomes me here (there was war in my country, the immigration officer does not like me...)" "Why?"



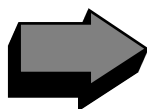
- 4) Now, another person can join the exercise, answering while narrating the story further: ("I am the immigration officer and I feel under pressure. I am the president of the country in war and my people are hungry. I am a citizen in the country and I don't like foreigners because they take my job away..."). This second person has now to choose a place on one of the three lines, according to the level on which he/she perceives the reason she gives (e. g. poverty – structural, fear – personal, pressure of job – group level). S/he takes the next part of the rope. It can be discussed among participants which level this reason touches in case it is not clear, but it will be the decision of the participant to locate him/herself.
- 5) Now, another person joins, with another reason, explaining one consequence of the reason previously heard, and choosing a place on one of the lines, holding the rope, always considering whether the reason touches the personal (feelings, perceptions, opinions...), group (family, school, friends, work place...) or society level (structural causes, political systems, institutions, countries...).
- 6) The narration continues as long as people join in and take the rope. Once they have taken a place, they remain there. Like this, the group develops together a personal history of an excluded person, but at the same time a "world wide web", signified by the rope that links people together, and seeing the different levels of this "history" is emotive. While the facilitator just intervenes to keep the exercise dynamic or to order the chaos, it is advisable if another person takes notes about the reasons given, the actors involved and which level it touches to keep the results for further discussion.
- 7) If the group is small, people can join in a second time. When one story is "finished" (no more arguments), the exercise can be started again with another history and angle of exclusion.

### Reflection and evaluation



The exercise can be followed by a discussion (or taken into a working group and discussed later on). It can either bring previous work on the issue together in a systematic way or start discussions on the issue by sharing the viewpoints and experiences of participants. A discussion should work out the different approaches and experiences people have (and their reasons) and make the linkages more conscious – especially important is the connection between the personal experience of people and the frame of (local and global) interdependence and links. Space is needed to explore the complexity of the issue and to look together for reasons. It could be a good departure point to ask "Where are the possibilities for us to intervene and change things?"

### This method alive



The exercise has been used to systematise the reasons of exclusion, after participants had personally experienced meeting with different excluded people and had some reflection and input on the structural dimension as well. The exercise was therefore very dynamic and helped to integrate the different elements. In the dynamic it was interesting that people found more structural reasons for exclusion (where they felt helpless to change it) than personal ones.

*Source: Colloquium JECI-MIEC and ATD Quart Monde, Belgium 1998)*



### 4.9.3 "Intercultural testimonies"

*To be "intercultural" is so easy – and so difficult. It can be amazing what we discover about ourselves when we listen to peoples' experience. An attempt at a "guided reflection".*



#### Resources needed

Some witnesses ready to share their experiences, open-minded participants willing to be challenged by others' experiences, plus a calm space with good atmosphere.



#### Group Size

12 (can be done by several groups at the same time)



#### Time

1 and 1/2 hour, depending on the dynamic of the discussion.

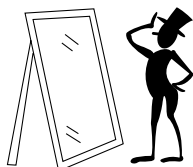
#### Step-by-step

- 1) We invite "witnesses" (among the participants or external ones) to share their particular experience and engagement regarding intercultural learning (such as coexistence of different ethnic groups, the experience of a minority background, somebody working with the integration of foreigners or in conflict resolution...). This becomes a kind of "guided reflection" through particular aspects of intercultural learning. It is an interactive experience where each participant has the opportunity to view his/her own reality and history while being challenged by the example of the witness.
- 2) The exercise can happen in smaller groups (circle), a confident atmosphere is needed. The witnesses can have different sub-themes, focuses (like conflicts, stereotypes, exclusion...). They should be asked to prepare their story in a process-oriented way: open and clear (with steps they went through; personal, political and educational aspects involved, key-moments in their process, doubts and hopes, factors hindering and promoting them, discoveries, growth and failures...). One facilitator has to introduce and accompany the witness. The story should be told in such a way that it leads through different stages making participants reflect on their own reality, raising questions...
- 3) The participants should be allowed to interrupt and ask questions, share their own experiences. If wanted, the witnesses can always narrate small parts of the story, and then a round can be done of sharing or reflections raised. Questions and key elements can as well be collected or noted and discussed later.
- 4) The attitude of the participants should be self-questioning. The story of the witness is basically a departure point to ask "How do I react and live this in my own reality?" "What does this provoke in me, which questions does it raise to me?" "What do I remember?"





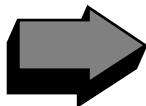
- 5) A final discussion can try to round up the different elements. The story can be continued to be told by the participants linking up with their own experiences if they want to do so. The forms of interaction will strongly depend on the way the witness and the facilitator construct the session.



### Reflection and evaluation

Should be included in the exercise as described.

### This method alive



When using this method, the results have ranged from “extremely deep and rich” to “controversial” and “a failure”. Witnesses must have a good preparation with the team, knowing the concrete aims of the session. They should be easy to identify with, and be strong enough to cope with the group. They can provoke and provide a framework for debate. (Attention: if you invite participants to be witnesses they have to be firm, as other participants may tend to judge them more than question themselves.) A good and open atmosphere is extremely important, the facilitator has to accompany the witness accordingly, attentive to the needs of the group.

*Source: Colloquium JECI-MIEC and ATD Quart Monde, Belgium 1998*



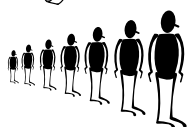
#### 4.9.4 "The great game of power"

*This game is adopted from Augusto Boal's (1985) "Theatre of the oppressed". It is a non-verbal game that explores the effect of power on society especially between cultures or communities.*



##### Resources needed

Tables, six chairs and a bottle, a large room



##### Group Size

7 to 35 (you may divide in subgroups of seven)

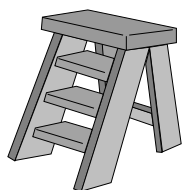


##### Time

1 to 2 hrs.

##### Step-by-step

- 1) Ask the group to sit on the floor in a circle, with the objects placed randomly in the centre.
- 2) Tell the group about the content and purpose of the game. Explain the task of the group. The task is to arrange the objects so that one chair becomes the most powerful object in relation to the table, the bottle, and the other chairs. Participants should come forward individually to try out their suggestions, building and revising the suggestions of others. Ensure that there is a continuous flow throughout this part. As a rule, any arrangement is allowed except removing an object from the circle.
- 3) When the group has designed an arrangement they all consider the most powerful, a group member has to take up a position of power without moving anything. Ask the others to place themselves in even more powerful positions, thereby taking power away from the first person.

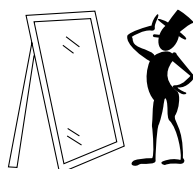


##### Reflection and evaluation

###### Debriefing:

Let people first express how they felt when creating power or reacting to it. Return to these feelings later in the discussion. Review the purpose of the simulation relating to power relationships between cultures in communities. Review the development of the various arrangements and their connection with everyday situations. Be very clear and specific, give a concrete example from your own experience. Facilitate further discussion with the following questions:

How does power affects our personal relations, at home, at work and in your community? How is power maintained and how is it associated with cultural hierarchy? Who has the power in your community, and how is it challenged? etc.



*Source: adapted from Augusto Boal*



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#### 4.9.5 “Euro-Rail à la carte”

“Euro-Rail à la carte” is an exercise addressing our stereotypes and prejudices. You imagine you are going to travel in a train and you receive descriptions of people you could travel with. You have to choose with whom you would most like to travel with, and the ones you would least like to travel with...

This exercise provides much material for debate about our prejudices in real life. Similar exercises exist where you live in a house with different neighbours, are stranded on an island, or have to take a hitchhiker with you. Because of its flexibility, it is a perfect exercise to be adapted to the various circumstances of your target group's situation and experiences (nationalities, conflicts discussed, issues present...).

In case you want to know more about this exercise, please consult the Education Pack, page 78.

##### **Credits**

*In the Methods section we have gathered together examples of activities that we have used in our training work. Where possible we have given credit to the sources of these activities, but for a number we can't remember where and when we first learnt about them, and perhaps never knew. We apologise to any individual or organisation who deserves credit and whose name is omitted. We would welcome any information on the sources of uncredited activities so that we could then add an acknowledgement in a future edition as well as to the web version of this publication.*