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TOOLKIT

Training of Community Education Facilitators

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EQUAL SPACE

The Erasmus+ EQUAL SPACE Project aims to enable the participation and empowerment of women migrants and other minorities through the development of training for Community Education Facilitators from gender and cultural diversity perspective.

Adult education often neglects the integration of people considered to be disadvantaged. The EQUAL SPACE project, a partnership between organizations from Austria, Bulgaria, France and Portugal working on adult research and education, will face the challenge of empowering Community Education Facilitators from a gender and cultural diversity perspective, with the aim of enabling women migrants and other minority groups facing educational difficulties to access lifelong learning and adult education.

This community-based work is mainly concerned with involving groups that are considered to be „disadvantaged" and motivating people to become an integral part of the development of their communities, motivating them to participate actively.

Our goal:
Promote the participation of disadvantaged people, migrants, and minority, in the process of lifelong learning through innovative strategies, especially improving the role of women, gender perspective or avoiding gender stereotypes.

Organization´s contacts

Austria:
PERIPHERIE – Institute for practical gender research in Graz
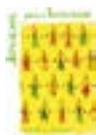www.peripherie.ac.at

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

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Impressum

Content

Introduction

This toolkit has been created to provide Community Education Facilitators (CEFs) with the necessary resources where it creates a vision or a union with communities or with an ethnic minority. Based on the results of curricular development and training, the toolkit will be a bridge that unites theory and practice to train CEFs in the intersectionality of gender and cultural diversity, as well as the development of a gender diversity that can include in practice.

The Community Education Facilitators follow a double-natured line of work, they can be facilitators, animators or mediators within the community and on the other hand, they can have a direct connection with various institutions and public offices, which enables them to mediate between the community and these services. This knowledge of public institutions and public policies is an asset to develop inclusion of communities into the dominant society.

To support this duality, this toolkit provides a model of competencies within a vision of gender equality and interculturality, tailored to those working with communities. We advise all community or social workers to integrate the Equal Space methodology so they can include the intersectoral approach to gender and diversity into the professional practice.

Therefore, the toolkit is designed to follow an active, participatory, cooperative methodology based on non-formal education and intercultural education. The latter aims to provide attitudes and skills that enable to get better coexistence and harmony in a diverse, multicultural, democratic and multilingual society.

Be conscious in improving the cultural diversity that surrounds us and the equal rights of all people.

Icebreakers

Icebreakers are exercises or experiences designed to break the „ice" that normally limits or inhibits the interactions of a group of people who may or may not know each other. Sometimes when people do not know each other we can find groups with lack of initiative and lack of confidence, this is why it is important as CEFs that we take time to create a pleasant work atmosphere. Icebreakers are a simple tool that can help us build a team spirit. As facilitators are our role to give clear instructions and lead a successful group process.

As facilitator you should give explanations clearly and lead a successful group process. In order to carry out this training and the icebreakers, we propose you to find a suitable place with enough space for participants to move comfortably. You will find below detailed proposals of activities describing materials and how to lead them.

These exercises are a non-formal pedagogical approach. We usually use icebreakers to bring people together. The aim of them is to create a good group dynamic that will allow the participants to work in the best possible environment. Icebreakers also prepare the body to learn, movement and fun can help ensure a better learning experience.

These activities are created to work with different groups and can lead to a wide variety of different experiences and results, reflecting on the images and stereotypes that we can have about other participants. These activities follow a participatory, active, equitable methodology. Without the direct participation of the group, the activity would not develop correctly, not reaching its goal of „breaking the ice" where the participants interact with each other and get to know each other a bit more. In addition, participation should be created which is based on equality, so that no one in the group feels displaced. Always try to integrate the whole group and find a common ground for them that can be diverse in terms of cultures, ideologies or languages.

The Icebreakers can be useful to „warm up" the group, helping it become more active and more energetic. Ready to work! It can improve their self-esteem and concentration.
In summary, these activities are a good method to start a session with positivity and good energy.

HUMAN BINGO

KEYWORDS:
Group; Knowledge; Empathy; Communication; Skills; Observation.

GOALS:
- Discovering differences between us.
- Get to know each other.
- Reflect on how it feels to find out new things about each other.

TIME NEEDED:
 20 min

MATERIAL AND SPECIAL NEEDS:
- Bingo cards (Please find it as an annex)
- Pens/pencils.

PREPARATION:
Prepare all the materials for the activity in the room.

Make sure that you have a training room big enough to allow the participants to walk comfortably.

NUMBER OF PARTICIPANTS:
From 10 to 15 participants

CONCEPTUAL PART:
Icebreakers help participants relax and get ready to participate in a party, meeting, or another get-together. Small group icebreaker games can introduce group members to each other, help them know each other better, and create a relaxed and fun environment of fun and relaxation. We have chosen a collection of icebreakers designed specifically for small groups.

Icebreakers allow group participation, so they are an excellent way to get people interested in an event or activity and relax.

INSTRUCTIONS FOR THE FACILITATOR:
1. Take the participants to the part of the room where the cards with the printed questions and the pens are.
2. Distribute cards, and then have everyone go around the room.
3. The participants try to find people who match the statements on their card.
4. If they find a match, they have to write that person's name in the square.
5. The first person who has completed all, yells: Bingo

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HINTS TO FACILITATORS:

Debrief by asking participants to share how they feel about the others in the group now after knowing a bit more about them, if they improved the interpersonal relationship between them and improved their communication skills.

When we take our time to get to know each other, barriers dissolve, people open up, and learning can take place.

HUMAN BINGO

Same birth month as you	Wasn´t born in this country	Plays football	Speaks 3 or more languages	Doesn´t like chocolate
Has a pet	Loves summer	Born in the same country as you	Same favorite color	Is younger than you
Is vegetarian	Plays an instrument	Has a sister	Same first letter of your name.	Likes Jazz music

FOOT OF CHARACTERISTICS

KEYWORDS:
Group; Knowledge; Empathy; Communication; Skill; Observation.

GOALS:
- Promote relationships within the group.
- Promote the exchange of ideas.
- Develop cooperation.
- Get better participation and self-organization.
- Facilitate communication.

TIME NEEDED:
 20 min

MATERIAL AND SPECIAL NEEDS:
- Sheets A4.
- Colours markers.

PREPARATION:
Prepare all the materials for the activity on the table.

Make sure that you have a training room big enough to allow the participants to walk comfortably.

NUMBER OF PARTICIPANTS:
From 10 to 15 participants.

CONCEPTUAL PART:
With this activity, participants can realize how strong a person's first impression is, and how influential prejudices and/or stereotypes can be.
The vision you have of others is important, that is why certain people can belong to a group and others may feel excluded, simply because they think they are not related to the group.

INSTRUCTIONS FOR THE FACILITATOR:
1. The participants make a circle.
2. Take the participants to the part of the room where the A4 blank sheets and pens are.
3. Make a big circle with the participants, they should have enough space on the sides.
4. Give to each one, a sheet and a pen.
5. Explain that they need to draw around the sole of their shoe, or their foot, on the sheet (Give them the option of taking off their shoes if they want).
6. Participants need to draw only a foot and to put their name on the top of the page.

7. Afterwards, each participant has to pass the sheet to the person on his right.
8. When the participant receives the foot of another person, he/she has to answer a question about that person without knowing anything.
9. Respond to questions and pass the sheets on until each foot reaches its owner. The questions are:
   a) What is her/his favourite movie?
   b) What is her/his favourite animal?
   c) What hobby does he/she has?
   d) Which is her/his country of birth?
   e) How old is he/she?
   f) What is her/his favourite food?
   g) What is her/his favourite beverage?
   h) What is her/his favourite colour?
   i) What adjective defines best the person?
   j) What is her/his favourite book?
   k) What is her/his favourite song?
   l) What is her/his favourite group or singer?
   m) What is her/his favourite actor or actress?
   n) What word defines best the person?
10. When the sheet reaches its owner, this person reads it for himself/herself.
11. In the end, in a circle, each participant reads out loud what is written, and explains if it is correct or if it has nothing to do with him/her.

HINTS TO FACILITATORS:
We can adapt the personal questions according to the group we are working with, taking into account their characteristics and difficulties.

FEEDBACK/EVALUATION OF PARTICIPANTS:
With the group standing in a circle, ask the participants to explain how they felt during the exercise, what they liked the most and least. Ask the group if they were surprised about the first impression they transmit to others, or if any of the information matches their personality.

I – I DO NOT

KEYWORDS:
Introduction in intersectionality; Different group affiliations.

GOALS:
- Getting to know each other.
- Visualizing different group affiliations.
- Making visible socially devalued and upgraded affiliations.
- Acquire sensitivity to the impact mechanisms of belonging to a minority or majority social groups' competences.
- Accept multiple affiliations.
- Understand what motivates people to be part of a group.
- To feel that participants are belonging to different groups.

TIME NEEDED:
20 min

MATERIAL AND SPECIAL NEEDS:
- Two flip charts, labelled "I" and "I do not".

PREPARATION:
Prepare all the materials for the activity on the table.

Make sure that you have a training room big enough to allow the participants to draw comfortably.

NUMBER OF PARTICIPANTS:
From 10 to 15 participants.

CONCEPTUAL PART:
We suggest reading the chapter on intersectionality in the Curriculum.

Introduction/Background information "I – I do not" work with personal questions, so it can be difficult to answer them. Emphasize that this method explicitly allows you to „lie". It is important to have created a good atmosphere before you start.

INSTRUCTIONS FOR THE FACILITATOR:
1. As a moderator, you introduce the exercise that makes it possible to get to know the others better and be addressed by the group and multiple affiliations.
2. Mark the sides of a room with "I", on one side and "I do not" on the other side.

3. There are two variants you can choose:

   a) Participants should go on one of these two sides according to their answer to questions. Make clear that the idea is not to give honest answers and participants may lie, but they should choose one of the sides.

   b) Participants should position themselves between the poles "I" and "I do not" according to their group affiliation. In this variation, you have always a scale.

4. After a series of questions that the moderator asks (see questions at the end), the participants have the opportunity to ask questions themselves.

5. After each question, it is important to wait a moment in this constellation, how the question was answered. Notice who belongs to the "I" group and the "I do not" group (or between in variation b). Focus attendees' attention to changing affiliations. Ask the participants how the feeling changes depending on the question and the constellation. Different affiliations to different groups become clear.

6. When you have asked your questions as moderator, the participants have the opportunity to ask questions. Emphasize that the questions in the group must be accepted and should, therefore, be appropriate.

7. On the whole, not too many questions should be asked to keep the attention until the end. Possible questions for "I – I do not":

   a) Who likes to dance?

   b) Who likes to read?

   c) Who was the clown in this group?

   d) Who has a pet?

   e) Who has the nationality of the country in which he/she lives?

   f) Who has more than two siblings?

   g) Who can plan her/his professional and financial future for the next five years?

   h) Who had more than 50 books in the household where he/she grew up?

   i) Who goes on holiday every year?

   j) Who can speak more than one language fluently?

   k) Who feels belonging to a socially discriminated group?

   l) Who works in the profession he /she has learned?

   m) Who suffers/suffered bullying at school?

   n) Who participated in a bullying situation at school?

   o) Who suffered ever a racist situation?

   p) Who participated ever in a racist situation?

HINTS TO FACILITATORS:

First, we make questions for the analysis of the activity to participants:

- What was it like standing on one side?
- What was it like standing on one side in a large group?
- What did you notice?
- Was that surprising?
- What was the motivation to ask questions in the end?

- Did all questions have the same meaning for your lives?
- Are there other affiliations that are not touched on in the questions, but that have a special meaning for you?
- Why are the affiliations important?
- Are there differences between the individual and the different assessments of the different affiliations?

For making this activity a trusting atmosphere is required.

Time to use the method: The method can be carried out at the beginning of a seminar/project or also at the beginning of the chapter on intersectionality. Prerequisite on the side of the trainers in this seemingly simple method is that it is possible very personal statements to be made. The moderation should be able to deal with it and, in turn, to classify it socially, if necessary.

The method must consider that the questions address very personal (and sometimes painful) experiences.

Reference Intersectionality:
- With the method „simultaneous positioning" of the individual participants can be addressed.
- Different affiliations are linked to issues of a majority and minority groups.
- At the same time, it is also discussed when the group and minority affiliations actually feel good or less well.

Subjective potentials in dealing with (multiple) affiliations become visible.

FEEDBACK/EVALUATION OF PARTICIPANTS:
The facilitator asks the participant after the activity, how they felt during the activity, what they learned and what was for them the most important impact of the activity.

Modules for activities

1. Community Education: Community as a resource in education

1.1. Introduction:

In this chapter, we are going to explore together which is the main role of a Community Education Facilitator and how his/her position can be a key element for gaining access to adult education. We invite you to this module, to reflect on what a community is, which communities we belong to and then define the profile of this very particular trainer: The Community Education Facilitator.

Before we begin with activities of this module, we thought it was important to present a specific model of competences for the CEF (Community Education Facilitator) based on the results of our four European countries research. This was not an easy challenge as we had to process the results of the research within the existing models and then propose an adapted profile that suits the needs encountered in the field.

Community education is an empowering tool to work with people belonging to the so-called "minorities" (a part of a population differing from others in some characteristics and often subjected to differential treatment). Working toward empowerment requires that Community Education Facilitators work closely with the community in a collaborative way to achieve their goals by respecting their process and avoiding a vertical approach.

The equal space project identified the topics on which Community Education Facilitators (CEF) must be trained in order to incorporate them into their professional practice: one of these topics is gender inequalities. CEFs need to be aware that certain forms of oppression could be the combination of one or more factors (it will be developed in the intersectionality unit here below). The Equal Space partnership proposes in this toolkit to address these needs in a concrete way to better support the communities. The integration of an intersectional approach should help to a better and fare comprehension of the difficulties that communities might cope with.

We will keep the focus on the access of minorities to adult education. One of the results of our research relies on the idea that training offers do not correspond to participants' needs: This is why we propose a bottom-up approach, respecting the needs and motivation of the target group. We, therefore, connect education work with community work or regional development; this is necessary to create learning opportunities within and for the community.

If we said before that minorities are communities who are numerically less and have less power compared to other more dominant groups, we recognize that they are often isolated and marginalised, left behind by institutions and/or professionals. The lack of knowledge about

their specific needs leads to a misunderstanding of their issues. This is the reason why we think it is important that CEFs are either members of or are very closely linked to the community they work with. They could be the bridge between the dominant societies or institutions and the minorities by gaining access to education and start occupying an EQUAL SPACE in the society they share. This can only be possible, of course with the support and total trust of members of those communities.

We all come from different communities and thus we have privileges and/or disadvantages, which come with them, depending on which part of the society we are placed.

We often carry (without even acknowledge it) the reference frame of our own culture: our way of understanding the world, our categories and most important our values. To meet people from different backgrounds can be challenging to start an intercultural dialogue and even more difficult to try to set goals for them. This apparent cultural obstacle does not mean that we cannot overcome them and work together, but it can explain why people from marginalised groups are not in control of their own agenda, setting goals and needs for whatever they would like to achieve.

This is why we decided to work with the "community" as a specific subject. In the following exercises, we propose to think about the definition of community from your point of view and then reflect on the communities we are part of. This will lead you to reflect on the importance of belonging and the need for belonging, and this can be an entry point to get the involvement and participation of the targeted community.

In this introduction of the module, we started to talk about important concepts to improve the community approach, we introduce the gender perspective (developed further in the next module) and we also wanted to raise awareness on power relations.

We encourage CEFs to reflect on their own privileges and to bear in mind that each relationship is imbued with different types of power. To succeed in this reflection, it is necessary to practice decentration (ethnocentrism) and work on developing intercultural competences. We ask CEFs to rethink the way they see the world, to be critical with their own culture. Without this acknowledgement, it's impossible to engage and empower the members of disadvantaged groups.

To recognize which communities, we belong to and how we shape the lives of other group members from minorities (intergroup dynamics and power relationships) in one specific context is crucial. That is why we have created several activities in order to work on the needed competencies, skills and knowledge of the CEFs, the meaning of community and the understanding of power dynamics.

1.2. Activities:

1.2.1. FLOWMMUNITY FLOWER

KEYWORDS:
Communities; Minorities.

GOALS:
• Team building, get to know each other.
• To be aware which are the communities we are part of, who are our communities.
• To unveil who are the local minorities.
• To have a better understanding of our own reference framework, which is the starting point to guide in the community work field.

TIME NEEDED:
1 h 30 min

MATERIAL AND SPECIAL NEEDS:
• Papers and colour cardboard sheets.
• Fix paste.
• Paperboard.
• Colours Markers.
• Scissors.

PREPARATION:
Prepare all the materials for the activity on the table.

Make sure that you have a training room big enough to allow the participants to work comfortably. Show some tables in a circular way with chairs around for the participants to work.

To prepare this session please read "Development of a Curriculum for Community Education Facilitators" with special attention to chapters about "Community".

NUMBER OF PARTICIPANTS:
From 10 to 15 participants.

CONCEPTUAL PART:
Address the definition of „communities" and start working with local minorities, disadvantaged groups, diversity.

INSTRUCTIONS FOR THE FACILITATOR:
1. Ask the participants to sit comfortably around the table. Provide them with papers and markers of different colours.

2. Ask them to draw 3 flowers (one in each paper) as in the example attached.
3. Ask them to place/write in the core part of the flower one of the communities they feel part of.
4. Ask them to add petals that will represent the level of involvement they feel with each of the communities they identified. More petals, more level of involvement. (Participants do not need to write anything insight the petals only in the core of the flower). Give them the possibility to customize the flower, however, they want. They can draw as many flowers as they want to share).
5. Invite them to cut out their flowers and stick them on a common wall.
6. Once everyone has stuck their flower on the garden (common wall) invite the participants to take a walk in this garden paying attention to each flower and ask them to add a petal with their name if they feel they too belong to that same community.
7. When everyone has finished reading and completing the garden, ask each participant to take back its own flowers. Some of them should be now filled with new names. Invite participants to meet the people on their flower and exchange thoughts about the community they have in common.
8. Then debrief all together if the flowers represent the majority or minority communities according to the number of petals and the local context of the society.
9. Invite everyone to reflect on how their community, according to them, is perceived by others within the host country. An exchange about the meaning of these communities, can we recognize if communities are all equal or not?

HINTS TO FACILITATORS:
Give participants time to express themselves. Some participants will take more time, so you can guide them with some questions: what you identify with, what community you work in etc.
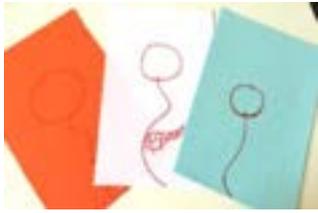
Trainers can feel free to adjust the flower suggestion into any other shape they want or feel more comfortable with. The flower is just a proposal.

OBSERVATIONS:
Adapted from:
The tool Mapping Mobility: www.momaptool.eu
Flow flower activity inspired by positive psychology.

2a

2b

2c

3

4

5

Photographed by Elan Interculturel.

1.2.2. SKETCHING COMMUNITY EDUCATION FACILITATORS´PROFILE

KEYWORDS:
Model of competences; Skills; Attitudes; Knowledge.

GOALS:
• To create in small groups the profile of CEFs.
• To introduce and learn the model of competences presented by Equal Space team: identifying attitudes, knowledge and skills of the CEFs.

TIME NEEDED:
1 h 30 min

MATERIAL AND SPECIAL NEEDS:
• Paperboard.
• Colours markers.
• Fix paste.

PREPARATION:
Prepare all the materials for the activity. Make sure that you have a training room big enough to allow the participants to draw comfortably.

Prepare a table with chairs around so every member of the group can access the paper and contribute to the task.

Prepare the space in a circular way to facilitate presentations afterwards.

NUMBER OF PARTICIPANTS:
From 10 to 15 participants.

CONCEPTUAL PART:
To lead this session, you need to read 'Development of a Curriculum for Community Education Facilitators' chapter 1: Model of Competences.

To prepare for this session it is recommended to read "Gender and Cultural Perspective in Adult Education and Community Education in Austria, Bulgaria, France, and Portugal".

INSTRUCTIONS FOR THE FACILITATOR:

1. Divide the participants into teams of four.
2. Explain the activity step by step:
   a) One of the participants will lay down on the paperboard and another team member will draw his/her silhouette.
   b) Every group has now a paperboard sheet with an empty silhouette to start working with.
   c) Ask them to imagine that "this is the CEF and together you have to define which is his/her profile".
3. Let them write words, drawings into the silhouette, participants can also add anything they feel it needs to be added such as accessories for example.
4. Presentation with 2 PowerPoint slides of what is a model of competences and presentation of consortium proposal with attitude, knowledge, and skills. (Please find as an annex a PowerPoint example as a proposal but of course, we invite you to create your own.)
5. Distribute among participants 3 colour markers (blue, green and red). Each group has now 3 markers.
6. After the presentation tries to identify in the profile you created these 3 components that we just presented and:
   a) Colour in Blue the components that you identify as Attitudes.
   b) Colour in Red the components that you identify as Knowledge.
   c) Colour in Green the components that you identify as Skills.
7. Sharing together, presentation of profiles.
8. Debriefing and comments.
9. Make the participants present the model, developed by theme partners, but explain to them that it is obviously not exhaustive and that it is also adapted to the local context

HINTS TO FACILITATORS:

Take your time to guide the participants step by step, do not give all the instructions at the beginning of the activity in order to avoid anxiety and to lose their concentration on the current task.

We also encourage you to let the participants work on their own on the brainstorming (step 3) but after 10 minutes you can give some guidance on subjects that they might not though think about (gender perspective/diversity management).

MODEL OF COMPETENCES

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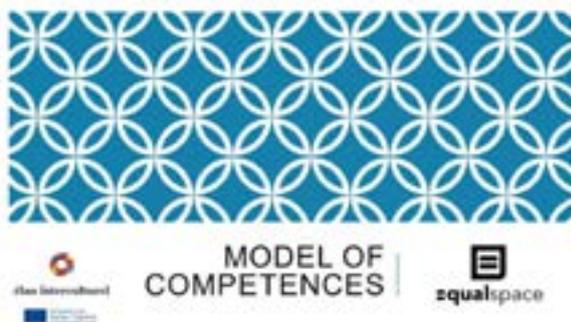
PROFILE ACTIVITY

Sketching Community Education Facilitators' Profile

✓ One of the participants will lay down on the paperboard and another team member will draw his / her silhouette.

✓ Every group has now a white paperboard with an empty silhouette to start working with.

✓ Ask them to imagine that "this is the CEF and together you have to define which is his/her profile"

PRESENTATION OF EQUAL SPACE MODEL OF COMPETENCES

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ATTITUDE

➤ Is the behavior that correspond to a psychological disposition

Motivation: Support social mobility / social transformation

Engagement for **equality/gender fair**: equal access to education or training for all genders

Engagement for **social dialogue** across cultural/social borders: a bridge between dominant society/ minority

Self-reflection: To be aware and acknowledge our own privileges and power

Anti-antirelativist: No ethnocentrism (doesn't force they own culture on other people) and no cultural relativism

KNOWLEDGE

➤ Is to know informations about a subject through experience or study

Awareness of oppressions and inequalities: racism, sexism, misogyny and ones link to cultures differences.

Knowledge of institutions: to know well local, regional and national institutions (know the system) so we can better support the communities in their integration path

Critical theory: Emancipate to empower and reach autonomy

Power dynamics: To know well intergroup gender dynamics (understand stereotypes, prejudices and discriminations.)

Social mobility: understand strategies of social mobility on the individual or social level (coping strategies)

Gendered cultural practices: To know gender normal values in the dominant society and in the minorities.

SKILLS

➤ Is the ability to do an activity or a job well, especially because you have practiced it

Non-directive approach: facilitate group process, dialogue, active listening without imposing his/her point of view

Gender and cultural awareness: Identify barriers related to gender and cultural diversity

Bottom-up approach: be a support for the community's self-organization

Empowerment: develop autonomy and self-confidence to reach goals

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1.2.3. WHAT IS A COMMUNITY? INITIATE COMMUNITY EDUCATION PROCESSES

KEYWORDS:
Definitions of Communities; Starting Community Education Processes; Role of Community Education Facilitators.

GOALS:
• To learn the different definitions of Communities.
• To learn how to initiate Community Education processes.
• To introduce and learn the role of Community Education Facilitators and the base of Community Education.

TIME NEEDED:
1 h 30 min

MATERIAL AND SPECIAL NEEDS:
• Paperboard.
• Colours markers.
• Fix paste.

PREPARATION:
Check that the training room is big enough for the group works. Prepare 3 or 4 tables with paper and art supplies for the group work.

Show some tables in a circular way with chairs around for the participants to work, that every member of the group can access the paper and contribute to the task.

Prepare the space for the plenum in a circular way to facilitate presentation afterwards.

NUMBER OF PARTICIPANTS:
From 10 to 15 participants.

CONCEPTUAL PART:
To lead this session, you need to read "Development of a Curriculum for Community Education Facilitators" chapter, especially I. and III.

To be prepared for this session it is recommended to read "Gender and Cultural Perspective in Adult Education and Community Education in Austria, Bulgaria, France, and Portugal".

INSTRUCTIONS FOR THE FACILITATOR:
1. Individual activity: Draw a community that you feel attached to (flipchart for each participant).

2. Each participant should share it with the colleagues.
3. Group activity:
    a) Discuss a possible definition of community.
    b) Why different definitions exist?
    c) Which insight does a CEFs need to develop to understand the inner view of communities and their definitions?
4. The CEF gathers the results on a flipchart and brings an overview of the definitions of communities and what a Community Education Facilitator needs to know about the community.
5. Discuss, how to initiate Community Education Processes:
    a) Knowledge of the community.
    b) Knowing the relevant players/doorkeepers.
    c) Ideas of initiating.
    d) How to reach discriminated persons/groups.
6. Summarize (Flipchart).

HINTS TO FACILITATORS:
Take your time to guide the participants 'step by step. Do not give all the instructions at the beginning of the activity in order to avoid anxiety and to lose their concentration on the current task.

FEEDBACK/EVALUATION OF PARTICIPANTS:
In the feedback round we will discuss the following questions:
• What did you learn about communities?
• Do you have now more knowledge about communities you belong to?
• What else did you learn?

OBSERVATIONS:
Adapted from:
https://ec.europa.eu/epale/en/blog/community-education-how-communities-change-through-learninghttp://www.equi.at/dateien/CE-Endbericht_IHS.pdf
http://www.education.govt.nz/assets/Documents/Ministry/Investing-in-Educational-Success/Communities-of-Schools/Community-of-Learning-Role-Selection-and-Appointment-Information-web-enabled.pdf

2. Social construction of gender, diversity and identity

2.1 Introduction:

As the famous French philosopher Simone de Beauvoir said in her book „The Second Sex": „One is not born, but rather becomes, a woman". In this book, she compares the physical body and the social role of gender and demonstrates how society determines how a woman should be, leading her to create herself within a framework dictated by a social construction of gender and the stereotyped roles that come from it.

There are many different concepts in the "gender topic" that can be seen within different theoretical frames and thus lead to some questions, but let us deconstructed them.

In this toolkit, we will understand the concept of "sex" as the biological condition that will determine physical and morphological differences between a male, a female or an intersex person. These differences are related to chromosomes, reproductive glands, and genitals and affect physical characteristics. A female has an XX chromosome, a male has XY chromosome and intersex people can have a variety of chromosomes, reproductive glands, and genital organs.

Gender was used to separate the biological dimension of this issue (sex) from the social and cultural dimension. Nowadays there is a concept that encompasses: gender identity, gender expression, and gender stereotypes. Let us understand them!

Gender identity is an internal experience which may or may not be related to the person's sex. It is a self-defining characteristic (or at least it should be, but there are some countries that do not allow people to choose their own gender identity, for example on their ID card), something that is defined by the person in question and is strongly conditioned by culture and socialization. In this theoretical framework, gender identity should be seen as a continuous, that means that when we talk about gender identity it can be "female", "male" or some concept in between, for example, "gender-queer". Queers do not accept a binary version of gender (female and male) and do not feel that either of these labels describe them.

In this framework, gender expression is a concept related to the way people choose to express their gender identity, this is the external experience, the way I choose to present myself to express my gender identity, in the way I understand it: name, dress, haircut, behaviour, interaction with other people etc.

The gender expression of a person does not always correspond to their sex, or the definition that the society normally has about "women's or men's clothes or behaviour", for example.

Finally, gender stereotypes are preconceived ideas about what a woman or a man should be or do. They are related to a determined time, space, culture, religion etc. That means that they are variable, changeable and specific within a community. For example, being a woman in Portugal is different to being a woman in Somalia, because there are "cultural rules" that condition the way different genders are expected to behave, even though there are a few universal and well-known gender stereotypes. Gender stereotypes can be related to clothes: men shouldn't be wearing skirts; behaviour: a woman should be nice and cross her legs; tastes: boys like blue and girls like pink; hobbies: boys like sports, and girls to have tea parties; capacities: women are better at caring roles and men are better at manual roles, because they are stronger and women are more empathic.

These stereotypes are influenced by and have an influence on gender roles. Social roles, as a broad sociological concept, define a set of rules, rights, duties, and explanations, that condition the behaviour of individuals, according to their social position or other characteristics, within a community or institution. Social roles can be inherited or acquired, but they arise from social interaction and are always the result of a process of socialization. Hence, gender roles refer to a set of patterns and behavioural expectations learned in a society that correspond to the different genders, and that have a very significant influence in the identities of the individuals belonging to these groups.

These limitations (and incorrect) ideas and expected roles about either gender influence the way we see each other, the way we see ourselves, our interactions with others and our decisions and tastes. That is why it is important to analyse this social construction from a gender perspective studying the impact that being a woman or a man, in a specific community and time, has in our personal, social and professional lives: How it can improve or worsen our opportunities and access to healthcare, education, justice, leading positions etc. This allows us to identify, diagnose and evaluate the discrimination, inequality, and exclusion suffered by women or men in different spheres.

The gender perspective fosters the analysis and understanding of the characteristics that define being a woman and a man in a specific time and place, and of their similarities and differences, to make a better understanding of the social, economic, political and cultural context in which people develop, often with hierarchical conditions that come from gender and that lead to discrimination and feelings of dissatisfaction and depreciation, especially towards women.

According to the "Convention on the Elimination of All Forms of Discrimination against Women", *discrimination against women is defined as Any distinction, exclusion or restriction made on the basis of sex that has the effect or purpose of diminishing or nullifying the recognition, enjoyment and exercise by women, regardless of their marital status, on the basis of equality of men and women, of human rights and fundamental freedoms in the political, economic, social, cultural, civil or any other sphere. (CEDAW, 1979).*

2.2. Activities:

2.2.1. WHAT IS GENDER AND SEX?

KEYWORDS:
Gender; Sex; Knowledge; Awareness; Woman; Man; Rights; Stereotypes.

GOALS:
- Explore the knowledge about the concepts of gender and sex, and the differences between them.
- Know the different social roles of gender.
- Create awareness about women's rights.

TIME NEEDED:
1 h 15 min

MATERIAL AND SPECIAL NEEDS:
- Two flip charts with the differences between sex and gender of man or woman. (Please find it as an annex).
- Pens.
- Colours markers.

PREPARATION:
Prepare all the materials for the activity on the table.
Make sure that the training room is big enough to allow the participants to walk comfortably.

NUMBER OF PARTICIPANTS:
From 10 to 15 participants.

CONCEPTUAL PART:
There are situations of gender and inequality, where it is necessary to work globally. Many women suffer all kinds of gender inequalities around the world, so we must be aware that it is an intersectional task because they are involved inside in different cultures.

It is important that the CEF avoids situations of gender inequality and works to defend women's rights since women are at greater risk of discrimination than men, not only because of their gender but also because of their social class, their ethnic origin, their age or even their sexual orientation.

With this activity we work with the difference between sex and gender, in a binary way, having an awareness of the number of stereotypes that exist.

INSTRUCTIONS FOR THE FACILITATOR:

1. To bring the group to the context, brainstorming: what is sex and what is gender?
2. Separate the group into 3 or 2 subgroups (3 or 4 participants in each group).
3. Show two flipcharts, wherein one is written „woman" and in the other „man", then in each one, participants have to classify some sentences and characteristics, if it is something related to sex or gender.
4. Each group is given 5 cards with characteristics of women and 5 cards with characteristics of men.
5. Later, in the group, the participants must classify the characteristics, if they are a matter of gender or sex, and also whether it is something that affects men or women.
6. Once each group has classified the characteristics, the activity is discussed all together while sitting around the flipcharts. Ask the following questions: Why were they classified in this way? Are these characteristics true? Does this really happen in our society?
7. Ask the group to identify the characteristics that undermine the rights of women, to debate all together why it violates their rights and whether we can consider them as a type of violence against women.

HINTS TO FACILITATORS:

Make the difference between sex and gender clear, by explaining and giving examples so that the participants can fully understand the concept of the activity.

Make it clear that with many of these characteristics gender stereotypes are created. Define what gender stereotypes are. Explain that many women suffer from all kinds of gender inequalities all over the world, so we must be aware that it is a transversal work because they are involved in different cultures.

FEEDBACK/EVALUATION OF PARTICIPANTS:

After the activity, a conversation with the group will be created to know how they felt during the activity, what had the greatest impact was, whether they learned something new and whether that newly acquired knowledge is useful to work as a Community Education Facilitator.

=qualspace
WWW.EQUALSPACE.EU

WOMAN

Erasmus+

GENDER	SEX
• They suffer more unemployment situations.	• Because of the hormone called prolactin, they are more sensitive and cry easily.
• They are paid much less per hour for the same amount of work.	• They have periods.
• Formerly they could not vote.	• They can get pregnant.
• They suffer workplace harassment.	• They can produce breast milk to feed their babies.
• In many cultures, they are forced to marry as teenagers or even in childhood.	• They have menopause.
• They are healthier.	• They usually have a shorter stature.
• They have fewer possibilities for well-paid employment.	
• In many cultures, they suffer genital mutilation.	
• In some cultures, they have less access to education.	

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MAN

Erasmus+

GENDER	SEX
• They are stronger and independent.	• Their voice changes during adolescence.
• They tend to be more violent.	• They have a greater stature.
• They have more leadership skills and competencies.	• They have body hair all over their bodies.
• They don´t cry.	• They have a greater muscle mass.
• They are more decisive and pragmatic.	• They produce sperm to be able to reproduce.
• They can´t greet other men with two kisses.	• They tend to sweat more, due to larger sweat glands.
• When they are children, they can´t play with dolls.	• They have Adam´s apple visible (Laryngeal prominence).
• They have to be responsible for the family economy.	

2.2.2. GENDER UNICORN AND THE PYRAMID

KEYWORDS:
Gender; Sex; Knowledge; Awareness; Diversity; Stereotypes; Prejudices; Discrimination.

GOALS:
- Identify the differences between gender identity, gender expression, biological sex, and sexual orientation.
- Know what sexual and gender diversity is.
- Promote awareness about the creation of hatred towards different people.

TIME NEEDED:
1 h 15 min

MATERIAL AND SPECIAL NEEDS:
- One flipchart with Gender Unicorn. (Please find it as an annex).
- Sheets with pyramid of hate. (Please find it as an annex).
- Pens.
- Colours markers.

PREPARATION:
Prepare all the materials for the activity on the table, and prepare a flipchart with colours markers.

Make sure that the training room is big enough to allow the participants to walk comfortably. Show some tables in a circular way with chairs around for the participants to work.

NUMBER OF PARTICIPANTS:
From 10 to 15 participants.

CONCEPTUAL PART:
In the first part this activity, we will learn to know sexual and gender diversity as an ideology that is used to refer inclusively to all forms of sexual diversity, sexual orientations and gender identities, without the need to specify each one of the identities, behaviours and characteristics that they include.

As CEFs, you must understand gender identity as each person's experience of gender and how they feel, not necessarily corresponding to their biological sex. Therefore, you must work with a tolerant and empathic mindset, knowing the identity of each participant and what their own gender expression is, working understanding their feelings, characteristics, and thoughts.

Also, in the second part of the activity, we will also work with the pyramid of hate, which is a figure that classifies different levels of hate speech and hate crimes. It catalogues different types of attitudes and acts that grow in complexity from the base to the top of the pyramid. That is, they range from a minor impact to a negative one in acts that represent a greater threat. The figure is the work of the Anti-Defamation League, an organization created in 1913 to stop the defamation of the Jewish people as a way to guarantee justice and their civil and human rights. However, it has been used as an educational tool also to work on raising awareness against hate speech in general.

INSTRUCTIONS FOR THE FACILITATOR:
1. We brainstorm with the group, asking the participants what they understand by gender identity, sexual orientation, gender expression and by biological sex.
2. Then we show a flipchart where a Gender Unicorn is drawn, where gender diversity is represented. The group has to identify, what kind of people are included in each group of our Unicorn.
   a) Gender identity (woman – genderqueer – male)
   b) Sexual orientation (homosexual – bisexual – lesbian)
   c) Gender expression (feminine– androgynous– male)
   d) Biological sex (female – intersex – male)
3. The group classifies and identifies the types of people in the Gender Unicorn, they all come together in a circle to discuss the classification of the Gender Unicorn.
4. When this is clear, we draw with them the Pyramid of Hate, so that they can see how stereotypes, prejudices, and discrimination are created, violating fundamental human rights
5. We explain what the classification of the Pyramid of Hate consists of and separate the group into 2 or 3 subgroups (4 or 5 people each subgroup), and we give them a sheet where a pyramid of hate will be drawn.
6. Each group will be assigned the story of a person with different characteristics, for ex ample: A 16-year-old girl, of Brazilian origin, is studying in her city's high school. Everyone criticizes and looks bad her because this young woman has a gender expression, which does not match her biological sex, this girl dresses in a masculine way, when her biological sex is feminine. In addition, many high school classmates judge her because of her sexual orientation, since she is a lesbian and in high school is not something that generates normality male.
7. Each group has to write in their pyramid what circumstances that woman would suffer and how they go up in level.

HINTS TO FACILITATORS:
Allow time for the participants to think and reflect on the concepts acquired.

Try to be clear in the definition and difference of concepts, avoid an uncomfortable environment, because for many people these concepts may be uncomfortable or totally unknown topics.

FEEDBACK/EVALUATION OF PARTICIPANTS:
After the activity, a conversation with the group will be created to know how they felt during the activity, what had the most impact, if they learned something new and if the newly acquired knowledge will be useful to work as a Community Education Facilitator.

OBSERVATIONS
Adapted from:
http://www.transstudent.org/gender/
https://www.adl.org/latinx
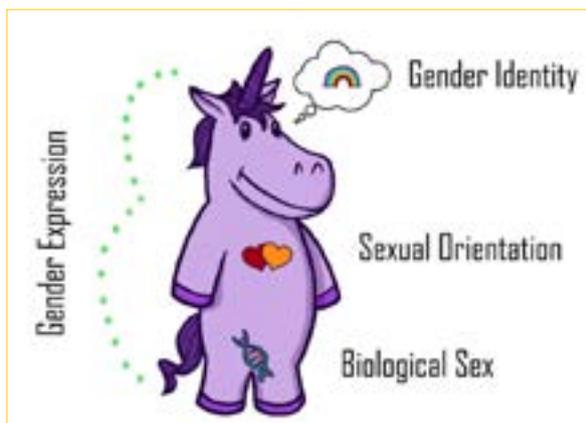
Design by Landyn Pan and Anna Moore
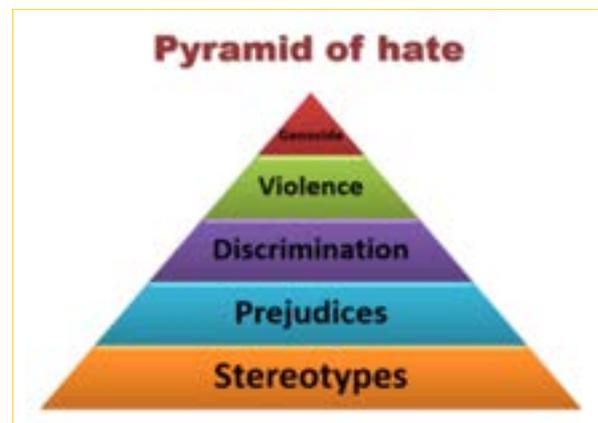
Design by Rede Portuguesa de Jovens para a Igualdade entre Homens e Mulheres (REDE)

2.2.3. CULTURAL FLIPCHARTS

KEYWORDS:
Culture; Diversity; Interculturality.

GOALS:
- Raise awareness of the diversity of values, norms, practices between cultures.
- Work on the dimension of cross-cultural differences.

TIME NEEDED:
45 min

MATERIAL AND SPECIAL NEEDS:
- Paperboard.
- Colours markers.
- Fixe paste.

PREPARATION:
Split four tables in the room, put chairs around the table and place in each of the tables one flipchart sheet in the centre and colour markers.

**NUMBER OF PARTICIPANTS:**
From 10 to 15 participants.

CONCEPTUAL PART:
Culture is a word that we use every day in our professions, but what culture really means? Through this exercise, we encourage the participants to reflect on how complex culture is.

The most recurrent representations of culture (drawings) show threes, the world, people etc. All of them are correct but to organise a little bit the feedback of your participants we suggest to introduce the metaphor of an iceberg.

As you know the iceberg has the particularity of having 3/4 of it underwater, so we can only see. We invite the participant to reflect on which components of the culture are in the visible part 1/3 of the iceberg and which ones are on the invisible part.

This exercise helps us to introduce that we usually see the visual part of the diversity but that we do not really do the exercise of going underneath to search for the values (hidden part of the iceberg) that supports it.

When we face a cultural shock, it is the encounter with the 'otherness'. This shock happens on the top level of the iceberg and what we propose is to take this experience and convert it

on learning experience about our self, about our sensitive zones and then explore the cultural reference frame of the other.

This also allows us to introduce the concept of interculturality as following: The intercultural approach wishes to encourage the presence, in the same space, of people with diverse cultural values and backgrounds in order to facilitate the encounter. From this crossroads, a new path opens up; based on recognition, horizontality, exchange, communication, and negotiation.

INSTRUCTIONS FOR THE FACILITATOR:
1. Create small groups of 4 participants, invite them to sit around the table.
2. Discuss together "what is culture", at this stage they do not have to agree on what culture is, just brainstorm together.
3. Now we are going to put all of these ideas' exchanges on paper. Please make a representation of what the culture is. You can draw, make symbols, but think of a shape to represent culture and your discussion.
4. Presentation one group by one group and debriefing together.

HINTS TO FACILITATORS:
When you finish debriefing with the group use the PowerPoint to present definitions, mechanisms and components of culture (Please find it as an annex).

CULTURE

A system of meaning specific to a group or a subgroup which appear as values and give birth to rules and norms, saved and transmitted, used to differentiate itself from neighboring groups.

*C. Clanet « L' interculturel, introduction aux approches interculturelles »
in Education et sciences humaines, Toulouse, PUM, 1990.*

Culture in a wide meaning, is considered as a whole of distinctive features, spiritual and materials, intellectuals and affective, which characterize a society or a social group. It includes, in addition to arts and letters, life styles, human's fundamental rights, value systems, traditions and beliefs.

Mexico City Declaration on Cultural Policies

Each culture brings an answer to the question of what is true, beautiful and right- and how we can get closer to that.

Camilleri, C. Les conditions de l'interculturel 1990. Intercultures- SIETAR

MECHANISMS AND CHARACTERISTICS

Its characteristics

- Dynamic, always changing
- Acquired through learning (enculturation)

Its mechanisms

Exchange:
Every culture exchange with others, gets inspired from others cultures, borrow tools, models, beliefs.

Transmission :
From genration to generation transmission provides continuity to the culture

ITS COMPONENTS

Culture appear as a shared framework by a group. This framework will give birth to values, rules, normes and practices and technics which will be shared. Hera are some of its components:

- Technics and Methods of production
- Life styles (house foods clothes…)
- Customs and traditions
- Religions, beliefs, rites
- Representations of the world and oneself: relationship to life and death
- Status and gender roles
- Status et family roles
- Family structures and types of weddings
- Child education
- Relationship with body, time, space, nature
- Relationship to others, solidarity, conviviality
- Modes of communication: language, non-verbal communication, meaning
- The relationship to the hierarchy
- Aesthetics
- The sociocultural identity

2.2.4. DECONSTRUCTION OF GENDER STEREOTYPES

KEYWORDS:
Stereotypes; Gender; Stereotypes and Gender Typing; Gender roles; Gender relations.

GOALS:
- Helping participants to understand how gender stereotypes influence peoples' lives and to become aware of gender relations in their own lives.
- Understanding the role and process of gender typing at a young age and how it influences the life of adults.
- To be aware of the fact that gender is a social construction that can be changed by learning from one's own and others' personal experiences.
- To initiate and facilitate Community Education processes.

TIME NEEDED:
1 h 30 min

MATERIAL AND SPECIAL NEEDS:
- Paperboard.
- Colours markers.
- Pens.

PREPARATION:
Prepare all the materials for the activity on the table.

Make sure that the training room is big enough to allow the participants to walk comfortably. Show some tables in a circular way with chairs around for the participants to work in small groups.

Arrange the space in a circular way to facilitate presentations afterwards. Prepare the list of questions to be discussed for each session separately on a flipchart, so the participants will be able to consult them during the discussion.

NUMBER OF PARTICIPANTS:
From 10 to 15 participants.

CONCEPTUAL PART:
To lead this session, you need to read 'Development of a Curriculum for Community Education Facilitators' chapter II/b. Approaches to Gender, Role of Gender and Diversity in Lifelong Learning.

To be prepared for this session it is recommended to read and to be aware of the content of definitions related to Gender in the Glossary.

INSTRUCTIONS FOR THE FACILITATOR:

1. Introduction of the facilitator about the role of stereotypes in peoples' life, how gender stereotypes are constructed and how they influence personal life choices.

2. Split the participants into 3 working groups. Ask them to reflect on the lives of their grandmothers, mothers, and their own, focusing on the following questions:
   a) Have they observed any changes between the roles their grandmothers played and their mothers? What restrictions have stayed the same?
   b) What changes do they see in their own lives with reference to the conditions faced by their grandmothers and mothers?
   c) How have these changes been possible? What were the influencing factors?
3. These reflections (on 3-5 topics) should be written on a flip chart paper by each group and presented in a plenary.
4. Write the similarities and differences on a flip chart.
5. After, split the participants into 3 working groups again. Ask them to share their experience with regard to expectations in their communities for boys and girls, focusing on the following questions:
   a) In your community what is expected from boys?
   b) In your community what is expected from girls?
   c) In your community what changed over recent years with regard to what is expected from boys and girls?
6. These reflections (on 3-5 topics) should be written on a flip chart paper by each group and presented in a plenary.
7. Write the similarities and differences on a flip chart.

HINTS TO FACILITATORS:

Summarize the results by stressing that gender is a social construction, which can and does change over time. It is a long and gradual process. Changes in gender relations and order resulted from personal and collective empowerment of women through raising awareness, education, economic independence accompanied by the transformation of structures and institutions (family, community, state) that control resources and decision-making processes and they depend on the overall political and economic situation of the society.

Be clear in your instructions of the exercise stress on the fact that the participants are not invited to share sensitive personal experiences, rather to compare the experiences and results of three generations of women in their families, e.g. „my grandmother was illiterate, but I graduated secondary school"; „my grandmother had no right to vote", etc.

For better results, you can give the participants advice to split the exercise based on an additional indication such as gender, or age, or ethnicity, or cultural background.

FEEDBACK/EVALUATION OF PARTICIPANTS:

Feedback round contains discussion on the following questions:

- Do you identify cases of gender biases and discrimination that are linked to your expectations?
- Can you highlight changes that have possibly occurred more recently with regard to gender-related expectations?

OBSERVATIONS:

Adapted from:

https://www.care.org/sites/default/files/documents/Gender%20Equity%20and%20Diversity%20Module%204.pdf

http://www.academia.edu/2764201/Teacher_Training_Modules_that_address_gender_issues_and_promote_Gender_Equality

3. Equal relationships and changing structures

3.1. Introduction:

As the European Institute for Gender Equality (EIGE) defines in its thesaurus: *Equality does not mean that women and men will become the same, but that women's and men's rights, responsibilities and opportunities will not depend on whether they are born female or male. Gender equality implies that the interests, needs, and priorities of both women and men are taken into consideration, thereby recognizing the diversity of different groups of women and men. Equality between women and men is seen both as a human rights issue and as a precondition for, an indicator of, sustainable people-centred development.*

Based on different grounds as sex, age, ethnic origin, religion or sexual orientation, sometimes people are excluded from opportunities and of the decision-making process in their communities. The work of CEFs is inevitably to face these inequalities namely through the community work.

The CEFs are the most important persons to provoke discussions on equality. You need to be prepared to organize activities on empowering community members to face and overcome oppressions and involve community members in the planning of the change in favour of gender equality.

Therefore, we designed the present module to help you and to give you examples how to work on inclusion and on co-creating of better opportunities for equal access to resources of women and men/boys and girls in your communities.

We would like to share some tested practical methods to start the discussions on the root causes of unequal relationships and to consider all community members' needs and realities. At this early stage, we want to propose you to think about key elements like place and time to organize your activities with community members and to analyse the urban space and mobility from a gender perspective.

We propose you simple methods for collecting information about the environment in which men and women, girls and boys living in your community, to what extent this provokes inequalities in everyday life, where the safe places for women and men are and how equal protections for them might be ensured. The activities also will help you to discuss the participation of women and men in the decision-making process and the ways of overcoming structural and behavioural obstacles.

3.2. Activities:

3.2.1. TAKE A STEP FORWARD

KEYWORDS:
Intersectionality; Discrimination; Exclusion; Privilege.

GOALS:
- Raise awareness of intersectionality and inequality of opportunities.
- Understand how gender and other factors of discrimination reinforce each other.
- Develop imagination and critical thinking skills.
- Encourage empathy.

TIME NEEDED:
1 h

MATERIAL AND SPECIAL NEEDS:
- A line drawn on the floor.
- Cards with the description of the roles.

PREPARATION:
Make sure that the training room is big enough to allow the participants to walk comfortably.

Analyse the list of „situations and events" and adapt them according to the group. Make the cards: one per participant.

Copy the sheet (adapted) by hand or photocopy it, cutting and folding the strips of paper.

NUMBER OF PARTICIPANTS:
From 10 to 15 participants.

CONCEPTUAL PART:
We are all equal, but some people are more equal than others. In this activity, the participants go through the experience of being someone else and take steps forward according to their opportunities in life.

Gender is a social construct that divides humanity and sets the norms for economic, social and political power. In our cities, power and access to social and political rights are not the same for everyone.

INSTRUCTIONS FOR THE FACILITATOR:

1. All participants are seated in a circle.
2. Ask the participants to take a card from the hat. Ask them to keep the card, and not to show it to anyone. The card is going to be their role throughout the activity.
3. Invite the participants to read their card and ask them to begin to get into their role, thinking about what it would be like. To help them, read the following questions and let the participants reflect on the answers so they can build the past and the present of their character.
4. Questions:
   a) How was your childhood? What kind of house did you have? What types of games did you play? What did your father and mother do?
   b) How is your day-to-day life today? Where do you live? What do you do in the morning, afternoon and evening?
   c) What kind of life do you have? How much do you earn per month?
   d) What do you do in your free time? What do you do on holiday?
   e) What motivates you and what are you afraid of?
5. Ask the participants to line up beside each other (as in a starting line) and ask for absolute silence. You can put relaxing music to create an atmosphere for reflexion.
6. Explain that you are going to read a series of situations and events. The participants will reflect on each of these situations. If they think their character agrees or can answer yes to the proposal, then they will then take a step forward. Otherwise, they should not move.
7. Read one situation at a time, pausing between each statement so that the participants have time to reflect and assess their position in relation to the situation presented.
8. Cards:
   a) You are a 69-year-old retired woman.
   b) You are a 57- year-old unemployed woman job sicking.
   c) You are a disable middle age woman on a wheelchair.
   d) You are a 32- year-old woman CEO of a big company.
   e) You are an 18 –year-old woman activist for a left- wing ecological party.
   f) You are a transgender 42- year-old woman living with her brother.
   g) You are a 53-year-old Senegalese woman with 3 teenage children.
   h) You are a 27-year-old lesbian living with your wife and your 3- year-old daughter.
   i) You are a French woman, a single mother with 2 jobs.
   j) You are a young Roma woman who lives with her family.
   k) You are a practicing Muslim woman who lives in X.
   l) You are a 30-year-old, divorced, woman, with 2 children.
   m) You are a woman of African descent with 2 children and without work.
   n) You are a 30-year-old German woman with functional diversity.
   o) You're a 25-year-old drug addict who lives on the street.
   p) You're a Chinese woman, with a big company, 30 years old.
   q) You are a 35-year-old sex worker who has AIDS.
   r) You are a Brazilian woman who has 5 children and only charges 600 € per month.

s) You are a 28- year- old Spanish woman who has 2 university degrees and 1 master, you are looking for a job in Europe.

t) You are a woman of 50 years of Moroccan origin who has a physical disability and does not have a job.

10. Questions:

a) Do you have a stable economy?

b) Do you have a home with all the amenities?

c) Do you feel that you are respected by the rest of society?

d) Do you feel you have freedom of expression?

e) Can you understand the news that you read in the newspaper?

f) Are you able to pay the bills for electricity, water, gas etc at your house?

g) Do you have social and medical protection?

h) Can you get easily the job that you qualify for?

i) Have you ever felt discriminated?

j) Do you have access to any kind of education or training?

k) Can you study even if you don't have resources?

l) Can you kiss the person you love on the street feeling safe?

m) Can you wear whatever you like or want?

n) Do you feel stressed by all the responsibilities you have?

o) Can you attend any paid cultural event?

p) Is your family great support for you?

q) Can you plan a vacation once a year?

r) Do you have free access to internet, etc.?

s) Do you have access to legal services?

t) Can you marry the person you want?

u) Do you have resources to use public transport every day?

v) Can you go to dinner at a restaurant every 2 months?

w) Do you worry about the future of your children?

x) Do you have help at home?

y) Do you have enough time to enjoy your professional and personal life?

HINTS TO FACILITATORS:

In the beginning, in the imagination phase, some participants may say that they know little about the life of the person they have to represent. Tell them, this does not really matter, and that they must use their imagination, doing the best they can.

The power of this activity lies in the impact of actually seeing the distance increasing between the participants, especially at the end when there should be a big distance between those that stepped forward often and those who did not. To enhance the impact, it is important that you adjust the roles to reflect the realities of the participants' own lives. As you do so, be sure you adapt the roles so that only a minimum of people can take steps forward (i.e. can answer „yes"). This also applies if you have a large group and have to devise more roles.

During the debriefing and evaluation, it is important to explore how participants knew about the character whose role they had to play. Was it through personal experience or through other sources of information (news, books, and jokes?) Are they sure the information and the images they have of the characters are reliable? In this way, you can introduce how stereotypes and prejudice work.

This activity is particularly relevant to make links between the different kinds of rights (civil/political and social/economic/cultural rights) and access to them. It is important that the participants reflect on how different aspects of identities and grounds of discrimination intersect with each other, reinforce each other, create advantage or disadvantage in terms of access to rights and opportunities.

FEEDBACK/EVALUATION OF PARTICIPANTS:
Start by asking the participants what they went through and how they felt about the activity. Then comment on the issues addressed and what they have learned:
- How did you feel when you did or didn't take a step forward?
- For those who took many steps forward, when did they begin to notice that other people were not walking as fast?
- Did anyone feel that there were times when their most basic Human Rights were not being respected?
- Can anyone guess what other people's roles are? (Let them reveal their roles in this part of the analysis).
- Was it easy or difficult to represent different roles?
- How did they imagine the person they were representing?
- Do you think this exercise is somehow a mirror of society?
- What Human Rights were at stake for each character?
- Did you think about gender when imagining your character? Was it something that made you decide whether or not whether to step forward?
- Did you think about other factors? What was most important in allowing/preventing you from stepping forward?
- Is there anyone who can say that their Human Rights were not being respected or that they did not have access to them?
- What steps could be taken to address inequalities in society?

OBSERVATIONS:
Adapted from:
Compass
http://www.eycb.coe.int/compass/en/pdf/2_38.pdf

3.2.2. LET'S DO A GENDER MAP OF OUR COMMUNITY!

KEYWORDS:
Communities; Access to social resources of women and men; Urban planning; Decision making; Power of women and men in communities.

GOALS:
• Gather gender-specific information about the community.
• Understand community and social resources mapping method.
• Create a map that applies the gender-related inequalities in communities and gives light on possible and necessary interventions for inclusion and equality.

TIME NEEDED:
2 hours

MATERIAL AND SPECIAL NEEDS:
• Sheets.
• Paper with gender map. (Please find it as an annex)
• Markers or pencils.

PREPARATION:
Prepare all the materials for the activity. Make sure that the training room is big enough to allow the participants to walk comfortably. Show some tables in a circular way with chairs around for the participants to work in small groups.

Arrange the space in a circular way to facilitate presentations afterwards. Prepare the list of questions to be discussed for each session separately on a flipchart, so the participants will be able to consult them during the discussion.

NUMBER OF PARTICIPANTS:
From 10 to 15 participants.

CONCEPTUAL PART:
Gender mapping is a simple method that makes evident the existing inequalities between women and men in access to community social and economic resources and predominant behavioural patterns.

The present activity is designed to ease a discussion on equal access to education for girls and boys in a community, but it can be modified and used also for provoking discussions on different other gender inequalities in access and use of social and economic resources in the communities and in decision making process.

INSTRUCTIONS FOR THE FACILITATOR:

1. Divide the participants into 3 small groups.
2. Ask the groups to work together and to draw a map of their community - the area in which they live, study and work. This can be done on paper with markers or pencils.
3. Have them include items such as:
   a) Landscape – mountains, hills, forests, rivers, lakes, etc.
   b) Transportation – big and small roads, bus, train stations, ports etc.
   c) Houses, water sources and sanitation facilities.
   d) Schools.
   e) Religious buildings.
   f) Places where the community works and gathers -markets, factories, etc.
   g) Any other relevant buildings/places for the community.
4. If you work with a smaller community you may ask participants to add for each household in the map how many boys and girls are at school age and where they live. Make participants draw on the map the houses and number and sex and age of the children, living there.
5. If you apply the method for discussing other gender inequalities, you may ask them to mark places, where women or men go usually, means of transportation they usually use, places where men and women in most numbers work and gathers.
6. After the participants have completed their maps facilitate a discussion to gather more information. Consider the gender-related social and behavioural aspects when developing your questions. Possible discussion questions in case of school attendance of boys and girls may include:
   a) How many schools are there in the community?
   b) Where are the schools situated?
   c) What are the approximate numbers of boys and girls that go to school from the community?
   d) In which neighbourhoods/households live these children?
   e) Where live children, that is not going to school regularly? How many of them are boys and how many are girls?
   f) Is there a link between gender, social status, age or religion and the number of children going/not going to school?
   g) Are girls and boys feeling safe on the road to school? If not, why?
   h) Are there any values, beliefs that explain this? Are the residential patterns different in the areas that are better off, as compared to those that are not?
7. For other discussions on access to resources or decision making you may ask questions like:
   a) Where do men and women work in your community?
   b) How many men and women are involved in decision making bodies in your communities?
   c) Where men and women go for leisure? How often?
   d) Who is accompanying children on their road to school? What kind of transportation

parents (mothers or fathers) use for this?

    e) Who is providing the food in your community? Where from?

    f) Which are the places where men and women/boys and girls feel safe? Where they are not safe?

5. When all the groups have completed the exercise, reconstruct the map(s) on paper if needed, using various coloured stickers to identify clearly the problems.

6. Based on that, try to summarize with the help of the participants, the main evident obstacles, related to the environment, but also to behaviours in the community.

HINTS TO FACILITATORS:

You may adapt and add many other questions, depending on what you want to learn about the environment, where men and women live and what are their needs and obstacles to participate in social/economic/cultural life in the community and in decision-making processes. The questions will highly depend on the problem, that you want to tackle and the information you need to learn from community members themselves in relation to access and participation of women and men.

In some cases, CEFs may need to create separate maps with groups of women and men. This helps to showcase the gendered perspectives of the social map. If you decide to have joint groups, pay attention to those questions that were answered mostly by one sex vs. the other, who dominates the conversation, and how participants push and argue for their particular interests during mapping.

FEEDBACK/EVALUATION OF PARTICIPANTS:

Ask for feedback and explanation of the maps of the groups on an equal base. Try to include all participants in the debates.

OBSERVATIONS:

Adapted from:

The Gender and Strategy on Social and Behavioural Change Communication Implementation Kit (USAID, May 2016), dedicated to integrating gender into social and behaviour change communication. It is available online at: http://sbccimplementationkits.org/gender/wp-content/uploads/sites/7/2016/03/Activity-2.2_Mapping-the-Community-and-Social-Resources.pdf

The Gender Mapping Approach is well explained by the materials from the URBACT Gender Equal Cities workshop. See the resources and good practices at: http://urbact.eu/gender-sensitive-public-space-placemaking-and-spatial-justice-through-perspective-gender

Where men and women work and go in my community

Design by Center of Women's Studies and Policies (CWSP)

3.2.3. HOW TO BETTER ORGANIZE TRAININGS AND EVENTS FOR OUR TARGET GROUPS – TIME, SPACE AND GENDER

KEYWORDS:
Roma and refugee women and girls; Location and time for organizing events and training from a gender perspective.

GOALS:
- Raising CEFs' attention to the importance of where and when they organize training/meetings/activities.
- Creating habits and skills of the CEFs to re-examine the specific situations, needs, and preferences for a place/space and time for conducting training/activities for their target groups.
- Increasing the attention to the obstacles that exist in a given public space (city, village, neighbourhood, refugee camp) that can impede participation of women and girls and hamper access to education, healthcare/therapy etc.
- Paying attention to the most appropriate time for conducting training or other activities for women and girls, so they will be relaxed and maximally focused and placed in a situation that will predispose them to listen and learn.

TIME NEEDED:
1 h 30 min

MATERIAL AND SPECIAL NEEDS:
- Paperboard.
- Colours Markers.

PREPARATION:
Prepare room, big enough for dividing participants into two groups that might work and discuss in comfort.

NUMBER OF PARTICIPANTS:
From 10 to 15 participants.

CONCEPTUAL PART:
The exercise is based on a discussion which focuses on some key themes of reflection, namely:
- The most common difficulties in working with Roma, migrant/refugee women in organizing training or other activities for them.
- The process of identifying participants and engaging them in a training/meeting other activity.
- Approaches to attract and retain women trainees in training/meetings/discussions/therapy activities.

- What should be considered when organizing training/meeting with vulnerable women of migrant/refugee or Roma origin.

INSTRUCTIONS FOR THE FACILITATOR:

1. The group splits in two by placing two separate case studies as tasks.
2. The CEF introduces the case A:

    Case Study A: You are a coach/facilitator of „Healthy Nutrition for Children from 0 to 3 Years of age „for young mothers from the Roma community. Your task is to have two days of training and to have a minimum of 15 women trained. The training will take place in a large city with several Roma neighbourhoods. Make an action plan how to attract 15 young mothers to participate in a two days training.

3. Read elements to be included in the Action Plan:

    a) An approach for identifying the participants.
    b) Setting a two-day training timeframe.
    c) Location.
    d) Required materials and technical means of training.

8. The CEF introduces case B:

    Case Study B: *You are a social worker in a refugees' integration centre. You work with women from different communities, some of them are from very traditional Muslim communities and are veiled. All of them are residing in the refugee centre for a long time, waiting for their refugee status documents. But time is passing very slowly, some of them get depressed and tension and conflicts start to arise very often. You have an idea to organize a therapeutical dance workshop for women.*

5. Propose an action plan to make your idea become a reality. Possible elements of the plan may include:

    a) Approaches to attract different groups of women, residing in the refugee integration centre.
    b) Setting a time frame for the dance workshop.
    c) Choose a place.
    d) Plan logistics and financial resources if required.

6. Presentation of case decisions: Each group chooses one speaker and makes a presentation. The following is an analysis of the presented tasks by the facilitator, focusing on:

    a) The importance of defining a location and space for the activities: the place where we invite participants from Roma or refugee communities is extremely important and it depends on the needs and situations of women and how close it is to their everyday life places. Sometimes women need a space, where they can feel safe and comfortable for participating.
    a) It is important to have preliminary information about what Roma communities live in each location (they may also be from different subgroups, which struggle between each other and this can create tensions). Same is valid for some of the refugee communities, gathered to wait together in the refugee integration centres. Some sub-communities may differ strongly with regards to religion, cultural/religious practices and beliefs, gender relations in the family etc.

b) It is always important to explore the places, that are close to the neighbourhoods, refugee centres and to ensure that they are secure for women – places, where women can feel free (not disturbed by unknown men in the case of the veiled refugee women in the refugee centre); It is also important that the space is attractive and pleasant, not associated with anything negative (for example, places where gather drug addicts, pimps, aggressive people, struggling communities etc.).

c) The importance of determining the right time and timeframe for the activities: keep in mind the everyday life and habits of the participants. For example if they are free in the morning, because the children are at school/day-care centres, it is the right time to arrange the activities; if women are free after 17:00, when there is someone to leave the children with, then you should prefer that time to do the activities; in the summer months (especially in the villages) Roma women are busy with seasonal work and are often absent from home throughout the day, then it is important to investigate which are the free days of women (weekend or other); summer months are very difficult to organize big meetings with the whole Roma community, because they usually work outside the home. If you are working in an evangelical Roma community, it is import ant to keep time with community meetings with the pastor and gatherings in the evangelical church, etc.

HINTS TO FACILITATORS:
Give participants time to express themselves. Some participants will need more time, so you can guide them with some questions about the process of identifying the right places and time for organizing their events.

FEEDBACK/EVALUATION OF PARTICIPANTS:
In summarizing the exercise make participants identify the three most important issues (related to time and space) that they would consider in the future when organizing meetings in Roma/refugee community. Listen to 2-3 participants from the group in plenary to confirm that they understood well the aim of the exercise and the message of the exercise.

OBSERVATIONS:
Adapted from:
The cases for discussion are inspired by the practical work of CEFs with Roma community in Bulgaria, as well as by the interviews with CEFs in Bulgaria, which were analysed in the Bulgarian national report: "Gender and Cultural Perspective in Adult Education and Community Work in Bulgaria". For more information see in Pag. 25:
http://equalspace.eu/wp-content/uploads/2018/08/NatRep_Bulgarian_ENG_digital-003.pdf

3.2.4. GENDER ANALYSES OF ORGANISATIONS

KEYWORDS:
Gender Structure; Gender Analyses; Inequalities; Make inequality visible.

GOALS:
- Getting to know the analytical instrument.
- Give the first steps in the application of the instrument.

TIME NEEDED:
1 h 30 min

MATERIAL AND SPECIAL NEEDS:
- Paperboard.
- Colours markers.
- Fix paste.

PREPARATION:
Prepare all the materials for the activity. Make sure that you have a training room big enough to allow the participants to draw comfortably.

Condition a table with chairs around so every member of the group can access the paper and contribute to the task. Prepare the space in a circular way to facilitate presentation afterwards.

NUMBER OF PARTICIPANTS:
From 10 to 15 participants.

CONCEPTUAL PART:
By gender analysis, we understand the consideration of the own organization under gender-related perspective (e.g., in terms of „female" and „male" structures or cultures). This change of perspective enables a new looking at your own organization and effective gender relations. It is the first step of a Gender Mainstreaming Process.

Read carefully the chapters II. /B. and II. /C. of the Curriculum.

INSTRUCTIONS FOR THE FACILITATOR:
1. Hold a short introduction about gender and organization for the group. Emphasize the importance of a gender perspective to analyse organisations.
2. In first of all, you have to analyse the status quo regarding the gender of your institution. Gender analysis is the starting point for gender mainstreaming. Before cooperation pro-

cesses begin, any decisions are made and plans are outlined, the gender equality situation in a given context must be analysed and expected results identified.

Gender Analysis highlights the differences between and among women, men, girls and boys in terms of their relative distribution of resources, opportunities, constraints, and power in a given context. Performing a gender analysis allows us to develop responses that are better suited to remedy gender-based inequalities and meet the needs of different population groups. The general aim of gender mainstreaming is to include gender equality on all steps and levels of the organisation. As said before, the first step is to analyse the status quo of the organization, on the level of:

a) Institutional history.
b) Organizational culture.
c) Professional work.

3. Presentation a guideline for analysing organizations:
   a) How did the organization come about?
   b) Who founded it?
   c) What goals were pursued with the foundation?
   d) Which interests are given priority?
   e) Who are the target groups/customers of the organization?
   f) Do you see the different interests of women and men with technical questions and t asks?

4. Presentation as organizational culture:
   a) Describe the aims, key values, and standards of the organization, e.g. future-oriented, career-promoting, family-orientated.
   b) Is there explicit equality the aims?
   c) Is there a balance between men and women? (e. g. in the hierarchy, in decisions tec.)
   d) Are the levels of governance and decision-making intended as a goal?
   e) Is the organization rather strong in performance?
   f) Do you see differences between the values and norms of men and women in different organization covers?
   g) Are there gender differences in using your products/offers? Do you know the reason for it?

5. Presentation as a professional work:
   a) Who is working in the organisation? (% men and women).
   b) Are there gender differences in the working fields?
   c) Are there gender differences in the hierarchy?
   d) Do you know what men and women earn in your institution? Are there differences?
   e) Do you see differences between women and men regarding the working time?
   f) Do men and women have the same career opportunities?
   g) Do men and women have the same training opportunities?
   h) Which services lead to recognition, which to promotion?
   i) Which services receive no recognition?

6. Build 4 working groups. In each working group, every participant makes a short description in which organization she/he is working. After this, the group chooses one of the institutions that have been presented, which will be analysed.
7. In the working groups edit the guiding questions to the following emphases:
   a) Institutional history under a gender perspective.
   b) Organizational culture from a gender perspective (aims/values/key standards, methodology, didactic, products, participants/clients).
   c) Professional work (employees).
8. Presentation in the plenum and presentation of the work results.
9. Write the similarities and differences on a flip chart.
10. Discuss the following questions:
    a) In which direction do you want a change in your organization?
    b) What would be the hallmark of a gender democratic organization?

HINTS TO FACILITATORS:
Plan enough time for this activity and the analyses.

There is a tendency in the working groups to deepen in one topic and to lose the gender-related perspective. Guide the groups carefully through this process: We say it is important to "learn to see with the gender eyeglasses".

When working in gender-homogeneous groups, it is important to pay attention in the moderation that differences in approach or in the results of gender-homogeneous groups not unilaterally rated positive or negative and thus gender attributions and stereotypes are again established. It is important to make the reference to "doing gender".

FEEDBACK/EVALUATION OF PARTICIPANTS:
In the feedback round following questions will be discussed:
• Do you think Gender Mainstreaming is a good strategy to make gender gaps obviously?
• Do you think you can use this strategy in your work?
• Did you learn something new?

OBSERVATIONS:
Adapted from:
https://eige.europa.eu/gender-mainstreaming/what-is-gender-mainstreaming

https://www.sida.se/contentassets/a3f08692e731475db106fdf84f2fb9bd/gender-tool-analysis.pdf

4. Intersectionality

4.1. Introduction:

In this chapter, we will focus on the question of the specific potential of intersectionality for adult education. We will discuss the following questions: What options for thoughts and actions open the perspective of intersectionality for adult education and community education, and how can discrimination be prevented? In this module, we invite you to think about what means intersectionality, where do you see intersectionality and which consequences have it, how can intersectionality be analysed in adult education, are there also resources in the field intersectionality and which are the important intersectional pedagogical attitudes.

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 "interwoven" 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.

Let us go a little bit deeper to understand the term of intersectionality: The concept of intersectionality has its origins in the feminist and anti-racist theory. The term intersectionality goes to US lawyer Kimberley Crenshaw, who introduced it in the late 1980s to capture the specific experience of discrimination of black women. Black women, unlike white women, are not only disadvantaged as women, but also as black people. And these blacks are not only disadvantaged like black men as blacks, but also as women. Black women, therefore, have a very special combination of disadvantages that can be effective in different contexts. Other examples are for instance female migrants, who experience discrimination because of their migrant status and because of being a woman.

When we look at groups, we also discover a network of different lines that often co-decide on power/privilege or non-power/suppression. Different situations can divide the group into different power groups (e. g. school class: playing football – girls are discriminated; school class: international travel – socially weaker children are discriminated).

Intersectionality is committed to the feminist theory tradition. The critical focus on power relations, however, also represents differences as positive resources. Taking into account categorical interdependencies may prevent anyone from being put in one category (for example disabled, woman, migrant, or homosexual). This not only concerns the context of discriminated or dominated groups, but also the context of "(group) specific" potentials or resources. Rather, the focus is directed to the fact that individual dimensions of diversity are intertwined in many ways and that we are all multiple members or associates.

Intersectionality also places the concepts of identity, changing identities and power as understanding people's lives. Identity is something which concerns, how migrant women perceive their identity in traditional adult education institutions. They feel often marginalized or "like fish out of water" as a result of their gender, ethnicity or class.

However, while intersectionality as perspective has been fruitfully developed and more and more common within social science research as well as in education research more generally, such perspectives are rather limited within adult education.

Let us keep the focus on the intersectional approach and the intersectional pedagogical attitudes. 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.

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 adult education system, in the adult education institution and in your own lessons). The intersectional perspective can be used as a strategy and an 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.

Important intersectional pedagogical attitudes are:
- 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. It is important that you are aware that "the owner" and "the other/ the stranger" is always a social construction, which is influenced by many structural and social conditions.
- You as an adult educator have to examine and reflect on your own practice and not evaluate others. Reflect the concrete situations and interactions in your practical work, your norm setting, your own patterns of thinking and acting and the associated dangers of reproduction of dominance relationships (power relations in pedagogical relationships) under an intersectional perspective.
- Intersectional pedagogy should not take a perspective on the personal deficits of a person, but see their diversity as a resource.
- 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.
- Intersectional pedagogy should be designed to be critical of identity. This means that a

person is not committed to the individual (or more) characteristics/categories and is seen as unalterable truth. Identity can be understood as a strategic, fluid option.

- 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.
- It is also important that you as a trainer and educator can take different perspectives. Therefore, it would be an advantage if your team also represents different realities of life. Visibility of lived diversity and tolerance are an important sign.

A video for an introduction: https://www.youtube.com/watch?v=w6dnj2IyYjE

4.2. Activities:

4.2.1. TWO BLUE CROCODILES AND THE GAP OF THE SYSTEM

KEYWORDS:
Intersectionality; Multiple discrimination; Self-Organisation; Strategies of change.

GOALS:
- Introduction to the topic of intersectionality.
- Consolidation/concretization of the topic.
- Multiple discrimination and structural violence.

TIME NEEDED:
1 h 30 min

MATERIAL AND SPECIAL NEEDS:
- Projector.
- Screen.
- Internet access.
- Movie:
http://portalintersektionalitaet.de/forumpraxis/methodenpool/intersektionalitaet/2012/blaue-krokodile/

PREPARATION:
We suggest two ways to work with the movie. The first option uses the film as a hook to develop their own stories on multiple discrimination and strategies against it. The second option works with the contents offered in the film and should be understood as a structured discussion.

NUMBER OF PARTICIPANTS:
From 10 of 15 participants.

CONCEPTUAL PART:
The film can be used as an introduction to go deeper into the topics of discrimination and structural violence. This method can serve to stimulate an open discussion. It is also possible to follow the questions proposed here. If you want to combine the individual experiences with the themes of the film, make sure that the atmosphere of conversation is as good as possible, characterized by listening and respectful interaction. If the participants do not want to share their own experiences, it is also possible to gather examples of which you have heard or describe situations that you have observed.

INSTRUCTIONS FOR THE FACILITATOR:
1. In the first part, watch the movie with the group until after the accident (min 1:39). If desired, twice.

2. Ask the participants what they saw and let them describe the scene. There are mammals and reptiles, crocodiles are among the latter. There are different coloured mammals and reptiles that are injured. The green and red reptiles are picked up by the ambulance, blue mammals as well. Only for the blue reptile seems that no ambulance exists.

3. Ask how the scene could go on. In small groups, different sequels can be developed and presented in front of the group as small plays. Either the participants play the animals, or they are made of cardboard or plasticine. The scenes can also be filmed if desired.

4. In the second part, watch the movie with the group until the end. If desired, twice.

5. Gather first impressions: Ask what the participants spontaneously have to say about the film, what impressions they have, what they have noticed. Clarify questions („Are crocodiles' reptiles?" „Yes.") And make it clear that this is not a movie about the health care system itself.

6. Structured analysis: What are the main topics of the film? Collect the topics that are mentioned on a flip chart. Questions that cannot be clarified should also be written down separately and checked for answers at the end. Maybe the film can be shown a third time.

7. Decide on which topics you want to focus on and select corresponding questions from the below-mentioned topic blocks, discuss them in large groups or in small groups.

8. Talk with the group about discrimination:
   a) What does it mean for the crocodiles that nobody helps them?
   b) Why are red and green reptiles treated, not blue ones? Is this fair?
   c) If not, what would be fair? (What would the participants consider fair?
   d) If you've already seen the film in its entirety, then you can repeat solutions from the movie or develop your own ideas.)

9. Talk with the group about self-organization:
   a) Does it make sense to open an ambulance for blue reptiles?
   b If yes why? If not, why not? What problems can occur when the crocodiles try to do something like the „Blue Reptile Outpatient Clinic"?
   c) How can these problems be dealt with?
   d) What examples exist for groups that have joined forces to defend themselves against their own discrimination? (The struggle of women for electoral and civil rights; women's movement; gay and lesbian movement; the American Black Civil Rights Movement, etc. Additional stories can be brought in here to make the struggles of disadvantaged groups visible).

10. Talk with a group about intersectionality:
    a) What does the intersectional helicopter stand for?
    b) Can the intersection helicopter help the crocodiles? If yes how?
    c) Do you come across examples from your everyday life where such an intersectional helicopter could help solve problems?

11. Talk with a group about the general and specific:
    a) What differences does it make to have a general service like the helicopter, unlike many different ambulances?
    b) Which pros and cons can be found for one and the other?

c) Would the blue crocodiles prefer to have specific treatment rather than general support?

d) In the society in which you currently live, can you imagine a situation in which a general support service is more useful than various support organizations?

12. Talk with a group about the consequences:

a) There is a scene in the movie where we can see many little icons attached to a metal grid.

b) What do the symbols on the grid mean?

c) Do you think of more categories that people are influenced by?

d) How are you influenced by categories? What does „many categories overlap with others" mean?

e) Do you think categories are important? Why? Why not?

HINTS TO FACILITATORS:

You can presentation further questions:

- What is striking about the colour symbolism of the film? (The helicopter is white with a thin rainbow-colored line. Not only is white the colour of many ambulances, but it is also the colour of the skin of people who, often in an exploitative and overbearing manner, have subjected black people and people of colour to forced labour, mistreatment and killing. Even today, the consequences of colonialism can be seen on many levels. The rainbow banner is a symbol of the gay movement. In addition, such flags can also be seen with the inscription „Pace". If we were to shoot the film again, the helicopter would have a different colour than white.)

- What does the title of the movie mean? What is „the system"? What is meant by „gap"?

- What does „simple thinking" mean and why do not they help? What is the main message of the movie?

- Did you come up with new ideas during the discussion?

- Think with the participants about what has been discussed and if it means something to them: Do you think the content of the film is relevant to your everyday life?

Review the questions that you gathered at the beginning and try to find answers or decide that the questions can be left open. Make sure that every person had the chance to discuss the topics that are important to him.

FEEDBACK/EVALUATION OF PARTICIPANTS:

Discuss in the feedback round following questions:

- How did you feel in the activity?

- In which situations are you feeling like the blue crocodiles?

- What is the best solution for yourself?

OBSERVATIONS:

Adapted from:

„Two Blue Crocodiles [...] Theorie_Praxis- Eine Frage der Verkehrsregelung?" Susanne Lummerding   https://www.genderopen.de/bitstream/handle/25595/262/Lummerding_Two%20 blue%20crocodiles.pdf?sequence=3&isAllowed=y

4.2.2. OVERCOMING OPPRESSIONS

KEYWORDS:
Movement from the individual to the society; Power dynamics.

GOALS:
- Raise awareness about the oppressions of the group we are working with.
- Find creative solutions in groups.
- Empowerment.

TIME NEEDED:
3 h

MATERIAL AND SPECIAL NEEDS:
- Big training room.

PREPARATION:
It is recommended to read the IO2 curriculum.

It is necessary to read the chapter III of the Curriculum about methodology and more especially chapter on Augusto Boal and the theatre of oppressed.

NUMBER OF PARTICIPANTS:
From 10 to 15 participants.

CONCEPTUAL PART:
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.

INSTRUCTIONS FOR THE FACILITATOR:
1. Ask your participants to discuss in small groups about difficult situations they had to face in the past where they felt helpless (it do not matter at this stage how they dealt with).
2. When they all shared in small groups invite them to the next step: Choose one of the situations you shared and make it in a short improvisation scene. You can use the material you see around".

3. Give them 10 to 15 minutes to prepare the scene and then reorganize the space with a "stage" and an audience.
4. Before the performance introduces yourself as the Joker you will be the link between the stage and the spect-actors. (Remember in forum theatre everybody has an active role even the audience, they become spect-actors). Engage the public in the performance, ask them if they are ready and then say all together "1, 2, 3 Action".
5. When the scene is over, the actors remain on the stage and you Jocker will ask the public if they understood what the scene was about, if they did, ask them if they recognize that what happened on the stage can also happen in everyday life. If the answer is yes you can then start to work with the scene.
6. Ask the public the following questions:
   a) Who is the protagonist of the scene?
   b) Identify if the protagonist of the story has any aliens or enemies in the scene.
   c) Replacement.
7. Ask the public if the protagonist could do something different to change the situation, to try to make it better. When someone from the public will give feedback, stop him from talking and invite him to the stage to try the idea. This spect-actor will then replace the protagonist from the key moment of the play and act his proposal.

   We cannot control the others, this is a way the only character we can replace is the protagonist, not the rest of the characters.

   When a spect-actor proposes and pays the rest of the characters are free to react to the new proposal as they feel like.

   The proposal might change the scene or not is up to the rest of the actors to see what it feels right.
8. Repeat the same procedure and invite others to contribute with proposals.
9. Before closing the forum and invite the next group to show their scene, debrief about the learnings of the proposal, what can we do differently next time? Remember also that Forum Theatre is here to allow everybody to express themselves, to really hear their voices, to face fears and oppressions and to inverse the power on the scene.

HINTS TO FACILITATORS:
We recommend doing this exercise in the last session when participants know each other better and the group is consolidated.

We encourage you to work not only on a replacement but also to explore other dimensions as feelings and thoughts of the protagonist. This might help to a better understanding of the scene as social dynamics are complex and the more, we explore them the more we understand them.

FEEDBACK/EVALUATION OF PARTICIPANTS:
Always ask for feedback to participants.

OBSERVATIONS:
Adapted from:
http://elaninterculturel.com/wp-content/uploads/2017/11/FOTEL_Handbook_french-1-1.pdf

https://www.youtube.com/watch?v=WyCNPH878JA&feature=youtu.be

4.2.3. CASE STUDY 1: ROMA YOUNG MOTHER WANTS BACK TO SCHOOL

KEYWORDS:

Gender; Diversity; Roma women and girls; Access to education; Early marriages; Dropout girls; Traditions.

GOALS:

- To present to CEF's a real story and real situation about early dropout students and discuss practical possibilities to overcome the problem.
- Having a better understanding of the traditions in the Roma community and unequal position of women and girls.
- Improving the understanding of CEF's how to work with girls and women who want to change their situation and to use their stories as a message to the community.

TIME NEEDED:

1 h 30 min

MATERIAL AND SPECIAL NEEDS:

- Paperboard.
- Markers colours.

PREPARATION:

Prepare the room big enough for dividing participants into 2 smaller groups for discussion. Then the room needs to be reorganized to gather all participants around a flipchart.

NUMBER OF PARTICIPANTS:

From 10 to 15 participants.

CONCEPTUAL PART:

The discussion will focus on:

- Roma girls and their unequal position in the community.
- Early marriages in Roma community dropouts' students and possibilities to continue education for girls.
- How to create effective messages, in the Roma community: good practices and approaches.

INSTRUCTIONS FOR THE FACILITATOR:

1. The CEF presents a real Case Study:
   Zina lives in very poor Roma neighbourhood, one of the biggest ghettoes with around 30 000 people living there. To be a girl in this Roma neighbourhood is not easy. Girls leave school earlier than boys – when they are 12-13 years old and in most of the cases this decision is taken by the parents. The fear that someone could "steal" their daughter

and marry her is real and such attempts and practices are not unusual. As a result, there is not a single girl, graduated from secondary education in the neighbourhood that Zina knows. Normally boys from the neighbourhood graduate school, although some of them also married very young. Girls never go back to school after marriage to complete their studies. They take care for the children and the house and never have time to do this.

Zina is now 18 years old, mother of two children – her daughter is 5 years old and her son is 3. When Zina was 13, she fell in love with a boy, she got pregnant and the parents decided that "the young ones" should get married. Zina was in 7th grade then. She was good in studies and had excellent grades – however, she didn't manage to finish 7th grade.

A few years ago, Zina's husband left her. Now she is a single mother with 2 small children. The young mother needs advice on how to go back to school. She needs to graduate at least 8th grade because she wants to become a tailor and provide the food in the family. The Labour Bureau offers professional courses for tailors, but the requirement is graduated 8th grade.

2. The CEF separates the participants in 2 groups and gives them the following tasks:
   a) To offer possible steps to resolve the case.
   b) To formulate positive messages for Roma girls/women; Roma parents; local schools and institutions based on the story.
   c) To identify who are the direct and indirect agents who can influence these women and how they can contribute to improving the situation of education of Roma girls.
   d) To make a list of them and describe the functions of each agent.
   e) To formulate 3 key learning lessons based on the story.
3. Each group presents the answers.
4. After presentations the facilitator gives some examples for possible key messages to girls/boys in the community, retrieved by the interviews with the people from the community of Zina:
   a) Message 1 (Zina, 18 years): *If only one single girl graduates secondary education the inhabitants of my Roma neighbourhood will hardly apprehend this but if we are more the community will understand the importance of education and will assess that our efforts deserve to be respected. In this way, the community will start to support and respect the girl's desire to be educated. I believe that someday in our neighbour hood there will be more educated girls. The fact that girls become mothers early shouldn't impede them to finish school because they also have dreams and want to work*.
   b) Message 2 (Bozhidar – Zina's friend): *I consider that the girls in our neighbourhood are in a much difficult situation than the boys. I do not like the Roma tradition that says that the girl should obligatory be "fair" when she gets married. Personally, I would not choose my future wife according to this criterion. It is of no importance to me. My wife should be good, and we should love each other.*

c) Key Learning 1: Successful approach for working with girls that don't attend school and are young mothers already is to work with school directors and teachers from schools that offer individual forms of education. Carrying out conversations with parents and teachers is important in order to find the most suitable forms for continuing the education of these young people and to guarantee sustainability and relative comfort for the pupil. The support on behalf of teachers, directors and educational institutions, in general, is crucial. The establishment of a durable relationship between teacher and pupil is a guarantee for success. In Bulgaria, the available education forms in such cases are limited and should be further developed as alternative forms of education for pupils that have dropped out the educational system but would like to go back.

d) Key Learning 2: Another successful approach to work with pupils, who did not attend school or have left school early, is to present the pupils' successful young people who could be good examples to follow. It is important that these educated young Roma are close to the community, know the community and have lived in similar conditions like the children and youths from the neighbourhood, so they could convince them that it is possible to be educated, to work, to have opportunities for development and a better life.

e) Key Learning 3: Attracting family and parents, especially in cases with young mothers, is crucial. We should carry out individual meetings; we should work on their motivation and convince the whole family of the importance of education. These efforts should be permanent; they are part of the process of sending back Roma youths to school and should be part of each program targeting prevention of school dropouts.

OBSERVATIONS:
The case study was inspired by the practical community work with Roma girls in Bulgaria but could be used in any other country, where the case would be relevant for work in Roma communities.

4.2.4. CASE STUDY 2: YOUNG MIGRANT WANTS TO STUDY

KEYWORDS:
Youth; Migrants; Minorities; Knowledge; Strategy; Discrimination.

GOALS:
- Promote observation and knowledge about various situations of discrimination and social exclusion.
- Understand the problems that exist in different cultures.
- Learn the best ways to solve the problems that may exist in a community.

TIME NEEDED:
1 h

MATERIAL AND SPECIAL NEEDS:
- Pens.
- Sheets A4.

PREPARATION:
Prepare separate sheets for each group at different tables. Make sure that the training room is big enough to allow the participants to walk comfortably.

Show some tables in a circular way with chairs around for the participants to work.

NUMBER OF PARTICIPANTS:
From 10 to 15 participants.

CONCEPTUAL PART:
The young girls from the neighbourhood, who are descendants of migrants, show a high rate of school failure and a high rate of teenage pregnancies, in addition to records of violence in dating.

Access to education is limited, local schools have a high failure rate, most of which are populated by third generation migrants (a term that should have fallen into disuse, because there is little or no relationship with the community of origin) and Roma communities.

The community has a great impact on girls because it decides if they can have access to education or not and if they can actively participate in their community.

Families support the strict division of gender roles for women and for men. Women are predominantly housewives and caregivers.

INSTRUCTIONS FOR THE FACILITATOR:

1. The CEF shall separate the group into small groups (3 to 4 persons).
2. The groups are spread around the room so that they have space to write and speak comfortably.
3. The CEF gives to each group a case that they should analyse. The case is as followings:

   a) Situation: *Residents of the peripheries always travel for much longer, and much further, to get to the centre of the city. Especially the residents of the south bank who, to reach Lisbon, need to cross the bridge, either by boat or by train. These routes are common and are already part of people's daily life since these peripheries are often, dormitories' where they only sleep and spend the weekends, working and studying during the week in Lisbon. In the peripheries, there are still districts, where a large part of the population lives. These people economically deprived and, therefore, have to live in social housing. Young people from a specific neighbourhood in Almada, Laranjeiro, have to take three or four different transports, in addition to traveling long distances, to be able to work and/or study in Lisbon where most of the Universities of the Region are located.*

   The housing districts have a very specific ethnic typology, containing a great majority of the Roma community, as well as PALOP and Afro-descendant migrants, which often creates getaways, promoting situations of violence, poor school performance and ine quality of opportunities.

   b) Case: *Ruth, a third-generation migrant, born in Lisbon, raised in Laranjeiro, is 20 years old and lives with her mother and three sisters in the neighbourhood where she was raised. She had always dreamed of studying at a university since no one in her family had ever come so far in education.*

   Ruth was able to study, even though she was the oldest sister and had helped in the house and have a part-time job, she managed to ensure very good grades that allowed her to enter the prestigious architecture college in Lisbon.

   The whole family was very happy for her, the neighbourhood school was also very happy, and so was the community centre (where Ruth grew up) and Ruth herself. They realized at home that some changes would be necessary so that Ruth could reconcile college with her part-time work and care for her younger sisters. They were small and her mother worked three shifts.

   In order to continue to help at home, Ruth had to be able to reconcile not only the part-time work she had but also the university.

   Then she realized that the hours of classes at the university would be reduced, it was possible to attend most of the classes and arrive on time, not only to part-time work, but also at the home to take care of the sisters.

   Despite all these difficulties, Ruth still dealt with one more. Her hours at the university were post-work (night) which caused Ruth to move late at night, and she had been approached several times by men who not only verbally harassed her, even once physically.

Faced with this situation Ruth did not know what to do, because she could not change the schedules without compromising his responsibilities, but she became more and more afraid to go to classes at night.

4. The group should seek a solution for Ruth, attending to the following agents: Family, Community Centre, and University.
   a) What can Ruth do so she will not be in danger when she's going to school?
   b) Can the University handle the solution?
   c) How can you organize the family to give Ruth the opportunity to study?
   d) What can the Community Centre do for Ruth?

HINTS TO FACILITATORS:
As a moderator of the session, participants should be guided to the right solutions and to the doubts that arise.

We can give tips on how a young migrant can live with few resources so that each group sits in the skin of the protagonist. Allow time for reflection.

FEEDBACK/EVALUATION OF PARTICIPANTS:
Each member explains what they liked most and which part of the activity they found the most difficult.
- How did you feel?
- What do you think of Ruth's situation?
- Do you think it's very common for girls like Ruth to have these kinds of problems?
- How does CEF feel they would be able to mediate in this type of situation?

5. Role of lifelong learning

5.1. Introduction:

Lifelong learning can be defined as the on-going pursuit of knowledge for a professional or personal benefit, on a completely self-motivated basis. This way of seeing learning and development can be focused both on your personal and professional life.

We keep learning, using informal, formal or non-formal education, in order to be more competent and increase our skills in the face of different situations, in both fields of life. But, in this chapter let´s focus on professional vision.

Lifelong learners believe that education should not be compressed into youth, but that it should continue after compulsory or optional school and into working life. With so many different ways and topics to learn about, it´s not always easy to keep up. But, in the end, it´s important to keep learning about new subjects, situations, and ways to deal with them; the evolution of resources and tools, such as technology and recent learning theories; and social, political and cultural changes.

To engage in a lifelong learning process, it is essential that the professional engages with their own self-development and learning, that they set a schedule to do it in their own time and that they find the motivation for it! This process is fundamental for professionals who work with groups of people which are enriched or varied in their ways of living, religion, values, language, motivation… and in different situations, such as CEF's.

Lifelong learning is the process that you have done on this training: learning new information about communities, gender identity, minority communities, intersectionality and methods to be more conscious of the differences, the richness of them and how to use them to be more effective when working with and for these communities.

We hope that these activities are a way for you to manage with this process of lifelong learning in the professional field and to find the incentives and the motivation to do it. We are going through your learning background, and your professional past, present and future, the obstacles to lifelong learning and your strengths in order to help you pursue your professional aim.

5.2. Activities:

5.2.1. TREE OF LIFELONG LEARNING

KEYWORDS:
Group; Knowledge; Empathy; Communication; Skill; Observe.

GOALS:
- Reflect on the achievements made.
- Encourage knowledge of the values and positive qualities that one possesses.
- Create a strategic plan for the objectives that each one has.
- Reconstruct the information acquired during the training.

TIME NEEDED:
1 h

MATERIAL AND SPECIAL NEEDS:
- Colours markers.
- Sheet s A3.
- Print sheets with a tree branch. (Please find it as an annex).

PREPARATION:
Prepare all the materials for activity, which you will put on the table.

Perform the activity in a training room large enough to allow participants to work comfortably.

NUMBER OF PARTICIPANTS:
From 10 of 15 participants.

CONCEPTUAL PART:
With this activity, you can reflect on your skills, attitudes, and knowledge. This way you can think about which goals you want to reach or which you have achieved already.

This reflection is important to allow people after the training to be aware of what they learned and of the skills they already had.

Many people think that they are not trained, because they believe that they do not have any kind of skill or knowledge. But in reality, if you reflect on your life since you were a child, you will discover that there are many stimuli that helped you grow and be a person you are today, with many qualities to achieve your goals.

INSTRUCTIONS FOR THE FACILITATOR:

1. Explain to participants the objectives of the activity.
2. Give each one an A3 sheet and colours markers.
3. Explain what parts of the tree are, so they know what they have to draw and write:
   a) Roots: your origins, the values that you acquire from childhood.
   b) Trunk: your skills and abilities.
   c) Branches: are your plans as a facilitator, which is what you want to achieve.
   d) Leaves: they are your objectives.
   e) Fruits: they are the acquired achievements, something that you obtained and consoled you.
   f) Sun and clouds: they are everything that surrounds you and influences you, like your family, friends or colleagues.
4. The participants draw their tree.
5. Then the group discusses the activity, forming a circle in the training room.
6. Each participant explains how they drew their tree and what they wrote in each part.
7. Now each is given an A4 sheet with a branch drawn on it and a ballpoint pen.
8. Find a partner to work in pairs, on the objectives they should have as community facilitators and how they will achieve them professionally, responding to these points:
   a) Target-setting phase.
   b) Implementation phase.
   c) Obstacles.
   d) Options and ways forward/actions.
9. Afterwards, the group discusses the activity, forming a circle in the room.

HINTS TO FACILITATORS:

Explain the activity clearly, and what the specific objectives are.

Each participant must write their goals on a sheet with a branch, always thinking as community facilitators, from professional thought.

Each participant has to have their space and time to think and reflect on themselves.
You can put some ambient music to improve the atmosphere of the room and so the participants are more relaxed.

FEEDBACK/EVALUATION OF PARTICIPANTS:

At the end of the activity, we will make a „roundtable" with the participants, sitting in a circle, to know their opinion about the activity and to know how they felt if they learned something new.

We will ask questions and think about the positives and negatives of the activity.
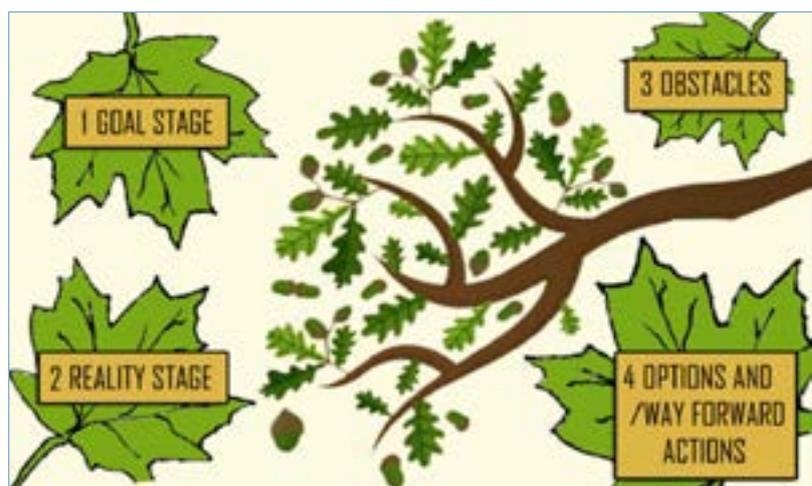
OBSERVATIONS:

Adapted from:

https://dulwichcentre.com.au/wp-content/uploads/2014/01/tree-of-life-community-context.pdf
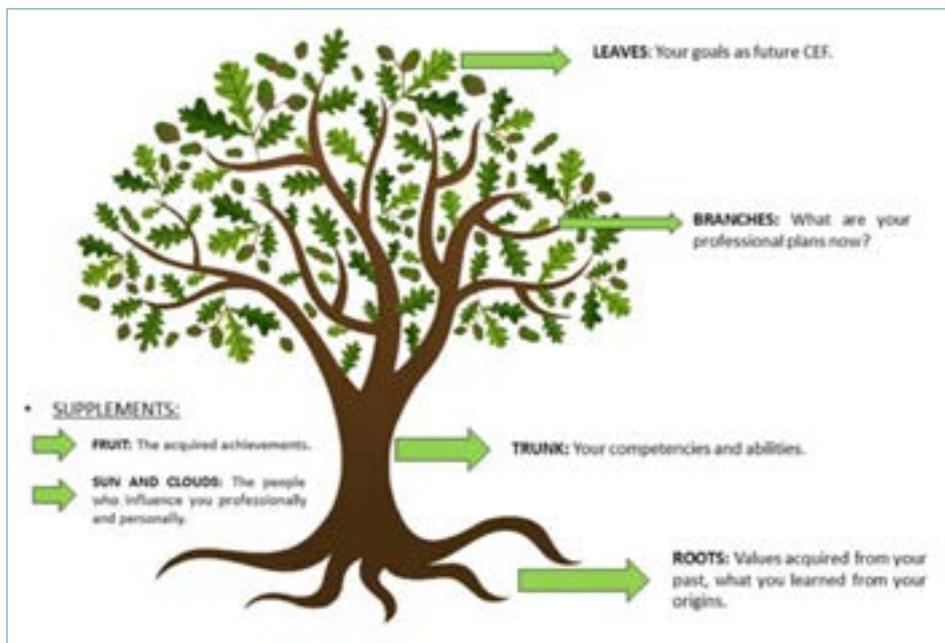
Design by Rede Portuguesa de Jovens para a Igualdade entre Homens e Mulheres (REDE)

Glossary

1. Community as a resource in Education

- **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.

- **Community Education**: Is an intervention process that triggers and promotes community participation and self-organisation. 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.
  Community Education should aim at integrating new target groups, especially educationally 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.
  It is a way to orientate a community towards different goals that they have set for themselves.

- **Culture**: A system of meaning specific to a group or a subgroup, which appears as values and give birth to rules and norms, saved and transmitted, used to differentiate itself from neighbouring groups. (C. Clanet « Línterculturel, introduction aux approaches interculturelles » in Education et sciences humaines, Toulouse, PUM, 1990.)
  Culture in a wide meaning is considered as a whole of distinctive features, spirituals and materials, intellectuals and affective, which characterize a society or a social group. It includes, in addition to arts and letters, lifestyles, human´s fundamental rights, value systems, traditions and, beliefs. (Mexico City Declaration on Cultural Policies)
  Each culture brings an answer to the question of what is true, beautiful and right and how we can get closer to that. (Camilleri, C. Les conditions de l´interculturel 1990. Intercultures-SIETAR).

- **A model of competence**: is made up of a set of skills, competencies, and knowledge required to perform a specific function.
  - Attitude is the behaviour that corresponds to a psychological disposition.
  - Knowledge is the understanding of information about a subject that you acquire th rough experience or study, held either by one person or by a group of people.
  - Skill is the ability to do an activity or a job well, especially because you have practiced it.

2. Social construction of gender, diversity and identity

- **Sex biological**: Physical and morphological differences between a male, female or an intersex person. These differences are related to chromosomes, gonads and genital organs and affect physical characteristics.

- **Gender identity**: An internal experience that can be related to a person´s sex or not. It is a self-definition concept. In this theoretical frame, gender identity should be seen as a continuum between the concept of woman and man.

- **Gender expression**: The way people choose to express their gender identity external experience – the way they understand it to be (e.g.: name, dress, haircut, behaviour, how you interact with other people, etc.).

- **Gender stereotypes**: Preconceived ideas, about what a person with a specific gender should be or do. They are related to a determined time, space, culture, religion etc. They are variable, changeable and specific within a community.

- **Gender roles**: Set of patterns and expectations of behaviours that are learned in society corresponding to the different genders.

- **Discrimination against women**: Any distinction, exclusion or restriction made on the basis of sex that has an effect or purpose of diminishing or nullifying the recognition, enjoyment and exercise by women, regardless of their marital status, on the basis of equality of men and women, of human rights and fundamental freedoms in the political, economic, social, cultural, civil or any other sphere. (CEDAW, 1979).

- **Gender relations**: Specific subset of social relations uniting women and men as social groups in a particular community, including how power – and access to/control over resources – is distributed between the sexes.

- **Gender typing**: Is the process by which a child becomes aware of their gender and thus behaves accordingly by adopting values and attributes of members of the sex that they identify as their own. This process is extremely important for a child's social and personality development because it largely impacts the child's understanding of expected social behaviour and influences social judgments.

3. Equal relationships and changing structures

- **Gender Mapping/Gendered Landscape Approach**: is an approach to highlight gender power structures in the city/community and to have an integrated understanding of inclusion, gender equality, and sustainable urban development. This approach leads to a better understanding that a city/community, to be able to transform, must develop new initiatives and projects with an understanding of the context of the city/community and gendered power structures in it. In other words, it answers the question "How can the needs of women, whose voices may be marginalised, who are experiencing multiple forms of discrimination, be amplified and brought into the design and animation of public space?".

- Gender analysis of organizations: The aim of an organisational analysis is to appraise where the organisation currently stands and to provide information on what would be the most promising way for that particular organisation to implement gender mainstreaming. The expected results are:
  - An overview of the organisation strengthens and weaknesses in mainstreaming gender equality.
  - The information needed to identify the most promising strategy for introducing or advancing gender mainstreaming.

4. Intersectionality

- **Intersectionality**: 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 „interwoven" or „intersections". Additive perspectives should be overcome by focusing on the simultaneous interaction of social inequalities.

- **Group affiliations**: A widely accepted definition for the term „social group" comes from the social psychologist Henri Tajfel, who writes: „We can conceptualize a group, in this sense, as a collection of individuals, who perceive themselves as members of the same social category, have an emotional connection to this common self -– organization and gain a degree of social consensus about the group's assessment and membership. It is important to be aware, that each one of us feels part of more than one group.

- **Forum theatre**: Is a type of theatre, created by the innovative and influential practitioner Augusto Boal, one of the techniques under the umbrella term of Theatre of the Oppressed (TO). This relates to the engagement of spectators influencing and engaging with the

- performance as both spectators and actors, termed "spect-actors", with the power to stop and change the performance. As part of TO, the issues dealt within Forum Theatre are often related to areas of social justice with aims to explore solutions to oppression featured in the performance.

- **Intersectional Approach**: Intersectional approach is represented as an analytic framework that attempts to identify how interlocking systems of power impact those who are most marginalized in society. This approach considers that various forms of social stratification, such as gender, class, race, sexual orientation, age, religion, creed, and disability, do not exist separately from each other but are interwoven together.

- **Intersectional pedagogical attitudes**: Intersectional pedagogical attitudes respectively Intersectional Pedagogy explore best practices for effective teaching and learning about intersections of identity as informed by intersectional theory.

5. Role of lifelong learning

- **Lifelong Learning**: The provision or use of both formal and informal learning opportunities throughout people's lives in order to foster the continuous development and improvement of the knowledge and skills needed for employment and personal fulfilment.

- **Non-formal education**: Education that is institutionalized, intentional and planned by an education provider. The defining characteristic of non-formal education is that it is an addition, alternative and/or a complement to formal education within the process of the lifelong learning of individuals. It is often provided to guarantee the right of access to education for all. It caters for people of all ages, but does not necessarily apply a continuous pathway-structure; it may be short in duration and/or low intensity, and it is typically provided in the form of short courses, workshops or seminars. Non-formal education mostly leads to qualifications that are not recognized as formal qualifications by the relevant national educational authorities or to no qualifications at all. Non-formal education can cover programmes contributing to adult and youth literacy and education for out-of-school children, as well as programmes on life skills, work skills, and social or cultural development.

- **Formal education**: Education that is institutionalized, intentional and planned through public organizations. Formal education programmes are thus recognized as such by the relevant national educational authorities or equivalent, e.g. any other institution in co-operation with the national or sub-national educational authorities. Formal education consists mostly of initial education. Vocational education, special needs education and some parts of adult education are often recognized as being part of the formal education system.

- **Informal education**: Forms of learning that are intentional, that are not institutionalized. They are less organized and structured than either formal or non-formal education. Informal learning may include learning activities that occur in the family, in the workplace, in the local community, and in daily life, on a self-directed, family-directed or socially-directed basis.

- **Certificates official**: The certification can be effective or symbolic. The certificates considered official are those that are necessary to prove that something was fulfilled (for example, an official academic formation); others are symbolic and have no real value other than to leave a small symbol that something was done (for example, a certificate that is awarded after completing a course that has no academic value).