



REM

RIGHTS, DUTIES AND SOLIDARITY: EUROPEAN CONSTITUTIONS AND MUSLIM IMMIGRATION



Agreement number: 2016 – 3604 / 001 - 001
Project number: 580205-EPP-1-2016-1-IT-EPPKA3-IPI-SOC-IN

Co-funded by the
Erasmus+ Programme
of the European Union



“The European Commission support for the production of this publication does not constitute an endorsement of the contents which reflects the views only of the authors, and the Commission cannot be held responsible for any use which may be made of the information contained therein.”



TABLE OF CONTENTS

PART 1

REM - FOLLOW UP OF THE DOZZA EXPERIMENT	1
Rights, Duties and Solidarity: European Constitutions and Muslim Immigration	2

PART 2

REM'S CONTEXT, HISTORY AND PHASES	7
--	---

CHAPTER 1 - ITALY

CEIS Formazione Training Course	11
CPIA Training Course	17

CHAPTER 2 - SPAIN

ÀMBIT Training Course	27
-----------------------------	----

CHAPTER 3 - GERMANY

Volkshochschule im Landkreis Cham e.V.	34
---	----

CHAPTER 4 - ROMANIA

Fundatia Professional Training Course	39
Centrul pentru Promovarea Invatarii Permanente Timisoara CPIP Training Course	49

PART 3

GOOD PRACTICE AND LESSON PLANNING	55
--	----

Italy - Course: Rights, Duties and Solidarity: for an intercultural dialogue	
CEIS Lesson plans in English	56

Italy - Course: Rights, Duties and Solidarity: per un dialogo interculturale	
CEIS Lesson plans in Italian	67

Italy - Rights, Duties and Solidarity: An Ethical Approach to Difference	
CPIA Lesson plans in English	85

Italy - Rights, Duties and Solidarity: Un approccio etico alla differenza	
CPIA Lesson plans in Italian	93

Spain - Course: Prevention of extreme violence and violent radicalisms	
Àmbit Lesson plans in English	101

Spain - Curso: Prevención de violencia extrema y radicalismos violentos	
Àmbit Lesson plans in Spanish	114

Germany - Course: Rights, Duties, Solidarity	
VHS Cham Lesson plans in English	134

Germany - Course: Rights, Duties, Solidarity	
VHS Cham Lesson plans in German	143

Romania - Course: Rights, Duties And Solidarity	
ProF Lesson plans in English	166

Romania - Curs: Drepturi, Indatoriri si Solidaritate	
ProF Lesson plans in Romanian	188

Romania - Course: Rights, Responsibilities and a Co-produced Learning Environment	
CPIP Lesson plans in English	212

Romania - Curs: Drepturi, Responsabilitati si un spatiu comun de invatare	
CPIP Lesson plans in Romanian	214



Part 1

REM - FOLLOW UP OF THE DOZZA EXPERIMENT



Rights, Duties and Solidarity: European Constitutions and Muslim Immigration

INTRODUCTION

The profound demographic changes in Europe indicate the evolution of the entire continent in the direction of multiethnic, multi-religious and multicultural societies. This change has to be ruled with integration policies in order to guarantee a harmonious development of the community, equality and solidarity among its members, and at the same time avert security threats that originate specifically by the divisive and sectarian tendencies, which are a source of instability and terrorism. As strongly supported in the

Declaration on Promoting citizenship and the common values of freedom, tolerance and non-discrimination through education (Paris, 17 March 2015), among the instruments to deal with this change a crucial role is played first of all by educational activities in all levels: from childhood schools to university, and in particular in those institutions that receive the most massive inflow of foreigners.

REM Project aims to take into consideration the whole matter of the education for citizenship of the newcomers, and at the same time of the population that receives them:

in fact even the latter knows very little about the majority of migrants who belong to Islamic culture and often what people knows (but perhaps it would be better say “they think they know”) is influenced by simplifying language of mass media and those interested in exploiting them for electoral purposes.

REM would like to deal with a specific field of immigration. The identified problem is the fact that there are no didactic modules and devices which try to put together aspects such as: the teaching of the values contained in the Constitutions of the European



Countries developed through a large use of cultural and linguistic Arab-Islamic heritage. It is the only lens through which immigrants can now get closer, understand and appreciate the values that underlie the Western countries.

A. WHAT IS THE GENESIS OF THE PROJECT: THE DOZZA EXPERIMENT

REM is inspired by the decision to enhance and develop the outcome of a limited but very significant and original experience made in the “Dozza” prison in Bologna in the previous years. It is a course called “Rights, duties, solidarity” that is notable for the fact that it has promoted a knowledge and a significant interaction of immigrants from Muslim countries in detention (25 people) with the text that condenses the principles and the values that underpin our civil life, which is the Italian Constitution understood as a text for the dialogue between cultures. To do this it was decided to beat a particular way, that is to play in a significant way on the linguistic, religious and cultural heritage of the participants. This required the realization of a particular route which, ‘schematizing a bit’, provided for three levels of progression:

- a. the bilingual reading of the Italian Constitution, that is in Italian and Arabic,
- b. its comparison with some of the Constitutions of the countries bordering the Mediterranean Sea in Muslim contexts (which emerged during and following the Arab Spring), as the recent Constitutions of Morocco (2011), Tunisia and Egypt (both 2014),
- c. drawing and using some nerve cores of the classical sources of Islamic culture, which frame and form the basis of issues and themes present in the Constitutions

mentioned in b., and which nowadays are often a subject of debate and discussion with the cultural heritage of the countries that, like ours, are home to immigrants arriving from those cultural areas.

THE COURSE

More concretely the course included 14 meetings of two hours each on the main issues that are inscribed in our Constitution and represent its fundamental values and principles. These themes, introduced by an overview about the facts that were happening in the Arab-Islamic world, that is on the phenomenon known as the “Arab Spring”, were the following:

1. The concept of “universal rights”, that is the Universal Declaration on Human Rights’ (1948) and its reception in the Arab-Muslim world;
2. The Italian Constitution (how it was born, how it is organized);
3. The Sharia: notion, sources and nature. The theme of the contamination between morality, religion and law and between sin and crime;
4. The Arab-Islamic Constitutions: the basic common features with a focus on the recent constitutions of Morocco, Tunisia, Egypt;
5. The principle of equality (formal and substantive) and the prohibition of discrimination. The principle of solidarity as a tool to facilitate the full development of the human person;
6. Freedom of expression and freedom of association;
7. religious freedom;
8. The health as a right and a community interest;
9. The role of women in the Arab-Islamic world;
10. Family relationships: the family members’ rights and duties. The management of the marital crisis;
11. Work as a fundamental value of the Italian Constitution, and as a tool of social emancipation. Focus on the position of working women, with particular reference



WHERE DO UNIVERSAL HUMAN RIGHTS BEGIN? IN SMALL PLACES, CLOSE TO HOME-SO CLOSE AND SO SMALL THAT THEY CANNOT BE SEEN ON ANY MAPS OF THE WORLD. YET THEY ARE THE WORLD OF INDIVIDUAL PERSON; THE NEIGHBOURHOOD HE OR SHE LIVES IN; THE SCHOOL OR COLLEGE HE OR SHE ATTENDS; THE FACTORY, FARM OR COLLEGE HE OR SHE WORKS... UNLESS THESE RIGHTS HAVE MEANING THERE, THEY HAVE LITTLE MEANING ANYWHERE.

ELEANOR ROOSEVELT,
CO-AUTHOR OF
DECLARATION OF
HUMAN RIGHTS 1948



to the situation of the Arab-Islamic countries;

12. The principle of the inviolable personal freedom and its exceptions in the Italian Constitution. The notion of “fair trial”.

13. The crime and punishment in Islamic law. The relationship between Sharia and Islamic penal Codes.

14. Verification of the course by drafting a Charter / Declaration of Principles by the participants, in which appears the connection between rights and duties in the building of a civil community based on the principle of solidarity.

political information;

▶ they see in the training on host country language not only the practical means of responding to “primary” needs (such as better follow their own case file, obtain a driver’s license in the country of destination ...) but also the means to read about history, literature and to land, through translations in Italian, the other European national cultures, western and worldwide in the broadest sense.

All of these - in fact - are nothing but signs that it has been possible to open a breach in what is the most typical mechanism of religious radicalism and violent, which - as

intend to respond with the actions of the project is not unambiguous but the project partners have agreed that radicalization is the process by which a single person or a group of people moves from a radical position to an extremist position that does not exclude or deliberately include the possibility of violent acts. Violent radicalization, a consequence of extremism, is not a phenomenon that involves only a drift of religious matrix. It can manifest itself in the political sphere (on the right or on the left), in the social sphere (anarchist, ecological) and presupposes, in the sense that interests the project, the denial of fundamental human rights and democratic values.

▶ The project will build on implementing successful models to prevent violent radicalisation and promoting democratic values, fundamental rights, intercultural understanding and active citizenship which help integrate European communities with Islamic communities, the transnational exchange of models will be essential in this approach, not only because partners have different natures and scopes, but also because belonging to different countries brings an additional value linked to cultural models and socio-economic development contexts.

The organisations included in the project share similar problems and challenges, however there are differences in terms of perspectives, actors, and methods to work with the target groups. The impact of the project will be measured primarily on-site because the experiential activities will positively form participants and will also give them enough relevant skills, knowledge and competences to empower the impact on themselves but also, in the long run, impact on communities where they live. The project will benefit the target group by strengthening of social inclusion through education and training of youth migrants from Islamic countries both at local and both at European level.



Trying to put these qualitative aspects into more practical and objectively detectable elements of the effectiveness of the experiment carried out at “Dozza”, we can say that after the completion of the course there have been in the participants the following effects:

- ▶ they show they are able to get in better relationship with people of other faiths and cultures;
- ▶ they do not isolate any more themselves in their ethnic group;
- ▶ they participate more willingly in joint educational activities (in prison and host communities);
- ▶ they respect better other people’s religious beliefs;
- ▶ they are more interested in

already mentioned - by its nature focuses absolutely and obsessive on a few things, doing gradually blur the surrounding context, to delete it.

The upscaling of DOZZA experiment has been done towards new recipients, to new areas of services for migrants, at the national level in each of the project partners and finally at the European level.

B. WHY RADICALISATION?

DEFINITION&PREVENTION

- ▶ The definition of the radicalization problem to which we



C. WHO ARE WE?

Project partners were chosen to provide complementary competencies and profiles around a common skills coherent with the core of the project: preventing violent radicalisation and promoting democratic values, fundamental rights, intercultural understanding and active citizenship. Indeed all project partner are involved at different levels to educate immigrants to democratic values and fundamental rights at the basis European constitutions. All of them have education and training know how in specific environments dealing with migrants, and their experience can easily be integrated in order to structure, scale up and disseminate the “Dozza best practice” at transnational level. Furthermore many project partners are already leading, or member, of European and local networks, this

will help to relate the project results to other stakeholders and interested organizations/institutions. The following are the expertise within the partnership useful to implement project activities.

▶ **Cooperativa Sociale CEIS Formazione-ONLUS (Ceis – Modena)** takes part in several networks of professionals/experts and social groups promoting knowledge exchanges among professionals in social and educational field. CEIS FORMA cooperates with more than 60 schools at local and national level, improving pedagogical and didactic competencies of teachers to design inclusive environments, to facilitate integration and connection between schools and rest of society.

▶ **Asociatia Centrul Pentru Promovarea Invatarii Permanente (CPIP –Timisoara RO)** is an NGO

that works in the area of Lifelong Learning since 2005. CPIP has various institutional partnerships and collaboration agreements at national and regional level and is part of 6 European networks. CPIP is committed, also through a large number of European funded projects, to mainstreaming the principle of equal opportunities for all citizens, including immigrants, in the public policies and associated practices, as an integral part of democratization and the creation of an open society, in order to re-define the status and improve entrepreneurship and youth opportunities.

▶ **Centro Per l’Istruzione degli Adulti Metropolitan of Bologna (CPIA –Bologna)** is bringing to the project Consortium the experience on the “Dozza best practice” (DBP) proposed to be scaled up and disseminated with this project.



CPIA is the leader of the network of other “Centri Per l’Istruzione degli Adulti” of the Emilia Romagna region and also at National level. CPIA is a public centre for taking the exams for the certification of knowledge of the Italian language for immigrants. The learners attending the courses ranges from 15 years upwards are also workers at risk of exclusion from the labour market, prisoners, 15 year-old students risking to become dropouts, migrants and refugees.

▶ **Professional Foundation (ProF –Transylvania RO)** with a view to enhancing high quality in education, intercultural tolerance and appreciation, life-long learning, human rights, fight against poverty and discrimination and social inclusion. Takes part in this project by providing its wide experience in specialized methodology courses for teachers, and trainers. ProF is very well known in the local community and nationally through QUEST (The Romanian Association for Quality Language Services) which consists of 20 members among which training centres, Cultural Institutes (Goethe Institute Bukarest, British Council Bucharest) schools and International Organisations. This is very useful for dissemination of results and for sharing the good practice during the AGMs and the QUEST Annual International Conference.

▶ **Associacion ÀMBIT (Àmbit – Valencia)** is involving a large number of professionals and volunteers to work with prisoners, creating bonds and facilitating the transition into the “free world”. This specific long experience will help the consortium to disseminate at national level the DBP taking in high consideration the needs of this specific environment where the majority of the population are migrant from Islamic countries.

▶ **Volkshochschule im Landkreis Cham e.V. (VHS Cham)** has a long term experience of course development and experienced in

organising language courses for specific groups where largest groups are migrants/non-native speakers. An important part of those courses is the naturalisation test preparation for migrant learners and this experience will help the project Consortium in scaling up the DBP test and disseminate it. VHS Cham works in several EU wide development programmes therefore, VHS Cham will be also an important actor in the creation of a European-wide network of various partner institutions. Additionally, provision of language courses for migrant learners allows VHS Cham to implement and pilot the developed and transferred innovative education methodology.

▶ **University of Insubria Department of Law, Economy and Cultures** is characterised for its inter-disciplinary approach towards teaching activities and research where Law, Economy and Multicultural Studies (especially those devoted to inter-linguistic and intercultural mediation) are strictly integrated. This is an added value to the Consortium because will be possible to include a scientific view on the produced teaching tools. The Department has already participated in several research project about human rights and Islam and for this reason can assist in relating the project to a wider spectrum of European organizations and institutions.



Part 2

REM'S CONTEXT, HISTORY AND PHASES



REM'S CONTEXT, HISTORY AND PHASES

The project “Rights, Duties, Solidarity, European Constitutions and Muslim Immigration”, with the acronym “REM”, has been co-financed by the Erasmus + programme of the European Commission, (Key Action 3: Social inclusion). REM is a 3 years duration project (36 months). It started in December 2016 and is planned to finish by December 2019.

The project has tackled especially concepts of freedom, rights and duties that define the dignity and identity of peoples, including religious freedom, in order to help integration policies to guarantee a harmonious development of the community, equality and solidarity

among its members, and at the same time where to avert security threats that originate in a specific way by the extremist and sectarian tendencies, a source of instability and terrorism.

The REM project takes as a model the Dozza's Good Practice to prevent violent radicalisation and promote democratic values. The good practice we upscaled in the project mainly consists in training modules aimed to stimulate the thought about rights, duties, solidarity, cultural differences and, doing so, to give tools to participants to acquire a critical way of thinking that fosters mutual understanding and respect among people with different cultures and



beliefs and that can prevent violent radicalisation.

The good practice upscaling implies different levels and new types of recipients:

- ▶ adult schools;
- ▶ people in detention who do not attend educational courses aimed to learning the country language or to the acquisition of a diploma;
- ▶ young immigrants who attend language courses required for obtaining residence permit or for the acquisition of school diploma;
- ▶ unaccompanied minors living in hosting communities;
- ▶ females of the mentioned categories.

On the teaching level the preparatory phase that embeds intercultural understanding, stereotypes recognition, constitutional rights by promoting community cohesion based on democratic values has been accurately implemented. The teaching and learning strategies are focused on exploring controversial issues, with the migrants in a way that promotes

equality, coexistence in the diversity and inclusion.

In many aspects the REM's training modules insist on the work of primary prevention of discomfort, promoting intercultural dialogue and mutual understanding, so as to reduce the possible risk of radicalization before it explodes into violent behaviours.

The didactical tools designed have been deeply experimented during the pilot trainings in Italy, Spain, Germany and Romania, and revised also during the training of trainers, held in each partner country, thanks to the professionals that participated in the trainings and later deciding to adopt and adapt the teaching modules to their own working context.

The challenge of creating the E-booklet has been fundamental in order to collect, in a standardized way, all the experiences, materials, methodologies, tools and contributions from project partners both in English and in national languages.



Chapter 1 - Italy





CEIS Formazione Training Course

The migration phenomenon is contributing to undermine the connection between citizenship and nation.

We need to think about how to educate, in an intercultural perspective, to a democratic global citizenship, that considers the changes taking place in these times of globalization and “liquid modernity”.

The path taken at CEIS was an experience of dialogue with 16 young migrants, living in the residential facilities of Gruppo CEIS, that took into consideration the past, the values, the concrete life of the young participants and encouraged an open and constructive exchange, in an intercultural perspective, on the fundamental principles of the Italian Constitution considered as a common thread.

It was a narrative and dialogic path, in which elements of history and memory (personal and of the State) were expressed in a simple and engaging way (dramatizations, testimonies, visit to the places of the Nazi-fascist massacre in Marzabotto, near Bologna).

Some aspects of Islam were studied in depth, with an expert Islamologist; moreover a meeting was organized with the presence of two young immigrants already integrated into Italian society.

Participatory and collaborative methods, and linguistic codes were used (participatory methodology, cooperative learning, autobiographical oral narration).

THE CONTEXT

1. Overview of the national and local circumstances

a) analysis of the territory: Italy, Emilia-Romagna Region, Modena

On January 1st 2017, the most recent date for the availability of data at European level, the incidence of foreigners in Italy was 8.3%, slightly higher than the EU average. At the fourteenth place in the decreasing ranking of the 28 countries, Italy follows Germany (11.2%), Spain (9.5%) and the United Kingdom (9.2%). Instead, it precedes France (6.9%). In these countries the history of immigration has more ancient roots and a larger proportion of residents originally foreign citizens may have acquired citizenship.

On January 1st 2018, 5.1 million foreign citizens reside in Italy, they are the 8.5% of the total number of residents, ranking fifth in Europe and eleventh in the world. Compared to a year earlier, they increased by 97 thousand (+ 1.9%).

In 2017, there were 262,770 new entries of non-EU citizens in our country (+15.8%), which resumed increasing after the decreasing trend observed in the years between 2010 and 2016.

Today the most consistent foreign communities are the Romanian, the Albanian and the Moroccan ones. The foreign citizens reside mainly in the north-west of the peninsula and the regions in which the largest number of foreigners live are Lombardy, Lazio and Emilia-Romagna.

Furthermore, at the end of February 2019, in Italy the presence of unaccompanied foreign minors (present and registered) was calculated for a total number of 8.537 (92.4% are males and 7.6% are females). Most of them, more than 84%, are between 16 and 17 years old. The countries of origin are many, but minors mainly come from Eastern Europe (Albania), from the Maghreb area (Egypt, Morocco, Tunisia), from Africa (Ivory coast, Gambia, Mali and Nigeria) and from Asia (Pakistan, Bangladesh and Afghanistan). After Sicily and Lombardy, the third region in Italy for the presence of unaccompanied foreign minors is Emilia Romagna with the 8.3%.

In the 2016/2017 school year foreign students in Italian schools are 826.091, an increase of +1.4% compared to the previous year. The incidence of foreign students on the total school population varies significantly from region to region. The greatest incidences are found in the northern regions, with the maximum value in Emilia Romagna (15.8%), significantly greater than the national one (9.4%).

The degree of education of foreigners is still lower than that of Italians: among foreigners aged 15-64, more than half have attained the certificate of lower secondary - ISCED level 2 (about 4 out of 10 Italians), 34.7% have a diploma of high school and 11.0% a degree (while 17.8% of Italians aged 15-64 are graduates).

Regarding religion, at the beginning of 2018 the citizens of foreign



origin residing in Italy are 57.7% Christians and 28.2% Muslims. In the town of Modena, on the 1st of January 2018, foreign citizens are 28152, that is the 15,2% of the total number of residents. The nationalities more present are: Romanian (11,8%), Moroccan (10,5%) and Philippine (10,1%).

b) description of its structure and how it operates in the area

CEIS Formazione is a spin-off of Gruppo CEIS, a large organization, founded in Modena in 1982, formed by a group of associations, cooperatives and organizations aimed to project and develop educational and health services based on the bio-psycho-social approach. In particular, CEIS Formazione, provides trainings for professionals working in the field of education, forming a point of contact between theory and practice.

The mission of the Group is to operate in the field of discomfort, particularly for adolescents and young people, seeking to promote and extend the culture of acceptance and caring, helping to overcome the prejudices of a simplified understanding of phenomena such as addictions, mental illness, sexually transmitted

diseases, immigration and child distress, promoting the overall well-being of the person.

Nowadays Gruppo CEIS is a consortium of 10 non-profit organizations employing more than 320 staff members and 250 volunteers and operates in the provinces of Modena, Parma, Forlì and Bologna within the Emilia-Romagna region. CEIS provides many services in different fields: training and prevention, drug addiction, minors at risk, personal assistance for migrants and refugees, people with HIV, homeless, victims of trafficking, lonely elderly people, eating disorders and mental health problems.

In 2018, CEIS welcomed a total of 381 foreign minors (including 27 girls) who are hosted in several facilities that include: 4 residential facility for newly arrived, 7 residential educational communities for boys and 2 for girls, 3 hosting families and 12 apartments for the high autonomy).

CEIS also have 3 residential communities and many apartments for adult migrants and in 2018 they hosted 79 people (71 males and 8 females), coming from Nigeria, Bangladesh, Mali, Ghana, Gambia, Ivory Coast, Senegal, Burkina Faso and Guinea. The reception activity aimed



at adult foreigners sees a prevalence of guests from Africa; mostly are males and under 30 years old.

CEIS works for supporting the well-being of the adults and the growth of the children, by building with them their path towards social inclusion, by helping them to learn Italian language and culture, by raising awareness and interest on active citizenship, by including them in a school career or supporting them in their job search. The path is personalized respecting each one's needs and it has the objective of making the person autonomous and prepared for the life in the Country of arrival.

2. History and Phases

a) the choice of the target group (criteria and motivation)

The 16 young people were selected by the Directors of the residential facilities in which they live:

- ▶ Residential facilities for asylum applicants (6 adults);
- ▶ Residential facilities (communities) for unaccompanied foreign minor (7 males);
- ▶ Residential educational facilities (communities) for young girls moved from their family with a decree of the Court (3 females)

The selected participants were chosen for their personal characteristics, project and life commitments, the opportunity to take advantage of the debate with others and to demonstrate their commitment to integration. It was a very heterogeneous group both in terms of origin (11 different nationalities) and personal and socio-cultural factors. They were mostly Muslim, except for two girls of Christian religion (Orthodox and Evangelic).

The participants, aged 16 to 21, plus a 37-year-old adult, came from 11 different countries: Albania, Benin, Ivory Coast, Gambia, Mali, Morocco, Nigeria, Pakistan, Romania, Senegal, Somalia. The schools they attend in Italy are: courses of Italian language at



the CPIA of Modena and in the facilities where they live, courses for secondary school certificate at the CPIA and at school, vocational training courses (sales assistant, mechanics, etc.), professional high school institutes (mechanics, social services).

They arrived in Italy mainly within a recent immigration, with an average of two years of permanence in the country. The only exceptions were a girl arrived in Italy to join her family at the age of 5, and another girl that has been living in Italy from 5 years.

A minimum level of knowledge of the Italian language was required, it has been fixed at level A2 of the Common European reference framework.

b) the structuring of the course (criteria and motivation)

PURPOSES

Encourage reflection and comparison on some fundamental values / themes of the Italian reality, put into dialogue with those of the Countries of origins of the participants, keeping some articles of the Italian Constitution as a compass: Rights and duties, future



WITHOUT A
CONSTITUTION A
COUNTRY CAN'T
GO ON. WE NEED
FUNDAMENTAL RULES,
THE SAME FOR ALL
PEOPLE

S., MALE, 20 YEARS
OLD, FROM MALI



“THE IDEA OF ALL THESE TOPICS WAS A LITTLE BIT CONFUSED FOR ME, THANKS TO THE TRAINING I MANAGED TO UNDERSTAND THEM BETTER, DISCUSSING WITH OTHER PEOPLE”.

P., FEMALE, 19 YEARS OLD, FROM NIGERIA

prospects, life project (and work), faith and religion relations between men and women, family. The idea at the basis of the topics faced, the methods used and of the structure of the course is that, giving tools for critical thinking and promoting intercultural dialogue, is possible to prevent violent radicalization, that is strictly connected to the issues of identity, to the sense of belonging and of social inclusion.

GENERAL OBJECTIVES:

1. Know how to have a positive confrontation with the group, respecting shared rules;
2. Open up to different points of view, compare one’s own ideas with those of others, know how to listen and formulate one’s own opinion or story.

SPECIFIC OBJECTIVES:

1. Understand the importance of compliance with the rules in all areas and the correspondence between rights and duties;
2. Know the genesis and some fundamental principles of the Italian Constitution;
3. Develop the spirit of reflection in relation to some fundamental principles and their concrete implementation, considering the constraints and potentials of the

culture of origin;

4. Acquire greater awareness of equal rights for men and women, also in connection to daily life, to education in the family, in the connection between education and work;
5. Knowing how to tell the rites and values of one’s own religion. Knowing how to think on the concepts of religion, freedom and violence and on their possible twine;
6. Recognize some common ethical principle that can constitute a field of dialogue and sharing, among believers of different religions and non-believers.

LESSON PLANS LIST

- ▶ **1st Lesson:** personal knowledge among participants and presentation of countries of origin. Introduction about rules, rights and duties
- ▶ **2nd Lesson:** the fundamental principles of the Italian Constitution. The topic of work.
- ▶ **3rd Lesson:** Elements of history: fascism, resistance and birth of the Italian Republic. Cooperative activity: writing of the fundamental principles of an ideal Constitution.
- ▶ **4th Lesson:** Educational trip to Marzabotto, on the sites of the Nazi-fascist massacre. Meeting



with Father Ignazio De Francesco, a monk expert of Italian Constitution and of Islamic spirituality.

▶ **5th Lesson:** The story telling of the biography of two immigrant guest: difficulties, prospects, tips and questions.

▶ **6th Lesson:** Law of men and law of God: meeting with an expert Islamologist.

▶ **7th and 8th Lesson:** workshop for the creation of a final product by the participants. Written stories, life stories, drawings, singing and playing music by the participants.

c) the choice of external experts (criteria and motivation)

For the training we have selected 3 experts:

- A teacher/trainer of Italian and literature of the Italian Ministry of the Education, detached in our organization to work within the residential facilities of Gruppo CEIS, expert in teaching with adolescents and in intercultural mediation, who coordinated the whole training;
- An Islamologist, professor at the Italian Institute of Islamic Studies of Milan, who gave consultation to the teacher who coordinated the training and held a lesson;
- An expert in civil law, labour law and Italian Constitution, who is professor of Civil Proceedings at the Law Faculty of the University of Modena and Reggio Emilia, and also legal representative of our organization, who was involved as a consultant about Constitution.

d) the laboratory phase and the final product

The still uncertain use of the Italian language perhaps has blocked some participants in intervening and expressing themselves as they would have liked. This represents an important aspect to be considered in the design of training modules for such type of participants, together with the difficulty of proposing the reading of written texts and the need to use an extremely simple and limited lexicon.

For this reason, at the end of the course and as a final product, it was proposed to create a personal text, written also using the mother tongue of the participants.

These are the indications given for the drafting: write a short letter (which you can also address to the trainer or to whomever you want), or a diary page, or a short text in which you tell about yourself, about life in your country and in Italy, about rules, rights and freedoms ... You can also write in your mother tongue and anonymously. If you can, refer to at least one key concept of our training: rights, duties, constitution, work, family, man-woman relationships, solidarity, laws ...

The letters written spoke above all, in a very simple and concise way, about the difficult life in the country of origin and the drama of the journey (boys of Morocco, Pakistan, Ivory Coast). Many told about the lack of rights and freedoms in Libya (boys from Mali, Ivory Coast, Gambia) and the difficult conditions linked to the war (Somalia); some spoke about the relationship with parents seen for the first time after the arrival in Italy in preadolescence (Nigeria), of the hopes and difficulties related to life in Italy, of the fear of seeing refused the asylum request (after the Italian government's recent immigration decree), of the Constitution in their countries.

The reading aloud of some of these texts, which took place in the last two meetings, was the subject of a very careful and empathetic listening.

In particular, the reading in the classroom of the text of a Somali boy, who describes a highly evocative and dramatic experience of war and violence, has created a moment of great listening and participation, for which it was decided together to make a video. The video was made by recording the voices of the students who were reading part of the text, meanwhile the background music was created by a song sang by the boy himself and the musical accompaniment of others.

In the last meeting, before this

activity, the guys made drawings freely, then commented together.

1. Teaching and learning strategies: tools for a dialogue on rights, duties and solidarity

The objective of the various phases of the training was to identify, along the way, the point of view, the values, beliefs and emotions of the participants and to create the conditions, for them, to understand each other and the trainer and to have the possibility to exchange ideas, impressions and evaluations in the most free and authentic way possible.

It was considered a useful to experiment with flexible and varied teaching approaches, which promoted competences, multiple intelligences and personal experiences and, above all, favored a climate of acceptance and mutual knowledge in respect of each one. Working with a very heterogeneous group, it was necessary to reduce and simplify the contents a lot, and use the oral language and non-linguistic codes (for example, the visual one, using images, drawings, films, graphics, maps, etc. or music). The main methodologies, considered most suitable for the context and the objectives identified, are:

a) Didactics for Classes with Differentiated Skills

This is the methodology of the "Cà Foscari" glottodidactic school in Venice, addressed to classes with students different for linguistic level, cultural background, learning styles, attitude towards the language, mother tongue, intelligence, knowledge of the world, experience of learning, knowledge of other languages, age or maturity, gender, personality, self-confidence, motivation, interest, independence, self-discipline and level of education. According to this methodology, it is possible to value the differences, thanks to a



varied didactic methodology, to a flexible organization of the class (level groups, heterogeneous groups) and to a cooperative conception characterized by the attention to the relational dynamics present in the classroom.

b) The Cooperative Learning

The citizenship education can become more effective if we develop, among the students, numerous social skills, such as listening in a careful and accurate way, reading the emotions in themselves and in others, discussing to affirm their personal point of view, accepting the critical remarks of others,

d) The autobiographical oral narration

The autobiographical oral narration is not a simple moment of spontaneous narration of one's memories and experiences, but a real working method with rules to be respected, rituals that mark the moments of activity and a sequence of phases in part fixed and in part flexible.

The narration allows to work on the relationships, not using the consideration, the discussion and the analysis of episodes, but living situations that can facilitate the knowledge and the mutual appreciation, thinking about the personal life history and possibility

that people can be classified solely on the basis of religion or culture is an important source of potential conflict.

It is necessary to know, as much as possible, the general characteristics of the cultural universe from which the participants to the training "come" but it is necessary to not consider them as official representatives of their country of origin, but as individuals who, in a personal and subjective way, interpret cultural expressions with they come into contact with. "The interculture insists, not on the "cultures " that are at stake and on the supposed differences of the others, but on the prefix inter, on the space that is in the middle, which is placed in the territory of the meeting and the possibilities of interaction" (G. Mantovani: 2004)

It was not easy to get in touch with guys so different one from each other, with such biography full of difficult experiences: surely we had to review some beliefs or expectations, born from previous experiences and reorientate the actions in progress, recalibrating the interventions based on the answers and what we observed in the classroom.

"We do not need reactive identities (walls against walls) but assertive and flexible identities (such as drawbridges) that rise or fall depending on the circumstances. Our task is to know how to live in the middle ground, avoiding to fall into one of the two extremes: relativism or fundamentalism". (Nanni, Fucecchi: 2010)

The issue is very important, especially for those who work in social sectors: primarily social workers, psychologists and educators. Judging and resorting to laws without trying to create relationships of trust in which it is possible to understand the context, to understand each other and to give more instruments of choice, leads to further fractures and suffering, especially in the relationship between generations (parents, children) or between men and women.

CEIS Formazione Training Course

respecting the rules to feel well together, developing empathy, talking freely, putting themselves in the shoes of the others, giving their personal contribution to the community.

c) Participatory Methods.

Participatory methods were used to enhance the participants' non-formal skills.

We tried to invite even the most closed or insecure people, without being pressing or insistent, using many expressions of approval, valuing every contribution, but also listening carefully, giving time and reassuring those who had more difficulty in express themselves, encouraging even the use of vehicular languages (English and French) or asking for help from a participant from the same country for the translation, when the expression or understanding was very difficult.

of identify themselves in the history of others.

2. Conclusions and perspectives

It is very important to address the issue of the relationship between identity and culture, or the need for the complexity of the gaze as a fundamental requirement.

Thinking therefore about the intercultural approach given to the training, we started from the idea that, quoting Maalouf, "the more an immigrant feels his or her culture of origin respected, the more he will open to the culture of the country that welcomed him". (Maalouf: 2005)

For this reason, in the first meeting, activities were proposed to share information and experiences related to the various countries. At the same time, the risk and the necessary attention, linked to identity issues, were clear. The idea



CPIA, Bologna Training Course

The pilot course, led by the team of CPIA, Bologna involved in the European project REM – Rights, Duties, Solidarity, originates from the direct knowledge and the active participation of two CPIA's members (Prof. Esposito and Palazzolo) to the inspiring project DDS – Diritti, Doveri, Solidarietà. What we tried to do was to adapt a successful idea (to work in a cooperative way on the theme of rights, starting from the juridical and cultural traditions of participants, with the help of experts which were each time different depending on the treated topic) to a context which was different from that one represented by the prison. Through a six-lesson course run by the teachers and assisted by expert interventions according to the topics covered and through a six-hour workshop culminating in the production of a video written by the students and directed by Simone Ciani, we have tried to unravel the difficult theme of coexistence and mutual respect through dialogue with the laws and cultural traditions of the participants. but we go into detail

starting from the national, regional and citizen context in which we have carried out our work.

THE CONTEXT

1. Overview of the national and local circumstances

a) Analysis of the territory: Italy

In recent years, Italy has become a destination land for many migrants moving to our country to escape from the war or difficult political situations (asylum seekers, migrant workers, political refugees). On January 1st 2017, the most recent date for the availability of data at European level, the incidence of foreigners in Italy was 8.3%, slightly higher than the EU average. At the fourteenth place in the decreasing ranking of the 28 countries, Italy follows Germany (11.2%), Spain (9.5%) and the United Kingdom (9.2%). Instead, it precedes France (6.9%). In these countries the history of immigration has more ancient roots and a larger proportion of residents originally



foreign citizens may have acquired citizenship. On January 1st 2018, 5.1 million foreign citizens reside in Italy, they are the 8.5% of the total number of residents, ranking fifth in Europe and eleventh in the world. Compared to a year earlier, they increased by 97 thousand (+ 1.9%). In 2017, there were 262,770 new entries of non-EU citizens in our country (+15.8%), which resumed increasing after the decreasing trend observed in the years between 2010 and 2016. The largest foreign communities are Romanian (1.190.091 or 23,1% of total immigrants), Albanian (440.465, 8,6% of the total) and Moroccan (416.531, 8.1%). Foreign citizens are mainly located in the North-West of the Peninsula (33.6%), followed by a decreasing number in the Center (25.7%), in the North-East (23.8%), in the South (12.1%) and in the Islands (4.8%). Furthermore, at the end of February 2019, in Italy the presence of unaccompanied foreign

minors (present and registered) was calculated for a total number of 8.537 (92.4% are males and 7.6% are females). Most of them, more than 84%, are between 16 and 17 years old. The countries of origin are many, but minors mainly come from Eastern Europe (Albania), from the Maghreb area (Egypt, Morocco, Tunisia), from Africa (Ivory coast, Gambia, Mali and Nigeria) and from Asia (Pakistan, Bangladesh and Afghanistan). After Sicily and Lombardy, the third region in Italy for the presence of unaccompanied foreign minors is Emilia Romagna with the 8.3%. In the 2016/2017 school year foreign students in Italian schools are 826.091, an increase of +1.4% compared to the previous year. The incidence of foreign students on the total school population varies significantly from region to region. The greatest incidences are found in the northern regions, with the maximum value in Emilia Romagna (15.8%), significantly greater than

the national one (9.4%). The degree of education of foreigners is still lower than that of Italians: among foreigners aged 15-64, more than half have attained the certificate of lower secondary - ISCED level 2 (about 4 out of 10 Italians), 34.7% have a diploma of high school and 11.0% a degree (while 17.8% of Italians aged 15-64 are graduates). Regarding religion, at the beginning of 2018 the citizens of foreign origin residing in Italy are 57.7% Christians and 28.2% Muslims. According to the UNHCR, between 1 January and 31 August 2018, 80% fewer migrants landed in Italy compared to the same period in 2017, due to the strict migration politics ushered in by the previous government and exasperated by the actual one. In November the 7th, following a vote in the Senate, the Chamber of Deputies has voted into law the bill on security and immigration



pushed by interior minister Salvini. The new measures include the end of humanitarian protection, a downsizing of the Protection System for Asylum Seekers and Refugees (SPRAR), longer detention times in repatriation centres (CPR) and hotspots, withdrawal of citizenship for terrorism crimes, tighter restrictions for permits, and the revocation of refugee status for those convicted of certain crimes. The migration issue has become the terrain on which the balance of internal politics is also played out and the last European elections have shown that the policy of “closed ports” and “zero tolerance” is successful from an electoral point of view. Even while we are writing a security decree-bis is under discussion and could even introduce very high fines for those who rescue migrants in the Mediterranean sea, in violation of international rules on sea rescue. With regard to this new decree, the UN expressed strong concern through an 11-page letter addressed to the Italian foreign minister. At the same time, the climate is increasingly tense in the country and racial hate crimes are on the rise. In 2016, OSCE’s Office for Democratic Institutions and Human Rights (ODIHR), which monitors hate crime among participating countries, reported 803 as recorded by police, with the majority based on racism and xenophobia. In 2017, the Pew Research Center used an index of “nationalist, anti-immigrant and anti-minority religious tendencies” to draw up a list of the most intolerant countries: among the 15 analyzed in Western Europe, Italy was ranked first - by far - with Sweden at the last.

Emilia-Romagna Region and Bologna

In Emilia Romagna foreign citizens represent 12% of the population, with 535,974 units. In particular, foreigners living in the metropolitan city of Bologna

count for 60,400, that is 15,4% of the population. Most of them are young, with a slight prevalence of women, coming mainly from European countries.

Well-renowned for its inclusiveness, the city of Bologna works in synergy with the private social sector (host communities, non-profit organizations, cooperatives, religious associations, training entities, vocational schools) to host and guide migrants towards their socialization and reintegration in the society, especially in the light of the latest waves of strong immigration. The commitment of local authorities in this process extends to the following areas:

- promotion of social activities linked to the world of immigration
- support and qualification of the anti-discrimination network operating in the metropolitan area of Bologna
- system actions targeting the network of entities engaged in teaching Italian to foreign citizens
- studies and research on the immigration phenomenon.

b) THE CPIA: Structure And Target Areas

The CPIA (Adult Education Centre) has been created by the Italian Ministry of Education to increase education levels of the adult population. The territory in which CPIA operates - in close collaboration with local authorities and the labour and professional markets in the metropolitan area of Bologna - includes four of the seven districts in the province of Bologna: - Bologna city (Area 3) - inhabitants 382,784, with 13.7% foreigners - Western Plain (Area 1) - inhabitants 82,250, with 10.4% foreigners. - East Plain (Area 4) - 156,888 inhabitants with 8.6% foreigners. - Casalecchio di Reno (Area 2) - 110,626 inhabitants with 9.6% foreigners.

The CPIA Metropolitan of Bologna provides hosting services and guidance to adult students.



I TAUGHT THAT THE PROBLEM OF OTHERS IS THE SAME AS MINE. COMING OUT OF IT ALL TOGETHER IS POLITICS. GETTING OUT OF YOURSELF IS THE AVARICE

DON LORENZO MILANI, LETTER TO A PROFESSOR

It supports them in educational pathways focused on the person, highlighting their experience and their cultural and working background. The students are Italian or foreign citizens (over 16 years of age), generally with a low level of education.

Courses for adults are organised as follows:

- ▶ literacy and learning of the Italian language courses
- ▶ first level courses
- ▶ Italian language A2 level tests for non EU citizens intending to apply for the long term EU permit of stay.

Specific measures on workload and timetables are in place:

- reception and guidance activities aimed at establishing an ‘Individual training agreement’

with the University of Bologna. Furthermore, it is home to the Research Center of Institutes for Adults for the Emilia Romagna region, which provides research and development activities in innovative teaching and training methods aimed at building and promoting active citizenship. The CPIA operates in different branches: 1 central office, 3 associated offices in the metropolitan city and 2 prison offices. The CPIA places the user and his needs at the center of the training offer. Once enrolled, the student signs a Training agreement taking account of the previous education experiences in order to create individual and personalized courses for a better integration in the social context and in the labour market. Training success is guaranteed by support policies,

socialization, exchange, acceptance and discovery. The presence at school enhances the participation of inmates in all the activities organized in prison and provides them a deeper awareness of this uncommon situation. To do so, the school gathers and involves educational and training qualified personnel coming from cultural, sporting, volunteering associations and other entities. Thus, the school in prison enriches the educational offer and provides further opportunities for meeting and exchange. In this way, the school fulfils another basic role: to keep a “window” open to the outside and to create positive connections between the prison and the society. With this purpose the educational project “Rights, duties and solidarity” was created in the school year 2014/2015 from an idea of Ignazio de Francesco, Islamologist and AVOC volunteer for Muslims in prison.

The course was held in the Dozza prison in two editions in the school years 2014/2015 and 2015/2016 and was addressed to Arab and Muslim prisoners enrolled in a school education course in prison. The great success of this project lies in the commitment to promote the school as a bridge between the inside and the outside, with a view to continuous communication and interaction, challenging stereotypes and prejudices, to meet a more effective orientation and re-integration in the labour market. These results allowed us to conceive a new training model to the use of prisons as well as external contexts, thanks to a close collaboration with local authorities both national and international.

b) The structuring of the course (criteria and motivation)

The target group

Initially, the project must be addressed to two classes of what we call “Second Period”, that work both at the central headquarter of CPIA in Bologna. Suddenly, some

CPIA Training Course

- acknowledgment of credits acquired, learners’ knowledge and skills acquired formally, non-formally and informally
- personalisation of the study path related to the level of the course, which can also be completed the subsequent year, according to the individual training agreement
- overall number of learning hours corresponding to 70% of the number for equivalent mainstream courses
- distance learning, corresponding to a maximum of 20% of the overall learning hours.

With a view to research, development and internationalization, the CPIA also collaborates with: local authorities, associations, national and European institutions and

such as vocational education and training guidance, individual and group counseling, metacognitive laboratories and a dense network of training and job opportunities, in a constant exchange between school and the surrounding area. The Metropolitan CPIA of Bologna is also responsible for prison education at the “Dozza” Prison Center and at the Juvenile Detention Center located in the centre of Bologna.

The school in prison: a place for exchange and enrichment

The school in prison represents a crucial step in the reintegration process of inmates in society. The school in prison is also a place of



organizational reasons imposed us to reduce the target group just to one class. The group of participants (at the beginning they were 35) has been composed during the year of a variable number of people between 10 and 20. The majority of them were male, but the presence of 5-7 women has been constant. The Countries of provenance of participants were in total 16, from 5 different continents, with a predominance of students coming from Africa.

Compared to the Dozza's project our work has been at the same time easier and in some ways, paradoxically more complicated. Briefly, the elements of complexity can be connected to the following fields, as can be seen from the graphs:

- a greater heterogeneity of the group (concerning age, gender, provenance and religion)
- a higher number of participants
- a harder difficulty to speak and understand Italian language.

On the other hand, what made

easier our work was the relaxed mood of the classgroup, the informal spaces, the progressive cohesiveness of the class due to the daily attendance of the school, and the improvised visit of students from other courses. On the contrary, the urgency of talking in a free way was obviously lower than in prison, where this possibility is often strongly desired. Frequently a free discussion between our students needed to be stimulated, at least at the beginning of the training course. Except for an initial delay that imposed us to postpone the starting of the course one month later, everything took place according to the program. One isolated accident occurred when an improvise and copious snowfall paralysed the railway network of all northern Italy, impeding to the lesson to take place. A critical issue needs to be pointed out: some external expert we involved had some difficulties to adapt some concepts very complicated of the topic of their lesson to



IF ONE DREAMS ALONE, IT IS ONLY A DREAM. IF MANY DREAM TOGETHER, IT IS THE BEGINNING OF A NEW REALITY

F. HUNDERTWASSER



an audience with a very limited comprehension of Italian language and, in some case, with a very low level of schooling. However, the participation of students has been of high quality, such as their openness to get involved in each activity.

Purposes

1. To create a free space of discussion, equally involving experts and students, on the issues of Rights and Duties and Solidarity, by promoting a reflexion on the Italian Constitution and the constitutions of the countries of origin of the students.
 2. To try to find a common and shared ethic ground, capable to go beyond the respective religious (or non-religious) traditions but not leaving them out of consideration.
 3. To show the intimate connection between rights and duties in the construction of a civil community; to indicate in the constitutional principle of “solidarity” an ethic value, well documented in the Islamic sources too, and able to go beyond the strictly accounting logic of “do ut des”. “Solidarity” expresses the sense of responsibility, measure of the maturity and the grade of integration of each member of society.
 4. To work together as a real company in order to write a script for our video, considering this final work as a metaphor for a good cohabitation.
- The idea at the basis of the topics faced, the methods used and of the structure of the course is that, giving tools for critical thinking and promoting intercultural dialogue, is possible to prevent violent radicalization, wherever it comes from, that is strictly connected to the issues of identity, to the sense of belonging and of social inclusion.

GENERAL OBJECTIVES:

1. To be able to interact positively with others

2. To be able to manage the interpersonal communication by following shared rules in an assembly context
3. To perceive and reflect on the importance of a diachronic dimension in the evolution of human rights, in Italy and in the countries of origin

SPECIFIC OBJECTIVES (IN ORDER OF TIME, FROM THE FIRST LESSON):

1. To understand the concept of human right in its historical development
2. To be familiar with the principle Charters of rights (Universal declaration of human rights, Arab Charter, African Charter)
3. To identify rights, freedom, roles, stereotypes in the family in student’s societies of origin compared to Italian society.
4. To know and to identify the progress in women’s rights in the Italian society and the triggers of that progress.
5. To be familiar with (and to become able to criticize) the concepts of race and racism
6. The Law as a way of protection: the importance of knowing local resources to be aware of their own rights and to protect them.
7. To be familiar with the National Health System and understand how to access to services in Italy
8. To be familiar with the work of the Centre Frantz Fanon: mental health of migrants. Example of non ethnocentric cure.
9. To understand the different level of accessibility of the right to health for citizen in different periods and Countries.
10. To recognize the common ethical principles that may constitute a basis for dialogue between followers of different religions and atheist.
11. To think about, to express ideas and to discuss about the intertwined concepts of religion, freedom and violence.
12. To reflect about the importance of respecting fundamental rights. The example of Samad Bannaq: the critical steps of a biography.



13. To be able to recognize the link between the right to work and the right to education.

Contents in brief

- ▶ 22/01 RIGHTS AND CONSTITUTIONS - an introduction (Prof.sse Esposito e Palazzolo) 29/01 MEN, WOMEN, FAMILY (Prof.sse Esposito e Palazzolo)
- ▶ 12/02 EQUALITY AND SOLIDARITY: racism, sexism, social inequality. (Prof.ssa Annamaria Rivera - anthropologist Università di Roma- Adv. Nausicaa Turco -Sportello Migranti Bologna)
- ▶ 26/02 RIGHT TO MENTAL AND PHISICAL HEALTH (Roberto Beneduce - ethno psychiatrist, Università di Torino)
- ▶ 05/03 RELIGION AND POWER: law of man and law of God (Fabrizio Mandreoli - Philosopher and theologist, Bologna)
- ▶ 12/03 TWO ESSENTIAL RIGHTS: EDUCATION AND WORK (Dino Cocchianella - director of social instiution Don Paolo Serra Zanetti - Samad Bannaq, ex inmate, worker and student)
- ▶ 26/03 - 9/04 FINAL WORKSHOP (3h each/ Prof.ssa Esposito)

c) The choice of external experts (criteria and motivation)

For the training we have selected 6 experts, besides the professors involved in the staff, both Italian and humanities teacher/trainer of the Italian Ministry of the Education, experts in teaching mediation with adults and adolescents in intercultural context, who coordinated the whole training;

- Annamaria Rivera, anthropologist, lecturer at the University of Bari and Rome (IT), writer, essayist, activist against

racism and discrimination

- Nausicaa Turco, lawyer, specialized in immigration law, international and humanitarian protection, international protection and human rights
- Fabrizio Mandreoli, deals with teaching and research in fundamental and historical theology of theological thought
- Roberto Beneduce, ethnopsychiatrist at the University of Torino
- Dino Cocchianella, director of social institution Don Paolo Serra Zanetti.
- Samad Bannaq, ex inmate, worker and student and ex inmate (protagonist of the documentary *Dustur*)

d) The laboratory phase and the final product

At the end of the six-lesson cycle that the experimentation foresaw, our path ended with a six-hour workshop that had the function to create the material on which we wanted to elaborate together the final product that, in agreement with the students, we already established should be a video. The workshop was experienced by the students as a natural continuation of lessons, which in many cases had already been managed with a workshop approach, with small samples of shared writing, group work and exercises involving the body. Also in this case the participation was excellent, characterized by great seriousness and mutual listening. The methodology used - as regards the writing of the texts that had to become then the raw material on which the video work script had to be built collectively - is inspired by the work of Elisabeth Bing. A work on stimulus texts, often simple in their structure (a "list" structure is the favorite when the writers are inexperienced) and with extremely detailed and rigid deliveries, which, precisely for this reason, greatly facilitate writing especially for those who

are less familiar with the writing itself. A method, moreover, with beneficial effects on the ability to listen to oneself and others, on the empathy and self-esteem of each one. In the two workshop meetings, simple theater exercises, inspired by the Theatre of the Oppressed (TO) of Augusto Boal (who was heavily influenced by the work of the educator and theorist Paulo Freire) were also used to allow students to experience a different way of living their bodies in relation to the space and to the bodies of others (the mirror exercise; walking, exercises of trust in coordination, tableaux vivants). For the shooting and editing of the video - entitled "Horizons: ideas for a community" - we relied on an expert videomaker. We shot and recorded the audio both at school and in a small neighborhood theater, Il teatro del lampadiere. The work was fluid, the attitude of the students very serious. Thanks to this we have been able to shoot a lot of good quality material in really very short times. The result is a real choral work, with a deliberately poetic cut, which wants to "speak" to everyone. At the end of filming and after watching the film, our videomaker wrote us a message: "The guys were fantastic: I worked with actors who made me work much more harder. Maybe a better world is really possible." They are beautiful and true words. In a moment like this, in which divisions and induced fear dramatically and increasingly dominate the sense of humanity, in which it would be necessary and urgent to review some categories that we always use to refer to the other (think of Radicalization, a process that at least in Italy is increasingly covering large sections of public opinion, with serious and increasingly frequent acts of intolerance and racism) our video says the opposite softly. And try to show, to the viewer, other

“Horizons” more worthy of being reached. Naturally together.

Teaching and learning strategies: tools for a dialogue on rights, duties and solidarity

1. THE 6 LESSONS

The lessons held by external experts were set differently by each teacher, according to a few simple guidelines provided by the permanent lecturers of the course. Experts were asked to use a language that was as simple as possible; to always provide spaces for free dialogue and discussion of the assembly and, above all, to use, where possible, active and cooperative methods. As regards the general didactic and methodological approach, the two basic guidelines were:

a) The Cooperative Learning

In almost every lesson a moment of cooperative work was provided, making sure that the groups were as heterogeneous as possible by age, gender, origin and religion. In some cases the roles within the group were assigned, in others it was preferred that the students themselves organize the work autonomously

b) Participatory Methods.

Participatory methods were used to enhance the participants' non-formal skills. Everybody was kindly encouraged to express opinions, valuing every contribution, listening carefully, giving time and reassuring those who had more difficulty in expressing themselves, encouraging the use of vehicular languages (English, French or Spanish) or asking for help from a participant from the same country for the translation, when the expression or understanding was very difficult. When possible the setting avoided the frontality and students and teachers, during the lessons, settled in a circle.

2. THE 6 HOURS WORKSHOP

The methodologies used by the teacher in the workshop were essentially two

- expressive writing method based on the work of Elisabeth Bing (aim: to create a common repertory of intimate shared feelings activated by stimulus text and to work on them to write the script for the video)
- work on bodies using techniques freely inspired by the Theatre of the Oppressed (TO) of Augusto Boal (who was heavily influenced by the work of the educator and theorist Paulo Freire)

c) A necessary deepening on the writing “atelier” according to Elisabeth Bing

Elisabeth Bing's work - wonderfully told in her book “I swam to the line” - starts from a teaching experience that the author had in the mid-seventies in an institution for “troubled” kids in Provence. The teacher trained on the practice of the workshop and currently holds courses on this particular approach to writing at the Faculty of Education Sciences at the same University. Very briefly, the writing atelier is a symbolic space in which time and space of writing are shared and in which, starting from expert texts of writers and poets, one also shares feelings, fears, aspirations. The very tight limits imposed by deliveries paradoxically have the power to free writing from stereotypes and censorship (internal and external) often imposed by school practice too. The threads of one's biography are re-established and intertwined with those of others and, at the same time, with those of writers and poets. The moment of sharing with the group what has been written (always free and voluntary) creates communion, it moves in the most literal sense of feeling together. Emotion becomes a common basis capable of creating community and re-weaving sense-threads, individual and collective. Furthermore, reading aloud what

has been written means exposing yourself and giving yourself to others, self-educating yourself to respect and mutual listening. This step takes place in a code, the Italian language, which is often not friendly with our students: using it to express and share emotions is a key step on the path that leads to a sense of unity and solidarity. Writing is a “heuristic process capable of transforming the lived and reviving it” (Demetrio) and is “narrative creation of one's identity” (Bruner): our students are in dire need of both these things. And us with them.

CONCLUSIONS AND PERSPECTIVES

The experience of the pilot course has been really positive for all, both students and teachers. Being the CPIA a school, the possibility to always expand the covered topics during the course in the normal curriculum Social Study has been an added value. Moreover, it has allowed the work on rights and on the dialogue between Constitutions and cultural/religious traditions to become a work track during the whole year. This course also highlighted the importance for those people living in Italy to exchange experiences and get informed on these issues.

It is also important for them to get aware both of the historical processes that have characterized the path for the affirmation of rights in our country and the resources in the territory that deal with integration, dialogue and all the fundamental rights of human beings in general and of migrant citizens in particular.

The initial consideration that led us to continue working in the wake of Rights duties and solidarity -taking advantage of previous experiences in the Dozza prison-started from the awareness that a search for a common ethical terrain was urgent. It's only on



this common ground that we can interact in order to go beyond the respective cultural and religious traditions, integrating them with respect but also overcoming them in the search for a common goal to pursue.

The course has confirmed our premises and still encourages us to continue working in the same direction, even in our everyday school life. In this regard, however, some further problematic reflections / issues, which emerged during the course, are important. At the same time, they also constitute the guidelines on which we think it would be worth continuing:

It is increasingly urgent - especially for anyone working in an educational environment - a broad redefinition of the concept of “radicalization”, too often approached only by the adjective “Islamic”. The processes of radicalization do not only concern “the other of us” but are increasingly lurking in many areas of our society. Consider, for example, the soaring worrying hate crimes with a racist or xenophobic motive reported by the OSCAD-Ministry of the Interior or by focus No. 1 2019 of Lunaria, “Racism in 2018, between removal and emphasis” related over the last two years.

It is necessary to increasingly promote a broad and inclusive approach to gender issues, with particular attention to “affective education” for younger boys and girls and all that could favour a redefinition of gender roles and stereotypes. Moreover, it is of fundamental importance to pay a rising attention to rights of women and LGBTQ people, a topic that is often very difficult to deal with in multicultural groups. Gender-based violence, for example, is a hot and absolutely transversal issue, both in migrant and in welcoming communities (see for example, the

data of 2018, relating to Italy, in particular those on feminicides) on which we must learn to deal with our students.

The attitude that should guide our steps is the “critical ethnocentrism” elaborated by Ernesto De Martino: a truly intercultural perspective, which however does not renounce bringing forward its own demands and protecting the goals achieved with regards to rights, fighting every type of stereotype that flattens into alleged rigid “identities” and recognizes the complexity of one’s own and others’ cultural universe, favouring their encounter.

Finally, we believe it is of great importance to try always to promote an active presence in the territory, to encourage “doing together”, whether it is a common project (as it was for our video Orizzonti-ideas for a community) or simply moments of conviviality and sharing. The word spoken, the topics studied, the reflections made must take shape and become something tangible that constitutes a common memory, the only solid ground on which a country for all can be built.





Chapter 2 - Spain





ÀMBIT Training Course

ÀMBIT position towards migration is based on the Human Rights perspective of migration and asylum seeking as fundamental rights, as stated in articles 13 and 14 of the Universal Declaration on Human Rights. Our philosophy is also based on the idea of offering alternatives to the “punishment” approach, which is normally not effective in the long term for people who suffer or have suffered in situation of social exclusion. The approach we propose is based on the creation of a connection from the perspective of rehabilitation. We are aware of the challenges which rise from latest year’s geopolitical changes and conflicts, as well as migration policies both at European and national level, which have in our opinion contributed to the so called ‘migration crisis’ we are facing at the moment in almost every European country. As a consequence, we are experiencing a rise in violent extremism linked to the phenomenon of migration, and we need to address it.

The focus we want to give to the trainings is from an intercultural perspective, based on a constructive dialogue and cultural exchange, and on the idea that the “otherness” is always source

of enrichment for the receiving community. In this sense we have decided to broaden the target of the training, involving the receiving community together with migrant people, in order to create the basis for a mutual understanding and common dialogue.

We have also started our experience reconsidering the concept of radicalisation, as stated at the beginning of the project, adding some important factors amongst its causes: radicalisation can be caused not only by religious factors, but also by cultural, political and ideological ones. We wanted to follow this path as we could experience in our society, and in Europe in general, that one of the consequences of the so called ‘migration crisis’ has been the rise of a far-right movement which demonizes the migrants, and reinforce all negative stereotypes linked, especially, to Arab and Muslim migrants.

We decided to have the training amongst young student, in the context of public education. We also involved a second group formed by migrants, refugees and people in a situation of social exclusion. The methods used were based on non-formal

education, horizontality and interactive dynamics. We tried to focus on the dialogue and ideas exchange, conflict resolution and the understanding of everyone's differences.

On the same line, the themes treated tried to get to the different factors that can contribute to radicalization, specifically identity, diversity and religion. We also focused on the Human Rights 'perspective and wanted to offer tools for a critical thinking of society, by introducing concepts such as gender-based stereotypes, media manipulation, interfaith, and non-violent conflict resolution.

THE CONTEXT

1. Overview of the national and local circumstances

a) analysis of the territory: Spain, Valencia Region (Comunidad Valenciana), Valencia

Bases on estimations made by 31st December 2018, the number of foreign people in Spain was of 5.424.781. EU citizens under the EU's provision on freedom of movement make up 60.4% of the whole foreign population in the country. There has been a rise of 3.6% compared with the data from 2017 (3.6% EU, 1.7% non-EU). The 3 most numerous communities are Morocco with 706.520 people (11.91%), Rumania with 652.312 (11%) and Ecuador with 420.344 (7.09%). 8 of the most consistent foreign communities in Spain are from EU countries, with Romania, UK and Italy representing the most numerous. These three communities represent almost a third of foreign residents in Spain. Amongst non-EU nationalities, the most significant are Morocco, China, Ecuador and Colombia. Regarding the gender of foreign citizens, it has been recorded that 47.7% are female, being Ukraine and Bolivia the most significant communities of origin. The average age of foreign citizens is

of 38.5 years old. Nevertheless the age varies significantly depending on the nationality: it is remarkable for example the difference between Britain (53.1 yo) and Morocco (31.8 yo). The presence of unaccompanied foreign minors (registered) was estimated to be 5.380 at October 2017. The majority are teenagers from Morocco and Algeria, but in the last years there has been an increase in minors coming from Sub-Saharan Africa.

66% of foreign citizens live in the Region of Catalonia, Madrid, Andalucia and Valencian Region. Madrid and Barcelona are the cities with the most foreign people living in (more than 800.000 foreign citizens each). Specifically in the Valencian Region there is a total number of 701.378 foreign citizens: 354.053 in Alicante, 84.065 on Castellón and 263.260 in Valencia. The 3 largest foreign communities in the Valencia Region are: Rumania (104.080), Morocco (80.266) and UK (78.422).

Although Spanish law is favourable to migration, Spanish Foreign Office classifies as 'irregular migrants' people entering the country irregularly (via sea and land). In 2018 the number of people using these means was calculated in 62.126 (by land and sea, including continental Spain, Canary and Balearic Islands, and the Communities of Ceuta and Melilla). There was an increase in the 128% compared with 2017 (27.253).

Irregular migration, nevertheless, cannot be considered a crime from part of the migrants, it's an administrative infraction. As well as it cannot be considered illegal or a criminal activity the aid many NGOs are providing to many migrants without regular papers, both rescuing them at sea or helping them once in the country. Something that has become quite common in many European countries.

In this sense for example, the Immigrants Detention Centres

(CIEs in Spanish), restriction to the liberties already granted by Immigration Laws, all this actions represent a violation of Spanish Constitution and of International treaties. Latest years security and foreign policies, restriction of free circulation at the borders or even their closure, financial policies dedicated to the strengthening of the borders instead of effective inclusion, are responsible for the so called 'migration crisis' we are experiencing this days.

b) description of its structure and how it operates in the area

Associació Àmbit is an NGO based in Valencia, and formed by 21 professionals and a considerable number of volunteers. It works in the field of reinsertion and improvement of people in situation of social exclusion, inmates and ex-inmates lives, with a specialisation dealing with cases of mental health issues. We attend almost 500 people every year. All the programmes we promote are based on the perspective of reinsertion and the promotion of self-sufficiency. Our mission is to propose different actions that can lead the people we assist to find their place in the world, and help them in the path they choose.

The work is divided in 5 specific areas of action:

1. Raising Awareness and Lobbying

Organisation of different public campaigns in order to raise awareness both amongst civil society and also with policy makers. We participate in different forums, events, public hearings in order to put forward our agenda.

2. Rehabilitation

We offer programmes for ex-inmates or vulnerable people in order to recover their lives and dignity. In this area of work we have opened 2 safe-houses in Valencia for ex-inmates coming from backgrounds of abuse and addiction: Elous in 2000 and Papallona 2016. This latter is



specifically for female ex-inmates and is the first one in the region.

3. Mental health

Our team of mental health professionals offers support and advice. We do have specific programmes for people who are in a vulnerable situation and a top suffer from mental health issues.

4. Training

We offer training to social workers and agents who work in this field, for example on drug addiction and prison, on social and working rehabilitation, empowerment of vulnerable groups, amongst others.

5. Leisure

The values we follow are the one of dignity and justice, so we offer all kind of activities in order to lead a dignified life: gym programmes, cinema, and theatre. We bring different activities to prison: football tournament, cinema, different workshops.

We have created different programmes accordingly to the circumstances we encounter on our way: prevention programmes, hostels, housing programmes, amongst others. We also work directly in prison, specifically addressing inmates with health issues. One of the projects we have developed in prison is the creation of a Magazine written and edited entirely by female inmates. The latest project (Àmbitext) is a textile shop entirely run by ex-inmates. In the last years, we have created a network with different entities to promote our programmes. In this way we can also reach public administration to change specific laws and resources in favour of prevention and rehabilitation.

2. History and Phases

a) the choice of the target group (criteria and motivation)

As said before, one of the most important factors in the choice of the target group was the inclusion of the local (receiving) community in the training, and not only migrants. We decided to engage with 2 different profiles:



the first profile was formed by young students; the second one by people receiving the services of different NGOs working in the field of migration, refuge and social integration. For the last profile we worked together with two partners organizations, with whom we work regularly all year round: CEAR (Spanish Commission on Refugees' Aid) and SJM (Jesuit Service to Migrants).

As a result we had two parallel Pilot training:

1. The first one was carried on with two groups of students between 14 and 17 years-old. They were from two different classes of a Secondary School in a conflictive area of Valencia. They were mainly Spanish but, there were also, due to the location of the school, 2nd generation immigrant students from Latin America, Cameroon and Morocco.

2. The second training was carried on with people who are in the insertion programme at Àmbit (inmates and former inmates), and people who are beneficiaries of the programmes and services of SJM (Jesuit Service to Migrants) and CEAR – Spanish Commissioner on



YOUR TRUTH WILL INCREASE AS YOU KNOW HOW TO LISTEN TO THE TRUTH OF OTHERS

MARTIN LUTHER KING JR.



PREJUDICE IS A BURDEN THAT CONFUSES THE PAST, THREATENS THE FUTURE AND RENDERS THE PRESENT INACCESSIBLE.

MAYA ANGELOU



Refugees' Aid (refugees and asylum seekers) also diverse in terms of gender, ethnicity and religion.

A total of 85 people received direct training on countering violent radicalisation through citizenship, human rights and integration. The age ranking run from 15 to more than 50, with a strong presence of young people from 15 to 19 (52). There was a stronger presence of male (54) than female (31). And many different nationalities: Spanish (45), Ukraine (20), Colombia (3), Russia (3), Bolivia (2), Mali (1), Cameroon (1), Syria (1), Algeria (1), Tunisia (1), Cuba (1), Romania (1), Ecuador (1), China (1) and 3 people with double nationality.

b) the structuring of the course (criteria and motivation)

Our criteria on planning the course were based on:

- ▶ The broadening of the concept of radicalisation, as it was discussed

during REM Meeting in Valencia: radicalisation not only based on religious factors, but also political, ideological and social ones.

- ▶ The involvement of the entire society, local and receiving community, and not only migrants.
- ▶ Encourage a critical thinking amongst the participants.
- ▶ Worries about the raise of hate speech, islamophobia and far-right extremism we are experiencing in our country.

THE GENERAL OBJECTIVES OF THE COURSE WERE THEN DEFINED AS FOLLOW:

1. To raise awareness of violent extremism, its causes and effects, complexity and nuances.
2. To promote diversity, intercultural understanding and a culture of peace as a means for a more cohesive society.
3. To provide participants with knowledge, attitudes and skills in order to understand and recognize the factors and context which can lead to violent extremism.



4. To acknowledge and raise awareness of alternative ways, narratives and strategies that advance diversity, human rights and social justice.

5. To foster critical thinking, active citizenship and human rights ownership.

THE LEARNING OBJECTIVES WERE:

1. To “experience” how losing a core part of our identity might feel like.
2. To cultivate acceptance of diversity of beliefs and religions.
3. To promote critical thinking regarding media information, in order to create well informed opinions.
4. To raise awareness of how traditional masculinity is deeply connected to resorting to violence in our society
5. To have participants acknowledge others with different possibilities and social positions and empathize with them.
6. To put in value the importance of equality and human needs coverage in society.
7. To reach some agreements and a common “language” for all participants.

CONTENTS

Lesson 1: Presentation, programme outline and getting to know each other; Identity and sense of belonging

- ▶ **Lesson 2:** Religion and belief
 - ▶ **Lesson 3:** Violent extremism and terrorism
 - ▶ **Lesson 4:** Ideologies, narratives and the media
 - ▶ **Lesson 5:** Gender and masculinities
 - ▶ **Lesson 6:** Social Justice
 - ▶ **Lesson 7:** Countering violence and transforming conflict; Tools and strategies to prevent and counter violent extremism
 - ▶ **Lesson 8:** Plenary session (with all groups together): Citizenship, Rights and Duties, Social Change
- c) the choice of external experts (criteria and motivation)
For the training we have selected 4 experts:

- 2 social workers/educators from Àmbit. They were also teaching at the Secondary School where we run the training. They have more than 10 years experience in social education, especially in non-formal education and advocates for the educational experience based on the connection with the participants and the playful approach. They coordinated the whole training;
- A cultural mediator: he carried on Lesson 2 on Religion and Beliefs. He works at SJM in the area of Cultural Exchange and in the campaign against Immigrants Detention Centres. He is a refugee from Western Sahara;
- An expert in international and migration law, from Venezuela. He also works at SJM, following the legal iter of people seeking asylum and legal recognition in Spain. He carried our Lesson 3 about Terrorism and Violent extremism, as well as the final plenary lesson.

We thought it was important to keep the example of the Dozza’s experience and use non-formal education in order to create confidence in the participants, so we decided to have social workers. It was also important to have Human Rights professionals and experts from different faiths taking part or delivering the sessions. Having direct stakeholders involved in the trainings (Muslim/migrants/refugees) was the best way to tackle negative stereotypes on migrants, especially Arab and Muslim people.

d) the laboratory phase and the final product

What we took from the Dozza practice:

- ▶ Common space for sharing experiences and analysing people’s rights and obligations;
- ▶ Constitutionalist perspective, although with a shift towards a Human Rights approach;
- ▶ Non-formal education;
- ▶ Analysis of violent radicalisation, in and out of prison.





We tried to shift the focus on the target and also the definition of radicalisation, worried about the raising of hate feelings towards migrants and Islamic people. We took into account the definition of radicalisation agreed in Valencia, shifting the focus on the society in general, on the causes of radicalisation and on other factors apart from the religious one.

Our analysis has been based on the concept of interculturalism as an enriching element of society, against the actual tendency of some groups to propose an homogenised

of a playful tool has proven to engage with people very effectively. Through a light approach we have been able to tackle serious issues, in a relaxed environment, and managed to get the participants very involved. The aim of this dynamic was to work together as a team in order to solve the final test.

Out of the experience with the pilot training, we have created a video that can be used as tool for the next step of training, as it summarizes all the contents touched during the course.

The tools used during the training can be classified as follow:

a) Audiovisual tools

In order to present some of the themes that would be discussed, we engaged with the audience through short videos. In this way the information was presented in a more direct way. The video already offers a starting point on which the trainers can build the discussion. Especially for young audiences, this method proved to be very effective, as new generations are keener to respond to a visual stimulation than a written one.

We have also used music videos, analyzing both the images proposed and the lyrics. Music is one of the most effective tools to spread information. It can be a positive message, but it can also contribute in the spreading of certain stereotypes and negative messages. A thorough analysis of some of the messages in popular songs is an effective and direct tool to engage with the participants.

b) Cooperative learning

All activities were planned on the method of the Cooperative Learning. Throughout the entire training the starting point of every discussion was the fact that there is no absolute truth (not even from the trainers), so every opinion counts. The dialogue was built on a common sharing of everyone experience, listening and respect of everyone's ideas. This is very important in order to overcome stereotypes, to learn from others, and to work together in order to enrich society with the differences that everyone can add to the world.

c) Group dynamics

Almost every class had a part in which the participants were asked to work in small groups, or in couple or representing something different from their own reality. Working in small groups allows people to interact more easily,

ÀMBIT Training Course

culture and an idea of identity based on the sameness (same language, same religion, same colours, same uses and traditions) as opposed to the "other" (religion, gender, physical aspects etc...). So during the training we sparked a debate on identity and sense of belonging, religion and belief, violent extremism and terrorism, ideologies, narratives and the media, gender and masculinities, social justice, citizenship, rights and duties.

The methodologies used were very effective and dynamic, and have proved to create a comfortable environment for the participation of the trainees. Also the fact that the training was part of the school activities or the activities proposed by the NGOs involved, allowed that the interest in the training grew stronger with each lesson. Specifically the methodology of the last session (a plenary session with all groups together) proved to be a success. We presented the lesson as a quiz show, and the use

One of the outcomes of the training that we consider very interesting was the reaction of some of the participants to the direct stakeholders as experts and teachers. We could experience some rejection at first towards Muslim people (due to the stigmatization directly seen as violent, and a strong link in the common beliefs of Islam and terrorism). But towards the end of the training we could see how those stereotypes got loose and made space for a mutual understanding.

1. Teaching and learning strategies: tools for a dialogue on rights, duties and solidarity

As said before, during the training we mainly used non-formal education strategies and dynamic and participative tools in order to create a favorable environment for dialogue and mutual understanding.



without the pressure of the judgment of the entire group. It is also easy to share ideas with few people and come to an agreement.

d) Participatory Methods / Socio-emotional approach (Role play, games and tests)

With this approach we aim to a holistic learning, which will affect not only the transformation of ideas and knowledge (intellectual factors), but also the emotions, the values and even our behavior and attitudes in society. This is achieved through a collective experience during the class, through direct contact with the issues and the conflicts linked to the themes treated: case studies, role plays, simulations. This approach allows to “experience” a situation that is not usually familiar, to learn from something that we don’t know and we learn while we play it. It is an effective way to present the “otherness”, and as it is usually related to a playful activity, it proves to be effective to engage people that are usually not responsive during traditional debates or brainstorming. We also introduced playful tools, such as a Test and the Quiz show in the final session. Through a light approach, that can relax the participant, we have tackled serious issues and

managed to get the participants very involved.

2. Conclusions and perspectives

The experience of the Pilot training has been a very enriching and positive one. Since its planning, it has proved to be a good exercise to think about our own idea of society, of migration, of the differences that emerge when two or more cultures coexist. We saw it as an opportunity to talk about interculturalism, interreligion, and break negative stereotypes both on migrants and receiving community.

From Àmbit we would like to remark the following points:

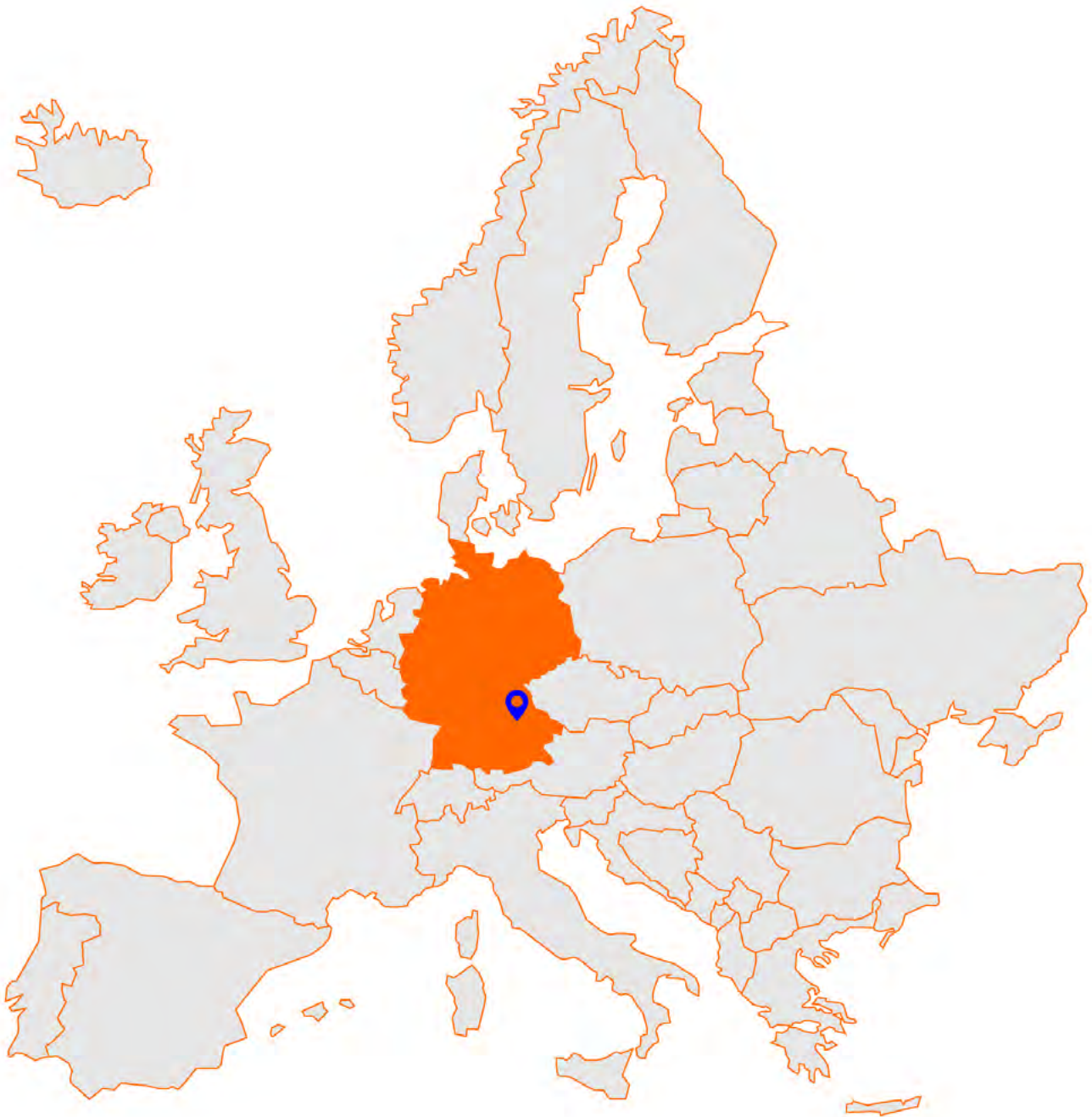
- ▶ In the planning of the contents of the training, it was very important to consider all aspects that can be involved with the radicalisation and the violence (construction of toxic masculinity, misconception of concepts such as Arab, Muslim, foreigner, migrant, refugees); role of media and ideologies, etc... As we build up the training, it was fundamental to include the construction of identity, to understand the different points of view, to listen to the different life experiences that the other can bring and that can enrich our own identity and the entire society. It was fundamental

also to include a part on different faiths and religions, about the construction of gender roles, to propose a critical thinking of the messages we are constantly exposed to by the media.

- ▶ Constructive critics to the values we take for granted as European citizens, to criticise the policies of our own countries about integration, migration and security. All this in a respectful environment, proposing alternatives to the resolution of conflicts.
- ▶ Broaden the target to the entire society, working both with migrant people as well as the receiving community. To work with a mixed groups of migrants, native citizens and people of different religious and cultural backgrounds, as well as first and second generation of migrant people.
- ▶ Inclusion of direct stakeholders as trainers, in order to provide a practical example of integration, an example on how to tackle negative views on migrants and the “other”.
- ▶ Shift towards Human Rights and diversity-driven approach, as well as a focus that put people at the centre of the teaching/learning process.
- ▶ Non-formal education, dynamic and interactive methodologies, using an approach that is horizontal.



Chapter 3 - Germany





Volkshochschule im Landkreis Cham e.V. Training Course

The main focus of the training activities was the promotion of intercultural understanding and the emphasis of common values shared by humanities. Additionally, the course targeted the promotion of the interreligious dialogue, the reduction of prejudices and the enhancement of religious tolerance with the aim of achieving peaceful coexistence. The topics covered by the REM-training course are in line with the curriculum of orientation courses “Living in Germany” issued by the Federal Office for Migration and Refugees (BAMF), which includes topics like German legal system, history and culture; Rights and obligations in Germany, values that are important in Germany, such as freedom of religion, tolerance and equality. The orientation courses are for immigrants who have completed the language course or who have sufficient German language skills without having attended the language course. The orientation course aims to provide everyday knowledge as well as about the legal system, history and culture in Germany. Special emphasis is placed on knowing about the values of the democratic political system of the

Federal Republic of Germany and the principles of the constitutional state, equality, tolerance and freedom of religion. Therefore the content of the course can be used as an extension of the issues and training materials used for orientation courses. The topics of the project REM are also relevant for all other German language courses as well as basic skills courses directed at learners with migration background. Especially as the VHS Cham is now the only provider of integration courses on a district level.

THE CONTEXT

1. Overview of the national and local circumstances

a) analysis of the territory (overview of the national context, the city and possibly the neighborhood to which it belongs)

The increasing need for education measures in the field of intercultural understanding and communication, values in the German society, conflicts of values and conflict solving, democracy, religious tolerance

and the awareness about the human rights and obligations in the host country for newcomers is particularly obvious, when taking the statistics of migration flows (2017) into consideration: Germany reported the largest total number of immigrants and emigrants (917.1 thousand) in 2017 at the European level. However these figures include also flows from EU-countries. BAMF registered between 2015-2017 around 1.350.000 asylum seekers in Germany. In the district of Cham with around 127.000 inhabitants (2016) around 1600 asylum seekers were registered in 2017 and 2018. The newcomers are, on average, much younger than the total population already resident in the host country and the degree of education of foreigners is still lower than that of resident population in Germany. Thus their inclusion in the national education systems is very important. The more as the current overall economic situation in Germany is favorable but the lack of skilled labour is pervasive both at national and regional level.

b) description of its structure and how it operates in the area

Volkshochschule im Landkreis e.V. acts on regional level and is an important adult education provider. It provides courses in the field of languages, society, vocation, culture, health and special courses (second chance school) in 30 locations. VHS Cham has a long term experience of course development with the specific focus on vulnerable groups and is experienced in organising courses for specific groups: young adults, among them drop-outs; adults with fewer opportunities and special needs (e.g. illiterate, dyslexia etc.), NEETs, migrants, refugees. It has a key interest in the area of new training models because it offers special courses for young people



with fewer opportunities, school dropouts, NEETs, refugees and for those with special learning needs. Totally the VHS Cham offers yearly more than 1250 learning events for more than 15 000 participant.

At the same time, the VHS Cham, is closely networked with regional and local authorities and institutions like youth centres, volunteering service, police, employment agency involved in the measures for integration of migrants, refugees. As a major educational provider, it makes an ongoing contribution to the empowering migrants, asylum seekers refugees for their social

and labour integration and active participation in the German society and meeting the education needs of migrants.

2. History and Phases

a) the choice of the target group (criteria and motivation)

A total of 46 persons took part at the REM-training course at VHS Cham. The participants were recruited within our educational institution from different running courses:

- Migrant youngsters, aged between 16 - 22, second-chance school learners
- Migrant learners, aged between



21 – 45, attending the orientation course “Living in Germany” which addresses topics like Culture, History, Political system and everyday life.

- Migrant learners, attending an Upper intermediate-German language course (B2 course). The criteria for choosing the participants were on the one hand the language level: All migrant learners had a good command of German language (B1-B2 level) and could take an active part in the learning sessions. On the other hand, it was important to bring together adult learners from different countries, with different cultural and religious background and motivate them to discuss, extend their comfort zone and deal also with “sensitive” topics.

b) the structuring of the course (criteria and motivation)

The teaching sessions took place on six different days between

November 2018 – January 2019 within the venue of the Volkshochschule im Landkreis Cham e.V. Each teaching sessions lasted 4 teaching units, covering central project related themes:

1. Human rights
2. Norms and values in Germany
3. Norms and values in different cultural settings
4. Violence and radicalisation
5. Religion/Islam
6. Gender roles, marriage and family
7. Conflicts (of values) and conflict solving
8. Tolerance and democracy

THE GENERAL OBJECTIVES:

- Raise awareness of tolerance as a virtue of democracy
- Raise awareness about human rights, freedom of information and expression
- Understand and learn how to critically evaluate information and transfer it to everyday life-context
- Learn how to compare, differentiate, conclude and share



I LOVE YOU WHEN YOU BOW IN YOUR MOSQUE, KNEEL IN YOUR TEMPLE, PRAY IN YOUR CHURCH. FOR YOU AND I ARE SONS OF ONE RELIGION, AND IT IS THE SPIRIT.

KHALIL GIBRAN





insights from learning through debates and open discussions

- Raise awareness on norms and values present in Germany and other cultures
- Become aware of own prejudices and stereotypes and change own perspective on other cultures and religions
- Raise awareness about gender equality, equal treatment, equal opportunity and cultural aspects related to this topic
- Gain knowledge about international standards related to human rights and the main institutions and documents
- Place specific (abstract) information into wider contexts

SPECIFIC OBJECTIVES:

- Develop analytical skills relating to realisation of human rights
- Identify issues and problems emerging from the violation of human rights
- Identify and highlight the common values of all religions
- Become aware of the negative consequences of prejudices and stereotypes
- Learn about historical evolutions related to gender-equality in the countries from which the participants are coming
- Learn about major differences



their educational and professional background. All three trainers are experienced in working with multilingual and multicultural groups, and have extensive expertise in the fields of teaching political and legal sciences, intercultural communication and theology and teaching German as a foreign language. The trainers considered the language level and the education background of the learners, conveying complex, and

intercultural qualities and be more approachable to migrant learners.

1. Teaching and learning strategies: tools for a dialogue on rights, duties and solidarity

A range of innovative and interactive methods and tools were used during the piloting sessions. These were selected in accordance with the topic addressed, the learning scenarios and needs. Amongst the teaching methods used are:

Discussion: letting learners freely to speak about emerging issues, questions from the assigned reading of text excerpts and stimulating the exchange of different opinions

Case method: providing an opportunity to discuss about critical issues and for role ambiguous scenarios.

Cooperative learning: stimulating interactions amongst learners and encouraging them to work together for the achievement of common learning goals.

Volkshochschule im Landkreis Cham e.V. Training Course

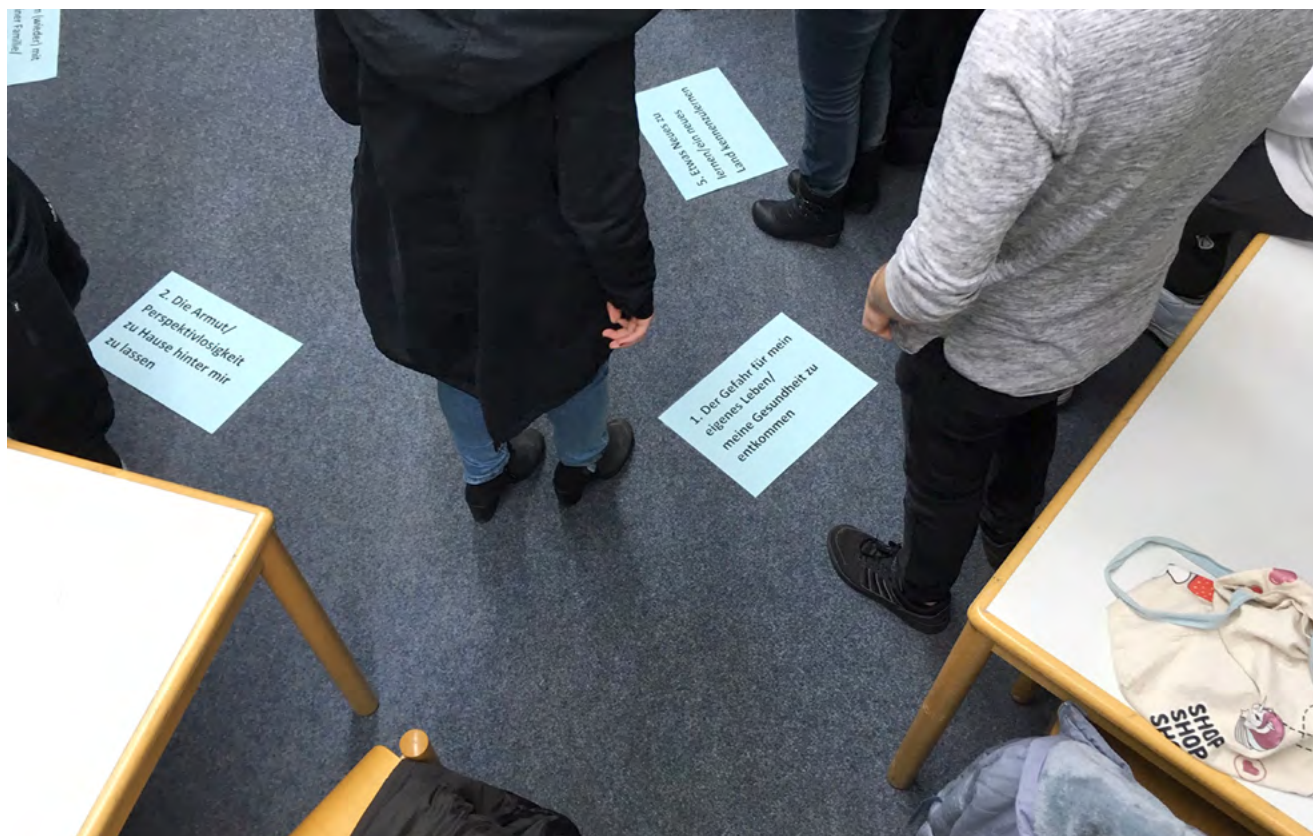
and commonalities between Christianity and Islam

- Learn about the huge variety within Islam, as well as its traditional tolerance of ambiguity combined with Islamic tradition

c) the choice of external experts (criteria and motivation)

The experts involved in the piloting were selected considering

in some cases, philosophical contents in simple and understandable words, bringing practical examples and being sensitive towards learner needs. Additionally, the involvement of teachers with a migration background is another positive influence on the success of the training course and learning atmosphere, because they are often depicted to have special



Active learning: creating friendly learning environment that allows learners to listen, read and reflect on fossilized attitudes and opinions related to the lessons topics and develop critical thinking and become aware of different perspectives when discussing about difficult concepts/topics.

The trainers designed participatory learning activities (individualised work, pair & group work, whole class work), offering the possibility to the learners to express and share their ideas, opinions and giving them feedback in order to foster critical thinking. Every teacher had a slightly different teaching style, in accordance also to the overall lesson’s objectives. However, the following teaching styles prevailed throughout the course:

- activity style/teachers in the role of a facilitator aiming to help learners to develop critical thinking skills and enable them to find answers and solutions through exploration.
- coach style/ teachers as

demonstrator which is mainly focused on the lecture –method and includes multimedia presentations and many practical activities.

The experts shared their knowledge, advised students, improving in this way understanding and promoting learning.

They used a lot of materials aiming to enable the learners to understand the information conveyed (Flipcharts, working sheets, videos, graphics, posters, maps) and found ways to get learners to get up out of their seats and moving, chatting, sharing opinions. The information was taught considering the learners’ prior knowledge and their language level.

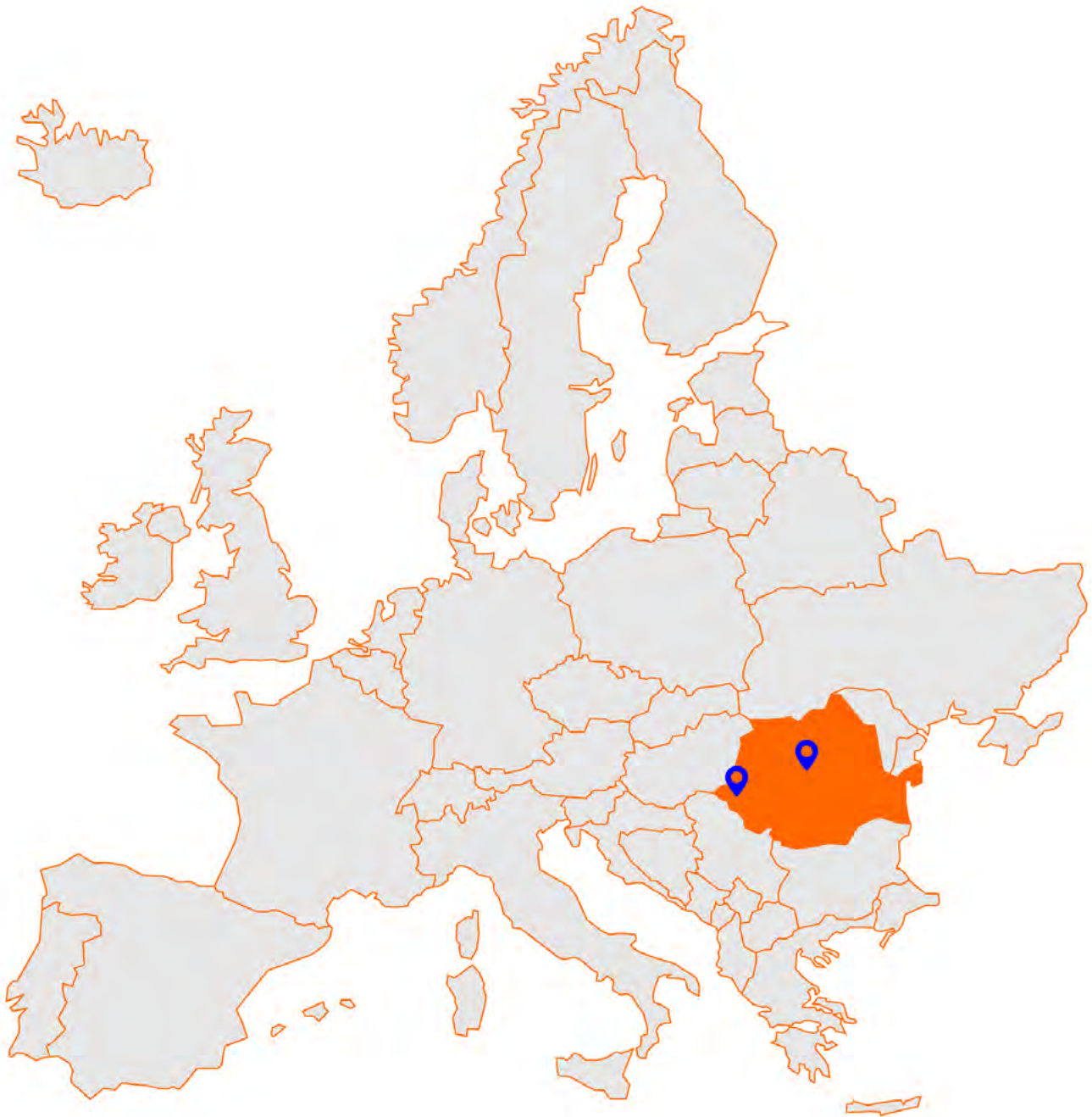
2. Conclusions and perspectives

The teaching/ learning materials developed within REM project were assessed as very useful and were seen as an innovative approach of teaching which empowers migrants to better integrate in the German

society. The guidelines and methodology provided was assessed by trainers as detailed and enriching. The materials can be seen as complementary part to the existing materials related to “Orientation course: Living in Germany” provided by the German Federal Office for Migration and Refugees. They are of very good quality and based on practical activities rather than theoretical. Also the materials can be easily used within other educational offers for migrant learners, like integration courses or initial orientation and learning German for asylum seekers.



Chapter 4 - Romania





Centrul de Limbi Moderne



Fundatia Professional Training Course

The role of education in acquiring human rights and preventing radicalisation is crucial. It can instil the target group with the necessary life skills and human rights values, contribute to a positive identity development, make them resilient against radical ideologies and ensure their personal well-being.

By piloting this Modules we have a role to play in empowering the target group (migrants/ refugees/ asylum seekers, young people sent for studies in order to protect them from the situation in their country, local young people left alone by their parents who left the country to earn a living) to be active citizens and thus keeping them guarded from extremist ideologies potentially leading to radicalised behaviour. Skills and competences are gained through non-formal and informal learning, such as teamwork, leadership, intercultural competences, problem solving and critical thinking. It supports the target group in the difficult identity issues that can arise. It can make a difference by supporting the target group especially those at risk of marginalisation and social exclusion, with their problems by empowering them to deal with

the challenges of growing up in a complex, pluralistic modern society.

Education in its broader sense includes formal, non-formal and informal learning. In particular both non-formal and informal education have a strong inclusive aspect as they are addressing not only the cognitive skills but also empower the emotional and social ones. Thus, to be effective, training should be aimed at improving knowledge, skills and attitudes in order to contribute to an appropriate behaviour.

THE CONTEXT

1. Overview of the national and local circumstances

According to the General Inspectorate for Migration, the relevant activity indicators for 2017 were:

- ▶ 4.820 asylum request were registered, an increase with 161% related to 2016
- ▶ 3.643 of these asylum seekers received housing in the IGI Centers, mainly from Timisoara and Bucharest
- ▶ in 2017 2.079 requests for asylum were analyzed. From

these in 1.309 cases a form of international protection was granted – 849 refugees and 460 subsidiary protection

- ▶ in 2017 1.553 persons were enrolled into the integration program for refugees, over 805 of them originating from Syria, 492 from Iraq, 79 from Afghanistan

Another important indicator was the number of persons who were issued a decision to leave the country – 1.568 decisions handled. For 244 persons the measure of tolerating their stay in Romania was issued

We decided to include in this chapter several key findings that are highly relevant to the profile of any integrative strategy and/or methodology for refugees.

- ▶ Romania is mainly a country of transit for all asylum seekers and refugees. Most of them are planning to migrate to Germany and the Northern Countries. Some of them arrive here by mistake, some of them want to transit Romania in their way to Hungary and some of them are relocated from other countries such as Greece etc.

- ▶ Romania did not accept the mandatory refugees quotas

- ▶ An important part of the refugees and asylum seekers are relocated to Romania, our country not being a chosen destination for them. They are refugees in other countries where their safety or integration is not possible and are relocated to our country. In this regard the Emergency Center for Refugees from Timisoara was the first specialized Center from Europe and an example of good practice

- ▶ The largest part of asylum seekers leave Romania after a very short period of time. In the Western part of the country, in several situations they spend 24 hours in Romania and then leave

- ▶ The refugees and asylum seekers main purpose is to settle in West Europe. Some of them get their refugee papers which enables them to freely travel in Europe and leave,

some of them leave even before obtaining the refugee status

- ▶ The asylum seekers who arrive to Romania are mostly families with children.

The main reason for outlining this aspect is because the profile of the migrants directly influence the structure of integration strategies and educational methodologies used.

2. History and Phases

a) The choice of the target group (criteria and motivation)

- ▶ As a Language school and education for foreigners we start by identifying the target group that consists of students, high school pupils and young people with Islamic and migrant background.

- ▶ We visited 11 schools in our Mures county and the University of Medicine, Pharmacy, Sciences and Technology in Targu Mures for promoting our project delivering leaflets and talks. First we talked to the management of these institutions and ask for permission and then we approached the young people.

- ▶ We also found out a Cultural and Islamic expert/mediator who helped us discussing and debating many sensitive things connected with religion and rights from the Islamic point of view.

- ▶ The language teacher was of great help as the migrants spoke Romanian at the level A2-B1 but also English at the same levels. Both languages were used during the Initial Focus Group and the Training.

- ▶ For the high-school girls (under 18) parents had to be involved and they were presented the Letter of Consent which had to be translated into Romanian.

THE TARGET GROUP:

- ▶ 12 Muslim migrants/ refugees/ asylum seekers, young women sent for studies in order to protect them

from the situation in their country. Some came with their parents who emigrated from their countries due to political and economic reasons.

- ▶ Some migrated to other countries as Sweden or Norway first and came here for studies especially Medicine.

- ▶ 12 women in the Training Course and more women and men in the development of the final product.

b) The structuring of the course (criteria and motivation)

LEARNING OUTCOMES OF THE COURSE:

By the end of the Module 1&2 the trainees were able to:

Knowledge

- ▶ Define the concept of Human Rights and democratic values
- ▶ Compare and contrast eastern and western culture/religion
- ▶ Explain what is meant by the term radicalisation.

Skills

- ▶ Demonstrate the complexity of migration, the challenges and the social problems
- ▶ Encourage intercultural and inter-faith discussions which underscore the common values

Attitudes

- ▶ Propose several ways people can reduce the risks associated with radicalisation in their communities.
- ▶ Discuss the importance of role models

MODULE 1: RIGHTS AND DUTIES

OBJECTIVE:

This module provides the participants with the most important things which will help them to become global citizens in the long term.

DESCRIPTION: KNOWLEDGE, SKILLS AND ATTITUDES

By the end of these modules participants had an understanding of what the Human Rights are and were aware of some examples.



Participants were able to define the concepts of Human Rights and explain the common ground of western and eastern culture. They also developed an appreciation for intercultural and inter religious dialogue. Participants were capable to examine the challenges of group influence and charismatic leaders. and value some role models. The modules involved 24 hours of training.

MODULE 1: RIGHTS AND DUTIES

Unit 1: The tragedy of our time – migrants/refugees/asylum seekers

- ▶ Who are you? Self-assessment questionnaire for participants (before)
- ▶ What do you know about us?
- ▶ Common values

Unit 2: Fundamental Human Rights are equal for all

- ▶ Freedom of expression
- ▶ Malala Yousafzai – Nobel Prize winner

Unit 3: Intercultural and inter religious dialogue – shared values

- ▶ Support your own and others' wellbeing.

Unit 4: Assessment: Self-assessment reflection questionnaire (after) (knowledge, skills and attitudes)

MODULE 2: 'NO' TO RADICALISATION AND MANIPULATION

Unit 1: Promotion of critical thinking and tolerance (religious and political)

- ▶ Raising awareness of the effect on behaviour of being part of a group
- ▶ Group influence and charismatic leaders can distort perceptions of what is right
- ▶ How to live in the local community

Unit 2: Online radicalisation – raise awareness – case studies

- ▶ Online predators are a



major concern in schools/youth organizations/society

- ▶ Migrants/refugees/asylum seekers can feel marginalised due to media manipulation of public opinion.

Unit 3: Identify local role models Discussion Seminar with Male Students from University of Medicine – Photos and Videos

c) The choice of external experts (criteria and motivation)

TRAINERS:

Cultural expert, Language teacher, Legal adviser.

TRAINING STAFF:

For training we involved an experienced trainer belonging to our staff: Larisa Sioneriu We also had a jurist consultant who supervised the course from the legal point of view (she is in fact the chief of Censors in our Foundation): Florina Dunareanu. As an Islam Cultural Adviser we had a female teacher of Turkish: Meryem Ayden.

The course started on the 4th of October 2018 and lasted until the 10th of January 2019. In the meantime we organised some

Project Work with field work and discussions for achieving the final product which is a registered video with both female and male migrants. They were challenged with the main issues raised during the course. As the attendees of the course were only female Muslim migrants we wanted to have the male Muslim migrants' opinion on the important topics of the course Rights, Duties and Solidarity.

LOCATION:

Fundatia Profesional premises (branch), 4 Semanatorilor St., Tirgu Mures, Romania

d) Teaching and learning strategies: tools for a dialogue on rights, duties and solidarity

A varied selection of techniques were used, alternating discussion with role-playing and case studies with brainstorming, mind-maps, problem solving, visual aids, experiential learning as appropriate to the subject matter. A typical session consists of a brief presentation by two or three team members, followed by the application of a participatory training method. Plenary



discussions are open to all and are led by the resource person delivering the session. Language scaffolding will be used for making the terms very clear.

We researched the area for finding participants and to our surprise we found Turkish and Egyptian female Muslim migrant students at our University of Medicine and Pharmacy, Sciences and Technology and in other high schools of the county. They were 17-23 years old.

- Recruitment Method: Word of mouth, presentations, spreading the leaflets, official visits to the heads of the Educational Institutions, visits to the Islamic Cultural Centre, Invitations to our premises to show that we have a safe and friendly environment

We had informal meetings with the spotted target group and invited them to our premises. Here we presented our project's aim and the objectives. As we presented the Curriculum of the course they raised an issue in order to attend the course: not to bring male students as they were reluctant to the idea of talking about human rights and gender dimension issues if some male Muslim migrants

were present. 12 female students were selected for the course as they have enough knowledge of English(A2-B1) and Romanian(A2) in order to be able to understand the course. They had Romanian lessons at the university.

e) The laboratory phase and the final product

University of Medicine, Pharmacy, Sciences and Technology, Colegiul Economic 'Transilvania'; Colegiul National 'Unirea' Immigration Association, Comunitatea Islamica Tirgu Mures (Islamic Community in Tirgu Mures) were the institutions involved in finding our target group for the course.

English, Romanian and sometimes their mother tongue (if we had pair-work and group discussion they tended to rely on their mother tongue)

A varied selection of techniques was used, alternating discussion with role-playing and case studies with brainstorming, mind-maps, problem solving, visual aids, experiential learning as appropriate to the subject matter. An inductive approach consisting in activities connected with the real situations are followed by

the application of a participatory training method. Plenary discussions are open to all and are led by the resource person delivering the session. Language scaffolding will be used for making the terms very clear as the participants speak both Romanian and English at A2 – B1 level according to CEFR

The INITIAL FOCUS GROUP before the training is aimed at collecting knowledge on the topics of the training that trainees have at the start of the training. The topics will be presented as key words (the same for all the groups) which are included in 'the Suitcase' activity and in which the trainees will reveal how familiar they are with the meaning of these concepts.

Time allocation: 2hs

MAIN POINTS

- Brief presentation of each participant (name, age, country of origin)
 - Presentation of the project using the website, FB page, platform
 - Presentation of the training course which will consist mainly of 'hands-on' activities
 - Discussion about topics included in the training: rights, duties, solidarity, law, constitution, religion, norms and values, diversity/equality using SUITCASES ACTIVITY
- SUITCASES: What do you have in your suitcases?
EXPECTATIONS, FEELINGS, WHAT YOU BROUGHT
Look carefully if you have KNOWLEDGE ABOUT:
- rights, duties, solidarity, law, constitution, religion, norms and values, diversity/equality

Trainees and the Cultural Expert

LEARNING STYLE AND DIDACTICS USED

For the entire course we used: Informal interviews, brainstorming were carried out during the Focus Group. The approach was a Constructivist Method





highlighting the development of social skills or 21st century skills. (Creativity, Critical Thinking, Communication, Collaboration). The method was carried out ‘inductively’ which started with the context eliciting from the participants why the activity done was carried out. Problem Based Learning and Inquiry Based Learning were used for each class. Being such an emotional topic self-esteem and self-awareness were among the most intended skills to be developed. Critical thinking was also included in the activities as an important target to be attained. Project Based Learning was the method for realising the “final product” which involved all the participants and each had a different “job” to accomplish. The training ensured the active involvement of the participants in all phases. More specifically, after each session the participants provided a feedback on a 10/10cm pieces of paper on which they wrote anything they wanted connected with the course (feelings of satisfaction or dissatisfaction etc) and which were anonymously. At the beginning of the next session they read aloud the feedback according to the logic of the themes, and with the condition that there wasn’t their own. It was a feedback for the trainer, for the participants and it was a link with the other sessions already held. They also had the opportunity to sustain their opinion, they were able to request any clarification related to the content of the course. The teacher and the supporting team could re-plan the session adjusting it according to the feedback provided by the participants.

The course includes practical sessions to be used as case studies during the training and promotes the ‘learn how to learn’ methodology based on ‘learning by doing’ and collaborative learning. The methodology includes presentations, videos and animations, presentation of



case studies by teachers that have implemented integration strategies in their classes, workshops and exercises, and Web tools. It is a learner-centred approach which finally created a good rapport between the trainers and the participants.

Another challenging aspect of open discussion was the teacher’s ability to create a safe and judgment-free environment in which all participants felt free to express their opinions. In this case, “judgment-free” refers to a trainer’s judgment of the participants’ character just as much as to participants’ judgments about their peers. Although there are many ways to teach how to differentiate fake news from real reporting, and make sure that arguments lean toward logos (reasoning) rather than pathos (emotions),



SOME WOMEN DO NOT WEAR THE VEIL OR HIJAB BY CHOICE, AND THEY ARE OFTEN FORCED TO COVER THEIR HEADS AND BODIES BY THEIR FAMILIES”.

A MIGRANT MUSLIM TURKISH GIRL OF 21



we need to remember that allowing participants to discuss meaningful and rather delicate topics means to provide them with a safe environment which we as trainers considered a priority. What matters is the conversation itself—its honesty and its inclusiveness—because an open dialogue is the only way to restore our trust in one another and to preserve democracy.

In an activity we asked the class to list common perceptions of the Middle East. The majority of the participants were silent. But one

an open dialogue outside of the training course.

Creating a safe and secure environment was of paramount importance. Our premises are friendly and the possibility to brew a coffee or a tea makes it even better. Creating the bondage of the group was also a requirement which was taken into consideration. Group work and pair work were constantly used. Showing empathy and trust and a little bit of praise for their answers to the question contributed to the creation of an appropriate atmosphere for

Audioedutopia:Prevention:
https://www.youtube.com/watch?v=Ei3LIe7_mj8

Hijab: https://www.youtube.com/watch?v=_J5bDhMP9lQ

COMMENTS:

Teacher of the course, Larisa Sioneriu was very satisfied with the material provided although she would have liked a training herself before holding the course. The language used was English and Romanian A2-B1 and sometimes Turkish as the Cultural Mediator is a Teacher of Turkish. What was noticed was that when the Cultural Mediator was present the participants were kind of reluctant to debate or ask questions. Towards the end of the course they kind of changed their attitude and sometimes pose inciting and intriguing question which prolonged the time allotted to the course. They tend to lap on Turkish their mother tongue from time to time.

For the teacher, being constantly “observed” made her raises her preparation for the course. The law expert who was also a teacher of Law constantly participated in debates explaining the rule of law in our country and what might be caused by not obeying it.

The participants were very eager to take part in a course which had a different approach as a regular one. They had the age 17-23 when questions are posed and reflected on them. Being migrants in our country they came up with different issues as we weren’t aware of and also noticed similarities between western and eastern cultures. For instance when discussing

Religion and the Hijab wearing by some of them we mentioned the fact that in Orthodox Churches many women use to wear a Kerchief to cover their heads which is not much difference with their Hijab. Talking about Islam and its origin they discovered that the Old Testament is common

Fundatia Professional Training Course

young woman raised her hand and asked, “Is it OK to say that some people think all Muslims are terrorists?” Difficult as it might be, we, as trainers, need to ensure that our trainees’ voices and opinions are heard.

Some course participants were shocked to discover how many of their peers think differently from them, which is not surprising, considering that many have not been allowed to talk about controversial subjects in their countries. Certainly, some participants’ opinions remained unchanged, and, although we might wish for some changes in their perceptions, we tried not to pressure them. Our goal was to ensure that all participants are listened to without being dismissed and that they feel respected despite their classmates’ disagreement with their ideas. If we succeeded, these young women might be more willing to consider other people’s points of view later in their lives, which will eventually result in

debating our issues. Educators need to build a “nest”—a positive learning environment shaped by three new Rs of education: relationship, responsibility, and regulation.

RESOURCES

Video used:

https://www.youtube.com/watch?v=jrcGHM_GhfQ

Strategy:

Brainstorming the term radicalization. Group work 3-4 people or pair work. Each received a piece of paper with the term RADICALISATION in the centre. They had to create a mind map in 10’. Then they had to explain and stick the poster on the white board.

1. Preventing radicalization:

<https://www.youtube.com/watch?v=whDG-yNJEQ0>

Case: Preventing Radicalisation:

https://www.youtube.com/watch?v=1l_Fp2GjCNk

What is radicalization?

<https://www.youtube.com/watch?v=4K4pt4pBX8Y>



to more religions. When talking about folklore and customs they noticed common motives and patterns used in weaving the carpets specific to people in the country side. Also some loans in the Romanian taken from their language which proved our history which intersected for many years. What it was noticed was the fact that the participants answered positively to the experiential methods used and as they were more aware of the safety we assured, they were able to get out of their 'comfort zone' reflecting on the concepts proposed from different perspective. Following the trainers way of behaving they adopted a non-judgmental attitude towards their peers. The RAPPORT (a close and harmonious relationship in which the people or groups concerned understand each other's feelings or ideas and communicate well) developed during this training was one of the best things which happened besides knowledge, skills and attitudes such as: self-esteem, self-awareness and

creative thinking. Larisa, the teacher was a language teacher and the languages used were English and Romanian (A2 to B1). She provided language scaffolding mainly in English, explaining concepts and phrases and words' meaning. The participants improved both their English and Romanian due to attending this training. They all have mobile phones and as we have Internet and Wi-Fi at our premises with very good speed they could have access to English and Turkish dictionaries online.

CONCLUSION

UPSCALING THE DOZZA EXPERIMENT

As I mentioned in the International Seminar in Brussels ProF focused on (quotations)

▶ young immigrants who attend language courses required for obtaining a residence permit or for the "acquisition of a school diploma". (1b)

▶ the upscaling will also cover the dimension of gender. "The new recipients in effect will no longer be only males (as in the experience taken place at the Dozza prison in Bologna) but also the female population who attends language classes" (1d)

This expansion has required an appropriate adaptation of the content and approach to the various issues envisaged in the training modules also to a target of the female gender. The 20th c. rise of the Muslim nation-states and their constitutional obligations to uphold equal citizenship rights have changed local and national legal landscapes. Tunisia becomes the first Arab nation to approve gender equality in inheritance law.

▶ 12 young females who are: students at the University of Medicine, Pharmacy, Sciences and Technology in Targu Mures, high school pupils in the Mures County who have Islamic and migrant background attended the Training Course from October 2018 to January 2019. This chosen target

group has been done due to the fact that in the informal meetings had, the girls said that they feel more comfortable to talk about the proposed topic if men are not attending.

OUR CONTRIBUTION:

A. Gender Equality

▶ The approach of Gender dimension relates to the subject of the promotion of full citizenship for the immigrants from Islamic countries.

▶ It can both concentrate on the essential principles that inspire and govern the lives of European countries, and to play on the cultural and linguistic heritage of the people arriving in them from countries having a different culture.

▶ It belongs to universal Human Rights.

“Where do universal human rights begin? In small places, close to home—so close and so small that they cannot be seen on any maps of the world. Yet they are the world of individual person; the neighbourhood he or she lives in; the school or college he or she attends; the factory, farm or college he or she works.... Unless these rights have meaning there, they have little meaning anywhere.”

(Eleanor Roosevelt, co-author of Declaration of Human Rights 1948)

B. Final Product

MALE MUSLIM MIGRANTS INVOLVED IN REM

To give a voice to both female and male Muslim migrants (a FINAL PRODUCT of the Course Trainees) some young migrant students were invited and challenged with the same questions we pose to our female trainees, namely:

- ▶ How do Muslims define modesty?
- ▶ What is hijab?
- ▶ Do Muslim women have to wear hijab (cover their hair)?
- ▶ Why don't men wear hijab?
- ▶ Why are standards of modest dress different for men and women?

FEMALE AND MALE MUSLIM TRAINEES' OPINIONS ON HIJAB DURING THE DEBATE SESSIONS

- “Certainly, the headscarf is connected to religion. Many women who cover their heads talk about it as a way of demonstrating their submission to tradition and to God”.
- “Some women do not wear the veil by choice, and they are often forced to cover their heads and bodies by their families”.
- “The hijab is a wonderful way to practice the Islamic faith but not the only way”.
- “I am not ready to wear a hijab”. (Please, follow this short video to see some students opinion on HIJAB at Professional premises)
- About wearing HIJAB <https://youtu.be/joCYUaRO8DY>

Larisa, the teacher coordinated the female and male debate on topics connected with the REM project. The participants have been Muslim migrant students at the University of Medicine in Tirgu Mures, Romania. They were from: Somalia, Egypt, Tunisia and Turkey. Here are their talk registered during the sessions we ran at Professional Foundation, Tirgu Mures, Romania

- ▶ About stereotypes: <https://youtu.be/ZTqNEWC8ZPA>
- ▶ About concluding the talk: <https://youtu.be/GWXEN7dEunw> (closure)

INFORMAL TALKS IN A ROMANIAN RESTAURANT

The friendship which emerged from these talks can't be expressed in words. 'The picture is worth of thousand words' as the English saying goes.

What we agreed on was that:

- ▶ Global levels and understanding of Islam's sacred texts based on ethics and values in the Qur'an and hadith allow for gender equality in laws, policies and practices today.
- ▶ In the context of this training we looked the terms Islam and Islamist. Islam is a religion and the follower of this religion



is known as a Muslim not an Islamist. Islamist or Islamism is a term coined by the West to differentiate between Islam the faith or religion and Islamism as the ideology or political Islam.

▶ Again there is a difference between adopting political Islam in a non-violent way, as many Muslim organisations in the contemporary world do, and adopting political Islam in a violent way portrayed by the violent acts perpetrated in the name of Islam by certain groups and individuals who distort the teachings of Islam in their own extremist ways. It is the latter that leads to terrorism.

▶ When Muslim women, and men, are educated about the 'true' interpretations and meanings of the Verses in the Qur'an, Islam may indeed be the important building block towards a just and peaceful society, the students sustained, that the Islamic theologians claim it.



Centrul pentru Promovarea Invatarii Permanente Timisoara CPIP Training Course

Centrul Pentru Promovarea Invatarii Permanente is a Romanian NGO that works in the area of Lifelong Learning since 2005. CPIP is committed to mainstreaming the principle of equal opportunities for women and men into the public policies and associated practices, as an integral part of democratization and the creation of an open society, in order to re-define the status and improve the condition of women in Romania. We support initiatives and run programs and projects that aim at raising awareness within the Romanian society in regards to women's present condition and the role they can and must play in the social development of our country. CPIP's main objective is to promote the lifelong learning through all relevant stakeholders. This is done by taking part at divers European initiatives and then mainstreaming in the regional activities the developed products and results.

THE CONTEXT

1. Overview of the national and local circumstances

Immigration to Romania is less common than immigration to most other EU countries, with Romania

having 2.1% of the population foreign born as of 2017 (Eurostat estimates). Of these, 0.9% were born in other EU member states, and 1.2% were born outside the EU. Romania has recently experienced a growing wave of immigration, mostly from the Republic of Moldova, Turkey, Italy, Spain, Southeast Asia, East Asia and Africa and to a lesser extent other parts of the world. In 2017, there were 198,839 immigrants living in Romania, of which 13,000 were refugees. Immigration is expected to increase in the future, as large numbers of Romanian workers leave the country and are being replaced by foreigners.

According to DIICOT, Romania has evolved since 1990 from a country of transit for illegal migrants to a country of destination. Within the European Union, the country has the second highest rate of immigration from non-EU countries (86%), just behind Slovenia (90%).

Republic of Moldova: Over half of the country's foreign-born residents originate from Republic of Moldova. Owing to the former period of union between most of Moldova and Romania, many Moldovans are eligible for Romanian citizenship on the basis of descent. The culture of Moldova is influenced primarily by the Romanian origins of its majority



population, being strongly related to classical Romanian culture, and, as such, it is easy for people from neighbouring Moldova to integrate within the contemporary Romanian culture. Many immigrants from the Republic of Moldova prefer to settle in the Romanian counties from the region of Moldavia, because there the culture is more similar to their home country.

EU countries: Immigrants from Italy and Spain often have close relations with Romanians, including intermarriage (see also Romanians in Italy and Romanians in Spain).

Asian and Eastern European workers: In recent years, considerable numbers of Chinese and Vietnamese citizens work in Romania, due to the emigration of a large part of the Romanian workforce. There are also workers from Nepal, Philippines, Thailand, Indonesia, India, Sri Lanka, Ukraine, Serbia. Many Chinese live in Ilfov county (the county surrounding Bucharest).

Arabs: Arabs in Romania come primarily from Syria (including refugees of the Syrian Civil War), Lebanon, Iraq and Tunisia. Arabs in Romania (Romanian: Arabii din România) are people from Arab countries who live in Romania. Some of them came to Romania during the Ceaușescu era, when many Arab students were granted scholarships to study in Romanian universities. Most of them were Lebanese, Syrians, Palestinians, Iraqis, Sudanese, Egyptians, and Jordanians. Most of these students returned to their countries of origin, but some remained in Romania starting families here. It is estimated that almost half a million Middle Eastern Arabs studied in Romania during the 1980s.

A new wave of Arab immigration started after the Romanian Revolution. Many of the newly arrived Arabs came to Romania in the 1990s in order to develop businesses. In addition, Romania has people from Arab countries who have the status of refugees (Refugees of the Syrian civil war) or illegal immigrants, primarily from North Africa, trying to immigrate

to Western Europe. In particular, the European migrant crisis led to Syrian people coming to Romania, although many Syrians were already living in Romania at the time of the crisis. In 2005, it was estimated that about 5,000 Arabs lived in Romania at that time. However, more Arabs have migrated to Romania since then. For example, in 2017, Romania granted residence status to 1330 Arabs, most of them from Syria (almost half), followed by Iraq. Most Arabs in Romania are Muslim, but there are also Christian Arabs.

Africans: Africans come primarily to study in Romania, most of them from Nigeria, Republic of Congo and Democratic Republic of Congo. There are also refugees from Somalia and Mali living in Romania.

In Romania there is no violent or antisocial issue regarding immigrants, so this training aimed at supporting integration in the community of newcomers. We wanted from students to acquire information, on this line, specific with this project, to be able to disseminate it among their ethnic group who will come in Romania, in the future. We wanted them to be able to help the newcomers to accommodate in our country easier, helping that way the communities and the authorities.

2. HISTORY AND PHASES

CPIP team had a fantastic cooperation with relevant stakeholders in the Timis County for identifying the target group in most need, but also at a stable enough level, to be able to offer feedback, comment, have a reflective attitude of the learning experience. Two supporting organisations were involved and engaged fully in the Romanian delivery of training in the REM context, signing contractual and cooperation agreements with CPIP:

1) AIDRom Association: This national level NGO was established in 1991 as a collaboration between the Orthodox, Calvin Reformed and

the Lutheran Church from Romania. Later on the Evangelical Presbyterian and Armenian Church joined the initiative. Their expertise consists of supporting the spiritual development of Romanian society and to help those in need. Today, AIDRom operates under 3 regional counseling centers in Romania, offering complex social assistance to vulnerable groups. They also host a safe house for victims of human trafficking and 2 shelters for asylum seekers, which are in strong cooperation with the Romanian governmental authorities. The involved staff consist of over 30 employees: managers, social workers, legal advisers, psychologists, teachers and auxiliary staff.

2) The Areopagus Centre is a nongovernmental, nonprofit organization which seeks to analyze the religious phenomenon and to contribute to the enrichment of the role of religious communities in Romania and in southeastern Europe. The Centre functions on an interconfessional level, offering the different traditions and religious groups of Romania an optimal context for collaboration and dialogue. The values promoted by the Areopagus Center are the following: Affirmation, promotion and support of human dignity, regardless of race, nationality, sex, social class or religion; promotion of love, liberty and solidarity, as they are reflected in the Christian message; affirmation of the intrinsic importance of all creation (nature, human society, the universe). Their work relevant for REM project is related to assist and to offer specialized courses to specialized categories of foreign citizens who wish to settle in Romania (Romanian language courses, courses of introduction to Romanian culture and civilization).

THE TARGET GROUP

Our 20 participants came from 7 different countries: Syria, Irak, Egypt, Afganistan, Saudi Arabia, Yemen and Germany, some of them being students, others refugees in Romania. We wanted them to be



responsible persons who will be able to help us in dissemination the project information among them ethnics.

Recruitment methods used were recommendations and networking, with the help of our partner organizations from Timisoara. All our participants were fluent in English language.

LEARNING OUTCOMES OF THE COURSE

First and foremost, CPIP team has set out to deliver a training following 2 methodological guidelines: “active citizenship” and “adult education”.

Citizenship is a notion of belonging to an organized community. Several definitions are available in literature, relying mainly on the elements / qualities that constitute citizenship. Therefore, a clear definition of citizenship can not be found in literature. On the contrary, many descriptions are available on what citizenship is or what a good citizen does. From ancient Greece to the present, key features have been described as attributes of a good citizen. Some of them have remained the same throughout



KNOWING EACH OTHER IS THE FIRST STEP TO DIALOGUE, THE NECESSARY CONDITION TO DEFINE A COMMON HERITAGE OF SHARED VALUES, WHICH IS THE MAIN AIM OF THIS PROJECT.



the ages, and others have been changed significantly, based on the peculiarities and social ties of each period.

In today's society, there seems to be a tendency for a citizen to be active and to join social activities more and more to find a right place in society. Several countries embrace the term "participatory society" to stimulate citizens to become active.

Although this seems to be a strong vision, active citizenship seems not to be possible for everyone. Because of social circumstances, missed opportunities in education, or other environmental or social issues, people can become vulnerable. For example, adults experiencing low literacy skills or basic skills (literacy, cash, technology), and like in our case young adults trapped in the migration phenomenon, may experience barriers to becoming active citizens.

This means that active citizenship can not be seen only as the realization of new projects in the neighbourhood, or activism in political movements and the support of others, but also as simply the individual's ability to first join contemporary society. This is the major case in the context of our training and participants.

Thus, the citizen of the 21st century should be:

- Informed, engaged/involved and active
- Aware of the civic field
- With interdisciplinary and multidisciplinary understanding, willing to understand complex contexts such as environment, financial, economic, business and entrepreneurial education; and health skills
- Capable of playing securely, intelligently, productively and responsibly in the digital world
- Aware of the crucial importance of education and training, especially adult education

In nine out of ten countries around the world, knowledge about the



impact of adult education has increased. In addition, more than half of the countries agree that adult education can have an impact on employability. Adult learners seem to have a better place in society after adhering to adult education, both formal and non-formal. In other words, adult education can be a lever in increasing the rate of social inclusion among vulnerable citizens. For example, vulnerable learners acquire better language skills, seem to be more active in their surroundings, are less isolated and appear to be more assertive, gain more self-confidence, face personal growth, and have better contact with the others. As a side effect for some of these, their current status on the labour market will be improved after adhering to an adult education course. For example, one is more active in looking for a job, some learners have found a job, and others have become active as a volunteer. Finally, adult students seem to have better physical and mental health, and the rate of depression seems to fall.

In conclusion, after adhering to adult education courses, adult learners become more integrated and active in society. But what does this mean for these learners? To help understand the details of the process in which the learning pathway

promotes active citizenship and inclusion, we present a framework adapted by CPIP team for the REM training, with two perspectives that illustrate the balance between the individual and environmental processes of inclusion and the balance between the emotional and functional processes of inclusion. Such a holistic understanding of the motivations of active citizenship can be useful for adult education professionals to continue playing a role in enabling vulnerable people.

To describe social inclusion as a result of education, two perspectives must be considered:

- a) the first perspective or process of inclusion refers to the balance between the importance of the individual and the social environment (family, neighbors, colleagues, etc.): : individual-social. Our behavior is determined by the interaction between our individual needs and the changing social environment. On the one hand, the environment can be a determining factor in changing behavior. On the other hand, the individual is able to make his own choices and to determine his own plans for the future.
- b) and the second perspective refers to the balance between emotionality and functionality:

emotional-functional. Vulnerable people can join adult education programs, motivated by different factors. They may wish to increase contact with others to cope with loneliness (emotional perspective) or, for example, to increase their knowledge of internet use (functional perspective). In this context, social inclusion can be seen as addressing functional issues (such as literacy, for example) and social issues (such as contacting neighbors) in everyday life.

In this context, activation and participation can be seen as processes of increasing knowledge, skills and functional attitudes to deal with the problems of everyday life. An example of activation is organizing and reading correspondence (individual) and participatory, for example, organizing a physician visit (development in contact with the environment). From another perspective, internalization and connection are processes that describe the increase in emotional rewards from the perspective of the individual level, more assertive, and, on the other hand, gaining more personal networks (in contact with the environment).

Four skills are considered to be essential for adults, especially vulnerable ones, who intend to become active and responsible citizens: a) civic skills (participation in society, for example, through volunteering and influencing public policy through vote and petition); b) social skills, living and working with others, solving conflicts; c) communication skills (listening, understanding and engaging in discussions); and d) intercultural skills (establishment of intercultural dialogue and appreciation of cultural differences).

Citizenship in the 21st Century aims at educating informed, involved and active citizens. More specifically, citizens who: a) will have the necessary knowledge and

skills to participate in civic life, b) want to engage in civic activities and exercise their citizenship rights, and c) actively participate in the local / which are, but always have in mind the international and digital dimension.

All these considerations were built in the activities developed by CPIP team within the REM project.

The following topics were discussed during the two days of the course, to be found developed as a structure in the 2 attached lesson plans:

- ▶ Human Rights, Multiculturalism and intercultural exchange;
- ▶ Aspects of legal order-importance of criminal law in the process of integration and prevention of radicalization;
- ▶ Models of integration;
- ▶ Cooperation and Community development.

We hereby present the testimony of one of the CPIP trainers concerning the experience, which was a learning experience also for them:

“I believe we had a proper content and a good plan with a complex structure of information, based on promotion of democratic values. And, like I said before, in Romania there is no issue regarding immigrants, so this training aimed at supporting integration in the community of newcomers.

structure and the students confirmed us at the end of the course.

The learners were impressed by the way information was transmitted, cooperated and asked questions, by free class discussions in interpreting cases and argumentation for and against an idea. We had also discussions about human rights abuses and tried to identify it in life to each migrant.

Although it is a little bit difficult to say that, after just 16 hours of courses, but I believe that the content of the modules influenced on participants' way of thinking, because the presentation was well anchored in the life of the migrant in Romania, managing to create a series of debates, desirable and useful to create something like that.

Because the majority of them are students at West University of Timișoara and the language of teaching is English, they were speaking English at a medium or advanced level. That's why we decided to keep the course in English”

TRAINERS:

The training took place between 12-13 October 2018 in Timișoara, at the Embassy Café, a place where

Centrul pentru Promovarea Invatarii Permanente Timisoara CPIP Training Course

About intercultural understanding, we had a lot of content regarding multiculturalism and intercultural exchange and I strongly believe that course content had this effect.

In the first day of the course we talked a lot about the ideas, customs and social behavior of a particular people or society, promoting intercultural exchange and active citizenship.

And yes, the content had a logical

immigrants and non-governmental organizations carry out various cultural accommodation activities and events.

The training was delivered by 3 trainers and a translator that also had the role of external observer. Two of the trainers were part time staff of CPIP and part time professionals dealing with the topic: police officer and lawyer expert in immigration. The other trainer

was expert in cultural adaptation working with migrants belonging to our regional supporting partners.

As supporting partners, we had AidROM, Immigration Office and West University. The training was delivered exclusively in a face to face manner, over the span of 2 working days, in a friendly, world-coffee like atmosphere. Each break and lunch was used as an opportunity to share food and drinks specific to the regions from where the participants originally came. This was prepared in advance by the trainers and by the location managers. As a working language, all materials, games, interactions and presentations were delivered in English language, with assistance of a translator for German and French.

As explained above, the techniques used were of active citizenship and adult education.

The program our REM trainers developed (as part of a more complex approach that includes the training of trainers) used different types of learning activities that integrate teaching strategies and capitalize on the REM participant's concrete experience.

The trainers used examples of learning activities that were proposed in the project, have supplemented and adapted them, so that the program provided a didactic approach appropriate to the concrete situation in the context of adult education delivered under adaptation in a new country program. This assures the premises of contextualized application and the design of personalized learning paths, our trainers started from the specifics of the development of the people in REM programs.

The content of learning is organized in practical perspective and represents basic acquisitions, informational means for the training of the participants. Methodological suggestions include recommendations on didactic design, teaching strategies that contribute predominantly to skills,

and assessment elements. The methodological suggestions are intended to guide the trainer into using the educational program for teaching-learning-evaluation activities, in accordance with the specifics of the subject and with the context specificities. The lesson plans are intentionally kept simple, so that future REM trainers understand the need of developing based on a skeleton, but highly adapting according to learners' needs.

Having structured information up to this level, a trainer with minimal teaching experience can easily answer successively the following questions:

- ▶ What purpose will I do? (identifying specific formatting skills for learners within that unit of learning);
- ▶ What content will I use? (content selected)
- ▶ How will I do? (learning activities are determined);
- ▶ What will I do? (resources are analyzed, for example, material resources, time, organizational patterns of the learner group);
- ▶ How much has been achieved? (evaluation tools are established).

For this purpose, combined strategies in the delivery of the two working days were used by the trainers, based on their extensive experience:

- ▶ Heuristic strategies (based, for example, on role play, case study, analysis of images, free exchange of views, debate, heuristic conversation, posters, drawings);
- ▶ Algorithmic strategies (based, for example, on identification, individual or team drafting of letters);
- ▶ Explanatory and demonstrative strategies (for example, through student meetings with representatives of the local community, development of activities with volunteers, as we did on the second stage with a focus group);
- ▶ Mixed, inductive-deductive and deductive-inductive strategies (made, for example, by developing a

small dictionary of terms, making portfolios);

- ▶ Algorithmic strategies combined with heuristic strategies (for example, by initiating and running projects, engaging participants in volunteer activities).

The use of these strategies focuses on:

- ▶ Achieving differentiated learning pathways and progressive acquisition of acquisitions (knowledge, skills, attitudes) acquired through participation in the program;
- ▶ Using active methods that can help to develop communication, critical spirit, create a trust-based educational framework, and respect for learners to understand their rights and responsibilities, to actively engage the person in detention in the process of building skills for participation in the social space;
- ▶ Alternating forms of activity (front, team, small group, pairs, individual);
- ▶ Building examples, exercising program-specific purchases, using them in new contexts (decision-making, problem-solving, dilemmas);
- ▶ Capitalizing, in the learning process, the experience that learners gained in informal and non-formal contexts.

CONCLUSION

Trainers concluded that more content is needed to be developed, but also there is the need for space to improvise, conduct discussions, bring dialogical methods more and just focus on creating safe spaces that give the occasion for such groups to meet, to bond and to unload burdens

FINAL PRODUCT

For the CPIP team the final product is a two part experience: train the trainer and delivering of learning context for immigrants in a 2 day training.



Part 3

GOOD PRACTICE AND LESSON PLANNING



CEIS Lesson plans in English

COURSE: Rights, Duties and Solidarity: for an intercultural dialogue

Lesson plan n°1

MODULE 1	Rights and duties: Constitutions and everyday life	
UNIT 1	Let's start to know each other and to discover Italian Constitution	
TOPIC	Italian Constitution, "class agreement", rules, group, Countries of origin	
TEACHER/ EXPERT	Teacher of Italian language, expert in intercultural mediation	
NUMBER OF PARTICIPANTS	16	
TOOLS/MATERIALS/REQUIRED RESOURCES	<ul style="list-style-type: none"> - planisphere hung on the wall and inflatable ball (the one used was a world) to pass the turn to speak, - a folder containing a copy of the Italian Constitution, in Italian and translated in the vehicular language of the students (English, French, Arabic, Albanian, Romanian), - the preliminary draft of the group's rules for cooperative activity (Annex 1), - data sheet about the country of origin (Annex 2), - summary map about the fundamental principles of the Italian Constitution (Annex 3). 	
EXPECTED FORMATIVE OUTCOMES FOR THIS LESSON		
<p>General objectives:</p> <ol style="list-style-type: none"> 1. Start the knowledge among the participants and between them and the trainer; 2. Describe the objectives and contents of the course; 3. Introducing the Italian Constitution. <p>Learning objectives:</p> <ol style="list-style-type: none"> 1. Construct and share the "class agreement". 2. Introduce and define the following terms: referendum, constituent assembly, monarchy and republic, rights and duties. 		
SHORT MOTIVATION	ACTIVITIES	TIME
- The presentation introduces and defines the setting of the training	- Brief presentation of the whole training and of the activities of the day, a folder is delivered with a copy of the Italian Constitution both in Italian and translated (English, French, Arabic, Albanian, Romanian).	20 min



SHORT MOTIVATION	ACTIVITIES	TIME
<p>- Mutual knowledge is a first step to promote listening and it is fundamental not only for an effective communication in the group, but it is also an indispensable prerequisite for dealing adequately with the proposed themes and for favoring an intercultural dialogue, able to grasp the limits of each one's own points of view and to enrich mutually with differences.</p>	<p>- First moment of mutual knowledge Activity: each one introduces himself, says his origin and a positive characteristic of his country which he locates on the "world-ball" (inflatable ball with the image of the various continents and countries) that is launched to give the turn to speak.</p>	20 min
<p>- Paying attention to the group's climate, promoting mutual understanding and appreciation, respect, shared rules, well-being allows the acquisition of the values of cooperation, responsibility and solidarity which are also fundamental values of our Constitution.</p>	<p>- Introduction to the topic of the value of rules Activities of Cooperative Learning: the compilation, first individually then in group, of the form from which we can deduce and share useful rules, in the perspective of rights - duties, to stay well in a group and therefore during meetings. The "class agreement" is made explicit and shared.</p>	50 min
<p>- The autobiographical oral narration is not a simple moment of spontaneous narration of one's memories and experiences, but takes the form of a real working method with rules to be respected, rituals that mark the moments of activity and a sequence of phases partly fixed and partly flexible. The narration allows to act on the relationships not with the reflection, the discussion and the analysis of episodes, but living situations that favor the knowledge and the mutual appreciation (reflection on the own life history and possibility of mirroring in the history of the others).</p>	<p>- Oral narration in pairs: Casual couples are formed (asking first to change places and to sit in order according to the month of birth) and participants in the couples sit in front of each other: when it's the turn, each one shows up and tells a significant moment lived in his country (related to a party or a traditional ritual). Then in the plenary session each member presents himself to the group as if he were the other member of the couple.</p>	40 min
	<p>- Brief introduction to the Italian Constitution The vision of a short educational video on the subject of the origins of the Constitution is proposed https://www.youtube.com/watch?v=ow0gXlZwAs0&feature=youtu.be and the following terms are clarified and defined: referendum, constituent assembly, monarchy and republic, rights and duties.</p>	15 min
	<p>- Celebration of the day in memory of the victims in the Mediterranean. Since the meeting falls on October 3rd, a day in memory of the victims in the Mediterranean, and since in the narrations a participant remembers the death of two friends during the sea crossing, some words have been said about it and it has been proposed a minute of silence to remember the people who died in the sea.</p>	5 min
	<p>Homeworks For the next lesson, participants are asked to fill in a descriptive data sheet on some elements of the culture of the country of origin (flag, hymn, civil and / or religious celebrations, form of government, proverbs, etc.) and to fill in a blank map of Italy by entering the names of the Regional County Seats.</p>	



Lesson plan n°2

MODULE 1	Rights and duties: Constitutions and everyday life	
UNIT 2	There is no game without rules. The themes of work and training.	
TOPIC	Rules, principles, laws, Constitution, work, autobiographical narration	
TEACHER/ EXPERT	Teacher of Italian language, expert in intercultural mediation	
NUMBER OF PARTICIPANTS	16	
TOOLS/MATERIALS/REQUIRED RESOURCES	TOOLS/MATERIALS/REQUIRED RESOURCES <ul style="list-style-type: none"> - planisphere hung on the wall and inflatable ball; - illustrated panels with the 12 fundamental principles of the Italian Constitution and the articles 35, 36, 37 and 38 (Annex 4); - the Constitution adapted by Mario Lodi¹; - summary of the video “the story of Ali” from the 9th September 2018 Italian tv program called Radici (Annex 5); - For the narration activity: a carpet, a lantern, a drum, a casket, coloured leaflets, a poster where to transcribe keywords and background music for the beginning. 	
EXPECTED FORMATIVE OUTCOMES FOR THIS LESSON		
<p>General objectives:</p> <ul style="list-style-type: none"> - Illustrate the differences between rules, principles and laws; - Create a direct contact with the Italian Constitution - Deepening a key theme of the Italian Constitution: work <p>Learning objectives:</p> <ul style="list-style-type: none"> - Differentiate between laws and the Constitution - Examine and learn the art. 1 of the Italian Constitution: “Italy is a Republic founded on work” 		
SHORT MOTIVATION	ACTIVITIES	TIME
<p>According to the Cooperative Learning approach, “citizenship education” can become more effective if we develop in the students many social skills, such as listening in a careful and accurate way, name the emotions in themselves and in others, discussing to affirm one’s point of view, accepting the critical remarks of others, respecting the rules to stay well together, developing empathy, dialoguing honestly, staying in someone else’s shoes, giving contribution to the community. Citizenship education flourishes and bears fruit if the terrain of interpersonal skills is well cultivated “.</p>	<p>a) The first part of the meeting is dedicated to the theme of the difference between rules, principles and laws and the Constitution.</p> <p>Activity: Icebreaker game: participants are asked to pass the turn throwing the “inflatable ball”, to remember the name and the provenance (localizing it on the planisphere) of the partner to whom the ball was launched and to remember a topic or an activity of the previous meeting.</p>	20 min
	<p>A brain storming is then done on the meaning of the rules and various examples are provided (e.g. regarding the fact that in various sports there are different rules, but common principles).</p>	20 min

SHORT MOTIVATION	ACTIVITIES	TIME
<p>A recent research on the reduction of prejudice in the class demonstrates how the creation of a “positive contact”, structured and theoretically supported, leads to reducing exclusion and discrimination as it reduces anxiety, the first responsible for the difficulties in meeting the other perceived as different from us. On the contrary, if the contact is not pedagogically organized, it can even become a negative contact, which reinforces prejudice and incommunicability.</p>	<p>An activity is therefore proposed with illustrated panels about the Constitution. These large panels, identical to those placed along “the path of the Constitution”, that is the stretch of road that Don Milani made the first time he arrived in Barbiana, contained an article of the Italian Constitution illustrated with the drawings of children from different Italian schools who collaborated with the Foundation.</p>	40 min
	<p>b) In the second part, dedicated specifically to the topic of work, some articles of the Constitution have been read and commented (35, 36, 37, 38).</p>	
	<p>A group discussion began on the following topics: the work in the reality of the country from which I emigrated, the jobs I saw (and the ones I did), the link between school and work, the skills, rights and duties of the worker in Italy.</p>	20 min.
	<p>To conclude and allow an enhancement also of informal learning, a narrative activity is proposed on the theme of the “masters of life”, preceded by the vision of a part of the documentary “Radici”, centred on the story of a boy who came from Gambia to Italy passing from the desert and from Libya. In the video the protagonist tells about his life, the journey, the teachings of the family and his work experience (in Gambia and in Italy). Following the autobiographical narration, organized with a certain rituality and creating a suitable atmosphere for a silent and uninterrupted listening (according to the rules of oral narration), the participants wrote the name of a person who has been a master for them and a relative keyword to the teaching received, and placed the piece of paper in a casket. A summary poster was then compiled on the qualities and lessons learned, to be spent in everyday life and work.</p>	50 min

Lesson plan n°3

MODULE 1	Rights and duties: Constitutions and everyday life	
UNIT 3	"Working in Constituent Assembly". Theory and practice, between ideal and real.	
TOPIC	Dictatorship, resistance, liberation, fundamental principles, writing the Constitution	
TEACHER/ EXPERT	Teacher of Italian language, expert in intercultural mediation	
NUMBER OF PARTICIPANTS	16	
TOOLS/MATERIALS/REQUIRED RESOURCES	<ul style="list-style-type: none"> - planisphere hung on the wall and inflatable ball (the one used was a world) to pass the turn to speak - a copy of the Italian Constitution - extract of the Italian Constitution adapted by Mario Lodi , - note paper with the task for the activity in group, - blank poster and markers. 	
EXPECTED FORMATIVE OUTCOMES FOR THIS LESSON		
<p>General objectives:</p> <ul style="list-style-type: none"> - Discover the historical context from which the Italian Constitution and the current European Constitutions were born; - Experience the difficulty of formulating constitutional principles that consider the different points of view present in a country. <p>Learning objectives:</p> <ul style="list-style-type: none"> - interpret the meaning of some key words relating to the history of the Second World War (and the period immediately following it) in Italy; - recognize some fundamental principles of the Italian Constitution: diversity and equality, freedom and social protection; -interacting, discussing, dialoguing, defining principles that respect the different points of view. 		
SHORT MOTIVATION	ACTIVITIES	TIME
<p>In this meeting some didactic elements of history and geography are provided, in an interdisciplinary perspective, to introduce and explain the events and contexts that have guided the work of the Constituent Assembly in Italy.</p> <p>To approach the contents, questions were asked (the participants could use their cell phones to find the answers) on the names of the streets and of other places linked to the war (eg XXII April park) and simple "dramatizations" were performed, exemplifying the role and the actions of Benito Mussolini and the fascists and the reactions of the people or of political opponents (eg I am Mussolini and I say that ... You are ... and you do ... or you say ... In school it happens that ... In the newspapers ... in the cinema ...).</p>	<p>a) Total Physical Response exercises are proposed (on the geographic terms to orientate oneself on the map and in the space) and the presentation on the map of the journey that participants have traveled to get to Italy.</p>	40 min
	<p>b) Simple information is provided on elements of history concerning some key words such as dictatorship (fascism and Nazism), propaganda and censorship, resistance, civil war and liberation, referendum and birth of the Republic. The contents of some fundamental principles of the Constitution are then called to mind: diversity and equality, freedom and social protection, with the help of a summary map.</p>	40 min
	<p>c) Cooperative group work activities. Each group is asked to imagine that they have been elected as wise representatives of the people to write the basic principles of a newly formed Republic, after a period of blood and civil war and a referendum where women have also voted for the first time. Then it follows a discussion and debate in the plenary and the transcription on a poster of what was established by the various groups.</p>	70 min
	<p>d) Homework: Read the extract of the Italian Constitution adapted by Mario Lodi.</p>	



Lesson plan n°4

MODULE 1	Rights and duties: Constitutions and everyday life	
UNIT 4	A trip to the mountains where our Constitution was born.	
TOPIC	Pilgrimage, war, partisans, dictatorship, massacres, civilians, witnesses	
TEACHER/ EXPERT	Teacher of Italian language, expert in intercultural mediation	
NUMBER OF PARTICIPANTS	16	
TOOLS/MATERIALS/REQUIRED RESOURCES	<ul style="list-style-type: none"> - text written with the quote by Calamandrei (one of fathers of the Italian Constitution) (Annex 5); - the letter to the participants written by the guide that mentions the articles, 1, 11 and 3 of the Constitution in reference to the guided visit (Annex 6); - texts read during the visit (testimonies of survivors, a newspaper article of the war time compared to the chronicle of the facts (Annexes 7 and 8); - the participants used their mobile phone to take photos of places. 	
EXPECTED FORMATIVE OUTCOMES FOR THIS LESSON		
<p>General objectives:</p> <ul style="list-style-type: none"> - Explain some tragic events from which the Italian Constitution was born; - Reflect on the relationship between dictatorship and violence. <p>Learning objectives:</p> <ul style="list-style-type: none"> - Discover what happened in 1944 during the retreat of the Germans from Italy; - Analyse the relationship between dictatorship and information and the distortion of facts. 		
SHORT MOTIVATION	ACTIVITIES	TIME
<p>As elements of education for peace and solidarity, taking up the articles 1, 11 and 3 of the Italian Constitution, the value of memory and the message of hope that derives from the birth of freedom and rights in Italy after a period of dictatorship, war and violence, is made explicit through a guided tour of the historic park of Montesole.</p> <p>“The fundamental principle of the Constitution (art. 3) starts from the recognition of two elements: on the one hand the dignity as a value for everyone, on the other hand the diversity of each of us (by gender, ethnicity, religion language, opinions political personal and social conditions). This introduces a new perspective because it combines the “diversity” evident by “nature”, and the universal recognition (although different, everyone is recognized equal dignity). Therefore, people are not identical, but thanks to rights they are equal because the law recognizes them “</p>	<p>This seven-hour meeting included an educational visit to the historic park of Monte Sole, in Marzabotto (Bologna).</p> <p>The historic park was established with the aim of reminding to future generations of one of the most tragic events of the Italian war of liberation: the massacre by the Germans of 770 defenceless people, mostly women and children, considered supporters of the partisans of the Red Star Brigade.</p> <p>It is proposed to walk on the itinerary of the so-called “Memorial” (which connects many of the places destroyed by the German retaliation actions), and to listen to some testimonies of the survivors of the massacre carried out by the Nazi-Fascists in 1944.</p> <p>To conclude, it is suggested to read some short historical documents (see Annexes).</p> <p>A visit to the cemetery is also proposed, where Giuseppe Dossetti, one of the fathers of the Constituent Assembly, is buried.</p> <p>A packed lunch is shared and the visit ends with the meeting with Friar Ignazio De Francesco (a monk of the Community founded by Don Dossetti, an expert on Islamic spirituality and scholar of Constitutions, in particular those born after the Arab Springs).</p> <p>Homeworks: research and reading of the introduction and some articles of the Constitution of the country of origin.</p>	7 hours

Lesson plan n°5

MODULE 2	Religions, cultures and educational style: an intercultural dialogue.	
UNIT 1	I tell you my life story. Life stories by boys and girls, young migrants in Italy.	
TOPIC	Life project, migrant, witness, collective writing, video, rap.	
TEACHER/ EXPERT	Teacher of Italian language, expert in intercultural mediation Two young foreigners, a woman and a man, who present their experiences as migrants	
NUMBER OF PARTICIPANTS	16	
TOOLS/MATERIALS/REQUIRED RESOURCES	<ul style="list-style-type: none"> - video Benkelema https://www.youtube.com/watch?v=PWCGUbuQ2b0 - newspaper article with interview to young migrants who created Benkelema , - letter written by B., one of the guests of the lesson, to young participants, referring to the Constitution - list of questions to guide the speech of the guests (Annex 9) 	
EXPECTED FORMATIVE OUTCOMES FOR THIS LESSON		
<p>General objectives:</p> <ul style="list-style-type: none"> - Listen the immigration experience from those directly affected; - Discover how a peer has been able to elaborate his own immigration experience and the difficulties this entailed for him. <p>Learning objectives:</p> <ul style="list-style-type: none"> - To immigrate is not enough: thinking about and building a life project; - Recognize and exploit all personal resources and knowledges: those acquired formally and those acquired informally. 		
SHORT MOTIVATION	ACTIVITIES	TIME
In this meeting, using the peer education methodology, two young foreigners, integrated into the Italian reality, were asked to briefly present their history, based on a previously provided interview grid and to solicit and answer the participants' questions. Listening to a witness or an expert can help to give a face to things or to deepen the knowledge of a problem and its possible solutions. It can be a way to make the connection between the principles and values expressed and the daily life of people more concrete, as well as to highlight the value of personal commitment.	<p>a) Life project in Italy (or in Europe): story and testimony of a young woman of Moroccan origin and of Islamic faith (who currently works as an educator in the Italian school) and a young man from Benin, former guest of a residential facility for unaccompanied minors of Gruppo Ceis of Bologna.</p> <p>The "witnesses" were asked to prepare their story around some of the focuses/ themes that are part of the life project: work, relationships with the other sex, the idea of family, the difficulties experienced as a foreigner, the different rules and habits in Italy and in the country of origin, work experience, education, difficulties in living the Islamic religion in Italy etc.</p>	125 min

SHORT MOTIVATION	ACTIVITIES	TIME
	<p>b) At the end of the meeting, in addition to provide a point of view closer to the reality and age of the participants, it was proposed a video, made on a rap song that unaccompanied foreign minors, asylum seekers, living in a CEIS residential facility in Bologna, created by a collective writing, based on the approach of Don Milani, during a workshop for cultural inclusion.</p> <p>The title of the song, Benkelema, is a Bambara word, language spoken in Mali, which brings together a concept rather than a single meaning: more or less "being at peace together as if we were one person". "We are here to live and love, not only to grow and study ", sings P., 17 years old, from Nigeria. He is echoed by M., same age, arrived from Gambia: "I want to change the word racism, because it is malice and just selfishness". They choose the rap to tell who they are and what they want. "Because, in this way, people, if they know us, will no longer be afraid of us, they will understand that we are the same". These boys came from the sea, arrived alone, like some of the participants in this course, say in an interview with the newspaper Repubblica: "We looked for the best way to say what we have inside, to express our desires. Through music we understand each other, it's easier for everyone".</p>	<p>25 min</p>



Lesson plan n°6

MODULE 2	Religions, cultures and educational style: an intercultural dialogue.	
UNIT 2	God's law and the law of men: Islam and the Constitution	
TOPIC	Islam, religion, culture, prejudice, dialogue, women in Islam	
TEACHER/ EXPERT	Teacher of Italian Language, expert in intercultural mediation; Islamologist.	
NUMBER OF PARTICIPANTS	16	
TOOLS/MATERIALS/REQUIRED RESOURCES	- slides about Islam and culture - pencil and paper for activities that punctuated the lesson	
EXPECTED FORMATIVE OUTCOMES FOR THIS LESSON		
<p>General objectives:</p> <ul style="list-style-type: none"> - Discuss on the actual practicability of Italian constitutional principles for Muslims living in Italy; - Point out some "critical knots" such as: the relationship between Islam and other religions and the condition of women in the Islamic religion. <p>Learning objectives:</p> <ul style="list-style-type: none"> - Distinguish between religion and culture; - Recognize some mechanisms that trigger prejudice and create obstacles to the dialogue between different cultures. 		
SHORT MOTIVATION	ACTIVITIES	TIME
<p>The intervention of an Islamologist allows to reconstruct the perspective of the participants in relation to the themes that have been treated, thus enhancing their origins and the cultures they carry. Before delving into each theme, the participants were asked to reflect for a moment on their own direct experience of this subject and to summarize it in a few short sentences.</p> <p>For the preparation of this task, the collaboration of both the teacher of the Italian courses in the structure for asylum seekers and the educators of the residential facilities was requested (in case the participants had asked for or needed support). The students were also asked to bring, for the next time, an object that is significant and important for, to present it to others and to be used in the oral storytelling activity.</p>	<p>An islamologist, Professor of Islamic Culture at the Italian Institute of Islamic Studies and Director of Studies at the Institute of Islamic Studies Averroè of Piacenza, held a lecture which, starting from art. 8 of the Italian Constitution, has covered the following points:</p> <ul style="list-style-type: none"> - the difference between religion and culture, - the practicability of the pillars of Islam in Italy, - the difficulties encountered in living religion in Italy, - the prejudices, difficulties and possibilities in the dialogue between people of different religions and backgrounds, - women and the prophet (in-depth analysis relative to the previous discussion on the legitimacy of coercive methods in the family by the husband / father). <p>Homeworks: Write a short letter (which you can send to the trainer or whoever you want), a diary page, or a short text in which you tell about yourself, about life in your country and in Italy, about rules, rights and freedoms. You can also write in your native language and anonymously.</p> <p>If you can, remind to quote at least one key word of our training: rights, duties, constitution, work, family, man-woman relationships, solidarity, laws.</p>	150 min



Lesson plan n°7

MODULE 3	Workshop	
UNIT 1	Creative workshop 1: between music, sharing and life stories	
TOPIC	Active methodologies, contact / trust games, laboratory	
TEACHER/ EXPERT	Teacher of Italian language, expert in intercultural mediation	
NUMBER OF PARTICIPANTS	16	
TOOLS/MATERIALS/REQUIRED RESOURCES	<ul style="list-style-type: none"> - Sheets and colours for the drawings; - Rain stick for breathing / visualization activities; - Percussion instruments; - Tool for video shooting. 	
EXPECTED FORMATIVE OUTCOMES FOR THIS LESSON		
<p>General objectives:</p> <ul style="list-style-type: none"> - re-elaborate what has been proposed during the previous meetings in order to arrive at expressing it in the form of a written text created by themselves (even in their native language). - development of a "final product". <p>Learning objectives:</p> <ul style="list-style-type: none"> - identify what will I bring home from this training; - discover what my classmates will bring home from this training. 		
SHORT MOTIVATION	ACTIVITIES	TIME
<p>During the conclusive workshops, active methodologies were experimented such as contact-trust games, some "Theatre of the Oppressed" techniques, a concerted reading made by several voices of a text written by a participant that they have chosen. The choice of this methodology was made only in the last two meetings, when the teacher gained a relationship of trust with the youngsters, in order not to risk that the activities, if proposed before, were underestimated or considered only "games" and therefore not very serious, or aroused embarrassment or resistance.</p> <p>The final product, designed by the youngsters, involves the editing of some shots related to significant moments of the meetings, such as the multi-voice reading of their texts, drawings, songs and oral narrations related to the presentation of an important object for them.</p>	<p>In the first part of the meeting some activities of the "Theatre of the Oppressed" were proposed, such as the raft, the slow-motion gaits and, at different speeds, the walks with the handshake and the throwing of the ball, the Colombian hypnosis or hypnotic hand, the round of rhythm and movement, that is the repetition of one's own name and with a sound and a gesture in a circle, repeated by the group.</p>	60 min
	<p>After this activation a guided breathing / visualization experience was proposed, accompanied by the background music of a rain stick.</p>	40 min
	<p>A free drawing activity was then proposed on a theme that was important to them in relation to the training, followed by an explanation of the drawing and the motivation for the choice.</p>	60 min
	<p>Then a collective reading of the previously written texts by the participants was made, accompanied spontaneously by rhythmic songs and by the reading of the chosen text.</p>	80 min

Lesson plan n°8

MODULE 3	Workshop	
UNIT 2	Creative workshop 2: "Between music, sharing and life stories"	
TOPIC	Active methodologies, contact / trust games, laboratory, narration.	
TEACHER/ EXPERT	Teacher of Italian language, expert in intercultural mediation.	
NUMBER OF PARTICIPANTS	16	
TOOLS/MATERIALS/REQUIRED RESOURCES	<ul style="list-style-type: none"> - For the narration activity: a carpet, a lantern, a drum, a casket and coloured leaflets, a poster where to transcribe the key words, a background music for the beginning; - Video shooting tool; - Rain stick and percussion instruments. 	
EXPECTED FORMATIVE OUTCOMES FOR THIS LESSON		
<p>General objectives:</p> <ul style="list-style-type: none"> - re-elaborate what has been proposed during the previous meetings in order to arrive at expressing it in the form of a written text created by themselves (even in their native language). - development of a "final product". <p>Learning objectives:</p> <ul style="list-style-type: none"> - identify what will I bring home from this training; - discover what my fellow will bring home from this training. 		
SHORT MOTIVATION	ACTIVITIES	TIME
<p>During the conclusive workshops, active methodologies were experimented such as contact-trust games, some "Theatre of the Oppressed" techniques, a concerted reading made by several voices of a text written by a participant that they have chosen. The choice of this methodology was made only in the last two meetings, when the teacher gained a relationship of trust with the youngsters, in order not to risk that the activities, if proposed before, were underestimated or considered only "games" and therefore not very serious, or aroused embarrassment or resistance.</p> <p>The final product, is a collection of the most significant moments of the meetings, such as the multi-voice reading of their texts, drawings, songs and oral narrations related to the presentation of an important object for them.</p>	<p>In the first part of the meeting some activities of the "Theatre of the Oppressed" were proposed, such as the raft, the slow-motion gaits and, at different speeds, the walks with the handshake and the throwing of the ball, the Colombian hypnosis or hypnotic hand, the round of rhythm and movement, that is the repetition of one's own name and with a sound and a gesture in a circle, repeated by the group.</p>	60 min
	<p>Reading of the texts chosen for the final product and shooting.</p>	55 min
	<p>After this activation a guided breathing / visualization experience was proposed accompanied by the music background made with a rain stick.</p>	35 min
	<p>Finally, the meeting ended with an oral storytelling and a snack prepared by some of the participants. For the narration they were asked to present a significant object (which we had asked to bring with them during the previous session) to their companions, telling an episode connected to it.</p>	90 min



CEIS Lesson plans in Italian

COURSE: Rights, Duties and Solidarity: per un dialogo interculturale

Lesson plan n°1

MODULE 1	Diritti e doveri: Costituzioni e vita quotidiana	
UNIT 1	Cominciamo a conoscerci e a conoscere la Costituzione italiana	
TOPIC	Costituzione, patto d'aula, regole, gruppo, Paesi di origine	
TEACHER/ EXPERT	Docente di lettere, esperta in intercultura	
NUMBER OF PARTICIPANTS	16	
TOOLS/MATERIALS/REQUIRED RESOURCES	<ul style="list-style-type: none"> - planisfero alla parete e palla-mondo gonfiabile per passarsi i turni di parola, - una cartellina contenente una copia della Costituzione italiana, in italiano e nella traduzione nella lingua veicolare più vicina allo studente (inglese, francese, arabo, albanese, rumeno), - la scheda propedeutica alle regole del gruppo per l'attività cooperativa (allegato 1), - scheda sul Paese d'origine (allegato 2), - mappa di sintesi sui principi fondamentali della Costituzione italiana (allegato 3). 	
EXPECTED FORMATIVE OUTCOMES FOR THIS LESSON		
<p>General objectives:</p> <ol style="list-style-type: none"> 1. Avviare la conoscenza fra i partecipanti e fra questi e la formatrice; 2. Descrivere gli obiettivi ed i contenuti del percorso; 3. Introdurre la Costituzione italiana. <p>Learning objectives:</p> <ol style="list-style-type: none"> 1. Costruire e condividere il Patto d'Aula; 2. Introduzione e definizione dei termini: referendum, assemblea costituente, monarchia e repubblica, diritti e doveri. 		
SHORT MOTIVATION	ACTIVITIES	TIME
- La presentazione introduce e definisce il setting formativo	- Breve presentazione del percorso complessivo e delle attività della giornata, si consegna una cartellina individuale con una copia della Costituzione italiana sia in italiano sia in traduzione (inglese, francese, arabo, albanese, rumeno).	20 min
- La conoscenza reciproca è un primo passo per promuovere l'ascolto ed è fondamentale non solo per una comunicazione efficace nel gruppo, ma è anche un prerequisito indispensabile per trattare in modo adeguato i temi proposti e favorire un dialogo interculturale, capace di cogliere i limiti dei propri punti di vista e arricchirsi reciprocamente delle differenze.	- Primo momento di conoscenza reciproca Attività: ciascuno si presenta, dice la sua provenienza e una caratteristica positiva del suo paese che localizza sulla "palla-mondo" (pallone gonfiabile con l'immagine dei vari continenti e paesi) che viene lanciata per dare il turno di parola.	20 min

SHORT MOTIVATION	ACTIVITIES	TIME
<p>- Porre attenzione al clima del gruppo, favorire la conoscenza e la valorizzazione reciproca, il rispetto, le regole condivise, il benessere permette l'acquisizione dei valori di cooperazione, responsabilità e solidarietà che sono anche valori di fondo della nostra Costituzione.</p> <p>- La narrazione orale autobiografica non è un semplice momento di racconto spontaneo dei propri ricordi e vissuti, ma si configura come un vero e proprio metodo di lavoro con regole da rispettare, rituali che scandiscono i momenti dell'attività e una sequenza di fasi in parte fissa e in parte flessibile. La narrazione permette di agire sulle relazioni non con la riflessione, la discussione e l'analisi di episodi, ma vivendo situazioni che favoriscono la conoscenza e l'apprezzamento reciproco (riflessione sulla propria storia di vita e possibilità di rispecchiamento nella storia degli altri).</p>	<p>- Introduzione al tema del valore delle regole Attività di Cooperative Learning: si chiede la compilazione, prima individuale poi di gruppo, della scheda da cui dedurre e condividere regole utili, nell'ottica diritti - doveri, per stare bene in gruppo e quindi durante gli incontri. Viene esplicitato e condiviso il patto d'aula .</p>	50 min
	<p>- Narrazione orale a coppie : Si formano delle coppie casuali (chiedendo prima di cambiare di posto e di sedersi in ordine in base al mese di nascita) e si fanno sedere di fronte: a turno uno si presenta e racconta un momento significativo vissuto nel suo paese (legato a una festa o un rito tradizionale). Poi in plenaria ogni componente si presenta al gruppo come se fosse l'altro/a.</p>	40 min
	<p>- Breve introduzione alla Costituzione italiana Viene proposta la visione di un breve video didattico sul tema delle origini della Costituzione (https://www.youtube.com/watch?v=owOgXIZwAs0&feature=youtu.be) e vengono chiariti e definiti seguenti termini: referendum, assemblea costituente, monarchia e repubblica, diritti e doveri.</p>	15 min
	<p>- Celebrazione della giornata in memoria delle vittime nel Mediterraneo. Dal momento che l'incontro cade il 3 ottobre, giornata in memoria delle vittime nel Mediterraneo, e poiché nelle narrazioni viene ricordato da un partecipante la morte di due amici durante la traversata in mare, si sono dette alcune parole in merito e si è proposto un minuto di silenzio per ricordare le persone morte in mare.</p> <p>Attività a casa Viene chiesto, per la volta successiva, di compilare una scheda descrittiva su alcuni elementi della cultura del proprio paese di origine (bandiera, inno, feste civili e/o religiose, forma di governo, proverbi ecc) e di compilare una cartina muta dell'Italia inserendo i nomi dei capoluoghi di regione.</p>	5 min

ALLEGATO 1:
Scheda per il lavoro di gruppo sulle regole

IN GRUPPO...C.ON GLI ALTRI

MI SENTO BENE NEL GRUPPO QUANDO

.....
.....
.....

NON MI SENTO BENE QUANDO

.....
.....
.....

MI SENTO ASCOLTATO/CAPITO QUANDO

.....
.....
.....

NON MI SENTO ASCOLTATO/CAPITO QUANDO

.....
.....
.....

IN QUESTO GRUPPO VORREI

.....
.....
.....

IN QUESTO GRUPPO SONO DISPOSTO A

.....
.....
.....

ALLEGATO 2:
Scheda sul paese di origine

IL MIO PAESE È

.....

FORMA DI GOVERNO

CAPITALE

LINGUA UFFICIALE

ALTRE LINGUE

RELIGIONE

FESTE CIVILI O RELIGIOSE

BANDIERA

SPORT NAZIONALE

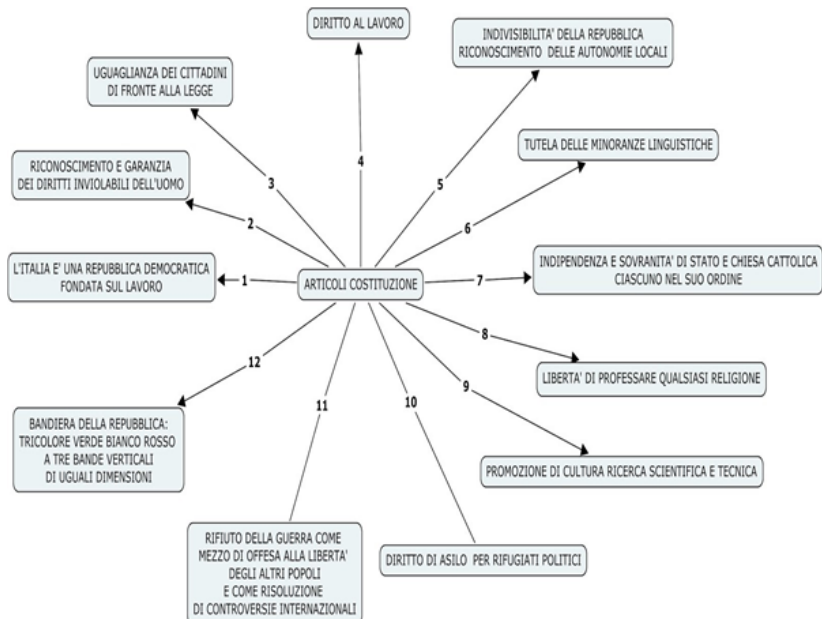
INNO NAZIONALE (scrivi il ritornello)

UN PROVERBIO

ALTRO:

.....
.....
.....
.....

ALLEGATO 3:
Mapa dei principi fondamentali della Costituzione italiana



Lesson plan n°2

MODULE 1	Diritti e doveri: Costituzioni e vita quotidiana	
UNIT 2	Non c'è gioco senza regole. Il tema del lavoro e della formazione.	
TOPIC	Regole, principi, leggi, Costituzione, lavoro, narrazione autobiografica	
TEACHER/ EXPERT	Docente di lettere, esperta in intercultura	
NUMBER OF PARTICIPANTS	16	
TOOLS/MATERIALS/REQUIRED RESOURCES	<ul style="list-style-type: none"> - planisfero e pallamondo, - pannelli illustrati con i 12 principi fondamentali della costituzione e gli articoli 35, 36, 37 e 38 (allegato 4) - la Costituzione trascritta da Mario Lodi , - scheda sintetica del video "La storia di Ali", dalla puntata del 9 settembre del programma "Radici" di Rai 3 (allegato 5). - Per l'attività di narrazione: un tappeto, una lanterna, un tamburo, uno scrigno e dei foglietti colorati, un cartellone dove trascrivere le parole chiave, una musica di sottofondo per l'inizio. 	
EXPECTED FORMATIVE OUTCOMES FOR THIS LESSON		
<p>General objectives:</p> <ul style="list-style-type: none"> - Illustrare le differenze fra regole, principi e leggi; - Consentire un contatto diretto con la Costituzione italiana - Approfondire un tema cardine della Costituzione italiana: il lavoro <p>Learning objectives:</p> <ul style="list-style-type: none"> - Comprensione della differenza fra leggi e Costituzione - Comprensione e apprendimento dell'art. 1 Costituzione italiana: "L'Italia è una 		
SHORT MOTIVATION	ACTIVITIES	TIME
Secondo l'approccio del Cooperative Learning "l'educazione alla cittadinanza può diventare più efficace se sviluppiamo negli studenti numerose competenze sociali, come ascoltare in modo attento e accurato, leggere le emozioni in sé e negli altri, discutere per affermare il proprio punto di vista, accogliere le osservazioni critiche degli altri, rispettare le regole per stare bene insieme, sviluppare l'empatia, dialogare con il cuore in mano, mettersi dal punto di vista degli altri, dare il proprio contributo alla comunità. L'educazione alla cittadinanza fiorisce e porta frutti se è ben coltivato il terreno delle abilità interpersonali".	<p>a) La prima parte dell'incontro è dedicata al tema della differenza tra regole, principi e leggi e alla Costituzione.</p> <p>Attività: Gioco rompighiaccio: viene chiesto di lanciarsi a turno la "palla-mondo", di ricordare il nome e la provenienza (localizzandola sul planisfero) del compagno cui è stata lanciata e di ricordare un argomento o un'attività dell'incontro precedente.</p> <p>Viene poi fatto un brain storming sul senso delle regole e vengono forniti vari esempi (ad es. riguardo al fatto che nei vari sport ci sono regole diverse ma principi comuni).</p> <p>Si propone quindi un'attività con pannelli illustrati della Costituzione. Questi grandi panelli, identici a quelli posti lungo "il sentiero della Costituzione", cioè il tratto di strada nel bosco che fece don Milani la prima volta che arrivò a Barbiana, contengono ciascuno un articolo della Costituzione italiana illustrato con i disegni dei ragazzi di diverse scuole d'Italia che hanno collaborato con la Fondazione.</p>	<p>20 min</p> <p>20 min</p> <p>40 min</p>

SHORT MOTIVATION	ACTIVITIES	TIME
<p>Recenti ricerche sulla riduzione del pregiudizio nella classe dimostrano come la creazione di un "contatto positivo", strutturato e teoricamente supportato, porti a ridurre l'esclusione e la discriminazione in quanto riduce l'ansia, prima responsabile delle difficoltà nell'incontro con l'altro percepito come diverso da noi. Al contrario, se il contatto non viene pedagogicamente organizzato, può addirittura divenire un contatto negativo, che rinforza pregiudizi ed incomunicabilità.</p>	<p>b) Nella seconda parte, dedicata nello specifico al tema del lavoro, vengono letti e commentati alcuni articoli della Costituzione (35, 36, 37, 38). Viene avviata una discussione in gruppo sui seguenti temi: il lavoro nella realtà del Paese da cui sono partito: i lavori che ho visto fare (e ho fatto), il nesso tra scuola e lavoro, le competenze, i diritti e i doveri del lavoratore in Italia.</p>	20 min
	<p>Per concludere e permettere una valorizzazione anche degli apprendimenti informali si propone un'attività di narrazione sul tema dei maestri, preceduta dalla visione di una parte del documentario "Radici" di Rai 3, incentrata sulla storia di un ragazzo che dal Gambia è giunto in Italia passando dal deserto e dalla Libia. Nel video il protagonista racconta della sua vita, del viaggio, degli insegnamenti della famiglia e della sua esperienza di lavoro (in Gambia e in Italia).</p> <p>A seguire la narrazione, organizzata con una certa ritualità e creando un'atmosfera adatta per un ascolto silenzioso e senza interruzioni, secondo le regole della narrazione orale, i ragazzi hanno scritto il nome della persona che ha fatto loro da maestro e una parola chiave relativa all'insegnamento ricevuto, e lo hanno riposto in uno scrigno. E' stato poi compilato un cartellone di sintesi sulle qualità e gli insegnamenti appresi, spendibili nella vita e nel lavoro.</p>	50 min

Allegato 4: Pannelli del sentiero della Costituzione di Barbiana (utilizzati per l'attività in aula).



ALLEGATO 5: Scheda sintetica della trasmissione televisiva di Rai 3 "Radici"

Puntata del 9 settembre 2018

Storia d'Ali, dal Gambia

Ali ha perso la parola per mesi. Aveva 15 anni quando è sbarcato a Reggio Calabria, il 14 aprile 2015, dopo essere sopravvissuto ad un tragico naufragio nel Mediterraneo. Erano circa 500 quando sono partiti dalla spiaggia di Zuara, in Libia, ma in Italia sono arrivati solo in 150. Anche suo fratello, Mohamed, è annegato. La loro madre, che li aveva portati via dal Gambia, si era fermata in Niger: aveva finito soldi.

Ali, rimasto solo, non trovava più senso alla sua vita. Poi, si è aperto uno spiraglio, sul palco di un teatro. Il Centro Arti Integrate di Matera lo ha coinvolto in uno spettacolo, dove ha raccontato storie di migranti, e in particolare la sua. E' così che ha ritrovato la parola, e non solo in scena.

Ali oggi ha 21 anni, vive a Matera e lavora nella compagnia teatrale, oltre che in una comunità per immigrati. E' tornato ad essere l'inguaribile ottimista e chiacchierone di sempre.

Non era mai rientrato nella sua terra, così come sognava fin dal suo sbarco in Italia. Torna per la prima volta nel Gambia in compagnia di Davide Demichelis, dove ritrova gli unici parenti che gli sono rimasti: figli e figlie della seconda moglie di suo padre, che era poligamo. L'incontro in famiglia è un'esplosione di gioia e commozione: felicità per il suo ritorno e tristezza nel ricordo di sua madre e suo fratello, scomparsi nel viaggio. Nel suo primo viaggio in Gambia, Ali visita anche l'isola James, dove è stato detenuto Kunta Kinte, lo schiavo reso famoso dal libro e la serie tv "Radici". Da qui decine di migliaia di schiavi sono stati deportati verso le Americhe. Ora ha un progetto: portare uno spettacolo teatrale nella sua terra, in lingua locale. Vuole mettere in scena la sua storia e far capire alla sua gente che attraversare il deserto e il Mediterraneo come ha fatto lui, è troppo pericoloso.



Lesson plan n°3

MODULE 1	Diritti e doveri: Costituzioni e vita quotidiana		
UNIT 3	"Lavori in assemblea costituente". Teoria e prassi, tra ideale e reale		
TOPIC	Dittatura, resistenza, liberazione, principi fondamentali, scrivere la Costituzione		
TEACHER/ EXPERT	Docente di lettere, esperta in intercultura		
NUMBER OF PARTICIPANTS	16		
TOOLS/MATERIALS/REQUIRED RESOURCES	<ul style="list-style-type: none"> - planisfero e pallamondo, - il testo della Costituzione italiana - estratti dalla Costituzione trascritta da Mario Lodi , - una scheda con il compito per l'attività di gruppo, - cartellone e pennarelli. 		
EXPECTED FORMATIVE OUTCOMES FOR THIS LESSON			
<p>General objectives:</p> <ul style="list-style-type: none"> - Scoprire il contesto storico dal quale sono nate la Costituzione italiana e più in generale le attuali Costituzioni Europee; - Sperimentare la difficoltà che comporta formulare principi costituzionali che tengano conto dei diversi punti di vista presenti in un Paese. <p>Learning objectives:</p> <ul style="list-style-type: none"> - comprensione del significato di alcune parole chiave relative alla storia della seconda guerra mondiale (ed al periodo immediatamente successivo) in Italia; - comprensione di alcuni principi fondamentali della Costituzione italiana: diversità e uguaglianza, libertà e tutele sociali; - imparare ad interagire, discutere, dialogare, definire principi che siano rispettosi dei diversi punti di vista. 			
SHORT MOTIVATION	ACTIVITIES	TIME	
<p>In questo incontro vengono forniti alcuni elementi didattici di storia e geografia, in ottica interdisciplinare, per introdurre e spiegare le vicende e il contesto che hanno orientato il lavoro dell'Assemblea Costituente in Italia.</p> <p>Per veicolare i contenuti si sono proposti quesiti (i ragazzi potevano usare il cellulare per trovare le risposte) sui nomi delle vie e del parco limitrofo legate alla guerra (es parco XXII Aprile) e sono state agite semplici "drammatizzazioni", esemplificando il ruolo e le azioni di Benito Mussolini e dei fascisti e le reazioni del popolo o degli oppositori politici (es io sono Mussolini e dico che ... Tu sei ... e fai ... o dici ... A scuola succede che ... Sui giornali ... al cinema ...).</p>	a) Vengono proposti esercizi di Total Physical Response (sui termini geografici per orientarsi sulla cartina e nello spazio) e l'esemplificazione sulla cartina di un viaggio da loro percorso per arrivare in Italia.	40 min	
	b) Vengono fornite semplici notizie su elementi di storia riguardanti alcune parole chiave come dittatura (fascismo e nazismo), propaganda e censura, resistenza, guerra civile e di liberazione, referendum e nascita della repubblica.		
	Vengono poi ripresi i contenuti di alcuni principi fondamentali della Costituzione: diversità e uguaglianza, libertà e tutele sociali, con l'aiuto di una mappa di sintesi.		40 min
	c) Attività di lavoro di gruppo con modalità cooperativa. Si chiede ad ogni gruppo di immaginare di essere stati eletti come saggi rappresentanti del popolo per scrivere i principi fondamentali di neonata repubblica, dopo un periodo di sangue e guerra civile e un referendum dove per la prima volta hanno votato anche le donne. Segue poi un confronto e dibattito in plenaria e la trascrizione su un cartellone di quanto stabilito dai vari gruppi.		70 min
	d) Attività a casa: si chiede di leggere il testo relativo ai principi fondamentali della Costituzione riscritti da Mario Lodi.		

Lesson plan n°4

MODULE 1	Diritti e doveri: Costituzioni e vita quotidiana	
UNIT 4	In gita sulle montagne dove è nata la nostra Costituzione.	
TOPIC	Pellegrinaggio, guerra, partigiani, dittatura, massacri, civili, testimonianze	
TEACHER/ EXPERT	Docente di lettere, esperta in mediazione interculturale	
NUMBER OF PARTICIPANTS	16	
TOOLS/MATERIALS/REQUIRED RESOURCES	<ul style="list-style-type: none"> - testo scritto con la citazione di Calamandrei (Allegato 5); - la lettera della guida scritta ai ragazzi che cita gli articoli, 1, 11 e 3 della Costituzione in riferimento alla visita guidata (allegato 6); - testi letti durante la visita (testimonianze di superstiti, un articolo di giornale dell'epoca confrontato con la cronaca dei fatti (allegati 7 e 8); - i ragazzi hanno usato il loro cellulare per fare foto dei luoghi. 	
EXPECTED FORMATIVE OUTCOMES FOR THIS LESSON		
<p>General objectives:</p> <ul style="list-style-type: none"> - Conoscere da vicino alcuni tragici eventi dai quali è nata la Costituzione italiana attualmente in vigore; - riflettere sul rapporto fra dittatura e violenza. <p>Learning objectives:</p> <ul style="list-style-type: none"> - Conoscere ciò che è avvenuto nel 1944 durante la ritirata dei tedeschi dall'Italia; - il rapporto dittatura – informazione e la distorsione dei fatti. 		
SHORT MOTIVATION	ACTIVITIES	TIME
<p>Come elementi di educazione alla pace e alla solidarietà, riprendendo gli articoli 1, 11 e 3 della Costituzione Italiana viene esplicitato il valore della memoria e il messaggio di speranza che deriva dalla nascita della libertà e dei diritti in Italia dopo un periodo di dittatura, guerra e violenza attraverso la visita guidata al parco storico di Montesole.</p> <p>“Il principio fondamentale della Costituzione (art 3) parte dal riconoscimento a priori di due elementi: da una parte la dignità come valore in capo a tutti, dall'altra la diversità di ognuno di noi (per genere, etnia, lingua religione, opinioni politiche condizioni personali e sociali). Introduce cioè una nuova prospettiva perché affianca alla “diversità” evidente per “natura” (fondamento della società per discriminazione), il riconoscimento universale (benché diversi, a tutti è riconosciuta pari dignità). Non uguali le persone quindi, ma pari i diritti perché tali la legge li riconosce”</p>	<p>Questo incontro, della durata di sette ore, ha previsto una visita d'istruzione presso il parco storico di Monte Sole, a Marzabotto (Bologna). Il parco storico di Montesole, comune di Marzabotto (Bologna) è stato istituito con lo scopo di ricordare alle future generazioni una delle pagine più tragiche della guerra di liberazione, con l'eccidio da parte dei tedeschi di 770 persone inermi, in maggioranza donne e bambini, ritenuti sostenitori dei partigiani della Brigata Stella Rossa. Viene proposto l'itinerario del cosiddetto “Memoriale”, che collega molte delle località distrutte dalle azioni di rappresaglia tedesche, e l'ascolto di alcune testimonianze dei sopravvissuti alla strage compiuta dai nazifascisti nel 1944.</p> <p>Per concludere si propone la lettura di brevi documenti d'epoca (vedi allegati). Si propone anche la visita al cimitero, dove è sepolto Giuseppe Dossetti, uno dei padri dell'assemblea Costituente. Viene condiviso un pranzo al sacco e si conclude la visita incontrando frate Ignazio De Francesco, monaco della Comunità fondata da don Dossetti, esperto di spiritualità islamica e studioso di Costituzioni (in particolare quelle nate dopo la primavera araba).</p> <p>Attività a casa: ricerca e lettura dell'introduzione e di alcuni articoli della Costituzione del paese di nascita</p>	7 ore



Allegato 5:

Citazione da P. Calamandrei, *Lo stato siamo noi*, Chiarelettere, Milano 2011 p. 9.

“Se voi volete andare in pellegrinaggio nel luogo dove è nata la nostra Costituzione, andate nelle montagne dove caddero i partigiani, nelle carceri dove furono imprigionati, nei campi dove furono impiccati. Dovunque

è morto un italiano per riscattare la libertà e la dignità, andate lì o giovani, col pensiero, perché lì è nata la nostra Costituzione”

ALLEGATO 6:

Lettera ai ragazzi scritta da U.P., guida volontaria del parco storico di Monte Sole

Ai ragazzi in visita al Parco storico di Monte Sole -
Mercoledì 24 Ottobre 2018

Ciao ragazzi, sono U., la guida che vi ha accompagnato nel percorso fatto nel Parco storico di Monte Sole e volevo dirvi che ho ancora negli occhi l'attenzione con la quale mi avete seguito mentre vi parlavo del massacro avvenuto su quelle colline. Io ero un po' preoccupato alla partenza, temendo di non trovare il modo giusto per raccontare a voi, ragazzi giovani, un fatto avvenuto tanti anni fa e in una nazione tanto lontana da quelle da dove voi venite. Poi vedendo la vostra partecipazione attenta mi sono un po' tranquillizzato. Come con tutti i gruppi che accompagno, vorrei che della visita non vi rimanesse solo il ricordo delle tante persone uccise in quelle tragiche giornate del 1944, ma anche, e soprattutto, le considerazioni che ho cercato di presentarvi sulle possibili cause di quella terribile tragedia. Tra queste la mancanza di libertà che c'è in ogni dittatura, che finisce per impedire alle persone di formarsi una propria opinione e di manifestarla, che obbliga tutti i mezzi di comunicazione a riportare solo ciò che ogni regime vuole che si sappia, impedendo in questo modo ogni libertà di stampa.

Altra causa di quella tragedia è stata la guerra, che porta all'abitudine alla violenza e che sradica dal cuore degli uomini ogni senso di umanità.

Alla fine di quella guerra, l'Italia, proprio per evitare di ritrovarsi in situazioni così terribili e gravi, si è data una **COSTITUZIONE** che ha tra i suoi principi fondamentali: la **DEMOCRAZIA**, per evitare ogni forma di dittatura -

Art. 1.

L'Italia è una Repubblica democratica, fondata sul lavoro. La sovranità appartiene al popolo, che la esercita nelle forme e nei limiti della Costituzione.

il **RIPUDIO DELLA GUERRA** che sempre finisce per portare a tragedie come quella di Monte Sole -

Art. 11.

L'Italia ripudia la guerra come strumento di offesa alla libertà degli altri popoli e come mezzo di risoluzione delle controversie internazionali ...

Ma durante la visita non ho fatto in tempo a parlarvi di una situazione che era fortemente presente nel regime Nazista in Germania e nel regime Fascista in Italia e che ha sicuramente condizionato, in maniera molto negativa,

l'educazione, il pensiero e la vita dei cittadini Tedeschi ed Italiani di allora.

Tutta la popolazione, attraverso le istituzioni del Partito e i mezzi di comunicazione di massa, veniva portata a dividere nettamente l'umanità fra **NOI** e gli **ALTRI** e la differenza fra le due parti veniva molto sottolineata, convincendo che il gruppo del **NOI** era composto da appartenenti ad una razza superiore, che aveva nel proprio DNA la missione di governare il Mondo per il bene di tutti, mentre il gruppo degli **ALTRI** era costituito da una umanità perdente, fatta di nemici, ebrei, zingari, persone di colore, omosessuali, disabili fisici o mentali. Gli **ALTRI** venivano con insistenza chiamati "nemici", "banditi", espulsi dal consorzio sociale e quindi non degni di diritti; vittime predestinate, ridotte spesso ad animali o cose, etichettate nei libri e nei discorsi ufficiali, come "bacilli", "pidocchi succiasangue", "rospi velenosi". Così è successo che quei soldati nazisti e fascisti pensassero fosse normale agire contro quegli **ALTRI**, portandoli in campi di sterminio o uccidendoli senza alcuna pietà, come a Monte Sole.

Proprio per evitare ogni possibile discriminazione e per far sì che tutti debbano essere considerati semplicemente come **PERSONE** senza altra possibilità di distinzione, che potrebbe portare a trattamenti diversi e al mancato rispetto della dignità di ogni persona, è stato scritto l'articolo 3:

Art. 3.

Tutti i cittadini hanno pari dignità sociale e sono eguali davanti alla legge, senza distinzione di sesso, di razza, di lingua, di religione, di opinioni politiche, di condizioni personali e sociali ...

Il rispetto dei tre articoli della Costituzione Italiana che vi ho riportato può far sì che tutti noi non ci ritroviamo a vivere esperienze di discriminazione fra le persone, con conseguenze sempre negative e può preservarci dal rischio di ritrovarci privi di libertà o coinvolti in guerre, sempre terribili e disastrose.

Questa è la **MEMORIA** che spero possa rimanervi dopo la vostra visita a Monte Sole.

Un caro saluto a voi e ai vostri accompagnatori.

Lesson plan n°5

MODULE 2	Religioni, culture e stili educativi: un dialogo interculturale	
UNIT 1	Vi racconto la mia storia. Racconti di vita al maschile e al femminile di giovani stranieri in Italia	
TOPIC	Progetto di vita, immigrato, testimone, scrittura collettiva, video, rap	
TEACHER/ EXPERT	Docente di lettere, esperta in mediazione interculturale Due giovani di origine straniera, una donna e un uomo che portano la loro testimonianza di migranti.	
NUMBER OF PARTICIPANTS	16	
TOOLS/MATERIALS/REQUIRED RESOURCES	<ul style="list-style-type: none"> - video Benkelema https://www.youtube.com/watch?v=PWCGUbuQ2b0 - articolo di giornale con l'intervista ai ragazzi , - lettera scritta da B., una degli ospiti dell'incontro, ai ragazzi con riferimento alla Costituzione - griglia di domande per orientare l'intervento degli ospiti (Allegato 9) 	
EXPECTED FORMATIVE OUTCOMES FOR THIS LESSON		
<p>General objectives:</p> <ul style="list-style-type: none"> - Ascoltare dai diretti interessati la loro esperienza di immigrazione; - Scoprire come propri coetanei hanno potuto elaborare la propria esperienza di immigrazione e le difficoltà che questa ha comportato per loro. <p>Learning objectives:</p> <ul style="list-style-type: none"> - Immigrare non basta: si tratta di costruirsi un progetto di vita; - Riconoscere e valorizzare tutte le proprie risorse e conoscenze: quelle acquisite formalmente e quella acquisite informalmente. 		
SHORT MOTIVATION	ACTIVITIES	TIME
In questo incontro, utilizzando la metodologia della peer education, si è chiesto a due ragazzi stranieri, integrati nella realtà italiana, di presentare brevemente la loro storia, sulla base di una griglia di intervista fornita in precedenza e di sollecitare e rispondere alle domande dei partecipanti. Ascoltare un testimone o un esperto può contribuire a dare un volto alle cose o ad approfondire la conoscenza di un problema e delle sue possibili soluzioni. Può essere un modo per rendere più concreto il collegamento tra i principi e i valori espressi e la vita quotidiana delle persone, nonché per evidenziare il valore dell'impegno personale.	<p>a) Progetto di vita in Italia (o in Europa): racconto e testimonianza di una ex studentessa di origine marocchina e di fede islamica (che attualmente lavora come educatrice nella scuola italiana) e un ragazzo africano (Benin) ex ospite della Comunità MSNA del Ceis di Bologna.</p> <p>Ai "testimoni" era stato chiesto di preparare il loro racconto attorno ad alcuni fuochi/temi che rientrano nel progetto di vita: il lavoro, ma anche i rapporti con l'altro sesso, l'idea di famiglia, le difficoltà vissute in quanto straniero, le diverse regole e abitudini in Italia e nel paese di origine, esperienze di lavoro, l'educazione, le difficoltà nel vivere la religione islamica in Italia ecc.</p>	125 min
		25 min



SHORT MOTIVATION	ACTIVITIES	TIME
	<p>b) A conclusione dell'incontro, sempre per fornire un punto di vista più vicino alla realtà e all'età dei partecipanti, è stata proposto un video realizzato su una canzone rap che i ragazzi minori stranieri non accompagnati (MSNA), richiedenti asilo e accolti presso la comunità CEIS di Bologna, hanno creato in scrittura collettiva, modello Don Milani, nel corso del laboratorio di inclusione culturale.</p> <p>Il titolo della canzone, Benkelema, è una parola bambara, lingua parlata in Mali, che accorpa un concetto più che un significato unico: più o meno "stare in pace tu insieme come se fossimo una sola persona". "Siamo qui per vivere e amare, non solo per crescere e studiare", canta P., 17 anni, originario della Nigeria. Gli fa eco M., stessa età, arrivato dal Gambia: "Voglio cambiare la parola razzismo, perché è cattiveria e solo egoismo".</p> <p>Hanno scelto il rap per raccontare chi sono e cosa vogliono. "Perché così la gente, se ci conosce, non avrà più paura di noi, capirà che siamo uguali".</p> <p>Questi ragazzi venuti dal mare, sbarcati da soli, come alcuni dei partecipanti a questo corso, affermano in un'intervista al giornale Repubblica: "Abbiamo cercato il modo migliore per dire cosa abbiamo dentro, per esprimere i nostri desideri. Attraverso la musica ci si capisce, è più semplice per tutti".</p>	25 min

ALLEGATO 9:

Lettera ai ragazzi scritta dalla testimone e domande guida per il racconto.

Ciao!

Sono B., ci siamo incontrati al CEIS il 7 Novembre, ti ricordi?

Per prima cosa vorrei ringraziarti per avermi accolta nel vostro gruppo e per aver ascoltato il mio racconto.

Sono sicura che non è stato facile aver lasciato la tua terra d'origine e non è facile doversi adattare in un nuovo Paese. Io sono nata in Marocco e sono arrivata in Italia quando avevo 3 anni. Non mi sono mai sentita straniera e diversa, ma durante l'adolescenza ho iniziato a vivere le prime differenze e da quel momento ho iniziato a lottare per dimostrare che sono italiana e musulmana. Ho iniziato a farmi conoscere dalle persone a scuola, al bar, in palestra, alla fermata del bus, in farmacia, in posta, al parco, al supermercato... Spesso è sufficiente anche fare solo un sorriso alle persone che incontro, perché il pregiudizio può essere sconfitto con i piccoli gesti. Ricorda che è importante rispettare le regole perché senza regole vivremo in un mondo disordinato. Rispettare le regole vuole dire fare dei sacrifici, ma nello stesso tempo significa vivere bene insieme alle altre persone.

L'insieme delle regole più importanti in Italia è la Costituzione. Come cittadini che vivono in questo Paese dobbiamo prima di tutto conoscere la Costituzione e poi rispettarle. Dobbiamo essere consapevoli che abbiamo dei diritti e dei doveri e che dietro alle nostre azioni ci possono essere conseguenze positive ma anche conseguenze negative.

Come dice un proverbio arabo "la conoscenza è luce". Infatti, ricorda che è molto importante studiare, perché solo grazie alla conoscenza e alla cultura possiamo conoscere e rispettare le regole.

Ricorda che la violenza non risolve i problemi e che il male porta solo ad altra violenza. L'unico modo per superare i problemi è comunicare, parlare, dialogare sia con gli uomini che con le donne.

Ricorda che la pazienza e tutti i sacrifici verranno premiati...

Ti auguro un buon proseguimento dei tuoi studi, ti auguro di poter raggiungere i tuoi obiettivi e desideri, ti auguro che l'Italia possa diventare una tua seconda casa...

Con affetto
tua sorella B.

Domande per orientare l'intervento dei testimoni

1. Quali sono state le eventuali difficoltà che hai incontrato?
2. Quali differenze dal punto di vista culturale, ad esempio fra ciò che ti hanno insegnato in famiglia e ciò che hai incontrato fuori?
3. Chi sono stati i tuoi più importanti maestri di vita? Ci puoi raccontare un episodio legato a una persona che ti ha insegnato qualcosa di importante per la tua vita?
4. Qual è la tua esperienza scolastica e/o lavorativa? Essere straniero ti ha ostacolato nella ricerca del lavoro?
5. Quando senti parlare di terrorismo islamico cosa pensi e cosa vorresti dire?
6. È difficile oggi essere musulmano (credente) in Italia? Perché?
7. Quali sono le domande che ti fanno più spesso i ragazzi/bambini a scuola?
8. Quali sono alcune regole non scritte che secondo te è bene sapere (sia in Italia sia nel tuo paese)?
9. Dove ti senti più a casa? Dove vedi il tuo futuro?
10. Che consigli daresti a chi è arrivato da poco in Italia?
11. Pensando alla Costituzione italiana: scegli un articolo su cui vorresti dire qualcosa...legata alla tua esperienza (in Italia o nel tuo paese di origine).



Lesson plan n°6

MODULE 2	Religioni, culture e stili educativi: un dialogo interculturale	
UNIT 2	Legge di Dio e legge degli uomini: Islam e Costituzione	
TOPIC	Islam, religione, cultura, pregiudizi, dialogo, le donne nell'Islam	
TEACHER/ EXPERT	Docente di lettere, esperta in mediazione interculturale; Islamologo	
NUMBER OF PARTICIPANTS	16	
TOOLS/MATERIALS/REQUIRED RESOURCES	- slides su Islam e cultura - carta e penna per le attività che hanno inframmezzato la lezione	
EXPECTED FORMATIVE OUTCOMES FOR THIS LESSON		
<p>General objectives:</p> <ul style="list-style-type: none"> - Riflettere sull'effettiva praticabilità dei principi costituzionali italiani anche per i musulmani che vivono in Italia; - approfondire alcuni "nodi critici" come: il rapporto fra l'Islam e le altre religioni e la condizione della donna nella religione islamica. <p>Learning objectives:</p> <ul style="list-style-type: none"> - comprendere la differenza fra religione e cultura - comprendere alcuni meccanismi che fanno scattare il pregiudizio e creano ostacoli al dialogo fra culture diverse. 		
SHORT MOTIVATION	ACTIVITIES	TIME
<p>L'intervento di un islamologo consente di ricostruire la prospettiva dei partecipanti in rapporto ai temi che sono stati trattati, valorizzando così le loro origini e le culture di cui sono portatori. Prima di approfondire ogni tema, veniva chiesto ai partecipanti di riflettere un momento sulla propria esperienza diretta in merito a tale tema e di condensarla in alcune brevi frasi.</p> <p>Per la stesura di questo compito, che è stato spiegato personalmente a voce, si è chiesta la collaborazione sia del docente dei corsi di italiano nella struttura per richiedenti asilo, sia degli educatori della Comunità, nel caso i ragazzi avessero chiesto o avuto bisogno supporto. Si è chiesto inoltre ai ragazzi di portare, per la volta successiva, un oggetto per loro significativo o importante, da presentare agli altri e da utilizzare nell'attività di narrazione orale.</p>	<p>L'islamologa, professoressa di Cultura Islamica presso l'Istituto italiano di Studi Islamici e direttrice degli Studi presso l'istituto di Studi Islamici Averroè di Piacenza ha tenuto una lezione che, a partire dall'art. 8 della Costituzione Italiana, ha trattato i seguenti punti:</p> <ul style="list-style-type: none"> - la differenza tra religione e cultura, - la praticabilità dei pilastri dell'Islam in Italia, - le difficoltà che si incontrano a vivere la religione in Italia, - i pregiudizi, difficoltà e possibilità nel dialogo tra persone di diversa religione e provenienza, - le donne e il profeta (approfondimento relativo alla discussione precedente sulla legittimità di metodi coercitivi in famiglia da parte del marito/ padre). <p>Attività a casa: Scrivi una breve lettera (che puoi indirizzare al formatore o a chi vuoi), una pagina di diario, o un breve testo in cui racconti di te, della vita nel tuo paese e in Italia, delle regole dei diritti e delle libertà. Puoi scrivere anche nella tua lingua materna e in forma anonima. NB: se puoi, ricorda almeno una parola chiave del nostro percorso: diritti, doveri, costituzione, lavoro, famiglia, rapporti uomo-donna, solidarietà, leggi</p>	150 min



ALLEGATO 10: slides utilizzate per la lezione (vedi pdf allegato)

ALLEGATO 11: trascrizione di elaborati di partecipanti

TESTO 1

Buongiorno miei cari amici!

Nel nostro paese, il Mali, c'è la libertà di parola per tutti i cittadini che possono manifestare i propri diritti. Ci sono delle associazioni per organizzare le attività della città, dei villaggi e del quartiere. La libertà religiosa: si può fare la scelta di andare alla moschea o nelle chiese o seguire la nostra tradizione.

La libertà di movimento: si può viaggiare dove si vuole nel territorio della nazione.

Il diritto di uguaglianza: gli uomini e le donne sono un po' diversi, l'uomo cerca lavoro, la donna resta a casa e si occupa dei bambini e della cucina.

TESTO 2

In Somalia

In Somalia ci sono tanti ragazzi che vivono senza i genitori, venuti a mancare a causa della guerra, e che non hanno né soldi né cibo. Al Shabaab, offre a questi ragazzi la possibilità di lavorare, offrendo loro tanti soldi, se disponibili ad imparare ad usare i fucili per imparare a combattere. Io ho rifiutato questa proposta, perché i miei genitori mi avevano insegnato che è sbagliato fare del

Male e uccidere le altre persone, ma per questo motivo sono dovuto scappare dal mio paese.

Purtroppo in Somalia adesso ci sono tanti ragazzi tra i 14 e i 16 anni che hanno accettato questa proposta e fanno del male a tante persone senza farsi scrupoli. La cosa più brutta a cui ho assistito e che non potrò mai dimenticare è accaduta un giorno in seguito all'esplosione di una bomba, a causa della quale sono morte tante persone. Mentre stavamo cercando di aiutare i feriti ho incontrato due bambine una di nove anni e una di dieci anni, che stavano scavando in mezzo ai detriti, io gli ho detto di scappare perché era molto pericoloso

TESTO 3

Buonasera a tutti,

mi chiamo B. K., sono nato in Costa D'Avorio nel 1998 ad Abouake. Mi piace molto il mio paese; la Costa d'Avorio è un paese laico, c'è la libertà di parola, la libertà di culto e anche l'uguaglianza di genere.

Quando sono arrivato in Libia non ho visto la libertà, non ci sono i diritti, non c'è la sicurezza; siamo stati trattati molto male in Libia; hanno ucciso tanti nostri amici; avevo un amico chi si chiamava Sidibe; mentre venivo in Italia ha perso la vita; questo mi ha fatto molto male e penso a lui sempre.

Tutti hanno il diritto di voto, se hanno l'età per votare.

Sono stato in Libia, è diverso dal mio paese. Non c'è il diritto di parola né di manifestare, né di voto. Il governo dirige il popolo. Non c'è la libertà religiosa, solo quella musulmana. Non ci sono chiese, solo le moschee. Non c'è uguaglianza fra uomo e donna. La donna resta sempre a casa, anche se esce un membro della famiglia la accompagna. Non c'è libertà di movimento, luogo di lavoro e casa.

Arrivo in Italia e trovo che l'uguaglianza donna e uomo è anche (?) nella società; l'uomo cerca il lavoro, anche la donna cerca il lavoro. In Italia c'è il diritto di manifestare, il diritto di votare, c'è il diritto alla libertà religiosa, ci sono le moschee e le chiese, c'è il diritto di movimento.

restare lì, ma le bambine hanno risposto che non potevano scappare e che non gli importava rischiare la vita perché non trovavano più la loro mamma. Vista la volontà delle bambine di rimanere lì, ho chiesto loro cosa stessero facendo e cosa mettevano nel sacchetto che tenevano. Hanno risposto che stavano cercando i pezzi del corpo della madre per metterli tutti dentro al sacchetto di plastica. Quel giorno mi sono davvero spaventato. Ho provato ad immaginare come mi sarei sentito io al posto di quelle due bambine nel caso avessi trovato la testa di mia madre.

Vorrei felicità per sempre...

Mi vesto con i vestiti vecchi buttati dai vicini, non mangio cibi sani, ma i rifiuti che trovo per strada condivisi con gli animali randagi.

Alcune persone muoiono per il colera, a causa della mancanza di medicinali, altri muoiono a causa del freddo e delle violente piogge ed altri ancora muoiono a causa delle inondazioni.

Alcune persone sono molto stanche di odiare il mondo

Quando sono arrivato in Italia ho visto la libertà.

L'Italia è un paese buono ma il suo problema è che ci sono tanti italiani razzisti che non vogliono vedere i neri. Anche il governo adesso non vuole i migranti, è questo il problema dell'Italia. Mi piace molto l'Italia ma quando penso alla vita dell'Italia mi fa male il mio cuore: abbiamo rischiato la nostra vita per venire in Italia, per la protezione, ma adesso non sappiamo se rimarremo o no; stiamo aspettando sempre la commissione e adesso è molto duro. Per avere i documenti siamo sempre penserosi e chiediamo tanto aiuto agli italiani.



TESTO 4

“Cara zia

ti scrivo perché voglio raccontarti un po' della mia vita qui in Italia. Come già sai sono passati sei anni da quando ho lasciato la Nigeria, sono sei anni che non ti vedo, sono sei anni che non cantiamo insieme. Queste cose mi mancano tanto, ma sono sicura che ci vedremo presto. Come già sai sono venuta in Italia per raggiungere i miei genitori che non ho mai visto da quando sono nata. Qui in Italia sono successe cose belle e cose brutte; ho conosciuto delle persone simpatiche e carine. Seguo ancora il mio sogno che è quello di cantare, forse l'anno prossimo uscirà il mio disco e sono estremamente felice. In ogni cosa bella c'è una cosa brutta. Sinceramente il legame (l'incontro) con i miei genitori non è andato come avevo immaginato, forse perché non li avevo mai conosciuti molto bene e loro non sanno come sono fatta, non come lo sai te (riferito alla zia).

Loro non credono in me, volevo cambiare le cose, ma non ci sono riuscita.

Non volevano che uscissi con le persone, ero sempre chiusa in casa e mi sentivo trista, sola. Non mi hanno permesso di chiamarti, per questo non siamo riuscite a parlarci.

Tutte le mie amiche e i compagni di classe pensano cose brutte su di me.

Qualche volta racconto loro delle bugie, così mi lasciano andare via. Non avevo altra scelta, non volevo che la mia vita finisse così; quindi ho deciso di scappare. Adesso basta. Racconto di come sono i cibi in Italia. Mi piace un sacco l'Italia: il loro cibo e anche le loro regole; anche se il 90% degli italiani mangia molta pasta. Mi piace il risotto con le zucchine e la pizza, ho anche imparato a cucinare alcuni piatti italiani, un giorno ti insegno. Le regole vanno tutte bene, anche se ci sono alcune persone che

TESTO 5

Mi chiamo Ali, sono pakistano e ho quasi 18 anni.

In Pakistan la mia famiglia è composta da: mia mamma, mio fratello e mia sorella.

Ho studiato 6 anni in Pakistan.

Mi ricordi che spesso, dopo che mia madre mi accompagnava a scuola, io scappavo e rientravo a casa prima di lei.

Un momento felice, che trascorrevi con mio padre, era quando andavo una volta all'anno con lui al luna park.

Mi ricordo che quando avevo 10 anni mia madre mi ha lasciato per 6 mesi in moschea, da solo, a imparare il corano. Il signore che mi insegnava mi picchiavo e sono scappato perché non capivo l'arabo.

Quando avevo circa 11/12 anni continuavo a non andare a scuola e mio padre prese un ristorante, così smisi di andare a scuola per aiutarlo.

Dopo circa 2/3 anni è morto mio padre e a casa non facevo nulla; non lavoravo, così decisi di partire. Sono arrivato prima in Afghanistan, poi Iran e infine Turchia. Il viaggio fra l'Afghanistan e la Turchia l'ho fatto in parte a piedi, poi in quattro in un bagagliaio di una macchina e poi in autobus.

non le rispettano. Anche se mi piace l'Italia, mi manca la Nigeria: il cibo, mi mancano tutte le cose che abbiamo fatto insieme. Spero un giorno di poterle rifare. Adesso devo andare, un bacio.

Per Ono, da P.

Testo della canzone e musica scritta da me

È da tanto tempo che non ci vediamo
è da tanto tempo che ti ho lasciato giù
è da tanto tempo che non cantiamo insieme
è da tanto che non giochiamo

tutto questo mi manca
non vedo l'ora che rifacciamo

tutto questo mi manca
non vedo l'ora che rifacciamo

ho imparato tutte le cose da te
mi hai insegnato tante tante cose
mi hai sempre aiutato
sei sempre lì quando ho bisogno

Fra un po' ci rivediamo
ci facciamo le risate
cantiamo le nostre canzoni insieme

la la la la la la
non vedo
non vedo l'ora
la la la la la la
è non ti lascerò andare mai più

Il viaggio dalla Turchia alla Grecia l'ho fatto in nave e infine ho svolto il percorso tra Grecia e Germania in 4 giorni (piedi e treno),

Nel complesso il viaggio dal Pakistan alla Germania è durato due mesi. I soldi per il viaggio li ha anticipati un amico di mio padre che ora vive in Grecia. Non so quanto mi costerà.

In Germania sono stato due anni, lì ho studiato sia il tedesco che l'inglese. Ho fatto “pratica” per due mesi in un hotel.

Mi hanno rigettato la richiesta di stare in Germania perciò ho deciso di venire in Italia.

Sono in Italia da 1 anno e mezzo. Abito in una comunità per minori.

Ho iniziato il progetto “Welcome” per essere affidato ad una famiglia italiana.

Frequento la 3° media al C.P.I.A. e a gennaio inizio un corso di panificazione.

Il mio sogno sarebbe quello di lavorare come cuoco in un ristorante o in un hotel.



TESTO 6

Protezione del Diritto alla Vita

Nessuna persona può essere privata della sua vita intenzionalmente se non nell'esecuzione di una sentenza di morte imposta da un tribunale di giurisdizione competente in relazione a un reato per il quale la pena è decaduta.

Secondo le leggi della Gambia in quanto hanno effetto in conformità con la sottosezione (2) e di cui è stato condannato legalmente.

Invece in Libia non c'è la protezione dei diritti alla vita le persone in Libia stanno trattando male, non c'è il diritto alla vita, le persone vengono uccise e portate in prigione senza giustizia.

In Italia le persone hanno il diritto di vivere come vogliono, la vita è protetta senza paura.

Diritto alla protezione della libertà personale.

TESTO 7

Caro zio,

ti scrivo per raccontarti un po' di com'è l'Italia, visto che vorresti venirci.

L'Italia è una repubblica democratica.

È un paese culturale ma è anche un paese in cui ci sono le immigrazioni. E purtroppo ci sono le persone razziste; è così che vissi una situazione di discriminazione, cioè il

TESTO 8

Vi saluto

Inizio

La mia vita: sono nato e cresciuto in Somalia.

Mi piace la mia terra madre. Quando ho lasciato il mio Paese ho trovato una nuova vita qui in Italia e sono contento che molte cose siano cambiate da quando sono qui.

Somalia

1. La Somalia è un posto pieno di pericoli, guardano a quale gruppo etnico appartieni;
2. Non c'è pace;
3. Le donne non hanno diritti;
4. In Somalia tutti i giorni uccidono persone, si è a rischio vita, per quello ho lasciato la Somalia;
5. Adesso voglio dire qualcosa su questo Paese, l'Italia: qui mi hanno dato vitto, alloggio, mi hanno dato fiducia e voglio ringraziare per queste cose; nessuno mi ha trattato con razzismo e ringrazio per questo;
6. Ringrazio ancora perché sento che mi vogliono bene e che non mi manca niente;
7. Incontro sempre gente buona che mi accoglie. Mi piace la vita che vivo qui, mi sono sentito accolto sia dove abito, sia al di fuori e non ho avuto problemi. Penso sempre a come mai queste persone mi aiutino e

Ogni persona ha il diritto alla libertà e alla sicurezza della persona.

Nessuno può essere sottoposto a arbitrario arresto o detenzione.

Nessuno può essere privato della sua libertà se non per tali motivi e in conformità con le procedure stabilite dalla legge. Invece in Libia non c'è protezione della libertà personale, le persone in Libia non hanno libertà di movimento, non puoi andare dove volevi andare perché non hanno libertà di movimento, puoi andare dove volevi andare perché non c'è pace.

Diritto a Scuola: in Gambia ogni persona ha diritto di andare a Scuola quando ha 6 anni, invece in Libia le persone non vanno a scuola perché non c'è la libertà, in Italia ogni persona qui ha il diritto di andare a scuola. In Gambia le persone non hanno diritto dell'espressione, per confrontare l'un l'altro perché non c'è libertà e pace, in Italia c'è diritto di espressione di emozionare.

fenomeno del razzismo in cui venivo presa in giro perché ero extracomunitaria e non sapevo la lingua.

Da lì, ho capito che in qualunque posto io voglia andare, ci sarà sempre qualcuno che avrà da dire qualcosa di brutto e che un po' tutti sono razzisti uno contro l'altro. Ma spero che questo paese riesca a migliorare ancora di più di quello che è.

mi diano tutto quello di cui ho bisogno. Sono in Italia da un anno, ho imparato la lingua italiana. È un Paese in cui sono capaci di umanità e sono brave persone.

Le persone sono sempre educate, anche quelli con cui vado a scuola, non ho avuto problemi con loro.

A scuola frequento una classe di diciotto femmine e cinque maschi e ancora non ho avuto problemi.

Mi piace andarci e mi sento incoraggiato ad andare avanti anche da loro, che mi aiutano, mi tranquillizzano e mi spingono a continuare.

La verità è che ringrazio per questo "favore" che mi avete fatto di accogliermi.

Ho imparato a giocare a calcio e sono diventato bravo.

Mi piacerebbe continuare a giocare a calcio e diventare un giocatore importante e spero che la mia vita vada avanti così come è andata da quando sono in Italia.

Storia della Somalia

Gli italiani hanno colonizzato la Somalia e da loro abbiamo imparato tante cose. Ci hanno aiutato nel mio Paese.

Il primo governo somalo che c'è stato, è nel 1960 e da lì le cose hanno cominciato ad andare male.

Oggi la Somalia è divisa in cinque parti, ognuna con un suo presidente.



Lesson plan n°7

MODULE 3	Laboratori	
UNIT 1	Laboratorio creativo 1: tra musica, condivisione e storie di vita	
TOPIC	metodologie attive, giochi di contatto/fiducia, laboratorio	
TEACHER/ EXPERT	Docente di lettere, esperta in mediazione interculturale	
NUMBER OF PARTICIPANTS	16	
TOOLS/MATERIALS/REQUIRED RESOURCES	<ul style="list-style-type: none"> - Fogli e colori per i disegni; - bastone della pioggia per attività di respirazione/visualizzazione; - strumenti a percussione; - strumento per video riprese 	
EXPECTED FORMATIVE OUTCOMES FOR THIS LESSON		
<p>General objectives:</p> <ul style="list-style-type: none"> - rielaborare quanto è stato proposto nel corso degli incontri precedenti per arrivare ad esprimerlo nella forma di un testo scritto da loro stessi, eventualmente anche nella loro lingua madre. - arrivare alla messa a punto di un "prodotto finale". <p>Learning objectives:</p> <ul style="list-style-type: none"> - identificare che cosa mi porto a casa di questo percorso; - scoprire che cosa si portano a casa i miei compagni di percorso. 		
SHORT MOTIVATION	ACTIVITIES	TIME
<p>Negli incontri conclusivi di laboratorio, sono state sperimentate metodologie attive come giochi di conoscenza-contatto-fiducia, alcune tecniche di teatro dell'oppresso, una lettura concertata e a più voci di un testo scritto da un ragazzo e da loro scelto. La scelta di questa metodologia è stata fatta solo negli ultimi due incontri, quando ormai si era instaurato un rapporto di fiducia con i ragazzi, per non rischiare che le attività, se proposte prima, venissero sottovalutate o considerate solo "giochi" e quindi poco serie, oppure suscitassero imbarazzo o resistenze.</p> <p>Queste attività e l'utilizzo di più codici espressivi (come il disegno e la musica) sono state scelte per creare un ambiente di lavoro cooperativo e meno formale, finalizzato alla progettazione di un "prodotto finale" che in qualche modo raccogliesse e valorizzasse i loro racconti e il loro punto di vista sui temi trattati.</p>	<p>L'islamologa, professoressa di Cultura Islamica presso l'Istituto italiano di Studi Islamici e direttrice degli Studi presso l'istituto di Studi Islamici Averroè di Piacenza ha tenuto una lezione che, Nella prima parte dell'incontro sono state proposte alcune attività proprie del teatro dell'oppresso come la zattera, le andature al rallentatore e a diverse velocità, le camminate con la stretta di mano e il lancio della palla, l'ipnosi colombiana o mano ipnotica, la ronda di ritmo e movimento cioè la ripetizione del proprio nome e con un suono e un gesto in cerchio, ripetuta dal gruppo.</p>	60 min
	<p>Dopo questa attivazione si è proposta un'esperienza di respirazione/visualizzazione guidata, accompagnata dallo sfondo sonoro di un bastone della pioggia.</p>	40 min
	<p>Si è poi proposta un'attività di disegno libero su un tema per loro importante relativo al percorso svolto, seguito da una spiegazione del disegno e della motivazione della scelta.</p>	60 min
	<p>Poi è stata fatta una lettura collettiva dei testi scritti in precedenza dai ragazzi, accompagnati spontaneamente da canti ritmati e da una lettura a più voci del testo scelto.</p>	80 min

Lesson plan n°8

MODULE 3	Laboratori	
UNIT 2	Laboratorio creativo 2: "Tra musica, condivisione e storie di vita"	
TOPIC	Metodologie attive, giochi di contatto/fiducia, laboratorio, narrazione.	
TEACHER/ EXPERT	Insegnante di lingua italiana, esperta in mediazione interculturale	
NUMBER OF PARTICIPANTS	16	
TOOLS/MATERIALS/REQUIRED RESOURCES	- Per l'attività di narrazione: un tappeto, una lanterna, un tamburo, uno scrigno e dei foglietti colorati, un cartellone dove trascrivere le parole chiave, una musica di sottofondo per l'inizio; - strumento per video riprese; - bastone della pioggia e strumenti a percussione.	
EXPECTED FORMATIVE OUTCOMES FOR THIS LESSON		
<p>General objectives:</p> <ul style="list-style-type: none"> - consentire ai partecipanti di rielaborare quanto è stato proposto nel corso degli incontri precedenti per arrivare ad esprimerlo nella forma di un testo scritto da loro stessi, eventualmente anche nella loro lingua madre. - arrivare alla messa a punto di un "prodotto finale". <p>Learning objectives:</p> <ul style="list-style-type: none"> - identificare che cosa mi porto a casa di questo percorso; - scoprire che cosa si portano a casa i miei compagni di percorso. 		
SHORT MOTIVATION	ACTIVITIES	TIME
<p>Soprattutto nei due incontri conclusivi di laboratorio, sono state sperimentate metodologie attive come giochi di contatto-fiducia, alcune tecniche di teatro dell'oppresso, una lettura concertata e a più voci di un testo scritto da un ragazzo e da loro scelto. La scelta di questa metodologia è stata fatta solo negli ultimi due incontri, quando ormai si era conquistata autorevolezza e instaurato un rapporto di fiducia con i ragazzi, per non rischiare che le attività, se proposte prima, venissero sottovalutate o considerate solo "giochi" e quindi poco serie, oppure suscitassero imbarazzo o resistenze</p> <p>Il prodotto finale, consiste nella raccolta di alcuni momenti significativi del percorso, come la lettura a più voci dei loro testi, i disegni, i canti e le narrazioni orali legati alla presentazione di un oggetto per loro importante.</p>	<p>Nella prima parte dell'incontro sono state proposte alcune attività proprie del teatro dell'oppresso come la zattera, le andature al rallentatore e a diverse velocità, le camminate con la stretta di mano e il lancio della palla, l'ipnosi colombiana o mano ipnotica, la ronda di ritmo e movimento cioè la ripetizione del proprio nome e con un suono e un gesto in cerchio, ripetuta dal gruppo.</p>	60 min
	<p>Lettura dei testi scelti per il prodotto finale e riprese.</p>	55 min
	<p>Dopo questa attivazione si è proposta un'esperienza di respirazione/visualizzazione guidata accompagnata dallo sfondo sonoro di un bastone della pioggia.</p>	35 min
	<p>Infine, l'incontro si è concluso con attività di narrazione orale e una merenda, preparata da alcuni di loro. Per la narrazione era stato chiesto di presentare un oggetto per loro significativo (che si era chiesto di portare la volta precedente), da presentare ai compagni, raccontando un episodio ad esso collegato.</p>	90 min



CPIA Lesson plans in English

Rights, Duties and Solidarity: An Ethical Approach to Difference

Lesson plan n°1

MODULE	Rights, Duties, Solidarity	
TOPIC	Human Rights: an introduction	
TUTOR/S	Francesca Esposito Valeria Palazzolo	
NUMBER OF PARTICIPANTS	25	
TOOLS/MATERIALS/REQUIRED RESOURCES	Powerpoint, interactive whiteboard, sheets, whiteboard	
EXPECTED FORMATIVE OUTCOMES FOR THIS LESSON		
<p>General objectives:</p> <ol style="list-style-type: none"> 1. To be able to interact positively with others 2. To be able to manage the interpersonal communication by following shared rules in an assembly context <p>Specific objectives:</p> <ol style="list-style-type: none"> 3. To understand the concept of human right in its historical development 4. To be familiar with the principle Charters of rights (Universal declaration of human rights, Arab Charter, African Charter) 		
SHORT MOTIVATION	ACTIVITIES	TIME
<p>The lesson intend to provide some lessical and conceptual tools useful to introduce students to the following lessons. The interactive methodology aims to involve students from the beginning within the educational path. The lesson aims to show how human, civil and social rights are always the result of historical conquest having sometimes very distant roots. A role-play based on concept of privilege will be useful to make students understand the difference between imprinted rights and real ones.</p>	<p>1. Survey-brainstorming on human rights (each student is asked to write down on a sheet in 10 min at least 5 rights that he/she belives such as fundamental. Everybody read his rights and write them on the whiteboard. Each time a right is repeated obtain a "vote". The order of obtained preferences define the order of importance of rights. Debate).</p>	50 min
	<p>2. Lesson on the development of Human Rights in history (Valeria Palazzolo, power point)</p>	30 min
	<p>3. Role play about disadvantages and advantages of each person – About the concept of privilege: to demonstrate what makes rights more accessible to some persons and less accessible to others (Ten volunteer participants, different for gender, age and origin, place themselves on a line as to engage in a challenge. The teachers ask some questions: those who answer "yes" can advance one step. The others must stay stable. Some questions: Did both your parents studied at school? Do you live in a place different from where you born? Do you ever had problems in getting something to eat? Did you ever seen violence in your family? Did you attend school more than 4 years?)</p>	20 min
	<p>4. Final debate and reading of the different charters of rights.</p>	20 min

Lesson plan n°2

MODULE	Rights, duties, solidarity	
TOPIC	Woman, man, family	
TUTOR/S	Francesca Esposito Valeria Palazzolo	
NUMBER OF PARTICIPANTS	20	
TOOLS/MATERIALS/REQUIRED RESOURCES	Powerpoint, interactive whiteboard, sheets, whiteboard, campaigns about gender equality and against violence on women, active chronology created for the lesson	
EXPECTED FORMATIVE OUTCOMES FOR THIS LESSON		
<p>General objectives</p> <ol style="list-style-type: none"> 1. To be able to interact positively with others 2. To be able to manage the interpersonal communication by following shared rules in an assembly context <p>Specific objectives</p> <ol style="list-style-type: none"> 3. To identify rights, freedom, roles, stereotypes in the family in student's societies of origin compared to Italian society. 4. To know and to identify the progress in women's rights in the Italian society and the triggers of that progress. 		
SHORT MOTIVATION	ACTIVITIES	TIME
<p>The greatest difficulty, in such heterogeneous groups, but not only, is that to recognize women as a historically marginalized group, deprived of fundamental rights. While it is relatively simple to agree on the issue of racism, it is not so simple when we talk about sexism. Above all, for the family and the work contexts. The balance between the roles is perceived as immutable: the purpose of this lesson is to show that it is not like that, also through the story of the experience of the participating female students.</p>	1. Lesson about gender's rights and stereotypes with an exercise/brainstorming: what man is doing, what woman is doing. (Francesca Esposito).	50 min
	2. Reading of the articles of Italian Constitution in relation to gender equality. Exercise of active chronology about women's rights in Italy	30 min
	3. Some campaigns (from Tunisia, Mexico, Italy) about domestic violence and for gender equality.	15 min
	4. Debate: your grandmother, your mother and you: how changes (if changes) women's role in the family. The experience of the female participants.	25 min

Lesson plan n°3

MODULE	Rights, duties, solidarity	
TOPIC	The violation of rights: racism Rights in conflict: the role of legal arbitration	
TUTOR/S	Annamaria Rivera (anthropologist); Nausicaa Turco (lawyer, Sportello Migranti Bologna)	
NUMBER OF PARTICIPANTS	20	
TOOLS/MATERIALS/REQUIRED RESOURCES	Frontal lesson on the principle juridical theories, reading of a short tale, whiteboard.	
EXPECTED FORMATIVE OUTCOMES FOR THIS LESSON		
<p>General objectives</p> <ol style="list-style-type: none"> 1. To be able to interact positively with others 2. To be able to manage the interpersonal communication by following shared rules in an assembly context <p>Specific objectives</p> <ol style="list-style-type: none"> 3. To be familiar with (and to become able to criticize) the concepts of race and racism 4. The Law as a way of protection: the importance of knowing local resources to be aware of their own rights and to protect them. 		
SHORT MOTIVATION	ACTIVITIES	TIME
<p>This lesson is strongly linked with the topic of the first one dedicated to the relationship between right and privilege. The aim of the lesson is to deal with the important theme of racism such as a form of extreme intolerance. The principle objective is to bring students to think about the groundlessness of the concept of race and to encourage them to reflect upon the historical development of racism in many different ethnic context. An additional aim is to make students aware of all the local legal instruments by which everybody can protect his own rights and to make them understand how to orient people in the knowledge of the laws of the Country where they live.</p>	<p>1. Frontal/interactive lesson. Topics: groundlessness of the concept of race; the building of the idea of race applied on ethnic groups of migrants; political use of the concept of "internal enemy" in history: Jews and Gipsies; racism against Italians; the Albanians in Italy in the 90s; the problem of racism today, some example from current events.</p>	60 min
	<p>2. Reading of the novel "Un piccolo furto": il ruolo della legge nel "conflitto" tra diritti" (A little theft: the role of Law in the conflict between rights). The protection of foreigners' rights in Italy and the resources on the territory of Bologna.</p>	40 min
	<p>3. Reading of the third article of the Italian Constitution and of some articles linked to equality of citizen in the Constitution of Peru, Pakistan and Nigeria. Answering questions and final debate.</p>	20 min



Lesson plan n°4

MODULE	Rights, duties, solidarity	
TOPIC	The right to health	
TUTOR/S	Francesca Esposito Valeria Palazzolo	
NUMBER OF PARTICIPANTS	25	
TOOLS/MATERIALS/REQUIRED RESOURCES	Extracts from the Constitutions of Italy, Tunisia, Egypt, Morocco; interactive whiteboard; whiteboard; table to fill on the gratuitousness of health services in different Countries.	
EXPECTED FORMATIVE OUTCOMES FOR THIS LESSON		
<p>General objectives</p> <ol style="list-style-type: none"> 1. To be able to interact positively with others 2. To be able to manage the interpersonal communication by following shared rules in an assembly context <p>Specific objectives</p> <ol style="list-style-type: none"> 3. To understand the different level of accessibility of the right to health for citizen in different periods and Countries. 4. To be familiar with the National Health System and understand how to access to services in Italy 5. To be familiar with the work of the Centre Frantz Fanon: mental health of migrants. Example of non ethnocentric cure. 		
SHORT MOTIVATION	ACTIVITIES	TIME
<p>The right to health is one of the rights that mainly depend on political and economic choices of the State. In the first part of the lesson students are asked to share with the others their direct experience (often negative) in health services. Through the analysis of many steps, the discussion will bring students to think about the condition of migrants in Italy and on how do they perceive the national health system. The lesson also aims to give informations and tools to those students who have not them yet. The very delicate aspect of mental health of people who come from cultural and geographic contexts which are very different from Italian's one, and in many cases have suffered some traumatic event, will be treated by the discussion of a specific case (the hysteric pregnancy of a Nigerian migrant who lost his husband in Libia) in a ethno-psychiatric perspective. Then, students are asked to talk about their own experience with the traditional medicine of their country. The experience of Frantz Fanon Centre of Turin will be helpful for students to understand how the integration of different medical models is necessary to understand and take care of people efficaciously.</p>	<ol style="list-style-type: none"> 1. Students are asked to fill the table concerning the accessibility of health services in their own Country. (the table suggests some situation of healthcare need, from emergency situation to childbirth and chronic disease. Students are invited to fill the table and to specify if in their own Country that services are guaranteed for free, with prices proportional to salary or always with fixed prices). 	20 min
	<ol style="list-style-type: none"> 2. General discussion of the data filled in the table. Students are asked to share with the others their own experience in healthcare in their provenance Country. Compiling of a schema concerning the right to health. Discussion on prevention and on the accessibility to fundamental rights such as markers of a good level of health for the community. Reading of the extracts of different Constitutions. 	50 min
	<ol style="list-style-type: none"> 3. How does Italian healthcare system work: a little vademecum for the access to services. Viewing of a video. (https://www.youtube.com/watch?v=cKnPgCzkWhI). How does the healthcare system has changed during the years? Example from the safeguard of workers health. 	30 min
	<ol style="list-style-type: none"> 4. A characteristic type of health: mental health. How does the culture of provenance influence the concepts of disease and healing? Ethnopsychiatry and the Centre Frantz Fanon. Personal experiences of participants. 	20 min

Lesson plan n°5

MODULE	Rights, duties, solidarity	
TOPIC	Religion and power: human's lows and God's Low	
TUTOR/S	Fabrizio Mandreoli, F. Esposito, V. Palazzolo	
NUMBER OF PARTICIPANTS	25	
TOOLS/MATERIALS/REQUIRED RESOURCES	Extracts from the Constitutions of Italy, Tunisia, Egypt, Morocco; interactive whiteboard; whiteboard; post-it note	
EXPECTED FORMATIVE OUTCOMES FOR THIS LESSON		
<p>General objectives</p> <ol style="list-style-type: none"> 1. To be able to interact positively with others 2. To be able to manage the interpersonal communication by following shared rules in an assembly context <p>Specific objectives</p> <ol style="list-style-type: none"> 3. To think about, to express ideas and to discuss about the intertwined concepts of religion, freedom and violence. 4. To recognize the common ethical principles that may constitute a basis for dialogue between followers of different religions and atheist. 		
SHORT MOTIVATION	ACTIVITIES	TIME
<p>The lesson aims to bring students to think about the role of religion in history and on the danger of its implications with power in general. Students are requested to reflect on the potential confusion between God's Low and humans' lows that especially involve the right to equality and the right to freedom of expression. The analysis of semantic fields proposed by Prof. Mandreoli lead to show the different representations that people usually has of the concepts of religion, violence and freedom, with the aim of investigate together the potential interactions between them. The general objective is to reiterate the importance of dialogue and respect of all the different opinions (religious or not), but also to stress the need to find an external ethical reference point in which everybody could identify, for instance the Constitution.</p>	1. Teamwork: the teacher splits students in three groups. Each group is invited to think about the concepts of religion, violence and freedom. Each group is asked to write on the post-it note all the words that the members connect to each concept.	20 min
	2. Each group presents to the others the outcome of his work. During the presentation the teacher writes the words on the whiteboard.	40 min
	3. General discussion: how do these semantic fields interact with each other? How to prevent that they overlap? In which way religion could be an instrument of peace instead of leading to war, freedom limitations and violence? Is it possible to find a non-religious, ethical and civic common field that everybody can share and accept?	50 min



Lesson plan n°6

MODULE	Rights, duties, solidarity	
TOPIC	Two fundamental rights: education and work	
TUTOR/S	Samad Bannaq, Dino Cocchianella	
NUMBER OF PARTICIPANTS	25	
TOOLS/MATERIALS/REQUIRED RESOURCES	Extracts from Italian's Constitution; interactive whiteboard; whiteboard; movie sheet and DVD: "Dustur", by Marco Santarelli.	
EXPECTED FORMATIVE OUTCOMES FOR THIS LESSON		
<p>General objectives</p> <ol style="list-style-type: none"> 1. To be able to interact positively with others 2. To be able to manage the interpersonal communication by following shared rules in an assembly context <p>Specific objectives</p> <ol style="list-style-type: none"> 1. to reflect about the importance of respecting fundamental rights. The example of Samad Bannaq: the critical steps of a biography. 2. To be able to recognize the link between the right to work and the right to education. 		
SHORT MOTIVATION	ACTIVITIES	TIME
<p>Trough the analysis of a characteristic tale the lesson intends to underline how the respect and the importance given to fundamental rights can change a life. The main aim is to bring students to think about the strict link that intertwine the access to a high quality free instruction and the inclusion within the world of work. This goal will be achieved by the analysis of the evolution of the rights to work and to education in Italian's history and by the sharing of the participant's life experience in Italy or in their own Country.</p>	1. Listening and comprehension of the movie sheet of "Dustur" by Marco Santarelli. Illustration of the experience of Rights, Duties, Solidarity within the Dozza prison of Bologna (Francesca Esposito).	15 min
	2. Viewing of the documentary "Dustur".	75 min
	3. Introductive lesson of Dino Cocchianella on the relationship between the access to instruction and the access to work in Italy and in the world. The lesson will particularly focus on the migrant's condition.	30 min
	4. Samad Bannaq recounts his life: his childhood, his relationship with school, his arrival in Italy, the trafficking drugs period, the prison and his new born due to the study and the job.	40 min
	5. Students make questions and tell their experiences.	50 min



Lesson plan n°7

MODULE	Rights, Duties, Solidarity.	
TOPIC	Workshop	
TUTOR/S	Francesca Esposito/Valeria Palazzolo	
NUMBER OF PARTICIPANTS	20	
TOOLS/MATERIALS/REQUIRED RESOURCES	Sheets, a large space where people can move freely, stimulating texts, interactive board LIM.	
EXPECTED FORMATIVE OUTCOMES FOR THIS LESSON		
<p>General objectives</p> <ol style="list-style-type: none"> 1. Knowing how to relate positively with others 2. Know how to manage communication according to shared rules in an assembly context <p>Specific objectives</p> <ol style="list-style-type: none"> 3. to produce texts based on literary examples given (according to the indications of Elisabeth Bing) functional to the production of a final collective work. 4. expressing with the body, through simple mimic and theatrical exercises, some of the themes dealt with during the lessons 		
SHORT MOTIVATION	ACTIVITIES	TIME
<p>The path that brought us here, even though it had many practical and collaborative moments, naturally had a deliberately informative cut. The work in the two workshop meetings, on the other hand, had a decidedly practical approach and for his activities he drew on E.Bing's ideas on writing atelier and theatrical animation techniques inspired in part by A.Boal's Teatro dell'Oppresso.</p> <p>In the first phase of design of the final product, the group decided to give a more poetic cut to the video and the activities were therefore structured according to this premise shared with the students.</p> <p>The next three hours of the workshop were also aimed at the construction of the script (see next diagram).</p>	<p>1. sharing and common planning of the workshop path: final objective (a small video) and expected steps.</p>	20 min
	<p>2. First exercise of individual writing: the things we have in common. Listening to the song by Silvestri (heating) and explanation of the delivery. Writing and shared listening to the works.</p>	40 min
	<p>3. Theater play: the mirror. Explanation and experimentation.</p>	30 min
	<p>4. Writing exercise in pairs: the same couples who have experimented with the mirror, looking at each other write a text / list entitled "I am not you because ...". (15 min) then read it to others. (15 min)</p>	40 min
	<p>5. The tableau vivant: how to represent a concept through a "still image" - division into groups and group work on three concepts, chosen by the class on a range of teachers' proposals: Exclusion, Solidarity, Violence.</p>	30 min
	<p>6. Presentation of the work of the groups to the rest of the class. Summary of the laboratory day and introduction to the next meeting.</p>	20 min



Lesson plan n°8

MODULE	Rights, Duties, Solidarity.	
TOPIC	Workshop	
TUTOR/S	Francesca Esposito/Valeria Palazzolo	
NUMBER OF PARTICIPANTS	20	
TOOLS/MATERIALS/REQUIRED RESOURCES	Sheets, a large space where people can move freely, stimulating texts, interactive board (LIM).	
EXPECTED FORMATIVE OUTCOMES FOR THIS LESSON		
<p>General objectives</p> <ol style="list-style-type: none"> 1. Knowing how to relate positively with others 2. Know how to manage communication according to shared rules in an assembly context <p>Specific objectives</p> <ol style="list-style-type: none"> 3. to produce texts based on literary examples given (according to the indications of Elisabeth Bing) functional to the production of a final collective work. 4. expressing with the body, through simple mimic and theatrical exercises, some of the themes dealt with during the lessons 5. know how to structure a script for a short video and work cooperatively to assign and choose parts and roles 		
SHORT MOTIVATION	ACTIVITIES	TIME
See previous lesson plan	<ol style="list-style-type: none"> 1. Point of the situation and summary of previous activities 2. Individual writing exercise: stimulating text "Praise of Dreams" by Wislawa Szymborska. Writing and shared listening to the works. Choice of the phrases that you like most and assembly in a single text 3. Group exercise: the Pentologue or the things that make you live well together. Students in groups of three or four have the task of writing collectively five actions (as concrete as possible) that can contribute to a better coexistence and mutual understanding. Reading and sharing of actions identified by individual groups. Choice of actions that most enjoy the favor of all (ten, but in the end will be 12) 4. Break 5. General reorganization of the script: addition and integration of the new texts. Choice of quotes to use. Division of tasks for the day of filming. Inventory of wearing materials. Last agreements. 	<p>20 min</p> <p>40 min</p> <p>30 min + 15 min + 15 min</p> <p>20 min</p> <p>40 min</p>



CPIA Lesson plans in Italian

Rights, Duties and Solidarity: Un approccio etico alla differenza

Lezione n°1

MODULO	Diritti, Doveri, Solidarietà.	
ARGOMENTO	I Diritti Umani: un'introduzione	
TUTOR/S	Francesca Esposito Valeria Palazzolo	
NUMERO DI PARTECIPANTI	25	
ATTREZZATURE/MATERIALI/RISORSE NECESSARIE	Powerpoint, lavagna interattiva, fogli, lavagna	
RISULTATI FORMATIVI ATTESI PER QUESTA LEZIONE		
<p>Obiettivi generali</p> <ol style="list-style-type: none"> 1. Sapersi relazionare positivamente con gli altri 2. Saper gestire la comunicazione secondo regole condivise in un contesto assembleare <p>Obiettivi specifici</p> <ol style="list-style-type: none"> 3. Capire il concetto di diritto umano anche nel suo sviluppo storico 4. Conoscere le principali Carte dei diritti (Carta universale dei diritti umani; Carta araba; Carta africana...) 		
BREVE MOTIVAZIONE	ATTIVITA'	DURATA
<p>La lezione intende fornire alcuni strumenti lessicali e concettuali propedeutici alle lezioni successive. La metodologia attiva punta a far sentire da subito gli studenti partecipi del percorso di apprendimento. La lezione vuole invece sottolineare come i diritti siano conquiste che sono state fatte nel tempo e che affondano le loro radici in tempi anche molto remoti. L'introduzione del concetto di privilegio attraverso un gioco di ruolo esemplificativo vuole essere utile a comprendere la distanza che sempre esiste tra i diritti scritti sulla carta e quelli effettivamente goduti, tenendo conto di variabili sia spaziali che temporali.</p>	<p>1. Sondaggio-brainstorming su quali possano essere i diritti umani fondamentali (ogni partecipante viene invitato a scrivere in 10 minuti 5 diritti che ritiene assolutamente fondamentali su un foglio. Poi ognuno legge i suoi diritti, che vengono riportati sulla lavagna. I diritti ripetuti ottengono "voti", quelli più votati determinano l'ordine dei diritti. Va tenuto conto di eventuale tempo aggiuntivo per la discussione)</p>	50 min
	<p>2. Lezione sullo sviluppo dei diritti umani nella storia (a cura di Valeria Palazzolo con l'ausilio di un Power point)</p>	30 min
	<p>3. Gioco di ruolo sugli svantaggi e vantaggi dei singoli- Sul concetto di privilegio: a dimostrazione di ciò che rende i diritti più accessibili ad alcuni e meno ad altri. dieci partecipanti volontari il più possibile disomogenei per genere, età e provenienza si dispongono in una linea, come per affrontare una gara. I docenti fanno delle domande: chi risponde si alle domande può avanzare di un passo. Gli altri restano fermi. Alcune domande: I tuoi genitori hanno studiato entrambi? Vivi in un posto diverso da quello in cui sei nato? Hai mai avuto problemi a procurarti cibo? Hai mai visto scene violente in famiglia? Hai fatto più di 4 anni di scuola?)</p>	20 min
	<p>4. Discussione finale e lettura dei primi articoli delle diverse carte dei diritti</p>	20 min

Lezione n°2

MODULO	Diritti, Doveri, Solidarietà.	
ARGOMENTO	Donna, uomo, famiglia	
TUTOR/S	Francesca Esposito Valeria Palazzolo	
NUMERO DI PARTECIPANTI	20	
ATTREZZATURE/MATERIALI/RISORSE NECESSARIE	Powerpoint, lavagna interattiva, fogli, lavagna, campagne sulla parità di genere e contro la violenza alle donne, cronologia attiva predisposta	
RISULTATI FORMATIVI ATTESI PER QUESTA LEZIONE (NON PIU' DI TRE)		
<p>Obiettivi generali</p> <ol style="list-style-type: none"> 1. Sapersi relazionare positivamente con gli altri 2. Saper gestire la comunicazione secondo regole condivise in un contesto assembleare <p>Obiettivi specifici</p> <ol style="list-style-type: none"> 3. Riconoscere diritti, libertà, ruoli, stereotipi all'interno della famiglia e nelle rispettive società di provenienza in relazione a quella italiana. 4. Conoscere e riconoscere gli avanzamenti dei diritti delle donne nella società italiana e i motori di tali avanzamenti. 		
BREVE MOTIVAZIONE	ATTIVITA'	DURATA
<p>La difficoltà più grande, in gruppi così eterogenei ma non solo, è quella di riconoscere le donne come gruppo storicamente marginalizzato e privato di diritti fondamentali. Mentre è relativamente semplice trovarsi d'accordo sul tema del razzismo, non lo è altrettanto quando si parla di sessismo. Soprattutto per quanto riguarda la sfera familiare e lavorativa. Gli equilibri tra i ruoli sono percepiti come immutabili: lo scopo di questa lezione è dimostrare che non lo sono, anche attraverso il racconto dell'esperienza delle studentesse partecipanti.</p>	1. Lezione su diritti di genere e stereotipi (a cura di Francesca Esposito) con esercitazione/brainstorming: cosa fa l'uomo, cosa fa la donna.	50 min
	2. Lettura degli articoli della Costituzione Italiana che riguardano la parità di genere. Esercizio di cronologia attiva sui diritti delle donne in Italia (vedi allegato)	30 min
	3. Alcune campagne (Tunisia, Messico, Italia) contro la violenza domestica e per la parità di genere	15 min
	4. Discussione. Tua nonna, tua madre e tu: come cambia (se cambia) il ruolo delle donne in famiglia. L'esperienza delle partecipanti.	25 min
		20 min



Lezione n°3

MODULO	Diritti, Doveri, Solidarietà.	
ARGOMENTO	Le violazioni dei diritti: il razzismo. Diritti in conflitto: il ruolo della mediazione giuridica.	
TUTOR/S	Annamaria Rivera (antropologa); Nausicaa Turco (avvocato volontario Sportello Migranti Bo)	
NUMERO DI PARTECIPANTI	20	
ATTREZZATURE/MATERIALI/RISORSE NECESSARIE	Descrizioni di teorie, lettura di un racconto stimolo, lavagna per fissare concetti	
RISULTATI FORMATIVI ATTESI PER QUESTA LEZIONE (NON PIU' DI TRE)		
<p>Obiettivi generali</p> <ol style="list-style-type: none"> 1. Sapersi relazionare positivamente con gli altri 2. Saper gestire la comunicazione secondo regole condivise in un contesto assembleare <p>Obiettivi specifici</p> <ol style="list-style-type: none"> 3. Conoscere (e sottoporre a critica) i concetti di razza, razzismo. 4. la legge come tutela: conoscere le risorse sul territorio per informarsi e tutelare i propri diritti. 		
BREVE MOTIVAZIONE	ATTIVITA'	DURATA
<p>Riallacciandoci al discorso della prima lezione sul rapporto -inversamente proporzionale - tra diritto e privilegio, si vuole in questa lezione affrontare il grande tema del razzismo come forma estrema di intolleranza. L'obiettivo è far riflettere gli studenti sull'infondatezza del concetto di razza e portarli a ragionare sui meccanismi che, nella storia, hanno visto divenire oggetto di razzismo anche gruppi sociali che non avevano caratteristiche "razziali" specifiche (immigrati di varie nazionalità -italiani, albanesi, rumeni; zingari; ebrei). L'incontro si svolge nei giorni immediatamente successivi ai gravissimi fatti di Macerata, che infatti verranno discussi nel corso dell'incontro.</p> <p>Altro importante obiettivo è fornire informazione sugli strumenti presenti sul territorio che possono aiutare nella difesa dei propri diritti e orientare nel modo migliore chi non ha ancora precise conoscenze delle leggi e del luogo in cui si trova a vivere.</p>	<p>1. Lezione frontale e dialogata a cura della Prof. ssa Rivera: inesistenza delle razze, processi di razzizzazione di gruppi "indesiderati", uso politico del "nemico interno" nella storia: ebrei e zingari, il razzismo antiitaliano, il caso degli albanesi negli anni 90. I pericoli dell'oggi; la cronaca (attentato di Macerata)</p>	60 min
	<p>2. Lettura stimolo del racconto "Un piccolo furto": il ruolo della legge nel "conflitto" tra diritti (in questo caso il diritto al cibo e ad una vita degna e il diritto alla proprietà). La tutela dei diritti degli stranieri in Italia e le risorse sul territorio a Bologna (a cura di Nausicaa Turco)</p>	40 min
	<p>3. Lettura dell'articolo 3 della Costituzione italiana e degli articoli dedicati all'uguaglianza dei cittadini nelle costituzioni di Perù, Pakistan, Nigeria. Discussione e domande</p>	20 min

Lezione n°4

MODULO	Diritti, Doveri, Solidarietà.	
ARGOMENTO	Il diritto alla salute	
TUTOR/S	Francesca Esposito Valeria Palazzolo	
NUMERO DI PARTECIPANTI	25	
ATTREZZATURE/MATERIALI/RISORSE NECESSARIE	Estratti dalle Costituzioni di Italia, Tunisia, Egitto, Marocco; lavagna interattiva; lavagna; tabella da compilare sulla gratuità delle prestazioni nei vari Paesi	
RISULTATI FORMATIVI ATTESI PER QUESTA LEZIONE (NON PIU' DI TRE)		
<p>Obiettivi generali</p> <ol style="list-style-type: none"> 1. Sapersi relazionare positivamente con gli altri 2. Saper gestire la comunicazione secondo regole condivise in un contesto assembleare <p>Obiettivi specifici</p> <ol style="list-style-type: none"> 3. Comprendere i diversi gradi di accessibilità al Diritto alla Salute da parte dei cittadini secondo luoghi e tempi diversi 4. Conoscere a grandi linee come funziona il SSN e come accedere ai servizi in Italia 5. Conoscere l'esperienza del Centro Frantz Fanon: la salute mentale dei migranti. Esempi di cura non etnocentrica. 		
BREVE MOTIVAZIONE	ATTIVITA'	DURATA
<p>Il diritto alla salute è uno dei diritti che maggiormente dipendono dalle scelte politiche ed economiche di uno Stato. La lezione parte dall'esperienza diretta dei partecipanti, che è per la quasi totalità un'esperienza fortemente negativa. Attraverso vari passaggi si vuole arrivare a discutere anche della condizione dei migranti in Italia e di come il sistema sanitario sia percepito e vissuto, oltre a voler fornire strumenti di conoscenza a chi ne fosse ancora sprovvisto. L'aspetto delicatissimo della salute mentale di chi proviene da contesti profondamente diversi da quello italiano ed ha subito spesso traumi consistenti viene affrontato attraverso la narrazione di un caso specifico (la gravidanza isterica di una migrante nigeriana che ha perso il marito in Libia) in prospettiva etnopsichiatrica. Alcuni studenti raccontano le loro esperienze con la medicina tradizionale dei propri luoghi di provenienza. L'esperienza del Centro Fanon di Torino serve a capire come sia necessario integrare mondi distanti se si vuole capire e curare efficacemente.</p>	<p>1. Compilazione da parte degli studenti della tabella sull'accessibilità alle prestazioni sanitarie nei propri Paesi (la tabella propone alcune situazioni di necessità sanitaria, dall'emergenza con pericolo di vita al parto alle malattie croniche. Gli studenti vengono invitati a compilarla indicando se nel loro paese tali prestazioni vengono garantite gratuitamente, con costi proporzionali al reddito o sempre a pagamento con costi fissi)</p>	20 min
	<p>2. Discussione dei dati emersi dalle tabelle compilate. I ragazzi raccontano le proprie esperienze personali nella sanità dei Paesi di provenienza. Compilazione di uno schema ad albero del Diritto alla salute: la prevenzione e l'accesso ai diritti fondamentali come garanzia di un buon livello di salute di una comunità. lettura degli estratti delle costituzioni distribuiti in fotocopia.</p>	50 min
	<p>3. Come funziona la sanità in Italia: un piccolo vademecum per l'accesso. Visione del video dell'AUSL di Reggio Emilia. https://www.youtube.com/watch?v=cKnPgCzkWhI Come è cambiata nel tempo: l'esempio della tutela della salute dei lavoratori</p>	30 min
	<p>4. Un particolare tipo di salute: la salute mentale. Come la cultura di provenienza influenza malessere e "guarigione": l'etnopsichiatria e il centro Frantz Fanon. Esperienze dei partecipanti.</p>	20 min



Lezione n°5

MODULO	Diritti, Doveri, Solidarietà.	
ARGOMENTO	Religione e Potere: leggi degli uomini e leggi di Dio	
TUTOR/S	Fabrizio Mandreoli, F. Esposito, V. Palazzolo	
NUMERO DI PARTECIPANTI	25	
ATTREZZATURE/MATERIALI/RISORSE NECESSARIE	Estratti dalle Costituzioni di Italia, Tunisia, Egitto, Marocco; lavagna interattiva; lavagna; post-it	
RISULTATI FORMATIVI ATTESI PER QUESTA LEZIONE (NON PIU' DI TRE)		
<p>Obiettivi generali</p> <ol style="list-style-type: none"> 1. Sapersi relazionare positivamente con gli altri 2. Saper gestire la comunicazione secondo regole condivise in un contesto assembleare <p>Obiettivi specifici</p> <ol style="list-style-type: none"> 3. Saper riflettere, esprimersi e confrontarsi sui concetti di religione, libertà, violenza e sui loro possibili intrecci. 4. Riconoscere principi etici comuni che possano costituire un terreno di dialogo e condivisione tra credenti di diverse religioni e non-credenti. 		
BREVE MOTIVAZIONE	ATTIVITA'	DURATA
<p>L'incontro voleva portare gli studenti a riflettere sul ruolo della religione nella storia e sul pericolo dei suoi intrecci col potere in generale nonché sui possibili cortocircuiti tra le leggi "di Dio" e le leggi "degli uomini", soprattutto per quanto riguarda il diritto alla non discriminazione e alla libertà di espressione. Ma soprattutto, attraverso il lavoro sui campi semantici proposto dal Prof. Mandreoli, il conduttore ha voluto portare a galla le diverse rappresentazioni che si hanno di concetti come religione, violenza e libertà per indagarne insieme le possibili relazioni e interferenze. Tutto ciò per arrivare a ribadire l'importanza del dialogo, del rispetto di tutte le posizioni (che siano o meno parte di una tradizione religiosa) ma anche la necessità di cercare un riferimento etico esterno in cui riconoscersi tutti, come può essere ad esempio la Costituzione.</p>	<p>1. Divisione in gruppi: il conduttore divide gli studenti in tre gruppi. Ciascun gruppo viene invitato a ragionare su i tre concetti proposti: religione, libertà e violenza. Ogni gruppo dovrà segnare sul post-it le parole che i componenti associano alla parola data.</p>	20 min
	<p>2. Ogni gruppo, attraverso il suo portavoce, riferisce agli altri l'esito del lavoro. Le parole vengono riportate dal conduttore sulla lavagna in modo da essere visibili a tutti anche man mano che la discussione va avanti.</p>	40 min
	<p>3. Il conduttore invita alla discussione: come questi tre campi semantici interagiscono tra di loro? Come evitare che si sovrappongano? Come fare in modo che le religioni siano uno strumento di pace e non fomentino la guerra, la limitazione della libertà, la violenza? Come trovare, fuori dalle rispettive religioni, un terreno civile ed etico che possa essere accettato da tutti e da tutti condiviso?</p>	50 min

Lezione n°6

MODULO	Diritti, Doveri, Solidarietà.	
ARGOMENTO	Due diritti essenziali: Educazione e Lavoro	
TUTOR/S	Samad Bannaq, Dino Cocchianella	
NUMERO DI PARTECIPANTI	25	
ATTREZZATURE/MATERIALI/RISORSE NECESSARIE	Estratti dalla Costituzione italiana; lavagna interattiva; lavagna; Scheda film e dvd "Dustur";	
RISULTATI FORMATIVI ATTESI PER QUESTA LEZIONE (NON PIU' DI TRE)		
<p>Obiettivi generali</p> <ol style="list-style-type: none"> 1. Sapersi relazionare positivamente con gli altri 2. Saper gestire la comunicazione secondo regole condivise in un contesto assembleare <p>Obiettivi specifici</p> <ol style="list-style-type: none"> 3. Riflettere sull'importanza del rispetto dei diritti fondamentali sulla biografia di una persona nei suoi snodi critici (l'esperienza di Samad Bannaq) 4. Riconoscere il legame tra il diritto all'istruzione e il diritto al lavoro 		
BREVE MOTIVAZIONE	ATTIVITA'	DURATA
Attraverso una storia "esemplare", l'incontro vuole evidenziare quanto il rispetto e la valorizzazione dei diritti fondamentali possa mutare il corso di una vita. Si vuole inoltre portare gli studenti a riflettere sullo stretto legame che intercorre tra l'accesso ad un'istruzione gratuita e di qualità e l'inserimento nel mondo del lavoro, sia attraverso il racconto del cammino dei diritti (all'istruzione e al/del lavoro) nella storia d'Italia che attraverso le singole esperienze di vita dei partecipanti, qui o nei paesi di provenienza.	1. Lettura e comprensione della scheda del documentario Dustur di Marco Santarelli. Racconto dell'esperienza di Diritti Doveri Solidarietà all'interno del carcere della Dozza (Francesca Esposito)	15 min
	2. Visione del doc. Dustur (attività preparatorie all'incontro)	75 min
	3. Relazione introduttiva di Dino Cocchianella sul rapporto tra accesso all'istruzione e accesso al lavoro in Italia e nel mondo. Focus sulla condizione dei migranti.	30 min
	4. Samad Bannaq racconta la sua vita: l'infanzia, il rapporto con la scuola, l'arrivo in Italia, lo spaccio ed infine il carcere e la rinascita attraverso lo studio e il lavoro.	40 min
	5. Gli studenti pongono domande e raccontano le loro esperienze.	50 min



Lezione n°7 – Laboratorio 1

MODULO	Diritti, Doveri, Solidarietà.	
ARGOMENTO	Laboratorio	
TUTOR/S	Francesca Esposito/Valeria Palazzolo	
NUMERO DI PARTECIPANTI	20	
ATTREZZATURE/MATERIALI/RISORSE NECESSARIE	Fogli, spazio ampio in cui ci si possa muovere liberamente, testi stimolo, LIM.	
RISULTATI FORMATIVI ATTESI PER QUESTA LEZIONE (NON PIU' DI TRE)		
<p>Obiettivi generali</p> <ol style="list-style-type: none"> 1. Sapersi relazionare positivamente con gli altri 2. Saper gestire la comunicazione secondo regole condivise in un contesto assembleare <p>Obiettivi specifici</p> <ol style="list-style-type: none"> 3. produrre testi sulla base di stimoli letterari dati (secondo le indicazioni di Elisabeth Bing) funzionali alla produzione di un lavoro collettivo finale. 4. esprimere con il corpo, attraverso semplici esercizi mimici e teatrali, alcune delle tematiche affrontate durante le lezioni 		
BREVE MOTIVAZIONE	ATTIVITA'	DURATA
<p>Il percorso che ci ha portato fin qui, pur avendo avuto molti momenti pratici e collaborativi, ha naturalmente avuto un taglio volutamente anche informativo. Il lavoro nei due incontri di laboratorio ha avuto invece un approccio dichiaratamente pratico e per le sue attività ha attinto alle idee di E.Bing sull'Atelier di scrittura e a tecniche di animazione teatrale ispirate in parte all Teatro dell'Oppresso di A.Boal. Nella prima fase di progettazione del prodotto finale il gruppo ha deciso di dare un taglio più poetico al video e le attività sono state perciò strutturate in base a questa premessa condivisa con gli studenti e le studentesse. Anche le tre ore successive del laboratorio sono state finalizzate alla costruzione del copione (vedi schema successivo).</p>	1. condivisione e progettazione comune del percorso laboratoriale: obiettivo finale (un piccolo video) e step previsti.	20 min
	2. Primo esercizio di scrittura individuale: le cose che abbiamo in comune. Ascolto della canzone di Silvestri (riscaldamento) e spiegazione della consegna. Scrittura e ascolto condiviso degli elaborati.	40 min
	3. Gioco teatrale: lo specchio. Spiegazione e sperimentazione.	30 min
	4. Esercizio di scrittura a coppie: le stesse coppie che hanno sperimentato lo specchio, guardandosi scrivono un testo/lista dal titolo "Io non sono te perchè...". (15 min) poi lo leggono agli altri. (15 min)	40 min
	5. I tableau vivant: come rappresentare un concetto attraverso un "fermo immagine"-divisione in gruppi e lavoro in gruppo su tre concetti, scelti dalla classe su una rosa di proposte delle insegnanti: Esclusione, Solidarietà, Violenza.	30 min
	6. Presentazione del lavoro dei gruppi al resto della classe. Riassunto della giornata di laboratorio e introduzione al successivo incontro.	20 min

Lezione n°8 – Laboratorio 2

MODULO	Diritti, Doveri, Solidarietà.	
ARGOMENTO	Laboratorio	
TUTOR/S	Francesca Esposito/Valeria Palazzolo	
NUMERO DI PARTECIPANTI	20	
ATTREZZATURE/MATERIALI/RISORSE NECESSARIE	Fogli, spazio ampio in cui ci si possa muovere liberamente, testi stimolo, LIM.	
RISULTATI FORMATIVI ATTESI PER QUESTA LEZIONE (NON PIU' DI TRE)		
<p>Obiettivi generali</p> <ol style="list-style-type: none"> 1. Sapersi relazionare positivamente con gli altri 2. Saper gestire la comunicazione secondo regole condivise in un contesto assembleare <p>Obiettivi specifici</p> <ol style="list-style-type: none"> 3. produrre testi sulla base di stimoli letterari dati (secondo le indicazioni di Elisabeth Bing) funzionali alla produzione di un lavoro collettivo finale. 4. esprimere con il corpo, attraverso semplici esercizi mimici e teatrali, alcune delle tematiche affrontate durante le lezioni 5. saper strutturare un copione per un breve video e lavorare cooperativamente per assegnare e scegliere parti e ruoli 		
BREVE MOTIVAZIONE	ATTIVITA'	DURATA
Vedi schema precedente	<ol style="list-style-type: none"> 1. Punto della situazione e riepilogo delle attività precedenti 2. Esercizio di scrittura individuale: testo stimolo "Elogio dei sogni" di Wislawa Szymborska. Scrittura e ascolto condiviso degli elaborati. Scelta delle frasi che piacciono di più e montaggio in un unico testo 3. esercizio a gruppi: il Pentologo o le cose che fanno vivere bene insieme. Gli studenti a gruppi di tre o quattro hanno il compito di scrivere collettivamente cinque azioni (più concrete possibile) che possono contribuire ad una migliore convivenza e comprensione reciproca. Lettura e condivisione delle azioni individuate dai singoli gruppi. Scelta delle azioni che maggiormente incontrano il favore di tutti (dieci... ma alla fine saranno 12) 4. Pausa 5. Riordino generale del copione: aggiunta ed integrazione dei nuovi testi. Scelta delle citazioni da utilizzare. Divisione dei compiti per il giorno di riprese. Inventario dei materiali da portare. Ultimi accordi. 	<p>20 minuti</p> <p>40 min</p> <p>30 min + 15 min + 15 min</p> <p>20 min</p> <p>40 min</p>



ÀMBIT Lesson plans in English

COURSE: Prevention of extreme violence and violent radicalisms

Lesson plan nº1: Identity and sense of belonging

MODULE	Prevention of extreme violence and violent radicalisms from a human rights approach	
UNIT	1	
TOPIC	Identity and sense of belonging	
TEACHER/ EXPERT	SOCIAL EDUCATORS	
NUMBER OF PARTICIPANTS	53	
TOOLS/MATERIALS/REQUIRED RESOURCES	Cards, pens, camera, tripod, projector Video Mascaras (masks)	
EXPECTED FORMATIVE OUTCOMES FOR THIS LESSON		
<p>General objectives:</p> <ul style="list-style-type: none"> • Getting to know identity and sense of belonging • Raising awareness and empathising with migrants • Promoting respect for diversity <p>Learning outcomes:</p> <p>By the end of this lesson the participants will be able to:</p> <ul style="list-style-type: none"> • Reflect on their identities and values, and share them with others • Identify similarities and differences between those identities in order to experience how losing an essential part of them would be like 		
SHORT MOTIVATION	ACTIVITIES	TIME
It is during adolescence when essential features of human personality and identity are developed, for this reason; it is of crucial importance to reflect on ourselves and those around us.	<p>We start by constructing the concept of identity with a collaborative approach:</p> <p>Questions: What is your idea of identity? What do you think it is an essential part of your identity?</p> <p>Definition: It is being aware of who you are, where are you heading to and what is your place in society, social group, community, etc.</p> <p>How is identity constructed? The construction of identity is a lifelong process: from childhood, adolescence, the messages we get from our parents, friends and at a school inform us about how we are seen and perceived, what we can do and what is expected from us.</p>	55 min



SHORT MOTIVATION	ACTIVITIES	TIME
	<p>Sense of belonging Sense of belonging is about feeling part of a group, a society or an institution. The roots of this sense are found in the family, for it is the first group we ever become part of.</p> <p>Question: When do we have sense of belonging? Group dynamic:</p> <ol style="list-style-type: none"> 1. Ask each one of the participants to individually reflect on, and write down, seven features that he/she considers being the most important at a personal level in terms identity. 2. Ask participants to gather in couples and exchange the sheets of paper they have just written. Then, tell them to have a look at the features their companion has selected (no debate or discussion at this stage). 3. Ask the pairs to return the papers to their owners. Each participant should now cross (delete) two features of his/her own identity that he/she feels could live without. 4. The pairs exchange the papers again. Now, each individual must cross (delete) two features of his/her companion's identity. This must be done without asking the companion. 5. Finally, the paper is returned to the original owner and the couples debate on how they feel after losing some of the features of their identity. 	

Lesson plan n°2: Religion and beliefs

MODULE	Prevention of extreme violence and violent radicalisms from a human rights approach	
UNIT	2	
TOPIC	Religion and beliefs	
TEACHER/ EXPERT	CULTURAL MEDIATOR	
NUMBER OF PARTICIPANTS	53	
TOOLS/MATERIALS/REQUIRED RESOURCES	Cards showing cultural and ritual features of world religions Video Religion and beliefs (animated map of religions around the world)	
EXPECTED FORMATIVE OUTCOMES FOR THIS LESSON		
<p>General objectives:</p> <ul style="list-style-type: none"> • Getting acquainted with different religions and systems of beliefs • Developing critical thinking • Fostering acceptance of diversity in terms of religion and beliefs <p>Learning outcomes: By the end of this lesson the participants will be able to:</p> <ul style="list-style-type: none"> • To identify more about cultural and religious rites through game playing • Raise awareness of other religions and foster respect for the right to religious freedom and agnosticism 		
SHORT MOTIVATION	ACTIVITIES	TIME
Providing information about other cultures and religions broadens cultural richness and fosters respect for diversity and beliefs.	<p>We start by reflecting on the meaning of the word 'belief'.</p> <p>We reflect on different types of religion (animists, monotheists, polytheists, etc.) and on their expansion throughout the world.</p> <p>Dynamic: 1. Divide participants into small groups (4-6 each) and ask them to debate during 3-5 min. about their personal beliefs. For example, whether they practise any religion or what is their opinion about creeds and rituals. Then, cards containing descriptions of several religions and cultural rituals will be delivered. They will have to say whether they identify themselves with some of them.</p>	55 min

Lesson plan n°3: Terrorism and violent extremism

MODULE	Prevention of extreme violence and violent radicalisms from a human rights approach	
UNIT	3	
TOPIC	Terrorism and violent extremism	
TEACHER/ EXPERT	LAW AND MIGRATION EXPERT and SOCIAL EDUCATORS	
NUMBER OF PARTICIPANTS	52	
TOOLS/MATERIALS/REQUIRED RESOURCES	A-4 paper, pens, mobile phone and/or electronic devices, mobile app (test about islamophobia) Video Sorteio SPA (SPA giveaway) Test about islamophobia	
EXPECTED FORMATIVE OUTCOMES FOR THIS LESSON		
<p>General objectives:</p> <ul style="list-style-type: none"> • Deepening the understanding of the types and root causes of terrorism, as well as how to fight it • Developing analytical skills and critical thinking • Fostering reflexive attitudes and independent thinking <p>Learning outcomes:</p> <p>By the end of this lesson the participants will be able to:</p> <ul style="list-style-type: none"> • Bring concepts such as Muslim, islamophobia, Arab, Islam, integration, etc. closer to other cultures and beliefs from an accessible language and through appealing activities developed with a technological approach • Raise awareness amongst participants of how media can be racist and xenophobic by broadcasting and publishing certain videos and reports 		
SHORT MOTIVATION	ACTIVITIES	TIME
<p>We believe that, taking into account the current manipulation of the media; teenagers must develop their own critical thinking. Furthermore, we are aware of the importance of bringing closer to students cultural concepts belonging to different countries and cultures.</p>	<ol style="list-style-type: none"> 1. Ask the group if they understand the meaning of the word 'terrorism'. Organise a brief brain storming and see if someone is actually able to define its meaning. 2. Tell participants that, despite several international agreements in place, none of them defines the word 'terrorism'. One of the reasons that explain that might be that different countries have different interpretations of on-going conflicts and different interests when it comes to defining certain actions as 'terrorism'. 3. Video screening: sociological study about an actual instance of islamophobia. <p>Dynamics: A test will be done by students using their phones and mobile devices to find out whether they suffer from 'the islamophobia disease'. They will have to answer eight questions containing misconceptions about Muslim people.</p>	55 min



Lesson plan n°4: Ideologies, discourse and media

MODULE	Prevention of extreme violence and violent radicalisms from a human rights approach	
UNIT	4	
TOPIC	Ideologies, discourse and media.	
TEACHER/ EXPERT	SOCIAL EDUCATORS	
NUMBER OF PARTICIPANTS	58	
TOOLS/MATERIALS/REQUIRED RESOURCES	Projector, video-poem about sorority Video Islamofobia en los medios de comunicación (Islamophobia in the media) Video of newsreel	
EXPECTED FORMATIVE OUTCOMES FOR THIS LESSON		
<p>General objectives:</p> <ul style="list-style-type: none"> Analyzing the role of media in constructing and perpetuating discourses that impact on how we see the world around us <p>Learning outcomes:</p> <p>By the end of this lesson the participants will be able to:</p> <ul style="list-style-type: none"> Raise awareness of the importance and influence of language and phrasing. Reinforce critical thinking with regard to information covered by the media with the aim of developing solid and independent opinions Get to recognise manipulation strategies implemented by media in order to be able to act accordingly 		
SHORT MOTIVATION	ACTIVITIES	TIME
Helping participants to develop a critical view of the information provided by the media, preventing such information from turning into a tool of social control driven by political interests.	<p>1. We ask participants to reflect on the concept of Liberty in order for us to know their views on social influence and dominant ideologies.</p> <p>Questions: Are we free in the way we relate to others? Are we free in the way we think? What about the decisions we make and our course of action? Do you think that the way we think, feel and act is influenced by certain factors?</p> <p>2. We make a quick review of Chomsky's 10 strategies of manipulation by the media (Silent Weapons for Quiet Wars)</p> <p>Dynamics: We carry out two different interviews to a migrant person. One of them is manipulated by the interviewer with xenophobic and racist attitudes The other is objective and respectful. After that, the groups will reflect on the differences between both interviews</p>	1 hour

Lesson plan n°5: Feminisms and new masculinities

MODULE	Prevention of extreme violence and violent radicalisms from a human rights approach	
UNIT	5	
TOPIC	Feminisms and new masculinities	
TEACHER/ EXPERT	SOCIAL EDUCATORS	
NUMBER OF PARTICIPANTS	57	
TOOLS/MATERIALS/REQUIRED RESOURCES	Projector, video about feminisms and new masculinities. Flipchart and markers Video Compañeras (Partners) Video No te ha pasado que... micromachismos (Did it ever happened to you that... day-to-day sexism)	
EXPECTED FORMATIVE OUTCOMES FOR THIS LESSON		
<p>General objectives:</p> <ul style="list-style-type: none"> • Raising awareness on how traditional masculinity is closely linked to the recourse to violence dominant in our society • Putting forward gender equality as the means for a more cohesive and peaceful society <p>Learning outcomes:</p> <p>By the end of this lesson the participants will be able to:</p> <ul style="list-style-type: none"> • Reflect on the concepts of male and female as perceived by Western culture , providing different realities from other cultures • Identify the concept of 'sorority' as an alternative to current social individualism 		
SHORT MOTIVATION	ACTIVITIES	TIME
Challenging the tags that pigeonhole us within male/female categories.	<p>We will carry out a dynamic to show features and characteristics that society has ranked as male/female. Participants have to sort them out accordingly.</p> <p>- Proposal: gender roles Who is in charge of taking care for children at home? Who takes them to school and after-school activities every day? Who fixes a wall socket or changes a light-bulb? Who cooks? Who takes the dog for a walk? Who takes the kids to the doctor? Who keeps the house books? Who knows what groceries are needed? Who kills the bugs at home? Who changes a flat tyre? Who hangs the paintings in the Wall? Who is in charge of lighting up the Sunday barbecue? Who opens the door to whom or who gives way when crossing a threshold? Who manages kinds conflicts and tantrums? Who cries at home? Who shows his/her feelings and emotions?</p> <p>- Pre-set roles: Men are taught to be aggressive, competitive and strong; they are taught not to cry not to show their emotions nor their insecurities. Women are taught to be tender and caring, they can show their emotions, they have permission to cry but they cannot be aggressive...</p>	1 hour



Lesson plan n°6: Social justice

MODULE	Prevention of extreme violence and violent radicalisms from a human rights approach	
UNIT	6	
TOPIC	Social justice	
TEACHER/ EXPERT	SOCIAL EDUCATORS	
NUMBER OF PARTICIPANTS	55	
TOOLS/MATERIALS/REQUIRED RESOURCES	Projector, reference video, cards and pens Video Derecho al Delirio (Right to Delirium)	
EXPECTED FORMATIVE OUTCOMES FOR THIS LESSON		
<p>General objectives:</p> <ul style="list-style-type: none"> • Raising awareness about how several factors that are beyond our control can have an impact on our rights, needs and opportunities • Reflecting on the concept of 'justice' and on why it is not always equally just for everybody <p>Learning outcomes:</p> <p>By the end of this lesson the participants will be able to:</p> <ul style="list-style-type: none"> • Reflect on the privileges at work in our societies • Recognise others with different possibilities and social status and identify themselves with them • Emphasise the importance of equality and the need for society to cover all human needs 		
SHORT MOTIVATION	ACTIVITIES	TIME
Reflecting on the multiple discriminations suffered by those who do not fit into social categorisations seen as 'normative' from an ethnocentric point of view.	<p>1. We begin by encouraging reflection through a question: What is your idea of 'justice'? What is, in your view, 'social justice' and 'collective responsibility'?</p> <p>Social justice requires a commitment from the State to offset inequalities resulting from the market and from other social mechanisms. Public authorities must foster the right conditions under which society as a whole can develop economically. This means, in other words, that there should not be just a few billionaires and big majority of poor.</p> <p>2. Reflection on the Spanish Constitution and the Charter of Human Rights</p> <p>Dynamic: Each participant is given a card containing the description of a fictional character (age, ethnicity, sexual orientation, social status, employment, income, etc.). Each card has a different colour (there are 4 to 7 characters depending on the size of the group). Each participant must think individually and reflect on the life chances of his/her character. Then, participants will place themselves in one of four lines according to the chances of his/her character of fulfilling all his/her needs and rights and to reach success in his/her life (being 1 the highest chance of success and 4 the lowest). From their positions, participants must throw a paper ball (made with their character's card) to a paper bin located next to the first line. Each line will throw the ball at the same time (all participants in line 1 throw the ball at the same time, then all participants in line 2, and so on). After throwing the ball, no participant will move, thus blocking the bin and making it more difficult for the lines behind to reach it.</p>	1 hour

Lesson plan n°7: Counteracting violence and transforming conflict; tools and strategies to prevent and fight violent extremism

MODULE	Prevention of extreme violence and violent radicalisms from a human rights approach	
UNIT	7	
TOPIC	Counteracting violence and transforming conflict; tools and strategies to prevent and fight violent extremism	
TEACHER/ EXPERT	SOCIAL EDUCATORS	
NUMBER OF PARTICIPANTS	37	
TOOLS/MATERIALS/REQUIRED RESOURCES	Pens and paper	
EXPECTED FORMATIVE OUTCOMES FOR THIS LESSON		
<p>General objectives:</p> <ul style="list-style-type: none"> • Reflecting on the concepts of 'conflict' and 'violence' from a pacifist point of view • Introducing the concepts of 'non-violence' 'conflict transformation' as alternatives to violence <p>Learning outcomes:</p> <p>By the end of this lesson the participants will be able to:</p> <ul style="list-style-type: none"> • Introduce the essentials of assertive and non-violent communication as useful tools for better dealing with conflict and improving communication 		
SHORT MOTIVATION	ACTIVITIES	TIME
Emphasising the need to pay attention to communication and providing tools to communicate non-violently with empathy and assertively.	<p>1. We reflect (aloud) on our opinions about what can be defined as 'violence':</p> <p>We define 'violence' as the use of physical force and/or balance of power against ourselves or other individuals, thus inflicting physical and psychological damage and hardship. Therefore, violence implies the use of physical aggressions but also the use of unbalanced power (something less visible but equally harmful), limiting the rights of others and causing harm.</p> <p>There are different types of violence: psychological, emotional, symbolic, cultural, institutional, etc.</p> <p>Dynamics: Participants will describe situations of violence that they have experienced throughout their live.</p> <p>Then they will perform a role-playing game: They will have to solve conflicts adopting different approaches:</p> <ul style="list-style-type: none"> - Passive - Aggressive - Assertive 	1 hour

Lesson plan n°8: Plenary session

MODULE	Prevention of extreme violence and violent radicalisms from a human rights approach	
UNIT	8	
TOPIC	Plenary session: Citizenship, rights and duties. Social change	
TEACHER/ EXPERT	SOCIAL EDUCATORS AND LAW AND MIGRATION EXPERT	
NUMBER OF PARTICIPANTS	41	
TOOLS/MATERIALS/REQUIRED RESOURCES	Audio-visual montage (power point) TV jingles (quiz show) Push button Cards Final co-operative puzzle Computer	
EXPECTED FORMATIVE OUTCOMES FOR THIS LESSON		
<p>General objectives:</p> <ul style="list-style-type: none"> • Reflecting on the most important concepts covered in the previous sessions • Assessing new skills acquired by participants throughout the programme • Performing a critical assessment of programme contents • Carrying out an interactive and appealing review 		
SHORT MOTIVATION	ACTIVITIES	TIME
<p>Final session gathering all skills with a new, fun, dynamic and participative format.</p> <p>Furthermore, the three collectives that have taken part in previous sessions will be present and play together, thus enhancing mutual understanding, diversity and cooperation.</p>	<p>TV hosts present themselves (in a TV show manner)</p> <p>Video screening: With a comical approach, the video shows the essentials of the educational action used in this programme.</p> <ul style="list-style-type: none"> ▶ Pedagogy of affection ▶ Collective responsibility ▶ Respect for diversity ▶ Horizontality of professionals and experts ▶ Social change <p>10 minutes. Group formation. A quiz show will be implemented containing questions and tests developed to assess the skills related to the contents of the European programme</p> <p>10/15 minutes. Explanation of the quiz dynamics Groups will be formed, each one containing members of the three collectives that have participated in the previous sessions</p> <p>The winner of each test will get a puzzle piece. At the end of the show all groups will act collaboratively to gather all the pieces and form the puzzle</p>	2 hours



SHORT MOTIVATION	ACTIVITIES	TIME
	<p>The show is divided into 4 sections:</p> <p>1. Choose the right answer (3 options)</p> <p>A statement is shown together with three possible options that complement it. Two sentences will be shown for each one of the previous 7 sessions.</p> <ul style="list-style-type: none"> ▶ Identity and sense of belonging ▶ Terrorism and extreme radicalism ▶ Ideologies, discourse and media ▶ Gender and new masculinities ▶ Social justice ▶ Counteracting violence and transforming the conflict; Strategies and tools for preventing and fighting violent extremism <p>Teams have 1 minute to provide the right answer and press the button. If the answer is incorrect there will be a rebound and the other teams will have their chance (the audio-visual montage includes TV-like jingles and visual resources)</p> <p>2. False myths and beliefs (true or false)</p> <p>False myths and beliefs related to the contents covered by REM programme will be shown. The groups will have to decide whether they are true or false. If they provide the right answer, a jingle will sound, if they fail, an alarm will go off and the turn will go to the next group.</p> <p>3. Critical craze (point three elements out)</p> <p>This part is divided into 2 legs. In the first one, a music video will be shown and groups have to point out three negative aspects (concerning lyrics, video, etc.). In the second leg they will have to point out three positive aspects. Three music videos will be show for each leg.</p> <p>4. Final challenge (cooperative test: find the pieces and solve the puzzle)</p> <p>All groups will gather the puzzle pieces they have 'won'. Each piece has a number on the back and it will be impossible to solve the puzzle without the cooperation of the other groups.</p>	



SESSION 8: CITIZENSHIP: RIGHTS AND DUTIES. SOCIAL CHANGE

Time: 1hr. 30 min.

5 min. In a TV quiz show manner, hosts present themselves.

Video screening

With a comic approach, the video shows the essentials of the educational action used in this programme.

- ▶ Pedagogy of affection
- ▶ Collective responsibility
- ▶ Respect for diversity
- ▶ Respeto a la diversidad.
- ▶ Horizontality of professionals and experts
- ▶ Social change

Roles:

Critical TV host

Normative TV host

(Maybe include a video explaining, satirically, the different challenges of the TV show)

10 min. Group formation

A quiz show will be implemented containing questions and tests developed to assess the skills related to the contents of the European programme.

10/15 min. Explanation of the quiz dynamics

Groups will be formed, each one containing members of the three collectives that have participated in the previous sessions.

The winner of each test will get a puzzle piece. At the end of the show all groups will act collaboratively to gather all the pieces and form the. Final puzzle can be either an image or a sentence.

The show is divided into 4 sections:

1. Choose the right answer (3 options)

15 min.

A statement is shown together with three possible options that complement it. Two sentences will be shown for each one of the previous 7 sessions.

- ▶ Identity and sense of belonging

- ▶ Terrorism and extreme radicalism
- ▶ Ideology, discourse and media
- ▶ Gender and new masculinities
- ▶ Social justice
- ▶ Counteracting violence and transforming the conflict; Strategies and tools for preventing and fighting violent extremism

Teams have 1 minute to provide the right answer and press the button. If the answer is incorrect there will be a rebound and the other teams will have their chance (the audio-visual montage includes TV-like jingles and visual resources).

2. False myths and beliefs (true or false)

15 min.

False myths and beliefs related to the contents covered by REM programme will be shown. The groups will have to decide whether they are true or false. If they provide the right answer, a jingle will sound, if they fail, an alarm will go off and the turn will go to the next group.

3. Critical craze (point three elements out)

15 min.

This part is divided into 2 legs. In the first one, a music video will be shown and groups have to point out three negative aspects (concerning lyrics, video, etc.). In the second leg they will have to point out three positive aspects. Three music videos will be show for each leg.

4. Final challenge (cooperative test: find the pieces and solve the puzzle)

10 min.

All groups will gather the puzzle pieces they have 'won'. Each piece (A4 size) has a number on the back and it will be impossible to solve the puzzle without the cooperation of the other groups.

5. Grand finale

30 min.

Farewell and final section. Acknowledgement of participants, institutions, sponsors and educational centres. Music and confetti.



CHALLENGE 1

CHOOSE THE RIGHT ANSWER

SESSION 1. Identity and sense of belonging

1) How long do we need to construct our own identity?

- a) All our childhood.
- b) All our life.
- c) All our teenage years

2) I feel that I am part of a community when:

- a) I share many features of that community. I see them as my own and I identify myself with them.
- b) I coexist with that community or social group continuously over time and sometimes I agree with the opinions and feeling of the majority.
- c) I coexist with that community or social group continuously and my needs are met and respected with care and solidarity.

SESSION 2. Religion and beliefs

3) Everywhere in the world religions and beliefs are:

- a) Dynamic, they change over time.
- b) Dynamic, they evolve through interaction between peoples and other cultural beliefs.
- c) Both are correct.

4) Religion in Arab countries is:

- a) Islam.
- b) Catholicism and Islam.
- c) A variety of religions that coexist.

SESSION 3. Terrorism and violent extremism

5) The definition of 'terrorism' covers:

- a) Organised groups of people that commit violent crimes and spread terror amongst citizens.
- b) Not only physical violence but also structural violence performed by certain governmental organisations that terror amongst citizens.
- c) Both are correct.

SESSION 4. Ideologies, discourse and media

6) TV, printed media, radio and internet:

- a) Always say the truth because all information has to be verified.
- b) Convey an unbiased and neutral vision of the world because they are not political.
- c) Only tell one side of the story and this, often, reflects particular political, ideological, economic or social interests.

7) When media convey information:

- a) It is important to let oneself go and accept whatever we are told.
- b) It is important to question everything and be aware of where that information is coming from.
- c) Both are correct.

SESSION 5. Feminisms and new masculinities

8) Gender construction is:

- a) Been born as man or woman.
- b) Certain features imposed by society due to the fact that we are born as men or women.
- c) Building a healthy, gender violence-free relation amongst people.

9) Western culture:

- a) Is free from patriarchal and chauvinistic violence.
- b) Is free and equal.
- c) Is still a long way from reaching a level of real freedom.

SESSION 6. Social justice

10) Social justice aims at:

- a) Fostering human dignity, development, full employment, gender equality and social welfare.
- b) Counteracting non-compliance with human rights thanks to the implication of the State.
- c) Observing the law as stated in the Spanish Constitution.

11) The Spanish Constitution was born with the aim of fostering justice, freedom, security peaceful coexistence in the year:

- a) 1976
- b) 1978
- c) 1974

SESSION 7. Counteracting conflict

12) We understand 'violence' as:

- a) The use of force and physical aggression against others.
- b) The use of unbalanced power against others, causing physical, emotional, psychological and social harm.
- c) A verbal attack towards others, causing emotional damage.

13) In order to counteract violence, it is important to:

- a) Relate to others with affection and always valuing differences and diversity.
- b) Look for things that link us and allow us to change together.
- c) Both are correct.



CHALLENGE 2

TRUE OR FALSE?

SESSION 1. Identity and sense of belonging

▶ Identity acts as a sort of modelling factor that drives life's plans and projects.

T or F

▶ The sense of belonging to a social group always exists, even if the norms of the community I belong to do not respect my needs nor acknowledges my problems.

T or F

SESSION 2. Religion and beliefs

▶ Muslim and Arab is the same.

T or F

▶ All religions have rites and ceremonies for burial.

T or F

SESSION 3. Terrorism and violent extremism

▶ Islamism is radically different to other cultures in terms of values and influences.

T or F

SESSION 4. Ideologies, discourse and media

▶ Media (TV, press, internet, etc.) is a social control tool.

T or F

▶ TV is not violent and it does not reflect discourses of hatred and inequality towards vulnerable groups.

V o F

SESSION 5. Feminisms and new masculinities

▶ Sorority is an attitude of solidarity and care amongst women that would eventually entail the modification of the forms of relationship that we have been taught, thus deconstructing the idea that all women were born to be enemies.

T or F

▶ The new masculinities reject the criticism of dominant masculinity, to blame for the lack of women's rights and the reinforcement of their own privileges.

V o F

SESSION 6. Social justice

▶ Social justice was born in mid-19th century in order to refer to the need to reach a fair distribution of social goods.

T or F

▶ In a society where there is no social justice, human rights are observed and poor social classes have the opportunity to develop and improve their situation. V o F

SESSION 7. Counteracting conflict

▶ Empathy and assertiveness are features that allow us to put ourselves in the place of others and to construct relationships based on affection and care.

T or F

▶ The best way of solving a conflict is by avoiding it and by following our own selfish interests.

V o F

CHALLENGE 3

Critical craze

Selected clips (positive aspects):

- ▶ Mujeres (by Tribade)
- ▶ Rap contra el racismo (by Chojin)
- ▶ En todas partes (by Habana blues)
- ▶ Soy yo (by Bomba estéreo)

Selected clips (negative aspects):

- ▶ Sin ti no soy nada (by Amaral)
- ▶ Eres mía (by Romeo Santos)
- ▶ 4 babys (by Maluma)



ÀMBIT Lesson plans in Spanish

CURSO: Prevención de violencia extrema y radicalismos violentos

Lesson plan nº1: Identidad y sentido de pertenencia

MODULE	Prevención de violencia extrema y radicalismos violentos desde la perspectiva de los derechos humanos	
UNIT	1	
TOPIC	Identidad y sentido de pertenencia	
TEACHER/ EXPERT	EDUCADORAS SOCIALES	
NUMBER OF PARTICIPANTS	53	
TOOLS/MATERIALS/REQUIRED RESOURCES	Etiquetas, bolígrafos, cámara, trípode y proyector VÍDEO MÁSCARAS https://www.youtube.com/watch?v=97HSsCrRS-8	
EXPECTED FORMATIVE OUTCOMES FOR THIS LESSON		
<p>Objetivos generales:</p> <ul style="list-style-type: none"> • Conocer los conceptos de identidad y sentido de pertenencia. • Sensibilizarse y empatizar con las personas migrantes. • Fomentar el respeto a la diversidad <p>Objetivos de aprendizaje:</p> <ul style="list-style-type: none"> • Hacer que los participantes reflexionen sobre sus identidades y valores, y compartirlos con los demás. • Reconocer diferencias y similitudes entre ellas para “experimentar” cómo podría ser la pérdida de una parte esencial de sí mismas. 		
SHORT MOTIVATION	ACTIVITIES	TIME
En la adolescencia se están formando aspectos muy importantes de la personalidad y la identidad del ser humano, por ello es de vital importancia reflexionar sobre nosotras mismas y las demás.	<p>Comenzamos construyendo el concepto de identidad entre todas:</p> <p>Preguntas: ¿Qué creéis que es la identidad? ¿Qué pensáis que forma parte de vuestra identidad? Definición: Es saber quién es un@, hacia dónde se dirige y en qué forma uno encaja en la sociedad, grupo social, comunidad, etc.</p> <p>¿Cómo se construye la identidad? La identidad se construye a lo largo de toda la vida, durante nuestra niñez, adolescencia, cuando recibimos mensajes de padres y madres, amistades y en la escuela que te informan de cómo te perciben, que puedes hacer o que esperan de ti.</p> <p>Sentido de pertenencia El sentido de pertenencia tiene que ver con sentirse parte de un grupo, de una sociedad, o de una institución, esto tienen origen en la familia, ya que es el primer grupo al que pertenecemos.</p>	55 min



SHORT MOTIVATION	ACTIVITIES	TIME
	<p>Pregunta: ¿Cuándo se tiene sentido de pertenencia?</p> <p>Dinámica de grupo:</p> <ol style="list-style-type: none"> 1. Pídale a cada participante individualmente que reflexione y escriba siete aspectos clave, que ellas consideren que son los más importantes a nivel personal en términos de identidad. 2. Pídale a los participantes que se junten en parejas, luego intercambien los papeles que han escrito y revisen los aspectos de identidad del compañero sin discusión/debate. 3. Pídale a las parejas que se devuelvan los papeles que intercambiaron y a continuación eliminen dos aspectos de su identidad que han escrito pero que sientan que podrían eliminar 4. Indique a las parejas que intercambien los papeles nuevamente y que cada uno elimine dos aspectos más de la identidad del otro: esto debe hacerse sin consultar. 5. Luego, los papeles se devuelve a los propietarios originales y las parejas conversan sobre cómo sienten después de haber perdido parte de su identidad. 	

ANEXO 1

Preguntas en voz alta para la realización de las tarjetas sobre identidad:

- ¿Quién soy? ¿Qué hago en la vida? ¿Hacia dónde voy? ¿Qué es lo que me hace diferente? ¿me quiero mucho, poquito o nada? ¿Cómo describiría mi forma de actuar? ¿cómo creo que me ven los demás? ¿Qué cosas valoro más de mí? ¿Qué cosas les gustan a las otras de mí? ¿en qué creo que debería cambiar? ¿Qué tendría que cambiar según lo que mis compañeras creen que debo de cambiar?

1. Pídale a cada participante individualmente que reflexione y escriba siete aspectos clave, que ellas consideren que son los más importantes a nivel personal en términos de identidad.
2. Pídale a los participantes que se junten en parejas, luego intercambien los papeles que han escrito y revisen los aspectos de identidad del compañero sin discusión/ debate.
3. Pídale a las parejas que se devuelvan los papeles que intercambiaron y a continuación eliminen dos aspectos de su identidad que han escrito pero que sientan que podrían eliminar
4. Indique a los parejas que intercambian los papeles nuevamente y que cada uno elimine dos aspectos más de la identidad del otro: esto debe hacerse sin consultar.
5. Luego, los papeles se devuelve a los propietarios originales y las parejas conversan sobre cómo sienten después de haber perdido parte de su identidad.
6. Conversación con el grupo entero:
 - Pensamientos y sentimientos resultantes de este ejercicio.

- Qué significa esto para las personas en términos del sentido de pertenencia? Hacer que los participantes reflexionen sobre sus identidades y valores, y compartirlos con los demás. Reconocer diferencias y similitudes entre ellas para “experimentar” cómo podría ser la pérdida de una parte esencial de sí mismas.

Círculos de influencia - Pida a cada participante que piense en diferentes personas u otros factores que han moldeado su identidad y las han convertido en las personas que son.

Preguntas para reflexionar:

- ¿Pero, qué pasa cuando no tenemos sensación de pertenencia?
- ¿Qué ocurre cuando el grupo social al que perteneces no nos protege ni nos apoya? ¿y cuando las normas de la comunidad a la que pertenezco no tienen en cuenta mis necesidades o mis problemas?
- ¿Qué pasa si no te sientes aceptado por ningún grupo social, si no te sientes ni seguro ni respaldado por tu comunidad? ¿Qué pasa si las normas de convivencia no cuidan de tu bienestar?
- ¿Qué pasa cuando por salir de tu país de origen, supone tener que abandonar todas tus costumbres y tu cultura para adaptarse al grupo de pertenencia nuevo?
- ¿y cuándo aceptar la cultura del país que los acoge supone tener que rechazar sus propias costumbres y rasgos culturales?



Lesson plan nº2: Religión y creencias

MODULE	Prevención de la violencia y los radicalismos violentos desde la perspectiva de los derechos humanos.	
UNIT	2	
TOPIC	Religión y creencias	
TEACHER/ EXPERT	MEDIADOR CULTURAL	
NUMBER OF PARTICIPANTS	53	
TOOLS/MATERIALS/REQUIRED RESOURCES	Tarjetas con aspectos culturales y rituales de diversas religiones MAPA ANIMADA DE LAS RELIGIONES ALREDEDOR DEL MUNDO. https://www.youtube.com/watch?time_continue=40&v=AvFl6UBZLv4 YO TAMBIÉN SOY ESPAÑOL https://elpais.com/politica/2016/09/13/actualidad/1473758176_296143.html?id_externo_rsoc=FB_CM&id_externo_rsoc=TW_CM	
EXPECTED FORMATIVE OUTCOMES FOR THIS LESSON		
<p>Objetivos generales:</p> <ul style="list-style-type: none"> • Aprender sobre diferentes religiones y sistemas de creencias • Desarrollar el pensamiento crítico • Cultivar la aceptación de la diversidad de creencias y religiones. <p>Objetivos de aprendizaje:</p> <ul style="list-style-type: none"> • Acercar a las participantes, ritos culturales religiosos diversos mediante el juego. • Conocer otras religiones y promover el respeto a la elección de practicar una religión u otra, o no practicar ninguna. 		
SHORT MOTIVATION	ACTIVITIES	TIME
Ofrecer información sobre otras culturas y religiones es riqueza cultural, y fomenta el respeto a la diversidad y a la libertad de credo.	<p>Comenzamos reflexionando sobre qué significa la palabra creencia.</p> <p>Reflexionamos sobre los tipos de religiones que hay (animistas, monoteístas, politeístas) y de su expansión y movimiento por todos los continentes.</p> <p>Dinámica:</p> <p>1. Divide a los participantes en pequeños grupos de entre 4 y 6 personas y pídeles que reflexionen durante 3-4 min acerca de sus creencias personales. Por ejemplo, si practican alguna religión, ¿cómo de cercanos viven y observan los credos y rituales? Posteriormente se repartirán unas tarjetas donde se reflejan diversas prácticas religiosas y rituales de diversas religiones y culturas y tendrán que decir si se identifican con ella o no. 55 minutos</p>	55 min

ANEXO 2

TARJETAS ASPECTOS CULTURALES Y RELIGIOSOS

- Tenemos festividades importantes que son vacaciones en nuestro país.
- Nuestra vida ha sido profundamente modelada por los profetas, quienes son reconocidos como portadores de mensajes divinos.
- Tenemos una ceremonia especial para iniciar a los niños y las niñas en nuestra postura de vida.
- Usamos símbolos y ropa especiales.
- Nuestra postura de vida enseña no solo sobre asuntos espirituales, sino también sobre como debería funcionar la sociedad.

- Tenemos un día a la semana en que no se debería trabajar, donde deberíamos asistir a una ceremonia especial para celebrar nuestras creencias.
- Nuestra postura de vida tiene normas y ordenes morales específicas con respecto al matrimonio y la sexualidad.
- Los hombres y las mujeres tienen funciones y roles diferentes en nuestra cultura, por ejemplo en las ceremonias.
- Tenemos nuestras propias historias sobre como se creó el mundo.
- Creemos en el valor de la vida como lo más importante para preservar.
- El amor es una enseñanza esencial en nuestra postura de vida.



Lesson plan nº3: Terrorismo y extremismo violento

MODULE	Prevención de la violencia extrema y radicalismos violentos desde la perspectiva de los derechos humanos.	
UNIT	3	
TOPIC	Terrorismo y radicalismo violento	
TEACHER/ EXPERT	EXPERTO LEGAL Y EDUCADORAS SOCIALES	
NUMBER OF PARTICIPANTS	52	
TOOLS/MATERIALS/REQUIRED RESOURCES	<p>Folios, bolígrafos, teléfono móvil, aplicación móvil para el test de islamofobia</p> <p>VIDEO "ISLAMOFOBIA EN LOS MEDIOS DE COMUNICACIÓN" https://www.youtube.com/watch?v=3_mlckRAB1o</p> <p>VÍDEO SOS RACISMO: EXPERIMENTO SOCIAL SORTEO SPA https://www.youtube.com/watch?v=MxhKeOseu0c</p> <p>Test Islamofobia https://sites.google.com/view/testislamofobia/p%C3%A1gina-principal?authuser=0</p>	
EXPECTED FORMATIVE OUTCOMES FOR THIS LESSON		
<p>Objetivos generales:</p> <ul style="list-style-type: none"> • Profundizar en la comprensión de las causas del terrorismo y sus tipos y cómo combatirlo. • Desarrollar habilidades para analizar información y pensar críticamente • Fomentar una actitud reflexiva y un pensamiento independiente <p>Objetivos de aprendizaje:</p> <ul style="list-style-type: none"> • Acercar los conceptos de musulmán, islamofobia, árabe, islam, integración, respeto a las diferentes culturas y creencias, desde un lenguaje cercano y mediante actividades atractivas, creadas sobre un soporte tecnológico. • Hacer conscientes a las participantes de cómo los medios de comunicación pueden ser racistas y xenófobos mediante videos llamativos. 		
SHORT MOTIVATION	ACTIVITIES	TIME
Consideramos que ante la manipulación de los medios de comunicación, los adolescentes deben desarrollar un espíritu crítico. Además creemos de vital importancia poder hacer cercano a las participantes conceptos culturales sobre otros países.	<ol style="list-style-type: none"> 1. Pregúntale al grupo qué entienden por la palabra "terrorismo". Haga una breve lluvia de ideas y observe si alguien puede llegar a definirla. Escriba cualquier sugerencia en el rotafolio. 2. Diga a los participantes que, aunque hay una serie de tratados internacionales contra el terrorismo, ¡ninguno define el término "terrorismo"! Una de las razones puede ser que los países a menudo tienen diferentes interpretaciones de conflictos en curso y diferentes intereses al clasificar ciertos actos como "terroristas" o no. 3. Visualización de un estudio sociológico sobre un caso de islamofobia. <p>Dinámica: Posteriormente se realizará mediante la aplicación móvil un test para averiguar si tienen la enfermedad de la "islamofobia" donde se responden 8 preguntas que contienen falsos mitos sobre las personas musulmanas</p>	55 min



ANEXO 3

FORMAR DEFINICIONES EN GRUPO SOBRE:

- TERRORISMO
 - ISLAMOFOBIA
- ISLAM
 - FOBIA

ANEXO 4

TEST DE ISLAMOFOBIA

Afirmaciones para reflexionar.

1. El islam es un mundo monolítico que ha permanecido siempre unido y que ha resistido a los cambios que ha traído la modernidad.

Todos lo mismo: todos los musulmanes son vistos iguales, independientemente de su nacionalidad, clase social y perspectivas políticas, y de si son observadores en sus creencias y prácticas, y no se tiene en cuenta la diversidad que puede haber en cada persona con sus propias particularidades.

2. El islam tiene unas características particulares que le diferencian y distinguen radicalmente del resto de religiones y culturas con las que no comparte ni valores ni influencias.

Todas las religiones tienen una base común que se parece bastante, aunque con su propia esencia influenciada por rasgos culturales.

No hay dos personas iguales, aunque pertenezcan a la misma cultura y religión, cada ser humano decide como practicar sus creencias dentro de cualquier religión.

3. El islam se encuentra todavía bastante por debajo de la cultura occidental. No ha podido superar sus rasgos de primitivo, irracional, bárbaro y machista.

Cultural y moralmente inferiores: los musulmanes son vistos desde el punto de vista cultural y moral inferiores y susceptibles de ser irracionales y violentos, intolerantes en el trato que dan a la mujer, que desprecian visiones del mundo diferentes de los suyas, hostiles y resentidos hacia "Occidente" sin ninguna buena razón.

4. El islam tiene como elemento co-sustancial su violencia y hostilidad hacia aquello que no pertenece a

su mundo.

Amenaza: los musulmanes son vistos como una amenaza para la seguridad, en la tácita o abierta comprensión con el terrorismo internacional y ligados a la "islamización" de los países donde viven.

5. En el islam la ideología política y la religión están íntimamente unidos.

La religión: se piensa que la cosa más importante sobre los musulmanes, y en todas las circunstancias, es su fe religiosa. Por lo tanto, si los musulmanes participan en la violencia, por ejemplo, se supone que esto es así porque su religión defiende la violencia.

6. Existe una permanente crítica del islam hacia la cultura occidental.

Totalmente "otros": los musulmanes son vistos como "otros", es decir como personas con pocos intereses o ninguno, necesidades o valores en común con las personas que no tienen antecedentes musulmanes.

7. Al existir tales diferencias, es normal y comprensible que no se pueda tratar de igual manera a un musulmán que a una persona occidental con la que compartimos todos los valores.

Totalmente "otros": los musulmanes son vistos como "otros", es decir como personas con pocos intereses o ninguno, necesidades o valores en común con las personas que no tienen antecedentes musulmanes.

8. Con esas actitudes hostiles hacia nosotros, se entiende que haya mucha gente a la que no le agrada los musulmanes.

La cooperación es imposible: como consecuencia de las anteriores cinco percepciones, se afirma que no hay posibilidad de colaboración activa entre los musulmanes y las personas con diferentes antecedentes culturales o religiosos.



¿PADECES ISLAMOFOBIA?

Rellena este sencillo TEST en 8 preguntas y saldrás de dudas

Marca la casilla que se acerque más a lo que tú piensas		Verdadero	Falso
1	El Islam es un mundo monolítico, que ha permanecido siempre unido y que ha resistido a los cambios que ha traído la modernidad.		
2	El Islam tiene unas características particulares que le diferencian y distinguen radicalmente del resto de las religiones y culturas, con las que no comparte ni valores ni influencias.		
3	El Islam se encuentra todavía bastante “por debajo” de la cultura occidental. No ha podido superar sus rasgos de primitivo, irracional, bárbaro y machista.		
4	El Islam tiene como elemento consustancial su violencia y hostilidad hacia aquello que no pertenece a su mundo.		
5	En el Islam la ideología política y la religión están íntimamente unidos		
6	Existe una permanente crítica del Islam hacia la cultura de Occidente		
7	Al existir tales diferencias es normal y comprensible que no se pueda tratar de igual manera a un musulmán que a una persona occidental con la que compartimos todos nuestros valores.		
8	Con esas actitudes hostiles hacia nosotros, se entiende que haya mucha gente a la que no le agrada los musulmanes.		
SUMA			

SUMA LAS CONTESTACIONES VERDADERAS / FALSAS Y REVISLA LA TABLA EN

 **Siguiente Página**



Las contestaciones “VERDADERO” suman 1 punto Las contestaciones “FALSO” suman 0 puntos	
<p>Si tienes</p> <p>0</p> <p>Puntos</p>	<p>¡Enhorabuena.!</p> <p>Estás sano o sana libre de virus pero,... ¡no te descuides ! .</p>
<p>Si tienes entre:</p> <p>1 y 3</p> <p>Puntos</p>	<p>¡Cuidadito! :</p> <p>Debes leer un poco más e informarte; culturizarte y vitaminizarte porque la ignorancia baja tus defensas y te hace presa fácil de la enfermedad de la ISLAMOFOBIA Puedes consultar el blog de la Plataforma Ciudadana contra la Islamofobia</p>
<p>Si tienes entre :</p> <p>4 y 8</p> <p>Puntos</p>	<p>Te lo temías, ¿verdad?: ¡PADECES ISLAMOFOBIA!</p> <p>Nada que no se pueda superar con lecturas, corazón abierto y mirada amplia.</p> <p>Y, sobre todo, conversando con personas que tengan procedencias, culturas, tradiciones diversas a las tuyas.</p> <p>¡MANOS A LA OBRA!</p>

Material elaborado a partir del INFORME SOBRE LA
ISLAMOFOBIA EN ESPAÑA 2014 que puedes leer en :
[https://plataformaciudadanacontralaislamofobia.wordpress.com/
informes/](https://plataformaciudadanacontralaislamofobia.wordpress.com/informes/)



Lesson plan nº4: Ideologías, discurso y medios de comunicación

MODULE	Prevención de la violencia y los radicalismos violentos desde la perspectiva de los derechos humanos.	
UNIT	4	
TOPIC	Ideologías, discurso y medios de comunicación.	
TEACHER/ EXPERT	EDUCADORAS SOCIALES	
NUMBER OF PARTICIPANTS	58	
TOOLS/MATERIALS/REQUIRED RESOURCES	<p>Proyector</p> <p>Texto Noam Chomsky, Armas silenciosas para las guerras tranquilas</p> <p>Extractos de Amnistía internacional, Derechos humanos de las personas refugiadas - Yo Acojo (Conjunto de materiales para trabajar en clase. Edad 10+)</p> <p>http://www.fundacioncives.org/rec/recursos/derechos-humanos-de-las-personas-refugiadas-yo-acojo-conjunto-de-materiales-para-trabajar-en-clase-amnistia-internacional.html</p> <p>VIDEO "ISLAMOFOBIA EN LOS MEDIOS DE COMUNICACIÓN"</p> <p>https://www.youtube.com/watch?v=3_mlckRAB1o</p> <p>VIDEO TELEDIARIO</p> <p>https://www.youtube.com/watch?v=YmZN3g_cB_Q</p>	
EXPECTED FORMATIVE OUTCOMES FOR THIS LESSON		
<p>Objetivos generales:</p> <ul style="list-style-type: none"> • Analizar el papel que juegan los medios de comunicación en la construcción y perpetuación de discursos que tienen un impacto en la forma en que interpretamos el mundo que nos rodea. <p>Objetivos de aprendizaje:</p> <ul style="list-style-type: none"> • Crear conciencia sobre la importancia del lenguaje y la redacción. • Promover el pensamiento crítico con respecto a la información de los medios, con el fin de generar opiniones bien informadas. • Conocer las diversas estrategias de manipulación de los medios de comunicación, para poder actuar en consecuencia. 		
SHORT MOTIVATION	ACTIVITIES	TIME
<p>Crear en las participantes una visión crítica sobre toda la información que nos llega de los medios de comunicación, y así poder prevenir que sea una herramienta de control social en manos de intereses políticos.</p>	<p>1. Lanzamos pregunta al público para que se dé una reflexión sobre el concepto de libertad, conocer su opinión sobre la influencia social, y las ideologías dominantes:</p> <p>Preguntas: ¿Somos libres en nuestra manera de relacionarnos? ¿Somos totalmente libres cuando pensamos? ¿Y en las decisiones que tomamos y en nuestra forma de actuar? ¿Creéis que puede haber cosas que nos influncian y conforman nuestra manera de pensar, sentir y actuar?</p> <p>2. Haremos una breve referencia a las 10 estrategias de manipulación de los medios de comunicación de Noam Chomsky.(Armas silenciosas para las guerras tranquilas)</p> <p>Dinámica:</p> <p>Realización de dos entrevistas a una persona migrante. Una de ellas estará manipulada por el entrevistador, con actitudes xenófobas y racistas. La otra entrevista será realizada de manera objetiva y respetuosa.</p> <p>Posteriormente se reflexionará en el grupo de las diferencias que existen entre una y otra.</p>	1 hora

ANEXO 5

PREGUNTAS PARA EL DEBATE:

- *¿Somos libres en nuestra manera de relacionarnos? ¿Somos totalmente libres cuando pensamos? ¿Y en las decisiones que tomamos y en nuestra forma de actuar? ¿Creéis que puede haber cosas que nos influncian y conforman nuestra manera de pensar, sentir y actuar?*

Extracto de 10 Estrategias de manipulación de los medios de comunicación (Noam Chomsky, Armas Silenciosas para guerras tranquilas)

1. La estrategia de la distracción

El elemento primordial del control social es la estrategia de la distracción que consiste en desviar la atención del público de los problemas importantes y de los cambios decididos por las elites políticas y económicas, mediante la técnica del diluvio o inundación de continuas distracciones y de informaciones insignificantes. La estrategia de la distracción es igualmente indispensable para impedir al público interesarse por los conocimientos esenciales.

2. Crear problemas y después ofrecer soluciones

Este método también es llamado “problema-reacción-solución”. Se crea un problema, una “situación” prevista para causar cierta reacción en el público, a fin de que éste demande las medidas que se desea que se acepten. Por ejemplo: Se crear una crisis económica para hacer aceptar como un mal necesario el retroceso de los derechos sociales y el desmantelamiento de los servicios públicos; Se plasma la idea de que las personas migrantes son peligrosas y perjudican nuestra seguridad para que las personas reclamen sistemas de seguridad y control, además de mostrar un rechazo hacia la población migrante.

3. La estrategia de la gradualidad

Para hacer que se acepte una medida inaceptable, basta aplicarla gradualmente, a cuentagotas, por años consecutivos. Es de esa manera que condiciones socioeconómicas radicalmente nuevas (neoliberalismo) fueron impuestas durante las décadas de 1980 y 1990: Estado mínimo, privatizaciones, precariedad, flexibilidad, desempleo en masa, salarios que ya no aseguran ingresos decentes, tantos cambios que hubieran provocado una revolución si hubiesen sido aplicadas de una sola vez.

4. La estrategia de diferir

Otra manera de hacer aceptar una decisión impopular es la de presentarla como “dolorosa y necesaria”, obteniendo la aceptación pública, en el momento, para una aplicación futura. Es más fácil aceptar un sacrificio futuro que un sacrificio inmediato. Primero, porque el esfuerzo no es empleado inmediatamente. Luego, porque el público, la masa, tiene siempre la tendencia a esperar ingenuamente que “todo irá mejorar mañana” y que el sacrificio exigido podrá ser evitado. Esto da más tiempo al público para acostumbrarse a la idea del cambio y de aceptarla con resignación cuando llegue el momento.

5. Dirigirse al público como criaturas de poca edad

La mayoría de la publicidad dirigida al gran público utiliza discurso, argumentos, personajes y entonación particularmente infantiles, muchas veces próximos a la debilidad, como si el espectador fuese una criatura de poca edad... ¿Por qué? “Si uno se dirige a una persona como si ella tuviese la edad de 12 años o menos, entonces, en razón de la sugestionabilidad, ella tenderá, con cierta probabilidad, a una respuesta o reacción también desprovista de un sentido crítico como la de una persona de 12 años o menos de edad.

6. Utilizar el aspecto emocional mucho más que la reflexión
Hacer uso del aspecto emocional es una técnica clásica para causar un corto circuito en el análisis racional, y finalmente al sentido crítico de los individuos. Por otra parte, la utilización del registro emocional permite abrir la puerta de acceso al inconsciente para implantar o inyectar ideas, deseos, miedos y temores, compulsiones, o inducir comportamientos...

7. Mantener al público en la ignorancia y la mediocridad

Hacer que el público sea incapaz de comprender las tecnologías y los métodos utilizados para su control y su esclavitud. “La calidad de la educación dada a las clases sociales inferiores debe ser la más pobre y mediocre posible, de forma que la distancia de la ignorancia que planea entre las clases inferiores y las clases sociales superiores sea y permanezca imposibles de alcanzar para las clases inferiores.

8. Estimular al público a ser complaciente con la mediocridad
Promover al público a creer que es moda el hecho de ser estúpido, vulgar e inculto...

9. Reforzar la autoculpabilidad

Hacer creer al individuo que es solamente él el culpable por su propia desgracia, por causa de la insuficiencia de su inteligencia, de sus capacidades, o de sus esfuerzos. Así, en lugar de rebelarse contra el sistema económico, el individuo se auto-desvalida y se culpa, lo que genera un estado depresivo, uno de cuyos efectos es la inhibición de su acción. Y sin acción no hay cambio.

10. Conocer a los individuos mejor de lo que ellos mismos se conocen

En el transcurso de los últimos 50 años, los avances acelerados de la ciencia han generado una creciente brecha entre los conocimientos del público y aquellos poseídos y utilizados por las elites dominantes. Gracias a la biología, la neurobiología y la psicología aplicada, el “sistema” ha disfrutado de un conocimiento avanzado del ser humano, tanto de forma física como psicológicamente. El sistema ha conseguido conocer mejor al individuo común de lo que él se conoce a sí mismo. Esto significa que, en la mayoría de los casos, el sistema ejerce un control mayor y un gran poder sobre los individuos, mayor que el de los individuos sobre sí mismos.



Lesson plan nº5: Feminismos y nuevas masculinidades

MODULE	Prevención de la violencia y los radicalismos violentos desde la perspectiva de los derechos humanos.	
UNIT	5	
TOPIC	Feminismo y nuevas masculinidades	
TEACHER/ EXPERT	EDUCADORAS SOCIALES	
NUMBER OF PARTICIPANTS	57	
TOOLS/MATERIALS/REQUIRED RESOURCES	<p>Proyector, pizarra y rotulador.</p> <p>VIDEO "COMPAÑERAS" https://www.youtube.com/watch?v=bAlt0041fqs VIDEO "NO TE HA PASADO QUE... MICROMACHISMOS" https://www.youtube.com/watch?v=WVRKdakH6fw&t=5s</p>	
EXPECTED FORMATIVE OUTCOMES FOR THIS LESSON		
<p>Objetivos generales:</p> <ul style="list-style-type: none"> • Crear conciencia sobre cómo la masculinidad tradicional está profundamente conectada con el recurso a la violencia en nuestra sociedad. • Proponer la igualdad de género como un medio para una sociedad más pacífica y cohesiva. <p>Objetivos de aprendizaje:</p> <ul style="list-style-type: none"> • Reflexionar sobre el concepto de hombre y mujer para la sociedad occidental y ofrecer realidades diferentes de otras culturas. • Dar a conocer el concepto de sororidad, como alternativa al individualismo de la sociedad actual. 		
SHORT MOTIVATION	ACTIVITIES	TIME
Cuestionar las etiquetas que nos condicionan a encasillarnos dentro de las categorías de hombre o mujer.	<p>Se realizará una dinámica donde se exponen funciones y características que la sociedad ha categorizado como propiamente de hombre o mujer. Ellos tendrán que colocarlas donde correspondan.</p> <p>- Propuesta de ejemplos de roles: ¿Quién cuida de las pequeñas de la casa? ¿Quién lleva a las niñas y niños al cole, al médico, o a las clases de extraescolares? ¿Quién arregla el enchufe o cambia una bombilla? ¿Quién cocina? ¿Quién saca al perro por las mañanas? ¿Quién llevas las citas del médico? ¿Quién lleva las cuentas de casa? ¿Quién sabe que falta en casa cuando hay que ir a hacer la compra? ¿Quién mata a los bichos en casa? ¿Quién cambia las ruedas del coche? ¿Quién pone los cuadros? ¿Quién enciende el carbón de las torradas, o hace la paella del domingo? ¿Quién abre la puerta a quién, o quién cede el paso al entrar? ¿Quién gestiona los conflictos y los llantos en casa? ¿Quién llora en casa? ¿Quién habla de sentimientos y emociones?</p> <p>- Roles preestablecidos: Los hombres aprenden a ser agresivos, competitivos, a ser fuertes, no llorar, no mostrar sus emociones y no parecer inseguros. A las mujeres se le educa para ser tierna, cuidadora, se motiva la escucha, la aceptación, el cultivo de las emociones, tiene permiso para llorar pero no para ser agresiva...</p>	1 hora

ANEXO 7

GUÍAS PARA COMENTAR VIDEO “COMPAÑERAS”

Ejemplos de sororidad que nos pueden servir de apoyo:

- Dejemos de criticarnos la una a la otra por la ropa, el maquillaje que usamos (o no), el corte de, cada quién tiene derecho a elegir su expresión estética ¿no?.
- Basta de juzgar el cuerpo de las otras por estándares de belleza que no atienden a nuestras realidades, motivemos el amor por nosotras mismas. No calificuemos a otras como “fea”, “gorda”, “superficial”, valorémonos por lo que realmente somos.
- Basta de decirnos “putas”, por decidir sobre nuestra propia vida sexual. Respetemos el derecho de cada una a elegir sobre su cuerpo.
- Paremos de juzgar a las mujeres que deciden no ser madres, o que ejercen su maternidad de formas no convencionales, no critiques sus decisiones reproductivas o familiares.
- Respetemos las relaciones sentimentales de otras mujeres, decidamos no entrometernos ni ser cómplices o partícipes de que alguna mujer sea engañada o humillada.

- Nunca asumamos que una mujer está en puestos de poder por favores sexuales, nunca iniciemos rumores en contra de nosotras.
- Si ves que alguna mujer es víctima de violencia en cualquier escenario, ¡intervén!, bríndale apoyo comunicándote con las autoridades respectivas.
- No critiquemos a aquellas mujeres que siguen alienadas y contribuyen al machismo, recordemos que es un problema sistémico, ayudémonos a aprender y a crecer de manera constructiva.
- Paremos de juzgar a las mujeres que dan de lactar en espacios públicos, una madre tiene derecho a ofrecer el pecho a su niña/o donde quiera que estén.
- Apoyemos también a las otras feminidades, su lucha por la inclusión y la no discriminación también es nuestra.
- Dejemos de usar frases como “juegas como nena”, “lloras como niña”, ¿desde cuando ser nena, niña o mujer se convirtió en un insulto?, desnaturalicemos estos discursos

ANEXO 8

Empezar la sesión con una dinámica practica que lleve reflexión sobre la construcción de género y sobre los roles asignados a cada categoría de género en base al contexto social donde vivimos, para poder deconstruir creencias preestablecidas.

Ponemos en la pizarra tres columnas: En una colocamos la palabra “mujer”, en otra la palabra “hombre”, y la tercera la dejamos en blanco para luego poder hacer una reflexión sobre la diversidad de identidades. Les preguntamos qué cosas piensan que entrarían dentro de cada una de las categorías y que cosas consideran que definirían a los hombres y cuales definirían a las mujeres.

• Propuesta de ejemplos de roles:

- ¿Quién cuida de las pequeñas de la casa? ¿Quién lleva a las niñas y niños al cole, al médico, o a las clases de extraescolares? ¿Quién arregla el enchufe o cambia una bombilla? ¿Quién cocina? ¿Quién saca al perro por las mañanas? ¿Quién llevas las citas del médico? ¿Quién lleva las cuentas de casa? ¿Quién sabe que falta en casa cuando hay que ir a hacer la compra? ¿Quién mata a los bichos en casa? ¿Quién cambia las ruedas del coche? ¿Quién pone los cuadros? ¿Quién enciende el carbón de las torradas, o hace la paella del domingo? ¿Quién abre la puerta a quién, o quien cede el paso al entrar? ¿Quién gestiona los conflictos y los llantos en casa? ¿Quién llora en casa? ¿Quién habla de sentimientos y emociones?

• Roles preestablecidos:

- Los hombres aprenden a ser agresivos, competitivos, a ser fuertes, no llorar, no mostrar sus emociones y no

parecer inseguros. A las mujeres se le educa para ser tierna, cuidadora, se motiva la escucha, la aceptación, el cultivo de las emociones, tiene permiso para llorar pero no para ser agresiva...

Reflexión tras la dinámica:

Si entendemos que en otros contextos sociales la construcción de género asigna roles distintos a determinadas personas, y que esta noción es una construcción aprendida, estamos abriendo el camino a la posibilidad de construir nuevas realidades en nuestro contexto social. Estamos apostando por desaprender, para volver a construir una realidad que nos sirva a todas, y nos haga sentir libres desde el cuidado a la diferencia.

1. Reflexiones para comentar en el aula:

1. Una de las herramientas bajo las que se sustente el sistema patriarcal es la competencia entre mujeres. Por eso nos parece importante hablar del concepto de sororidad. Sororidad: solidaridad y cuidado entre mujeres. La sororidad implicaría la modificación de las formas de relación que hemos aprendido. _

Convirtámonos en aliadas, en amigas, en compañeras y deconstruyamos la idea de que nacimos para ser enemigas. Somos diversas, con experiencias, conocimientos e historias diferentes, no nos señalemos con el dedo, apoyémonos para crecer.

2. Otras realidades de feminismos. _ Acercar experiencias al aula de feminismos en el Pueblo Gitano (Silvia Agüero); Mujeres refugiadas; el feminismo en el mundo árabe...



Lesson plan nº6: Justicia social

MODULE	Prevención de la violencia y los radicalismos violentos desde la perspectiva de los derechos humanos.	
UNIT	6	
TOPIC	Justicia social	
TEACHER/ EXPERT	EDUCADORAS SOCIALES	
NUMBER OF PARTICIPANTS	55	
TOOLS/MATERIALS/REQUIRED RESOURCES	Proyector, folios y bolígrafos Definición Justicia Social Extractos Constitución Española Declaración Universal de los Derechos Humanos VIDEO "DERECHO AL DELIRIO" (Eduardo Galeano) https://www.youtube.com/watch?v=KsKtw3iQq9w	
EXPECTED FORMATIVE OUTCOMES FOR THIS LESSON		
<p>Objetivos generales:</p> <ul style="list-style-type: none"> • Crear conciencia sobre cómo diferentes factores que están fuera de nuestro control pueden afectar nuestros derechos, necesidades y oportunidades. • Reflexionar sobre el concepto de justicia, y porque no siempre es justa con todas de igual modo. <p>Objetivos de aprendizaje:</p> <ul style="list-style-type: none"> • Hacer que los participantes reflexionen sobre los privilegios existentes en nuestras sociedades. • Hacer que los participantes reconozcan a otros con diferentes posibilidades y posiciones sociales y se identifiquen con ellos. • Poner en valor la importancia de la igualdad y la cobertura de las necesidades humanas en la sociedad. 		
SHORT MOTIVATION	ACTIVITIES	TIME
Reflexionar sobre las múltiples discriminaciones en algunos casos, por no encajar en diferentes clasificaciones sociales, que quedan definidas como lo considerado normativo, desde la visión etnocentrista.	<p>1. Comenzamos haciendo una pregunta para reflexionar: ¿Qué consideráis que es la justicia? ¿Que es para vosotras es la justicia social y la responsabilidad colectiva? La justicia social implica el compromiso del Estado para compensar las desigualdades que surgen en el mercado y en otros mecanismos propios de la sociedad. Las autoridades deben propiciar las condiciones para que toda la sociedad pueda desarrollarse en términos económicos. Esto quiere decir, en otras palabras, que no deberían existir unos pocos multimillonarios y una gran masa de pobres.</p> <p>2. Reflexión sobre la Constitución Española y la carta de los derechos humanos.</p> <p>Dinámica: Cada participante recibe un pedazo de papel con la descripción de un personaje ficticio (detallando edad, raza, género, orientación sexual, clase social, trabajo, ingresos ...). Cada personaje está impreso en un papel de color diferente (de 4 a 7 personajes, dependiendo del tamaño del grupo). Después de reflexionar individualmente sobre las oportunidades vitales de su personaje, se ubicarán en cuatro filas del 1 al 4, de acuerdo con las posibilidades que creen que cada personaje tiene de cubrir sus necesidades / derechos y tener éxito en la vida, siendo 1 muy alto y 4 muy bajo. Desde esas posiciones, lanzarán una bola de papel (hecha con la hoja de papel del personaje) a una papelera ubicada justo enfrente de la primera fila, cada fila lo hará a la vez, comenzando desde la primera. Cuando las líneas 2ª, 3ª y 4ª han lanzado sus bolas, las personas que están delante de ellas permanecen en sus posiciones.</p>	1 hora

ANEXO 9

PREGUNTA PARA REFLEXIONAR:

- ¿Qué considerarías que es la justicia?
- ¿Qué es para vosotras es la justicia social y la responsabilidad colectiva?

Definición de Justicia Social:

La justicia social surgió a mediados del siglo XIX para referirse a la necesidad de lograr un reparto equitativo de los bienes sociales. En una sociedad con justicia social, los derechos humanos son respetados y las clases sociales más desfavorecidas cuentan con oportunidades de desarrollo. Se pretende fomentar la dignidad humana, el desarrollo, el pleno empleo, la igualdad entre géneros y el bienestar social...etc.

El 10 de diciembre de 1948 fue proclamada por la Asamblea General de las Naciones Unidas la Declaración Universal de Derechos Humanos elaborada por representantes de todas las regiones del mundo. La declaración estipula por primera vez los derechos humanos fundamentales que deben protegerse en el mundo entero. El preámbulo de la Declaración dice que: “para proclamar la libertad, la justicia y la paz en el mundo, es necesario por base el reconocimiento de la dignidad y de los derechos humanos en igualdad de condiciones”. La justicia social implica el compromiso del Estado para compensar las desigualdades que surgen en el mercado y en otros mecanismos propios de la sociedad. Las

autoridades deben propiciar las condiciones para que toda la sociedad pueda desarrollarse en términos económicos. Esto quiere decir, en otras palabras, que no deberían existir unos pocos multimillonarios y una gran masa de pobres.

El año 1978 fue aprobada la Constitución Española en las Cortes Generales y ratificada por el pueblo en un referéndum, con la intención de promover la justicia, la libertad, la seguridad y garantizar una convivencia democrática, formando un orden económico y social justo. Con la aprobación de esta norma se pretende consolidar un Estado de Derecho que asegure que la ley garantiza la voluntad popular, y promover un fortalecimiento de unas relaciones pacíficas y de eficaz cooperación entre todos los pueblos de la tierra.

Sabiendo que existen estas normas y una legislación que supuestamente garantiza nuestros derechos ¿Pensais que la justicia es siempre justa? ¿Pensais que la Justicia nunca se equivoca? ¿Cómo podríamos entonces conseguir un cambio y promover una sociedad que sea más justa para todas? _ Reflexión sobre construir comunidad, implicarnos en la vida y los problemas de las demás, preocuparnos desde la empatía, y restar la competitividad y el individualismo.

REFERENCIAS

Autores: Julián Pérez Porto y María Merino.

ANEXO 10

DINÁMICA DE GRUPO : JUEGO + DEBATE (ROLES A LA PAPELERA)

Categorías: Ordenadas de la siguiente manera.

Nivel 1: nivel de máxima exclusión.

Nivel 4: nivel de máximo privilegio.

ROLES:

Nivel 1.

Persona que ha salido de prisión, ex-toxicómano.
Menor trans en situación de orfandad.
Madre gitana con 6 hijos a su cargo.

Nivel 2.

Hombre español con parálisis cerebral
Menor inmigrante nacido en España
Menor extranjero no acompañado con familia regular en el país

Nivel 3.

Ex-refugiada enfermera con bebé
Mujer de familia de clase media trabajadora del hogar
Persona española de clase media con una orientación sexual no normativa.

Nivel 4.

Mujer joven española sin hij@s
Policía jubilado.
Hombre heterosexual mediana edad informático.

Reflexión final de grupo:

- Conversación reflexiva sobre la exclusión social y la realidad de los sectores sociales vulnerables que no cuentan con las mismas posibilidades ni oportunidades para poder acceder a un nivel digno de vida.
- Reflexionar sobre la necesidad de compromiso social por parte de todas en los conflictos sociales y estructurales, con el objetivo de promover la solidaridad, el apoyo mutuo, y la responsabilidad comunitaria.
- Hablar de la realidad de prisión, como eje de la marginalidad y la aporofobia.
- Ejemplos de realidades comunitarias (GAM, grupo de apoyo mutuo; Asambleas Barriales)



Lesson plan nº7: Contrarrestar la violencia y transformar el conflicto; Herramientas y estrategias para prevenir y combatir el extremismo violento

MODULE	Prevención de la violencia y los radicalismos violentos desde la perspectiva de los derechos humanos.	
UNIT	7	
TOPIC	Contrarrestar la violencia y transformar el conflicto; Herramientas y estrategias para prevenir y combatir el extremismo violento.	
TEACHER/ EXPERT	EDUCADORAS SOCIALES	
NUMBER OF PARTICIPANTS	37	
TOOLS/MATERIALS/REQUIRED RESOURCES	Folios y bolígrafos Dinámica de la asertividad Juego de rol	
EXPECTED FORMATIVE OUTCOMES FOR THIS LESSON		
<p>Objetivos generales:</p> <ul style="list-style-type: none"> • Reflexionar sobre los conceptos de conflicto y violencia desde una perspectiva pacifista. • Introducir los conceptos de no violencia y transformación de conflictos como alternativas al uso de la violencia. <p>Objetivos de aprendizaje:</p> <ul style="list-style-type: none"> • Presentar los aspectos esenciales de la comunicación no violenta y asertiva como una herramienta para manejar mejor los conflictos y comunicarse con los demás. 		
SHORT MOTIVATION	ACTIVITIES	TIME
Darle importancia a la necesidad de cuidar la comunicación y ofrecer herramientas útiles para poder comunicarse desde el cuidado la empatía y la asertividad, eliminando la violencia.	<p>1. Realizaremos una reflexión en voz alta sobre qué entendemos por violencia:</p> <p>Entendemos la violencia como: la utilización de una fuerza física, pero también de una relación de poder, contra una misma o contra otras personas, de modo que puede afectar causando daños físicos, psicológicos, o privaciones. La violencia es por tanto la utilización de agresiones físicas, pero también el uso de poder frente a otras, como algo más invisibilizado, pero igual de dañino, que puede limitar o causar perjuicios en una persona. Podemos hablar de violencia psicológica, emocional, simbólica, cultural, institucional...</p> <p>Dinámica: Las participantes escribirán situaciones violentas que han vivido en su vida.</p> <p>Posteriormente se realizará un rol playing, donde tendrán que solucionar uno de los conflictos que toque al azar de diversas maneras:</p> <ul style="list-style-type: none"> - Pasiva - Agresiva - Asertiva 	1 hora

ANEXO 11

DINÁMICA: JUEGO DE ROLES PARA TRABAJAR LA ASERTIVIDAD

Definición de la actividad:

1. Las participantes se organizan en grupos de 2/3 personas.
2. Se les ponen casos prácticos para que jueguen desde los roles concretos que se les asignarán.
3. Se explica una situación concreta y se les sitúa en un contexto donde se representara un conflicto que deberán resolver.
4. Las participantes de dos de los grupos se contrapondrán y deberán encontrar la manera de solucionar dicho conflicto desde diferentes posiciones. En primer lugar deberán de resolver el conflicto de manera pasiva. En segundo lugar representarán la misma situación desde una posición agresiva. Y por último, deberán repetir por tercera vez, la misma situación, pero buscando que la asertividad entre en juego en la resolución de esta situación presente.

EJEMPLOS DE CASOS PRÁCTICOS:

- Eres una madre soltera, migrante, con dos hijas a cargo. Emigraste a España porque en tu país se encontraban en guerra. Llevas dos años aquí y aún no has podido encontrar trabajo, vives con lo poco que conseguiste traer desde tu país. Esta mañana has decidido ir a Servicios Sociales del barrio donde vives a ver si te pueden prestar algún tipo de ayuda, y en la sala de espera una vecina del barrio te comienza a increpar y a decirte cosas como “todas las ayudas se las llevan las personas migrantes” “que poca vergüenza que vengan aquí a vivir y enciman

quieran cobrar de nuestras ayudas”... Otro vecino se mete, y le da la razón a esta señora.

- Tienes 20 años, acabas de llegar a un país nuevo con tu hermano de 13 años después de cruzar la valla. Empiezas a vender en el top manta para conseguir algo de dinero y poder mantenerte a ti y a tu hermano pequeño. En una redada policial te detienen y te llevan a un CIE donde pasas varias semanas. Un par de semanas después en tu barrio te encuentras con un grupo de chicos que saben que te detuvieron porque vieron el momento de la redada y se cruzan con miedo murmurando “que eres un delincuente” “que te vieron esposado mientras te subían a un furgón de policía” “que no saben porque vas tan tranquilo por la calle siendo tan peligroso”.

PREGUNTAS PARA REFLEXIONAR

- ¿Alguna vez te has sentido violentado por una persona que ha tenido más poder que tú?
- ¿Alguien te ha prestado ayuda o apoyo cuando estabas viviendo esta situación?
- ¿Cómo te hubiese gustado que hubiese actuado la gente en esta situación de conflicto?
- ¿Recuerdas algún momento en el que hayas sido tú el que ha defendido o apoyado a alguna persona cuando estaba viviendo un conflicto?
- ¿Cómo podríamos construir otras formas de relación desde el cuidado?
- Hablamos de responsabilidad colectiva, de implicación en la resolución de los conflictos, y de apoyo mutuo.



Lesson plan nº8: Sesión plenaria

MODULE	Prevención de la violencia y los radicalismos violentos desde la perspectiva de los derechos humanos.	
UNIT	8	
TOPIC	Sesión plenaria. Ciudadanía, derechos y deberes. Cambio social.	
TEACHER/ EXPERT	EDUCADORAS SOCIALES y EXPERTO LEGAL	
NUMBER OF PARTICIPANTS	41	
TOOLS/MATERIALS/REQUIRED RESOURCES	Sesión en montaje audiovisual con power point. Sintonías del concurso televisivo Pulsadores (opcional) Tarjetas de las presentadoras Puzzle cooperativo final Ordenador	
EXPECTED FORMATIVE OUTCOMES FOR THIS LESSON		
<p>Objetivos generales:</p> <ul style="list-style-type: none"> • Reflexionar sobre los conceptos más importantes de todos los bloques temáticos. • Valorar los conocimientos adquiridos por los participantes a lo largo de todo el programa. • Hacer una revisión crítica de los contenidos del programa. • Realizar una evaluación interactiva, lúdica y divertida. 		
SHORT MOTIVATION	ACTIVITIES	TIME
<p>Realizar una sesión final que recoja un gran recorrido por todos los conocimientos adquiridos, pero dentro de un formato novedoso, divertido, participativo y muy dinámico.</p> <p>Además en esta sesión se unirán a los tres grupos de los diversos colectivos que han pasado por las sesiones y jugarán juntos, fomentando así el respeto a la diversidad y la cooperación.</p>	<p>Presentación cómica desde los personajes de presentadoras</p> <p>Proyección vídeo. Se proyectará un fragmento desde el humor, explicando los pilares básicos de la intervención educativa en este programa.</p> <ul style="list-style-type: none"> ▶ Pedagogía del cuidado ▶ Responsabilidad colectiva. ▶ Respeto a la diversidad. ▶ Horizontalidad de los profesionales. ▶ Cambio social <p>10 minutos. División de los grupos Se realizará un concurso con preguntas y pruebas de diversa índole con temas relacionados con el contenido del programa europeo.</p> <p>10/15 minutos. Explicación del concurso Se realizarán grupos mezclando a los participantes de los tres grupos con los que hemos realizado las sesiones.</p> <p>Por cada prueba superada, recibirán una pieza de un rompecabezas, que al final del concurso tendrán que montar todos los equipos juntos de manera cooperativa.</p>	2 horas

SHORT MOTIVATION	ACTIVITIES	TIME
	<p>Hay 4 bloques para el concurso:</p> <p>1. Elige la opción correcta (3 opciones) Se proyectará una afirmación con tres respuestas posibles. Se realizará dos afirmaciones por cada bloque.</p> <ul style="list-style-type: none"> ▶ Identidad y sentido de pertenencia. ▶ Religión y creencias. ▶ Terrorismo y radicalismo extremo. ▶ Ideología, discurso y medios de comunicación. ▶ Género y nuevas masculinidades. ▶ Justicia social. ▶ Contrarrestar la violencia y transformar el conflicto. Herramientas y estrategias para prevenir y combatir el extremismo violento. <p>Los equipos tendrán 1 minuto para pensar la respuesta y darle al pulsador; si la respuesta no es correcta habrá rebote para el resto de equipos. (Descargar sintonías de rebote, aciertos y fallos.)</p> <p>2. Falsos mitos y creencias (verdadero o falso)</p> <p>Se expondrán falsos mitos y creencias sobre cada uno de los bloques del programa REM, y los participantes tendrán que responder verdadero o falso. Si aciertan sonará una música, si fallan, sonará una bocina y habrá rebote para el siguiente equipo.</p> <p>3. Furor crítico (enumera tres aspectos a criticar)</p> <p>Se realizarán 2 rondas. En la primera ronda tendrán que encontrar tres aspectos negativos que tenga la canción. En la segunda ronda tendrán que destacar tres aspectos positivos de las canciones seleccionadas. (Tres canciones por ronda)</p> <p>4. Prueba final (prueba cooperativa junta las piezas)</p> <p>Una vez acabado el furor, se realizará el recuento de las piezas que tiene cada equipo. Dichas piezas están numeradas por detrás, y será imposible montar el rompecabezas sin la cooperación de todos los equipos.</p>	



ANEXO 12

ESTRUCTURA SESIÓN 8. CIUDADANÍA, DERECHOS Y DEBERES. CAMBIO SOCIAL.

Duración 1 hora y 30 minutos

5 minutos. Presentación cómica desde los personajes de presentadoras

Proyección vídeo.

Se proyectará un fragmento desde el humor, explicando los pilares básicos de la intervención educativa en este programa.

- ▶ Pedagogía del cuidado
- ▶ Responsabilidad colectiva.
- ▶ Respeto a la diversidad.
- ▶ Horizontalidad de los profesionales.
- ▶ Cambio social

Roles:

Presentadora crítica

Presentadora normativa.

Posibilidad de introducir un video explicativo de cada prueba del concurso, todo desde la sátira.

10 minutos. División de los grupos

Se realizará un concurso con preguntas y pruebas de diversa índole con temas relacionados con el contenido del programa europeo.

10/15 minutos. Explicación del concurso

Se realizarán grupos mezclando a los participantes de los tres grupos con los que hemos realizado las sesiones.

Por cada prueba superada, recibirán una pieza de un rompecabezas, que al final del concurso tendrán que montar todos los equipos juntos de manera cooperativa. Falta decidir si lo que montan es una frase, una imagen.

Hay 4 bloques para el concurso:

1. Elige la opción correcta (3 opciones) Falta redactar las afirmaciones y poner las 3 opciones a elegir. Comodín del público y comodín de la llamada. (Nosotras)

15 minutos.

Se proyectará una afirmación con tres respuestas posibles. Se realizará dos afirmaciones por cada bloque.

- ▶ Identidad y sentido de pertenencia.
- ▶ Religión y creencias.
- ▶ Terrorismo y radicalismo extremo.

- ▶ Ideología, discurso y medios de comunicación.
- ▶ Género y nuevas masculinidades.
- ▶ Justicia social.
- ▶ Contrarrestar la violencia y transformar el conflicto. Herramientas y estrategias para prevenir y combatir el extremismo violento.

Los equipos tendrán 1 minuto para pensar la respuesta y darle al pulsador, si la respuesta no es correcta habrá rebote para el resto de equipos. (Descargar sintonías de rebote, aciertos y fallos.)

2. Falsos mitos y creencias (verdadero o falso) Falta redactar los mitos y falsas creencias.

15 minutos.

Se expondrán falsos mitos y creencias sobre cada uno de los bloques del programa REM, y los participantes tendrán que responder verdadero o falso. Si aciertan sonará una música, si fallan, sonará una bocina y habrá rebote para el siguiente equipo.

3. Furor crítico (enumera tres aspectos a criticar) Falta realizar la selección de las canciones para reflexionar.

15 minutos.

Se realizarán 2 rondas. En la primera ronda tendrán que encontrar tres aspectos negativos que tenga la canción. En la segunda ronda tendrán que destacar tres aspectos positivos de las canciones seleccionadas. (Tres canciones por ronda)

4. Prueba final (prueba cooperativa junta las piezas)

10 minutos

Una vez acabado el furor, se realizará el recuento de las piezas que tiene cada equipo. Dichas piezas están numeradas por detrás, y será imposible montar el rompecabezas sin la cooperación de todos los equipos.

Nuestra idea es que las piezas sean gigantes, para que sea visualmente más atractivo.

Se podrían realizar en cartón, en cartón pluma, panel o corcho, donde cada pieza podría ser en A4.

5. Final del concurso.

30 minutos

Se realizará la despedida agradeciendo la participación de los grupos, a las instituciones y los patrocinadores, a los centros educativos y estaría divertido que hubiese música y confetti.

ANEXO 13

PRUEBA 1. TRIA ENTRE TRES (Elige la opción correcta)

SESIÓN 1. Identidad y sentido de pertenencia

1) Cuánto tiempo se tarda en construir nuestra propia identidad

- a) durante toda la infancia
- b) durante toda la vida
- c) durante toda la adolescencia

2) Yo me siento que pertenezco a una comunidad cuando:

- a) tengo muchas cualidades de esta comunidad que me pertenecen y con las que me identifico
- b) convivo con una comunidad o grupo social de manera continuada, y a veces, estoy de acuerdo con lo que piensa o siente la mayoría.
- c) convivo con una comunidad o grupo social, y se respetan y escuchan mis necesidades desde un discurso de cuidado y solidaridad.

SESIÓN 2. Religión y creencias

3) En todos los rincones del mundo las religiones y las creencias son:

- a) dinámicas y están en movimiento con el paso del tiempo.
- b) dinámicas, y están movimiento debido a la interacción entre diferentes personas y diversas creencias culturales.
- c) las dos anteriores son correctas.

4) En los países árabes la religión que se practica es:

- a) Islam
- b) Catolicismo e Islam
- c) Una variedad de religiones que confluyen.

SESIÓN 3. Terrorismo y extremismo violento

5) La definición de terrorismo implica:

- a) grupos organizados de personas que efectúan crímenes violentos bajo el uso de las armas causando terror en la población.
- b) no solo la violencia física, sino también la violencia estructural que se lleva a cabo desde algunas organizaciones gubernamentales creando terror en la población.
- c) las dos anteriores son correctas.

SESIÓN 4. Ideología, discursos, y medios de comunicación.

6) La televisión, la prensa, la radio e internet:

- a) dicen la verdad porque la información tiene que estar contrastada
- b) tienen en cuenta una visión del mundo imparcial y neutra, porque no se meten en política
- c) Solo cuentan una versión de la historia, y muchas veces, refleja unos intereses políticos, ideológicos, económicos o sociales concretos.

7) Cuando los medios de comunicación retransmiten la información:

- a) es importante dejarse llevar y aceptar aquello que nos cuentan
- b) es importante cuestionar y conocer el lugar de donde llega la información, de manera reflexiva
- c) las dos anteriores son correctas

SESIÓN 5. Feminismos y nuevas masculinidades.

8) La construcción de género es:

- a) Haber nacido mujer u hombre
- b) Las características que la sociedad impone por el hecho de haber nacido hombre o mujer
- c) construir una relación romántica sana sin violencia de género entre las diferentes personas

9) En la cultura occidental:

- a) no sufre violencia machista y patriarcal
- b) es libre y vive en igualdad
- c) queda un largo camino por recorrer para acceder a un plano de libertad

SESIÓN 6. Justicia social

10) La justicia social pretende:

- a) Fomentar la dignidad humana, el desarrollo, el pleno empleo, la igualdad entre géneros y el bienestar social.
- b) Contrarrestar el no cumplimiento de los derechos humanos, desde una implicación del estado.
- c) Que se cumplan las leyes de la constitución española.

11) La Constitución Española nace con la intención de promover la justicia, la libertad, la seguridad y garantizar una convivencia democrática en el año:

- a) 1976
- b) 1978
- c) 1974

SESIÓN 7. Contrarrestar el conflicto

12) Entendemos la violencia como:

- a) el uso de la fuerza física, en forma de agresión contra otras personas
- b) el uso de una relación de poder sobre otras personas, causando daños físicos, emocionales, psicológicos, y sociales
- c) un ataque verbal hacia otras personas causando daños psicológicos

13) Para combatir la violencia sería importante:

- a) Relacionarnos desde el cuidado, el valor a la diferencia, la diversidad, y el afecto
- b) Buscar las cosas que nos unen y nos permiten caminar juntas
- c) Las dos anteriores son correctas



PRUEBA 2

VERDADERO O FALSO

Sesión 1. Identidad y sentido de pertenencia.

▶ La identidad actúa como una fuerza modeladora que orienta los planes y proyectos de vida.

V o F.

▶ El sentido de pertenencia a un grupo social se tiene, aunque las normas de la comunidad a la que pertenezco no tiene en cuenta mis necesidades o mis problemas.

V o F

Sesión 2. Religión y creencias.

▶ Es lo mismo ser árabe que ser musulmán.

V o F

▶ Todas las religiones tienen ritos y ceremonias para los entierros y funerales.

V o F

Sesión 3. Terrorismo y extremismo violento.

▶ El islam es radicalmente distinto respecto a otras culturas en valores o influencias.

V o F

Sesión 4. Ideologías, discursos y medios de comunicación.

▶ Los medios de comunicación (televisión, prensa, internet) son una herramienta de control social.

V o F

▶ La televisión no es violenta, ni reproduce discursos de odio y desigualdad hacia colectivos vulnerables.

V o F

Sesión 5. Feminismo y nuevas masculinidades

▶ La sororidad es una actitud de solidaridad y cuidado entre mujeres que implicaría la modificación de las formas de relación que hemos aprendido, deconstruyendo la idea de que nacimos para ser enemigas.

V o F

▶ Las nuevas masculinidades rechazan la crítica a la masculinidad hegemónica a quienes identifican como la responsable de la negación de los derechos de mujeres, y mantenimiento de los propios privilegios.

V o F

Sesión 6. Justicia social

▶ La justicia social surgió a mediados del siglo XIX para referirse a la necesidad de lograr un reparto equitativo de los bienes sociales.

V o F

▶ En una sociedad sin justicia social, los derechos humanos son respetados y las clases sociales más desfavorecidas cuentan con oportunidades de desarrollo.

V o F

Sesión 7. Contrarrestar el conflicto

▶ La empatía y la asertividad son cualidades que nos permiten ponernos en el lugar de la otra persona, y construir relaciones desde un enfoque de cuidado y afecto.

V o F

▶ La mejor forma de solucionar un conflicto es evitarlo, y mirar siempre por mis propios intereses.

V o F

PRUEBA 3

Furor crítico

Canciones seleccionadas con aspectos positivos:

Mujeres. Tribade.

<https://www.youtube.com/watch?v=bt7ihrkF7Ec>

Rap contra el racismo. Chojin.

<https://www.youtube.com/watch?v=Zl8W6ddWfM8>

En todas partes. Habana blues.

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

Soy yo. Bomba estéreo.

<https://www.youtube.com/watch?v=bxWxXncl53U>

Canciones seleccionadas con aspectos negativos:

Sin ti no soy nada. Amaral.

<https://www.youtube.com/watch?v=qcC92ZnhGQY>

Eres mía. Romeo santos.

<https://www.youtube.com/watch?v=8iPcqtHoR3U>

4 babys. Maluma.

<https://www.youtube.com/watch?v=OXq-JP8w5H4>



Germany

VHS Cham Lesson plans in English

COURSE: Rights, Duties, Solidarity

Lesson plan n°1

MODULE	Norms and values in different cultural settings	
UNIT	Reduction of mutual prejudices and search for common values	
TOPIC	Cultures, values, stereotypes, prejudice	
TEACHER/ EXPERT	Language teacher/ cultural mediator	
NUMBER OF PARTICIPANTS	For groups of up to 18 persons	
TOOLS/MATERIALS/REQUIRED RESOURCES	<ul style="list-style-type: none"> • The film "Almanya" (in German) (DVD) • Flipchart, marker, visualizer • Working sheets with questions of understanding/ clarification (WS 1.0/1.1/ 1.2/ 1.3) 	
EXPECTED FORMATIVE OUTCOMES FOR THIS LESSON		
<p>General objectives:</p> <ul style="list-style-type: none"> • challenging stereotypes and prejudice against other cultures • promote critical thinking and encourage students to reveal own prejudicial and stereotypical views <p>Learning objectives:</p> <ul style="list-style-type: none"> • understand that people have negative attitudes, that emerge from prejudice and stereotypes • raising awareness on norms and values present in other cultures • changing own perspective on other cultures and religions • be aware of the negative consequences of prejudice and stereotypes 		
SHORT MOTIVATION	ACTIVITIES	TIME
- Motivate the participants to talk about behaviours and perception of other cultures, e.g. Turkish and German.	- showing sequences from the film „Almanya“ which deals with the first contact with Germany and Germans. - reveal the stereotypes and prejudices of Turkish guest workers against Germany in the 1960s. (41:00-51:00) –(WS 1.0)	25 min
- short review of migration history in Germany	- questions of understanding are clarified	15 min
- What is the family wondering about?	- Exercise – thought bubble: (WS 1.1) - cultural comparison: discussions. The main ideas are written on the flipchart.	20 min
- what is the perception of Germans in a turkish village	- Video sequence: 25:20 – 26:40 - Worksheet fill the gap (WS 1.2) - The main ideas are written on the flipchart (WS 1.3)	



SHORT MOTIVATION	ACTIVITIES	TIME
- How learners perceive Germany? Are the opinions the same as shown in the movie "Almanya"?	- brainstorming on the questions given by trainers - group work	20 min
- Encourage participants to discuss what is the perception of other cultures and traditions : Arabic, African, European; Christian versus Muslim/Buddhism, Judaism etc.	- Encourage participants to think and write own ideas in key words. The learners are working in groups and write the main ideas on a flipchart.	
- stereotypes /prejudices/cliche: word definition	- the teacher shows the definitions from dictionary . Because of limited knowledge of language knowledge the teacher will explain the definitions in simple language - the participants learn new terms/words, their meaning and find examples	30 min
- reflexion on the positive and negative properties of stereotypes and prejudice	- discussion in plenum about positive and negative pictures of other cultures - reflect on the negative impact of the stereotypes and prejudices	
- deduce from the discussion the common values of the countries and highlight what values and norms and valuable must be respected and action must be taken to enable the various ethnical groups to live in peace side by side	- find examples in the countries the participants are coming from. - participants express their opinions on subjects that are often tabooed in arabic and african cultural circles	40 min
- lesson learnt - foster critical thinking	- express in own word the lesson learnt individually - express a few ideas/ suggestions on how to overcome the prejudices and be aware that they might be obstacles in the integration process in a new society	30 min

Lesson plan n°2

MODULE	Gender roles, marriage and family	
UNIT	Development of equality Marriage and family: which cultural orientation do I have?	
TOPIC	Gender equality	
TEACHER/ EXPERT	Cultural mediator/ language teacher	
NUMBER OF PARTICIPANTS	For groups of up to 18 persons	
TOOLS/MATERIALS/REQUIRED RESOURCES	<ul style="list-style-type: none"> • Flipchart, magnetic board, visualizer, • Pictures (WS. 2.0) • Worksheets (WS 2.1/ 2.1) 	
EXPECTED FORMATIVE OUTCOMES FOR THIS LESSON		
<p>General objectives:</p> <ul style="list-style-type: none"> • discuss about gender equality in the constitution • define gender equality in everyday life in Germany • raise awareness about gender stereotypes • highlight cultural aspects in relation with gender equality • reflect on the way the society they come from/and the society they live in treat women in <p>Learning objectives:</p> <p>Raise awareness about</p> <ul style="list-style-type: none"> • gender equality • gender-related discrimination • equal treatment • equal opportunity • cultural aspects related to this topic 		
SHORT MOTIVATION	ACTIVITIES	TIME
- German constitution: Art. 3	- discussions: Art 3: ideal or reality? Do men and women in Germany have equal rights in all aspects of life?	20 min
- Introduction to the topic: typical men vs. women	- pictures depicting various chores, jobs or hobbies. (WS 2.0) The learners are asked to list the most typical male and female tasks - work in plenum, open discussion and justification of opinions expressed	25 min
- The roles of women and men in Germany – learner’s perception	- Pair work: make a list/WS 2.1 - open discussions: the learners justify their opinion with examples experienced so far in Germany	15 min
-Reference on the historical evolutions related to gender-equality in Germany	- input about favorable time for German women in the Weimar era (1919 – 1933) – the emergence of German constitution Art. 3;	30 min
- Interesting facts about gender equality in Germany	- The right of women to vote: 1918 - Until 1977 married women in Germany could not work without permission from their husbands; - Since 2000 women’s presence in government increased due to generational change	



SHORT MOTIVATION	ACTIVITIES	TIME
- Gender roles in the native countries of the learners	- discussion in plenum; comparison - historical evolutions related to gender-equality in the countries from which the participants are coming from	20 min
- Gender equality: socially defined/ possibility of change	- speak about the current situations of the gender equality, - make suggestions how to overcome the prejudices related to "typical for women vs. men" (WS 2.2)	20 min
\		
- the historical evolutions related to gender-equality in the countries from which the participants are coming from	- discussion in plenum; insights in the cultural aspects of definition of gender-equality	30 min
- suggestions how to overcome the prejudices related to "typical for women vs. men"	- reflect/summary: the learners are asked to list 5 things which could be done to promote gender equality in their family, in their circles, at school etc.	20 min
Lesson learnt	Conclusion: There is still a long way to go before men and women will be treated equal in daily life Different situations in the family, at school and at work offer opportunities to increase one's empathy for these issues and one's insight into how to deal with them.	



Lesson plan n°3

MODULE	Human rights	
UNIT	Violation of human rights as a reason for migration Human rights as a value for a peaceful co-existence	
TEACHER/ EXPERT	Expert in political science/ cultural mediator	
NUMBER OF PARTICIPANTS	For groups of up to 18 persons	
TOOLS/MATERIALS/REQUIRED RESOURCES	<ul style="list-style-type: none"> • World map • Short video about the UDHR (in German: https://www.youtube.com/watch?v=T1VXkO3RrBs) • Colourful cards with reasons for (WS 3.0) • Poster with UDHR (WS 3.1) • Text excerpts from Universal Declaration of Human Rights (UDHR) (WS 3.2/ 3.3) • Whiteboard, markers, magnets 	
EXPECTED FORMATIVE OUTCOMES FOR THIS LESSON		
<p>General objectives:</p> <ul style="list-style-type: none"> • Gain knowledge about the main institutions and documents of international human rights law • Develop analytical skills relating to realisation of human rights • Identify issues and problems emerging from the violation of human rights • Raise awareness on human rights and duties – the same importance <p>Learning objectives:</p> <ul style="list-style-type: none"> • Learn about international standards related to human rights • Understand the value of respecting human rights • Sensitize learners to their own behaviours and attitudes which could contribute to violation of general human rights • Reflect on how each individual can contribute to respect human rights 		
SHORT MOTIVATION	ACTIVITIES	TIME
- Time and reasons for leaving own country	- Use of sociometry; reporting the own experience without focusing on details related to migration/ reasons for persons to flee their country	30 min
- map of the world: mark the countries of origin of the learners	- point out if in the respective learner group there are persons who left their home countries in the same time period. These countries are written on one side of the board next to the map.	
- Reasons for leaving the home country printed on coloured paper	- 7 reasons are set on the floor; the learners position themselves to a reason (WS 3.0 printed in DIN A3) The learners are asked to explain their choice	30 min
- Introduction to the topic “Universal Human Rights”	- open discussion: what was violated in the home countries? - The learners are asked to summarise all the reasons listed above with one single word: HUMAN RIGHTS	

SHORT MOTIVATION	ACTIVITIES	TIME
<ul style="list-style-type: none"> - Definition of Universal Human Rights - The importance of respecting human rights 	<ul style="list-style-type: none"> - explanation & definition of the Universal Human Rights (HR)– examples deduced from the reasons for flight from their native country - What do HR cover? Discussion in plenum: HR cover every area of human activity. The main ideas are written on the whiteboard: protection from oppression, injustice, exploitation, discrimination regardless of our background, where we live and what we believe. - Open discussion: why the learners believe to be able to exercise a right better in Germany? 	30 min
<ul style="list-style-type: none"> - Examination of Human Rights in a historical light: main documents and institutions 	<ul style="list-style-type: none"> - United Nations and The Universal Declaration of Human Rights (UDHR) explained in 3 Minutes in German: https://www.youtube.com/watch?v=T1VXkO3RrBs (WS 3.1) 	20 min
<ul style="list-style-type: none"> - Reasons for leaving the home country versus violation of human rights 	<ul style="list-style-type: none"> - Group work -- work with the text excerpts from UDHR (WS 3.2 / WS 3.3). The learners talk in small groups to which HR the respective reasons better fit. They justify their choice. 	30 min
<ul style="list-style-type: none"> - Universal Human Rights in practice - Human Rights as an Ideal: high theoretical standards or reality? 	<ul style="list-style-type: none"> - considering the migration and flight flows worldwide, the Human Rights are violated worldwide. However, the learners should acknowledge that A person's human rights cannot be taken away. In its final Article, the UDHR states that no State, group or person '[has] any right to engage in any activity or to perform any act aimed at the destruction of any of the rights and freedoms set forth herein'. 	20 min
<ul style="list-style-type: none"> - Conclusions 	<ul style="list-style-type: none"> - reflection/ discussion in plenum: the role of individuals to put human rights into practice. - It is very important that people everywhere strive to understand what human rights are. The knowledge about human rights can empower individuals and offer solutions for specific problems. In addition, when people better understand human rights, it is easier for them to promote justice and the well-being of society. 	20 min

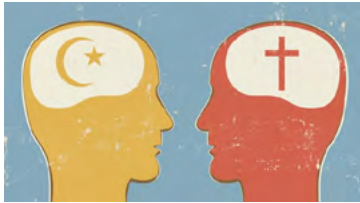



Lesson plan n°4

MODULE	Human rights	
UNIT	Migrants' and refugees' hopes and expectations	
TEACHER/ EXPERT	Language teacher/ education consultant	
NUMBER OF PARTICIPANTS	For groups of up to 18 persons	
TOOLS/MATERIALS/REQUIRED RESOURCES	<ul style="list-style-type: none"> • Maslow's "Hierarchy of human needs" (WS 1.0) • Worksheets (WS 4.0/ 4.1/ 4.2/ 4.4) • Whiteboard, magnets, markers, colored pencils 	
EXPECTED FORMATIVE OUTCOMES FOR THIS LESSON		
<p>General objectives:</p> <ul style="list-style-type: none"> • Understand Maslow's Hierarchy of human needs • Identify human needs according to Maslow's Hierarchy of human needs • Identify personal needs and classify accordingly • Learn about deficiency needs vs growth needs <p>Learning objectives:</p> <ul style="list-style-type: none"> • Recognize that all human beings have basic needs • Learn how to weight the personal needs • Think about methods to meet human needs: actors involved • Learn and understand new vocabulary and concepts and use them accurately 		
SHORT MOTIVATION	ACTIVITIES	TIME
- Write the main reasons for migration/fleeing	- Questionnaire to reasons for fleeing/migration	15 min
- Introduction to the topic "human needs"	- discussion in group: what drive our behaviour, goals and even our decisions? It is important to realize that each person is motivated by needs. - definition of human needs - the "rating" of human needs	30 min
- Maslow's Hierarchy of human needs	- the teacher tells a short story about a young man for better understanding and illustration of this concept - the learners reflect on the geometrical form "pyramid" – ideas to justify the form (WS 4.1)	30 min
- Classification of human needs acc. to Maslow's pyramid	- pair work: learn to classify the needs (envelope with many examples) according to the steps of the Maslow's Hierarchy of human needs (WS 4.2)	30 min
- deficiency needs vs. growth needs	- explanation of new vocabulary - learners bring examples from own life	25 min
- definition & examples: "safety needs"	- discussion about the role of the "state" to fulfill/ guarantee human needs	15 min
- definition & examples: growth needs	- for which steps/satisfaction of needs is the person alone responsible	15 min
- own expectations, needs and hopes in the new country	- Individual work and discussion in group -learners reflect on the own situation and talk about self-fulfilling needs – goals and ideals that motivate them	40 min
- strategies to meet our human needs: setting realistic goals	- learners discuss also about on how to meet our human needs: exchange of opinions on direct and indirect methods - reflection/ discussion: challenges every person faces toward fulfilling own needs	15 min
Conclusion	- speak about responsibilities when speaking about fulfilling human needs. Connections with real life situations	10 min



Lesson plan n°5

MODULE	Religion/Islam	
UNIT	Christianity and Islam – similarities and differences	
TEACHER/ EXPERT	Islamologist/ religion teacher	
NUMBER OF PARTICIPANTS	For groups of up to 18 persons	
TOOLS/MATERIALS/REQUIRED RESOURCES	<ul style="list-style-type: none"> • Pictures (WS 6.0/ WS 5.0) • Worksheet (WS. 5.1/ WS 5.1 _2: answers) • Whiteboard 	
EXPECTED FORMATIVE OUTCOMES FOR THIS LESSON		
<p>General objectives:</p> <ul style="list-style-type: none"> • Learn about major differences and commonalities between Christianity and Islam • Learn about the huge variety within Islam, as well as its traditional tolerance of ambiguity combined with Islamic tradition <p>Learning objectives:</p> <ul style="list-style-type: none"> • Identify religious principles in everyday life in Christianity and Islam • Learn about similarities and differences between Christianity and Islam • Reflect on cultural characteristics in relation to religions 		
SHORT MOTIVATION	ACTIVITIES	TIME
- Introduction to the topic Christianity/ Islam	- brainstorming: associations with this picture; 	20 min
- the most important documents for Christianity and Islam: Bible and Quran;	- open discussion: prior knowledge about Bible and Quran amongst learners; - the main ideas are written on the whiteboard	30 min
- find the main similarities and differences between both religions	- reflect on how they practice their faith and what do they know from Bible and Quran (e.g. the main three monotheistic world religions) - individual work and discussion - (WS 5.1/ WS 5.1 _2) - demonstration of the similarities and differences of religions by means of a Christmas star	45 min
	- reflection/ discussion: what is the message of this picture;	30 min
- Belonging to a religion: is it a good thing? - “Friendship goes beyond human or even religious relationships”	- the learners are asked to express their opinions and justify their answers - the learners are asked to comment this quotation	25 min



Lesson plan n°6


MODULE	Tolerance and democracy	
UNIT	Religious tolerance	
TEACHER/ EXPERT	Language teacher/ cultural mediator/ religion teacher	
NUMBER OF PARTICIPANTS	For groups of up to 14 persons	
TOOLS/MATERIALS/REQUIRED RESOURCES	<ul style="list-style-type: none"> • Whiteboard • Pictures with symbols appropriate for Christianity and Islam (WS 6.0) • Video-production of the Lessing's "Nathan the Wise" (in German: https://www.youtube.com/watch?v=GFF6qn3ZHKw) • Worksheets: (WS 6.1/ WS 6.2) 	
EXPECTED FORMATIVE OUTCOMES FOR THIS LESSON		
<p>General objectives:</p> <ul style="list-style-type: none"> • Learn about religious freedom and tolerance • Understand the idea of the masterpiece "Nathan the Wise", Gotthold Ephraim Lessing: an ambiguous plea for religious toleration • Raise awareness of the religions' moral potential <p>Learning objectives:</p> <ul style="list-style-type: none"> • Learn from the idea and wisdom of the Ring parable that there is no an only true religion • Raise awareness about the religious conflicts that roil the world today • Raise awareness of tolerance as a virtue of democracy • Identify and highlight the common values of all religions 		
SHORT MOTIVATION	ACTIVITIES	TIME
- Which religion tells the truth about the Almighty?"	- icebreaker: discussion (WS 30.0) - brainstorming / plenary sitting.	25 min
- Introduction into the topic of Ring Parable – Nathan the wise	- revision of the knowledge acquired in the previous lessons related to the topic Christianity and Islam - Video sequence on the film "Nathan the wise": sequence 00:00 – 00:29 sec (in German: (https://www.youtube.com/watch?v=GFF6qn3ZHKw) - discussion: summary and description of the issues the characters deal with in the film	
- Presentation of the masterpiece "Nathan the Wise" Gotthold Ephraim Lessing	- read in plenum of simplified version of the Lessing's "Ring parable" (WS 30.1) - pair work: questions of understanding are clarified by means of the worksheet prepared (WS 30.2)	40 min
- Reference to the century when the play take place	- the play takes place in 12th Century when there was a brief peace between the city's Muslim, Christian and Jewish populations - individual work: reflect and write own ideas/suggestions.	
- What is the judge's decision called to settle the matter which arose between the three sons	- find answers to the questions to the text, e.g.: What secret powers does the ring have? - what are the values of a "true" religion	40 min
- What advice does the judge give to the three sons?	- discussions in plenum/ exchange of opinions: what advice would the learners give the three sons:	
- identify/encode the message of the masterpiece, considering that a close examination of the rings failed to disclose any differences	- discussions in plenum; summary	25 min
- the consequences of the religious intolerance and disagreement	- the actuality of the topic: open dicussion - there are obvious differences among the believers of different religions, but these are different practices and teaching which are seen by all. However, the practices are based on beliefs and faith, that at their roots are the same. Each person has to conduct his life in such a manner that he fully merits – as the judge said – the love of God and man.	30 min
- morality of the masterpiece		



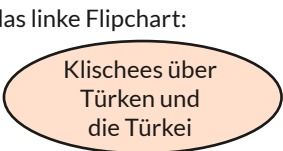
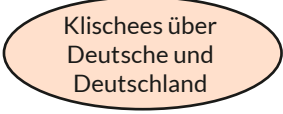
VHS Cham Lesson plans in German

COURSE: Rights, Duties, Solidarity

Lesson plan n°1

Phase	Inhalt	Materialien	Sozialform& Arbeitsform	Dauer (min)
Thema	Normen und Werte im Kulturvergleich Abbau gegenseitiger Vorurteile und Suche nach gemeinsamen Werten Unterscheidung von Werten, Traditionen und Tabus Arabische Verfassung(en) Vergleich: Selbst- und Fremdbild	Film (DVD) „Almanya – Willkommen in Deutschland“	Gruppenarbeit, Einzelarbeit, Diskussion,	4 UE
Lernziele & Lernergebnisse	<ul style="list-style-type: none"> - gemeinsame Menschenrechtstradition zwischen westlicher und arabisch-muslimischer Welt ermitteln - vorhandene wechselseitige Vorurteile und Stereotypen thematisieren und hinterfragen und schrittweise abbauen - geteilte Werte ermitteln - die Konsequenzen von Vorurteilen und Stereotypen identifizieren - für Normen und Werte in anderen Kulturen sensibilisieren - die eigene Sichtweise auf andere Kulturen und Religionen ändern 			
Einstieg/ Hinführung	<p>LK zeigt TN eine Filmsequenz. LK fragt vor dem Beginn:</p> <p>Wie sieht der erste Kontakt mit Deutschland/ Deutschen aus?</p> <p>TN notieren ihre Beobachtungen</p>	<p>Beamer Sequenz: 41:00 – 51:00</p>	Plenum	25
	<p>Nach dem Filmausschnitt teilt LK die TN in Vierer-Gruppe ein. Jede Gruppe bekommt ein DIN A3-Blatt und Stifte, um ihre Antworten zu notieren. Anschließend stellt LK folgende Fragen:</p> <p>Worüber staunt die Familie? (Denken Sie dabei daran, dass sie bis jetzt in einem kleinen Dorf in türkischer Provinz gelebt haben.) Was sind neue Erfahrungen für Familie Yilmaz? Auf welche Schwierigkeiten stoßen Sie? Wie fühlen sie sich wahrscheinlich?</p> <p>(Diese Fragen werden zunächst in Gruppen bearbeitet und danach im Plenum diskutiert, LK schreibt die Antworten auf ein Blatt mit einer Denkblase, das mithilfe von Dataprojektor dem Plenum gezeigt wird)</p>	<p>Dokumenten-kamera</p> <p>DIN A3-Blatt mit Denkblase (pro Gruppe eins)</p> 	Gruppenarbeit/ Plenum	20




Erarbeitung	<p>LK zeigt TN die nächste Szene. LK: Bevor die Familie nach Deutschland kommt, trifft sie sich mit ihren Freunden.</p> <p>Welche Vorstellungen haben ihre Freunde von Deutschland/Deutschen?</p> <p>- LK bespricht die Antworten mit TN</p>	<p>Sequenz: 25:20 – 26:40</p> <p>AB 1.0</p> <p>AB 1.1</p>	Einzelarbeit	20
	<p>LK schreibt an das linke Flipchart:</p> <div style="text-align: center;">  </div> <p>und an das rechte:</p> <div style="text-align: center;">  </div> <p>LK fragt: Was haben Sie aus dem Filmausschnitt über Deutsche/ Deutschland erfahren? (LK notiert Antworten entsprechend) Was bedeutet es im Umkehrschluss? Was kann man dann über die Türken sagen? (LK notiert Antworten entsprechend)</p>	<p>2x Flipchart-(papier), Stifte</p>	Diskussion/ Reflexion	30
	<p>Stimmt dieses Bild von Deutschland? Stimmt dieses Bild mit Ihrem früheren Vorstellungen über Deutschland überein? Wie waren Ihre Vorstellungen? Könnten Sie etwas ergänzen? Möchten Sie etwas korrigieren?</p>			10
	<p>LK fragt TN:</p> <p>Was sind das für Aussagen? Stimmen sie?</p> <p>TN diskutieren zunächst mit dem Partner/der Partnerin, anschließend bilden sie Vierer-Gruppen und tauschen ihre Gedanken aus</p> <p>☞ Überleitung zu den Begriffen Klischee/Stereotyp/ Vorurteil: (Die Begriffe werden an die Tafel schreiben und erklärt/ diskutiert.)</p>	<p>Hauptideen auf Whiteboard/ Stifte</p>	Partnerarbeit/ Diskussion	20
	<p>LK regt Diskussion über Klischees/Stereotype/ Vorurteile an. (Die TN bilden nach der Herkunftsländern Gruppen; dabei ist es nicht wichtig, ob einige Gruppen mehrere TN haben und andere weniger.)</p> <p>Gibt es auch solche Aussagen über die eigene Kultur/ das eigene Land? Welche? (Beispiele) Was sagt man über eigene Kultur? Was sagt man über Araber? Was sagt man über Europäer? Was ist in Deutschland ganz anders als in Ihrem Heimatland? Anschließend stellen die Gruppen ihre Beobachtungen den restlichen Gruppen vor.</p>	<p>Begriffe an die Tafel schreiben</p> <p>Flipchart-papier (pro Gruppe eins), Stifte</p>	Diskussion	25

<p>Hintergrundwissen für LK</p>	<p>LK bittet die TN, die notierten Klischees, Stereotype und Vorurteile an die Flipchart zu schreiben. Dann stellt er die nächsten Fragen:</p> <p>Sehen Sie Gemeinsamkeiten in den Stereotypen zwischen Deutschland und der Türkei? Wo? Welche gemeinsamen Wertvorstellungen gibt es hier?</p> <p>LK fordert TN auf, diese zu nennen.</p> <p>LK greift die Klischees/Stereotypen (Sauberkeit, Pünktlichkeit/Umgang mit der Zeit) auf, und weist darauf hin, dass es auch in dem Fall um ungeschriebene Verhaltensweisen, Normen, Regeln geht, die für ein gutes Zusammenleben und Lebensstandard sorgen.</p> <p>Zusammenfassung:</p> <p>LK hebt hervor, dass nicht alle Klischees/Stereotypen stimmen. Das kann man auch selbst erfahren und erleben, wenn man in dem Land wohnt und/ oder mit verschiedenen Gruppen anderer Kultur in Kontakt kommt. Deswegen sollte man Klischees/Stereotypen immer hinterfragen und versuchen, die Vorurteile abzubauen. Denn so gelingt ein friedliches und respektvolles Zusammenleben.</p>	<p>Auf Flipcharts Gemeinsamkeiten markieren</p>	<p>Abschließende Diskussion</p>	<p>30</p>
	<p>Vorurteil ist ein Urteil über jemanden oder etwas, das nicht auf Erfahrungen oder Wissen über das Beurteilte beruht. Man denkt (meistens) schlecht über etwas, obwohl man keine Ahnung davon hat. (vorgefasste Urteile, die von positiven oder negativen Gefühlen begleitet werden und nur schwer veränderbar sind.)</p> <p>Stereotyp Menschen haben bestimmte Eigenschaften und Verhaltensweisen, die sie von anderen Personen abgrenzen. Z.B. alle Männer haben nur Fußball im Kopf./ Deutschen sind sehr pünktlich, ordentlich... Eine solche Einteilung ist zu verallgemeinernd und problematisch. Denn jeder Mensch hat viele Facetten seiner Persönlichkeit. Stereotype können beleidigend sein.</p> <p>Klischee Meinungen, die man einfach übernimmt, ohne zu überprüfen, ob sie zutreffen. Sie können für eine Minderheit einer Gruppe gelten, aber nicht für alle. (eine Reduktion auf angeblich typische Merkmale einer Sache) z.B. Männer weinen nicht / Frauen verstehen nichts von Technik</p>			



Arbeitsblatt 1.0

a) Notiere, wer welche Vorstellungen von Deutschland und den Deutschen hat:

 Hüseyin (im Traum)	<ul style="list-style-type: none"> • • •
 Fatmas Freundinnen	<ul style="list-style-type: none"> • • •
 Muhamed (im Traum)	<ul style="list-style-type: none"> • • •

b) Wie sieht man Deutschland und die Deutschen in deinem Land? Notiere ein paar Stichpunkte.

Arbeitsblatt 1.2

Was erfährt Mohamed von seinem Freund über die Deutschen?

In Deutschland trinken die Leute _____.

Die Deutschen essen _____ und _____.

Die Deutschen sind _____.

Ihr Zeichen ist ein _____ am Kreuz.

Was machen die Deutschen jeden Sonntag?

Fatma und Ihre Freundinnen:


In Deutschland soll es doch _____ sein.

Die Deutschen sollen doch so _____ sein.

In Deutschland soll es nur _____ geben.



Lesson plan n°2

Phase	Inhalt	Materialien	Sozialform& Arbeitsform	Dauer (min)
Thema	Geschlechterrollen, Ehe und Familie Entwicklung der Gleichberechtigung Wettstreit der Argumente „Feministische“ Lesearten des Korans Ehe und Familie: Welche kulturelle Prägung habe ich?	Flipchart Bilder- AB 2.0 Arbeitsblätter 2.1/ 2.2		4 UE
Lernziele und Lernergebnisse	Dieses Thema, in welchem den TN die in Deutschland und den überwiegenden Teilen Europas vorherrschende geschlechtliche Gleichberechtigung nahegebracht wird, schließt mit der Selbstreflexion der TN über ihr eigenes Verständnis von Ehe und Familie: Welche Rolle schreibe ich selbst Frauen und Männern in Ehe und Familie zu? Als Technik wird das sog. „sokratische Gespräch“ angewandt, in welchem der Referent die Rolle eines Fragen stellenden Moderators übernimmt. Diese Technik wird auch „Maieutik“ – auf Deutsch: Hebammenkunst – genannt, denn der Moderator hilft dem TN nur durch seine Fragen, selbst auf passende Antworten zu kommen.			
Einstieg	LK schreibt/heftet den Text aus dem GG an die Tafel und lässt den TN Zeit, den Text zu lesen: Männer und Frauen sind gleichberechtigt. Der Staat fördert die tatsächliche Durchsetzung der Gleichberechtigung und wirkt auf die Beseitigung bestehender Nachteile hin. [Artikel 3 Grundgesetz]	Flipchart/ Magnettafel		25
Hinführung	LK wartet die Reaktion der TN und fragt: • Was bedeutet es? • Stimmt das? LK weiter: Die Gleichberechtigung von Mann und Frau ist im Grundgesetz festgeschrieben. Doch wie sieht die Wirklichkeit aus? Sind Frauen heute wirklich in allen Lebensbereichen gleichberechtigt? LK befestigt Bilder von „Mann“ und „Frau“ an die Tafel und zeigt einige Bilder von „typischen Frauen- und Männerarbeiten“. LK bittet die TN, sich je ein Foto zu nehmen und es dem „Mann“ oder der „Frau“ zuzuordnen	ca. 15 bis 20 Fotos, auf den verschiedenen Hausarbeiten, Jobs oder Hobbies abgebildet sind Vektografik von Mann und Frau 	Plenum/ Einzelarbeit	10

Erarbeitung	LK bittet die TN, die Entscheidung zu erläutern:	Einzelarbeit		15
	<ul style="list-style-type: none"> • Warum haben Sie sich so entschieden? • Was hat Ihre Entscheidung geprägt/beeinflusst? 			
	<ul style="list-style-type: none"> • Wie sieht die Rolle der Frau/des Mannes in Ihren Heimatländern aus? • Haben sich diese Rollen mit der Zeit geändert? Womit hängt es zusammen? 	Gruppenarbeit		20
	<p>LK werden nach ihren Herkunftsländern/Heimatländern in Gruppen eingeteilt. dabei ist es nicht wichtig, ob eine Gruppe mehr und andere weniger TN hat.</p> <p>LK führt folgende Begriffe ein; was bedeuten diese Begriffe? (TN überlegen zunächst in Selbstreflexion, dann in Gruppen und notieren die Ergebnisse)</p> <ul style="list-style-type: none"> • Tradition • Kultur • Geschichte • Religion 	Selbstreflexion		10
	<p>LK befragt die TN:</p> <ul style="list-style-type: none"> • Was hat Sie persönlich geprägt? • Wie waren die Rollen in Ihren Familien verteilt? • Wie wurden die Mädchen und die Jungen von den Eltern behandelt? • Hatten Sie schon mal Lust, aus der Rolle rauszukommen? (Mädchen mussten das Kochen erlernen, Jungen mussten dem Vater beim Autoreparieren helfen?) Warum? 	Selbstreflexion, dann im Plenum		15
Erweiterung	LK bittet die TN, die Rollenverteilung in ihren Heimatländern und die in Deutschland zu vergleichen	AB 2.2	Einzelarbeit	15
	<ul style="list-style-type: none"> • Welche Vorstellungen über Deutschland hatten Sie, bevor Sie nach Deutschland gekommen sind? • Was hat Sie überrascht, als Sie nach Deutschland gekommen sind? 			
	LK zeigt mithilfe der Dokumentenkamera eine Karikatur.	Dokumentenkamera Karikatur – Entscheidung:		10
	<ul style="list-style-type: none"> • Welches Problem verkörpert das Bild? • Warum haben es Frauen oft schwer(er)? 			
	<ul style="list-style-type: none"> • Warum haben Männer keine so schwierige Wahl? • Was ist entscheidend für die Frau und was für den Mann? 	Beruf oder Familie? (z.B.:)		15
	LK verteilt Kopien und bittet die TN, die Blätter auszufüllen	AB 2.1 Familie, Bildung, Beruf		20
<p>LK: Arbeiten Sie in Kleingruppen. Überlegen Sie, ob Frauen heute tatsächlich voll gleichberechtigt sind oder nicht. Suchen Sie nach konkreten Beispielen aus den Bereichen Familie, Bildung und Beruf sowie Politik.</p> <p>TN lesen ihre Einträge vor.</p> <p>LK fragt: Wie könnte die Gleichberechtigung von Frauen Ihrer Ansicht nach verbessert werden?</p>				

Ergebnis-sicherung	LK: Jetzt kommen wir zurück zu unserer Verteilung am Anfang der Stunde. LK zeigt das Bild von Mann und Frau: • Welche Aufgaben/Tätigkeiten können von beiden Geschlechtern durchgeführt werden?	Tafelbild vom Unterrichts-anfang	Plenum	15
Erweiterung	Zusammenfassung: • Unser Leben ist von der Kultur unserer Heimat geprägt • Die Rollenverteilung kann in Deutschland anders sein als die in meinem Heimatland; diese ist zu respektieren • Die Rollen können im Laufe der Zeit wechseln (Mann bleibt mit Kindern zuhause, Frau arbeitet) • Jeder Mensch hat das Recht, seine Rolle selbst zu bestimmen.			10

Arbeitsblatt 2



Arbeitsblatt 2.1

Beispiele dafür, dass Frauen auch heute noch nicht gleichberechtigt sind	Beispiele dafür, dass Frauen heute gleichberechtigt sind
Familie	Familie
Bildung / Beruf	Bildung / Beruf
Politik	Politik

Arbeitsblatt 2.2

Haushalt/Beruf/Freizeit	
Frauen	Männer

Lesson plan n°3

Phase	Inhalt	Materialien	Sozialform & Arbeitsform	Dauer (min)
Thema	Menschenrechte Menschenrechtsverletzungen als Fluchtursache Human Rights im arabischen Raum Menschenrechte als Werte für ein friedliches Zusammenleben Hoffnungen und Erwartungen von Flüchtlingen/ Migranten	Weltkarte Whiteboard Video https://www.youtube.com/watch?v=T-1VXkO3RrBs Poster UDHR		4 UE
Lernziele	- das Grundthema Menschenrechte als verbindende Ausgangsbedingung bzw. als gemeinsames konstitutives Kennzeichen für die Situation von Flüchtlingen und Migranten in Deutschland/Europa zu enthüllen. - unterschiedliche Formen von Menschenrechtsdefiziten darstellen - internationale Standards in Bezug auf Menschenrechte ausführen - für Verhaltensweisen und Einstellungen sensibilisieren, die zur Verletzung der allgemeinen Menschenrechte beitragen können - analytische Fähigkeiten in Bezug auf die Verwirklichung der Menschenrechte entwickeln			
Einstieg	LK verteilt Haftnotizen an TN und bittet sie, den Ausreisemonat und das Jahr darauf zu schreiben. Anschließend sollen sich TN in eine Reihe stellen, die den Zeitstrahl symbolisiert.	2 Whiteboards	Plenum	25
Hinführung	LK fragt nach den Herkunftsländern und notiert die Personenanzahl an die Tafel. LK fragt anschließend, ob in den jeweiligen Gruppen einige/viele dabei sind, die zur gleichen Zeit ihre Heimat verlassen haben. Die Länder werden rechts neben der Weltkarte markiert. LK legt auf den Boden die sieben wichtigsten Motive (DINA3), die für das Verlassen des Heimatlandes relevant sind und fordert die TN, sich zu dem Motiv zu stellen, das für sie persönlich am wichtigsten war. (Bei Bedarf werden die Motive erklärt, falls die TN manche Ausdrücke nicht kennen.) 1. Der Gefahr für mein eigenes Leben/meine Gesundheit zu entkommen 2. Die Armut/ Perspektivlosigkeit zu Hause hinter mir zu lassen 3. Um (wieder) mit meiner Familie/meinem Partner zusammen zu sein 4. In Freiheit/fern von Unterdrückung, Diskriminierung und Verfolgung zu leben 5. Etwas Neues zu lernen/ein neues Land kennenzulernen 6. Beruflich erfolgreich zu werden und sorgenfrei leben zu können 7. In einem Land zu sein, in dem Frieden, Sicherheit und keine Gewalt vorherrschen LK bittet die Teilnehmer, ihre Wahl zu erläutern. (Falls rein ökonomische Motive im Spiel waren): • Warum glauben Sie, dass diese in Deutschland besser zu verwirklichen sind?	Weltkarte auf dem linken Whiteboard, Marker, Magnete AB 3.0 2 Sätze von Karten mit den 7 Motiven (je Karte ein Motiv); einmal auf DINA3, einmal DINA4		20



<p>Erarbeitung</p>	<p>LK hängt alle Motivkarten (DINA4) an das rechte Whiteboard; die Reihenfolge der Fluchtmotive (Nummerierung) wird eingehalten. (Platz zwischen den Karten lassen.)</p> <p>LK bittet die TN, alle genannten Motive unter einem Begriff zusammenzufassen.</p> <ul style="list-style-type: none"> • Was wurde in den Heimatländern nicht eingehalten? • Was wurde in den Heimatländern verletzt? <p>Wenn TN nicht selbstständig den Begriff „Menschrechte“ nennen, LK führt diesen ein. LK befestigt/schreibt den Begriff „Menschenrechte“ an die Tafel.</p>	<p>Foto vom Tafelbild machen</p>	<p>Einzelarbeit</p>	<p>15</p>
	<p>LK bittet TN, sich Gedanken über den Begriff Menschenrechte zu machen.</p> <ul style="list-style-type: none"> • Was sind Menschenrechte? • Könnten Sie anhand der (Flucht)motive ein paar Beispiele für Menschenrechte geben? <p>(Sie geben jedem Menschen Rechte und Pflichten: das Recht zu leben, essen, wohnen, auf Bildung/zur Schule zu gehen, eigene Meinung zu haben und sich äußern zu dürfen)</p> <ul style="list-style-type: none"> • Warum sind Menschenrechte wichtig? • Was sichern sie? <p>(Menschenrechte schützen uns vor Unterdrückung, Ungerechtigkeit, Ausbeutung, Diskriminierung aufgrund von Geschlecht, Religion, egal, ob diese durch Mitmenschen, Staat oder Unternehmen ausgeübt werden.</p>		<p>Partnerarbeit</p> <p>Diskussion/ Reflexion</p>	<p>15</p> <p>10</p>
	<p>Hintergrundinformation: Die Bedeutung für die Achtung und Einhaltung von Menschenrechten weltweit wurde Ende der 40er Jahren von allen Völkern und Nationen eingesehen. Da es notwendig war, durch ein offizielles, rechtliches Dokument die Menschenrechte zu bekräftigen, wurde 1948 die Allgemeine Erklärung der Menschenrechte erarbeitet und von 193 Mitgliedstaaten der Vereinten Nationen unterzeichnet.</p> <p>LK zeigt TN einen kurzen Film und bittet sie, folgende Frage zu beantworten:</p> <ul style="list-style-type: none"> • Warum denken Sie, dass dieses Dokument in den 1948er Jahren unterzeichnet wurde? (Rekurs - Geschichte) • Was wissen Sie über diese Zeit? 	<p>https://www.youtube.com/watch?v=T1VX-kO3RrBs (bis 0.44 sec. Video)</p>		<p>15</p>



Praktische Erarbeitung	TN werden in 3 Gruppen aufgeteilt. Jede Gruppe zieht 5 Karten mit Menschenrechten und bespricht gemeinsam, zu welchen Motiven die Rechte passen. Anschließend befestigt ein Vertreter jeder Gruppe die Menschenrechte zu den jeweiligen (Flucht)motiven. Dabei kommentiert er/sie, warum die Entscheidung so gefallen ist. LK greift nur ein, wenn Missverständnisse auftreten. (Die restlichen Gruppen dürfen/sollen die Entscheidungen korrigieren/kommentieren.)	Karten mit Überschriften von Menschen-rechten (auf der Rückseite können Beispiele sein)	Gruppenarbeit Diskussion	30
	LK präsentiert die übrigen Menschenrechte und bittet TN, sich dazu zu äußern und Beispiele anzugeben.		Diskussion	20
Ergebnis-sicherung	Zusammenfassung: Durch die Ratifizierung von UN-Charta haben sich theoretisch alle Staaten als Mitglied der Vereinten Nationen für die Menschenrechte ausgesprochen, also müssten theoretisch alle Menschen auf der Welt ausnahmslos Anspruch auf die genannten Rechte haben. In der Praxis, wenn man alle (Flucht)Motive untersucht, die die Menschen zur Migration/Flucht bewegt haben, stellt man fest, dass weltweit viele Menschenrechte verletzt werden. LK führt den Begriff „Menschenrechtsverletzung“.		Abschließende Diskussion	15
	LK stellt zum Abschluss folgende Frage: • Sind Menschenrechten in Wirklichkeit nur eine Illusion und deswegen allgemein nicht wert? Weil sie überall nicht wirklich eingehalten werden? Zusammenfassung: Menschenrechte sind ein Ideal/eine Idee/ein theoretischer Anspruch, der in der Praxis nie vollkommen verwirklicht sein wird. Aber deshalb sind sie keineswegs überflüssig oder eine Einbildung: Denn mit den Menschenrechten besitzen wie alle/alle Menschen zumindest einen Maßstab, eine Orientierung dafür, welche Handlungsweisen und Verfehlungen moralisch gesehen nicht gerechtfertigt werden dürfen und deswegen bekämpft sowie zumindest so weit wie möglich eingedämmt werden müssen. Dabei können Menschenrechte zwar nicht alle Ungerechtigkeiten und Grausamkeiten auf der Welt oder auch nur in einem einzigen Land verhindern, aber sie sorgen zumindest dafür, dass es konkrete Ansatzpunkte gibt, um die Situation der Menschen und ihrer Rechte und Ansprüche stetig und immer weiter und weiter zu verbessern. Viel schlimmer wäre es, wenn Menschen/Täter gar kein Bewusstsein davon besäßen, dass bestimmte Handlungsweisen, die zur Bedrohung, Unterdrückung, Folterung und Tötung von Menschen angetan sind, moralisch nicht erlaubt sein können. Auf dieser Grundlage scheinen in jedem Fall künftige Reformen zum Besseren möglich, weil man ein Ziel besitzt und weiß, wohin man sich ggf. bewegen kann und muss.			15



Arbeitsblatt 3.1

PRÄMBEL

Da die Anerkennung der **angeborenen Würde** und der **gleichen und unveräußerlichen Rechte** aller Mitglieder der Gemeinschaft der Menschen die Grundlage von Freiheit, Gerechtigkeit und Frieden in der Welt bildet, da die Nichtanerkennung und Verachtung der Menschenrechte zu Akten der Barbarei geführt haben, die das Gewissen der Menschheit mit Empörung erfüllen, und da verkündet worden ist, dass einer Welt, in der die Menschen Rede- und Glaubensfreiheit und Freiheit von Furcht und Not genießen, das höchste Streben des Menschen gilt, da es notwendig ist, die **Menschenrechte** durch die Herrschaft des Rechtes zu schützen, damit der Mensch nicht gezwungen wird, als letztes Mittel zum Aufstand gegen Tyrannei und Unterdrückung zu greifen, <...> verkündet die Generalversammlung diese Allgemeine Erklärung der Menschenrechte als das von allen Völkern und Nationen zu erreichende gemeinsame Ideal, damit jeder einzelne und alle Organe der Gesellschaft sich diese Erklärung stets gegenwärtig halten und sich bemühen, durch Unterricht und Erziehung die Achtung vor diesen Rechten und Freiheiten zu fördern und durch fortschreitende nationale und internationale Maßnahmen ihre allgemeine und tatsächliche Anerkennung und Einhaltung durch die Bevölkerung der Mitgliedstaaten selbst wie auch durch die Bevölkerung der ihrer Hoheitsgewalt unterstehenden Gebiete zu gewährleisten.

ARTIKEL 1

Alle Menschen sind **frei und gleich** an Würde und Rechten geboren. Sie sind mit Vernunft und Gewissen begabt und sollen einander im Geiste der Brüderlichkeit begegnen.

ARTIKEL 2

Jeder hat Anspruch auf alle in dieser Erklärung verkündeten Rechte und Freiheiten, **ohne irgendeinen Unterschied**, etwa nach Rasse, Hautfarbe, Geschlecht, Sprache, Religion, politischer oder sonstiger Anschauung, nationaler oder sozialer Herkunft, Vermögen, Geburt oder sonstigem Stand. Des Weiteren darf kein Unterschied gemacht werden aufgrund der politischen, rechtlichen oder internationalen Stellung des Landes oder Gebietes, dem eine Person angehört,

Strafe als die zum Zeitpunkt der Begehung der strafbaren Handlung angeordnete Strafe verhängt werden.

ARTIKEL 12

Niemand darf **willkürlichen Eingriffen** in sein Privatleben, seine Familie, seine Wohnung und seinen Schriftverkehr oder Beeinträchtigungen seiner Ehre und seines Rufes ausgesetzt werden. Jeder hat Anspruch auf rechtlichen Schutz gegen solche Eingriffe oder Beeinträchtigungen.

ARTIKEL 13

1) Jeder hat das Recht, sich innerhalb eines Staates **frei zu bewegen** und seinen Aufenthaltsort frei zu wählen. 2) Jeder hat das Recht, jedes Land, einschließlich seines eigenen, zu verlassen und in sein Land zurückzukehren.

ARTIKEL 14

1) Jeder hat das Recht, in anderen Ländern vor Verfolgung **Asyl** zu suchen und zu genießen. 2) Dieses Recht kann nicht in Anspruch genommen werden im Falle einer Strafverfolgung, die tatsächlich aufgrund von Verbrechen nichtpolitischer Art oder aufgrund von Handlungen erfolgt, die gegen die Ziele und Grundsätze der Vereinten Nationen verstößen.

ARTIKEL 15

1) Jeder hat das Recht auf eine **Staatsangehörigkeit**. 2) Niemand darf seine Staatsangehörigkeit willkürlich entzogen noch das Recht versagt werden, seine Staatsangehörigkeit zu wechseln.

ARTIKEL 16

1) Heiratsfähige Männer und Frauen haben ohne jede Beschränkung aufgrund der Rasse, der Staatsangehörigkeit oder der Religion das Recht, zu **heiraten** und eine Familie zu gründen. Sie haben bei der Eheschließung, während der Ehe und bei deren Auflösung gleiche Rechte. 2) Eine Ehe darf nur bei freier und uneingeschränkter **Willenseinigung** der künftigen Ehegatten geschlossen werden. 3) Die **Familie** ist die natürliche Grundeinheit

rechte und befriedigende Arbeitsbedingungen sowie auf Schutz vor Arbeitslosigkeit. 2) Jeder, ohne Unterschied, hat das Recht auf **gleichen Lohn** für gleiche Arbeit. 3) Jeder, der arbeitet, hat das Recht auf **gerechte und befriedigende Entlohnung**, die ihm und seiner Familie eine der menschlichen Würde entsprechende Existenz sichert, gegebenenfalls ergänzt durch andere soziale Schutzmaßnahmen. 4) Jeder hat das Recht, zum Schutze seiner Interessen **Gewerkschaften** zu bilden und solchen beizutreten.

ARTIKEL 24

Jeder hat das Recht auf Erholung und Freizeit und insbesondere auf eine vernünftige Begrenzung der Arbeitszeit und regelmäßigen bezahlten **Urlaub**.

ARTIKEL 25

1) Jeder hat das Recht auf einen **Lebensstandard**, der seine und seiner Familie Gesundheit und Wohl gewährleistet, einschließlich Nahrung, Kleidung, Wohnung, ärztliche Versorgung und notwendige soziale Leistungen, sowie das Recht auf Sicherheit im Falle von Arbeitslosigkeit, Krankheit, Invalidität oder Verwitwung, im Alter sowie bei anderweitigem Verlust seiner Unterhaltsmittel durch unverschuldete Umstände. 2) **Mütter und Kinder** haben Anspruch auf besondere Fürsorge und Unterstützung. Alle Kinder, eheliche wie außereheliche, genießen den gleichen sozialen Schutz.

ARTIKEL 26

1) Jeder hat das Recht auf **Bildung**. Die Bildung ist unentgeltlich, zum Mindesten der Grundschulunterricht und die grundlegende Bildung. Der Grundschulunterricht ist obligatorisch. Fach- und Berufschulunterricht müssen allgemein verfügbar gemacht werden, und der Hochschulunterricht muss allen gleichermaßen entsprechend ihren Fähigkeiten offenstehen. 2) Die Bildung muss auf die volle Entfaltung der menschlichen Persönlichkeit und auf die Stärkung der Achtung vor den Menschenrechten und Grundfreiheiten gerichtet sein. Sie muss zu Verständnis, Toleranz und Freundschaft zwischen allen Nationen und allen rassischen oder religiösen Gruppen beitragen und der Tätigkeit der Vereinten Na-

RESOLUTION DER GENERALVERSAMMLUNG DER VEREINTEN NATIONEN VOM 10. DEZEMBER 1948 ALLGEMEINE ERKLÄRUNG DER MENSCHENRECHTE

gleichgültig ob dieses unabhängig ist, unter Treuhandschaft steht, keine Selbstregierung besitzt oder sonst in seiner Souveränität eingeschränkt ist.

ARTIKEL 3

Jeder hat das Recht auf **Leben, Freiheit und Sicherheit** der Person.

ARTIKEL 4

Niemand darf in **Sklaverei oder Leibeigenschaft** gehalten werden; Sklaverei und Sklavenhandel in allen ihren Formen sind verboten.

ARTIKEL 5

Niemand darf der **Folter** oder grausamer, unmenschlicher oder erniedrigender Behandlung oder Strafe unterworfen werden.

ARTIKEL 6

Jeder hat das Recht, überall als **rechtsfähig** anerkannt zu werden.

ARTIKEL 7

Alle Menschen sind **vor dem Gesetz gleich** und haben ohne Unterschied Anspruch auf gleichen Schutz durch das Gesetz. Alle haben Anspruch auf gleichen Schutz gegen jede Diskriminierung, die gegen diese Erklärung verstößt, und gegen jede Aufhetzung zu einer derartigen Diskriminierung.

ARTIKEL 8

Jeder hat Anspruch auf einen **wirksamen Rechtsbehelf** bei den zuständigen innerstaatlichen Gerichten gegen Handlungen, durch die seine ihm nach der Verfassung oder nach dem Gesetz zustehenden Grundrechte verletzt werden.

ARTIKEL 9

Niemand darf **willkürlich festgenommen**, in Haft gehalten oder des Landes verwiesen werden.

ARTIKEL 10

Jeder hat bei der Feststellung seiner Rechte und Pflichten sowie bei einer gegen ihn erhobenen strafrechtlichen Beschuldigung in voller Gleichheit Anspruch auf ein **gerechtes und öffentliches Verfahren** vor einem unabhängigen und unparteiischen Gericht.

ARTIKEL 11

1) Jeder, der einer strafbaren Handlung beschuldigt wird, hat das Recht, als **unschuldig** zu gelten, solange seine Schuld nicht in einem öffentlichen Verfahren, in dem er alle für seine Verteidigung notwendigen Garantien gehabt hat, gemäß dem Gesetz nachgewiesen ist. 2) Niemand darf wegen einer Handlung oder Unterlassung verurteilt werden, die zur Zeit ihrer Begehung nach innerstaatlichem oder internationalem Recht nicht strafbar war. Ebenso darf keine schwerere

der Gesellschaft und hat Anspruch auf Schutz durch Gesellschaft und Staat.

ARTIKEL 17

1) Jeder hat das Recht, sowohl allein als auch in Gemeinschaft mit anderen **Eigentum** innezuhaben. 2) Niemand darf willkürlich seines Eigentums beraubt werden.

ARTIKEL 18

Jeder hat das Recht auf **Gedanken-, Gewissens- und Religionsfreiheit**; dieses Recht schließt die Freiheit ein, seine Religion oder seine Weltanschauung zu wechseln, sowie die Freiheit, seine Religion oder seine Weltanschauung allein oder in Gemeinschaft mit anderen, öffentlich oder privat durch Lehre, Ausübung, Gottesdienst und Kulthandlungen zu bekennen.

ARTIKEL 19

Jeder hat das Recht auf **Meinungsfreiheit und freie Meinungsäußerung**; dieses Recht schließt die Freiheit ein, Meinungen ungehindert anzuhängen sowie über Medien jeder Art und ohne Rücksicht auf Grenzen Informationen und Gedankengut zu suchen, zu empfangen und zu verbreiten.

ARTIKEL 20

1) Alle Menschen haben das Recht, sich **friedlich zu versammeln** und zu Vereinigungen zusammenzuschließen. 2) Niemand darf gezwungen werden, einer Vereinigung anzugehören.

ARTIKEL 21

1) Jeder hat das Recht, an der Gestaltung der öffentlichen Angelegenheiten seines Landes unmittelbar oder durch **frei gewählte Vertreter** mitzuwirken. 2) Jeder hat das Recht auf gleichen Zugang zu öffentlichen Ämtern in seinem Lande. 3) Der Wille des Volkes bildet die Grundlage für die Autorität der öffentlichen Gewalt; dieser Wille muss durch regelmäßige, unverfälschte, allgemeine und gleiche **Wahlen** mit geheimer Stimmabgabe oder einem gleichwertigen freien Wahlverfahren zum Ausdruck kommen.

ARTIKEL 22

Jeder hat als Mitglied der Gesellschaft das Recht auf **soziale Sicherheit** und Anspruch darauf, durch innerstaatliche Maßnahmen und internationale Zusammenarbeit sowie unter Berücksichtigung der Organisation und der Mittel jedes Staates in den Genuss der **wirtschaftlichen, sozialen und kulturellen Rechte** zu gelangen, die für seine Würde und die freie Entwicklung seiner Persönlichkeit unentbehrlich sind.

ARTIKEL 23

1) Jeder hat das **Recht auf Arbeit**, auf freie Berufswahl, auf ge-

tionen für die Wahrung des Friedens förderlich sein. 3) Die Eltern haben ein vorrangiges Recht, die Art der Bildung zu wählen, die ihren Kindern zuteil werden soll.

ARTIKEL 27

1) Jeder hat das Recht, am **kulturellen Leben** der Gemeinschaft frei teilzunehmen, sich an den Künsten zu erfreuen und am wissenschaftlichen Fortschritt und dessen Errungenschaften teilzuhaben. 2) Jeder hat das Recht auf Schutz der geistigen und materiellen Interessen, die ihm als **Urheber** von Werken der Wissenschaft, Literatur oder Kunst erwachsen.

ARTIKEL 28

Jeder hat Anspruch auf eine **soziale und internationale Ordnung**, in der die in dieser Erklärung verkündeten Rechte und Freiheiten voll verwirklicht werden können.

ARTIKEL 29

1) Jeder hat **Pflichten** gegenüber der Gemeinschaft, in der allein die freie und volle Entfaltung seiner Persönlichkeit möglich ist. 2) Jeder ist bei der Ausübung seiner Rechte und Freiheiten nur den Beschränkungen unterworfen, die das Gesetz ausschließlich zu dem Zweck vorsieht, die Anerkennung und Achtung der **Rechte und Freiheiten anderer** zu sichern und den gerechten Anforderungen der Moral, der öffentlichen Ordnung und des allgemeinen Wohles in einer demokratischen Gesellschaft zu genügen. 3) Diese Rechte und Freiheiten dürfen in keinem Fall im Widerspruch zu den Zielen und Grundsätzen der Vereinten Nationen ausgeübt werden.

ARTIKEL 30

Keine Bestimmung dieser Erklärung darf dahin ausgelegt werden, dass sie für einen Staat, eine Gruppe oder eine Person irgendein Recht begründet, eine Tätigkeit auszuüben oder eine Handlung zu begehen, welche die **Beseitigung** der in dieser Erklärung verkündeten Rechte und Freiheiten zum Ziel hat.

AMNESTY INTERNATIONAL





Arbeitsblatt 3.0

1. Der Gefahr für mein eigenes Leben/ meine Gesundheit zu entkommen
2. Die Armut/ Perspektivlosigkeit zu Hause hinter mir zu lassen
3. Um (wieder) mit meiner Familie/ meinem Partner zusammen zu sein
4. In Freiheit/fern von Unterdrückung, Diskriminierung und Verfolgung zu leben
5. Etwas Neues zu lernen/ein neues Land kennenzulernen
6. Beruflich erfolgreich zu werden und sorgenfrei leben zu können
7. In einem Land zu sein, in dem Frieden, Sicherheit und keine Gewalt vorherrschen

Arbeitsblatt 3.2

Artikel 1

- ▶ Alle Menschen haben die gleichen Rechte. Kein Mensch hat mehr Rechte als andere.
- ▶ Alle Menschen haben eine Würde. Würde bedeutet: jeder Mensch ist wertvoll.
- ▶ Alle Menschen können über ihr Handeln nachdenken.
- ▶ Sie sollen Verständnis für einander haben.

Artikel 2

- ▶ Die Menschenrechte gelten für alle Länder und in allen Teilen des Landes.
- ▶ Dabei ist egal,
 - welche Farbe Ihre Haut hat.
 - ob Sie ein Mann oder eine Frau sind. Oder ein Mädchen oder ein Junge. Oder ob Sie nicht eindeutig Frau oder Mann sind.
 - welche Sprache Sie sprechen.
 - welche Religion Sie haben: Ob Sie Moslem, Jude, Christ sind oder keine Religion haben.
 - welche Politik Sie gut finden.
 - ob Sie arm oder reich sind.
 - ob Sie eine Behinderung haben oder nicht.

Artikel 3

- ▶ Jeder Mensch hat ein Recht zu leben. Kein Mensch darf getötet werden. Es darf auch kein Mensch verletzt werden.
- ▶ Jeder Mensch hat auch ein Recht, in Freiheit zu leben. Jeder Mensch kann frei entscheiden, was er machen will.
- ▶ Er darf selbst bestimmen, was er macht. Er muss sich aber an die Gesetze halten.
- ▶ Jeder Mensch hat das Recht, in Sicherheit zu leben. Jeder Mensch soll einen Schutz vor Gefahren haben. Jeder soll sicher leben können. Jeder soll ohne Bedrohung und ohne Ängste leben.

Artikel 5

- ▶ Sklaverei und Folter sind verboten.

- ▶ Kein Mensch darf Ihnen wehtun. Zum Beispiel: Keiner darf Sie schlagen. Und keiner darf Ihnen mit Worten wehtun.
- ▶ Es darf Sie auch keiner erniedrigen. Das bedeutet: Keiner darf Sie klein machen. Und keiner darf Sie schlechter als andere behandeln.

Artikel 8

- ▶ Jeder wird durch das Gesetz geschützt.
- ▶ Kein Mensch darf vor dem Gesetz schlechter behandelt werden als andere Menschen.
- ▶ Jeder hat vor Gericht das Recht auf gerechtes Verfahren.
- ▶ Jeder hat das Recht auf einen Anwalt.

Artikel 12

- ▶ Alle Menschen haben das Recht auf Privatsphäre.
- ▶ Niemand darf in Ihre Wohnung rein, wenn Sie das nicht wollen.
- ▶ Niemand darf Ihre Post öffnen.
- ▶ Sie entscheiden selbst, wie Sie leben.

Artikel 13,1

- ▶ Sie entscheiden selbst, wo Sie wohnen.
- ▶ Sie können in andere Stadt / in anderes Land ziehen.
- ▶ Sie dürfen in Ihre Heimat wieder zurück.

Artikel 14

- ▶ Jeder darf in ein anderes Land fliehen.
- ▶ Jeder darf in einem anderen Land bleiben.
- ▶ Aber ein Recht auf Asyl gibt es nicht immer. Sie können keinen Schutz haben, wenn etwas gegen die Menschenrechte gemacht haben. Dann können Sie auch keinen Schutz und Hilfe von anderen Ländern bekommen.

Artikel 16,1

- ▶ Jeder Mensch darf heiraten und eine Familie gründen.
- ▶ Sie dürfen heiraten, wenn Sie wollen. Aber Sie müssen alt genug sein. Meistens muss man 18 Jahre oder älter sein.
- ▶ Sie dürfen auch selbst entscheiden, ob Sie Kinder



miteinander haben.

- ▶ In der Ehe sind Mann und Frau gleichberechtigt.
- ▶ Mann und Frau müssen BEIDE die Ehe wollen. Sie heiraten freiwillig.

Artikel 17

- ▶ Jeder hat das Recht auf Eigentum.
- ▶ Sie dürfen etwas ganz allein besitzen. Es gehört dann nur Ihnen.
- ▶ Sie dürfen auch etwas mit anderen zusammen besitzen.
- ▶ Niemand darf Ihr Eigentum wegnehmen.

Artikel 18

▶ Jeder Mensch darf denken, was er will. Sie dürfen selbst entscheiden, was Ihre Religion ist. Oder ob Sie keine Religion haben.

- ▶ Jeder darf den Glauben haben, den er will.
- ▶ Jeder Mensch darf seinen Glauben wechseln.
- ▶ Jeder darf zu seinem Glauben stehen und über den Glauben sprechen.

Artikel 19

▶ Jeder hat das Recht, seine Meinung zu haben und sagen zu dürfen.

- ▶ Aber: Sie müssen die Gesetze beachten. Zum Beispiel: Sie dürfen keine Werbung für Nazis machen. Oder Sie dürfen nichts Falsches über andere Menschen erzählen.

Artikel 20

▶ Alle Menschen dürfen sich versammeln, z.B. für eine Demonstration. Aber Sie dürfen dann niemanden schlagen oder verletzen. Das bedeutet: das Treffen muss friedlich sein.

- ▶ Alle Menschen dürfen bei einer Vereinigung mitmachen, z.B. Partei, Selbsthilfegrupp etc.
- ▶ NIEMAND muss bei einer Versammlung mitmachen. Niemand darf Sie dazu zwingen, dass Sie zu einer Gruppe gehören.

Artikel 21

▶ Jeder hat das Recht mitzureden, wie sich sein Land verändern soll.

- ▶ Jeder darf es selbst machen, oder einen Politiker wählen, der das will.
- ▶ Jeder darf Politiker werden. Jeder darf ein Amt annehmen.
- ▶ Jeder hat das Recht auf geheime Wahl, bei der Wahl zählt jede Stimme gleich viel.
- ▶ Die Wahl muss regelmäßig stattfinden.
- ▶ Die Wahl darf nicht gefälscht werden.

Artikel 22

▶ Jeder Mensch hat das Recht auf Schutz vor einer persönlichen Not.

- ▶ Sie bekommen das, was Sie unbedingt zum Leben brauchen.
- ▶ Sie müssen genug zu essen haben, damit Sie nicht hungern. Und genug Kleidung, damit Sie nicht frieren. Und eine Wohnung. Darauf haben Sie ein Recht.

Artikel 23,1

▶ Jeder Mensch darf arbeiten. Er darf auch bestimmen, was er arbeitet und in welchem Beruf.

▶ Jeder Mensch soll einen Schutz haben: vor schlechten Bedingungen bei der Arbeit und davor, dass er keine Arbeit hat.

- ▶ Jeder Mensch soll für die gleiche Arbeit genauso viel Geld wie andere bekommen. Zum Beispiel müssen Männer und Frauen für die gleiche Arbeit gleich viel Geld bekommen.

Artikel 23,3

▶ Jeder Mensch soll genug Geld für seine Arbeit bekommen.

- ▶ Genug Geld bedeutet: Der Mensch muss davon leben können.
- ▶ Sie sollen also genug Geld haben, dass Ihre Familie genug zu essen hat. Und Sie die Miete bezahlen können.
- ▶ Der Staat soll Geld dazu geben, wenn das Geld nicht reicht.

Artikel 24

▶ Jeder Mensch hat ein Recht auf Freizeit.

- ▶ Jeder Mensch muss genug freie Zeit zum Erholen haben.
- ▶ Ihre Arbeitszeit an einem Tag darf nicht zu lang sein.
- ▶ Sie dürfen zum Beispiel nicht so lange arbeiten, dass Sie davon krank werden.
- ▶ Sie haben auch ein Recht auf Urlaub. Auch im Urlaub müssen Sie das Geld weiter bekommen.

Artikel 25,1

▶ Jeder Mensch hat das Recht auf Unterstützung in Notlagen, z.B. wenn Sie eine schwere Krankheit oder wenn Sie länger keine Arbeit haben.

- ▶ Wenn Sie arbeitslos oder krank sind oder eine Behinderung haben: Dann haben Sie ein Recht auf Hilfe.
- ▶ Sie bekommen auch Hilfe, wenn Ihr Partner stirbt oder wenn Sie im Alter ohne eigene Schuld arm sind.

Artikel 25,2

- ▶ Mütter haben einen besonderen Schutz.
- ▶ Und Mütter haben ein Recht auf besondere Hilfe.
- ▶ Auch alle Kinder haben besonderen Schutz.

Artikel 26

▶ Jeder Mensch hat das Recht, etwas zu lernen.

- ▶ Jeder muss in einer Grundschule lernen. Diese Schule darf nichts kosten. Alle haben das Recht etwas zu lernen: Zum Beispiel: Lesen, Schreiben und Rechnen.
- ▶ Es muss möglich sein, dass Sie einen Beruf lernen können. Sie dürfen am Unterricht der Berufsschule mitmachen.
- ▶ Jeder muss die Möglichkeit haben, an einer Uni zu studieren: Je nachdem, was er kann.
- ▶ Die Eltern können entscheiden, welche Schule gut für ihre Kinder ist.

Artikel 28

▶ Jeder Mensch hat das Recht auf die Menschenrechte in der ganzen Welt.

- ▶ Dann können alle Menschen überall gut miteinander leben.
- ▶ Darum muss jedes Land auf der Welt Gesetze haben, damit diese Rechte und Freiheiten einen Schutz haben.

<p>Erarbeitung</p>	<p>Nicht alle Bedürfnisse haben denselben Wert. Es gibt wichtige(re) und weniger wichtige Bedürfnisse. LK zeigt die Pyramide an der Tafel und verteilt die Kopien an TN. LK fragt:</p> <ul style="list-style-type: none"> • Warum hat man die Bedürfnisse in Form einer Pyramide eingeordnet? • Wo liegen wahrscheinlich die wichtigsten Bedürfnisse? • Welche Stufen sind am wichtigsten? • Welche sind weniger wichtig? • Welche Unterschiede zwischen den Stufen gibt es? <p>LK erzählt die Geschichte von dem Wanderer, falls keine Vorschläge von TN kommen (ohne die einzelnen Stufen zu benennen):</p> <p>LK fragt TN:</p> <ul style="list-style-type: none"> • Welche Bedürfnisse konnten Sie da feststellen? • Sind diese Bedürfnisse gleichwertig? <p>LK: Bedürfnisse kann man in zwei Gruppen teilen:</p> <p>a) Defizitbedürfnisse - diese kann man stillen/befriedigen; Bsp.: Wenn man nicht durstig ist, verspürt man kein Verlangen nach Trinken, dann trinkt man einfach nicht mehr.</p> <p>b) Wachstumsbedürfnisse - diese werden angestrebt, aber können nie wirklich gestillt werden Bsp.: Ein Maler zeichnet zur Selbstverwirklichung; sein Bedürfnis nach Kreativität ist aber nicht nach einer bestimmten Anzahl von Bildern gestillt. Er malt weiter, um das „perfekte“ Bild zu schaffen.</p> <p>LK fragt:</p> <ul style="list-style-type: none"> • Wenn man die Geschichte vom Wanderer anschaut, welche Stufen kann man hier finden? 	<p>Whiteboard/ Bedürfnis- pyramide (groß), vorher hinten an der Tafel befestigen + Kopie der Bedürfnis- pyramide pro Paar</p>	<p>Plenum</p>	<p>15</p> <p>25</p> <p>15</p>
	<p>Hintergrundinformation: Abraham Maslow, ein amerikanischer Psychologe (1908-1970) hat vor etwa 75 Jahren eine sog. Maslowsche Bedürfnispyramide erstellt. Diese Pyramide zeigt die Hierarchie der menschlichen Bedürfnisse und Motivation. Er hat erkannt, dass nicht alle Bedürfnisse gleich wichtig sind. Wichtig ist es, dass man immer unten beginnt und erst wenn die vorherige Stufe erfüllt ist, kann man in die obere zielen.</p> <p>LK fragt TN:</p> <ul style="list-style-type: none"> • Für welche Stufen kann/soll/muss der Staat den Menschen sichern? • Bei welchen Stufen kann der Staat behilflich sein? • Und für welche Stufe(n) ist der Mensch allein verantwortlich? 	<p>„Maslow“ an Whiteboard schreiben</p>		<p>20</p>



	Information: Für die ersten zwei Stufen ist der Staat zuständig, er kann auch bei den Stufen drei und vier ein wenig mitwirken (Bildungschancen), aber viel mehr ist hier der Mensch selbst gefragt. In der fünften Ebene ist nur der Mensch gefragt, der Staat kann gar nicht mitwirken.			
Praktische Erarbeitung/ Ergebnis-sicherung	LK bittet die TN, sich zu zweit/zu dritt zusammzusetzen und verteilt die Kuverts mit verschiedenen Bedürfnissen. LK bittet die TN, diese durchzulesen und den jeweiligen Stufen zuzuordnen. (Die Kopie der kleinen Pyramide dient als Hilfe.) Anschließend befestigen TN die Bedürfnisse an die Tafel zu den entsprechenden Stufen und begründen ihre Entscheidung (Mehrere Lösungen sind möglich, vor allem bei den zwei höchsten Stufen)	(Vorlage unten wird vergrößert, zerschnitten und in Kuverts je 5-6 gesteckt.)	Gruppenarbeit	30
	LK bittet die TN, den Fragebogen vom Unterrichts-anfang und die Bedürfnispyramide anzusehen. LK fragt: <ul style="list-style-type: none"> • Wo würden Sie Ihre Fluchtgründe/Hoffnungen/ Erwartungen einordnen? • Wo befinden Sie sich Ihrer Meinung nach momentan? • Was fehlt Ihnen, um die nächste Stufe zu erreichen? • Wie kann Ihnen der Staat dabei helfen? • Was können Sie dafür selbst tun, um diese Stufe zu erreichen? 	Fragebogen vom Unterrichts-anfang	Einzelarbeit	15

Arbeitsblatt 4.0

Fragebogen zu Block 1 Unit 4: Hoffnungen und Erwartungen von Flüchtlingen/Migranten

Name:

Geburtsdatum:

Herkunftsland:

Geschlecht:

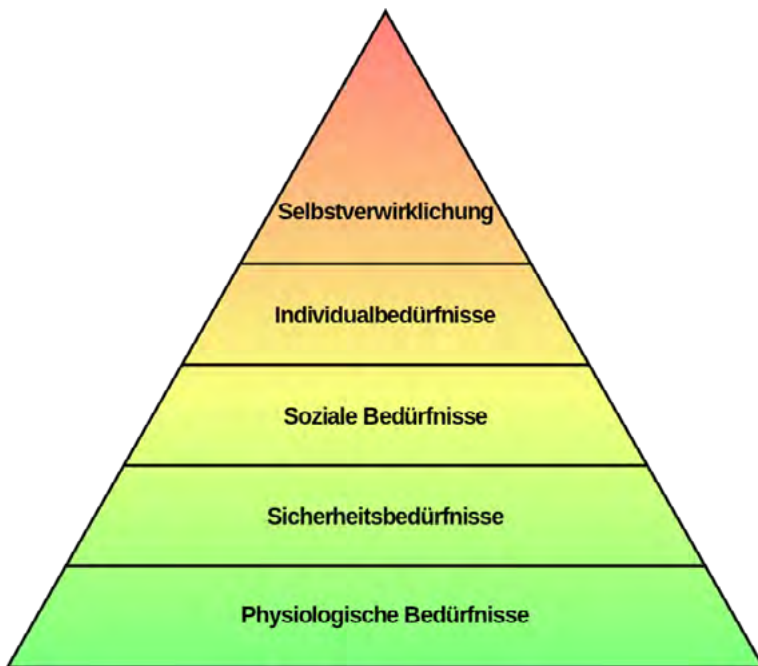
Fluchtgrund:

Hoffnungen und Erwartungen für das eigene Leben in Deutschland/Europa:

Woher stammen die eigenen Überzeugungen über das Leben in Deutschland/Europa?



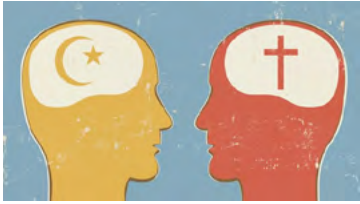
Arbeitsblatt 4.1




Arbeitsblatt 4.1

Freundschaften	Lob	Schlafen	gesund sein
reich sein	ein teures Auto besitzen	mit anderen sprechen	festes Einkommen
Liebe	ein warmer Pullover	eine warme Mahlzeit	eine Wohnung/ein Haus
Klarheit über den weiteren Lebensweg	ein Instrument spielen lernen	Arztbesuch bezahlen können	saubere Luft atmen können
Sportlicher Erfolg	Familie haben	Recht und Ordnung	Kleidung
Schutz vor Gefahren	sozialer Anschluss	Respekt	Wertschätzung
Individualität	Talententfaltung	Einfluss	private/berufliche Erfolge
Partner/in	Unterkunft	Nahrung	Wärme
Gesundheit	Wohnraum	Erfolg	Abends spazieren zu gehen, ohne ausgeraubt zu werden
Karriere	Vermögen	Anerkennung	Beruf
Arbeitsplatzsicherheit	Prestige	Hobbys	Persönlichkeitsentfaltung

Lesson plan n°5

Phase	Inhalt	Materialien	Sozialform & Arbeitsform	Dauer (min)
Thema	Religion/Islam Der Islam als gewalttätige Religion? Verfälschung des Islams Religion als Identitätsressource Christentum und Islam – Gemeinsamkeiten und Unterschiede			4 UE
Lernziele & Lernergebnisse	- theologische, historische, kulturelle und politische Gemeinsamkeiten zwischen Christentum und Islam herausarbeiten und illustrieren - religiöse Prinzipien im Alltag des Christentums und des Islam ermitteln - Gemeinsamkeiten und Unterschiede zwischen Christentum und Islam im Alltagsleben identifizieren			
Einstieg/ Hinführung	LK befestigt als Impuls ein Bild an die Tafel und fordert die TN auf, sich Gedanken zu dem Bild zu machen.  LK fragt: <ul style="list-style-type: none"> • Was nehmen Sie wahr? • Wie ist der Gesichtsausdruck? • Wie kann man das Bild interpretieren? - Hinführung zur heutigen Thematik: Christentum – Islam	Bild	Einzelarbeit	20
	LK fragt TN: <ul style="list-style-type: none"> • Um welche Religionen handelt es sich hier? (LK schreibt „Christentum“ und „Islam“ an die Tafel) TN werden in Vierer-Gruppen geteilt. LK stellt anschließend folgende Frage: <ul style="list-style-type: none"> • Was haben diese Religionen gemeinsam? (Denken Sie dabei an die wichtigsten Schriften.) LK - Überleitung zu Bibel und Koran; (LK heftet ein Bild von Bibel und Koran an die Tafel)	Whiteboard, Stifte Flipchart- papier (pro Gruppe eins)	Plenum Gruppenarbeit	15 20



<p>Erarbeitung</p>	<p>LK fragt die Gruppen: <ul style="list-style-type: none"> • Welche Gemeinsamkeiten hinsichtlich Christentums – Islam kennen Sie? (z. B. Bedeutung des Monotheismus; Adam und Eva; Abraham; Mose; Maria; Jesus -> Antworten werden an die Tafel geschrieben) <p>LK fragt weiter: <ul style="list-style-type: none"> • Kennen Sie auch Unterschiede? (z. B. Jesus als Gottes Sohn, dreifaltiger Gott als Hauptunterschiede) <p>Die Antworten werden mit verschiedenen Farben auf die Flipchartpapier notiert.</p> <p>LK bittet die Gruppensprecher, ihre Notizen vorzulesen und notiert diese an Whiteboard.</p> <p>-> Antworten werden ebenfalls an der Tafel visualisiert</p> <p>LK demonstriert den Zusammenhang aller Religionen an einem Weihnachtsstern vor. L fragt: <ul style="list-style-type: none"> • Können Sie eine Analogie zu unserer Thematik feststellen? <p>(-> EINE Wurzel, verschiedene Triebe, Blätter von unterschiedlichen Farben; Ziel: besondere Betonung des gemeinsamen Erbes – besonders hinsichtlich Abraham.)</p> </p></p></p>	<p>Flipchartpapier (pro Gruppe eins) Whiteboard, Marker</p> <p>Weihnachtsstern oder andere Pflanze, die aus einer gemeinsamen Wurzel kommt</p>	<p>Gruppenarbeit</p>	<p>25</p> <p>15</p> <p>5</p>
	<p>Erweiterung der Thematik auf die drei „monotheistisch-abrahamitischen“ Religionen um das Judentum. Das nun folgende Arbeitsblatt erhält jede und jeder TN – in gemeinsamer Erarbeitung werden ausgewählte wichtige Punkte erarbeitet und besprochen.</p> <p>LK verteilt Arbeitsblätter an die TN, die zunächst in Einzelarbeit ausgefüllt werden sollten. Nach 10 Minuten werden die TN gebeten, sich mit ihrem Partner/ihrer Partnerin auszutauschen. Nach weiteren 10 Minuten schließen sich je zwei paare zusammen und besprechen ihre Ergebnisse. danach werden die Arbeitsblätter im Plenum diskutiert und mit der LK besprochen. LK berichtigt ggf. die Antworten.</p>	<p>AB 5.1 Ab 5.2</p>	<p>Einzelarbeit/ Partnerarbeit/ Gruppenarbeit</p>	<p>20</p> <p>40</p>
	<p>Das bisher Erarbeitete aufgreifend wählt die LK eine Analogie: menschliche Beziehungen.</p> <p>LK befestigt das Bild an die Tafel und fragt: <ul style="list-style-type: none"> • Was soll diese Bild darstellen? • Welche Botschaft bringt es uns? <p>Man kann Freundschaften und Beziehungen zu Menschen pflegen, die in manchen Punkten unterschiedlich denken, aber sich dennoch in Respekt und Wertschätzung begegnen -> diesbezüglich werden alltägliche Beispiele genannt.</p> <p>LK benutzt dazu ein Bild (s. rechts), das die Unterschiede nicht negiert, aber – auf menschlicher Ebene – ein freundschaftliches Miteinander darstellt.</p> </p>			<p>20</p>



Arbeitsblatt 5.1

Vergleichen Sie die Religionen.
Füllen Sie die Tabelle aus. Recherchieren Sie hierzu im Internet.

	Islam	Christentum	Judentum
Bezeichnung Gottes			
Heiliges Buch			
Zentrale Gebote			
Religionsanhänger			
Gebetshaus			
Wichtigkeit Jerusalem			
Die Bedeutung Jesu			

Arbeitsblatt 5.2

Aufgabe: Vergleichen Sie die Religionen.
Füllen Sie die Tabelle aus. Recherchieren Sie hierzu im Internet.

	Islam	Christentum	Judentum
Bezeichnung Gottes	Allah	Gott	Jahwe/Adonai
Heiliges Buch	Koran	Bibel	Thora
Zentrale Gebote	Fünf Säulen	10 Gebote	10 Gebote
Religionsanhänger	Muslime	Christen	Juden
Gebetshaus	Moschee	Kirche	Synagoge
Wichtigkeit Jerusalem	Mohammed trat von hier eine Reise in den Himmel an	Jesus lehrte und starb hier – nach der Auferstehung Ort der ersten Gemeinde	Ort des ersten Tempels
Die Bedeutung Jesu	Jesus ist einer der größten Propheten	Jesus ist Gottes Sohn	Jesus ist ein Rabbiner



Lesson plan n°6

Phase	Inhalt	Materialien	Sozialform & Arbeitsform	Dauer (min)
Thema	Toleranz und Demokratie Umgang mit Dissens Begriffserklärung Toleranz Demokratie und Islam Anlehnung an Tool Betzavta	AB 6.1 / 6.2 Video: https://www.youtube.com/watch?v=GFF6qn-3ZHKw		4 UE
Lernziele und Lernergebnisse	- ermitteln, wie sich Wertkonflikte ausbalancieren lassen - die Idee und Weisheit der Ringparabel „Nathan der Weise“ analysieren - die gemeinsamen Werte aller Religionen identifizieren - für Toleranz als Tugend der Demokratie sensibilisieren			
Einstieg	LK befestigt das Bild an die Tafel und fasst die vorherige Stunde durchs Erfragen zusammen: <ul style="list-style-type: none"> • Was war das Thema? • Wenn alle wichtigsten Religionen vergleicht – welche davon ist die „Wahre“, die „Richtige“? LK: Trotz der vorherrschenden Meinung, dass Christentum, Islam und Judentum sehr unterschiedlich sind, konnte man viele gemeinsame Werte unter den Religionen feststellen.	Bild	Diskussion Diskussion, Plenum	15 20
Hinführung	Welche Konfession sagt wirklich die Wahrheit über den Allmächtigen?			
Erarbeitung	LK: Diese Frage wurde seit einer Ewigkeit von der Menschheit diskutiert. LK zeigt einen kurzen Ausschnitt aus dem Film „Nathan der Weise“. <ul style="list-style-type: none"> • Wer sind die Personen? • Was ist die Frage? • Welche Antwort wünscht sich der Sultan wahrscheinlich? LK teilt die TN in Vierer-Gruppen auf. bittet die TN, die Szene fortzusetzen, in dem sie die Szene weiterschreiben. <ul style="list-style-type: none"> • Was denken Sie, wird die Antwort sein? Jede Gruppe trägt ihre Version im Plenum vor. LK liest anschließend die Einleitung zum Text „Nathan der Weise“ vor. Im Anschluss verteilt LK Arbeitsblätter mit dem Text der Ringparabel an TN. TN lesen den Text vor.	Video-sequenz 00.00 – 00.29 sec https://www.youtube.com/watch?v=GFF6qn-3ZHKw Flipchart-papier Ab 6.1	Einzelarbeit Gruppenarbeit	15 30 45

	<p>Anschließend bittet LK die TN, folgende Fragen schriftlich zu beantworten:</p> <ul style="list-style-type: none"> • Welche geheimen Kräfte besaß der Ring? • Warum ließ der Mann zwei weitere Ringe herstellen? • Wie reagierten die Söhne darauf, dass jeder von ihnen einen Ring bekommen hat? • Welchen Rat würden Sie den Söhnen geben, was ihr Verhalten betrifft? (Beschreiben Sie konkret.) <p>Anschließend werden die Antworten verglichen.</p>	Ab 6.2	Partnerarbeit, Diskussion	25
Ergebnis- sicherung	<p>LK zeigt die nächste Videosequenz:</p> <ul style="list-style-type: none"> • Wie antwortete der Richter und welchen Rat gab er den drei Söhnen? • Wie hat der Richter die Entscheidung des Vaters erklärt? <p>Information: Der Richter in der Geschichte sagte, dass wahrscheinlich keiner den echten Ring besitzt, weil sich niemand so verhält, um sich vor Gott und den Menschen beliebt zu machen. Er gab ihnen außerdem den Rat, von nun an danach zu streben, die magische Kraft des Ringes sichtbar zu machen, danach zu handeln und daran zu glauben. Die Söhne sollen so leben, als sei ihr Ring der echte. Also, durch praktische Humanität und Wohltun.</p> <p>Hintergrundinformation: Eine Parabel ist eine kurze, lehrhafte Textsorte, die durch den Empfänger (Leser, Hörer) entschlüsselt werden muss.</p> <p>Zusammenfassung: Gott (Vater) liebt demnach alle Menschen (Söhne), vollkommen gleich, welcher Religion (Ring) sie angehören, wobei keine Religion die richtige ist, da sie sich in ihren Grundzügen gleichen. In dieser Geschichte spiegelt sich die Forderung wider, die Werte und Glaubensüberzeugungen anderer Personen zu akzeptieren, gerade wenn sie nicht die eigenen sind. Die Ringparabel propagiert die religiöse Toleranz. Menschen sollen die eigene Religion würdigen sowie nach außen bekunden, aber mit anderen Religionen herzlich vertragen und sich niemals im Besitz einer Wahrheit fühlen. Es gibt keine wahre und richtige Religion – keiner darf das beurteilen und entscheiden.</p>	Video-sequenzen 7:35 – 10:12		30



Arbeitsblatt 6.1

Der Sultan Saladin war ein muslimischer Herrscher, der im 12. Jahrhundert im Orient lebte. Eines Tages ließ er den Juden Nathan zu sich rufen, weil Nathan hoch angesehen war und als sehr weise galt. Also stellte ihm Saladin eine schwere Frage: Er wollte wissen, welcher Glaube der wahre sei: der jüdische, der christliche oder der muslimische.

Nathan antwortete mit dieser Geschichte:

„Lasst mich Euch die folgende Geschichte erzählen, Saladin. Vor langer, langer Zeit lebte im Orient ein Mann, der einen schönen und wertvollen Ring besaß. Der Ring war das Geschenk einer Person, die dem Mann sehr viel bedeutete. Außerdem hatte sein Ring eine magische Kraft: Jeder, der ihn trug, war beliebt und wurde von allen Menschen um ihn herum gemocht. Der Mann vererbte den Ring demjenigen seiner Söhne, den er am liebsten mochte. Er bat ihn, den Ring auch wieder an seinen liebsten Sohn zu vererben. So ging es immer weiter. Wer den Ring besaß, war gleichzeitig auch das Oberhaupt der Familie. Schließlich wurde der Ring an einen Mann vererbt, der

drei Söhne hatte und alle gleichermaßen liebte. So stand er bald vor einem großen Problem. Deshalb beschloss er, zwei weitere Ringe machen zu lassen, die von dem echten nicht zu unterscheiden waren. Selbst der Vater konnte nicht sagen, welcher der Originalring ist. Daraufhin rief der Vater nacheinander seine Söhne zu sich, gab jedem seinen Segen und übergab allen freudig einen der Ringe. Wenig später starb er. Jeder Sohn wollte nun natürlich das Familienoberhaupt sein. Die drei stritten sich und zogen vor Gericht. Der Richter sollte bestimmen, welcher der Ringe echt ist. Vergeblich – niemand konnte mehr feststellen, welcher Ring der richtige war.“
Nathan machte eine Pause.
„Genauso wenig können wir feststellen, welcher Glaube der richtige ist“, sagte er.

Der Richter in der Geschichte sagte, dass wahrscheinlich keiner den echten Ring besitzt, weil sich niemand so verhält, um sich vor Gott und den Menschen beliebt zu machen. Er gab ihnen außerdem den Rat, von nun an danach zu streben, die magische Kraft des Ringes sichtbar zu machen, danach zu handeln und daran zu glauben.

Arbeitsblatt 6.2

Fragen zur Ringparabel:

1. Welche geheimen Kräfte besaß der Ring? _____

2. Warum ließ der Mann zwei weitere Ringe herstellen? _____

3. Wie reagieren die Söhne darauf, dass jeder einen Ring besaß? _____

4. Wie antwortete der Richter und welchen Rat gab er den drei Söhnen? _____

5. Welchen Rat würdest du den Söhnen bezüglich ihres Verhaltens geben? Beschreibe konkrete Verhaltensweisen.



Romania


Centrul de Limbi Moderne
Professional
Language Centre

ProF Lesson plans in English

COURSE: Rights, Duties And Solidarity

Module 1 Unit 1

Lesson plan: Getting to know each other

MODULE ONE	RIGHTS AND DUTIES
UNIT 1	The tragedy of our time – migrants/refugees/asylum seekers 
TOPIC	- Who are you? Focus Group assessment with the participants (before) - What do you know about us? - Common values
TEACHER/ EXPERT	Teacher Trainer
NUMBER OF PARTICIPANTS	12
TOOLS/MATERIALS/REQUIRED RESOURCES	Focus group Group work Group discussion Feedback dialogue (anonymous) Task oriented HW: presentation: poster, mind-map, orally of their country: culture (through music, food, clothes), religion, traditions etc
EXPECTED FORMATIVE OUTCOMES FOR THIS LESSON	
<p>General objectives:</p> <ul style="list-style-type: none"> ▶ To compare some basics about the target group's state, culture, religion, politics, and history beforehand. ▶ To create safe, motivating and inclusive learning environments for individuals and group <p>Learning outcomes:</p> <p>By the end of this lesson the participants will be able to:</p> <ul style="list-style-type: none"> ▶ express their knowledge, skills and internalisation of positive social attitudes within the group as a result of their participation in the activities ▶ identify how people from other cultures meet for the first time (GREETINGS) ▶ value the intercultural dialogue and common ground 	

SHORT MOTIVATION	ACTIVITIES	TIME
<p>I. The main hypothesis is that there will be a significant increase in motivation, knowledge, skills and internalization of positive social attitudes within the group as a result of their participation in the programme. It is important to keep in mind that not all refugees or migrants have the same background, and therefore can have a wide spectrum of aims. In fact, they are a quite heterogeneous population made up of often highly specific individuals and groups.</p> <p>III. Forcing people from such different backgrounds to engage with each other just because of their supposedly equal nationality or need to flee their home may thus involve certain risks. Therefore, it is recommended to learn some basics about the target group's state, culture, politics, and history beforehand.</p> <p>IV. Strengthening the values of multiculturalism and diversity can meaningfully contribute to the personal development of all the refugees/migrants, and also positively involve migrant communities.</p>	<p>I. Focus group assessment (entrance phase).</p> <p>III. GREETINGS SITUATION: You will go to another Country and you will do your greetings. Choose 5/6 types of greetings you want to do. - Divide participants in 2 equal circles: one inside and the other outside. Stay face to face. - Turn by turn people who stay in the outside circle will move one step at right to the next person who stay in inside circle and so on. - Each person will decide which gesture to do turn by turn. GROUP DISCUSSION: - How often do you choose one type of greeting? - Why did you choose that one? - Are there any differences between boys and girls? Why? - You will adapt to other culture or you will remain with your greeting?</p> <p>IV. GROUP CODE OF CONDUCT Group Discussion 1. Ask class to take a seat. AIM: Set group agreements for class participations - Ask participants to brainstorm and agree on the most important community agreements - Write them on a large paper or chalk/white board which will remain in the classroom for the duration of the course. Suggestions: • Respect each other's point of view, even if it is different from yours. • Raise your hand. Your thoughts are important and we don't want to miss anyone's ideas by having several people talk at once. • Confidentiality. Do not use names or other identifying information when speaking about relationships involving clients, colleagues. • No put downs.</p>	<p>30'</p> <p>25'</p> <p>15'</p>



SHORT MOTIVATION	ACTIVITIES	TIME
V. Promote knowledge and dialogue between different cultures.	<p>V. HOMEWORK: WHAT IS YOUR COUNTRY LIKE? Description: Class discussion: - Are you going to work in group/team/pair/individually? - What is the most appealing strategy: poster drawing/mind-map/collage? - What each of these approaches mean? - Examples Each ethnic group of people with refugee/migrant background will go in their family/community and ask questions about their country: Why are we here? What is our origin country like? They will prepare a presentation (poster, mind-map, orally) of their country: culture (through music, food, clothes), religion, traditions etc. Each group is free to present their country as they want.</p>	40'
<p>VI The Feedback Dialogue Why? We want to know how and what the participants feel they are learning. There are many purposes for including the feedback dialogue at the end and at the beginning of each session. It serves as a link, reminding the group of what happened during the last session as well as setting up participants' expectations for the session to come. Music can be played.</p>	<p>VI. Five minutes before ending of each session participants are given 10x10 cm piece of paper on which they give the trainer a feedback (what they think they liked, how they felt, what they aren't sure they understood). At the beginning of the next session we will redistribute the slips and then in a seated circle we invite one participant to read out the slip they have. Others with slips containing a similar theme or comment are invited to read theirs.</p>	10'

Module 1 Unit 1

Handout 1

LESSON Plan 1 HANDOUT 1

Complete this table using your own ideas:

“Human rights are rights that belong to human simply because they are human beings”

I have the right to:

Freedom of thought, conscience, religion	Life	Education	Information and freedom of speech

Module One: Unit 2

Lesson plan: HUMAN RIGHTS

MODULE ONE	RIGHTS AND DUTIES	
UNIT 2	HUMAN RIGHTS	
TOPIC	Fundamental Human rights are for all Handouts 1&2	
TEACHER/ EXPERT	Teacher Trainer	
NUMBER OF PARTICIPANTS	12	
TOOLS/MATERIALS/REQUIRED RESOURCES	<ul style="list-style-type: none"> - Warming up: read the previous Feedback dialogue - Project based learning – Your country - Presentation and final products: poster, mind map etc - Team building, Pair work - BRAINSTORMING - flip chart paper/white/black board, - Post its to write only few words - DEBATE: FOR AND AGAINST – Freedom of speech 	
EXPECTED FORMATIVE OUTCOMES FOR THIS LESSON		
<p>General objectives:</p> <ul style="list-style-type: none"> ▶ To compare some basics about the target group's state, culture, religion, politics, and history beforehand. ▶ To create safe, motivating and inclusive learning environments for individuals and group <p>Learning outcomes:</p> <p>By the end of this lesson the participants will:</p> <ul style="list-style-type: none"> ▶ express their knowledge, skills and internalisation of positive social attitudes within the group as a result of their participation in the activities ▶ identify Human Rights and their importance 		
SHORT MOTIVATION	ACTIVITIES	TIME
<p>I. Feedback dialogue We want to know how and what the participants feel they are learning. There are many purposes for including the feedback dialogue at the end and at the beginning of each session. It serves as a link, reminding the group of what happened during the last session as well as setting up participants' expectations for the session to come</p> <p>II. Promote knowledge and dialogue between different cultures.</p>	<p>I. At the beginning of the second session we will redistribute the slips and then in a seated circle we invite one participant to read out the slip they have. Others with slips containing a similar theme or comment are invited to read theirs. Ia. Discussion.</p> <p>II. Checking the HOMEWORK: WHAT IS YOUR COUNTRY LIKE? WHO ARE YOU? Description: Class discussion: - Have you worked in group/team/pair/individually? - What strategy did you approach: poster drawing/mind-map/collage in order to present you and your country? - Presentations in group, teams or individually. (poster, mind-map, orally) of their country: culture (through music, food, clothes), religion, traditions etc Each group is free to present their country as they want. Comments and discussions. Q&A (how did you feel? Were you able to say what you wanted without being afraid of being misunderstood?)</p>	<p>10'</p> <p>60' (or as long as it is needed)</p>

SHORT MOTIVATION	ACTIVITIES	TIME								
<p>III. Human rights are equal for all Your rights are as important as other people's rights. In accepting this rule the participants will become morally adapted citizens, able to meet the requirements of the adoptive country and the society they are living in.</p> <p>IV. HR are extremely important for migrants and refugees, who find themselves in the current situation precisely because their rights were not observed in the country of origin. They are in a vulnerable position.</p> <p>V. According to the Universal Declaration of Human Rights, art.14 – "ANY PERSON HAS THE RIGHT TO SEEK AND ENJOY ASYLUM AGAINST PERSECUTION IN OTHER COUNTRIES." <i>Euripides'assertion: "There is no greater grief than losing your own country."</i></p> <p>VI. Freedom of expression "Everyone has the right to freedom of speech and of opinion, as well as the freedom to seek, to receive and to spread information and valuable ideas by any means."</p> <p>VII. Why is freedom of speech important? 1. The freedom of speech is extremely important in a democracy. 2. The freedom of speech helps us grow as individuals. 3. FOS can help you know more. 4. FOS can change societies peacefully.</p>	<p>III. I have the right to know about the human rights? Discuss these qs in pairs: <ul style="list-style-type: none"> ▶ Which are the values praised by your generation? (examples) ▶ How is your generation different from your parents' generation? ▶ Which are the major problems you are dealing with? ▶ Who/What can solve them? Handout : Unit 2 Handout 1</p> <p>IV. From your own knowledge: According to your own information, answer the following questions: <ul style="list-style-type: none"> ▶ How can refugee status be established- individually or collectively? ▶ If persecution exists only in certain parts of the country has the person the right to ask for refugee status? ▶ How do you think your people will react if a great wave of refugees came to your country? </p> <p>V. Give examples of violation of this right (art.14). Read the following quotations and give reasons 'for' and 'against' granting asylum to an asylum seeker. Read the grounds of international protection: "Granting asylum is an act of a state's sovereignty." "Granting asylum is a peaceful and humanitarian act performed by a state and must not be considered hostile by the other states" "Granting asylum implies protection against return and the possibility of remaining on the territory of the respective state, either permanently or until an alternative solution found."</p> <table border="1" data-bbox="815 1308 1319 1447"> <thead> <tr> <th>FOR</th> <th>AGAINST</th> </tr> </thead> <tbody> <tr> <td>-</td> <td>-</td> </tr> <tr> <td>-</td> <td>-</td> </tr> <tr> <td>-</td> <td>-</td> </tr> </tbody> </table> <p>VI. What is the freedom of speech? BRAINSTORMING(flip chart paper/white/black board, Post its to write only few words). Let's imagine that somebody asks you to draw up a list of liberties that you consider most important. Possible answers: <ul style="list-style-type: none"> ▶ the liberty to say whatever you wish to say ▶ the freedom of the press- to read and write whatever you wish ▶ the free assembly- the right freely to meet other persons and to discuss whatever you wish </p>	FOR	AGAINST	-	-	-	-	-	-	<p>25'</p> <p>50'</p> <p>30'</p> <p>25'</p>
FOR	AGAINST									
-	-									
-	-									
-	-									



SHORT MOTIVATION	ACTIVITIES	TIME
<p>VII. Why is freedom of speech important? 1. The freedom of speech is extremely important in a democracy. 2. The freedom of speech helps us grow as individuals. 3. FOS can help you know more. 4. FOS can change societies peacefully.</p> <p>VIII. Democracy depends on FOS but sometimes it should be limited to protect other people's rights.</p> <p>IX. The Feedback Dialogue Why? We want to know how and what the participants feel they are learning. There are many purposes for including the feedback dialogue at the end and at the beginning of each session. It serves as a link, reminding the group of what happened during the last session as well as setting up participants' expectations for the session to come. Music can be played.</p>	<p>VII. GROUP DISCUSSION: Give examples on the statements 1,2,3,4. Unit 2 Handout 2(possible e.g.)</p> <p>VIII. Should freedom of speech be limited? Debate: TWO GROUPS PRO AND COUNTER ARGUMENTS Suggestions: Shouting fire in a packed theatre/not allowed to give away military secrets. Assignment to prepare for the next session.</p> <p>IX. Five minutes before ending of each session participants are given 10x10 cm piece of paper on which they give the trainer a feedback.(what they think they liked, how they felt, what they aren't sure they understood).At the beginning of the next session we will redistribute the slips and then in a seated circle we invite one participant to read out the slip they have. Others with slips containing a similar theme or comment are invited to read</p>	<p>15'</p> <p>10'</p>

Module 1 Unit 2

Handout 1

Complete this table using your own ideas:

“Human rights are rights that belong to human simply because they are human beings”

I have the right to:

Freedom of thought, conscience, religion	Life	Education	Information and freedom of speech

Module 1 Unit 2

Handout 2

Compare and contrast the situation in your country if the freedom of speech would be observed referring to the following statements:

1. The Freedom of speech is extremely important in a democracy. The democratic system of expression depends on the people's capacity to make the right decision. That is why a wide range of information is needed in order to make the best choice. For example when you vote, different points of view help you choose the candidate that seems most appropriate to you or the ruling programme that you prefer.

2. The Freedom of speech helps us grow as individuals. When you listen to other people's ideas and express your

opinion you learn and become more mature. This means that it is better to have your own opinion about a person or an event before accepting everything that people tell you.

3. The Freedom of speech can help you know more. You can make new discoveries more easily when you exchange information with others. Even if some of the ideas are not good, they can verify the truth of other ideas.

4. The Freedom of speech can change societies peacefully. If you succeed in convincing some others to enter into a dialogue in order to change things and ideas it is less probable that violence should occur. Further more if you are free to criticise some things, you may accept others more easily.



Module 1 Unit 3


Lesson plan: Gender Equality in the Muslim Culture

MODULE ONE		RIGHTS AND DUTIES
UNIT 3	Gender Equality in the Muslim Culture Raising Awareness of Gender Equality	
TOPIC	Gender equality: why is it needed? - What is storytelling? - What is a story?	
TEACHER/ EXPERT	Teacher Trainer	
NUMBER OF PARTICIPANTS	12	
DURATION	4h (including Handouts)	
TOOLS/MATERIALS/REQUIRED RESOURCES	Storyboard drawing –Tell your story Quotations from Qur'an Group work/team work Video with Malala: https://www.youtube.com/watch?v=vE5gSHJkusU T:2'30" Muslim figure skating Zahra Lari https://www.youtube.com/watch?v=UWOAWP3F9Lg T:1'21" Flipchart paper/Post its/BYOD Internet/Video projector	
EXPECTED FORMATIVE OUTCOMES FOR THIS LESSON		
General objectives: <ul style="list-style-type: none"> ▶ To compare some basics about the target group's state, culture, beliefs about migrant women 's rights ▶ To create safe, motivating and inclusive learning environments for individuals and group in order to be able to tell their stories Learning outcomes: By the end of this lesson the participants will be able to: <ul style="list-style-type: none"> ▶ express their knowledge, skills and attitudes within the group about gender equality as a result of their participation in the activities ▶ identify Female and Male Role Models from their country/adoption country or religion ▶ define gender equality and why it is needed ▶ tell their stories real or not - storyboard 		
SHORT MOTIVATION	ACTIVITIES	TIME
I.Feedback dialogue We want to know how and what the participants feel they are learning. There are many purposes for including the feedback dialogue at the end and at the beginning of each session.It serves as a link , reminding the group of what happened during the last session as well as setting up participants' expectations for the session to come	I.At the beginning of the session we will redistribute the slips and then in a seated circle we invite one participant to read out the slip they have. Others with slips containing a similar theme or comment are invited to read theirs. Ia. Discussion.	10'
II. "For Muslim men and women and for believing men and women, for devout men and women, for true men and women, for men and women who are patient and constant, for men and women who humble themselves, for men and women who give in charity, for men and women who fast (and deny themselves), for men and women who guard their chastity, and for men and women who engage much in Allah's remembrance for them has Allah prepared Forgiveness and great reward" (Qur'an 33:35).	II. Quotations from Qur'an about females' rights Activity: On each chair, we put a positive quote. Each of the participants was asked to read the quote and ask himself/herself whether it reflects their vision on life.	25' (or as long as it is needed)



SHORT MOTIVATION	ACTIVITIES	TIME				
<p>The Prophet in one of his sayings (Pbuh) is quoted to have said “Men and women are equal halves.”</p> <p>Education is not only a right but also a duty of all males and females. Prophet Muhammad said: “Seeking knowledge is mandatory for every Muslim. A husband can not prevent his wife from seeking education. Parents are duty bound to educate their girls as they educate their sons. Prophet Muhammad said:” Whosoever has a daughter and.... does not favor his son over her, Allah will enter him into Paradise.”</p> <p>“The promotion of girls/women’s education is an important human rights issue and an essential precondition for the realization of other rights. A famous Arabian poet once commented that if you educate a boy you educate one person, but if you educate a girl you educate many”.</p> <p>III. The idea behind for the group is to learn more about more events when the women’s rights were disregarded in the family, community, work, education .</p> <p>IV. Present yourself in a storyboard</p> <p>We have learned that Human rights are equal for all women included. Your rights are as important as other people’s rights. In accepting this rule the participants will become morally adapted citizens, able to meet the requirements of the adoptive country and the society they are living in.</p>	<div data-bbox="807 277 1302 546" data-label="Image"> </div> <p>Tunisian women got equal inheritance rights</p> <p>III. Starting point of gender issues storytelling</p> <ul style="list-style-type: none"> ▶ Put the participants sit in circle. Give them a piece of paper to write on it. ▶ Ask the participants to think about 3 words that define themselves. <p>In plenary, everybody reads what he/she has written down to define him/herself.</p> <ul style="list-style-type: none"> ▶ Introduce yourself through 3 sentences <p>Ask the participants to present themselves in 3 connected sentences (no more than 3!).</p> <p>In plenary, choose some participants to share their “story” with the rest of the group</p> <ul style="list-style-type: none"> ▶ Debriefing in plenary after these two introductory activities <p>Ask questions to the participants: How were the stories you have heard? Could you try to describe them giving some adjectives?</p> <p>IV. Draw yourself!</p> <ul style="list-style-type: none"> ▶ Give A4 paper to each participant. They don’t have to put their names on it. Ask them to draw 4 specific episodes, situations or memories when their gender equality has been disregarded using coloured pens. They have to divide their A4 as below: <table border="1" data-bbox="807 1480 1310 1648"> <tbody> <tr> <td>Childhood memories</td> <td>First realising gender differences (family, school)</td> </tr> <tr> <td>A dream (a free discrimination world)</td> <td>Meaningful story board</td> </tr> </tbody> </table> <p>T: 10 min to draw in the 4 boxes. NB: the facilitator is free to change and adapt the topics of the 4 boxes according to the group Now each participant has to tell, knowing the meanings of the drawings, what they meant: the meanings to the symbols drawn and elaborate a story on them. The objective of the exercise is to, first, stimulate the expression of one memories and episodes through expression), and then the interpretation and recreation. Assignment:</p> <ul style="list-style-type: none"> ▶ GROUP WORK : Research for the most significant Role Model you know.(in your country/ in the host country/in the world etc. 	Childhood memories	First realising gender differences (family, school)	A dream (a free discrimination world)	Meaningful story board	<p>25'</p> <p>40'</p> <p>40'</p> <p>20'</p>
Childhood memories	First realising gender differences (family, school)					
A dream (a free discrimination world)	Meaningful story board					



SHORT MOTIVATION	ACTIVITIES	TIME
<p>V. Examples of Muslim role models</p> <ul style="list-style-type: none"> - Najat Vallaud-Belkacem was French president Francois Hollande's minister for women's rights and a spokeswoman for the socialist government, while Rachida Dati, a conservative, was a former mayor and justice minister - Maslaha stresses in an introduction to 'I can be she' that modern examples of excellence among Muslim women can be found in all walks of life, as "artists, doctors, footballers, policewomen, teachers, newscasters and more". - 'I can be she' <p>VI. The Feedback Dialogue</p> <p>Why? We want to know how and what the participants feel they are learning. There are many purposes for including the feedback dialogue at the end and at the beginning of each session. It serves as a link, reminding the group of what happened during the last session as well as setting up participants' expectations for the session to come. Music can be played.</p>	<p>V. Lead In:</p> <p>Plying a video with Malala Yousafzai – Nobel Prize winner https://www.youtube.com/watch?v=vE5gSHJkusU T:2'30" Discussion: Q&A</p>  <p>E.g. Muslim figure skating Zahra Lari https://www.youtube.com/watch?v=UW0AWP3F9Lg T:1'21" Discussion: Q&A</p> <p>Watch this video: https://www.youtube.com/watch?v=IVb2HbzgnYM T: 0.23"</p> <p>Discussion: Q&A</p> <ul style="list-style-type: none"> ▶ What about human rights and the right for education for women? ▶ What about women' education in your country? ▶ What about women' education in the host country? ▶ What about women's human rights in your country ▶ What about women's human rights in the host country <p>After discussion activity: Brainstorm and decide on the most significant Role Model Women in their country or the host country. Write the names on a post it and stick it on the flipchart paper which is placed in front of the class. Tell their story in 3 sentences.</p> <p>VI. Five minutes before ending of each session participants are given 10x10 cm piece of paper on which they give the trainer a feedback.(what they think they liked, how they felt, what they aren't sure they understood).At the beginning of the next session we will redistribute the slips and then in a seated circle we invite one participant to read out the slip they have. Others with slips containing a similar theme or comment are invited to read theirs.</p>	<p>20'</p> <p>5'</p> <p>Total Time: 4h'</p>



Module 1 Unit 4

Lesson plan: Self-Assessment Quiz

MODULE ONE	RIGHTS AND DUTIES	
UNIT 4	Self-Assessment Quiz	
TOPIC	Gender equality: why is it needed? - What is storytelling? - What is a story?	
TEACHER/ EXPERT	Teacher Trainer	
NUMBER OF PARTICIPANTS	12	
DURATION	2hs50"	
TOOLS/MATERIALS/REQUIRED RESOURCES	Feedback dialogue Self-Assessment Quizz on Radicalisation Flipchart paper/Post its/BYOD Internet/Video projector	
EXPECTED FORMATIVE OUTCOMES FOR THIS LESSON		
<p>General objectives:</p> <ul style="list-style-type: none"> ▶ To compare some basics about the target group's state, culture, beliefs about migrants rights ▶ To create safe, motivating and inclusive learning environments for participants to revise and self-assess <p>Learning outcomes:</p> <p>By the end of this lesson the participants will be able to:</p> <ul style="list-style-type: none"> ▶ express their knowledge, skills and attitudes as a result of their participation in the activities ▶ identify causes of radicalisation and find solutions ▶ define, human rights and gender equality and why it is needed 		
SHORT MOTIVATION	ACTIVITIES	TIME
<p>I. Feedback dialogue We want to know how and what the participants feel they are learning. There are many purposes for including the feedback dialogue at the end and at the beginning of each session. It serves as a link, reminding the group of what happened during the last session as well as setting up participants' expectations for the session to come</p> <p>II. Self-Assessment quiz</p>	<p>I. At the beginning of the session we will redistribute the slips and then in a seated circle we invite one participant to read out the slip they have. Others with slips containing a similar theme or comment are invited to read theirs. Ia. Discussion.</p> <p>II. QUIZ on Radicalisation (At the end of Module One all participants will take the quiz and comments will follow just to revise what impact the lessons have had so far).</p> <p>Reference to MODULE ONE, HANDOUT 1</p> <ul style="list-style-type: none"> ▶ Debriefing in plenary after the quiz ▶ Answers & Questions 	<p>10'</p> <p>25' (or as long as it is needed)</p> <p>40'</p>
<p>V. The Feedback Dialogue Why? We want to know how and what the participants feel they are learning. There are many purposes for including the feedback dialogue at the end and at the beginning of each session. It serves as a link, reminding the group of what happened during the last session as well as setting up participants' expectations for the session to come. Music can be played.</p>	<p>V. Five minutes before ending of each session participants are given 10x10 cm piece of paper on which they give the trainer a feedback. (what they think they liked, how they felt, what they aren't sure they understood). At the beginning of the next session we will redistribute the slips and then in a seated circle we invite one participant to read out the slip they have. Others with slips containing a similar theme or comment are invited to read theirs.</p>	<p>10'</p>



Module 1, Handout 1

QUIZ ON RADICALISATION

(At the end of Module One all participants will take the quiz and comments will follow just to revise what impact the lessons have had so far).

Q1. Which of these countries are likely to become targets or continue being targeted by radicalized extremists in the upcoming years? Please choose three and rank them.

1. _____
2. _____
3. _____

Q2. Below there are some drivers that provide fertile ground for the development of radicalisation. For each column (country or group of countries) please choose the most significant driver.

	EU countries	Your own country
Economic exclusion and limited opportunities		
In the country of residence: political exclusion, discrimination, injustice or repression, Islamophobia		
Role and impact of global geopolitics, including perception of political exclusion, discrimination, injustice or repression of certain groups in other countries		
Weak state capacity and failing security		

Other options or comments regarding one option or specific countries:

Q3. What should the EU and its member states focus on as a matter of priority? Please choose three and rank them.

Other options or comments on one specific dimension:

1. Countering discrimination, including on the grounds of religion or belief, race or ethnic origin
2. Countering terrorist propaganda and hate speech online
3. Contributing to solving conflicts outside the EU that provide fertile ground for violent extremism
4. Security-focused measures within the European Union
5. Focusing on targeted preventive measures
6. Deradicalisation, disengagement and reintegration strategies
7. Promoting inclusive education and EU common values
8. Contributing to strengthening security capacities of non-EU countries
9. Supporting good governance in non-EU countries in order to address underlying factors of radicalisation

Q4. The need to address the rise of radicalisation at the multilateral level has been acknowledged and has materialised in a number of initiatives.

To what extent should the primary concern of multilateral initiatives be to: (1.Very low extent; 5.Very high extent)

Exchange best practices among experts	1	2	3	4	5
Focus on the development agenda	1	2	3	4	5
Focus on the security/counter-terrorism agenda	1	2	3	4	5



Promote and fund capacity-building initiatives targeting national authorities	1	2	3	4	5
Promote and fund projects targeting communities and civil society and local actors	1	2	3	4	5
Set up parameters of action (Offering a framework for national and regional action plans)	1	2	3	4	5

Q5. To what extent do you consider that the following phenomena threaten the stability and security of countries and societies as a whole? (1.very low; 2.very high).

Authoritarian trends on the rise	1	2	3	4	5
Right-wing extremism and Islamophobia on the rise	1	2	3	4	5
Violent Islamist extremism	1	2	3	4	5

Q6. Why is freedom of speech important? Please choose a reply which is most appropriate to you.

1. The freedom of speech is extremely important in a democracy.
2. The freedom of speech helps us grow as individuals.
3. Freedom of speech can help you know more.
4. Freedom of speech can change societies peacefully.

Q7. To what extent do you consider that the following rights are contributing to a stability and security in a country? Please choose.

1. Freedom of speech
2. Freedom of education
3. Religious liberty
4. The right to be treated equal

Q8. Women's rights are as important as other people's rights. Accepting this rule people will become morally adapted citizens, able to meet the requirements of the adoptive country and the society they are living in. Give three examples of women fighting for Gender Equality.

1. _____
2. _____
3. _____




Module 2 Unit 1

Lesson plan: Promotion of critical thinking and tolerance

MODULE TWO	NO' TO RADICALISATION AND MANIPULATION	
UNIT 1	Promotion of critical thinking and tolerance: religious and political	
TOPIC	Radicalisation: What is it?	
TEACHER/ EXPERT	Teacher Trainer	
NUMBER OF PARTICIPANTS	12	
DURATION	2hs50"	
TOOLS/MATERIALS/REQUIRED RESOURCES	- Malala's magic pencil video https://www.youtube.com/watch?v=jWKYalbPLRY2'09 https://www.youtube.com/watch?v=FnloKzEAX7o https://www.youtube.com/watch?v=NIqOhxQ0-H8 - What is radicalisation in your opinion? Watch the video: https://www.youtube.com/watch?v=jrcGHM_GhfQ https://www.youtube.com/watch?v=Z8Vy7wxQ-ik - How to recognise radicalisation? https://www.youtube.com/watch?v=kAFJhn9b0mQ - How to prevent radicalization? https://www.youtube.com/watch?v=1l_Fp2GjCNk Flipchart paper/Post its/BYOD Internet/Video projector	
EXPECTED FORMATIVE OUTCOMES FOR THIS LESSON		
General objectives: <ul style="list-style-type: none"> ▶ To compare some basics about the target group's state, culture, religion, politics, and history beforehand. ▶ To create safe, motivating and inclusive learning environments for individuals and group Learning outcomes: By the end of this lesson the participants will: <ul style="list-style-type: none"> ▶ express their knowledge, skills and internalisation of positive social attitudes within the group as a result of their participation in the activities ▶ identify Role Models from their country/adoption country or religion ▶ define radicalisation and how to recognise it ▶ value human rights and new community in which they live 		
SHORT MOTIVATION	ACTIVITIES	TIME
I.Feedback dialogue We want to know how and what the participants feel they are learning. There are many purposes for including the feedback dialogue at the end and at the beginning of each session.It serves as a link , reminding the group of what happened during the last session as well as setting up participants' expectations for the session to come	I.At the beginning of the session we will redistribute the slips and then in a seated circle we invite one participant to read out the slip they have. Others with slips containing a similar theme or comment are invited to read theirs. Ia. Discussion.	10'

SHORT MOTIVATION	ACTIVITIES	TIME										
<p>II. Democracy depends on FOS but sometimes it should be limited to protect other people's rights.</p> <p>III. Responsibilities</p>	<p>II. Should freedom of speech be limited? Debate: TWO GROUPS PRO AND COUNTER ARGUMENTS Suggestions: Shouting fire in a packed theatre/not allowed to give away military secrets. ▶ Assignment to prepare for the next session. ▶ Write the rights you learned about but also the responsibilities:</p> <table border="1" data-bbox="807 701 1310 1055"> <thead> <tr> <th>Right</th> <th>Responsibility Give a reason</th> </tr> </thead> <tbody> <tr> <td>Freedom of speech</td> <td></td> </tr> <tr> <td>Freedom of education etc</td> <td></td> </tr> <tr> <td>Religious liberty</td> <td></td> </tr> <tr> <td>The right to be treated equal</td> <td></td> </tr> </tbody> </table>	Right	Responsibility Give a reason	Freedom of speech		Freedom of education etc		Religious liberty		The right to be treated equal		<p>25' (or as long as it is needed)</p>
Right	Responsibility Give a reason											
Freedom of speech												
Freedom of education etc												
Religious liberty												
The right to be treated equal												
<p>IV. What is a Role Model? Why we need Role Models? <i>Role model's profile will be selected in a way that everyone can relate to so as to avoid exclusion: it is interesting to have young role models, but the diversity of personalities and the different fields they work in (not only successful careers) are equally important.</i></p> <p>We have learned that Human rights are equal for all women included. Your rights are as important as other people's rights. In accepting this rule the participants will become morally adapted citizens, able to meet the requirements of the adoptive country and the society they are living in.</p>	<p>IV. A short video (no more than 3-4') can be showed to describe, for example, the Role Model's field of activity, work environment, relevant personal stories, or an interview concerning their career/job.</p> <p>▶ GROUP WORK : Research for the most significant Role Model you know.(in your country/ in the host country/in the world etc.</p> <p>Plying a video with Malala Yousafzai – Nobel Prize winner ▶ Malala's magic pencil video https://www.youtube.com/watch?v=jWKYalbPLRY 2'09" https://www.youtube.com/watch?v=FnloKzEAX7o 3'04" https://www.youtube.com/watch?v=NlqOhxQ0-H8 2'21"</p> <p>Discussion: Q&A ▶ What happened to Malala? ▶ Why did the Talibans wanted to punish her? ▶ What about human rights and the right for education for women? ▶ What about this radicalisation? ▶ What is radicalisation in your opinion?</p> <p>Watch the video: https://www.youtube.com/watch?v=jrcGHM_GhfQ 2'17" https://www.youtube.com/watch?v=Z8Vy7wxQ-ik 2'22"</p> <p>Discuss:Q&A</p>	<p>25'</p> <p>2'09"</p> <p>3'04"</p> <p>2'21"</p> <p>50'</p> <p>2'17"</p> <p>2'22"</p> <p>15'</p>										

SHORT MOTIVATION	ACTIVITIES	TIME
<p>V. Radicalisation is a process by which an individual, or group comes to adopt increasingly extreme political, social, or religious ideals and aspirations that reject or undermine the status quo or contemporary ideas and expressions of the nation.</p> <p>VI. Raising awareness of the danger of getting into contact with groups of radicalised migrants. Case studies.</p> <p>VII. The Feedback Dialogue Why? We want to know how and what the participants feel they are learning. There are many purposes for including the feedback dialogue at the end and at the beginning of each session. It serves as a link, reminding the group of what happened during the last session as well as setting up participants' expectations for the session to come. Music can be played.</p>	<p>V. What is 'radicalisation'?</p>  <ul style="list-style-type: none"> ▶ Brainstorming the term radicalisation. Group work 3-4 people or pair work. Each receive a piece of paper with the term RADICALISATION in the centre. ▶ They have to create a mind map in 10'. Then they have to explain and stick the poster on the white/chalk board. ▶ How to recognise radicalisation? https://www.youtube.com/watch?v=kAFJhn9b0mQ ▶ How to prevent radicalization? https://www.youtube.com/watch?v=1I_Fp2GjCNk <p>VI. Assignment: have you met the term of 'on-line radicalization'? Tell us about your own or your acquaintances experience? Preparation.</p> <p>VII. Five minutes before ending of each session participants are given 10x10 cm piece of paper on which they give the trainer a feedback. (what they think they liked, how they felt, what they aren't sure they understood). At the beginning of the next session we will redistribute the slips and then in a seated circle we invite one participant to read out the slip they have. Others with slips containing a similar theme or comment are invited to read theirs.</p>	<p>30'</p> <p>3'30"</p> <p>1'33"</p> <p>30'</p> <p>10'</p> <p>30'</p> <p>10'</p>



Module 2 Unit 2

Lesson plan: Online radicalisation

MODULE TWO	NO' TO RADICALISATION AND MANIPULATION	
UNIT 2	Online radicalisation	
TOPIC	<ul style="list-style-type: none"> - Online predators are a major concern in schools/youth organizations/society - Migrants/refugees/asylum seekers can feel marginalised due to media manipulation of public opinion. 	
TEACHER/ EXPERT	Teacher Trainer	
NUMBER OF PARTICIPANTS	12	
DURATION	2hs50"	
TOOLS/MATERIALS/REQUIRED RESOURCES	<ul style="list-style-type: none"> - Online Radicalisation - BBC East Midlands Today - video https://www.youtube.com/watch?v=aSw6WO4qOIA - Muslim mothers urged to monitor kids for "online radicalisation" https://www.youtube.com/watch?v=GUtodWCcj0 - YouTube Creator for Change Ambassador, with many young fans across the world – addresses online radicalisation in a language likely to appeal to young Muslim people. - What is "hate speech"? Discover the way to fight back by watching this video: https://www.betterinternetforkids.eu/web/portal/practice/awareness/detail?articleId=1863969 - What Counter-speech means and comment on it https://www.youtube.com/watch?time_continue=211&v=wAk3H9c0r7k - The Feedback Dialogue 	
EXPECTED FORMATIVE OUTCOMES FOR THIS LESSON		
<p>General objectives:</p> <ul style="list-style-type: none"> ▶ to recognise when others are using manipulation, persuasion or coercion and to respond ▶ to identify the role peers can play in supporting one another <p>Learning outcomes:</p> <p>By the end of this lesson the participants will be able to:</p> <ul style="list-style-type: none"> ▶ explain situations and techniques which might cause someone to become involved due to online activity in an extremist group ▶ suggest or demonstrate ways to promote inclusion and actively challenge intolerance or divisive behaviour ▶ suggest or demonstrate ways to resist influence to act in ways which go against laws, human rights and their own values 		
SHORT MOTIVATION	ACTIVITIES	TIME
I.Consider any sensitivities and prior knowledge about specific migrants' circumstances.	<p>I.Explain that today's session focuses on the things they as individuals can do to promote inclusion in their communities and protect each other from online radicalisation actions.</p> <p>As a class watch the video: Online Radicalisation - BBC East Midlands Today https://www.youtube.com/watch?v=aSw6WO4qOIA Groomed by 'Islamic State': a Muslim women's group in Derby says it's stopped several women and children travelling to Syria, after they were radicalised online. One victim reveals how she was targeted when she asked for help, after suffering domestic violence.</p>	<p>10'</p> <p>40'</p>

SHORT MOTIVATION	ACTIVITIES	TIME
<p>II. Sara Khan, Director Inspire, has said that one of our priorities is to crackdown on online radicalisation whereby Muslims are exposed to so-called radical Islamic ideas on the web. She fears that this online radicalisation could lead to terror attacks. She says Muslim mothers should be trained in basic knowledge so they can spot online radicalisation of their children.</p>	<p>II. Muslim mothers urged to monitor kids for “online radicalisation” https://www.youtube.com/watch?v=GUtodWCcje0</p> <ul style="list-style-type: none"> ▶ Class debate: What is on-line radicalisation? What is online hate speech? ▶ Read the following text and then watch the video: <p><i>a) Violent radicalisation online is a complex process whereby individuals, through their online interactions and exposure to various types of internet content, come to view violence as a legitimate method of solving social and political conflicts. Some of those violently radicalised via the internet may go on to commit acts of terrorism.</i></p> <p><i>b) In the video below, Humza Arshad – a popular YouTube Creator for Change Ambassador, with many young fans across the world – addresses this problem in a language likely to appeal to young Muslim people.</i></p>	45'
<p>III. Why has internet become an important vehicle for promoting racism and intolerance. Hate speech through social media is rapidly increasing and has the potential to reach a much larger audience than extremist print media could previously reach. Is it because of the anonymous nature of the internet, people are also likely to say things online which they would not say in person?</p>	<p>III. What is “hate speech”? Discover the way to fight back by watching this video: https://www.betterinternetforkids.eu/web/portal/practice/awareness/detail?articleId=1863969</p>	40'
<p>IV. Promote knowledge and dialogue between different cultures.</p>	<p>IV. Hate speech and radicalisation Counter-speech and other forms of campaigning While education is undoubtedly important, other strategies have emerged in the fight against online hate speech and radicalisation. Counter-speech and counter-narratives The term counter-speech refers to responses or content that is created to counter a range of extremisms and hate speech online. A counter-narrative is a tool to challenge the ideologies, narratives and stories of violent extremists. The purpose of a counter-narrative is to discredit, deconstruct and demystify extremist messages. They can do this by using logical or factual arguments or using satire and humour. They can be as specific or nuanced, as direct or indirect, as the person or group creating them wants to make them. Please watch video to understand better what Counter-speech means and comment on it: https://www.youtube.com/watch?time_continue=211&v=wAk3H9c0r7k</p>	10'
<p>V. The Feedback Dialogue Why? We want to know how and what the participants feel they are learning. There are many purposes for including the feedback dialogue at the end and at the beginning of each session. It serves as a link, reminding the group of what happened during the last session as well as setting up participants' expectations for the session to come. Music can be played.</p>	<p>V. Five minutes before ending of each session participants are given 10x10 cm piece of paper on which they give the trainer a feedback. (what they think they liked, how they felt, what they aren't sure they understood). At the beginning of the next session we will redistribute the slips and then in a seated circle we invite one participant to read out the slip they have. Others with slips containing a similar theme or comment are invited to read theirs.</p>	

Module 2 Unit 3

Lesson plan: Different perspectives on Islam Culture

MODULE TWO	NO' TO RADICALISATION AND MANIPULATION	
UNIT 3	Different perspectives on Islam Culture	
TOPIC	<ul style="list-style-type: none"> - Identify local role models - Migrants/refugees/asylum seekers male and female talking about Islam - Hijab and what it means - Stereotypes: all Muslim are terrorists - Closure 	
TEACHER/ EXPERT	Teacher Trainer	
NUMBER OF PARTICIPANTS	12	
DURATION	2hs50"	
TOOLS/MATERIALS/REQUIRED RESOURCES	<ul style="list-style-type: none"> - Local Role Model –Dr.Raed Arafat , a Syrian-born Romanian intensive care physician of Palestinian origin.YouTube video: https://www.youtube.com/watch?v=aRrPdQsEgXs - Nobody can be a profet in one's country" https://www.youtube.com/watch?v=t76njltPITY - About wearing HIJAB: https://youtu.be/joCYUaRO8DY - About stereotypes: https://youtu.be/ZTqNEWC8ZP - About concluding the talk: https://youtu.be/GWXEN7dEunw - The Feedback Dialogue 	
EXPECTED FORMATIVE OUTCOMES FOR THIS LESSON		
<p>General objectives:</p> <ul style="list-style-type: none"> ▶ to recognise what Islam and Islamist means ▶ to identify the role peers can play in supporting one another ▶ to describe the role and the choice of women whether to wear or not the Hijab <p>Learning outcome:</p> <p>By the end of this lesson the participants will be able to:</p> <ul style="list-style-type: none"> ▶ explain situations and techniques which might cause someone to become involved in an extremist group ▶ suggest or demonstrate ways to promote inclusion and actively challenge intolerance or divisive behaviour ▶ suggest or demonstrate ways to resist influence to act in ways which go against laws, human rights and their own values 		
SHORT MOTIVATION	ACTIVITIES	TIME
I.Consider what you can do for your community before asking what the community can do for you,	I.Explain that today's session focuses on the things they as individuals can do to promote inclusion in their communities and protect each other from radicalisation actions.We talk about a Muslim who became a Role Model in Romania and not only.	15'



SHORT MOTIVATION	ACTIVITIES	TIME
<p>II. Dr.Raed Arafat who worked and lived in Tirgu Mures and is known in each family of the city.</p> <p>III.Reinforce existing ground rules. Add or emphasise any that are especially relevant to this lesson.</p> <p>VI The Feedback Dialogue Why?We want to know how and what the participants feel they are learning. There are many purposes for including the feedback dialogue at the end and at the beginning of each session. It serves as a link , reminding the group of what happened during the last session as well as setting up participants' expectations for the session to come.Music can be played.</p>	<p>II. Local Role Model –Dr.Raed Arafat , a Syrian-born Romanian intensive care physician of Palestinian origin is Secretary of State at the Ministry of Internal Affairs to head the newly created Department for Emergency Situations under which all emergency services are coordinated including fire and rescue, civil protection, prehospital medical emergency response, air rescue and emergency departments. A first aid instructor, he coordinated international lectures on the matter in several countries (including Austria, Denmark, Greece, the Netherlands, New Zealand, Ireland, the United Kingdom, and the United States).[4] In 2003, he was made a Knight of the National Order of Merit of Romania (a Grand Officer since 2005) Let us watch together this video in which Dr.Raed Arafat explains how he initiated ER (SMURD) in Romania.He once said: “Nobody can be a profet in one’s country” https://www.youtube.com/watch?v=t76njltPITY Do you have any Role Models in your community/country/region? Participants will give examples.</p> <p>III. Talking about Islam Participants were challenged to look into the terms Islam and Islamist. Islam is a religion and the follower of this religion is known as a Muslim not an Islamist. Islamist or Islamism is a term coined by the West to differentiate between Islam the faith or religion and Islamism as the ideology or political Islam.</p> <p>To give a voice to both female and male Muslim migrants some young migrant students and Romanian students were invited and challenged with the same questions we pose to our female trainees, namely:</p> <ul style="list-style-type: none"> ▶ How do Muslims define modesty? ▶ What is hijab? ▶ Do Muslim women have to wear hijab (cover their hair)? ▶ Why don’t men wear hijab? ▶ Why are standards of modest dress different for men and women? <p>FEMALE AND MALE MUSLIM TRAINEES’ OPINIONS ON HIJAB DURING THE DEBATE SESSIONS</p> <ul style="list-style-type: none"> • Certainly, the headscarf is connected to religion. Many women who cover their heads talk about it as a way of demonstrating their submission to tradition and to God • Some women do not wear the veil by choice, and they are often forced to cover their heads and bodies by their families. • The hijab is a wonderful way to practice the Islamic faith but not the only way. • I am not ready to wear a hijab <p>(Please, follow this short video to see some students opinion on HIJAB at Professional premises)</p> <ul style="list-style-type: none"> ▶ About wearing HIJAB: https://youtu.be/joCYUaRO8DY <p>Teacher coordinated the female and male debate on topics connected with the REM project. The participants have been Muslim migrant students at the University of Medicine in Tirgu Mures, Romania. They were from: Somalia, Egipt, Tunisia and Turkey. Here are their talk registered during the sessions we ran at Professional Foundation, Tirgu Mures, Romania</p> <ul style="list-style-type: none"> ▶ About stereotypes: https://youtu.be/ZTqNEWC8ZP ▶ About concluding the talk: https://youtu.be/GWXEN7dEunw <p>IV. Invite migrant trainees to write down any questions they have, anonymously, at any time, and collect them in using an anonymous question box or envelope. This should be accessible during and after every lesson.</p>	<p>35’</p> <p>30’</p> <p>25’</p> <p>40’</p> <p>40’</p> <p>20’</p> <p>15’</p> <p>10’</p>



Module 2 Unit 4

Lesson plan: Self-Assessment Quiz

MODULE TWO	Rights and Duties	
UNIT 4	Self-Assessment Quiz	
TOPIC	Revision of Module One	
TEACHER/ EXPERT	Teacher Trainer	
NUMBER OF PARTICIPANTS	12	
DURATION	2hs50"	
TOOLS/MATERIALS/REQUIRED RESOURCES	Feedback dialogue Self-Assessment Quiz on Radicalisation Flipchart paper/Post its/BYOD Internet/Video projector	
EXPECTED FORMATIVE OUTCOMES FOR THIS LESSON		
<p>General objectives:</p> <ul style="list-style-type: none"> ▶ To compare some basics about the target group's state, culture, beliefs about migrants rights ▶ To create safe, motivating and inclusive learning environments for participants to revise and self-assess <p>Learning outcomes:</p> <p>By the end of this lesson the participants will be able to:</p> <ul style="list-style-type: none"> ▶ express their knowledge, skills and attitudes as a result of their participation in the activities ▶ identify causes of radicalisation and find solutions ▶ define, human rights and gender equality and why it is needed 		
SHORT MOTIVATION	ACTIVITIES	TIME
<p>I. Feedback dialogue We want to know how and what the participants feel they are learning. There are many purposes for including the feedback dialogue at the end and at the beginning of each session. It serves as a link, reminding the group of what happened during the last session as well as setting up participants' expectations for the session to come</p> <p>II. Self-Assessment quiz</p> <p>V. The Feedback Dialogue</p> <p>Why? We want to know how and what the participants feel they are learning. There are many purposes for including the feedback dialogue at the end and at the beginning of each session. It serves as a link, reminding the group of what happened during the last session as well as setting up participants' expectations for the session to come. Music can be played.</p>	<p>I. At the beginning of the session we will redistribute the slips and then in a seated circle we invite one participant to read out the slip they have. Others with slips containing a similar theme or comment are invited to read theirs. Ia. Discussion.</p> <p>II. QUIZ on Radicalisation (At the end of Module One all participants will take the quiz and comments will follow just to revise what impact the lessons have had so far).</p> <p>Reference to MODULE TWO, HANDOUT 1</p> <ul style="list-style-type: none"> ▶ Debriefing in plenary after the quiz ▶ Answers & Questions <p>V. Five minutes before ending of each session participants are given 10x10 cm piece of paper on which they give the trainer a feedback (what they think they liked, how they felt, what they aren't sure they understood). At the beginning of the next session we will redistribute the slips and then in a seated circle we invite one participant to read out the slip they have. Others with slips containing a similar theme or comment are invited to read theirs.</p>	<p>10'</p> <p>25' (or as long as it is needed)</p> <p>40'</p> <p>10'</p>



Module 2, Handout 1

QUIZ ON RADICALISATION

(At the end of Module One all participants will take the quiz and comments will follow just to revise what impact the lessons have had so far).

Q1. Which of these countries are likely to become targets or continue being targeted by radicalized extremists in the upcoming years? Please choose three and rank them.

1. _____
2. _____
3. _____

Q2. Below there are some drivers that provide fertile ground for the development of radicalisation. For each column (country or group of countries) please choose the most significant driver.

	EU countries	Your own country
Economic exclusion and limited opportunities		
In the country of residence: political exclusion, discrimination, injustice or repression, Islamophobia		
Role and impact of global geopolitics, including perception of political exclusion, discrimination, injustice or repression of certain groups in other countries		
Weak state capacity and failing security		

Other options or comments regarding one option or specific countries:

Q3. What should the EU and its member states focus on as a matter of priority? Please choose three and rank them.

Other options or comments on one specific dimension:

1. Countering discrimination, including on the grounds of religion or belief, race or ethnic origin
2. Countering terrorist propaganda and hate speech online
3. Contributing to solving conflicts outside the EU that provide fertile ground for violent extremism
4. Security-focused measures within the European Union
5. Focusing on targeted preventive measures
6. Deradicalisation, disengagement and reintegration strategies
7. Promoting inclusive education and EU common values
8. Contributing to strengthening security capacities of non-EU countries
9. Supporting good governance in non-EU countries in order to address underlying factors of radicalisation

Q4. The need to address the rise of radicalisation at the multilateral level has been acknowledged and has materialised in a number of initiatives.

To what extent should the primary concern of multilateral initiatives be to: (1.Very low extent; 5.Very high extent)

Exchange best practices among experts	1	2	3	4	5
Focus on the development agenda	1	2	3	4	5
Focus on the security/counter-terrorism agenda	1	2	3	4	5



Promote and fund capacity-building initiatives targeting national authorities	1	2	3	4	5
Promote and fund projects targeting communities and civil society and local actors	1	2	3	4	5
Set up parameters of action (Offering a framework for national and regional action plans)	1	2	3	4	5

Q5. To what extent do you consider that the following phenomena threaten the stability and security of countries and societies as a whole? (1.very low; 2.very high).

Authoritarian trends on the rise	1	2	3	4	5
Right-wing extremism and Islamophobia on the rise	1	2	3	4	5
Violent Islamist extremism	1	2	3	4	5

Q6. Why is freedom of speech important? Please choose a reply which is most appropriate to you.

1. The freedom of speech is extremely important in a democracy.
2. The freedom of speech helps us grow as individuals.
3. Freedom of speech can help you know more.
4. Freedom of speech can change societies peacefully.

Q7. To what extent do you consider that the following rights are contributing to a stability and security in a country? Please choose.

1. Freedom of speech
2. Freedom of education
3. Religious liberty
4. The right to be treated equal

Q8. Women's rights are as important as other people's rights. Accepting this rule people will become morally adapted citizens, able to meet the requirements of the adoptive country and the society they are living in. Give three examples of women fighting for Gender Equality.


1. _____
2. _____
3. _____

ProF Lesson plans in Romanian

CURS: Drepturi, Îndatoriri și Solidaritate

Modul 1 Unitatea 1

Planul lectiei: Sa ne cunoastem mai bine

MODULUL UNU	DREPTURI SI ÎNDATORIRI
UNITATEA 1	Tragedia vremurilor noastre – migrantii/refugiatii/ solicitantii de azil 
SUBIECT	- Cine esti tu? Evaluarea si Focus Grup cu participantii (înainte) - Ce stii despre noi? - Valorile comune
DURATA	2h
PROFESOR/EXPERT	Formator
NUMAR DE PARTICIPANTI	12
INSTRUMENTE/MATERIALE/RESURSE NECESARE	Focus Grup Lucru în grup Dialog pe baza unui feedback anonym Tema de cercetat pentru acasa: De ce suntem aici? Care este tara noastra de origine? Produs final al activitatii: prezentare, poster, harta mintii despre: cultura, muzica, bucataria, portul, religia si traditii. Situatii – cum reactionam
REZULTATELE ÎNVATĂRII ALE ACESTEI LECTII	
<p>Obiective generale:</p> <ul style="list-style-type: none"> ▶ Pentru a compara în prealabil unele aspecte de baza despre starea, cultura, religia, politica si istoria grupului tinta. ▶ Crearea unor medii de învățare sigure, motivante și cuprinzătoare pentru persoane și grupuri <p>Rezultatele învățării:</p> <ul style="list-style-type: none"> ▶ Până la sfârșitul acestei lectii participantii vor putea sa: își exprime cunostintele, abilitatile și internalizarea atitudinilor sociale pozitive din cadrul grupului ca urmare a participării lor la activități ▶ identifice modul în care se întâlnesc pentru prima data persoane din alte culturi –Saluturi ▶ aprecieze dialogul intercultural și terenul comun 	



SCURTA MOTIVARE	ACTIVITATI	TIMP
I.&II Aceasta cercetare de evaluare a actiunilor va fi efectuata în doua etape; (1) etapa de intrare si (2) faza de iesire (prima si ultima zi a activitatii programului de proiect). Datele vor fi colectate utilizând metoda anchetei / sau chestionarul pe suport de hârtie, iar schimbarea va fi testata utilizând testele asociate. Cele doua chestionare vor fi aproape identice în ceea ce priveste designul pentru a permite comparatia. Principala ipoteza este ca va exista o crestere semnificativa a motivatiei, cunostintelor, aptitudinilor si internalizarii atitudinilor sociale pozitive din cadrul grupului ca rezultat al participarii lor la program. Este important sa retineti ca nu toti refugiatii sau migrantii au acelasi context si, prin urmare, pot avea un spectru larg de obiective. De fapt, ele sunt o populatie destul de eterogena alcatuita din indivizi si grupuri adesea foarte specifice.	I. Încalzirea	10'
III. Fortând oamenii din astfel de medii diferite sa se angajeze între ei doar din cauza nationalitatii presupuse a fi egala sau a nevoii de a fugi de acasa pot sa implice anumite riscuri. Prin urmare, este recomandat sa înveti mai întâi câteva elemente de baza despre starea, cultura, politica si istoricul grupului tinta.	II. Evaluare si Focus grup(faza de inceput).	20'
IV. Consolidarea valorilor multiculturalitatii si a diversitatii poate contribui în mod semnificativ la dezvoltarea personala a tuturor refugiatilor / migrantilor si de asemenea, implica în mod pozitiv comunitatile migrantilor.	III.SALUTURI (URARI) SITUATIE: Veti merge în alta tara si veti face salutari. Alegeti 5/6 tipuri de salut-felicitari pe care doriti sa le faceti. - Împartiti participantii în 2 cercuri egale: una în interior si cealalta în afara. Ramâi în fata. - Întoarceti pe rând, oamenii care stau în cercul din afara se vor deplasa cu un pas spre dreapta la următoarea persoana care ramâne în interiorul cercului si asa mai departe. - Fiecare persoana va decide ce gest face, rand pe rand. DISCUTIE ÎN GRUP: - Cât de des alegeti un tip de salut? - De ce l-ati ales pe acela? - Exista vreo diferenta între baieti si fete? De ce? - Te vei adapta la alta cultura sau vei ramâne cu salutul tau?	25'
	IV. CODUL DE CONDUITA AL GRUPULUI. Discutii de grup 1. Cereti calsei sa ia loc. SCOP: Stabiliti regulile pentru participantii la curs - Rugati participantii sa conceapa si sa convina asupra celor mai importante decizii de comportare ale grupului - Scrieti-le pe o hârtie mare sau cu creta pe tabla, care va ramâne în sala de clasa pe toata durata cursului.	25'
	Sugestii: • Respectati punctul de vedere al celuilalt, chiar daca este diferit de cel al dvs. • Ridica mâna. Gândurile tale sunt importante si nu vrem sa pierdem ideile unor persoane, vorbind deodata mai multi oameni. • Confidentialitatea. Nu utilizati nume sau alte informatii de identificare atunci când vorbiti despre relatii care implica clienti, colegi. • Nu dispretuiti ce spune un alt membru al grupului	20'

SHORT MOTIVATION	ACTIVITIES	TIME
V. Promovarea cunostintelor si a dialogului între diferitele culturi.	<p>V. TEMA DE CASA: CE ESTE TARA DUMNEAVOASTRA?</p> <p><i>Descriere:</i> Discutii in clasa: - Vrei sa lucrezi în grup/echipa/pereche/individual? - Care este cea mai atragatoare strategie: desen poster / harta mintii/ colaj? - Ce înseamna fiecare dintre aceste abordari? - Exemple</p> <p>Fiecare grup etnic de persoane cu statut de refugiat/migrant va merge în familia/comunitatea lor si va pune întrebări despre tara lor: De ce suntem aici? Care este tara noastra de origine? Ei vor pregati o prezentare (poster, mind-map, oral) a tarii lor: cultura (prin muzica, mâncare, îmbracaminte), religie, traditii etc. Fiecare grup este liber sa își prezinta tara asa cum doreste.</p>	10'
VI. Dialogul de feedback De ce? Vrem sa stim cum si ce simt ca învata participantii. Exista multe scopuri pentru includerea dialogului de feedback la sfârșit si la începutul fiecărei sesiuni. Acesta servește ca o legatura, reamintind grupului ceea ce sa întâmplat în timpul ultimei sesiuni, precum si stabilirea asteptarilor participantilor pentru sesiunea viitoare. Poate fi pe un fond muzical.	<p>VI. Cu cinci minute înainte de încheierea fiecărei sesiuni, participantii primesc o foaie de hârtie de 10x10 cm, pe care îi dau instructorului un feedback (ceea ce ei cred ca le-a placut, cum au simtit, ceea ce nu sunt siguri ca au înțeles). La următoarea sesiune vom redistribui fisierile si apoi, într-un cerc așezat, invitam un participant sa citeasca biletul pe care il au. Altii, cu biletele care contin o tema sau un comentariu similar, sunt invitati sa le citeasca.</p>	10'

Anexe:

CODUL DE CONDUITA AL GRUPULUI.

Discutii de grup

2. Cereti clasei sa ia loc.

SCOP: Stabiliti regulile pentru participantii la curs

- Rugati participantii sa conceapa si sa convina asupra celor mai importante decizii de comportare ale grupului
- Scrieti-le pe o hârtie mare sau cu creta pe tabla, care va ramâne în sala de clasa pe toata durata cursului.
- Respectati punctul de vedere al celuilalt, chiar daca este diferit de cel al dvs.
- Ridica mâna. Gândurile tale sunt importante si nu vrem sa pierdem ideile unor persoane, vorbind deodata mai multi oameni.
- Confidentialitatea. Nu utilizati nume sau alte informatii de identificare atunci când vorbiti despre relatii care implica clienti, colegi.
- Nu dispretuiti ce spune un alt membru al grupului

TEMA DE CASA: CE ESTE TARA DUMNEAVOASTRA?

Descriere:

Discutii în clasa:

- Vrei sa lucrezi în grup / echipa / pereche / individual?
- Care este cea mai atragatoare strategie: desen poster / harta mintii/ colaj?
- Ce înseamna fiecare dintre aceste abordari?
- Exemple

Fiecare grup etnic de persoane cu statut de refugiat / migrant va merge în familia / comunitatea lor si va pune întrebări despre tara lor:

De ce suntem aici?

Care este tara noastra de origine?

Ei vor pregati o prezentare (poster, mind-map, oral) a tarii lor: cultura (prin muzica, mâncare, îmbracaminte), religie, traditii etc. Fiecare grup este liber sa își prezinta tara asa cum doreste.



Modul 1, Unitatea 2

Planul lectiei: Drepturile fundamentale ale omului

MODUL UNU	DREPTURI SI ÎNDATORIRI	
UNITATEA 2	Drepturile omului	
SUBIECT	Drepturile fundamentale ale omului sunt egale pentru toti Libertatea cuvântului Libertatea de exprimare Fise de lucru 1&2	
PROFESOR/EXPERT	Formator	
NUMAR DE PARTICIPANTI	12	
ECHIPAMENTE/MATERIALE/RESURSE NECESARE	Sa vedem ce am scris pe filele de Feedback: se citesc tare Învatarea prin proiecte (PBL) "Tara ta" Prezentarea produsului final: poster, harta mintii etc Lucru în echipa Brainstorming Dezbatare: Pro si Contra "LIBERTATEA CUVÂNTULUI" Hârtie pt. Flip chart/tabla, Post its	
Rezultatele învățării ale acestei lectii		
<p>Obiective generale:</p> <ul style="list-style-type: none"> ▶ Pentru a compara în prealabil unele aspecte de baza despre starea, cultura, religia, politica si istoria grupului tinta. ▶ Crearea unor medii de învățare sigure, motivante si inclusive pentru persoane si grupuri <p>Rezultatele învățării:</p> <ul style="list-style-type: none"> ▶ Până la sfârșitul acestei lectii participantii vor putea sa: își exprime cunostintele, abilitatile si internalizarea atitudinilor sociale pozitive din cadrul grupului ca urmare a participării lor la activități ▶ identifice drepturile omului si importanta acestora ▶ aprecieze libertatea de exprimare si contributia sa la o societate democratica 		
SCURTA MOTIVARE	ACTIVITATI	TIMP
<p>I. Raport pe baza feedback -ului Vrem sa stim cum si ce simt participantii ca învata. Exista multe scopuri pentru includerea dialogului de feedback la sfârșitul si la începutul fiecărei sesiuni. Acesta serveste cao legatura, reamintind grupului ce sa întâmplat în timpul ultimei sesiuni, precum si stabilirea asteptarilor participantilor pentru sesiunea viitoare.</p> <p>II. Promovarea cunostintelor si a dialogului între diferitele culturi.</p>	<p>I. La începutul celei de-a doua sesiuni vom redistribui biletele si apoi, într-un cerc asezat, îl invitam pe un participant sa citeasca biletelul pe care il are. Altii, cu biletele care contin o tema sau un comentariu similar, sunt invitati sa le citeasca. Discutie.</p> <p>II. Verificarea TEMEI DE CASA: CARE ESTE TARA TA? CINE ESTI TU? Descriere: Discutie în clasa: - Ati lucrat în grup/echipa/pereche/individual? - Ce strategie ati abordat: desen poster/mind-map/colaj pentru a va prezenta si tara dvs.? - Presentari în grup, echipe sau individual. (poster, harta mintii, oral) ale tarii lor: cultura (prin muzica, bucatarie, haine), religie, traditii etc. Fiecare grup este liber sa își prezinta tara asa cum doreste. Comentarii si discutii. Intrebari si raspunsuri (cum te-ai simtit? Ai reusit sa spui ce ai vrut fara sa te temi de a fi înțeles gresit?)</p>	<p>10'</p> <p>60' (sau cat este nevoie)</p>

SHORT MOTIVATION	ACTIVITIES	TIME								
<p>III. Drepturile omului sunt egale pentru toti Drepturile dvs. sunt la fel de importante ca drepturile altor persoane. Prin acceptarea acestei reguli, participantii vor deveni cetateni adaptati moral, capabili sa raspunda cerintelor tarii adoptive si societatii în care traiesc.</p>	<p>III. Am dreptul sa stiu despre drepturile omului? Discutati aceste intrebari în perechi: <ul style="list-style-type: none"> ▶ Care sunt valorile laudate de generatia voastra? (exemple) ▶ Cum difera generatia voastra de generatia parintilor dvs.? ▶ Care sunt problemele majore cu care va confruntati? ▶ Cine / ce le poate rezolva? Fisa: modulul 1, unitatea 2, fisa 1</p>	25'								
<p>IV. Drepturile omului sunt extrem de importante pentru migrantii si refugiatii, care se afla în situatia actuala tocmai pentru ca drepturile lor nu au fost respectate în tara de origine. Acestea se afla într-o pozitie vulnerabila.</p>	<p>IV. Din cunostintele dumneavoastra: conform propriilor informatii, raspundeti la urmatoarele întrebări: <ul style="list-style-type: none"> ▶ Cum poate fi stabilit statutul de refugiat - individual sau colectiv? ▶ Daca persecutia exista doar în anumite parti ale tarii, are dreptul sa solicite statutul de refugiat? ▶ Cum credeti ca poporul tau va reactiona daca un mare val de refugiatii a venit în tara ta? </p>	50'								
<p>V. În conformitate cu Declaratia Universala a Drepturilor Omului, art.14 - "orice persoana are dreptul sa caute si sa foloseasca azilul împotriva persecutiilor în alte tari". Euripides afirma: "Nu exista suferinta mai mare decât pierderea propriei tari."</p>	<p>V. Dati exemple de încalcare a acestui drept (art.14). Cititi urmatoarele citate si dati motivele "pentru" si "împotriva" acordarii de azil unui solicitant de azil. Cititi temele de protectie internationala: "Acordarea azilului este un act de suveranitate a unui stat." "Acordarea azilului este un act pasnic si umanitar realizat de un stat si nu trebuie considerat ostil de celelalte state" "Acordarea azilului presupune protectie împotriva returnarii si posibilitatea de a ramâne pe teritoriul statului respectiv, fie permanent, fie pâna la gasirea unei solutii alternative".</p> <table border="1" data-bbox="805 1384 1308 1523"> <thead> <tr> <th>PENTRU</th> <th>IMPOTRIVA</th> </tr> </thead> <tbody> <tr> <td>-</td> <td>-</td> </tr> <tr> <td>-</td> <td>-</td> </tr> <tr> <td>-</td> <td>-</td> </tr> </tbody> </table>	PENTRU	IMPOTRIVA	-	-	-	-	-	-	50'
PENTRU	IMPOTRIVA									
-	-									
-	-									
-	-									
<p>VI. Libertate de exprimare "Toata lumea are dreptul la libertatea de exprimare si de opinie, precum si libertatea de a cauta, de a primi si de a raspândi informatii si idei valoroase prin orice mijloace".</p>	<p>VI. Care este libertatea de exprimare? BRAINSTORMING (hârtie flip chart / tabla alba / neagra, biletele Post-its sa scrie doar câteva cuvinte). Sa ne imaginam ca cineva va cere sa întocmiti o lista de libertati pe care le considerati cele mai importante. Raspunsuri posibile: - libertatea de a spune ce vrei sa spui - libertatea presei - sa citesti si sa scrii ceea ce doresti - adunarea libera - dreptul de a cunoaste în mod liber alte persoane si de a discuta orice doriti</p>	30'								



SHORT MOTIVATION	ACTIVITIES	TIME
<p>VII. De ce este importanta libertatea de exprimare?</p> <ol style="list-style-type: none"> 1. Libertatea de exprimare este extrem de importanta într-o democratie. 2. Libertatea de exprimare ne ajuta sa crestem ca indivizi. 3. Libertatea de exprimare va poate ajuta sa aflati mai multe. 4. Libertatea de exprimare poate schimba societatile în mod pasnic. 	<p>VII. DISCUTII DE GRUP: Dati exemple cu privire la afirmatiile 1,2,3,4 Modulul 1 Unitatea 2 Formularul 2 (posibil exemplu)</p>	25'
<p>VIII. Democratia depinde de Libertatea de exprimare, dar uneori ar trebui sa se limiteze la protejarea drepturilor altor persoane.</p>	<p>VIII. Ar trebui limitata libertatea de exprimare? Dezbateri: DOUA GRUPURI PRO-SI ARGUMENTE Sugestii: Sa strigi "FOC" într-o sala de teatru plina de oameni/ nu are voie sa dezvaluie secrete militare. Alocare pentru pregatirea pentru urmatoarea sesiune.</p>	15'
<p>IX. Dialogul de feedback Vrem sa stim cum si ce simt participantii ca învata. Exista multe scopuri pentru includerea dialogului de feedback la sfârșit si la începutul fiecărei sesiuni. Acesta serveste ca o legatura, reamintind grupului ceea ce s-a întâmplat în timpul ultimei sesiuni, precum si stabilirea asteptarilor participantilor pentru sesiunea viitoare. Poate fi redată muzica.</p>	<p>IX. Cu cinci minute înainte de încheierea fiecărei sesiuni, participantii primesc o foaie de hârtie de 10x10 cm, pe care îi dau instructorului un feedback (ceea ce ei cred ca le-a placut, ce au simțit, ceea ce nu sunt siguri ca au înțeles). La urmatoarea sesiune vom redistribui biletele si apoi într-un cerc așezat invitam un participant sa citeasca biletul pe care îl are. Altii cu biletele care contin o tema sau un comentariu similar sunt invitati sa le citeasca.</p>	10'

Anexe:

Modulul Unu Unitatea 2 Anexa 1

Freedom of thought, conscience, religion	Life	Education	Information and freedom of speech

Modulul 1 Unitatea 2 Anexa 2

Comparati si contrastati situatia din tara dvs. daca se va respecta libertatea de exprimare referindu-se la urmatoarele afirmatii:

1. Libertatea de exprimare este extrem de importanta într-o democratie.

Sistemul democratic de exprimare depinde de capacitatea oamenilor de a lua decizia corecta. De aceea este nevoie de o gama larga de informatii pentru a face cea mai buna alegere. De exemplu, atunci când votati, diferite puncte de vedere va ajuta sa alegeti candidatul care va pare cel mai potrivit pentru dvs. sau pentru programul de guvernământ pe care îl preferati.

2. Libertatea de exprimare ne ajuta sa crestem ca indivizi. Când ascultati ideile altor persoane si va exprimati

opinia, învatați si deveniti mai maturi. Aceasta înseamna ca este mai bine sa aveti opinia voastra despre o persoana sau un eveniment înainte de a accepta tot ceea ce va spun oamenii.

3. Libertatea de exprimare va poate ajuta sa aflati mai multe. Poti face mai usor descoperiri noi atunci când schimbi informatii cu altii. Chiar daca unele idei nu sunt bune, ei pot verifica adevarul altor idei.

4. Libertatea de exprimare poate schimba societatile în mod pasnic.

Daca reusiti sa convingeti pe altii sa intre într-un dialog pentru a schimba lucrurile si ideile, este mai puțin probabil ca violenta sa aiba loc. În plus, daca aveti libertatea de a critica anumite lucruri, puteti sa-i acceptati si mai usor pe ceilalti.


Modul 1 Unitatea 3

Planul de lectie: Egalitatea de gen în cultura musulmana

MODULUL UNU	DREPTURI SI OBLIGATII	
UNITATEA 3	Egalitatea de gen în cultura musulmana Cresterea gradului de constientizare a egalitatii de gen	
SUBIECT	Egalitatea de gen: de ce este nevoie? - Ce este povestirea? - Ce este o poveste?	
PROFESOR/ EXPERT	Formator	
NUMAR DE PARTICIPANTI	12	
DURATA	4h (inclusiv fisele)	
INSTRUMENTE/MATERIALE/RESURSE NECESARE	Poveste ilustrata – Spuneti povestea Citate din Coran Lucru in grup/lucru in echipa Video with Malala: https://www.youtube.com/watch?v=vE5gSHJkusU T:2'30" Muslim figure skating Zahra Lari https://www.youtube.com/watch?v=UW0AWP3F9Lg T:1'21" Hartie pt.Flipchart /Post its/ Internet/Video proiector.Aduti propriul smart phone/ laptop/tableta	
REZULTATELE ÎNVĂȚĂRII ALE ACESTEI LECTII		
Obiective generale: <ul style="list-style-type: none"> ▶ Sa comparam câteva elemente de baza despre starea, cultura, convingerile femeilor migrante despre grupul tinta ▶ Crearea de medii de învățare sigure, motivante si inclusive pentru indivizi si grupuri, pentru a putea spune povestirile lor Rezultatele învățării: Pâna la sfârșitul acestei lectii participantii vor putea sa: <ul style="list-style-type: none"> ▶ își exprime cunostintele, aptitudinile si atitudinile în cadrul grupului privind egalitatea de gen ca rezultat al participării la activitati ▶ identifice modele feminine si masculine din tara / tara lor de adoptie sau religie ▶ defineasca egalitatea de gen si de ce este necesara ▶ spuna povestile lor reale sau nu - storyboard 		
SCURTA MOTIVARE	ACTIVITATI	TIMP
I. Raport de feedback Vrem sa stim cum si ce simt ca învata participantii. Exista multe scopuri pentru includerea dialogului de feedback la sfârșitul si la începutul fiecărei sesiuni. Acesta servește ca un link, reamintind grupului ce sa întâmplat în timpul ultimei sesiuni, precum si stabilirea asteptarilor participantilor pentru sesiunea viitoare	I. La începutul sesiunii vom redistribui biletele si apoi asezati într-un acerb invitam un participant sa citeasca biletul pe care il are. Altii, care au bilete ce contin o tema sau un comentariu similar, sunt invitati sa le citeasca. Discutie.	10'
II. „Musulmanilor si musulmancelor, dreptcredinciosilor si dreptcredincioaselor, celor supusi si celor supuse, celor iubitori de adevar si celor iubitoare de adevar, celor statornici si celor statornice, celor smeriti si celor smerite, celor ce dau milostenii si acelora [dintre femei] care dau milostenii, celor care postesc si acelora [dintre femei] care postesc, celor care își pazesc castitatea lor si acelora [dintre femei] care si-o pazesc, celor care-L pomenesc pe Allah mereu si acelora [dintre femei] care-L pomenesc, Allah le-a pregatit iertare si rasplata mare. (Coran 33:35)	II. Citate din Coran despre drepturile femeilor Activitate: Pe fiecare scaun, am pus un citat pozitiv. Fiecare dintre participantii a fost rugat sa citeasca citatul si sa se întrebe daca reflecta viziunea lor asupra vietii.	25' (sau cat este necesar)



SCURTA MOTIVARE	ACTIVITATI	TIMP				
<p>Profetul, într-una dintre zicerile sale (Pbuh), este citat pentru ca spune că “Barbatii și femeile sunt jumătăți egale”.</p> <p>Educația nu este doar un drept, ci și o datorie a tuturor bărbaților și a femeilor. Profetul Muhammad a spus: “Căutarea de cunoștințe este obligatorie pentru fiecare musulman.” Un sot nu-și poate împiedica soția să caute educație, iar părinții sunt obligați să-și educe fetele în timp ce își educa fiii. Profetul Muhammad a spus: “Oricine are o fiică și ... nu-și favorizează fiul peste ea, Allah îl va duce în Paradis”.</p> <p>“Promovarea educației fetelor / femeilor este o chestiune importantă în domeniul drepturilor omului și o condiție prealabilă esențială pentru realizarea altor drepturi. Un cunoscut poet arab a spus odată că, dacă educați un băiat, educați o persoană, dar dacă educați o fată, educați pe mai mulți”.</p> <p>III. Ideea grupului este de a afla mai multe despre mai multe evenimente atunci când drepturile femeilor au fost ignorate în familie, comunitate, munca, educație.</p> <p>IV. Prezentați-vă într-un scenariu Am aflat că drepturile omului sunt egale pentru toate femeile incluse. Drepturile dvs. sunt la fel de importante ca drepturile altor persoane. Prin acceptarea acestei reguli, participanții vor deveni cetățeni adaptați moral, capabili să răspundă cerințelor țării adoptive și societății în care trăiesc.</p>	<div data-bbox="805 277 1275 533" data-label="Image"> </div> <p>Femeile tunisiene au drepturi egale de moștenire</p> <p>III. Punctul de plecare al povestirii de gen</p> <ul style="list-style-type: none"> ▶ Puneți participanții în cerc. Dați-le o bucată de hârtie pentru a scrie pe ea ▶ Ceretei participanților să se gândească la 3 cuvinte care îi definesc. <p>În plen, toată lumea citește ceea ce a scris pentru a se defini.</p> <ul style="list-style-type: none"> ▶ Prezentați-vă prin intermediul a 3 propoziții <p>Ceretei participanților să se prezinte prin 3 propoziții legate (nu mai mult de 3!).</p> <p>În plen, alegeți unii participanți să împartă povestea lor cu restul grupului</p> <ul style="list-style-type: none"> ▶ Dezbaterile în plen după aceste două activități introductive <p>Puneți întrebări participanților: Cum au fost poveștile pe care le-ați auzit? Puteti încerca să le descrieți dând unele adjective?</p> <p>IV. Descrie-te!</p> <ul style="list-style-type: none"> ▶ Oferiți fiecărui participant o coală de hârtie A4. Nu trebuie să-și pună numele pe ea. Ceretei-le să elaboreze 4 episoade specifice, situații sau amintiri atunci când egalitatea lor de gen nu a fost luată în considerare folosind stilouri colorate. Ei trebuie să-și împartă A4 după cum urmează: <table border="1" data-bbox="805 1464 1310 1630"> <tbody> <tr> <td>Childhood memories</td> <td>First realising gender differences (family, school)</td> </tr> <tr> <td>A dream (a free discrimination world)</td> <td>Meaningful story board</td> </tr> </tbody> </table> <p>T: 10 minute pentru a desena în cele 4 chenare. NB: Facilitatorul este liber să schimbe și să adapteze subiectele celor 4 casete în funcție de grup</p> <p>Acum, fiecare participant trebuie să spună, știind semnificațiile desenelor, ce a vrut să spună: semnificația simbolurilor desenate și elaborarea unei povestiri despre ele.</p> <p>Obiectivul exercitiului este, în primul rând, stimularea exprimării unei amintiri și episoade prin expresie, apoi interpretarea și recrearea.</p> <ul style="list-style-type: none"> ▶ Misiune: <p>LUCRUL ÎN GRUP: Cercetare pentru cel mai semnificativ model de urmat pe care îl cunoașteți (în țara dvs. / în țara gazda / în lume etc.</p>	Childhood memories	First realising gender differences (family, school)	A dream (a free discrimination world)	Meaningful story board	<p>25'</p> <p>40'</p>
Childhood memories	First realising gender differences (family, school)					
A dream (a free discrimination world)	Meaningful story board					

SCURTA MOTIVARE	ACTIVITATI	TIMP
<p>V. Exemple de rol-modele musulmane</p> <p>-Najat Vallaud-Belkacem a fost ministrul drepturilor femeii si purtator de cuvânt al guvernului socialist în timpul presedintelui Francois Hollande, iar Rachida Dati, conservatoare, a fost primar si ministru al justitiei</p> <p>- Maslaha subliniaza într-o introducere despre "pot fi ea" ca exemple moderne de excelenta în rândul femeilor musulmane pot fi gasite în toate categoriile de viata, cum ar fi "artisti, doctori, fotbalisti, politisti, profesori, stiri si altele".</p> <p>- "Pot fi ea"</p>	<p>V. Vizionati un videoclip cu Malala Yousafzai - câștigător al Premiului Nobel</p> <p>https://www.youtube.com/watch?v=vE5gSHJkusU T:2'30"</p> <p>Discutii: Intrebari si raspunsuri</p> 	40'
	<p>Ex.</p> <p>Patinaj artistic, musulmana Zahra Lari</p> <p>https://www.youtube.com/watch?v=UW0AWP3F9Lg T:1'21"</p> <p>Discutii: Intrebari si raspunsuri</p> <p>Vizionati acest video:</p> <p>https://www.youtube.com/watch?v=IVb2HbzgnYM T: 0.23"</p> <p>Discutii: Intrebari si raspunsuri</p> <ul style="list-style-type: none"> ▶ Cum ramâne cu drepturile omului si cu dreptul la educatie pentru femei? ▶ Cum ramâne cu educatia femeilor în tara dumneavoastra? ▶ Cum ramâne cu educatia femeilor în tara gazda? ▶ Cum ramâne cu drepturile omului în tara dumneavoastra ▶ Ce se întâmpla cu drepturile omului ale femeilor în tara gazda? 	20'
	<p>Dupa activitatea de discutie:</p> <p>Produceti o idee si decideti despre cele mai semnificative femei model în tara lor sau în tara gazda.</p> <p>Scrieti numele pe un biletel si lipiti-l pe hârtia flipchart care este plasata în fata clasei. Spuneti povestea lor în 3 propozitii.</p>	5'
<p>VI. Dialogul de feedback</p> <p>De ce? Vrem sa stim cum si ce simt ca învata participantii.</p> <p>Exista multe scopuri pentru includerea dialogului de feedback la sfârșit si la începutul fiecarei sesiuni. Acesta serveste ca o legatura, reamintind grupului ceea ce sa întâmplat în timpul ultimei sesiuni, precum si stabilirea asteptarilor participantilor pentru sesiunea viitoare. Poate fi redada muzica.</p>	<p>VI. Cu cinci minute înainte de încheierea fiecarei sesiuni, participantii primesc o foaie de hârtie de 10x10 cm, pe care îi dau instructorului un feedback (ceea ce ei cred ca le-a placut, cum s-au simtit, ceea ce nu sunt siguri ca au înțeles). La urmatoarea sesiune vom redistribui biletele si apoi într-un cerc asezat invitam un participant sa citeasca biletul pe care îl are. Altii cu biletele care contin o tema sau un comentariu similar sunt invitati sa le citeasca.</p>	<p>Timp total: 4h'</p>

Anexe:

Video with Malala: https://www.youtube.com/watch?v=vE5gSHJkusU	T:2'30"
Muslim figure skating Zahra Lari https://www.youtube.com/watch?v=UW0AWP3F9Lg	T:1'21"
Vizionati acest video: https://www.youtube.com/watch?v=IVb2HbzgnYM	T: 0.23"

Discutii: Intrebari si raspunsuri



Modul 1 Unitatea 4

Plan de lectie: Chestionar de autoevaluare

MODUL UNU	Drepturi si Obligatii	
UNITATEA 3	Chestionar de autoevaluare	
SUBIECT	Revizuirea Modulului 1	
PROFESOR/EXPERT	Formator	
NUMAR DE PARTICIPANTI	12	
DURATA	2h 50"	
INSTRUMENTE/RESURSE/MATERIALE NECESARE	Chestionar de autoevaluare Hartie Flipchart/Post its/ Internet/Video proiector	
REZULTATE ASTEPTATE DE LA ACEASTA LECTIE		
<p>Obiective generale:</p> <ul style="list-style-type: none"> ▶ Sa comparam câteva elemente de baza ale grupului tinta despre starea, cultura, credinta legate de drepturile migrantilor ▶ Crearea unor medii de învățare sigure, motivante si incluzive pentru ca participantii sa poata fi revizuiti si autoevaluati <p>Obiectivele invatarii:</p> <p>Pâna la sfârșitul acestei lectii participantii trebuie sa:</p> <ul style="list-style-type: none"> ▶ își exprima cunostintele, aptitudinile si atitudinile ca rezultat al participarii la activitati ▶ sa identifice cauzele radicalizarii si sa gaseasca solutii ▶ sa defineasca drepturile omului si egalitatea între sexe si de ce este nevoie 		
SCURTA MOTIVARE	ACTIVITATI	TIMP
<p>I. Dialog Feedback</p> <p>Vrem sa stim cum si ce simt ca învata participantii. Exista multe scopuri pentru includerea dialogului de feedback la sfârșitul si la începutul fiecărei sesiuni. Acesta servește ca un link, reamintind grupului ce sa întâmplat în timpul ultimei sesiuni, precum si stabilirea asteptarilor participantilor pentru sesiunea viitoare.</p> <p>II. Chestionar de autoevaluare</p>	<p>I. La începutul sesiunii vom redistribui biletele si apoi într-un cerc așezat invitam un participant sa citeasca biletul pe care il are. Alții, care contin o tema sau un comentariu similar, sunt invitati sa le citeasca. In absenta. Discutie</p> <p>II. Chestionare privind radicalizarea</p> <p>(La sfârșitul Modulului 1 toti participantii vor lua testul, iar comentariile vor urma doar pentru a revizui impactul pe care le-au avut lectiile pâna acum).</p> <p>Trimirere la</p> <p>ANEXE MODUL 1 FISA 1</p> <ul style="list-style-type: none"> ▶ Dezbateră în plen după test ▶ Raspunsuri si întrebări 	<p>10'</p> <p>25' (sau cat este necesar)</p> <p>40'</p>
<p>V. Dialogul de feedback</p> <p>De ce? Vrem sa stim cum si ce simt ca învata participantii. Exista multe scopuri pentru includerea dialogului de feedback la sfârșit si la începutul fiecărei sesiuni. Acesta servește ca o legatura, reamintind grupului ceea ce sa întâmplat în timpul ultimei sesiuni, precum si stabilirea asteptarilor participantilor pentru sesiunea viitoare. Poate fi redată muzica.</p>	<p>V. Cu cinci minute înainte de încheierea fiecărei sesiuni, participantii primesc o foaie de hârtie de 10x10 cm, pe care îi dau instructorului un feedback (ceea ce ei cred ca le-a placut, cum au simțit, ceea ce nu sunt siguri ca au înțeles). următoarea sesiune vom redistribui biletele si apoi într-un cerc așezat invitam un participant sa citeasca biletul pe care il are. Alții cu bilete care contin o tema sau un comentariu similar sunt invitati sa le citeasca.</p>	<p>10'</p>



Anexe:

Modul1, Fisa 1

Chestionar privind radicalizarea

(La sfârșitul Modulului 1 toți participanții vor da testul, iar comentariile vor urma doar pentru a revizui impactul pe care le-au avut lecțiile până acum).

Intrebarea 1. Care dintre aceste țări sunt susceptibile de a deveni ținte sau de a continua să fie vizate de extremiști radicalizați în următorii ani? Alegeți trei și le clasificați.

1. _____
2. _____
3. _____

Q2. Mai jos sunt niste conducatori care ofera un teren fertil pentru dezvoltarea radicalizarii. Pentru fiecare coloana (țara sau grup de țări), alegeți cel mai important conducător.

	Tarile EU	Tara Dvoastra
Excluziunea economica si oportunitatile limitate		
În țara de reședință: excludere politică, discriminare, nedreptate sau represiune, islamofobie		
Rolul și impactul geopolitic global, inclusiv percepția excluziunii politice, discriminării, nedreptății sau represiunii anumitor grupuri din alte țări		
Weak state capacity and failing security		

Alte opțiuni sau comentarii referitoare la o opțiune sau la anumite țări:

Intrebarea 3. Ce ar trebui să se concentreze UE și statele membre în mod prioritar? Alegeți trei și le clasificați. Alte opțiuni sau comentarii referitoare la o anumită dimensiune:

1. Combaterea discriminării, inclusiv pe motive de religie sau convingeri, rasă sau origine etnică
2. Combaterea propagandei teroriste și a discursului de ură on-line
3. Contribuția la soluționarea conflictelor din afara UE care oferă o bază fertilă pentru extremismul violent
4. Măsuri axate pe securitate în cadrul Uniunii Europene
5. Concentrarea pe măsuri preventive specifice
6. Strategii de dezaderare, dezangajare și reintegrare
7. Promovarea educației incluzive și a valorilor comune ale UE
8. Contribuția la consolidarea capacităților de securitate ale țărilor din afara UE
9. Sprijinirea bunei guvernări în țările terțe pentru a aborda factorii care stau la baza radicalizării

Intrebarea 4. Necesitatea de a aborda creșterea radicalizării la nivel multilateral a fost recunoscută și s-a concretizat într-o serie de inițiative.

În ce măsură ar trebui ca preocuparea principală a inițiativelor multilaterale să fie: (1.măsură foarte mică; 5.măsură foarte mare)

Schimbul de bune practici între experți	1	2	3	4	5
Concentrați-va pe agenda de dezvoltare	1	2	3	4	5
Concentrați-va pe agenda de securitate / combatere a terorismului	1	2	3	4	5



Promovarea si finantarea initiativelor de consolidare a capacitatilor care vizeaza autoritatile nationale	1	2	3	4	5
---	---	---	---	---	---

Promovarea si finantarea proiectelor care vizeaza comunitatile si societatea civila si actorii locali	1	2	3	4	5
---	---	---	---	---	---

Configurati parametrii actiunii (Oferea unui cadru pentru planurile de actiune nationale si regionale)	1	2	3	4	5
---	---	---	---	---	---

Intrebarea 5. În ce masura considerati ca urmatoarele fenomene ameninta stabilitatea si securitatea tarilor si societatilor în ansamblu? (1.foarte scazut; 5.foarte mare).

Trendul autoritar ascendent	1	2	3	4	5
Extremismul de extrema si islamofobia în crestere	1	2	3	4	5
Violenta extremista islamista	1	2	3	4	5

Intrebarea 6. De ce este importanta libertatea de exprimare? Alegeti un raspuns care este cel mai potrivit pentru dvs.

1. Libertatea de exprimare este extrem de importanta într-o democratie.
2. Libertatea de exprimare ne ajuta sa crestem ca indivizi.
3. Libertatea de exprimare va poate ajuta sa aflati mai multe.
4. Libertatea de exprimare poate schimba societatile în mod pasnic.

Intrebarea 7. În ce masura credeti ca urmatoarele drepturi contribuie la stabilitatea si securitatea într-o tara? Va rugam sa alegeti.

1. Libertatea de exprimare
2. Libertatea educatiei
3. Libertatea remarcabila
4. Dreptul de a fi tratat egal


Intrebarea 8. Drepturile femeilor sunt la fel de importante ca drepturile altor persoane. Acceptând aceasta regula, oamenii vor deveni cetateni adaptati moral, capabili sa raspunda cerintelor tarii adoptive si societatii în care traiesc. Dati trei exemple de femei care lupta pentru egalitatea de gen.

1. _____
2. _____
3. _____

Modul 2, Unitatea 1

Planul lectiei: Promovarea gândirii critice si a tolerantei

MODULUL DOI	„NU “ LA RADICALIZARE SI MANIPULARE											
UNITATEA 1	Promovarea gândirii si tolerantei critice: religioase si politice											
SUBIECT	Radicalizarea: Ce este?											
PROFESOR/EXPERT	Formator											
NUMAR DE PARTICIPANTI	12											
DISPOZITIVE/MATERIALE SI RESURSE NECESARE	Video-ul creionului magic al lui Malala https://www.youtube.com/watch?v=jWKYalbPLRY 2'09" https://www.youtube.com/watch?v=Fnl0KzEAX7o https://www.youtube.com/watch?v=NIqOhxQ0-H8 Vizionati video-ul: https://www.youtube.com/watch?v=jrcGHM_GhfQ https://www.youtube.com/watch?v=Z8Vy7wxQ-ik Hartie Flipchart/Post its/ Internet/Video projector											
REZULTATELE FORMATIVE REZUMATE PENTRU ACEASTA LECTIE												
<p>Obiective generale:</p> <ul style="list-style-type: none"> ▶ Pentru a compara în prealabil unele aspecte de baza despre starea, cultura, religia, politica si istoria grupului tinta. ▶ Crearea unor medii de învățare sigure, motivante si inclusive pentru persoane si grupuri <p>Obiectivele invatarii: Pâna la sfârșitul acestei lectii participantii vor:</p> <ul style="list-style-type: none"> ▶ sa-si exprime cunostintele, abilitatile si internalizarea atitudinilor sociale pozitive din cadrul grupului ca urmare a participarii lor la activitati ▶ identificati modelele de rol din tara / tara de adoptie sau religia ▶ sa defneasca radicalizarea si sa o recunoasca ▶ sa aprecieze drepturile omului si noua comunitate în care traiesc 												
SCURTA MOTIVARE	ACTIVITATI	TIMP										
I. Dialog Feedback Vrem sa stim cum si ce simt ca învata participantii. Exista multe scopuri pentru includerea dialogului de feedback la sfârșitul si la începutul fiecărei sesiuni. Acesta servește ca un link, reamintind grupului ce sa întâmplat în timpul ultimei sesiuni, precum si stabilirea asteptarilor participantilor pentru sesiunea viitoare	I. La începutul sesiunii vom redistribui biletele si apoi într-un cerc așezat invitam un participant sa citeasca biletelele pe care il au. Altii, care contin o tema sau un comentariu similar, sunt invitati sa le citeasca. Discutii.	10'										
II. Democratia depinde de Drepturi, Obligatii si Solidaritate, dar uneori ar trebui sa se limiteze la protejarea drepturilor altor persoane.	II. Ar trebui limitata libertatea de exprimare? Dezbateri: DOUA GRUPURI PRO-SI ARGUMENTE Sugestii: strigând într-un teatru plin / nu are voie sa dezvaluie secrete militare. <ul style="list-style-type: none"> ▶ Alocare pentru pregatirea pentru urmatoarea sesiune ▶ Scrieti drepturile pe care le-ati învățat, dar si responsabilitatile: 	25' (sau cat este nevoie)										
III. Responsabilitati	<table border="1"> <tr> <td>Drept</td> <td>Responsabilitate Da-mi un motiv</td> </tr> <tr> <td>Libertatea de exprimare</td> <td></td> </tr> <tr> <td>Libertatea pt educatie etc</td> <td></td> </tr> <tr> <td>Libertate religioasa</td> <td></td> </tr> <tr> <td>Dreptul de a fi tratat egal</td> <td></td> </tr> </table>	Drept	Responsabilitate Da-mi un motiv	Libertatea de exprimare		Libertatea pt educatie etc		Libertate religioasa		Dreptul de a fi tratat egal		
Drept	Responsabilitate Da-mi un motiv											
Libertatea de exprimare												
Libertatea pt educatie etc												
Libertate religioasa												
Dreptul de a fi tratat egal												

SCURTA MOTIVARE	ACTIVITATI	TIMP
<p>IV. Ce este un model de rol? De ce avem nevoie de modele de roluri? Profilul modelului de roluri va fi selectat într-un mod care poate fi legat de toata lumea pentru a evita excluderea: este interesant sa existe modele tinere, dar diversitatea personalitatilor si a diferitelor domenii în care lucreaza (nu numai cariere de succes) sunt la fel de importante .</p> <p>Am aflat ca drepturile omului sunt egale pentru toate femeile incluse. Drepturile dvs. sunt la fel de importante ca drepturile altor persoane. Prin acceptarea acestei reguli, participantii vor deveni cetateni adaptati moral, capabili sa raspunda cerintelor tarii adoptive si societatii în care traiesc.</p> <p>V. Radicalizarea este un proces prin care un individ sau un grup ajunge sa adopte idealuri si aspiratii politice, sociale sau religioase din ce în ce mai extreme, care resping sau submineaza status quo-ul sau ideile si expresiile contemporane ale natiei.</p> <p>VI. Cresterea gradului de constientizare a pericolului de a intra în contact cu grupurile de migranti radicalizati. Studii de caz.</p> <p>VII. Dialogul de feedback De ce? Vrem sa stim cum si ce simt ca învata participantii. Exista multe scopuri pentru includerea dialogului de feedback la sfârsit si la începutul fiecarei sesiuni. Acesta serveste ca o legatura, reamintind grupului ceea ce sa întâmplat în timpul ultimei sesiuni, precum si stabilirea asteptarilor participantilor pentru sesiunea viitoare. Poate fi redata muzica.</p>	<p>IV. Un scurt videoclip (nu mai mult de 3-4) poate fi prezentat pentru a descrie, de exemplu, domeniul de activitate al modelului de rol, mediul de lucru, povesti personale relevante sau un interviu privind cariera / locul de munca.</p> <ul style="list-style-type: none"> ▶ Grup de lucru: Cercetare pentru cel mai semnificativ model de roluri pe care îl cunoasteti (în tara dvs. / în tara gazda / în lume etc. <p>Vizionati un videoclip cu Malala Yousafzai - câstigator al Premiului Nobel - Video-ul creionului magic al lui Malala https://www.youtube.com/watch?v=jWKYalbPLRY 2'09"</p> <p>https://www.youtube.com/watch?v=FnloKzEAX7o https://www.youtube.com/watch?v=NIqOhxQ0-H8 3'04" 2'21"</p> <p>Discutii: Intrebari si Raspunsuri 50'</p> <ul style="list-style-type: none"> ▶ Ce sa întâmplat cu Malala? ▶ De ce au vrut talibanii sa o pedepseasca? ▶ Cum ramâne cu drepturile omului si cu dreptul la educatie pentru femei? ▶ Cum ramâne cu aceasta radicalizare ▶ Ce este radicalizarea în opinia dvs.? <p>Vizionati video-ul: https://www.youtube.com/watch?v=jrcGHM_GhfQ https://www.youtube.com/watch?v=Z8Vy7wxQ-ik 2'17" 2'22"</p> <p>Discutii: Intrebari si Raspunsuri</p> <p>V. Ce este "radicalizarea"?</p>  <ul style="list-style-type: none"> ▶ Sesiune de Brainstorm: termenul de radicalizare. Grup de lucru 3-4 persoane sau lucrul în pereche. Fiecare primeste o bucata de hârtie cu termenul RADICALIZARE în centru. <p>⇒ Trebuie sa creeze o schita în 10'. Apoi trebuie sa explice si sa lipseasca afisul pe tabla.</p> <ul style="list-style-type: none"> ▶ Cum recunosti radicalizarea? https://www.youtube.com/watch?v=kAFJhn9b0mQ 30' ▶ Cum previi radicalizarea? https://www.youtube.com/watch?v=1l_Fp2GjCNk 10' <p>VI. Misiune: ati întalnit termenul de "Radicalizare on-line"? Spuneti-ne despre experienta dvs. sau a cunoscutilor dvs.? Pregatirea.</p> <p>VII. Cu cinci minute înainte de încheierea fiecarei sesiuni, participantii primesc o foaie de hârtie de 10x10 cm, pe care îi dau instructorului un feedback (ceea ce ei cred ca le-a placut, cum au simtit, ceea ce nu sunt siguri ca au înteles). La urmatoarea sesiune vom redistribui biletele si apoi într-un cerc asezat invitam un participant sa citeasca biletul pe care îl are. Altii cu bilete care contin o tema sau un comentariu similar sunt invitati sa le citeasca.</p>	<p>25'</p> <p>2'09"</p> <p>3'04" 2'21"</p> <p>50'</p> <p>2'17" 2'22"</p> <p>30'</p> <p>3'30"</p> <p>1'33"</p> <p>30'</p> <p>10'</p> <p>30'</p> <p>10'</p>



Anexe:

Video-ul creionului magic al lui Malala

<https://www.youtube.com/watch?v=jWKYalbPLRY> 2'09"

<https://www.youtube.com/watch?v=FnloKzEAX7o>

<https://www.youtube.com/watch?v=NIqOhxQ0-H8>

Vizionati video-ul:

https://www.youtube.com/watch?v=jrcGHM_GhfQ

<https://www.youtube.com/watch?v=Z8Vy7wxQ-ik>

Cum recunosti radicalizarea?

<https://www.youtube.com/watch?v=kAFJhn9b0mQ>

Cum previi radicalizarea?

https://www.youtube.com/watch?v=1l_Fp2GjCNk



Modul 2 Unitatea 2

Plan de lectie: Radicalizarea On-line

MODULUL DOI	'NU' RADICALIZARII SI MANIPULARII	
UNITATEA 2	Radicalizarea Online	
SUBIECT	<ul style="list-style-type: none"> - Pradatorii online reprezinta o preocupare majora în scolile / organizatiile de tineret / societate - Migrantii / refugiatii / solicitantii de azil se pot simti marginalizati din cauza manipularii de catre mass-media a opiniei publice. 	
PROFESOR/EXPERT	Formator	
NUMAR DE PARTICIPANTI	12	
INSTRUMENTE/MATERIALE SI RESURSE NECESARE	<ul style="list-style-type: none"> - Radicalizarea Online - BBC East Midlands Today https://www.youtube.com/watch?v=aSw6WO4qOIA - Mamele Musulmane doresc monitorizarea copiilor pentru a nu fi victimele radicalizarii online https://www.youtube.com/watch?v=GUtodWCcje0 - Cum sa te opui dicursului de ura, vizionând acest videoclip: https://www.betterinternetforkids.eu/web/portal/practice/awareness/detail?articleId=1863969 - Contracararea discursului de ura: https://www.youtube.com/watch?time_continue=211&v=wAk3H9c0r7k 	
REZULTATELE ÎNVATĂRII REZUMATE PENTRU ACEASTA LECTIE		
<p>Obiective generale:</p> <ul style="list-style-type: none"> ▶ sa recunoasca când altii folosesc manipularea, convingerea sau constrângerea si sa raspunda ▶ identificarea rolului pe care îl pot juca colegii în sustinerea reciproca <p>Rezultatele învățării: Pâna la sfârșitul acestei lectii participantii vor:</p> <ul style="list-style-type: none"> ▶ sa explice situatii si tehnici care ar putea determina pe cineva sa se implice datorita activitatii online într-un grup extremist ▶ sa sugereze sau sa demonstreze modalitati de a promova incluziunea si de a provoca în mod activ intoleranta sau comportamentul diviziv ▶ sa sugereze sau sa demonstreze modalitati de a rezista influentei de a actiona în moduri care contravin legilor, drepturilor omului si propriilor valori 		
SCURTA MOTIVARE	ACTIVITATI	TIMP
I. Luati în considerare orice sensibilitati si cunostinte anterioare despre circumstantele specifice ale migrantilor.	<p>I. Explicati-le ca sesiunea de astazi se concentreaza asupra lucrurilor pe care acestia le pot face ca indivizi pentru a promova incluziunea în comunitatile lor si pentru a se proteja reciproc de actiunile de radicalizare online.</p> <p>Clasa vizioneaza un video: Online Radicalisation - BBC East Midlands Today https://www.youtube.com/watch?v=aSw6WO4qOIA Îngrijorata de "statul islamic": un grup de femei musulmane din Derby declara ca a oprit mai multe femei si copii care calatoresc în Siria, dupa ce au fost radicalizati online. O victima dezvaluie modul în care a fost luata in vizor când a cerut ajutor, dupa ce a suferit violenta domestica.</p>	<p>10'</p> <p>40'</p>

SCURTA MOTIVARE	ACTIVITATI	TIMP
<p>II. Sara Khan, directorul Inspire, a spus ca una dintre prioritatile noastre este de a reprima radicalizarea online, prin care musulmanii sunt expusi pe internet pe asa-numitele idei radicale islamice. Ea se teme ca aceasta radicalizare online ar putea duce la atacuri teroriste. Spune ca mamele musulmane ar trebui sa fie instruite în cunostinte de baza, astfel încât sa poata observa radicalizarea online a copiilor lor.</p>	<p>II. Muslim mothers urged to monitor kids for “online radicalisation” https://www.youtube.com/watch?v=GUtodWCcjE0</p> <ul style="list-style-type: none"> ▶ Dezbaterea de clasa: Ce este radicalizarea online? Ce este discursul de ura on-line? ▶ Cititi urmatorul text si apoi vizionati videoclipul: <p><i>a) Radicalizarea online violenta este un proces complex prin care indivizii, prin interactiunile lor online si prin expunerea la diferite tipuri de continut de internet, vin sa considere violenta drept o metoda legitima de solutionare a conflictelor sociale si politice. Unii dintre cei radicalizati violent prin intermediul internetului pot continua sa comita acte de terorism.</i></p> <p><i>b) În videoclipul de mai jos, Humza Arshad - un popular Creator YouTube pentru Schimbarea Ambasadorului, cu multi tineri fani din întreaga lume - abordeaza aceasta problema într-o limba care ar putea sa apeleze la tinerii musulmani.</i></p>	<p>45'</p> <p>45'</p>
<p>III. De ce internetul a devenit un mijloc important de promovare a rasismului si a intolerantei. Discursul de ura prin mass-media sociala creste rapid si are potentialul de a ajunge la o audienta mult mai mare decât media de presa extremista care ar putea ajunge în prealabil. Din cauza naturii anonime a internetului, oamenii sunt, de asemenea, susceptibili sa spuna lucruri online pe care nu le-ar spune în persoana?</p>	<p>III. Ce este “discursul de ura”? Descoperiti modul în care va puteti opune, vizionând acest videoclip: https://www.betterinternetforkids.eu/web/portal/practice/awareness/detail?articleId=1863969</p>	<p>40'</p>
<p>IV. Promovarea cunostintelor si a dialogului între diferitele culturi.</p>	<p>IV. Discursul de ura si radicalizarea Contracararea discursului si alte forme de campanie electorala În timp ce educatia este, fara îndoiala, importanta, au aparut si alte strategii în lupta împotriva discursului si a radicalizarii pe internet. Contra-vorbire si contra-narativa Termenul “contra-vorbire” se refera la raspunsuri sau la continut care este creat pentru a contracara o gama larga de extremism si discursuri de ura online. O contra-narativa este un instrument pentru a contesta ideologiile, povestirile si povestile extremilor violenti. Scopul unui contra-narativ este de a discredita, deconstrui si demisi mesaje extremistice. Ei pot face acest lucru folosind argumente logice sau factuale sau folosind satira si umorul. Ele pot fi la fel de specifice sau nuante, direct sau indirect, pe care persoana sau grupul care le creeaza vrea sa le faca. Vizionati videoclipul pentru a înțelege mai bine ce înseamna Contra-vorbire (Contracararea discursului) si comentati-l: https://www.youtube.com/watch?time_continue=211&v=wAk3H9c0r7k</p>	<p>10'</p>



SCURTA MOTIVARE	ACTIVITATI	TIMP
<p>V. Dialogul de feedback De ce? Vrem sa stim cum si ce simt ca invata participantii. Exista multe scopuri pentru includerea dialogului de feedback la sfarsit si la inceputul fiecarei sesiuni. Acesta serveste ca o legatura, reamintind grupului ceea ce s-a intamplat in timpul ultimei sesiuni, precum si stabilirea asteptarilor participantilor pentru sesiunea viitoare. Poate fi redada muzica.</p>	<p>V. Cu cinci minute inainte de incheierea fiecarei sesiuni, participantii primesc o foaie de hartie de 10x10 cm, pe care ii dau instructorului un feedback (ceea ce ei cred ca le-a placut, cum au simtit, ceea ce nu sunt siguri ca au inteles). La urmatoarea sesiune vom redistribui fisele si apoi, intr-un cerc asezat, invitam un participant sa citeasca biletul pe care il are. Altii, cu biletele care contin o tema sau un comentariu similar, sunt invitati sa le citeasca.</p>	

Anexe:

- Radicalizarea Online - BBC East Midlands Today
<https://www.youtube.com/watch?v=aSw6WO4qOIA>
- Mamele Musulmane doresc monitorizarea copiilor pentru a nu fi victimele radicalizarii online
<https://www.youtube.com/watch?v=GUtodWCcje0>
- Cum sa te opui dicursului de ura, vizionand acest videoclip:
<https://www.betterinternetforkids.eu/web/portal/practice/awareness/detail?articleId=1863969>
- Contracararea discursului de ura:
https://www.youtube.com/watch?time_continue=211&v=wAk3H9c0r7k

Modul 2 Unitatea 3

Plan de lectie: Diferite perspective asupra culturii Islamului

MODULUL DOI	'NU' RADICALIZARII SI MANIPULARII	
UNITATEA 3	Diferite perspective asupra culturii Islamului	
SUBIECT	<ul style="list-style-type: none"> - Identificarea modelelor locale - Migranti / refugiatii / solicitanti de azil, barbati si femei, care vorbesc despre islam - Hijab si ce înseamna - Stereotipuri: toti musulmanii sunt teroristi - Încheiere 	
PROFESOR/EXPERT	Formator	
NUMAR DE PARTICIPANTI	12	
INSTRUMENTE/MATERIALE SI RESURSE NECESARE	<ul style="list-style-type: none"> - „Nimeni nu poate fi profet în tara lui” https://www.youtube.com/watch?v=t76njltPITY - Despre purtarea HIJABului https://youtu.be/joCYUaRO8DY - Despre stereotipuri: https://youtu.be/ZTqNEWC8ZP - Despre concluziile discutiilor: https://youtu.be/GWXEN7dEunw 	
REZULTATELE FORMATIVE REZUMATE PENTRU ACEASTA LECTIE		
<p>Obiective generale:</p> <ul style="list-style-type: none"> ▶ sa cunoastem ce înseamna Islamul si islamistul ▶ identificarea rolului pe care îl pot juca colegii în sustinerea reciproca ▶ sa descrie rolul si alegerea femeilor daca vor purta sau nu Hijab <p>Rezultatele învatarii:</p> <p>Pâna la sfârșitul acestei lectii participantii vor:</p> <p>sa explice situatii si tehnici care ar putea determina pe cineva sa se implice într-un grup extremist</p> <ul style="list-style-type: none"> ▶ sa sugereze sau sa demonstreze modalitati de a promova incluziunea si de a provoca în mod activ intoleranta sau comportamentul diviziv ▶ sa sugereze sau sa demonstreze modalitati de a rezista influentei de a actiona în moduri care contravin legilor, drepturilor omului si propriilor valori 		
SCURTA MOTIVARE	ACTIVITATI	TIMP
I. Luati în considerare ce puteti face pentru comunitatea dvs. înainte de a va întreba ce poate face comunitatea pentru dvs.	I. Explicati-le ca sesiunea de astazi se concentreaza asupra lucrurilor pe care acestia le pot face ca indivizi pentru a promova incluziunea în comunitatile lor si pentru a se proteja reciproc de actiunile de radicalizare. Vorbim despre un musulman care a devenit un model de roluri în România si nu numai.	15'



SCURTA MOTIVARE	ACTIVITATI	TIMP
<p>II. Dr.Raed Arafat care a lucrat si a trait în Tîrgu Mures si este cunoscut în fiecare familie a orasului.</p>	<p>II. Modelul local al rolului - dr.Raed Arafat, medic de terapie intensiva din România, de origine palestiniana, este secretarul de stat la Ministerul Afacerilor Interne în fruntea noului Departament pentru Situatii de Urgenta, în cadrul caruia sunt coordonate toate serviciile de urgenta, incluzând pompierii si salvarea , protectia civila, raspunsul medical de urgenta prescolar, departamentul de salvare aerian si de urgenta. Un instructor de prim ajutor a coordonat prelegeri internationale în aceasta tara si în mai multe tari (inclusiv Austria, Danemarca, Grecia, Olanda, Noua Zeelanda, Irlanda, Regatul Unit si Statele Unite). [4] În 2003, a devenit Cavaler al Ordinului National de Merit al României (Marele Ofiter din 2005)</p> <p>Sa vizionam împreuna acest film în care Dr.Raed Arafat explica cum a initiat ER (SMURD) în România. El a spus odata: "Nimeni nu poate fi profet în tara lui"</p> <p>https://www.youtube.com/watch?v=t76njltPITY</p> <p>Aveti un model de roluri în comunitatea / tara / regiunea dvs.?</p> <p>Participantii vor da exemple.</p>	<p>35'</p> <p>30'</p>
<p>III. Consolidarea regulilor de baza existente. Aaugati sau puneti accent pe cele care sunt relevante în mod special pentru aceasta lectie.</p>	<p>III. Sa vorbim despre Islam</p> <p>Participantii au fost provocati sa analizeze termenii Islam si islamist. Islamul este o religie, iar urmasul acestei religii este cunoscut ca un musulman, nu un islamist. Islamismul sau islamistul este un termen inventat de Occident pentru a diferentia Islamul de religie sau religie de Islamism ca ideologie sau Islamul politic.</p> <p>Pentru a da o voce migrantilor musulmani de sex feminin si de sex masculin, unii tineri studenti migranti si studenti români au fost invitati si provocati cu aceleasi întrebări pe care le adresam cursantilor nostri, si anume:</p> <ul style="list-style-type: none"> ▶ Cum definesc musulmanii modestia? ▶ Ce este hijab? ▶ Femeile musulmane trebuie sa poarte hijab (îsi acopera parul)? ▶ De ce nu poarta barbatii hijab? ▶ De ce sunt diferitele standarde de îmbracaminte modesta pentru barbati si femei? <p>OPINILE DESPRE HIJAB ALE CURSANTILOR MUSULMANI, FEMEI SI BARBATI, ÎN TIMPUL SESIUNILOR DE DEZBATERE</p> <ul style="list-style-type: none"> ▶ Desigur, voalul (hijab) sunt legate de religie. Multe femei care își acopera capul vorbesc despre aceasta ca o modalitate de a demonstra supunerea fata de traditie si fata de Dumnezeu ▶ Unele femei nu poarta voalul prin alegere si sunt adesea fortate sa-si acopere capetele si corpurile de catre familiile lor. ▶ Hijabul este o modalitate minunata de a practica credinta islamica, dar nu si singura cale. ▶ Nu sunt pregatita sa port un hijab <p>(Va rugam, urmariti acest scurt videoclip pentru a vedea opinia elevilor despre HIJAB la sediul Professional)</p> <ul style="list-style-type: none"> ▶ Despre purtarea HIJABului <p>https://youtu.be/joCYUaRO8DY</p>	<p>25'</p> <p>40'</p> <p>40'</p>

SCURTA MOTIVARE	ACTIVITATI	TIMP
<p>IV Dialogul de feedback De ce? Vrem sa stim cum si ce simt ca invata participantii. Exista multe scopuri pentru includerea dialogului de feedback la sfarsit si la inceputul fiecarei sesiuni. Acesta serveste ca o legatura, reamintind grupului ceea ce sa intamplat in timpul ultimei sesiuni, precum si stabilirea asteptarilor participantilor pentru sesiunea viitoare. Poate fi redada muzica.</p>	<p>Profesorul a coordonat dezbaterile de sex feminin si masculin pe teme legate de proiectul REM. Participantii au fost studenti migranti musulmani la Universitatea din Medicina din Targu Mures, Romania. Acestia provin din: Somalia, Egipt, Tunisia si Turcia.</p> <p>Iata discutiile pe care le-am inregistrat in cadrul sesiunilor de la Fundatia Profesionala, Targu Mures, Romania</p> <ul style="list-style-type: none"> ▶ Despre stereotipuri: https://youtu.be/ZTqNEWC8ZP ▶ Despre concluziile discutiilor: https://youtu.be/GWXEN7dEunw <p>IV. Invitati stagiarii migranti sa scrie orice intrebari pe care le au, in orice moment, anonim si sa le puna folosind o caseta sau plicuri. Acest lucru ar trebui sa fie posibil in timpul si dupa fiecare lectie.</p>	<p>20'</p> <p>15'</p> <p>10'</p>

Anexe:

- „Nimeni nu poate fi profet în țara lui”
<https://www.youtube.com/watch?v=t76njItPITY>
- Despre purtarea HIJABului
<https://youtu.be/joCYUaRO8DY>
- Despre stereotipuri:
<https://youtu.be/ZTqNEWC8ZP>
- Despre concluziile discutiilor:
<https://youtu.be/GWXEN7dEunw>



Modul 2 Unitatea 4

Plan de lectie: Chestionar de autoevaluare

MODULUL DOI	Drepturi si Obligatii	
UNITATEA 4	Chestionar de autoevaluare	
SUBIECT	Revizuirea Modulului 1	
PROFESOR/EXPERT	Formator	
NUMAR DE PARTICIPANTI	12	
DURATA	2h 50"	
INSTRUMENTE/RESURSE/MATERIALE NECESARE	Chestionar de autoevaluare Hartie Flipchart/Post its/ Internet/Video proiector	
REZULTATE ASTEPTATE DE LA ACEASTA LECTIE		
<p>Obiective generale:</p> <ul style="list-style-type: none"> ▶ Sa comparam câteva elemente de baza ale grupului tinta despre starea, cultura, credinta legate de drepturile migrantilor ▶ Crearea unor medii de învățare sigure, motivante si incluzive pentru ca participantii sa poata fi revizuiti si autoevaluati <p>Rezultatele invatarii: Pâna la sfârșitul acestei lectii participantii trebuie sa:</p> <ul style="list-style-type: none"> ▶ își exprima cunostintele, aptitudinile si atitudinile ca rezultat al participării la activitati ▶ sa identifice cauzele radicalizării si sa gaseasca solutii ▶ sa defineasca drepturile omului si egalitatea între sexe si de ce este nevoie 		
SCURTA MOTIVARE	ACTIVITATI	TIMP
<p>I. Dialog Feedback Vrem sa stim cum si ce simt ca învata participantii. Exista multe scopuri pentru includerea dialogului de feedback la sfârșitul si la începutul fiecărei sesiuni. Acesta servește ca un link, reamintind grupului ce sa întâmplat în timpul ultimei sesiuni, precum si stabilirea asteptarilor participantilor pentru sesiunea viitoare.</p> <p>II. Chestionar de autoevaluare</p>	<p>I. La începutul sesiunii vom redistribui biletele si apoi într-un cerc asezat invitam un participant sa citeasca biletul pe care il are. Altii, care contin o tema sau un comentariu similar, sunt invitati sa le citeasca. In absenta. Discutie</p> <p>II. Chestionare privind radicalizarea (La sfârșitul Modulului 1 toti participantii vor lua testul, iar comentariile vor urma doar pentru a revizui impactul pe care le-au avut lectiile pâna acum).</p> <p>Trimirere la ANEXE MODUL 2 FISA 1</p> <ul style="list-style-type: none"> ▶ Dezbateră în plen după test ▶ Raspunsuri si întrebări 	<p>10'</p> <p>25' (sau cat este necesar)</p> <p>40'</p>
<p>V. Dialogul de feedback De ce? Vrem sa stim cum si ce simt ca învata participantii. Exista multe scopuri pentru includerea dialogului de feedback la sfârșit si la începutul fiecărei sesiuni. Acesta servește ca o legatura, reamintind grupului ceea ce sa întâmplat în timpul ultimei sesiuni, precum si stabilirea asteptarilor participantilor pentru sesiunea viitoare. Poate fi redată muzica.</p>	<p>V. Cu cinci minute înainte de încheierea fiecărei sesiuni, participantii primesc o foaie de hârtie de 10x10 cm, pe care îi dau instructorului un feedback (ceea ce ei cred ca le-a placut, cum au simtit, ceea ce nu sunt siguri ca au înțeles). următoarea sesiune vom redistribui biletele si apoi într-un cerc asezat invitam un participant sa citeasca biletul pe care îl are. Altii cu bilete care contin o tema sau un comentariu similar sunt invitati sa le citeasca.</p>	<p>10'</p>

Anexe: Modul2, Fisa 1

Chestionar privind radicalizarea

(La sfârșitul Modulului 1 toți participanții vor da testul, iar comentariile vor urma doar pentru a revizui impactul pe care le-au avut lecțiile până acum).

Intrebarea 1. Care dintre aceste țări sunt susceptibile de a deveni ținte sau de a continua să fie vizate de extremiști radicalizați în următorii ani? Alegeți trei și le clasificați.

1. _____
2. _____
3. _____

Q2. Mai jos sunt niste conducatori care ofera un teren fertil pentru dezvoltarea radicalizarii. Pentru fiecare coloana (țara sau grup de țări), alegeți cel mai important conducător.

	Tarile EU	Tara Dvoastra
Excluziunea economica si oportunitatile limitate		
În țara de reședință: excludere politică, discriminare, nedreptate sau represiune, islamofobie		
Rolul și impactul geopolitic global, inclusiv percepția excluziunii politice, discriminării, nedreptății sau represiunii anumitor grupuri din alte țări		
Weak state capacity and failing security		

Alte opțiuni sau comentarii referitoare la o opțiune sau la anumite țări:

Intrebarea 3. Ce ar trebui să se concentreze UE și statele membre în mod prioritar? Alegeți trei și le clasificați. Alte opțiuni sau comentarii referitoare la o anumită dimensiune:

1. Combaterea discriminării, inclusiv pe motive de religie sau convingeri, rasă sau origine etnică
2. Combaterea propagandei teroriste și a discursului de ură on-line
3. Contribuția la soluționarea conflictelor din afara UE care oferă o bază fertilă pentru extremismul violent
4. Măsuri axate pe securitate în cadrul Uniunii Europene
5. Concentrarea pe măsuri preventive specifice
6. Strategii de dezaderare, dezangajare și reintegrare
7. Promovarea educației incluzive și a valorilor comune ale UE
8. Contribuția la consolidarea capacităților de securitate ale țărilor din afara UE
9. Sprijinirea bunei guvernări în țările terțe pentru a aborda factorii care stau la baza radicalizării

Intrebarea 4. Necesitatea de a aborda creșterea radicalizării la nivel multilateral a fost recunoscută și s-a concretizat într-o serie de inițiative.

În ce măsură ar trebui ca preocuparea principală a inițiativelor multilaterale să fie: (1.măsură foarte mică; 5.măsură foarte mare)

Schimbul de bune practici între experți	1	2	3	4	5
Concentrați-vă pe agenda de dezvoltare	1	2	3	4	5
Concentrați-vă pe agenda de securitate / combatere a terorismului	1	2	3	4	5



Promovarea si finantarea initiativelor de consolidare a capacitatilor care vizeaza autoritatile nationale	1	2	3	4	5
---	---	---	---	---	---

Promovarea si finantarea proiectelor care vizeaza comunitatile si societatea civila si actorii locali	1	2	3	4	5
---	---	---	---	---	---

Configurati parametrii actiunii (Oferea unui cadru pentru planurile de actiune nationale si regionale)	1	2	3	4	5
---	---	---	---	---	---

Intrebarea 5. În ce masura considerati ca urmatoarele fenomene ameninta stabilitatea si securitatea tarilor si societatilor în ansamblu? (1.foarte scazut; 5.foarte mare).

Trendul autoritar ascendent	1	2	3	4	5
-----------------------------	---	---	---	---	---

Extremismul de extrema si islamofobia în crestere	1	2	3	4	5
---	---	---	---	---	---

Violenta extremista islamista	1	2	3	4	5
-------------------------------	---	---	---	---	---

Intrebarea 6. De ce este importanta libertatea de exprimare? Alegeti un raspuns care este cel mai potrivit pentru dvs.

1. Libertatea de exprimare este extrem de importanta într-o democratie.

2. Libertatea de exprimare ne ajuta sa crestem ca indivizi.

3. Libertatea de exprimare va poate ajuta sa aflati mai multe.

4. Libertatea de exprimare poate schimba societatile în mod pasnic.

Intrebarea 7. În ce masura credeti ca urmatoarele drepturi contribuie la stabilitatea si securitatea într-o tara? Va rugam sa alegeti.

1. Libertatea de exprimare

2. Libertatea educatiei

3. Libertatea remarcabila

4. Dreptul de a fi tratat egal

Intrebarea 8. Drepturile femeilor sunt la fel de importante ca drepturile altor persoane. Acceptând aceasta regula, oamenii vor deveni cetateni adaptati moral, capabili sa raspunda cerintelor tarii adoptive si societatii în care traiesc. Dati trei exemple de femei care lupta pentru egalitatea de gen.

1. _____

2. _____

3. _____



Romania



CPIP Lesson plans in English

Course: Rights, Responsibilities and a Co-produced Learning Environment

Lesson plan n°1

MODULE	Rights, Duties, Solidarity	
TOPIC	International Human Rights & Human Rights Defenders	
TEACHER/ EXPERT	Trainer	
NUMBER OF PARTICIPANTS	20	
TOOLS/MATERIALS/REQUIRED RESOURCES	Power-points slides, sheets, flipchart (with other materials), very short films	
EXPECTED FORMATIVE OUTCOMES FOR THIS LESSON		
<p>General objectives:</p> <ol style="list-style-type: none"> 1.To be able to interact with people from different cultures in a harmonious way 2. To be able to express freely their views on the issues addressed <p>Specific objectives:</p> <ol style="list-style-type: none"> 3. To understand the concept of human right in its historical development 4. The manifestation of an active and responsible social behavior, appropriate to a changing world 5. Recognition of the value and dignity of one's own person and the other, for positive interrelation within society 		
SHORT MOTIVATION	ACTIVITIES	TIME
<p>Explaining the significance of human rights for the functioning of a democratic society. The identity and dignity of the human being.</p> <p>Historical Perspective on Human Rights.</p> <p>Human Rights Documents: -The Universal Declaration of Human Rights; -European Convention on Human Rights.</p> <p>Human Rights Defenders-exemples Raising awareness among young people about diversity management in the framework of human rights; Youth promotion of human rights and responsibilities associated with them.</p>	<p>Presentation of the participants and expectations; Presentation of project objectives</p> <p>International Human Rights -lesson on the development of Human Rights in history(very short films about human rights issues, powerpoint, free discussions in class) -Human Rights Documents (reading of the different charters of rights, free discussions in class) -brainstorming on human rights (each student is asked to write down on a sheet in 15 min at least 3 rights that he/she believes such as fundamental... Debate</p> <p>Human Rights Defenders -brainstorming(each student is asked to write down on a sheet in 15 min 1 person he/she considers important that fought for human rights ... Debate) -learning by discovery -free discussions in class</p>	<p>2h</p> <p>2h</p>



Lesson plan n°2

MODULE	Rights, Duties, Solidarity	
TOPIC	Multiculturalism and intercultural exchange	
TEACHER/ EXPERT	Trainer	
NUMBER OF PARTICIPANTS	20	
TOOLS/MATERIALS/REQUIRED RESOURCES	Power-points slides, sheets, flipchart (with other materials), very short films	
EXPECTED FORMATIVE OUTCOMES FOR THIS LESSON		
<p>General objectives:</p> <ol style="list-style-type: none"> 1. To be able to interact with people from different cultures in a harmonious way 2. To be able to express freely their views on the issues addressed <p>Specific objectives:</p> <ol style="list-style-type: none"> 3. To understand the concept of multiculturalism and intercultural exchange 4. Recognition of the value and dignity of one's own person and the other, for positive interrelation within society 		
SHORT MOTIVATION	ACTIVITIES	TIME
<p>The ideas, customs, and social behavior of a particular people or society</p> <p>The arts and other manifestations of human intellectual achievement regarded collectively.</p> <p>East and West may have myriad differences based on culture and education. These differences can be noted for the most part in people's behavior and attitudes.</p> <p>We can't compare the cultural or education systems of eastern countries to the Western countries. But, more important is how people of both the countries adopt each other's cultural values and educational system.</p> <p>Promoting intercultural exchange</p>	<p>Multiculturalism and intercultural exchange</p> <p>Theoretical part - what is multiculturalism, nationalism</p> <p>Non-formal activity - 3 different things + 3 identical cultural things when you came to Romania (to prepare separators with ideas - 2 different colors for each)</p> <p>Discussions on intercultural exchange as a method of dialogue</p> <p>Gender Equality</p> <p>Non-formal activity - What do men do? What are women doing? Brainstorming in general, writing the features on the flip chart and then analyzing if they are stereotypes?</p> <p>Round table discussion - different active methods, such as: text analysis; brainstorming; analysis of cases of human rights violations; problematic learning; learning by discovery;</p> <p>- different ways of working with students, such as: free class discussions in interpreting cases; argumentation for and against an idea; investigations of cases human rights abuses and the identification of abuses committed;</p>	<p>3h 40</p> <p>2h</p> <p>20 min</p>


CPIP Lesson plans in Romanian

Course: Drepturi, Responsabilitati si un spatiu comun de invatare

Planul de lectie 1

MODULE	Drepturi, Indatoriri, Solidaritate	
TOPIC	Drepturile Internationale ale Omului & ale Aparatorilor Drepturilor Omului	
TEACHER/ EXPERT	Formator	
NUMBER OF PARTICIPANTS	20	
TOOLS/MATERIALS/REQUIRED RESOURCES	Slide-uri Power-Point, fise, mape (cu alte materiale), filmulete scurte	
EXPECTED FORMATIVE OUTCOMES FOR THIS LESSON		
<p>Obiective generale:</p> <ol style="list-style-type: none"> 1. Posibilitatea de a interactiona cu oameni din diferite culturi intr-o maniera armonioasa 2. Posibilitatea de a isi exprima in mod liber parerile asupra problemelor adresate <p>Obiective specifice:</p> <ol style="list-style-type: none"> 3. Sa inteleaga conceptul de Drepturile Omului in cursul dezvoltarii istorice 4. Manifestarea unui comportament social responsabil si activ, adecvat unei lumi in schimbare 5. Recunoasterea valorii si dignitatii a propriei persoane dar si a celorlalti, pentru o pozitiva in societate 		
SHORT MOTIVATION	ACTIVITIES	TIME
<p>Explicarea semnificatiei drepturilor omului pentru buna functionare a unei societatii democratice. Identitatea si demnitatea fiintei umane</p> <p>O perspectiva istorica asupra Drepturilor Omului</p> <p>Documente privind Drepturile Omului: - Declaratia universala a Drepturilor Omului - Conventia europeana a Drepturilor Omului</p> <p>Aparatori ai Drepturilor Omului</p> <p>Sensibilizarea tinerilor cu privire la gestionarea diversitatii în cadrul drepturilor omului; Promovarea in randul tinerilor a drepturilor si responsabilitatilor care sunt asociate acestora</p>	<p>Prezentarea participantilor si a asteptarilor; Prezentarea obiectivelor proiectului</p> <p>Drepturile Internationale ale Omului - Lectie privind dezvoltarea Drepturilor Omului in istorie (filmulete scurte despre problemele legate de Drepturile Omului, powerpoint, discutii libere in sala de curs/ la curs) - Documente privind Drepturile Omului (citirea diferitelor drepturi, discutii libere in sala de curs) - Brain storming asupra Drepturile Omului (fiecare student este rugat sa scrie pe o foaie de hartie in 15 minute cel putin 3 drepturi pe care el/ ea le considera fundamentale, apoi sa le dez bata)</p> <p>Aparatori ai drepturilor Omului - Brain storming (fiecare student este rugat sa scrie pe o foaie de hartie in 15 minuteo persoana pe care el/ea o considera importanta in lupta pentru apararea drepturilor omului, apoi sa le dez bata) - Invatat prin descoperire - Discutii libere in sala de clasa</p>	2h



Planul de lectie 2

MODULE	Drepturi, Indatoriri, Solidaritate	
TOPIC	Multiculturalism si schimb intercultural	
TEACHER/ EXPERT	Formator	
NUMBER OF PARTICIPANTS	20	
TOOLS/MATERIALS/REQUIRED RESOURCES	Slide-uri Power-Point, fise, mape (cu alte materiale), filmulete scurte	
EXPECTED FORMATIVE OUTCOMES FOR THIS LESSON		
<p>Obiective generale:</p> <ol style="list-style-type: none"> 1. Posibilitatea de a interactiona cu oameni din diferite culturi intr-o maniera armonioasa 2. Posibilitatea de a isi exprima in mod liber parerile asupra problemelor adresate <p>Obiective specifice:</p> <ol style="list-style-type: none"> 3. Sa inteleaga conceptul de multiculturalism si schimb intercultural 4. Recunoasterea valorii si dignitatii a propriei persoane dar si a celorlalti, pentru o inter-relationare pozitiva in societate 		
SHORT MOTIVATION	ACTIVITIES	TIME
<p>Ideile, obiceiurile si comportamentul social al unui anumit popor sau societate</p> <p>Artele? Si alte manifestari ale realizarii umane realizate in mod colectiv</p> <p>Estul si vestul pot avea nenumarate diferente bazate pe cultura si educatie. Aceste diferente pot fi observate in cea mai mare parte in comportamentul si atitudinile oamenilor.</p> <p>Nu putem compara sistemele culturale sau educationale din tarile estice cu cele din tarile vestice. Dar, mai important este modul in care oamenii din ambele parti isi adopta reciproc valorile culturale si sistemul educational.</p>	<p>Multiculturalism si schimb intercultural</p> <p>Partea teoretica - ce este multiculturalismul, nationalismul; Activitate non-formala - 3 lucruri diferite + 3 lucruri identice din punct de vedere cultural pe care le-au observat atunci când au venit în România (de pregatit cartonase cu idei-2 culori diferite pentru fiecare)</p> <p>Discutii privind schimbul intercultural ca metoda de dialog</p> <p>Egalitatea intre sexe</p> <p>Activitate non-formala - ce fac barbatii? Ce fac femeile? Brainstorming, scrierea caracteristicilor pe o mapa iar apoi de analizat in care dintre acestea apar stereotipuri</p> <p>Discutii la masa rotunda:</p> <p>Diferite metode active, cum ar fi:</p> <ul style="list-style-type: none"> - Analiza textului; - Brainstorming - Analiza cazurilor de încălcari ale drepturilor omului; - învățare problematica; - învățarea prin descoperire <p>Diferite metode de a lucra cu studentii, cum ar fi:</p> <ul style="list-style-type: none"> -Discutii libere in clasa in interpretarea cazurilor; -Argumentarea pentru si împotriva unei idei; -Anchete privind cazurile de încălcari ale drepturilor omului si identificarea abuzurilor comise; 	<p>3h 40</p> <p>20 min</p>



“

“The more you will impregnate yourself with the culture of the host country, the more you can impregnate it with yours; the more an immigrant will feel his culture of origin respected, the more he will open to the culture of the host country”.

Amin Maalouf, 1998

”

*“We are birds of the same nest
We may wear different skins,
We may speak in different tongues,
We may believe in different religions,
We may belong to different cultures,
Yet we all share the same home - our Earth.
Born on the same planet
Covered by the same skies
Gazing at the same stars
Breathing the same air
We must learn to happily progress together
Or miserably perish together,
For man can live individually,
-But can survive only collectively”.*

Atharva Veda

LICENCE:

THIS WORK IS LICENSED UNDER A CREATIVE
COMMONS ATTRIBUTION-SHAREALIKE 4.0
INTERNATIONAL LICENSE.



WEBSITE:

www.erasmusrem.eu

FACEBOOK

@projectrem

TWITTER

@RemDuties

YOUTUBE

REM - Rigths, Duties, Solidarity

ITALY

**Cooperativa sociale Ceis Formazione
(CEIS FORMA– project’s leader)**

remproject@ceisformazione.eu

Centro per l’educazione degli adulti di Bologna (CPIA)

Università degli studi dell’Insubria (UNINS)

GERMANY

Volkshochschule im Landkreis Cham e.V. (VHS Cham)

projects@vhs-cham.de

ROMANIA

**Asociatia Central Pentru Promovarea
Invatarii Permanente (CPIP)**

daiana.huber@cpip.ro

Fundatia Professional (ProF)

acotoara@gmail.com

SPAIN

Associacion Àmbit (ÀMBIT)

rem.p5ambit@gmail.com

Co-funded by the
Erasmus+ Programme
of the European Union



“The European Commission support for the production of this publication does not constitute an endorsement of the contents which reflects the views only of the authors, and the Commission cannot be held responsible for any use which may be made of the information contained therein.”