



# **=qual**space **GUIDE**



**élan interculturel**

## **Development of a Curriculum for Community Education Facilitators in the field of intersection of gender and cultural diversity**



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## Development of a Curriculum for Community Education Facilitators in the field of intersection of gender and cultural diversity

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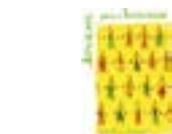
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## Introduction

Since Classical Era, Europe has always been a land of immigration. Intra-European or extra-European, societies as we know them today are the result of successive waves of migration among countries, and from this immigration, emerged different communities. However, today, immigration has become a problem for European governments. Communities are getting less and less accepted by local population in the wake of the rise of populism due to globalization. Discrimination is rampant and it is difficult for men, and mostly for women from these communities to achieve their dreams.

First of all, **what is a community?** A community can be defined by many criteria. In a way, it is the nature of what is common to several people: the community of goods, of interests. It can also be defined by its identity, or its way of thinking of several people, which forms a community of views. Therefore, this group of people is united by common interests, habits, opinions or characters, ethnic, linguistic community.

In order to grasp a better understanding of communities and their place in modern societies, it is essential to highlight the different communities that make up European societies, and to lay the foundations for **Community Education**. According to REDE in Portugal, Community Education is an intervention process that triggers and promotes community participation and self-organization. It is characterized by participation, empowerment and organization of self-learning processes and should be strengthened with communal institutions and in the organized civil society. For Peripherie in Austria, Community Education should aim at integrating new target groups, especially educational disadvantaged people, and follow their learning processes. In Community Education it is important that learners choose for themselves what content they want to learn, which learning process they use. For Elan Interculturel in France, it is a way to orientate a community towards different goals that they have set for themselves.

**In the Equal Space project, our goal** is to empower women and men from these different communities in order to help them gain confidence so that they can achieve their goals. This is the role of the **Community Education Facilitator (CEF)**. All around Europe, we can find people who fill, in a way or another, this role. For example, in Bulgaria, the Health Mediator (HM) is a person from the community who is trained by National Network of Health Mediators to assist people from his / her community on different relevant issues for the Roma community (sexual and reproductive health, empowerment of women, youth unemployment etc.).

The Community Education Facilitator fills different roles as a compass for his community. They can be a facilitator, animator, catalyst, they are the person who connects with the local community, with NGOs, with institutions and with all social stakeholders that may be involved in the lifelong learning processes. They should be integral, mediator, receiver (listen to ideas and the community) and look for solutions together with the community. Moreover: it

is important that Community Education Facilitators (CEFs) are not in the function of trainers – it is a change of the roles of the trainers, to a more cooperative style. Finally, CEFs are responsible for supporting individuals from different communities, determined by a sense of identity created by a culture, language, religion or other.

The Community Education Facilitators occupies several interrelated roles at the same time: mediator, trainer and coordinator. They act, on the one hand as a representative member of the community and on the other hand as a companion of intercultural practices. They act as a coach through intercultural processes.

In a simpler way, the Community Education Facilitators can be defined by four characteristics:

- Bulgaria has significantly the lowest proportion of migrants (people who do not have the citizenship) in the population. Austria can point to the highest share.
- Speaks the language/s of the community and the local society;
- Knows very well the cultural specificities and traditions of the community;
- Is a reference to the community and has gained its trust (or has a potential to gain trust of the community which he / she may develop later). This individual (Community Education Facilitator) has the necessary knowledge and skills and enjoys the respect and trust of the people from the community.

Our approach on the subject is inspired by **the Critical Theory**<sup>1</sup>, a school of thought that emphasizes the thoughtful evaluation and critique of society and culture by applying social science and humanities knowledge. Critical Theory is a social theory oriented toward critiquing and changing society in a whole, in contrast to traditional theory oriented only to understanding or explaining it. It follows two core ideas. First, critical social theory should be directed towards society in its historical specificity. Second, it should allow the improvement of our understanding of society following an interdisciplinary approach. Therefore, when applied to Equal Space, the goal should be to ease the emancipation of oneself from the oppressive framework imposed by the system in order to gain autonomy. Community Education is a way to allow migrant men and mostly women to escape a set destiny by the understanding of different tools taught by Community Education Facilitators. They need to gain some kind of autonomy through empowerment.

1 Critical theory : Empowerment and autonomy (<https://plato.stanford.edu/entries/critical-theory/>)

## I. Model of Competences

### - gaining access to new dimensions of Community Education -

“To work is to enter a pre-established order, to be compliant, if possible in a ‘qualified’ way. But working also means dealing with events that arise more than the established situation. It’s facing the unexpected, the surprising, the unusual.” – P. Zarifian, Le Monde newspaper, 17 April 1996



*In this first chapter, we want to present the **model of competence** we created, which is a mix of several **skills** (the ability to do an activity or a job well, especially because you have practiced it), a specific **attitude** (which means to be prepared psychologically) and a special **knowledge** (the understanding of information about a subject that you acquire through experience or study).*

*We think the Community Education Facilitators should integrate this model of competence based on an **intercultural approach with a gender perspective**, but we would like to allow them to take the time to **appropriate them** these notions according to how they also feel them, with their own background and knowledge; thus, the training will be conducted in a **creative** an **innovating way** to transform it in a **learning experience**.*

**A model of competence** is made up of a set of skills, competences and knowledge required to perform a specific function. It is important to define a uniform model that provides the basis for all the functions of an organization. Each competency is clearly defined and includes a set of behavioural indicators that can be used in performance management and applied to all types of positions.

The model of competence is also expressed in terms of „knowledge, know-how and interpersonal skills“. In other words, according to Vergnaud and Récopé (2000), „these activities may include gestures, judgments and intellectual reasoning, language, interactions with others and affects“ and, therefore, fall within this type of analysis. In order to work in an intercultural context, these requirements are essential to succeed in establishing a healthy relation with the target group.

Traditionally, when referring to the Overview of European Competency Frameworks<sup>2</sup>, work activities used to be attached to a job relying on knowledge-based qualifications that were supposed to enable the owner to transform “knowing about into knowing how to”. However, in addition to this approach, we want Community Education Facilitators to integrate this model of competence based on an intercultural approach with a gender perspective, in order to reuse knowledge learnt through training in the field of Community Education. Sure, the traditional definition of a model of competence is essential, but we want to take the time

<sup>2</sup> TRACE, Overview of European Competency Framework, accessible on : <http://www.menon.org/wp-content/uploads/2012/11/9.-TRACE-Overview-of-EU-competency-frameworks1.pdf>



to allow Community Education Facilitators to get comfortable with sensitive subjects. Therefore, innovation is the key, as there are already profiles similar to our vision of Community Education, but existing models of competences are not exactly what we aim to transmit. What makes the singularity of our model of competence is the emphasis on intersectionality in different European work environments. Cultural shock might certainly appear but we are trying to equip Community Education Facilitators to face them in a creative and innovative way, transforming them in a learning experience. This will only be possible if the model of competence is fully integrated into the mind of its host, the Community Education Facilitators.

To achieve this goal, the model of competence we want to transmit to Community Education Facilitators thanks to our trainings aims to raise awareness about gender perspective in an intercultural dimension.

In Community Education, it is important that learners choose for themselves what content they want to learn, which learning process they use, the Community Education Facilitators have to be ready to step aside from the trainer zone to become an active member of the community pushing forward his / her peers. The Community Education Facilitators become then a coach to relay on to deliver a mission together.

Thus, the model of competence is built around three key elements: **attitude, knowledge and skill**, please find our suggestion below:



**Attitude** is the behaviour that corresponds to a psychological disposition. For the Community Education Facilitator is essential to be open to everyone. For this to be possible, she / he must be able to deal with various cultural approaches. Moreover, she / he must be able to maintain healthy relationships with very different interlocutors. Therefore, Community Education Facilitators must also be able to question themselves to change their perception of an intercultural approach, integrating and reflecting their own gender behaviour. Finally, attitude also facilitates exchanges with learners and establishes a relationship based on trust.

## Attitude

### Motivation

To support her / his community to a social mobility or to a transformation, which include overcoming segregation, accessing more favourable life conditions and better access to resources.

### Engagement for equality

To ensure equal access to education or training for women and men and make sure they take equal advantage of the opportunity.

### Engagement for social dialogue across cultural/social borders

To build a bridge between dominant society and the community one represents, engaging women as spokespersons of their community.

### Self-reflection

Awareness of its own privilege, awareness of the relations of power (no educational process is politically neutral) and each relationship is permeated by different kinds of power. To understand the implications of these relations of power and how to deal with these, as the Community Education Facilitators come with their own history, experience and background.

Decentring (be aware of one's own position, composition, norms, resources, motivation)

To be able to position themselves in a political, economic and social context and reflect on it.

### Posture anti-antirelativist

Stepping up against manifestation of ethnocentrism (stating that one's values norms representations are superior to those of the others).

Cultural relativism warns us against judging another culture from our own standards or values. This could indeed only be a biased judgement. But what happens then to our cherished values and principles? Should we say that anything goes? Accepting transgression of taboos? Our intercultural approach does not invite you to do so: you do not need to through away what you hold true, fair or beautiful. We do however invite you to explore before you judge, whether within the framework of the other culture, maybe the practice that you see strange has also its rationality, fairness or beauty.

What is more we invite you to step up against those who unequivocally dare to assert that their culture does it better, knows it better...is better. Don not be a cultural relativist, but be an anti-anti-relativist. Be able to stand up against a system of oppression, undermining of minorities and against ideas received both by the majority and by minorities

### Gender fair

Attitude not bound to gender stereotypes, open to exploration of the impact of gender differences and social phenomena / behaviour / interaction and focus on women's empowerment.

**Knowledge** is the understanding of information about a subject that you acquire through experience or study, held either by one person or by a group of people. Knowledge is essential for the Community Education Facilitator, to raise awareness for many criteria and specificities revolving around the different communities, she / he will work with. Finally, knowledge makes possible to establish the Community Education Facilitator as a figure, a reference to whom one wants to confide, to trust. From interculturality to intersectionality, she / he can figure out a viable solution based on her / his knowledge of the situation.

## Knowledge

**1 - Awareness of forms of oppressions and inequalities** with special attention to ones related to gender (awareness of statistics and other indicators of inequality, patterns of stereotypes, prejudice discriminations) and cultural differences

**2 - Awareness of local, regional and national institutions** involved in adult training that has the potential of becoming resources for social mobility (only for face to face training). To know the field in which they wish to progress (national / local institutions, stakeholders, NGOs).

### 3 - Critical theory

Empowerment and autonomy<sup>3</sup>. Emancipate oneself from the oppressive framework imposed by the system in order to gain autonomy.

**4 - Understanding basic intergroup gender dynamics** behind patterns of stereotypes, prejudice discriminations.

**5 - Understanding basic strategies of social mobility** on the individual or social level. More adaptive strategies towards social mobility and gender specific questions of social mobility.

**6 - Cultural practices** (norms values) related to gender of the dominant society and of the own group. Recognition of other values system and conciliation with women's empowerment and with Women's Human Rights.

3 Critical Theory, First published Tue Mar 8, 2005 <https://plato.stanford.edu/entries/critical-theory/>

Finally, a **skill** is the ability to do an activity or a job well, especially because you have practiced it. Community Education Facilitators will need to practice mastering necessary skills to deal with a large variety of profiles. These skills will be essential to encourage pleasant and constructive exchanges with the people they are working with.

### Skills

Working with a group and individuals in a non-directive way (facilitation of group processes, open dialogue, active listening, supportive collaboration and empathy)

Identification of barriers related to gender and cultural diversity

Developing real participation particularly of women (include the community in the process and do not instrumentalize the community), help the community to identify their own guidelines and goals and contribute to the community's self-organization. Be able to help the community to identify their goals and necessary steps to achieve them.

Empowerment (develop autonomy and self-confidence to step up)

## II. Knowledge

### a. Intersectionality



*In this chapter, we will speak about the concept of **intersectionality**, which is non-really-known by the majority of people. This notion means that the **different social categories and inequalities** (gender, ethnicity, nation, class...) **cannot be conceptualized standing alone**, in isolation from each other, but must be considered in terms of their “intersections”.*

*Each concept has an effect contributing to the social balance of power both for itself and in interaction with the others.*

*This part of the guide is based on several authors who worked on this concept. For example, Degele and Winker (2009) offer a productive contribution to the question of selection and weighting of categories. Thus, the authors distinguish between three levels that interact with one another: **social structural level, level of representation, and identity level**, which are detailed below.*

*These different levels should be clarified and to be taken into account by the Educators. They have to deal with diversity as part of an overall institutional concept. Educators can increase the diversity of learners, (immigrant background, linguistic education, gender, cultural aspects, socio-economic status...). They should be aware of the danger of stereotypes and can face it, using the diversity as a resource thanks to their knowledge of social and cultural contexts.*

Intersectionality is understood to mean that social categories such as gender, ethnicity, nation or class cannot be conceptualized in isolation from each other but must be analysed in terms of their “interweaving” or “intersections”. Additive perspectives should be overcome by focusing on the simultaneous interaction of social inequalities. It is therefore not only about the consideration of several social categories, but also about the analysis of their interactions. (Walgenbach 2012: 81)

**Definition:** The term intersectionality is understood to mean the interlocking of various inequalities of generating structural categories. Intersectional theory, therefore, **aims to analyse the interplay of different positions of social inequality and to illustrate that forms of oppression and disadvantage** cannot be juxtaposed with each other but are to be considered in terms of their entanglements and interactions. By observing various structural categories such as gender, ethnicity, class, nationality, sexuality, age, it should be shown that none of these categories stands alone, but has an effect contributing to the social balance of power both for itself and in interaction with the others. The intersectional perspective can be seen as a further development of gender research and makes it possible to analyse multiple inequality and oppression conditions that could not be explained by gender alone.

**History:** The origins of paradigm intersectionality lie in Black Feminism and Critical Race Theory. (Crenshaw 1989, Chebout 2011) In the meantime, intersectionality is being made productive for different analysis items, especially in gender studies. (Davis 2008a: 68) In-

ternationally, however, intersectionality also finds its way into other theoretical, political and practical arenas such as cultural studies or human rights discourses of the United Nations.

### Regarding Gender

Intersectionality is a term which is discussed above all in connection with the study of social inequality and it is combating, for example through anti-discrimination laws. So a person is never just „woman“ or „man“ (and thus differently positioned along the ruling gender hierarchy), but also „resident“ or „foreigner“, adult or child, wealthy or poor, etc. These and other social distinctions create hierarchies that privilege or disadvantage people. An intersectional approach seeks to focus on the „intersections“ of different power structures, to understand their effects, and where strategies for changing power can begin.<sup>4</sup>

### Selection and weighting of categories

When considering several social categories, however, the question inevitably arises about the selection and weighting of these: Which categories are set relevant, which tends to be marginalized, devalued or hidden? Since the debate on intersectionality is in the tradition of the US race-class gender debate, this triad is probably one of the most frequent enumeration. In addition, further analysis dimensions such as age, sexuality or nation are relevant in the European debate. (Davis 2008b) However, even such extended enumerations are often ended by a helpless what Judith Butler already ironically commented on and interpreted as the effect of an unlimited labelling process of subjects. (Butler 1991: 210)

The questions that come up here are: Who decides when this list will be closed? Which categories are set relevant, which reduces to one? Possible influencing factors here are, for example, historical, geographical, political and cultural factors. In addition, research interests, theories or political approaches determine the selection and weighting of categories. (Walgenbach 2012) Consequently, it also holds true for intersectionality debates that knowledge production is always “situated” and “particular”. (Haraway 1991)

Degele and Winker (2009) offer a productive contribution to the question of selection and weighting of categories, which derive the relevance of categories from different levels of analysis. In their multi-level analysis, the authors distinguish between three levels that interact with one another: **social structural level, level of representation, and identity level** (Degele/Winker 2009: 18 - 62).

For the **social structure level**, the number of relevant categories is limited. According to Degele and Winker, these are gender, class, race and body (age, physical condition, health and attractiveness).

These categories are classified as structural categories and deductively result for the authors from the social analysis of modern capitalism.

4 <http://genderplanet.univie.ac.at/begriffsuniversum/intersektionalitaet> (04/09/18)

For the **identity level**, however, a fundamental openness of different categories must be assumed. They are thus inductively obtained from the research process.

The same applies to the symbolic **level of representation**, which refers to norms or ideologies. According to the authors, the multilevel analysis approach allows diversity and avoids arbitrariness in the selection of categories. (Degele / Winker 2009: 206)

### **Focus power and power relations**

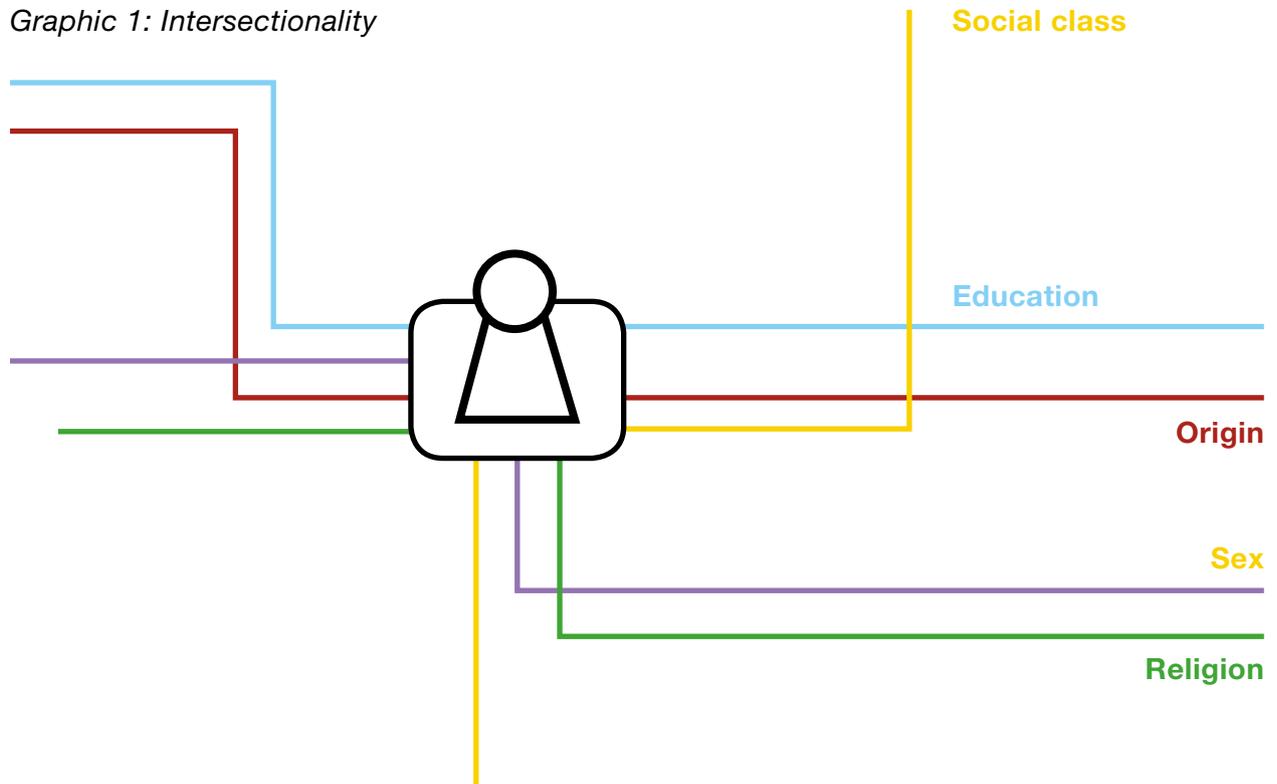
In contrast to the conceptual fields of diversity or heterogeneity, the research on intersectionality or debate is characterized by the fact that it concentrates exclusively on power and domination. This cannot be taken for granted, for example, when one considers that in the educational debate on heterogeneity, dimensions such as performance heterogeneity, speed of work, motivation or learning styles are negotiated. (Becker et al 2004: 4, Altrichter / Messner 2004: 66) In affirmative diversity discourses, too, it is not only the dimensions of discrimination that are at stake, but, for example, also about “length of service” or “professional competence”. (Stuber 2004)

Leiprecht and Lutz (2005) even formulate the focus on power and domination as “minimum standards” for intersectional theory formation: In intersectionality research differences and social inequalities are always to be seen as the result of power and distribution struggles and as legitimating discourses of exploitation, marginalization and disadvantage. (Leiprecht / Lutz 2005: 221ff.) Gender, ethnicity or class are characterized by structural dominance in Western societies. (Walgenbach 2007: 56) As dimensions of social inequality, they structure our society in a fundamental way and influence the life chances of individuals. (Hradil 1999) Social structure categories have allocation functions for subjects. They serve as social ushers: they determine the probability of which form of school you attend and regulate access to paid employment or to specific segments of the labour market. (Beer 1990, Degele / Winker 2009: 25ff.)

### **Intersectionality in Education**

The image of the intersection should clarify that the analysis of discrimination needs to be multidimensional and that the interrelationship between different dynamics of discrimination (for example race and gender) has to be taken into account. Every human being is thus an own „crossing“ of different power lines. The group affiliations of a person (skin colour, religion, etc.), together with the position of power of the different groups (privileged / deprived), influence his options for action.

Graphic 1: Intersectionality



Source: Götze Kolle, reproduced: <http://kulturshaker.de/paedagogik-der-begegnung/machtkritische-ansatze/intersektionalitaet/> (03/04/18)

The intersectionality makes us aware that even people who fight against the same form of discrimination (racism, sexism, ableism, etc.) may well have different perspectives and interests, depending on other group affiliations.

When we look at groups, we also discover a network of difference lines that often co-decide on power / privilege or non-power / oppression. Different situations can divide the group into different power groups.

Let us take a school class. If the physical education teacher says girls are not allowed to play football, the class divides according to gender. Disadvantaged in this case are all girls. On the other hand, when it comes to high-speed performance control, all those whose physical abilities do not meet the standards of performance evaluation are disadvantaged. If the class wants to go on a school trip abroad, perhaps the students of socially weaker parents are not there, while all the wearers of glasses feel uncomfortable with the name „eyeglasses snake“. But what are the situations with a thick, unsportsmanlike student whose parents are unemployed and wearing glasses? It is discriminated against in all the examples mentioned. Do teachers have such constellations and accumulations of discrimination experiences in mind?

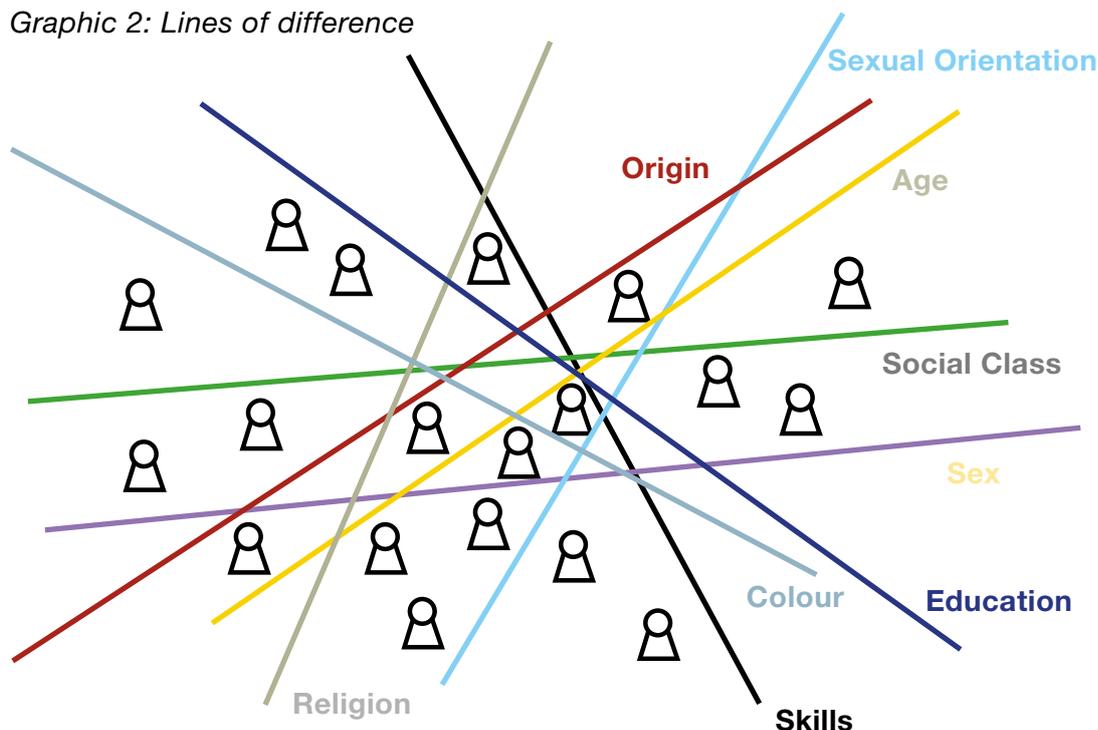
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Why society is not surprised, that girls with migrants as parents, who also come from lower social classes, often get no recommendation for high school, although they have the same school successes as other pupils, who were recommended for high school?

Graphic 2: Lines of difference



Source: Götz Kolle, reproduced: <http://kulturshaker.de/paedagogik-der-begegnung/machtkritische-ansaetze/intersektionalitaet/> (03/04/18)

### **Intersectional pedagogy - intersectional pedagogical attitude**

What is important here is that it is not about summing up a number of social inequalities, but about the interlocking and interaction of different categories. Intersectionality is thus the departure from total categorization, boundaries blur. The perception of complexities is important here.

Intersectionality provides a framework for orientation and is a paradigm, a theory and an analysis system, with which the interrelations of dimensions of social relations of power, domination and normalization such as gender, race, social milieu / class, body (migrant background, nation, ethnicity, sexuality), orientation, disability, generation, etc.

Intersectionality is understood to mean that social categories such as gender, ethnicity, nation or class cannot be conceptualized in isolation from each other, but must be analysed in terms of their ‚interweaving‘ or ‚intersections‘. Additive perspectives should be overcome by focusing on the simultaneous interaction of social inequalities. It is therefore not only about the consideration of several social categories, but also about the analysis of the interaction.

„Intersectional discrimination occurs when - influenced by the context and the situation - a person becomes a victim of discrimination because of various interacting personality traits.“ (Gummich 2014) Some people often have to live with unequal treatment or discrimination because of one or more different „characteristics“. Often, these discriminations are unaware and structurally shaped.

**For example, questions such as „Where are you from?“, „Why are you in a wheelchair?“, „Are you a boy or a girl?“ - may not be evil, but may be uncomfortable for the person.**

#### **Questioning: Why do I really care about these questions?**

- In which situation is the person and could the question be unpleasant / annoying etc.?
- Why do I even want to know the answer?
- What changes by the answer for me?

Often, such questions have less to do with the interest in the person, rather it is about the need to put the person in a drawer or to satisfy their own curiosity. (Initiative Intersectional Education at GLADT / Senate Administration Berlin: 8 )

The concept of intersectionality was developed in response to the inability of various individual analyses of structural inequality to perceive complex interrelationships between forms of oppression. (Scambor / Busche 2009: 3)

Terms such as heterogeneity and diversity have become a natural part of different pedagogical discourses. A professional approach to ‚improvement with heterogeneity‘ should contribute not least to an improvement of educational opportunities and to the reduction of educational risks`. (Emmerich / Hormel 2013: 9)

The intersectional perspective focuses on heterogeneity as well as social inequality. It explores opportunities and challenges in the field of education and reflects the danger of stereotyping and the fixing of difference. Intersectional pedagogical approaches focus on different social categories and the associated inequality and power relations (especially in the education system, the school institution and in their own lessons). The intersectional perspective can be used as a strategy and analytical tool in the pedagogical field to question and deconstruct attributions and to make „mechanisms of demarcation and normalization in pedagogical action and its (societal, institutional and situational) contexts visible and workable. (Riegel 2014: 30)

### Criteria

The following criteria are important for the intersectional pedagogical attitude:

- **An important criterion in intersectional pedagogy (also in diversity education, etc.) is that a change of perspective is made: moving away from the differentiated view of „the others“, the focus should be on the construction of the „stranger / other“ as well as on the structural and social conditions are addressed. Furthermore, attention can be paid to dominance conditions and power structures. It is important that you are aware that “the own” and “the other / the stranger” is always a social construction, which is influenced by many structural and social conditions.**

Educators have an inclusive attitude and sound scientific knowledge to deal with diversity as part of an overall institutional concept. Educators can increase the diversity of learners, e. g. in terms of immigrant background, linguistic education (multilingualism, German as an educational language, German as a second language), gender, special needs, cultural aspects, socio-economic status, educational background, expectations and aspirations to the educational system, can be used productively for their work. They regard any competence as resource and potential. They are aware of the danger of stereotypical attributions and can handle it in a reflective way. Her knowledge of social and cultural contexts enables her to recognize the possibilities and limits of their actions. (Braunsteiner et al. 2014)

- **Furthermore, every educator has to examine and reflect on his / her own practice and not evaluate others. (Riegel 2014: 26)**

According to Riegler, objects of reflection are:

- concrete situations and interactions from practice
- one's own norm setting, own ups and downs
- one's own patterns of thinking and acting
- and the associated dangers of the reproduction of dominance relationships - one's own social position and associated privileges, of power relations in pedagogical relationships etc.

- **Intersectional pedagogy should not take a perspective on the personal deficits of a person, but see their diversity as a resource.**

*Participants should not be seen as pedagogical objects lacking certain abilities or qualities. (...) Rather, the participants should be accepted as competent actors, even if their behaviour sometimes appears problematic.” (Scambor / Busche 2009: 11)*

- **At the same time, intersectional pedagogy should take a critical look at identities and affiliations in order to avoid / reduce inclusion and exclusion, which limit or prevent personal freedoms / choices.**

It can be very helpful to encourage participants to make conscious and strategic use of identities and social affiliations rather than accepting them as „natural“ that does not have to be fully affirmed or rejected. (Scambor / Busche 2009: 12)

Example:

A young woman of Turkish origin who grew up in Austria, who feels that she belongs to this ethnic group (e. g. family), can at the same time also see herself as part of the majority society, if it is useful in one situation, but again in another situation keep distance to the majority society.

- **Intersectional pedagogy should be designed to be critical of identity. This means that a person is not committed to individual (or more) characteristics / categories and is seen as an unalterable truth. Identity can be understood as a strategic, fluid option (Scambor / Busche 2009).**

Identity should be seen as a strategic option and not as a consistent truth. (Scambor / Busche 2009: 11)

Example:

Often people develop affiliation and pride to a group due to social oppression mechanisms. In an identity-forming grouping, it is often easier to deal with forms of discrimination and it is even possible - contrary to social norms - to present one-self proud and strengthened.

The intersectional pedagogical approach or the intersectional pedagogical attitude demands self-reflection, criticism of the social norm system and a will to change socially, structurally anchored inequality mechanisms. Here, as prevailing limiting and excluding patterns of thinking and order, inclusive and exclusionary practices should be critically considered and analysed. Furthermore, the own social positioning and the associated privileges and socially influenced structures of dominance and subordination as well as power relations should be taken into critical view.



Whenever inequalities / discrimination are addressed, personal actions, utterances as well as own attitudes, norms, values and privileges come into play. Intersectionality as attitude takes the structural and individual inequalities and their entanglement and tries at the same time to take a critical look at potential “new exclusions” in order to deconstruct these again and again. (Busche / Cremser 2012: 5). In pedagogical action, this means that - in addition to the change in perspective on one’s own person and position already mentioned above - it is also necessary to look at the content level and action level as to which structural categories come into play in the situation and which even lead to disadvantages and inequalities.

- **The intersectional pedagogical perspective seeks to establish a connection between structures and subjective life situations and for this purpose requires a reflective and historicizing treatment of categories.** Plans for social and educational action are based on concrete situations of social inequality and aim at changing structures to improve the situation of individuals and society.
  - **Content:** At the level of content, intersectionality focuses on the multiple overlays of structures of inequality that position individuals differently in societies and educational settings. For example, if we pick up on the realities of migrant women’ lives. Through individual questions and the inclusion of the realities of life of the women, social dominance conditions are worked out and referenced to social analysis categories. Therefore, it is very important to build content based on the interests of migrant women.

#### **Possible content-related questions:**

##### **Individual, Everyday Level**

- Which topics do migrant women deal with?
- Which topics are of great importance?
- Which conventions play a role for migrant women?
- Are there different conventions in different reference groups? ...

##### **Representation level**

- How is it spoken about migrant women?
- Who talks about migrant women?
- Which migrant women are often / not spoken?
- What reputation / image do you have?
- How are migrant women portrayed?
- How do migrant women react to this?

##### **Structural level**

- Question for meaning of e. g. gender, ethnicity, social class?
- What social backgrounds are there? Which economic conditions?
- How and to what extent are social differences named by the migrant women themselves?



- What role does gender play in individual life planning?
- Are gender or different masculinity / femininity explicitly addressed?
- Are there explicit gender norms as reference points?
- Are migrant women with a non-clear resident status?
- Is racism an issue?
- Are cultural or religious relationships explicitly named?

**Intersectional analysis:**

- Topical issues should be addressed: For example, social references, which are of importance; demands on the migrant women; contradictory demands on migrant women and minorities
- Possibilities for empowerment (self-empowerment)

Migrant women should be given a respectful, but also critical attitude.

• **Pedagogues as role models:**

It should be clearly stated that the Community Education Facilitators, trainers and the adult education institution (e. g. mission statement) must take a very clear stand on discrimination. It is also important that trainers and educators can take different perspectives. Therefore, it would be an advantage if the team also represents different realities of life. Visibility of lived diversity and tolerance are an important sign. There should not be a theme assignment in the college, such as a black teacher about racism, a gay teacher about homosexuality and a teacher with Turkish roots talking about migration, but the topics should be borne by all teachers.

**Possible questions for the analysis of the educational workforce:**

- Who does which work?
- Which Community Education Facilitator and trainer take over which functions?
- Who trains which fields? In which areas do you rather meet men / women?
- Does the college represent certain social functions, affiliations, groupings? ...

## b. Approaches to gender, role of gender and diversity in lifelong learning

„Culture is as much of men as of women and cannot be used to justify the violation of the most basic rights of a part of the population.“ (II Summit of the African Union, Maputo 2003)



In this chapter, we explain that nowadays, the fact of being a man or a woman is something marked by differences, and there are **inequality and discriminations according to the gender**. We began by several important notions as **sex** (a biological concept), **gender** (a socio-cultural concept), **gender identity** (our personal conception about one's own gender) and **gender expression** (how we show our gender).

Then, we see how the gender **concept has been evolved** in different cultures, how the typical binary model has been changed and transformed little by little, to let other gender systems take place. We've also focused a paragraph on the **female gender** because being a woman is still considered as a handicap.

We also talk about how to introduce this concept in **education**, because it is important to know and to explore what is the capacity of the CEFs to present the gender equality notions to their trainees, whose professional and personal lives are very much shaped by traditional concepts of gender roles. They have to pay attention to gender fair and to integrate gender and intersectionally sensitive mechanisms into the teaching process.

Finally, we think this formation for adults provide the perfect space as an opportunity to disseminate the laws concerning **women's rights and gender equality** and to organize community monitoring of gender-based discrimination and violence practices.

In today's societies, the fact of being a man or a woman is something marked by differences that, although may have in their genesis a foundation of biological order, are social and cultural differences that result into inequality and discrimination according to the gender. This is why it is so important to think about those differences considering the concept of gender as the central axis for reflection.

But the lifelong learning paradigm is a fundamental component of the knowledge society, however not everyone has the same opportunity to access learning and training, and these differences are particularly evident at the level of gender. While most countries have similar concepts and concerns about gender equality, in formal, non-formal and informal adult education and training they target different issues and to differing degrees in order to counterbalance existing inequalities.

The core concepts of intersectionality are less known to educators at different levels of teaching and learning process. Two key points are crucial for developing an effective educational pattern: (1) the individual self is an integration of multiple identities (gender, race, and ethnicity are core, but other identity statuses are also prominent, including culture, role, sexual orientation, religion, class, and disability), and (2) different environments are designed to facilitate or inhibit aspects of one's identity.

### But what is gender? Are sex and gender the same?

To bring some light to these matters, let us start explaining a few basic concepts.

**Sex** is a biological concept that refers to physical or physiological differences between males and females. These differences can be related to primary sex characteristics (sexual organs) or secondary sex characteristics, which usually appear during puberty period (enlarged breasts and widened hips of females or facial hair and Adam's apple on males, for example, among others such as pubic hair, muscularity, height...).

**Gender** is a socio-cultural concept that identifies and establishes certain social attributes, roles, tasks, functions, duties, responsibilities, powers, interests, expectations and needs that are socially related to the fact of being a man or woman, at a given time and society<sup>5</sup>. Therefore, gender characteristics can be different or changed from one society to another. For example, some of the things that are expectable for women nowadays, like having a degree and a job, were not expectable in the time of our grandmothers.

**Gender identity** is a personal conception about one's own gender. Is how every person feels inside and how express the gender through behaviour and personal appearance. Gender identity may coincide or not with the sex assigned at birth.

**Gender expression** is how we choose, intentionally or not, to show our gender identity through appearance, behaviour, actions, interests and social interactions in a particular context. Our gender expression can change depending on how we feel and what we do. Also, is related to **gender roles**, a set of norms, prescriptions and cultural representations generally perceived as appropriate for men and women in a specific social group or culture, depending mainly on the social constructions of femininity and masculinity, although with some exceptions. These roles are dictated by a society or culture and derive in **gender stereotypes**.

If you want to know more about concepts and definitions, please take a look into the bibliography.

### But...how many genders are there?

The most common representation of gender in westerns societies is the binary model that only distinguishes between masculine and feminine. But it also exists a broader spectrum outside this model, which includes other gender systems with three or more genders. For example, certain Native American tribes, before colonization, embrace the third gender and call it "Two spirit" (double spirit). This term encompassed all those people, who, for personal or spiritual reasons, did not identify as male or female but adopted more flexible forms of gender, assuming the roles and appearance of both. There is also the "Hijras" from India, members of a third gender and part of a highly respected religious caste to whom magical gifts of good fortune and fertility are attributed. Or the Fa'afafine, a recognized third gender from Samoa. Traditionally, they are assigned male at birth but they are raised as women in families that already have too many children.

<sup>5</sup> RPJOMH (2006), Argumentário a favor da Igualdade de Género - perceber e saber do que falamos. Lisboa: RPJOMH. Translation by the author.



These are a few examples among many others. In the words of Águeda Suárez, doctor in Sociology: *“While in the west we always talk about binary and excluding terms, the truth is that there are ancestral communities all over the world where everything is not so clear and they play with ambiguities. These are societies that have a socio-sexual order much closer to nature”*.

But even if we look more closely to our own culture, we can see that nowadays our gender system is not as binary as it may seem. Sandra Bem, a social psychologist, put forward the idea that masculinity and femininity could be considered as independent dimensions rather than being mutually exclusive. She created the Bem Sex-Role Inventory (BSRI)<sup>6</sup>, which is an inventory of sexual roles that permitted individuals to exhibit or identify with both male and female characteristics (androgyny) or neither of them (sexually neutral).

Another more recent theory that confronts the binary model of gender is the Queer theory<sup>7</sup>, a field of a critical theory that emerged in the early 1990s. The Queer theory rejects the traditional categories of gender and sexuality such as male / female, heterosexual / homosexual, bisexual or transsexual. This theory pleads for more fluid categories, affirming that people’s gender and sexuality are very diverse, much more fluid than these universal and fixed categories would suggest. For Judith Butler, author of *Gender trouble* and one of the precursors of the Queer theory, we cannot number all the genders but talk about the continuity of genders instead.

### Gender and culture

Now that we have learned a little bit about gender and how it is constructed, let us see how this concept has been evolved in different cultures, especially in those cultures that share the binary gender model and that are the most common, like our western cultures.

All gender systems that exist in the world are institutionalized through educations, political and economic systems but also through culture and traditions. As UN states: *“The concept of gender needs to be understood clearly as a cross-cutting socio-cultural variable. It is an overarching variable in the sense that gender can also be applied to all other cross-cutting variables such as race, class, age, ethnic group, etc.”*<sup>8</sup> Therefore, gender and also equality issues have to be viewed globally, because they are cross-cutting across cultures.

Currently, in the patriarchal world we are living in, to be a woman is still considered to be a handicap. Women still face difficulties and problems all over the world, for the simple fact of being a woman, this is, because of their gender. It is true that these difficulties might sometimes be similar but most of the times they reach different degrees and vary from culture to culture.

Cultural diversity is a universal phenomenon. Historically, different groups have coexisted in multicultural societies and this coexistence has enriched different cultures. But, on the other

6 Bem, S. L. (1981). *Bem Sex-Role Inventory: Professional manual*. Palo Alto, CA: Consulting Psychologists Press.

7 Queer theory is a concept introduced by Teresa de Lauretis in 1991 in a workshop she organized in Santa Cruz University, California. For her, the queer theory has the objective to undo or resist the cultural and sexual homogenization in the academic field of the lesbian and gay studies.

8 <http://www.un.org/womenwatch/osagi/pdf/factsheet2.pdf>

hand, it has also generated some conflicts that often arise when Women's Human Rights are questioned, restricted, violated or denied on the bases of culture, religion or traditions. And this is something very common in different cultures, even in those societies with less cultural diversity. For example, we can refer some of the harmful practices that are still carried out in different cultures: Female genital mutilation, child and force marriage, honour killings, forced isolation, etc.. And it is important to highlight that this harmful practices happens not only in distant societies, but also our western cultures have been normalized values and cultural practices that are discriminatory and that often violated Women's Human Rights. For example, there is a trend that is increasingly evident in Europe, which involves denying sexual and reproductive rights to women, especially in countries with right-wing governments.

It is common to consider that most harmful to women are the cultural practices of non-western societies. But this approach: *"not only reinforce the artificial dichotomy between modernity and tradition, the West and the East, or the North and South, but also renders invisible important aspects of women's lives in one culture as in another"*<sup>9</sup>. Besides that, it also offers a wrong solution by pretending that with the elimination of a specific harmful practice, the women is liberated and no longer suffers discrimination. This statement is not correct because, as we could see before, the subordination of women goes beyond cultural practices and traditions, having an economic, political, social and religious base.

This perpetuation of discriminatory practices depends also of those, who occupy positions of power (social, political, religious or economic), that are usually men. In this way, it is very difficult to eliminate all this cultural norms and values that could change the status quo that benefits them.

Finally, in order to combat the positions of cultural relativism facing the universality of Women's Human Rights, we must take into account not only the social meaning and the interests behind the cultural norms and practices in question, but also the different realities of people and the history with special attention to the experiences of women.

### **How to introduce the gender equality concepts for the Community Education Facilitators?**

Educational practices for adults at community level of different countries which are targeting vulnerable groups such as migrants, refugees and minorities give very good examples of the complex pattern in which gender and its cultural connotations interact. Initiatives focusing on female educational disadvantaged aims at developing an equality of opportunities including the capacity to progress not only economically but also socially and personally, which is fundamental to human development and requires multiple educational approaches and techniques. Besides of provision of knowledge and skills the usual practice is to focus on the most important features of the gender awareness policies, namely aiming at:

- 1) challenging traditional and persistent gender roles and stereotypes, and existing cross-cultural differences in beliefs and values regarding the appropriate role of women in society; and

<sup>9</sup> Los derechos culturales y los derechos de las mujeres son derechos humanos y como tales, deben ser gozados en igualdad (Cultural rights and women's rights are human rights, as such, they shall be enjoyed in equality). Alda Facio, Anya Victoria. Revista Europea de Derechos Fundamentales, primer semestre 2017: 29, 47-70.

- 2) combating gender-based discrimination, violence and harassment, including by raising trainee's awareness of their rights.

Comparison of similarities and differences in educational practices targeting migrant, refugee and minority women specifically provides a fruitful perspective to develop and to offer Community Education Facilitators in Europe a practical guidance and support in building an appropriate climate as well as information on teaching, subject content and assessment from gender and cultural diversity perspective. Depending on the environment, some aspects may be more welcomed and rewarded than others. It is important to know and to explore, what is the capacity of the CEFs to introduce and present the gender equality concepts to their trainees, whose professional and personal lives are very much shaped by traditional concepts of gender roles. The attitudes of the Community Education Facilitators to gender issues might be conservative and reproduce traditional gender stereotyped ideas and expectations. Most Community Education Facilitators are not trained, how to promote **gender equality** in the training process. Therefore, a core knowledge on gender issues and gender equality concepts and their interaction with cultural diversity and cultural traditions is a must in education programmes for those, who provide different educational, awareness raising and other activities with the respective target groups. The efficient monitoring tools to understand whether this knowledge is fully comprehended, and whether the specific behaviours acknowledging gender and cultural diversity differences of the trainees can be successfully applied by the educators is an essential part of the improving their competences.

Gender sensitivity of the educator is that basic competence, which will enable her / him to integrate gender and intersectionally sensitive mechanisms into the teaching process, preventing it of being gender and intersectionally neutral. Understanding of structural gender and intersectional specificities differing in the dimensions of e. g. age, racial, ethnic, citizenship and family status, etc. will target and apply efficient teaching environments and methods, which will enable the desired educational outcomes, including changes in the attitudes and notions of the trainees, providing them better understanding of their own gender status.

However, gender is only one of many factors that may influence the way trainees interact with each other and with the educator. According to experts in the field their previous educational experience and ethnicity are just two other factors which could account for some of the imbalances in the training room participation. The educators should not overlook gender but has to look beyond it and to be patient about the fact that gender operates differently as it is mediated by questions of race, class and nation, etc. This approach of applying techniques of inclusion is most needed when providing skills and knowledge courses for social groups that are most disadvantage and vulnerable to poverty, discrimination and violence primarily very young or older women, single mothers, long-term unemployed women due to care responsibilities, migrant, minority and refugee women.

One of the needed skills and abilities would be to acknowledge the differences of the trainees

between them or between them and the bigger society, and actively to incorporate their experiences into the learning process, paying particular attention to gender fair. This could be achieved by recognising the cultural diversity issues and by raising “cultural competency” of both educators and trainees enabling them to function effectively in the context of cultural differences. Valuing diversity requires the creation of an open, supportive, and responsive environment where differences are accepted, valued, and managed effectively and this is a responsibility of the educator, so that all individuals perform at their maximum potential for the achievement of the goals set.

One important role of the educators is also to understand the nature of barriers that prevent adults, especially women aside from their many responsibilities to participate in learning processes. Some of these barriers include lack of time, money, confidence, or interest, lack of information about opportunities to learn, scheduling problems, and other challenges (fear to change their daily life, fear for change), and need to balance their learning with their roles at work, community and families. Educators have the important role to recognise, to change and to document the gender and cultural background of imbalances in participation and interaction in the learning settings in order to provide attention to all individuals which can bring comparable educational outcomes. The skills and the experience of the educator can help her / him to better understand how gender and cultural diversity influence the learning setting dynamic and learners’ achievements.

Training courses for adults provide the perfect space for dialogue and the introduction of the basic concepts of gender theory. It is an opportunity to disseminate the laws concerning women’s rights and gender equality, to organize community monitoring of gender-based discrimination and violence practices, particularly traditional cultural practices that hinder the achievement of women’s human rights.

Some authors insist that, when used as pedagogical praxis for adult education, art has a critical valence to enhance the ability of the trainees to re-imagine the world, to make the relations of power, which are hindered under existing inequalities, visible and to create new knowledge and new possibilities for them.

As many practitioners insist inequality cannot be addressed without addressing men as well. Adult learning can help to address gender inequality, and has a specific role in changing the views of both sexes about the gender roles. This will require the participation of women and men in learning and education. Our research also showed the importance of proposing exclusive learning settings for woman.

Research shows that those who are already educated are more likely to seek learning activities and become involved in them, either formally or non-formally than those with less education. Women and men who have been denied educational opportunities or lack motivation to learn will need support to shift their way of thinking regarding gender issues.

### c. Equal relationships and changing structures



By “social mobility”, we understand both the process of changing the social grouping of individuals and the change in the social status of the individual and the associated change in his conditions and way of life. It includes **any change in the basic characteristics of social position, including the movements of individual attribute signs of social status of the individual - education, qualification, occupation, migration and others.**

In this chapter, we try to explain the different reasons of this social mobility (economic causes and increasing inequalities, **restructuring of a social structure, or the imbalance in demographic trends in different parts of the world as well as within a given society**), and to think about the skills and knowledge a CEF should have, related to the social mobility issue. He needs to know the theories of social mobility and its different aspects of course. He also needs social and intercultural competences, which means knowledge of foreign languages, knowledge of approaches to creating trust and willingness to sensitize to foreign cultural models in the communication of individuals from different cultures, ethnicities and nationalities. He also has to be really motivate, to develop a motivational and educational strategy. Finally, we think he should have the knowledge of cultural peculiarities, of traditions and place of women in a group, of information on laws, of norms and existing integration services, and of a traditional and modern society.

#### **What knowledge should Community Education Facilitators have on the subject of social mobility?**

In general, social mobility is related to moving a group of people or individuals looking for better conditions for realization and a better life. Community Education Facilitators (CEFs) need to know at least in part the theories of social mobility and its different aspects, because the target groups they will work with are related to this phenomenon. The issue of social mobility has been occupied by thinkers and sociologists long before being named in the way that has entered and established itself in modern sociological science. As a modern system of scientific concepts, this problem was first proposed by Pythirim Sorokin.

In the broad sense of the word, social mobility means **any change in the basic characteristics of social position, including the movements of individual attribute signs of social status of the individual - education, qualification, occupation, migration and others.** This means that when we talk about social mobility, we mean any movement in the social space associated with the individual.

Social mobility is a complex process. Through it, we can trace how the social situation of an individual or group from one moment to another has changed.

Under social mobility or under social relocation, we understand both the process of chan-

ging the social grouping of individuals and the change in the social status of the individual and the associated change in his conditions and way of life.

### **Why does the knowledge about social mobility matter for Community Education?**

The communication efficiency of the individuals from different nationalities, groups and sub-groups is among the current issues in Europe nowadays. And this is a process we have seen over the last decades, which is closely linked to the free movement of people and easy mobility in general. Today cultures meet other cultures constantly and we deal with different patterns of behaviour in our everyday life. It is very important for CEFs to have knowledge of the process of social and spatial mobility, as well as social and intercultural competences, which means knowledge of foreign languages, knowledge of approaches to creating trust and willingness to sensitize to foreign cultural models in the communication of individuals from different cultures, ethnicities and nationalities.

### **Reasons for social and spatial mobility**

Following the classical understanding of social mobility, we know that there was no human society without mobility. Obviously, the causes of social mobility are immanent to the existence and functions of society. Moreover, the historical development and civilization progress show (and prove) that there is a process of increasing the scope and importance of social mobility in human history, and it is no coincidence that some authors attach it to a particularly important role in the modernization of society. In this sense, the search for the causes that give rise to it is, to a large extent, a response to the question of its functions.

Society at different stages of development provides unequal mobility opportunities for its members. The reasons for mobility for an individual depend on many factors that are often interrelated. The most common, especially for our target groups - migrants and Roma - are:

- **Economic causes and increasing inequalities**

In the last decades of the last century, inequalities began to form in developed countries. The economy is changing sharply with the transition to post-industrial, high-tech society, the industry is beginning to experience a crisis and unemployment is rising.

- **Reasons related to restructuring a social structure**

This is mainly about political reasons, but they are also related to certain economic actions. Here are the shifts of political regimes, revolutions, wars - any events that overturn social and political systems. These are important factors that drastically change the whole social structure and open practically unlimited opportunities for social mobility. There are many examples in sociology, and today we see and witness real-world events and social mobility effects such as the change of communist regimes in Eastern European countries, the widespread migratory wave in Europe following the outbreak of war in Syria, etc.

The context of social mobility of the project target groups is related to similar causes - seeking better living conditions for economic reasons, poverty, as well as shocking events such as wars and changing political regimes through coupes, etc.

- The third group of causes has a **demographic nature and is related to an imbalance in demographic trends in different parts of the world as well as within a given society.**

According to the subject of the movement, we make difference between individual and group social mobility. **Individual mobility is present when the movement is carried out by the individual, independently** of others. In the case of group mobility, the movement takes place collectively and it is available, when changing the social significance of an entire group, stratum or other category of the population. Migration is a form of social mobility, which involves relocating people from one settlement to another, from one region to another. Migration does not always take mass forms. In calm times, it affects small groups or individuals.

### **What knowledge and skills should be developed by Community Education Facilitators that are directly related to the subject of social mobility?**

- **Personal motivation** - in the first place, it is important that CEFs are both strongly motivated to be able to offer adequate change to the target groups for development purposes; it is important for the CEFs to have the knowledge and skills to carry out motivational activities to involve women in training aimed at change and development;
- **Skills to develop a motivational strategy** for working with the target groups and to use different approaches that are closest to the specifics of the target group; the motivation strategy must be tailored to the different target groups (Roma, migrants, refugees) and to the different specific cultures to which they belong. Motivation modules should aim to develop skills to understand foreign cultural stereotypes and to take them into account when planning specific actions.
- **Skills and knowledge to develop an educational strategy** - what can be offered in the field of education for the target group, incl. vocational training, language learning, educational attainment or non-formal learning;
- **Knowledge of cultural peculiarities, traditions and place of women in a group, community and others;**
- **Knowledge and information on laws, norms and existing integration services** (a map of services provided on the ground – e. g. language courses, inclusion in an education system, rights to use the health system, job opportunities and vocational training / retraining, existing groups self-help and community centres) in the location where the target group is worked with. CEFs need to have detailed information on local integration policy to support social mobility and country-related social mobility systems.
- **Knowledge of a traditional and modern society:** it is important to know the specifics of traditional and modern society so that they can easily enter the groups that come from traditional societies. These are also the more difficult communities to work with some migrants and some of the Roma groups belong to them. The main features are as follows:



**Traditional communities** - the main structure is the extended family, the kin; relations are considered through custom / tradition and others; sociocultural phenomena; generations are raised in uncritical acceptance of traditional customs; social mobility in traditional communities is weak. In traditional society, as well, the basis on which it is based and developed is narrow - it is from a small group of people in which everyone knows everything about everyone. In a traditional society where changes are slow, people are hostile to change or strive not to notice it.

**Modern communities** - they are characteristic outside family relations; economic activity of the people takes place outside the boundaries of the family, the kin. The modern hierarchy is different. It is built on the achievements of individuals and therefore mobility is great. Thus, one can reside in different communities in different roles and different tasks; often inherited values are being challenged by the next generations; the custom / tradition begins to lose the role of a main intermediary and an explanatory model for everything and stops regulating social life. The modern society (where changes are very fast and permanent) recognizes the changes, awaits them, even makes efforts to take advantage of them.

#### d. Intergroup dynamics



*In this last part, we wrote about **stereotypes we use to explain people's behaviour**, from our group or not, and which are visible as the same way in all societies. We try to define the "group" concept, and the dynamics between the different groups. Indeed, **categorization depends on the interactions that individuals or social groups have with each other and with their environment**. This is why it is important for the CEF to try to change everyone's point of view about other groups, or categories, towards whom, we have prejudices. Because with these rather simplistic thoughts we put people into categories according to our subjective criteria, stereotypes spread quickly. Finally, we found some **characteristics of group dynamics**, as interactions, emergence of norms, existence of common collective goals, emotions, feelings, unconscious....*

*„If relativity proves right, the Germans will say that I am German, the Swiss that I am a Swiss citizen, and the French that I am a great man of science. If relativity proves false, the French will say I am Swiss, the Swiss will say I am German, and the Germans will say I am Jewish.“  
(Albert Einstein)*

Fortunately for the Swiss and Germans, relativity proved to be correct. This phrase by Einstein illustrates in many ways what this book is about. Beyond the great scientist Einstein, there is Einstein the Jew, Einstein the German, Einstein the resident of France or the United States, Einstein the physicist. Einstein was a member of several distinct social categories but also an individual belonging to the largest of tribes, that of humans. These affiliations are as real as they are arbitrary. Belonging to one category rather than to another may or may not lead to prejudice and discrimination. If the relativity had been inaccurate, the author could only be a stranger, and again, not just any stranger. If the French were as hard-working as the Germans, if the Jews were as honest as the Swiss, if the Germans were as creative as the French, and the Swiss as intelligent as the Jews, the world would be a wonderful place. If the Germans saved like the Jews, if the Swiss took themselves seriously like the French, if the Jews were as obsessive as the Swiss, and if the French cooked like the Germans, there would be tears. This series of attributions corresponds to stereotypes, positive or negative, close or not to reality, variable according to times and events. In everyday life, we frequently use these kinds of attributions to explain people's behaviour, whether or not they are part of our group.

The same realities and patterns of interaction are visible in all societies. The group concept is also similar, whatever the country, although there are several definitions; it is a group of people who share a common destiny, for example of persecution or valorisation (see Lewin, 1948). According to others (Sherif & Sherif 1969), on the contrary, what distinguishes groups is their structural character: groups are social structures, implicit or formal. The relationships between their members are organized into roles and hierarchies of power and status. The family is a good example. For individuals, belonging to these categories is in fact important and influences their behaviour as much as belonging to small or articulated groups within a structure.

In order to analyse the different dynamics between the groups, several theories have been developed by many authors, but one of those that seems most relevant here is called „real conflict theory“ (RCT). According to Sherif, it is necessary to analyse the functional relationships that are established between groups in order to understand intergroup behaviour; their origins are not only to be found in interpersonal relationships within the group, as proposed by individualistic theories. Relationships between groups can be described as competitive or cooperative. In the first case, conflicts are generated by competition for concrete (e. g. goods or territories) or abstract resources (power). In the second, cooperation arises from adherence to a common goal that can only be achieved through active mutual support. For Sheriff, competition and conflict are therefore due to objectives; they trigger prejudice and bias between groups. Confrontations between workers‘ and employers‘ representatives during negotiations for the renewal of contracts, disputes between political parties with a view to an election deadline, wars caused by economic or territorial causes, are some examples of conflicts based on objective reasons.

“I will love you, the time to see in this beauty spot a wart“<sup>10</sup>. This quotation reflects the ambiguity inherent in categorization. It shows that the same reality is likely to be categorized differently but leaves the reader undecided as to whether reality determines the elaboration into categories first or whether, on the contrary, it is the initial categories that constrain the perception of reality. Both sides of the alternative attracted supporters who placed a high priority either on the subject or on the object of categorization. However, several authors have questioned this alternative and see categorization processes as determined by the subject’s interactions with the perceived object. This last point of view, still very recent (or again current), seems particularly satisfactory, especially when it is applied to the categorization of a „social reality“ that has the faculty to resist the frames of reflection in which the perceiving subject tries to confine it (a tomato cannot react according to whether it is categorized as vegetable or fruit, but an individual can according to whether it is categorized as intelligent or stupid). While categorization depends on the interactions that individuals or social groups have with each other and with their environment, it in turn has implications for these interactions. If after arguing with someone, I convince myself that her mole is a common wart, her coquettish vanity and her kind hypocrisy, it is likely that such a change in my initial categories will affect the way I interact with her. Categorization is upstream and downstream of the exchanges that individuals maintain with their environment. This is why it is important for the CEF to try to change everyone’s point of view about other groups, or categories, towards whom, we have prejudices. Because with these rather simplistic thoughts we put people into categories according to our subjective criteria, stereotypes spread quickly.

### **Characteristics of group dynamics**

Here are the 7 fundamental characteristics of group dynamics, considered typical of primary groups and representing criteria for defining them:

10 Journal, Jules Renard

**Interactions:** each member of the group acts and reacts in relation to a member or the whole group, in a direct way, without intermediaries. The conduct, the interventions, the opinions expressed are not personal expressions but are determined, at least partially, by what others do or say, this is what is called inter-influence.

**The emergence of norms:** also called „rules of conduct“, they are born in the long run in a primary group, this is what is considered as good, as the code of group values.

**Existence of common collective goals:** this is the cement of the group.

**Existence of collective emotions and feelings:** corresponding to the situations in which the group finds itself and engaging in collective actions and reactions.

**Emergence of an informal structure:** emotional, distribution of sympathy / antipathy, channels of influence, position of „popular“ and „rejected“ members, birth of „cliques“ or subgroups. Informal because it is informal and often unconscious, this structure may be in opposition to an externally imposed formal structure.

**Existence of a collective unconscious:** the common history lived by the group, its collective existence, its past, are sources of latent problems which, without being present in the current memory, are part of the life of the group and its reactions

**Establishing an internal balance and a system of stable relations with the environment:** through the vicissitudes of its existence, the group generates a double system of balance: internal and external. When balance is called into question by events, if the group survives, it tends to restore a new balance.

## Conclusion

In this curriculum, we tried to define the intersectionality as an interweaving or an intersection of social categories such as gender, ethnicity, nation or class and not in isolation from each other. Then, we explained that the fact of being a man or a woman is something marked by differences that, although may have in their genesis a foundation of biological order, are social and cultural differences that result into inequality and discrimination according to the gender.

And nowadays, our gender system is not as binary as it may seem and masculinity and femininity could be considered as independent dimensions rather than being mutually exclusive. Also, we reminded that in the patriarchal world we are living in, to be a woman is still considered to be a handicap, and unfortunately, women still face difficulties and problems all over the world, for the simple fact of being a woman. It is true that these difficulties might sometimes be similar but most of the times they reach different degrees and vary from culture to culture.

By the way, cultural diversity is a universal phenomenon, and throughout history, different groups have coexisted in multicultural societies and this coexistence has enriched different cultures. However, it has also generated some conflicts that often arise when Women's Human Rights are questioned, restricted, violated or denied on the bases of culture, religion or traditions.

Thus, we thought about some characteristics of the educator, like having a gender sensitivity as a basic competence, which will enable her / him to integrate gender and intersectionally sensitive mechanisms into the teaching process.

Community Education Facilitators also need to know at least in part the theories of social mobility and its different aspects, because the target groups they will work with are related to this phenomenon.

At least, we wrote about intergroup dynamics, because humans belong to one category rather than to another may or may not lead to prejudice and discrimination. Thus, the relationships between the members of the groups are organized into roles and hierarchies of power and status.

In the following part, after we understood the structural gender and intersectional specificities differing in the dimensions of e. g. age, racial, ethnic, citizenship and family status, etc. we will try to find some efficient teaching environments, methods and tools. We have to enable the desired educational outcomes, including changes in the attitudes and notions of the trainees, providing them better understanding of their own gender status.

## III. Methodology

### a. Foundations for the Community Education Facilitators



*In this third part we called Methodology, we try to give some tips, **more concrete research and methodology** orientations for the CEF. Here, we define the basis for the Community Education Facilitators. We choose the **non-formal education**, based on learners and their individual needs, because we do believe it's oriented towards a specific, defined purpose and designation, it's flexible, more practical than theoretical, and it's represents a continuous process of lifelong learning. It allows to support the life of the individual or community than to provide it with individual skills and knowledge. Non-formal education is based on mutual trust and respect, encouraging questioning and reflection. The others important characteristics of non-formal education are:*

- the learning among **small groups** untied by a **common goal** and the activities targeted to it.
- the **communication**, essential for the group because it is important that whatever a single member of the group offers as information is understood and perceived uniquely by others.
- the **group** notion because the awareness of belonging to a group comes first with the acceptance of its characteristics, meaning by the awareness of being part of a **community**.

**What is non-formal education and its benefits?** (Special focus on how to work with groups and what you can do with them)

By its nature, non-formal education is a purposeful learning that takes place in a diverse environment. It is voluntary and is based on learners and their individual needs. Thanks to non-formal education, a number of key competences and skills are developed to support the personal and professional development of participants in the education process.

Non-formal education is defined as a set of processes specially and specifically designed for the needs of the training and the target group, and usually no educational level is granted. People are looking for these alternative learning and development opportunities for different reasons. Some people, because their chance to develop their potential of interests or abilities, do not receive adequate support from formal education institutions. Others, because non-formal education allows them to cope with certain personal, cognitive, socio-emotional, educational or social deficits whose management and / or overcoming the formal education system fails to manage. Finally, thanks to alternative learning paths, some could raise their own capacity to deal with real or potential social risks in their lives and environments.

Non-formal education uses such pedagogical and social methods and learning activities that are appropriate to the specific target group (children, adults, women, etc.). Non-formal education is extracurricular learning, which is planned and implemented with the active partner involvement of the facilitator and participants.

### Characteristics of non-formal education (NFE):

- innovative education designed to solve pressing problems in a society, group, community;
- oriented towards a specific, defined purpose and designation, addressing specific problems;
- can help to create a program, project, or policy in a given field after the experimental phase;
- flexible - in the centre of non-formal education is the participant;
- non-formal education is practical rather than theoretical;
- non-formal education is economically more profitable, as it can be organized in a variety of settings and environments;
- represents a continuous process of lifelong learning;
- The purpose of non-formal education is rather to support the life of the individual or community than to provide it with individual skills and knowledge. Non-formal education is based on mutual trust and respect, encouraging questioning and reflection.

### Benefits of non-formal Education (NFE):

The NFE sets the principle of lifelong learning, not only when there is a benefit. The learning process through the methods of non-formal education is not only useful but also enjoyable. Unlike the formal model, initiative comes from the learner, not the lecturer. In other words, a learner can receive as much information as she or he wants.

### **Non-formal education provokes learners to seek effective pathways to their own development, improvement and growth.**

#### Benefits:

- Non-formal education is an environment in which innovative and creative thinking is greatly encouraged and the direct path from idea to realization can be seen. This is an environment in which the acquisition of theoretical knowledge is directly related to their practical realization;
- The informal environment is a meeting of voluntary participation, where initially there is a declared internal need, which has a pronounced personal interest.
- Participants are presumably highly motivated, willing to interact, provide and take skills and knowledge. This is an environment of constant interaction and development of potential.
- The acquired knowledge, skills and competences meet the needs of a rapidly changing and dynamic environment.
- In non-formal education distance between trainers and trainees is reduced, which provides the conditions for more assurance and peace of mind in the work process and results in more effective results.
- Links are established between all players in the NFE process, which can develop opportunities for potential partnership in next initiatives, projects, etc..
- It provokes participants to develop their potential and to learn throughout their lives;

In order to form qualitative groups of participants to be actively involved in the NFE, several basic steps and preconditions are needed:

- Pre-collection and set of community-specific information to be worked on, including information on: needs / interests of potential NFE participants, level of motivation for inclusion in NFE, time and space capabilities to conduct the NFE, identifying key people of the target group to communicate with in the next steps, etc.;
- Survey of a specific situation of a community - cultural specifics, traditions, the place of the woman in the community, possible channels of communication and dissemination of information, trustworthy people, specific problems and needs in the community;
- Based on the studies, a sample program is developed with topics for NFE and participants are invited, with the expected NFE topics proposed to be close to the real needs of the community; thus ensuring the involvement of well-motivated participants and the formation of a good group;

Experience based on group training shows that **small groups** are preferred (12-15 people) - **not-numerous group** united by a common goal and the activities targeted to it. Immediate personal communication is the basis for emotional relationships, adoption of group norms and group sanctions. Over time, the phenomenon characteristic of the groups is manifested - group pressure and group coexistence. The trainer can use them rationally for corrective impacts, such as the group to impose sanctions - encouraging, reprimanding, prohibiting, which ensures the fulfilment of the group norms, which are also of a social nature.

**Communication** is essential for the group. In the course of communication (joint activity), different ideas, interests, moods, feelings, positions are exchanged. It is important that whatever a single member of the group offers as information is understood and perceived uniquely by others. This is the leading role of the trainer and this requires prior training.

The group is a significant impact factor. To build a person's „Self“ a decisive role is played by communication, there they relate to others and identifies themselves. The wealth of ideas of the others also determines the wealth of ideas for yourself. The group's psychological characteristics can be clustered in such as group interests, group needs, group norms, group values, group views, group goals. The awareness of belonging to a group comes first with the acceptance of its characteristics, meaning by the awareness of being part of a community. This is also the obvious role the group can play.



## b. Bases of Community Education



*In this second point of our Methodology, we define the community education (the fusion of education work and community work) through social goals as the integration of formal, non-formal and informal learning as we said earlier, the connection of education work with community work or regional development, the participation of local NGOs or socially disadvantaged people...*

*Then, we explain there are several types of communities (in relation with the place of residence, or the interests, or the professional life ...), which would lead to the definition of the concept of community education as concept that involves people connected by one or more emotional, social, ethnic or local factors, what allows individual and collective development in social, cultural or intellectually dimension.*

*In this chapter, we also discuss theoretical foundations that allow Community Education to be differentiated from other educational approaches: what is learning? What is education? What the difference between “learning in everyday life, and “learning in social space perspective”?*

Community Education is the fusion of education work and community work. The historical roots of Community Education are to be found above all in the English-speaking world, where community education continues to be cultivated in different ways (Buhren 1997, Stahl 2004, Tett 2010). A second tradition developed in Latin America, based on the theories of Paulo Freires.

Community Education differs from traditional learning settings in content, method and aims. This will be explained below with reference to international literature. Based on this, criteria for our definition are developed.

### The Definition of Community Education

There are very different definitions of Community Education in international literature, but they have in common that they combine goals of lifelong learning with social goals. Other empirically frequently found principles are (Buhren 1997, Scottish Government 2010, Stahl 2004):

- Connection of education work with community work or regional development
- Creating of learning opportunities within and for the community
- Integration of formal, non-formal and informal learning
- Bottom-up-approach
- Participation and empowerment of socially disadvantaged people
- Participation of local NGOs

A general definition cannot be found in the international literature. Also, the disassembly of the concept in “community” and “education” is complicated.

Community is a slippery concept and difficult to define. Tett (2010) defines three types of community:

- Community, which can be derived from the common place of residence (village, neighbourhood, a district of a city)
- Community arising from shared interests like religious affiliation or ethnicity
- Communities formed by or based on the same profession or social function

In Community Education, the first two definitions are usually valid. Tett (2010) warns against a too romantic definition of community: on the one hand, the formation of communities is not per se positive as it can also be an evidence of segregation in a society. On the other hand, for example, a common place of residence does not automatically create a common identity or other social ties.

That is why Tett stresses: “This conceptualization shifts the focus from working with people in similar situation and locations in homogenous communities – Tonnies’ *Gemeinschaft* relationships – to working with people in different situations and spaces but with similar issues.” (Tett 2010: 14, own highlighting)

Although Community Education often de facto targets the disadvantaged, it is not an educational policy approach, which is aimed exclusively at discriminated target groups.

Buhren (1997) defines Community Education in the following way: Community Education is an education and training concept that involves people connected by one or more emotional, social, ethnic or local factors, what allows individual and collective development in social, cultural or intellectually dimension. He sees the concept as democratic approach, which changes not only individuals but also the collective and the society.

## **Content and Methods**

In this chapter, we will discuss theoretical foundations that allow Community Education to be differentiated from other educational approaches.

### **What is learning? What is education?**

By learning we mean the expansion of knowledge, skills and abilities to deal with life situations. (Siebert 2010) On the one hand lifelong learning points to this, that we learn the whole life in a natural way. On the other hand, it is also an aim of education policy of the European Union, which aims to promote active citizenship and employability. (EU-Kommission 2000)

Many concepts of learning exist; we will mention the most important for Community Education:

**Situational learning** combines social and situational experiential content with corresponding biographical learning processes. (Mikula 2008) In this concept, learning always takes place in a social and situational context.

Community Education can also be understood as an alternative to traditional teaching methods. This refers to the **constructivist learning theories** that we hear, what we can understand, what is compatible, what we find useful and remarkable. (Siebert 2003)

**Subjective learning theories** also emphasize that the teaching of knowledge by teachers is not necessarily the acquisition of the learner. (Mikula 2008)

#### **Learning in everyday life**

Meanwhile it is considered as a general place that learning processes take place only to a small extent in educational institutions. People learn at the working place, at home and in communities, this means in exchange in the family, with friends, neighbours and other persons, to which a social relationship exists, at the joint sport, in the club or in civic engagement. Community Education plans and designs learning processes in the community.

Learning in everyday life is individually relevant. The learning process itself is not the goal, but the purpose of achieving the goal. (Küchler 2009). Organized learning has usually been taken out of everyday life, but should be linked to it. (Funke 2010)

#### **Learning in social space perspective**

Community Education highlights social learning. Although learning is an individual process, yet it is promoted by social relationships with persons in their environment. Learning processes almost always take place directly or indirectly in social context. (Deinet / Reutlinger 2011) In the social space perspective, public spaces will be perceived as places of learning. (Frey 2004)

### c. The Critical Pedagogy of Paulo Freire



*After explaining where Paulo Freire came from, and his place in the educational field, we explain his vision of critical pedagogy, as a precursor. In general terms, a critical pedagogy is an educational proposal that tries to help students to question and challenge the relations of domination that occurs in the society and also the beliefs and practices that generate it.*

*His book *Pedagogy of the Oppressed* is today one of the referents for educators all over the world and has become one of the pillars of an educational movement that questioned the oppressive practices of the traditional schools and seeks transformation towards more democratic and egalitarian ways. Educational process is also a political process.*

*Then, we synthesized in three relevant aspects the critical pedagogy which are the emphasis on dialogue, the importance of praxis in the educational processes, and the awareness of the oppressed through education. This social process is important because nobody learns alone.*

*“We all know something. We all ignore something. Therefore, we always learn.” Paulo Freire*

Paulo Freire (1921-1997) was a Brazilian educator and philosopher who dedicated his life to the education, particularly of the most oppressed and poorer people. Freire was born in Recife, to a poor middle-class family. He became familiar with poverty and hunger at an early age, during the Great Depression of 1929; this experience would shape his concerns for the poor and also would help to construct his educational perspective.

He studied Law and received his PHD in Philosophy and History of Education in 1959, with his thesis *Educação e atualidade brasileira* (Education and Brazilian present), where he built the foundations of his methodology: every educational process must start from the reality that surrounds each individual. In the own Freire's words: “I wanted very much to study, but I couldn't as our economic condition didn't allow me to. I tried to read or pay attention in classroom, but I didn't understand anything because of my hunger. I wasn't dumb. It wasn't lack of interest. My social condition didn't allow me to have an education. Experience showed me once again the relationship between social class and knowledge”. (Gadotti, 1994: 5)

Today, Freire is consecrated as one of the most influential educators of the XX century. His ideas have influenced and still influence emancipatory movements in Latin America and many other democratic processes of all over the world. And, of course, his legacy is a truly inspiration for all those who work in the education field.

#### **Freire and the Critical Pedagogy**

In general terms, a critical pedagogy is an educational proposal that tries to help students to question and challenge the relations of domination that occurs in the society and also the beliefs and practices that generate it. We can talk about a theory and a practice (praxis) in which students reach a critical consciousness.

Paulo Freire was one of the precursors of this pedagogy, among other authors like Henry Giroux<sup>11</sup> or Peter McLaren. His book *Pedagogy of the Oppressed* is today one of the referents for educators all over the world and has become one of the pillars of an educational movement that questioned the oppressive practices of the traditional schools and seeks transformation towards more democratic and egalitarian ways.

For Freire, there is no educational process that is not, also, a political process. Hence, education should become a political process anywhere in the world. Taking into account that each subject makes politics from any space and social position, the school, as an institution, cannot be different as far as political construction is concerned.

Knowledge must be constructed from the different realities that affect the two political subjects who participates in the educational process, this is, teacher and apprentice. The teacher must be the one who leads the apprentices to think about the society in which they are inserted and developing their learning process. The apprentices do not come to the classroom devoid of knowledge and culture. On the contrary, they already bring a previous knowledge because they are a reliable reflection of different social realities. And this previous knowledge will be the base to create new knowledge. The apprentices create knowledge not only from the relationship with the teacher but also from the relationships with their colleagues. They will become active, social, critical thinkers of the society or community in which they are involved.

Therefore, in the critical pedagogy of Paulo Freire, the teacher works to guide students to questioned theories and practices that are repressive, including the ones that happen in the school environment. The critical pedagogy also encourages the students to create liberating responses, both individually and collectively, which cause changes in their current living conditions. So the critical pedagogy seeks for a social transformation and the emancipation of the people through education.

The most relevant aspects to understand the critical pedagogy and the thought of Paulo Freire can be synthesized in three main ideas:

- **Emphasis on dialogue (dialectical pedagogy):** knowledge is obtained through dialogue, which allows us to move from a naive conscience to a critical conscience. The use of the dialogue is crucial in this pedagogy because of the democratic nature of the method, that allow the apprentices to speak and to be heard and also because of its importance when it comes to fostering the ability to think critically. For Freire the critical think was an indispensable quality of human existence and democracy.
- **Importance of praxis** in the educational processes: this concept of praxis is explained in Freire's words as the "reflection and action upon the world in order to transform it"<sup>12</sup>. This is, the concept of praxis should be understood in their two dimensions: **action and reflection**. Action capable of transform the world, which differentiates the human being from

<sup>11</sup> The term „Critical Pedagogy“ was adopted by Henry Giroux in his book *Theory and Resistance in Education*, in 1992.

<sup>12</sup> Freire, P. (2005). *Pedagogy of the oppressed*, 30th Anniversary Edition, Nueva York: The Continuum Publishing Group Inc., p. 51



another species. And reflexion as the ability of men and women to think and reflect about their lives, about their realities and relation and, from there, build their own emancipation and be able fully realize themselves.

- Awareness - “conscientização”- of the oppressed through education: a process through which the person becomes aware of their social, political and economic realities and their emancipatory possibilities, taking actions against the oppressive elements of these realities, and not only being critical with these elements. So this awareness or “conscientização” implies an action, a transformation of the oppressive structures.

Taking all this into account, we can conclude that every educational process is a political process and for Freire it is also a social process and never individual, because nobody learns alone. In his perspective, teacher and apprentice are teaching and learning at the same time.

Finally, it is important to highlight that even the concept of critical pedagogy is not homogenous and is constructed by a large number of ideas and concepts from other authors and fields (politics, economics, culture, sociology or feminism), in a more unanimous vision the critical pedagogy is characterized by an incessant search for social transformation of justice and equality for men and women.

And this seek for social transformation and equality is what we think is very important for Community Educators Facilitators to learn and to teach through a training program that take into account the intersectionality of the oppressions and discriminations, especially the ones related to the gender and cultural diversity of the communities they work with. One of the most interesting examples of methodologies to achieve these goals is the critical pedagogy we explain before. A process of learning where everyone is learning and teaching as the same time, where the dialogue between the teacher or trainer and the apprentices is constantly promoted and where both parts experience the importance of the reflect on their realities the lived and take action to transform them. The critical pedagogy is a perfect approach to introduce an intersectional perspective in education and this way create awareness through an emancipatory and empowered education which can lead us to an equality and justice society where everyone is free to build a project of life based on the universal values of freedom, equality, justice and non-discrimination regardless their origin, race, class, religion, believes, gender, sexual orientation, age, identity.

#### d. Augusto Boal and the theatre of the oppressed



This last part is about “Forum theatre”, which is a technique of **oppressed theatre**, created and developed by **Augusto Boal** in Brazil. Imagined during the military dictatorship, this practice spread in France and Europe in the 1970s to help individuals who are systematically mistreated or discriminated against by a social group with or without the support of the structures of a society. This popular theatre „**made by the people and for the people**“, makes it possible to raise awareness of oppression but also to use the strategies deployed on stage in the real framework of emancipatory struggles. It is a question of **passing from the singular history to the social problem** through a journey that mobilises sensations, the body, memories, dreams and the intellect. People are encouraged to enter the scene of history, to become actors in their struggles, postulating emancipation as a process, an „**active becoming**“

*“It is true that the lack of a clear definition on the part of the founder of the theatre of the oppressed made many interpretations possible. Perhaps it is due to the fact that Augusto Boal had the spirit of a dialectic, aware of the processes that incessantly transform the world, that he never wanted to elaborate a globalizing definition of the oppressed, the oppressor or the oppression. There is no a clear description of these terms in his books, but they always refer to them. In his writings, there is no portrait in its entirety, but paintings made from successive brushstrokes”<sup>13</sup>.*

*“To say that there are oppressed and oppressors is not, as is often said, a simplification of the world. On the contrary, it means to problematize it, to go beyond a simple morality that would oppose good human beings and human beings who possess an evil essence. It is to accept that identities are not fixed, but are in constant movement, for „the oppressed do not define themselves in relation to themselves, but in relation to their oppressor“ (Boal 2004a, 293). Only one thing remains true: „If oppression exists, it must be ended!“<sup>14</sup>*

Forum theatre is a technique of oppressed theatre, created and developed by Augusto Boal in Brazil. Imagined during the military dictatorship, this practice spread in France and Europe in the 1970s. When we talk about oppressed people, we are talking about individuals who are systematically mistreated or discriminated against by a social group with or without the support of the structures of a society.

This theatrical technique aims to give tools of emancipation and autonomy of the person, to understand his environment and act to change it - within the fictional theatrical space - and thus sketch transformations of society. Thus, techniques such as theatre-forum, theatre-image, invisible theatre, theatre-journal etc. were conceived by Boal to be put into practice not by artists, theatre professionals, but by the oppressed themselves, by those who until then occupied a place as spectActors, encouraged to enter the scene of history, to become actors in their struggles, postulating emancipation as a process, an „active becoming“ (Charbonnier 2013: 85).

<sup>13</sup> Augusto Boal, The theatre of oppressed

<sup>14</sup> Augusto Boal, The theatre of oppressed

This popular theatre „made by the people and for the people“, makes it possible to raise awareness of oppression but also to use the strategies deployed on stage in the real framework of emancipatory struggles. In this way, the theatre of oppressed participates in a double emancipatory process: both individual through the development of a critical political consciousness allowing the structural analysis of the system of production and exploitation, and collective through the dynamics of mobilization that it initiates, as it is true that „there is no emancipation“ of the individual without „that of society“. (Adorno 2001: 186)

From the very beginning, it is a matter of putting the individual and the group back into a dynamic situation. It is a question of finding the images, that describe the reality, therefore decoding this reality, taking distance from the experience and, capturing the political relationships. This is indeed a citizen objective: to understand and know how all this works, to find its place, what it means are to act on its reality.

The theatre of oppressed method has the particularity that it does not offer the participants in the working group an entry through theory or an entry through everyday life but both at the same time: It is a question of passing from the singular history to the social problem through a journey that mobilises sensations, the body, memories, dreams and the intellect. It is about building your mind and your will. The method thus allows those who have lost confidence in their ability to create and think to restore their abilities, to access conceptualization and creation.

This technique aims to give tools of emancipation and autonomy of the person, to understand his / her environment and act to change it - within the fictional theatrical space - and thus sketch transformations of society. It is a question of passing from the singular history to the social problem through a journey that mobilises sensations, the body, memories, dreams and the intellect. It is about building your mind and your will. The method thus allows those who have lost confidence in their ability to create and think to restore their abilities, to access conceptualization and creation. Forum theatre is about power dynamics, here those who do not really have a voice in everyday life can be heard in the stage, we can work with their stories and try to achieve social transformation by raising awareness of how oppressions and power works.

It is in this sense that we wish to involve Community Education Facilitators, using this technique to give weight to the words of those who do not feel they can speak in public, and thus allow them to find a place that suits them and promote their integration.



## IV. The proposal module for trainers



*This is the presentation of the **structure of the toolkit**. We would like to create an essential and innovative training resource on how to address gender and cultural diversity in adult education from an intersectional perspective. Indeed, **we need to incorporate an intersectional perspective of gender and cultural diversity in adult education programs**, because discriminations affect the inclusion and active citizenship of a very large group of our societies that are forced to live in a social disadvantage.*

*The toolkit will be divided into four main parts: an **introduction** (Why we do this toolkit?), **modules** for face to face training, **glossary** with basic concepts and **bibliography** and useful resources for CEFs.*

*Using a **Community Education approach**, we propose to develop 6 modules for trainers, each one will contain an introduction with the background needed from the Curriculum, 3 or 4 activities to develop with instructions for trainers, material and time needed and steps to follow, and methods of evaluation the module.*

Based on this Curriculum for Community Educators Facilitators and taking into account the Model of Competences we presented, we will develop a toolkit for face to face training of CEFs. The main goal with this toolkit is to create an essential and innovative training resource on how to address gender and cultural diversity in adult education from an intersectional perspective.

The intersectionality perspective, particularly regarding gender and cultural diversity, has been explored before in the academia, and it is gaining more and more importance in the sociological studies and research. However, trainings opening up this field for adult education and lifelong learning processes are relatively rare. And the use of a Community Education approach is even scarcer.

We know that barriers in adult education are clearly related to social categories such as gender, race, class, religion or sexual orientation, among others. We also know that the division of roles, responsibilities and opportunities that we have not only in education but in life are based on the categories to which we belong or with which society identifies us. Despite the recognition of the need to incorporate an intersectional perspective of gender and cultural diversity in adult education programs, even discrimination based on gender or ethnic origin has not been worked in depth. And this discrimination affects the inclusion and active citizenship of a very large group of our societies that are forced to live in a social disadvantage.

That is why our challenge is to train Community Education Facilitators in the field of gender and diversity, with an intersectional perspective and a Community Education approach capable of connecting different strategies that could change the structure of education systems.

In order to introduce this intersectional perspective and mainstream gender and cultural diversity in adult education and lifelong learning processes we are developing this toolkit for face to face training, specially design to train professionals working with migrants, minority groups or refugees. The need to mainstream gender and diversity equality into adult education policies, programmes and working methodologies for migrants and minority groups in social exclusion becomes therefore the main innovation element not only of this toolkit but also of this whole project.

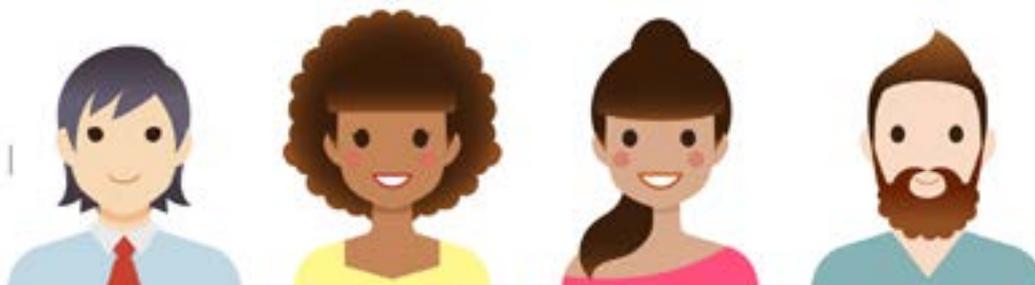
The toolkit will be divided into four main parts, namely: an introduction (Why we do this toolkit?), modules for face to face training, glossary with basic concepts and bibliography and useful resources for CEFs.

Using a Community Education approach, we propose to develop 6 modules for trainers, each one will contain an introduction with the background needed from the Curriculum, 3 or 4 activities to develop with instructions for trainers, material and time needed and steps to follow, and methods of evaluation the module.

The modules for trainers will have the following structure and content:

1. To start: Icebreakers or activities that can help the trainees to integrate the group and get to know each other.
2. Community Education: Community as a resource in Education
3. Social construction of gender, diversity and identity: addressing gender stereotypes / gender in different cultural contexts.
4. Equal relationships and changing structures: gender and managing relationships / gender and social relations
5. Intersectionality: unveiling power relations and hidden factors influencing gender and cultural diversity.
6. Role of lifelong learning: creating a personal education plan

We hope to share this toolkit with you very soon and to contribute to include the intersectionality perspective and to mainstreaming gender and cultural diversity in adult education and community work.



## For more information...

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