



Non Formal Education
within Formal Context

"Non Formal Education whitin Formal Context"

Outcomes of the European Training Course

**"Non Formal Education:
innovative approaches within formal contexts"**

Torino di Sangro (Italy)

26th February – 6th March 2017

Project realised by
ARCI n.a. Circolo Territoriale Chieti



Coordination of contents
by **Giorgio Micoli** and **Mario Serrao**

Coordination of layout and graphics
by **Polina Stoyanova**

Font "**Fatamorgana**" by **Vuk Palibrk**

Contents of the handbook may be used and reproduced but, please,
quote the source.

Thank you!

The Training Course “Non Formal Education: innovative approaches within formal contexts” was funded by the ERASMUS+ Programme of the European Commission through the Agenzia Nazionale per i Giovani.



This publication 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.



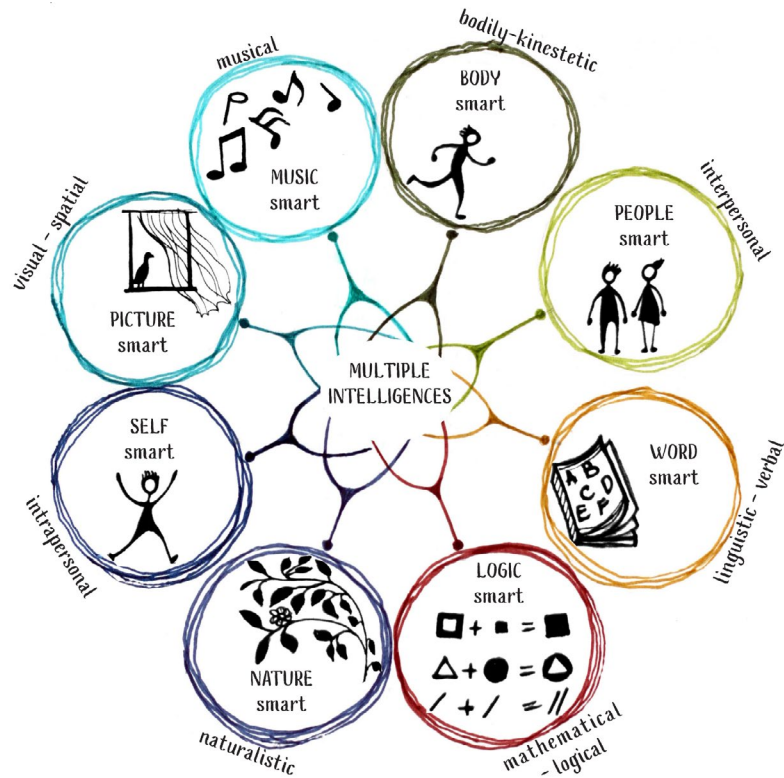
CONTENT

Introduction.....	7
Non Formal Education within formal contexts.....	10
Map Of Realities.....	15
Theme Based Activities.....	27
Support materials.....	65
Extra.....	88
Who is Who?.....	92

Dear Reader,

What you have in your hands is a handbook based on methods, projects and activities related to the topics of Non Formal Education

INTRODUCTION



Education is shaping the world of tomorrow yet there is more to learning than what is currently offered in the traditional school system. Non-Formal Education (NFE) is a different approach to learning. It is a structured pedagogical approach to education with clear learning goals and objectives. Very often and according to the different European contexts, Formal education of today does not meet the needs of an evolving society; today it makes sure that society reproduces itself without questioning where it is going. Very often schools create a monoculture that does not give space to self-development, open minds and critical thought.

We have a diversity in nature so naturally there is a diversity in the learning styles of humans; NFE offers a playground where participants can make use of the Multiple Intelligences of humans to make the most of their unique learning path.

The co-operation between Formal and Non Formal education can generate positive activities and contribute to a better development of young people's life. During previous international projects Non Formal Education activities were realised inside some schools with which a positive relationship was established and came out the need and the wish to grow in terms of competences and skills on how to address NFE activities in Formal contexts.

From one side, teachers and students expressed the wish to give continuity to these kind of activities appreciating the added value they were bringing in terms of innovative methods and involvement of the young people; from the other side, youth workers, operators, organisation and youth cen

tres involved expressed the need to increase the knowledge, the skills and the competences on how to use Non Formal Education in Formal Contexts. Consequently, considering the growing complexity of our globalised society and the social issues facing young people today (including issues of bullying, early school leaving, special educational needs and cultural needs), we believe that it is fundamental to recognise the value and the role of Non Formal Education and non formal learning in fostering both social and human capital of young people. We are convinced that NFE could play a significant part in equipping young people with the skills that are needed both in the labour market or in education spheres and for their own personal development and well-being.

Non Formal Education could represent an efficient and effective tool to contribute to the mission of Formal Education institutions and public institution to properly address the needs of young people in terms of education, training, acquisition of skills and competences in order to increase their motivation to accomplish their curriculum and to reduce the factors that produce the so called NEET (Not engaged in Education, Employment or Training) and, consequently, marginalisation and exclusion. For this reason, a “contamination” of Non Formal Education methods in Formal Contexts is highly recommended and youth centres, youth organisation, youth workers could provide enough expertise and support.

Consequently, the aim of our project has been linked to the need to enhance skills and competences of youth operators, youth workers, volunteers but also teachers and public officers on how to realise NFE activities within Formal Contexts such as schools, youth councils, institutions for youth policies.

Through this project, in fact, we wanted to create a better link between Non Formal and Formal approaches in order to provide young people with a wider and innovative range of possibilities to learn, to grow in their knowledge and skills and to better plan their personal development in an active way.

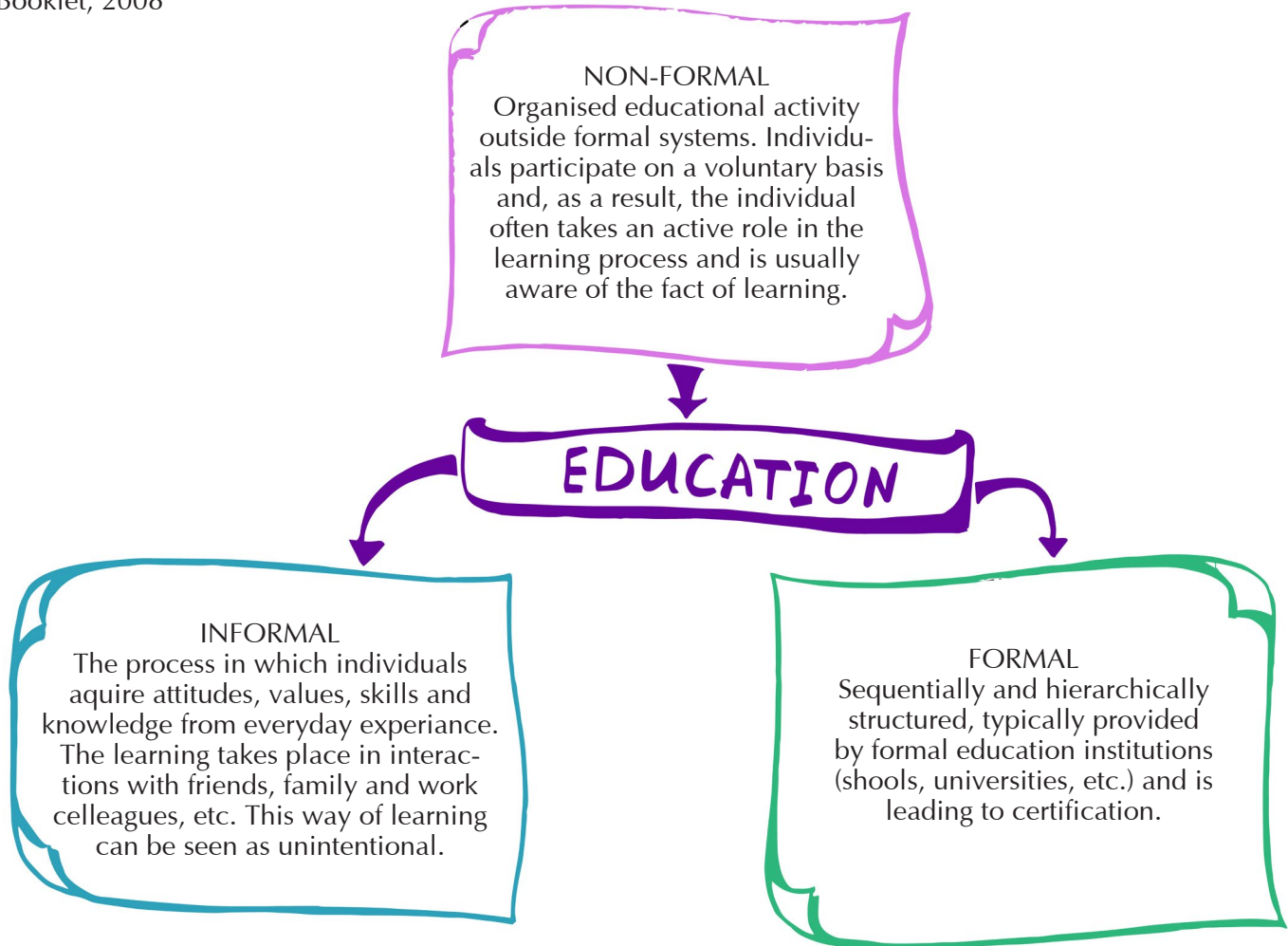
The training focused the attention to the concept of Non Formal Education and its main elements (need analysis, intercultural approach, gender approach, recognition, assessment, evaluation, mapping realities) and had a core part that was realised through a set of eight “theme-based activities” that participants choose according to their personal learning needs: Overcoming linguistic barriers; Stimulating critical thinking through media; Me, myself and cultural identity; Improving communication skills; Peaceful resolution of conflicts; Motivation and active participation; How to approach Human Rights subjects in formal contexts; How to approach sustainable development issues through environmental educational paths. Furthermore, through this project we wanted to provide a common European standard to the use of Non Formal Education in Formal Contexts, sharing different experiences realised in several countries, having a common understanding of what means NFE, planning coordinated and common activities at local and international levels as multiplying effect of the training and practical exploitation of the learning achievement.

The training took place from 26th February till 6th March 2017 in Torino di Sangro (Italy) involving 27 participants from Italy, Bosnia Herzegovina, Serbia, Romania, Croatia, Belgium, Albania, Macedonia, Slovenia and with a project team, composed by 3 trainers from Italy, Belgium and Bosnia Herzegovina and 2 support staff from Italy and Serbia.

This publication collect the main outcomes of the project and want to represent an useful tool for all those who are interested in promoting the power of Non Formal Education within formal contexts.

Since the first idea to realise this project, we had clearly in mind that the process of sharing good practices, results and outcomes was not enough just for ourselves: we wanted to make it available for a larger public to spread our work wider and make it useful for other organisations than those directly involved. That's why this handbook has been produced: what is good for us could be good for our community meant not just locally but as a European one.

Enjoy your reading!



Non Formal Education within formal contexts

“Non Formal Education is an organised educational activity outside the established formal system that is intended to serve an identifiable learning clientele with identifiable learning objectives” (1996 Report to UNESCO of the International Commission on Education for the 21st Century by Mr. Jacques Delors) Learning is a dynamic process and the current educational landscape cannot be understood only by looking at classrooms. Very often formal education institutions (schools and universities) and public institutions (such as youth councils) are not properly able to address the current needs of young people in terms of education, training, acquisition of skills, and competencies.

Non formal education (NFE) is a participatory way of learning through exploring, observing, playing, rethinking, acting and sharing. NFE is a structured pedagogical approach to education with clear learning goals and objectives, which enable young people to develop fresh perspectives and construct their own unique learning path.

Non Formal Education key-words:

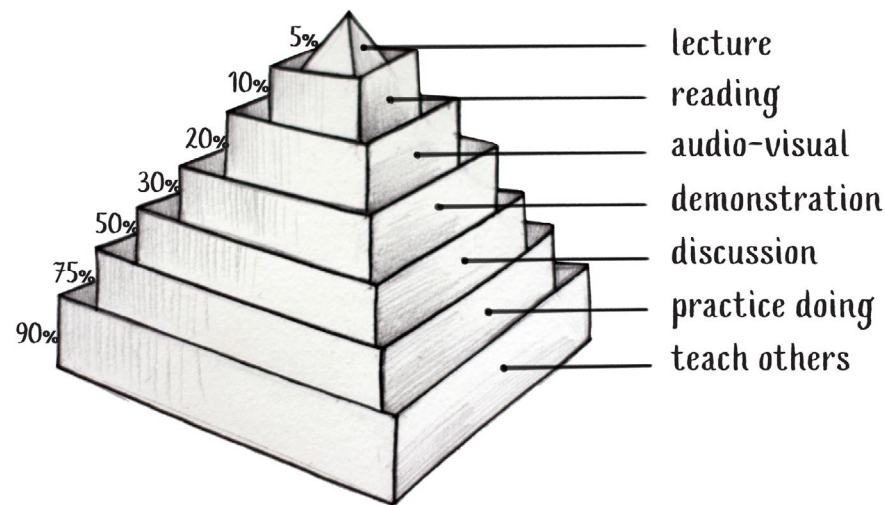
CRITICAL THINKING	FLEXIBILITY	TO BE ADAPTED
DEVELOP IDEAS	VOLUNTEERING APPROACH	FROM INDIVIDUAL TO TEAMWORK TO SOCIAL
TEAM WORK COOPERATION	CREATIVE CONTEXT	POSSIBILITY OF SELF-EVALUATION
POSSIBILITY TO MAKE MISTAKES	WITHOUT THINKING YOU ARE LEARNING	LEARNING WITHOUT PRESSURE
SOLIDARITY	POSSIBILITY TO EXPLORE	MULTIPLE INTELLIGENCE
CHALLENGE	INTERDISCIPLINARY	MISTAKES ALLOWED
LEARNING BY DOING	NEED ANALYSIS	
ABSTRACT GOAL	IMPLICIT LEARNING	
MULTICULTURAL		

The flow of everyday life brings us many learning experiences, and the increasing number of learning environments both virtual and IRL (in real life), create challenges for traditional education institutions. If they are to function well within this new network of learning environments they will need to adapt their practices and architecture. For schools this is difficult: they were created to serve a defined pedagogical mission and support traditional learning practices. From a critical perspective schools are equipped to control docile bodies (Foucault, M. - 1995, Discipline & punish, Vintage, New York.), not to offer flexible learning environments.

For these reasons, combined with the growing complexities of our globalised society and the social issues facing young people today (including issues of bullying, early school leaving, NEET status, special educational needs and cultural needs) NFE can play a significant part in adapting the current educa-

tional institutions. NFE can have a role in equipping young people with the skills that are needed in the labour market, in educational spheres, for their own personal development, and for their well-being; whilst at the same time representing an efficient and effective tool to contribute to the mission of formal education systems and public institutions.

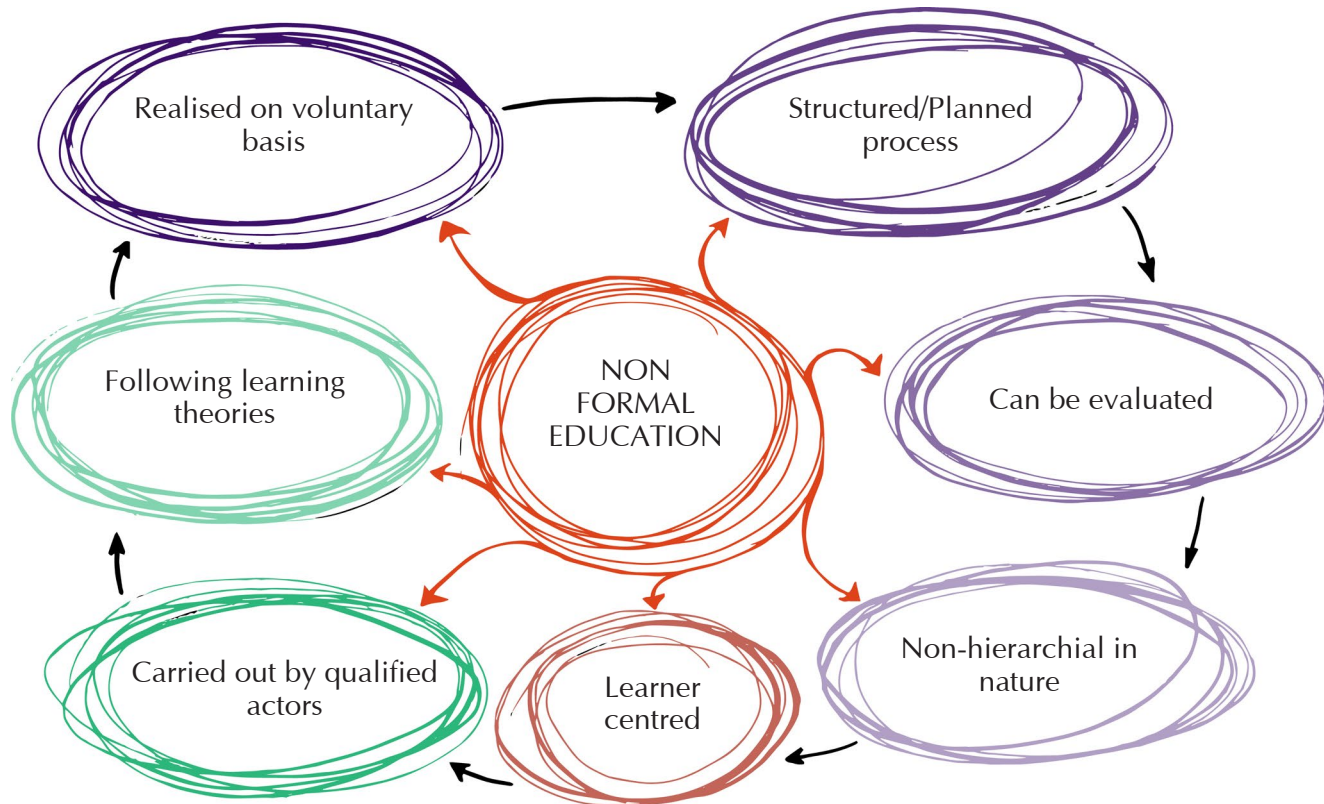
NFE methodologies include the methods of non-formal and informal learning, intercultural learning, experiential and active pedagogy, mentoring and peer support, and relationship-based activities. The methods are designed to ensure the direct involvement of participants at all times during the educational process, promoting freedom of expression, exchange, cooperation, interaction, and creativity. It is a solid base to use when working with a range of people and this is the reason why NFE fits perfectly with formal education activities and community development.



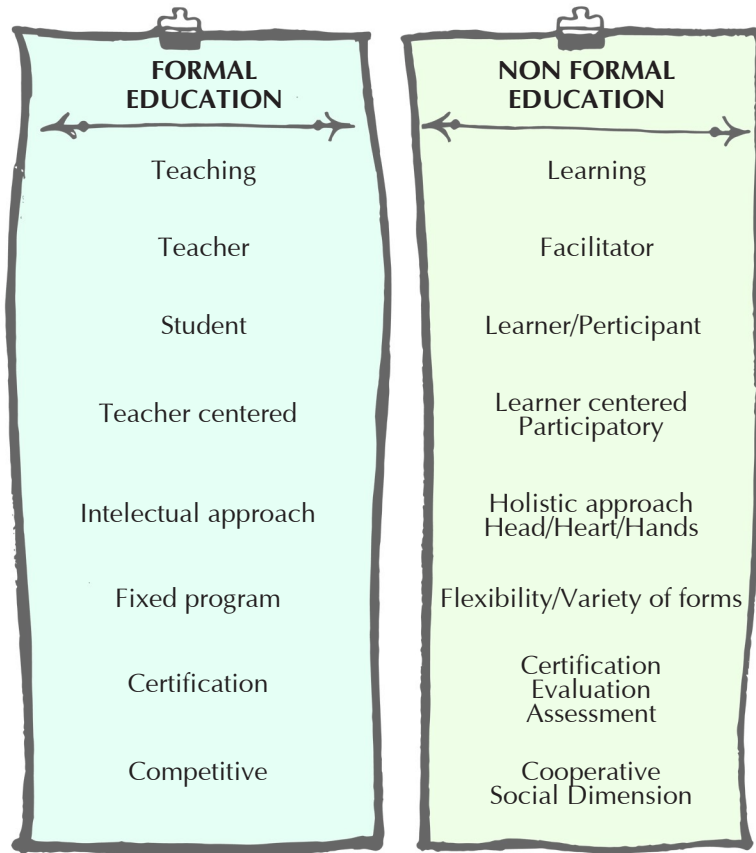
In nature there is always diversity, so naturally there is also diversity in the learning styles of humans. NFE offers a playground where participants can use Multiple Intelligences to improve skills and competencies in alternative ways: it weaves

together a variety of techniques to support this planned process of learning engaging the whole person into it (body, mind and heart) and generating a strong emphasis on the social and cooperative dimension of learning.

The main elements of Non Formal Education methodology, can be summarised as the following:



Between Formal and Non Formal Education, there are few differences in approaches, methodologies and activities, that's worth to list:



The concept of learning as process of acquisition should be coupled with the idea of learning as participation (Communities of practice — Learning, meaning and identity, 24 Cambridge University Press, Cambridge Wenger, 1998) as a way of taking part in a community process. Many important matters today — such as media and education, environmental education, peace education or entrepreneurial learning — require a holistic approach.

The traditional subjects of the school curriculum are not always capable of meeting the requirements of these fields. But new ways of promoting learning can be created through cooperation with NFE sector, especially when trying to tackle questions that lie outside traditional school subjects, where the methods used in NFE may be more appropriate.

*"Tell me and I will forget.
Show me and I will remember.
Involve me and I will understand"*



During the training course, each national group was asked to provide information on how Non Formal Education is considered and/or recognised in the different countries as well as approaches, attitudes , practical and theoretical aspects of the Formal Education system. At the same time participants presented practical examples of Non Formal Education activities realised in each local reality including eventual experiences within Formal contexts.

ALBANIA

As per definition provided in Law No. 8872 dated 29.03.2002 and amended as per Law no.10011 dated 30.10.2008 and Law no. 10434 dated 23.06.2011, ***“Non- Formal Education in Albania refers to the education received in planned activities, not necessarily drafted in accordance to the learning form, related to objectives, learning support or time; but contains important learning elements. Non- Formal Education is purposeful, planned by the students or pupils and in general is not certified at the end of the learning process; however, it can be certified in special occasions.”***

Non- Formal Education in Albania presents itself at a very early stage. An important concern is raised while we observe the comprehension of the concept and the methodologies used by NFE, as they are not clearly defined or specifically mentioned in any of the governmental main strategies and reforms.

In addition, it comes to our attention that NGOs operating in Albania are the main actors for advocacy, promotion and implementation of this form of education. Hereby, Non- Formal Education can find a broader application in the community and in formal educational structures and can contribute into addressing issues such as human rights, alternative education, sustainable environmental development, ethical media transmission, active participation and lobbying process, as crucial fields into building a functional society, which meets the needs of our fast growing global environment.

Non Formal Education can contribute in the formal context through motivating participants by involving them during the learning process in practical experiences that might include,

indirect guiding for the self-reflection process, visual methodologies in the learning process, exercises of need analysis, etc.

Concerning cultural education, Albania has an urgent need on creating open spaces that will serve youth in expressing themselves and invest their time actively. Efficient structures for achieving such a result can be youth centres, social bars, and work spaces for exploring independent capacities. In this context, another emerging issue in Albania appears to be the adaptation, conservation and re-use of cultural heritage objects, such as the reuse of bunkers as hostels, industrial structures as local production fairs, museums, libraries, and eco-camping sites, which were built during the communist regime in Albania.

In addition, Albania is facing difficulties in preserving its environment through sustainable environmental development. During the last 27 years, the country is experiencing an increase of natural and biodiversity conservation in protected areas, deforestation, waste management, pollution, ecosystem management, and hunting. Moreover, as a result of the pre-accession period for EU integration, Albania is battling in adapting the EU legal acts in central and local governance. This period must be seen as a positive time to approach the integration of the Non Formal Education learning process into the formal context by introducing environmental education through raising awareness activities such as Educational Environmental Path (EEP), introduction of community gardens and urban farming concepts, bird watching practices, recycling methods, eco-mapping and observation of nature and its elements.

BELGIUM

Connection between formal and Non Formal Education is already existing especially between schools and Ngo (youth centres, cultural centres, integration centres, etc.)

As reference, it is possible to read the Culture - School Decree at the following link:

www.cultureenseignement.cfwb.be/index.php?id=cult_ens_page1.

According to this possibility ruled by law, the Recollet's youth center in Verviers works actually with a school about the topic of "Cultural identity".

Other examples of this co-operation between formal and Non Formal Education are given from the Province of Liege that is investing 100.000Eu to the Charlemagne high school to set up a creative laboratory based on divergent thinking for future teachers; Government has changed decree about youth centres and library to improve the permanent educations field and push this kind of education further.

We are at the beginning of the process but things are moving slowly in the good direction. In Belgium Non formal Education is not well known even if it could be used in some study fields where it could be applicable such as social workers, educator, teachers. In the formal system, teachers are not really used to it and people, operators, youth workers with Non Formal Education skills and competences have to push it in formal contexts. Some teachers and educators are applying Non Formal Education methods but as a personal initiative and not inside a structured process. It's not a part of the offi-

cial education system and, consequently, those who don't have a teacher using NFE, could never heard about it during their learning path. By these people, other people learn what exactly the Non Formal Education is and we think in this way it will be a more and more important part of education. We think that in Belgium NFE could be a real efficient tool to work on the topic of the "living together". The intercultural approach need to have people who start to know each other. The best way for that is let people meet. We encourage the exchanges and working with arts, music, cooking. A concrete example is the project "Dire nous" from the youth centre "Les Recollets" and it is a perfect illustration of the possibility to address very crucial topics using non formal methods.



This project opened the dialogue with the population, facilitating the exchange, the reflexion and let people talk and get newer perspectives. Now schools ask the youth centre to visit and have animation around the fresco. The interest of the project is every day continues.

BOSNIA AND HERZEGOVINA

In Bosnia and Herzegovina Non Formal Education in formal context is mostly done by NGO's. There are examples of NGO's who included education in their mission and vision. In Tuzla, there is an organization which implements projects of "service learning" in cooperation with local schools. Goal of that projects is to give skills to teachers on how to help children in solving different problems in community. Those problems can be connected with environmental issues, conservation of historical goods, literacy of community members, community development, and other activities linked with active participation in community. Teachers together with children approach to a certain issue from a perspective of a school subject, for example from biology perspective, in order to solve some environmental issue. This is one of the best examples of good integration of Non Formal Education in Formal contexts. One of the problems is that NFE is still not recognized by the authorities, so this example from Tuzla is still not part of the formal curriculum.

One of the big problems in B&H concerning Formal Education system is in the content of ethnically oriented school books which promotes ethnical intolerance. Each ethnical subgroup has a different approach in describing recent history of B&H, which is very complex. Each ethnical group symbolically describes itself as victim of war. There are also examples where school is divided for two ethnical groups so children from different groups don't spend time together. So we can see that in B&H there is a major problem concerning common and universal values, and this creates a perfect space for NFE to be included in FE, emphasizing the importance of values.

There are two steps for engagement of NFE in FE from our point of view. First step is to include equal values among different ethnic groups. This need comes from knowing that there are no linguistic barriers in BIH but there are historical differences that separate children in school system guiding children through educational system from point of view of just one nationality. The other step would be including NFE methodology in studying every other scientific aspect to gain knowledge and to be informed about happenings that will make children functional in their everyday life. The functionality includes capability and competences to operate and get involved in world in any time frame to come, not only to collect information from the past and competences which are being changed way too quickly.

The one of the best examples of good practise is an NGO from Sarajevo that educated more than 20.000 teachers from B&H (in previous 20 years) to include NFE in FE. One of the goals is called "Learning values" which directly address the problem of nationality separations mentioned before in text, but also the problems concerning bullying and other forms of violence, human rights, eco system and other important aspects of coexistence of people on the same ground.

Impact of NFE on FE is still little because curriculums are rigid. The change is very slow and still don't include NFE methodology enough also because it needs a lot of skills from teachers and professors to implement it in FE. Of course, the aforementioned rigidity of curriculums is not helping in this process.

ITALY

Non Formal Education in Italy is still not well known, or not appreciated in a correct way, anyway in the last years we started to speak about it a bit more. This kind of methodology is used in many different fields of Italian reality: to make more dynamic meetings and courses for young people, to give more motivation to young people besides cultural differences and educational levels. Examples of Non Formal Education methods used are alternative and creative language games, use music and artistic tools. The Non Formal Education can be used also in a youth group, cultural or sport associations especially to help people to create stronger connections and to create a better environment in which to realise activities, dynamics, projects.

In school realities Non Formal Education is not part of daily activities, but some of the teachers are using it and they believe that with Non Formal Education their work is much more better. Mostly, they are using it in daily activities with students with special needs in order to facilitate the coming out of their best skills. Non Formal Education can be also helpful for the whole class activities to improve social and civic competences and to work better in larger groups. Example of Non Formal Education activities run in formal system are workshops of class theatre, realisation of social games, applying methodologies of learning by doing and education among peers.

In Italy the formal educational system is quite different according to the different regions: possibilities, tools, structures and funds may be really different from a place to another that's why it is almost impossible to provide a map of the Italian reality that could be considered as representative of the whole country. At the same time, there is the same situation consid-

ering the Non Formal Education:

youth affairs and cultural policies belongs to the regional institutions and it means that there are different ways of understanding about those issues. Consequently, also the Non Formal Education is considered in different ways: in fact there are regions where NFE processes are recognised and taken into high consideration providing also spaces and professional support to those who are working using those methods but, in the same moment, there are regions where Non Formal Education is something absolutely unknown and/or not considered as a positive aspect to which provide support and value

MACEDONIA

There is already a certain connection between Formal and Non Formal Education in Macedonia. Many NGOs which focus is to work with youngsters and on promoting active participation of young people in the society are already working in this field.

For example, Youth Alliance - Krusevo has implemented many projects involving facilitators from formal stakeholders, teachers, professors and psychologists from one side and young people from the other side and the method used was NFE.

A. E-engagement – educating the youngsters on how to use social media tools in order to make bigger impact in society.

B. Switch on: Participation mode – through interviews make the young people reflect on their participation in societal issues (reasons, consequences and personal contribution).

Furthermore, other NGOs, Institute for Human rights and Center for change management, are working on a project entitled “Investigative journalism – safeguard of democracy and human rights” where journalists and media experts, using NFE methods, trained students and young journalists to write investigative stories.

Special educational courses have also been organized in the fields of management and business. The Workers University offers a wide variety of courses leading to various certifications or qualifications. Various institutions also organize a large number of courses, ranging from information science and computer skills to the study of foreign languages.

The law that most explicitly deals with the NFE and the FE is the Law on Adult Education (2008), which automatically excludes the primary and pre-primary education. This Law faced many difficulties in its enforcement. Until the present, the Law essentially is in phase of establishing the institutional arrangement for its implementation. The Law aims at initiating and sustaining a positive approach to education of all age groups during a lifetime period creating conditions of educational mobility, creating a dynamic cooperation between educational institutions with the public, private and NGO sector etc.

In other fields of intervention, like the project Dive in Social Entrepreneurship run by Youth Alliance – Krusevo, youngsters will have the opportunity to learn the concept of social entrepreneurship through NFE methods and later on to engage themselves actively in this kind of entrepreneurship. Many of the activities such as improving communication skills, peaceful resolution of conflicts, energizers, forum theatre, visualization methods, team work that can be used in almost each activity. We came to idea that in Macedonia projects can be implemented concerning NFE in formal context. Precisely, project focused on training teachers and professors about NFE and the methods used in NFE in order to stimulate and encourage the participants to use these methods in their formal teaching process. By implementing this, the work of the teachers and professors will be easier and more effective in approaching their pupils and students.

ROMANIA

Education's Main Goal in Romania is "the complete free balanced development of the individual in order to create an autonomous personality and to achieve a set of values required by personal fulfilment and development, in order to ensure entrepreneurial, social and civic competences." (according to the Romanian Law of Education 1/2001, art. 2, paragraph 3).

Non Formal Education in Romania is a well-defined concept under the Education Law 1/2011 and different methodologies such as "Learn more. Be better" week and procedures for Non Formal Education activities.

At national level there are departments within the County Boards of Education that coordinate, ensure and supervise the Non Formal educational process in the formal context. Even the Youth Centres are coordinated by the same structure. These departments focus on developing new methodology and concepts in order to permanently improve this process and also create a solid connection between Formal and Non Formal Education.

Non Formal activities are meant to help students in better understanding the knowledge achieved in the compulsory classes and have, at the same time, the opportunity to develop and gain some skills such as cooperation, trust, respect, communication, self-confidence, autonomy, etc.

Although formal education corresponds to a well structured systematized process, Non Formal Education balances compulsory classes and meets the needs of individuals and society

at large.

Despite a prolific legislation some educational actors are resilient to change to new methodology and different approaches that make them uncomfortable. Therefore seminars, conferences and training workshops are needed to raise awareness and introduce them to new concepts.

Nowadays formal contexts need to be closely related to the dynamic of society and to develop the key competences that stand for Life Long Learning achievements. For instance, it is advisable to involve students in innovative creative, activities that can stimulate their motivation, communication skills, build self-confidence, empathy, solidarity etc.

Such activities could be: role-play (conflict-solving theater, exploring "the other", "the court room"/trial etc.), workshops (art, hand-crafting, first-aid etc.), recreational activities (energizers, hiking, city-bound, sports, meetings with experts from different fields (journalists, psychologists, entrepreneurs, physicians, environmentalists etc.), festivities and celebrations (National Day, Education

Day, Non –smoking Day, Doors Open Day) team-building activities, trips (discover the city,

ORA - Observe Rethink Act, cultural and historical sites), volunteering (visiting social establishments, environmental protection, charity balls, Junior/Senior Prom) etc.

These activities should not occur only in independent contexts but also in compulsory classes, with the purpose of stimulating creativity, motivation and a better understanding of certain topics.

SERBIA

Non Formal Education in Serbia exists as a part of different programs/projects or as particular activities. It is not recognized as a part of educational system or process of learning. Also it isn't regulated by law.

In general, more than 50% inhabitants of Serbia, 15+ age, have only elementary education without motivation to get more. Most of them aren't informed about possibilities of attending Non Formal educative courses, so only 3% of adults, from 25 to 64 years old are attending NFE courses. Situation

of educational system depends on economical situation in different regions in Serbia, so that is reflected also in Non Formal Education. Mainly, programs of NFE are proposed to adults in aim to develop their professional orientation and find proper employment (for example, computer competences, language schools, professional courses for self employment and start up in small business).

Most of programs are supported by ministries of finance and education, NGO's and foreign stakeholders.

There are possibilities to approach NFE in two different ways:

1. Through programs and activities conducted by NGO's
2. Through programs and activities conducted by public institutions

Those programs are developed to support youth and adults, vulnerable and marginalized people, migrants and persons in process of re-admission, and unemployed people to adopt

and develop their personal capacities, skills and knowledge in the field of human rights and system of its protection, rise social equalities, intercultural understanding and learning, etc.

As a form of learning, Non Formal Education is not recognized still as a possibility and methodology at schools. Because of these, it is necessary to adopt the law with a goal to improve this field and, at the same time, to rise overall educational system on higher level. Also, the law will solve the problem of poverty which is common in Serbian society.

SLOVENIA

While conducting our own research, through available case studies on how Non Formal Education is recognized in Slovenia, we came across a few interesting findings. First, the last thorough assessment of the state of NFE in Slovenia, was conducted around the year 2010 – which of course now is a quite outdated. The second thing is, that we had no studies made on how NFE tools are used in formal contexts so on the topic of how whether it is widespread and used in our country.

Neither could we find any official data on how cherished NFE tools are in considering taking someone on for a job – though we found Nefiks - a project, founded with the help of EU and our Ministry for education, that is working on a tool that gathers all of the non – formal education one might have gathered in a “formalized” shape that is then eligible to be presented when applying either for additional/further formal education or a job and they are reporting on being successful.

Nonetheless we will try to paint the most reliable picture of how things are with NFE in Slovenia as we can.

Let's start the journey through our reality at the official research on a national level, which was done in 2010, called Mladina 2010: Družbeni profil mladih v Sloveniji which roughly translates in:

Youth 2010: Social profile of youth in Slovenia. What was really interesting for us, was the implication that NFE are more frequently used by those with higher education level and the fact that only 22,5% had stated that they had already noticed

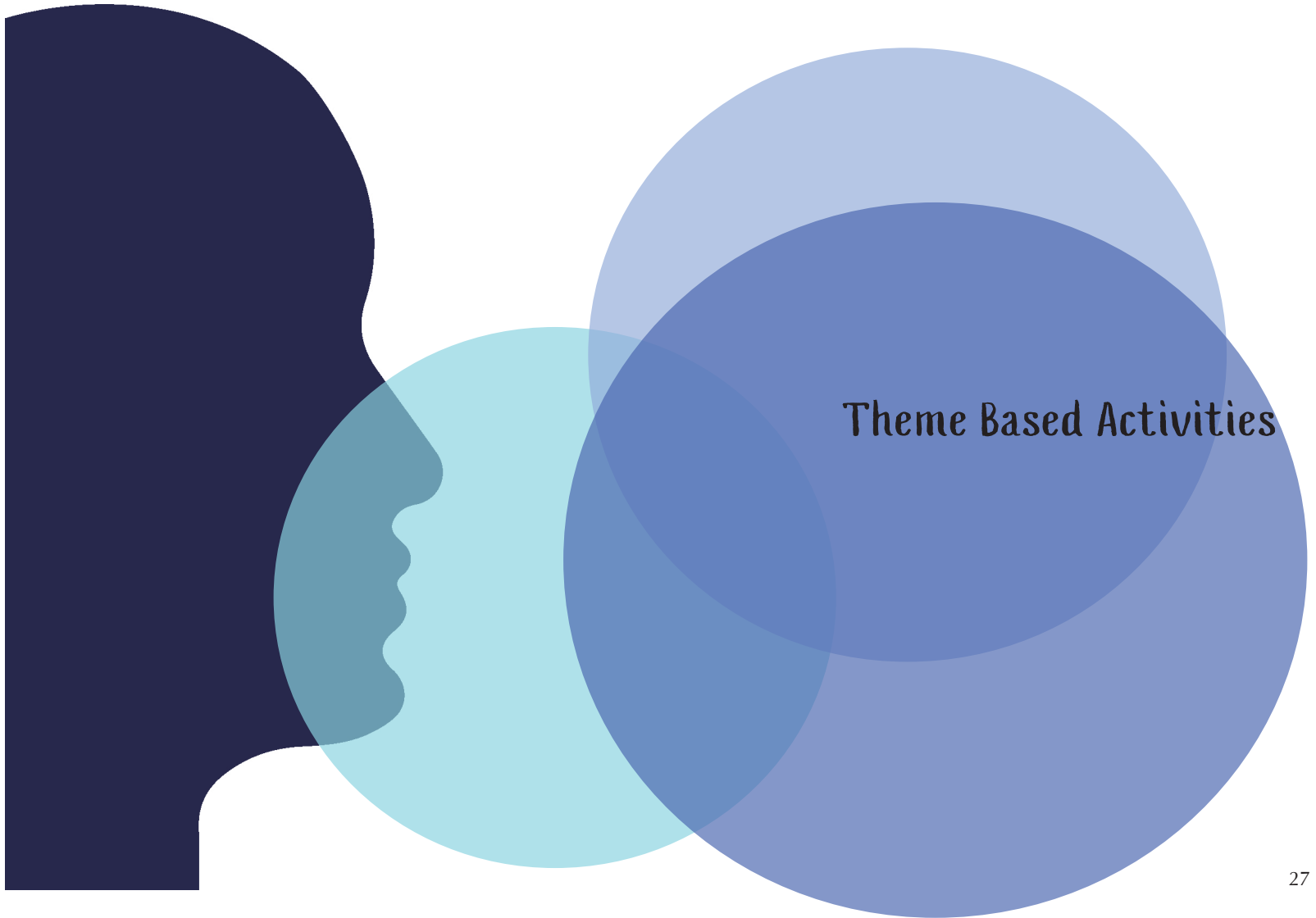
the need to take part in any form of NFE and had followed that need but out of all the participants in the research the vast majority of 92% stated that they will take part in NFE in the future, because they see the additional potential in it. This fact represents a drastic shift in the mindset of youngsters and the labour market since the last similar study was made in 2005. But here we think it is necessary to bear in mind that we are witnessing few potential problems with these findings that first relate to the mental representations of what NFE actually is, so the majority of answers were referring to NFE in the sense of language and computer courses – and the second that the youngsters that took part in the study were at the time at the end (or near) formal education system and they did not experience the paradigmatic shift that was the result of a few reforms the educational system had at the time.

Working with kids and youngsters with special needs it is almost natural, to frequently use NFE tools, because for many of our youngsters, experiencing (may it be through actually touching something, or through roleplay) a thing in order to understand it, is crucial. So in this (our) field of work the methods and approaches are really persistent and have been for quite a long period of time if not from the very beginning.

However, drawing from our experiences and knowledge, we think it's safe to say that the NFE methods in formal contexts are quite widespread in Slovenia. The awareness about their benefits and the trend of them being used in formal educational system is rapidly growing, especially in the last decade. For example there are more and more cases, where classes of biology are taken outside the classroom - literally to the nature,

where youngsters can observe and learn about how the nature functions by experiencing it. The classes of biology are no exception; this approach is more and more used in all of the subjects. Of course, the amount of these kinds of trips and the variety of activities still depends on the budget of the school and the initiative of individuals (meaning teachers and their superiors), involved in schools. Sadly Slovenia is still in that state, where everybody is talking how beneficial these approaches are in all of our realms – from the teacher's point of view, student's, employer's, society's etc. but we are still missing a proper legislative framework, that would demand the recognition of the gained competences, a sort of "formalized non-formal education".

As we mentioned at the beginning things are slowly moving from the bottom up – associations, youth centers and certain institutes are trying really hard to make a change in this area and some of them, for example Nefiks are being really productive about it.



The "theme-based activities" can be considered the core of the project. A set of learning modules on how to use Non Formal Education methods in Formal Contexts has been offered to participants since the preparatory phase. The thematic offered to participants concerned several topics: how to use NFE in humanistic and scientific matters, how to address specific competences (educational, communicative, creative, relational), NFE and development of local communities, how to increase linguistic competences through NFE, how to address Human Rights topics, etc. Each participant chose three of them according to the own learning needs and, at the end, 8 different modules were realised: "Me, myself and cultural identity" (how to deal with ICL in a multicultural society); "Stimulating critical thinking through media" (to reflect on fake news and be able to use properly the social networks); "Overcoming linguistic barriers" (inclusion of minorities and linguistic competences through NFE); "How to approach Human Rights subjects in formal contexts" (about HR education); "Communication skills including no hate speech and positive messages" (active listening, intercultural communication, no hate speech); "Peaceful resolution of conflict through Forum theatre" (peaceful resolution of conflict, inclusion and participation); "How to approach sustainable development issues through Environmental Educational Path" (related to sustainable development, biodiversity and protection of environment); "Motivation and Active participation" (inclusion, engagement, learning needs). All the learning modules, thanks to the support of the team of trainers, applied Non Formal Education methods through exercises, role play, games followed by

de-briefing, feedbacks, comments and providing material, documentation, abstracts. Participants had the opportunity to go deep in the knowledge of specific aspects of NFE and, at the same time, they acquired specific competencies, skills and knowledge according to their own learning needs. At the end of the modules, each group was in charge to prepare a short text in order to put in a rationale order the learning achievement but also to realise a useful tool in a way that other people and/or organisations could benefit from the activity. A guideline was provided to each group as the following:

Guidelines for your text

1. A short description of the theme-based activity
 - what is it?
 - keywords
 - any specific characteristic?
2. How can it be included in NFE activities within formal contexts
3. Any suggestions, advice, tips

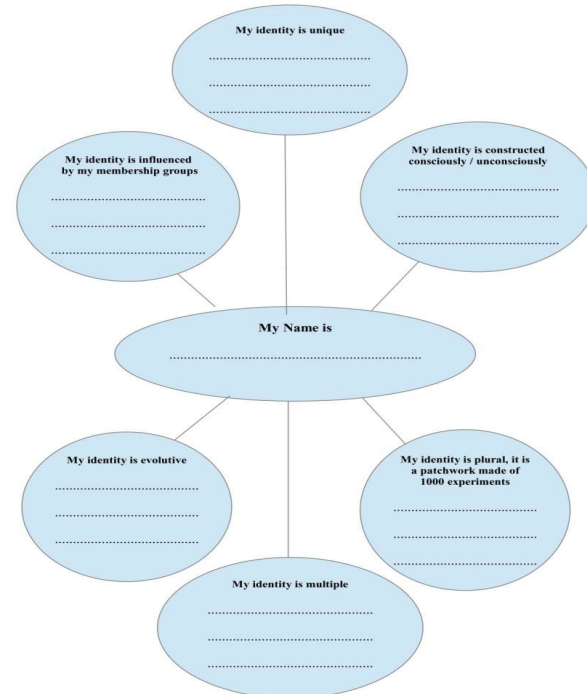
The paragraphs of this chapter are those realised directly by participants. In some paragraphs, further material has been attached by the facilitators. We consider these texts as something "work in progress": to be adapted according to the experience of the practical application of the tools after the project, to be adjusted according to the specificity of different locations, contexts and target groups, to be enlarged thanks to the contribution of eventual new stakeholders that will have the wish to provide their comments, competences, backgrounds.

Me, Myself and Cultural Identity

For the realisation of a working session on the topic of the Cultural Identity, facilitators have to take into consideration that the self- reflection process is a very personal one and a comfortable welcoming environment should be created for the participants prior to the implementation of the activity.

In addition, the facilitators have to be well prepared to lead such an exercise and it is advised to carefully consider that individuals/young people, possibly associated to any mental challenge such as depression or disorder of personality, are able to be part of such a session. In case they are included, an adaptation of the emotional difficulty of the session according to the target group, must be performed.

The session starts on formal terms as the facilitator asks the participants to define “Identity” on individual basis. Immediately after sharing the full definition, the facilitator moves on to the “Molecule of Identity” Exercise. The group of participants were asked to identify their identity through five main elements as illustrated on the right:



Once the self- reflection process is completed, participants are provided with magazines and are asked to identify and cut elements that better illustrate the adjectives they have chosen in each of the molecules. The group is not instructed to work individually or to collaborate with each other.

After finalizing the flipcharts, participants are invited to share their choices with the group. The exercise put the people in the position of self-reflection and self-identification. The exercise intend to point out the non-homogeneous group as soon as participants start cutting the visual elements. A picture or element that is not representative for one person is picked up by another. In the exercise made during our training course, it was observed that almost all the participants worked individually in building the flipchart and many of the participants did not feel comfortable to share and expose with the rest of the group how they perceived their identity. In addition, it was noted that they shared only what they felt comfortable to share. During the discussions, the group realized the different contexts, privileges, traits and other elements that have influenced the construction of their identity.

Factors such as society, family, personal experiences, self-identification, self-awareness and the diversity of the context we live in, play an important role in the construction path that the element of identity encounters.

In the second part of the session, the facilitator place different pictures on a table, which represent different values of the modern society. The participants are asked to choose two pictures that symbolise two of their personal values.

In our experience the group found the exercise very restric

tive and difficult because of the limitation in defining the values.

After the group discussions, the conclusion reached was that diversity is a good factor in building a healthy society. We shall try to have an open mind and increase our acceptance towards different cultures, behaviours, and values.

As we see an increase of needs and the lack of ability of formal education to fulfil the needs rising, this session can be adapted into the formal context as an activity under the Non Formal Education activities in order to better identify and form working group as per the real interest of the target group. Both exercises can help to understand what are the main differences and common points in regards to background and values between the members of the group.

In overall, the session helped participants to have a better understanding of where they stand and where they would like to stand in the future, by mainly matching their actions with their values and for this reason the group reached the conclusion that a need analysis preceded by the self- reflection process would lead to a more efficient management of Non Formal Education activities.

“I have a lot of beliefs, but I live by none of them”

Louis Szekely,
American Comedian

EXERCISE 1

THE MOLECULE OF IDENTITY

Difficulty level: easy

Time: around 1 hour

Goals:

- Fix the question of identity;
- To be situated between the «I» and the «US»;
- To work on the characteristic: «Identity cannot be constructed without reference to the other»;
- To discover yourself, assert yourself, express yourself;
- To discover the diversity in the group;
- To decentre (yourself);
- To self-evaluate and learn to know who you are;

Definition:

Identity is the set of representations and feelings that a person develops about herself

Instructions:

The facilitator distributes a molecule of identity and a pen per person.

The participants individually read the different characteristics included in the molecule

Participant personalizes his molecule by finding an example for each characteristic (Unique, Single, Plural, etc)

Examples:

My identity is unique: I was born on June 20, 1992, I got Blue eyes

My identity is constructed consciously / unconsciously: I choose plumber studies, I have a French accent.

My identity is multiple: I am more shy in family than with my friends. In my neighbourhood, I speak slang, ...

The facilitator asks if a person wants to present his molecule to the whole group (3 or more participants, depending on the exchange and the richness of the exchange).

The facilitator asks sub-questions to start the reflection:

What are the events of a life that can influence identity?

Could you be reduced to only one characteristic of your identity?

Could you live in harmony without the other characteristics that make up your identity?

Extension:

If the participants know well each other

Share with the group

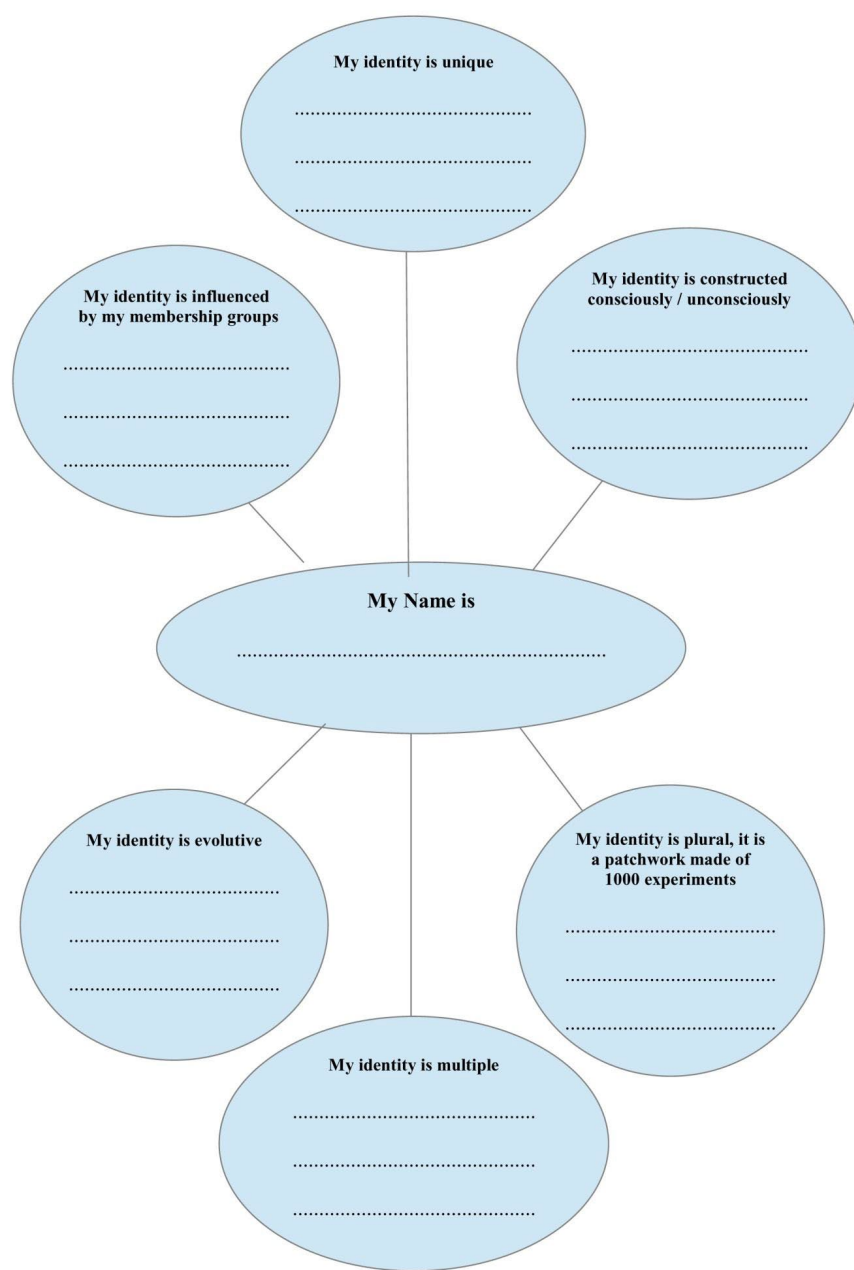
One positive thing related to one aspect of my identity (of which I am proud).

A negative thing related to an aspect of my identity (which is difficult to live with).

Take back the molecules of the participants. Choose a molecule at random and ask participants to define the person's identity from the stated characteristics.

Variants (around 2 hours)

Participants cut away in magazines images that illustrate



each ball of their molecules. They reproduce the molecule on a flipchart and paste the illustrations.

Participants can choose a song that illustrates their identity or a characteristic of their identity. They can, if they wish, to sing it to the rest of the group.

EXERCISE 2

Our values – PHOTOLANGAGE -

Difficulty level: easy

Time around: 50minutes

Goals:

- To promote awareness of the concept of values;
- To identify your own values;
- To realise the pluralism of values;
- To learn to express a personal opinion and to explain it;
- To respect the opinion of the other.

Instructions:

The facilitator has on the table a numbered photos likely to evoke values among the participants.

The facilitator briefly remind the definition of a value (see frame below).

Individually, each participant chooses two images that illustrate two values important for her/him. She/He memorizes the numbers.

Each participant present to the rest of the group the two pictures that have been choose, explaining which value is represented. Facilitator can help participant to identify clearly the value that the pictures represent. Facilitator write on a board (flipchart) the value mentioned. It's important to support the participants to precise their opinion. In fact, participants point

sometimes the same value, but with different understanding. It could be interesting to invite participants to explain what they understand in the used concepts.

Between the set of the identified values written on the board, each participant choose the most important five values for her/him. She/He try to classify them by importance and write it on a paper.

Facilitator compose subgroups of 4/5 participants

In each group, participants try to agree on the five value mostly considered as the most important for the group (if possible, classified by order of importance). This exercise can be longer than 50 minutes, because it can create conflicts and perturbations linked to the impossibility to agree collectively on the «best» values.

The goal is to understand that this exercise can't be. Values are specifics to each individual, and these values can't be hierarchical. There is no values better than another, and each people has it is own scale of values. It is sometime very complicated to accept that the others have different values than ours. By the way, this differences are an asset, a richness for the group and the society

To feed the reflexion, facilitator can ask a few questions:

- Which difficulties have met in your group during the discussion?
- What do you feel when you try to make you give up one of your values in favour to another?
- Is it possible to force someone to change her/his values?
- Do we have the right to force someone to switch values?

Definition:

Value: Idea or set of ideas which importance is attached.

Values guide the society organisation, the relation of the individual to his social group, meaning of life or kids education

Values Listing:

Love – Friendship – Group membership – Money – Autonomy – Happiness – Citizenship – Knowledge – Courage – Creativity – Ecology – Equality – Commitment – Cooperation – Personal development – Equity – Family – Fidelity – Fraternity – Honesty – Honour – Independence – Justice – Liberty – Nature – Obedience – Peace – Sharing – Pleasure – Progress – Respect – Success – Health – Security – Tolerance – Work – ...

Stimulating critical thinking through media

Short description of the theme-based activity

The purpose of this workshop is to aware people about media education.

The media information goes faster and faster every day and it is more and more difficult to create a global picture in our minds.

We discover through exercises and video that we all have a different perception of information depending of our personal background, culture and personality. This problem concern all of us and especially young people who often don't have the background to analyze the information they get.

The richness of this activity is to share our experiences. As we come from different countries we have different realities. These different countries are representing the differences between the personalities that came from same society but have different personal background and culture.

We are living in a digital, globalized era where everybody has an easy access to information and an insufficient knowledge about how to use it. Due to the increase of space of life and work, we, as a society, are more compelled to be more focused on the form than on the content. People don't have the time to properly "digest" the flow of information that they receive, so they are searching for flashy sources of information. Media plays a key role in shaping people's realities. People are being guided by the information that is presented to them through the media that in the most cases is not reliable.

Therefore it is crucial to raise awareness about the importance of having a critical perspective.

In order to educate people especially youngsters, the use of Non Formal Education tools can be extremely helpful to stimulate critical thinking when it comes to information presented through the media, either traditional or online.

How can it be included in NFE activities within formal context

All the teenagers are more or less involved in formal context during their educational process. Formal contexts provide information to the students mainly from official sources and the process has one way direction: from the teacher to the student

Nowadays the possibility to search for information is much easier because of the overwhelming influence of media in the youngster's life. Therefore, the teacher/facilitator/educator's role is to improve their methods and strategies engaging the students in non-formal activities, which are flexible and give them the opportunity to express themselves, to stimulate self-confidence, creativity and responsibility.

Approaching the media issue, one of the main goals is to educate students and to help raising their awareness concerning the negative impact of fake news in their life. There are many ways to involve and educate students on this topic, such as: workshops, class activities [games, role plays], meetings with media experts, debates.

Two exercises aiming to facilitate the stimulation of critical thinking through media

“Be a journalist”

- Divide a group in 5 or 6 subgroups.
- Give them the same picture from an article (only the picture).
- Ask participants to tell the story behind the picture and create an article.
 - Then, share the information to the others and show what they thought about the image.
 - Compare the different stories.
 - Show the real article to the participant and make them check the information and open a debate.

“True or not – learning by mistake”

- Divide a group in 2
- Provide both group the same information
- Provide each group different sources about the information and ask participants to get an idea of what is it talking about. The important thing is each group receive opposite advices about the information one related to good things, the other to bad things.
 - The next step is to create a mind mapping about the information and let participants realise they have a complete different idea because of the sources they received and talk about checking sources is very important.

Especially with youth, it could be interesting also to work creatively: video, pictures, draws to keep their attention about checking information.

What is it?

A reflexive workshop to find tools to overcome the difficulty of the language barriers, in understanding the consequences of broken communication due to the linguistic barriers.

Communication is the process of conveying information from a sender to a receiver with the use of a medium in which the communicated information is understood the same way by both sender and receiver. It is a process that allows organism to exchange information by several methods. [...]

Communication is defined as a process by which we assign and convey meaning in an attempt to create shared understanding. (Baumesiter, R. F., & Leary, M. R. (1995). The need to belong: *Desire for interpersonal attachments as a fundamental human motivation*. **Psychological Bulletin** 117, 497-529)

Keywords

The exercise meant to confront people with different situations to see how linguistic barriers can be overcome; how it is possible to communicate without words, using only body language, mimics, eye contact; in a word: non-verbal communication.

The exercise is supposed to use only non-verbal or para-verbal communication and to understand what the auditor had seen.

Any specific characteristic?

Any specific characteristic?

Put yourself in a position in which YOU can UNDERSTAND the other.

How can it be included in NFE activities within formal contexts.

The activity supposed working as a group, by using game activities.

Putting oneself in a position to want to understand the other can be transposed into a situation of wanting to understand different behaviours like children do in the same situation.

We encourage curiosity and increase motivation, involving creative activities based on games similar to every-day life education and other situations, meaning formal acting (singing, playing music, writing, drawing etc.), developing capacity of explaining without using any words and be more empathetic; finally, trying to figure out the differences that are making the others special/unique, respecting the others and in the same time being more reflexive/introspective. Also, one of the activity's purpose is finding the same level of communication and trying to be more curious and to adapt, by increasing awareness of the differences and accepting them and finding solutions to different problems.

Any suggestions, advices, tips etc.

By using **role games** we can understand the mechanism in place, become empathetic and discovering the similarities and appreciating the differences.

We can offer two real examples:

1. 2015, Serbia: lots of people were transiting Serbia as refugees coming from Syria, Afghanistan or from other war areas, they were tired, confused, not knowing Serbian language, having no shelter, no food etc. The small kids that were with their parents needed also moral support and the volunteers from the refugee centre thought of paper hearts opened in different colours towards the children; their expression was full of joy, happiness and love.

2. Croatia: Rehabilitation centre for stress and trauma works with immigrants, refugees or with the kids that are not speaking Croatian language and having nobody around to translate. By using games to teach, drawing on the floor different pictures and associating words and numbers or letters, the kids learn having fun at the same time. This method was useful especially when the parents were having therapy sessions with the specialist and with the psychologist and they couldn't show emotions or fear or cry behind their kids.

How to approach Human Rights subjects in formal contexts

HUMAN RIGHTS are the rights that you have simply because you are human. Human rights belong to every human being, whatever nationality, sex, religion, language, ethnic origin etc. Some of the fundamental human rights are rights of life, liberty, equality, fair trial, freedom from slavery and torture, freedom of thought and expression.

Activity

The theme-based activity started with a brainstorming exercise concerning human rights and how they are related to life. Then, participants watched a video about origin of human rights and that was used as tool for the next step (www.youtube.com/watch?v=6XXGF_V8_7M).

After reading the Universal Declaration of Human Rights, each group had to illustrate an article of the declaration and perform it using their creativity and "easy to reach" tools such as paper, photo camera, theatre. The activity ended with the performance of the groups and conclusions.

Keywords of our activity were:

Human Rights, Freedom, Creativity, Communication, Expression, Self-education.

Specific Characteristic

Creative learning and self-involvement within the group and

for the task.

How can it be included in NFE activities within formal contexts

- A funny approach: this subject could be quite boring because of the content. If you don't make it funny by activities and creativity you could lose your audience in less than a minute, especially with the kids.
- Make links with activities or reality: give the opportunity to understand the rights and not just read it
- Make it a story: tell a story to the audience then ask if all facts were correct or wrong and then ask them to search in the Human Rights declaration if the facts in the story went against it or not. In this way they will be more familiar with the content by playing.
- Working with arts: using arts is a very good way to bring the subject to the whole population [music, street art, photos, acting, flash mobs] and open the dialog.
- Make links between the formal environment and the Human Rights by adding articles on the walls, make it a part of the everyday life.

The Human Rights subject is a good start to talk about many things.

It's like a box, in a box, in a box, ...



Example of representation of one of the articles of the Universal Declaration of Human Rights

EXERCISE

HOW TO APPROACH HUMAN RIGHTS SUBJECT IN FORMAL CONTEXT

Difficulty level: easy

Time: around 3 hours

Goals:

Demystify the topic itself.

Explore creativity in a collective mood.

Give a playful way to explore the complexity of Human Rights.

Confrontation of representation and interpretation among participants concerning Human Rights.

Instruction:

- Use a flipchart and organise a brain-storming concerning the topic of Human Rights, try to enlarge the perception, try to enlarge the spectra concerning which aspects are concerning Human Rights

- Projection of «The Story of Human Rights1 » and organise some chat/chatting, concerning feeling, impression (https://www.youtube.com/watch?v=6XXGF_V8_7M)

- Give to the participants copies of the Universal Declaration of Human Rights and ask them to read it individually.

- Get back on the flipchart and, with the «tools» we have in our environment, explore through a brain-storming the possibilities we have to realise a creative process: acting?, drawing?, photos?, video?, stop-motion?, etc.

- Create subgroups and ask them to choose an article of the Human Rights Declaration. The goal is to illustrate this article to do it».

- Give 1,30 hour to participants to create their way to illustrate the article they choose.

- Get back in plenary and present and share the result. Ask to the other participants to define which article is illustrated

- Debriefing

Tools, exercises, activities, text of the Universal Declaration of Human Rights are available in the publication "Compass - Manual for human rights education with young people", realised by the Council of Europe in 2012

Communication skills including no hate speech and positive messages

Short description of the theme-based activity

The theme-based activity focused mainly on defining the concept of communication and playing with this extensive notion. Starting from various definitions and using some key-words on some cards, the participants had to take each card from the deck and form a coherent sentence with all the words.

Then the participants had the opportunity to fill in the “communication star”. Every corner had a question that required a deep introspection in terms of personal communication analysis. After answering the questions individually, the facilitator asked participants to form small groups and discuss their answers.



Furthermore, in a more relaxed environment, small groups of three persons were created. In each group, participants, taking turns, plays three different roles: storyteller, active listener and observer.

The purpose was to raise awareness about **active listening** and the aspect of the collective dynamics.

In a more formal context, the facilitator handed to participants some denotative, discriminative comments from Internet. The participants were supposed to write a **counter speech**, to offer a **positive** perspective to **hate speech** cases.

How can it be included in NFE activities within formal context

All these activities can become part of the personal learning process inside formal contexts (schools) and constitute the basis of positive communication. For example in linguistic and language classes, the official curriculum could be enriched with seminars, extracurricular activities, human right lessons, improvisation and theatre classes, participation to NGO project activities, etc.

Through these activities the students can become aware of their traits of personality when approaching communication skills.

***Sam (Iraq/Croatia):** "I work as a translator in a Refugee Camp. I am used to translate short sentences. When I was a*

listener I couldn't concentrate longer than 1 minute because it used different listening methods".

Suggestions

In formal and non-formal contexts facilitators should focus on developing all communicative skills, not just verbal communication, because 55% of regular communication is non-verbal.

The method of turning a negative message into a positive one can be used in the problematic of harassment and bullying and can help defuse potentially tense situations.

The method of practising active listening can be used in activities that can help teenagers communicate to each other, help them getting to know each other and as a way of introspective, solving conflicts and ice-breaking.

*"Between what I think
what I want to say
what I think I'm saying
what I say
what you want to hear
what you hear
what you think you understand
what you want to understand
and what you understand
there are at least 9 chances
that we will not understand each other"
(Bernard Weber)*

EXERCISE

STARS: MY PLANET OF COMMUNICATION

Difficulty level: easy

Time: around 45 minutes

Theme

Communication tools, communication strategies in youth work.

Aims

Explore intercultural communication
Sharing own communication styles and habits
Making a link between own experiences and intercultural communication theories

Group size

Any; ideally – around 20

Materials

Flipchart paper, A4 paper, markers

Activity description

Ask participants to create their own star individually with using 5 questions:

- Which communication tool do you feel more comfortable to use?

- Which communication tool do you feel less comfortable to use?

- What is the most interesting experience you have concerning communicating with foreigners?

- How can you make communication more effective with young people?

- What/who has inspired you to get involved into intercultural communication?

Split participants into 5 smaller groups and they should share their answers with each other.

Timing: 20 min.

Come back into the plenary and ask participants to share the most interesting story that they have heard.

Timing: 20 min.

Debriefing and evaluation

Start with a short summary of the activity and general questions on how the activity went. Was it enjoyable? Why yes/no?

Then proceed to a discussion on learning outcomes:

- What were the communication channels listed as comfortable/uncomfortable?

- What were the lessons from communicating with foreigners?

- Which communication channels and methods work best with young people?

from: **"Intercultural Communication Resource Pack"**,
SALTO-YOUTH Cultural Diversity, 2008

Short description of the theme-based activity

An active workshop to find tools to solve in a peaceful way the daily conflicts, no matter the sources. The activity started from the forum theatre, a tool developed by Augusto Boal, a Brazilian theatre director, the founder of the "Theatre of the oppressed", in aim to perform the social problems during the period of the dictatorship in Brazil. After the dictatorship regime, Forum Theatre became a tool for conflict management all around the world. It is also called "Theatre in education".

Keywords

The main concept is **interaction** within different **social models**, disagreement, prejudice, which may lead to conflicts and **how to deal with this social constraints**.

The exercises suppose to use drama forum and how to overcome social conflicts.

Any specific characteristic?

Using Forum Theatre and trying to find solution about situations of conflict, everybody can use this tool, both the audience and the actors.

How can it be included in Non Formal Education activities within formal contexts

The activity suppose to work as a group, by using Forum Theatre, meaning learning by doing, performing different situations of conflict that can lead to major social conflicts that

can express disagreement or tensions within a social/economic group.

Learning by doing involves critical thinking, commitment, cooperation. An important characteristic of the Forum Theatre is engaging participants with their active senses. Even though an entertaining approach, these are intentional activities with educational objectives where the participants are supposed to analyse, rethink, react and share afterwards different paths to solve problems and/or situations of conflict.

Same examples of practical activities are available on Augusto Boal's books.

Suggestions, advices, tips

By using the method of Forum Theatre, we can to understand the mechanisms of oppression and try to convey a conflict into a friendly situation. All of us have a different opinion about oppression; the method supposes dealing with fear, hate or prejudice and reformulating them into positive thoughts.

The Forum Theatre is not addressed only for situations of conflict: it can also be used on other topics like media education or human rights, technology etc. increasing awareness of differences and other social aspects, like negotiation or compromise.

Theatre is the most perfect artistic form of coercion.

We are all actors: being a citizen is not living in society, it is changing it.

Augusto Boal, Theatre of the Oppressed

Some notes on the Forum Theatre

While practicing in South America earlier in his career, Boal would apply 'simultaneous dramaturgy'. In this process, the actors or audience members could stop a performance, often a short scene in which a character was being oppressed in some way (for example, a typically chauvinist man mistreating a woman or a factory owner mistreating an employee). The audience would suggest different actions for the actors to carry out on-stage in an attempt to change the outcome of what they were seeing. This was an attempt to undo the traditional audience/actor partition and bring audience members into the performance, to have an input into the dramatic action they were watching.

Forum theatre was born from 'simultaneous dramaturgy' when, according to Boal, by chance an audience member who was so frustrated that the actor did not understand her directions, took their place. This undid the audience/actor split and a new form of political theatre was created. He discovered that through this active participation the audience-actors, 'spect-actors', become empowered. This concept of the 'spect-actor' became a dominant force within Boal's later Forum theatre work. The audience were now encouraged to not only imagine change but to actually practise that change, reflect collectively on the suggestion, and thereby become empowered to generate social action.

Thus, Boal's current manifestation of Forum theatre is as follows: the actors (either professional actors or non professionals drawn from oppressed communities) perform a play with a

scripted core, in which an oppression relevant to the audience is played out. After reaching the scripted conclusion, in which the oppressed character(s) fail to overturn their oppression, the actors begin the production again, although often in a condensed form. At any point during this second performance, any spect-actor may call out "stop!" and take the place of the actor portraying the oppressed individual (this actor stays on stage but to the side, giving suggestions to the spect-actor who has replaced him/her).

The spect-actor then attempts to overturn the oppression using some method unused by the actors, whilst the actors portraying the oppressors improvise to attempt to bring the production to its original, scripted ending. If the audience believes that the spect-actor's actions are too unrealistic to be utilized in reality, they may call out "magic!", and the spect-actor must modify the actions accordingly. If this spect-actor fails to overthrow the oppression, the actor resumes his/her character, and continues the production until another spect-actor calls out "stop!" and attempts a different method.

If and when the oppression has been overthrown by the spect-actors, the production changes again: the spect-actors now have the opportunity to replace the oppressors, and find new ways of challenging the oppressed character. In this way a more realistic depiction of the oppression can be made by the audience, who are often victims of the oppression. The whole process is designed to be dialectic, coming to a conclusion through the consideration of opposing arguments, rather than didactic, in which the moral argument is one-sided and pushed from the actors with no chance of reply or counter-argument.

Invisible Theatre

Invisible theatre is a previously rehearsed play that is performed in a public space without the public's knowing that it is a play. It addresses a precise theme concerning social injustice, such as sexism, racism or ageism. It is intended to provoke debate and to clarify the problem with the people who experience it.

The actors involved will work from a scripted core, but improvisation is utilized to get the community involved in discussing the issue being performed. Often the actors will not just consist of the oppressors and the oppressed, but also those pretending to be passers-by who voice strong (and contrasting) opinions on the subject, as a means of encouraging the 'real' passers-by to do the same. Those practicing Invisible theatre are often seen as Activists and it is not uncommon for them to come into conflict with the authorities and/or police. Its aim is to reveal the violence that exists in society and to draw attention to recurring and common problems.

Image theatre

Image theatre begins with movement to achieve a static result. Participants are asked to 'mold' and 'sculpt' their own bodies or those of others into individual representations of a particular situation, emotion, or idea, and then move into a group and re-form the images they have created to form a picture or 'image'. Boal's philosophy behind this form of theatre is that the body is the first and primary method of expression, and by using the body rather than speech, the normal 'blockades' and

'filters' of thought can be bypassed. Boal encourages the participants to immediately create an image rather than think about it, as thought would defeat the purpose of expressing raw, unrefined perceptions on an idea or issue. Generally, this form of theatre is also used to express oppressions.

Image theatre is also dialectic, as those who view the image created are also able to sculpt the bodies of the participants to portray their opinions on the issue. This process is repeated until a general consensus is found, in which all are content that the image is an accurate representation.

In keeping with Boal's philosophy of theatre for empowerment, the 'ideal image', in which the oppression is overthrown, may also be created. This is followed by an 'image of transition' between the reality of the oppression and the ideal image, to encourage insight into ways of overthrowing the oppression in reality.

The images may often also be dynamised: that is, the image is altered and changed to express different facets of the issue. This is done in three ways:

- First dynamisation: the participants move back to form the image, but simultaneously rather than separately. In this way, they are aware of each other, and of the image as a whole, rather than their own, individual pose.
- Second dynamisation: the participants alter their images slightly so that they interrelate with the other people on the stage. Their poses must relate to each other in a way that creates a single perspective that encompasses all views.
- Third dynamisation: The participants transform themselves from depicting the oppressed to posing as the oppressors. As

participants are often victims of oppression, this vision is highly subjective, yet gives real insight into the attitudes of the participants.

Theatre of the Oppressed

The Theatre of the Oppressed is a method elaborated by the Brazilian director Augusto Boal, who was influenced by the work of Paulo Freire, starting from the 60s, first in Brazil and then in Europe.

This method uses theatre as means of knowledge and transformation of the interior reality in the social and relational field. The public becomes active, so that the "spect-actors" explore, show, analyze and transform the reality in which they are living.

Joker/Facilitator

Much of Augusto Boal's theatrical process requires a neutral party to be at the centre of proceedings. This individual is usually called the Facilitator, although in Boal's literature this role is referred to as the Joker, in reference to the neutrality of the Joker card in a deck of playing cards.

In most cases, but not all, this would be a drama workshop leader. This person takes responsibility for the logistics of the process and ensures a fair proceeding, but must never comment upon or intervene in the content of the performance, as that is the province of the Spect-actors.

Spect-actor

This is a term created by Augusto Boal to describe those

engaged in *Forum Theatre*. It refers to the dual role of those involved in the process as both spectator and actor, as they both observe and create dramatic meaning and action in any performance. Equally, the term 'spect-actor' can be attributed to the participants in invisible theatre (who are unaware that they are part of a theatrical production, but nevertheless contribute to the discussion) and image theatre (who, upon viewing the image created, may alter it to reflect their own ideas).

How to approach sustainable development issues through Environmental Educational Path

Short description of the theme-based activity

The entire workshop activities were based on the ORA (Observe, Rethink, Act) concept and methodology to create a connection between people and nature not just by observing nature, but also experiencing it through all “five senses”. The main purpose of Environmental Educational Path (EEP) is to raise awareness and to develop a sustainable environment approach in society today.

The main concept of ORA is based on the words of **Confucius**: tell me and I will forget, show me and I will remember, involve me and I will understand.

ORA concept mediates communication, enriches knowledge and creativity.

How can it be included in Non Formal Education activities within formal contexts

EEP can be used to create temporary Non Formal Education sessions such as urban gardens, community gardens, school gardens even in paths already acknowledged and experienced by the participants. This practice can be easily applied just by having the materials ready and placing them according to the learning plan.

EEP is a desirable tool for schools and it can be used not only for teaching, but also for creating bridges or connections between children and nature, by making them realize they are a part of nature as well.

Suggestions, advices, tips

It would be advisable to include waste management and recycling activities, alternative energy sources in the “five senses path”.

In the same time, the participants could reflect upon negative and positive human impact.

Observe Rethink Act: a methodology, a tool, a life style

(from: "ORA: capacity building to generate innovative approaches in youth work" ORA Network, 2017)

INTRODUCTION

In 2009, several European organisations launched an ongoing dynamic educational process called Observe Rethink Act or "ORA". This process gathers together Youth Centres, Nature Reserves, environmental NGOs, social development organisations, cooperatives, art collectives, cultural organisations, and Eco-centres. They came together in order to broaden the opportunities for the social, cultural, environmental and economic inclusion of young people in their communities.

The concept underpinning ORA is to provide young people with the direct opportunity to Observe their context (both at a local and international level), to Rethink their own role (both as individuals and as members of society) and to Act as responsible citizens to strengthen their communities. Participation in the process has improved the efficiency and enriched the quality of the work done at the grassroots level by every organisation involved.

ORA works by combining different Non-formal Education methodologies and using several elements related to sustainable living, creating positive local impact and



encouraging wider engagement for young people and for all the organisations in the network.

In order to strengthen the relationship between the partners and make it sustainable in the long term we decided to create shared platform by establishing an international network connecting organisations from different European countries. This network was founded as an official organisation with the signature of the statute in July 2014, during an international meeting held in Banja Luka, Bosnia and Herzegovina. In February 2015 it was then registered in Germany as "ORA Network e.V." (E.V. = Eingetragener Verein = registered association).

This network works together to plan shared initiatives, co-ordinate activities and design projects within the framework of Observe Rethink Act.



VISION

Our vision is of an inclusive and participatory society with out discrimination, where people achieve their full potential in harmony with the environment. In our work we are driven by the values of solidarity, cooperation, equal opportunities, intercultural understanding, and respect.

ORA NETWORK MISSION

Our mission is to Observe, Rethink and Act. We educate citizens, inspire and advocate for organizations, local communities and public institutions. Our work is guided by respect for human rights and sustainable living. Within this framework, through the interaction of a combination of social-cultural, environmental and economic elements, we aim to improve our society.



OBJECTIVES

By designing and realizing workshops, trainings, seminars, exchanges, multimedia and artistic products, public events, and awareness raising campaigns, we aim:

- to facilitate active citizenship and participation as well as promoting voluntary work and youth activism in local communities and on an international level.
- to empower young people, adults, youth workers, and educators; in order to increase competences, skills and the quality of work done at the grassroots level.
- to support the activities and the development of Youth Centres, cultural associations, Eco-centres, artistic collectives, association for social promotion.
- to provide information and education about the processes of Nature and more specific environmental topics such as climate change, renewable energy, sustainable mobility, waste management and collective goods.
- to preserve and raise awareness of biodiversity and protected areas (national parks, urban gardens, nature reserves, and Sites of Community Importance as defined in the European Habitats Directive).
- to create innovative educational modules and toolkits using Non Formal Education methodologies and approaches.
- to explore and give space to new waves of social, alternative and underground art and creative expression.
- to activate critical thinking and responsible behaviour among citizens.
- to explore, promote and give support to innovative, alternative, responsible and sustainable economic models.

TOOLS AND METHODOLOGIES

We regard learning as an intergenerational and lifelong process, and therefore we realize our activities and projects using the principles of Non Formal Education. The ORA Network should be seen as an educational process which constantly improves and adapts tools and methodologies, according to needs and context. In order to achieve its goals, ORA applies educational approaches based on different models and methodologies, such as active pedagogy and operational objective processes. At the same time, ORA develops and uses specific educational toolkits, workshops, trainings, seminars, exchanges, multimedia and artistic products, public events and awareness raising campaigns.



Some information on how to develop Environmental Educational Path
(from: "O.R.A.: green areas to enhance youth inclusion and participation" ORA Network, 2014)



Environmental Educational Path (the EEP)

WHAT?

Environmental Educational Path (the EEP) is a route that can be placed in urban or natural areas with interactive educational dynamics and different types of activities regarding fundamental ecology and its environmental contents.

An EEP consists of:

- didactic informational panels
- different points of interest
- interactive activities and games
- indication signals – Waymarkers?
- brochures
- maps
- guides
- info point or visitor centre

WHY?

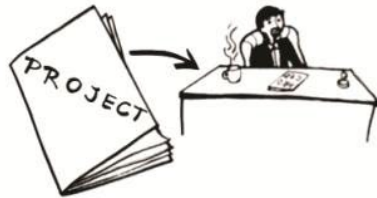
The main aim is to promote the creation and restoration of the bridge between urban and natural environments.

The EEP is important because it can enrich the sensibility of people to protect and manage sustainable natural resources, which are crucial for healthy lifestyle of their generation and those that follow. It is an opportunity to improve the inclusion and participation of the people as individuals and as a community through the creation of the new job opportunities and promotion of the local economy.

As the main aim, the EEP helps people to deeply understand all the existing processes in nature in order to create aware citizens who could develop discussions and positive reactions for overcoming issues.

HOW?

Here some guidelines to create an E.E.P.



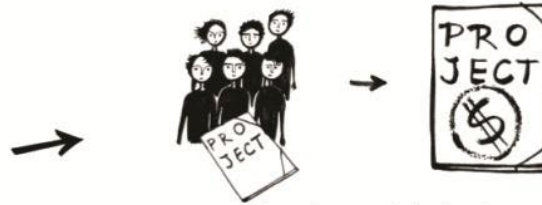
Preliminary steps

- First, it is necessary to make an analysis of the context and the area checking and
- Choose a theme for the E.E.P. and start to write a document with the general ideas,
- Contact the local management of the place presenting the project.
- Contact the local authorities or institutions (see tips)
- Contact the local community (NGOs, local producers, committee of citizens, etc.)
- Found raising (private and/or public, local, regional, national, European, etc.) choosing the best place to set up an E.E.P. goal and business plan.

After this first part, it's time to start designing and planning your E.E.P. in a more detail

Planning and designing

Collect information about the natural elements of the After this first part, it's time to start designing and planning your E.E.P. in a more detail



Planning and designing

- Collect information about the natural elements of the of the selected areas
- Organize meetings to plan activities, workshops, methodologies
- Find and/or buy tools and materials

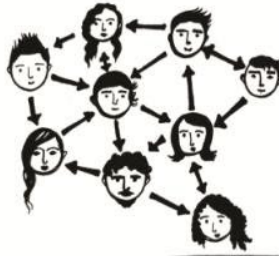


Ready to go

- Create a working group
- Present the project
- Do team building activities, share experiences, skills and backgrounds among the participants
- Research about the place and environmental elements presented in the areas
- Brainstorm, have discussions and select the ideas

OBSERVE

- observe the place, by walking through it
- mark and choose the possible points of interest



RETHINK

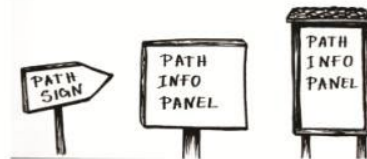
- create a map in order to connect different points
- plan the possible activities, information and infrastructures, try to set them along the E.E.P.
- Organise a plenary discussion about “what” and “how” has been re-thought



ACT

From ideas to action:

- Make the selection of the actions
- Check the materials and tools that you need
- Build info-panels, indication signals, tools and structures, and write the information on them
- Create games and activities, (e.g. role-plays, specific dynamics)
- test the path



PROMOTION

- Try to organize a public event and invite potential partners and participants i.e. media, NGOs, authorities, local communities, schools, etc.
- Produce promotional materials (brochures, info-points, guides websites, social networks)



POST PRODUCTION

- Have in mind that O.R.A-methodology is a never-ending process. The EEP is never finished, it can always be improved and developed.



TIPS

- First find the owner of the land and then ask for a permission
- When you start to rethink, have in mind the impact you have on the place
- Try to be aware of the weather conditions and make signals permanent
- If you use guides, think about training them
- If it's necessary, check the law and the guide-lines of the place
- Use a child-friendly language
- When you present the first project try to have an idea about

the costs and the

- In order to develop new approaches, technology and QR code plus material in resources that you have and that you need electronic version could be put on the panels near a visitor centre
- While you are planning the activities, think about: what did you observe? What can be improved? What can be used? Which resources are already in the area? What can we really do? Consider money, human resources, time, tools, skills, law, the different target groups (ages, people with special needs, etc.)



The 5 senses path

(from: "O.R.A.: green areas to enhance youth inclusion and participation" ORA Network, 2014)

TARGET GROUP School students, handicap people, families	THEMATIC Ecology, multi-sensorial learning, cooperation	PROMOTER Cooperative Terracoste, Regional Nature Reserve "Lecceta di Torino di Sangro" and ARCI Chieti (Italy)	TITLE FIVE SENSES PATH (Percorso dei Cinque Sensi)
TIME NEEDED 1 hour and 1/2	GROUP SIZE Minimum 6 (six), maximum 20 (twenty) for each facilitator.	SHORT INTRODUCTION The Five Senses Path is an Environmental Educational Path (EEP), along the Nature Path of the Regional Nature Reserve, equipped with panels, arrows, wooden structures. The whole path is enhanced by a set of dynamic activities and games, ten in total, one or two for each point of interest along the path: each single trial offers to the participants funny opportunities to discover the wood with the five senses.its hidden fauna.	
MATERIAL NEEDED Cardboard, markers, paper sheets, Recycled plastic bags, pencils, crayons and paper, cardboard box, wooden boards, panels, arrows, screws, glue, baskets, etc.panels, arrows, screws, nails, glue, etc.	RECOMMENDED LOCATION Nature Reserves, Urban Parks, School Gardens	OBJECTIVES GENERAL OBJECTIVES: • The main aim is to promote the creation and restoration of the bridge between urban and natural environments; • To create the motivation to protect and manage sustainable natural resources; • To encourage participants to deeply understand all the existing process in nature in order to create aware citizens who could develop discussions; • To promote knowledge about changes of nature caused by a wrong management of the territory and its resources, encouraging participants to seek for alternative and sustainable solutions for preservation and protection; • To improve the inclusion and participation of the people as individuals and as a community through the creation of the new job opportunities and promotion of the local economy. SPECIFIC OBJECTIVE: • Help the participant to discover the Reserve, flora, fauna, and its importance as a protected area using all our five senses.	

INSTRUCTION STEP BY STEP

Preparation:

First of all, you should observe the area: make a list of all animals, plants and human structures that are in the place you want to use for the EEP (check if there are some edible and scented plants or, conversely, some dangerous ones, if there are any protected native plant or animal, if there's a silent place where you can stop and stay to listen nature's sounds, etc.) and spot different places where you will stop with the group for the activities.

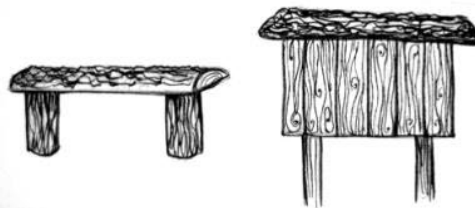
Prepare the "feeling box" using wooden boards. Split the inside part in three compartments and, on the lid of the box, realizes for each one of them a hole that allows the insertion of an hand. Put different objects into the box: some natural (leaves, stones, small woods, etc.) some human (cans, lighters, plastic glasses, etc.). These objects are a sample of what you can usually find in the area you are exploring.



Prepare the barefoot path, putting 4 elements present on the ground of the wood (trees' barks, stones, leaves, sand), one after another, in sections.



Prepare the circle of silence, using wooden boards and building little wooden bench for two or three people and put them in circle.



EEP

• Petals

All the participants make a circle and take turns to spell out the alphabet: everyone receives a letter and has to say the name of an animal or a plant starting with the assigned letter. Score: 0 point (specie not present in your country), + 1 points (specie present in your country), + 2 points (specie present in the area you are exploring).

• How's that relevant?

At the beginning of the visit, the participants will receive a bag in which they will put "un-natural" objects they find along the path. At the end they will analyze the found objects and they will be asked to explain why they picked them up, leading them to understand how much time is necessary for their disposal.

• Smell and Taste

Participants should kindly touch the leaves of the different plants, smell their perfume and finally taste them. The best is to do it in an already prepared garden (doesn't matter the size) with aromatic and edible plants.

- Smell and Taste

Participants should kindly touch the leaves of the different plants, smell their perfume and finally taste them. The best is to do it in an already prepared garden (doesn't matter the size) with aromatic and edible plants.

- Observe and share

Each participant find a partner.

Stand back to back.

One person describes what he/she can see. The other person draws what the partner describes.

Swap roles so the other person draws. Compare the drawings.

- Barefoot Path

Invite participants to try and imitate the animals: take off shoes and socks and try to feel the different textures underfoot.

- Sounds of Nature

Stop in the corner you chose and stay with the group in a silent circle. Listen sounds of Nature: wind, insects, birds.

- Colours in nature

Looking around, how many different colours can you see?

Spread people out in the area to find as many different shades of each colour as they can.

Remember only to pick things up from the ground not any living things.

How many objects they found?

Did they find anything that should not be here?

- Feeling box

Each participant should put an hand inside the box, fulfilled with different materials.

Nobody has to look inside but just use touch and try to guess

what kind of object they took. At the end of the game, you can open the box and show to everybody its content.

- Find the tree

Each participant finds a partner.

One person must wear the blindfold.

The other person carefully leads the blindfolded person by the hand to a tree.

The blindfolded person must touch the tree, thinking about how it feels and how big it is.

The other person then leads him/her back to their starting position.

The bandage is removed and he/she must try to find the tree.

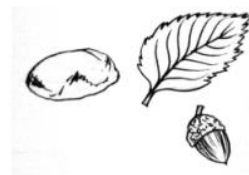
Swap roles so also the other person can be blindfolded, touch the tree and find it.

- Bark Rubbings

Each person has paper and a crayon.

Place the paper against the bark of a tree and make a bark rubbing, trying making rubbing of different sections of the tree or different tree species.

Talk about the similarities and differences between the trees.



DEBRIEFING

During and after every activity, you have the opportunity to talk with the group about both their feeling during the dynamics and the specific contents.

For instance, after “Petals” exercise you can reflect with participants about the life of exotic animals in your country, about captivity or habitats.

Make questions to participants and let them get involved sharing opinions, impressions and experiences.

Write the main issues and topics on the flip chart with a marker and invite the participants to enrich it with the new ideas coming out from the discussion.

At the end, highlight the main terms, ideas, proposition, recommendations that came out from the discussion.

COMMENTS

We tested the path with school students, groups and families in the Reserve. In our experience the visitors, both young and adult, have always showed the greatest interest and amusement in the Barefoot path and in the circle of silence.

ADVICES FOR FACILITATORS

This EEP is based on the physical and multisensory approach of the Nature and many kids are not used and/or self-confident with this. You probably will have some resistance or refuse during activities and for this reason it could be really important to show them what you’re proposing is not dangerous or disgusting. Do the activity before them and at the same time explain how to do it, generally it works and they lose fear or shyness and emulate you. If you are a couple of facilitators, one of you can do things while the other explains. Or you can explain the activity and then call for a volunteer among them.

If someone continue refusing the dynamic, **DO NOT FORCE HIM/HER**. Invite him/her to do the activity with you (if the rest of the group is quite or “under control”) or with someone else he/she can trust in, like a friend, a parent or a teacher. Otherwise, don’t insist but let the kid participate to the debriefing of the activity. Maybe he/she will change idea after the evaluation and want to try. It’s really important to respect the “negative” feelings of participants mainly if they’re not in a familiar place or if it’s clear that the activity represents a new experience. This EEP is a way to learn about Nature but also a way to discover a new consciousness through body and senses. Not everybody is ready for that.

Above all, remember that this is a game and should provide fun and enjoyment not frustration or exclusion.

If you have an “obliged path” to follow (or a small area for the activities) and there are a couple of groups or more, start not at the same step of the EEP to avoid confusion. Each group could start from a different step and then complete the EEP.

Five senses path (Percorso dei cinque sensi)

Ricorda che puoi solamente raccogliere le cose da terra e non dagli alberi.

Quanti oggetti hai trovato? Hai trovato qualcosa che non dovrebbe essere qui?

Se hai raccolto qualche rifiuto portalo con te e buttalo nella pattumiera presso il centro visite.

Colours in nature

Look around you- how many different colours can you see'?

Spread out in the area to find as many different shades of each colour as you can. Remember you can only pick things up from the ground not any living things.

How many objects did you find?

Did you find anything that shouldn't be here?

If you have picked up any rubbish take it with you and put it in a bin at the visitor centre.

5 FEELINGS BOXES

Feeling Box

Dentro queste scatole ci sono differenti oggetti trovati in questa Riserva naturale.

Non guardare dentro! Infila la mano, tocca l'oggetto e indovina di cosa si tratta. Se pensi di saperlo, apri il coperchio e controlla se hai indovinato!

Feeling box

Inside these boxes are different materials found in the nature reserve.

Don't look inside!

Feel inside the box with your hand and try to guess what's inside.

If you think you know, open the top of the box and check if you were right.

6 AREA PIC NIC

Cerca l'albero

Scegli un compagno.

Una persona indossa una benda, l'altra conduce per mano la persona bendata verso un albero. La persona bendata inizia a toccare l'albero, la corteccia, le foglie, e cerca di capire anche le dimensioni.

Viene infine ricondotta nella posizione iniziale e dopo aver tolto la benda cerca di riconoscere l'albero.

Find the tree

Find a partner.

One person must wear the blindfold.

The other person carefully leads the blindfolded person by the hand to a tree.

The blindfolded person must touch the tree, thinking about how it feels and how big it is.

The other person carefully leads the blindfolded person by the hand to a tree.

The blindfolded person must touch the tree, thinking about how it feels and how big it is.

The other person then leads them back to their starting position.

The blindfold is then removed and they must try to find their tree.

Calco corteccia

Ogni persona ha un foglietto e un pastello a cera.

Si posiziona il foglietto sulla corteccia tenendolo ben saldo e si strofina il pastello a cera per il verso della lunghezza. Prova a fare il calco su differenti punti della corteccia o su cortecce di differenti alberi. Analizza insieme ai compagni le similarità e le differenze tra gli alberi.

Bark Rubbings

Each person has paper and a crayon

Place the paper against the bark of a tree and make a bark rubbing

Try making rubbing of different sections of the tree or different tree species.

Talk about the similarities and differences between the trees.



Riserva Naturale Regionale
"Lecceta di Torino di Sangro"



Percorso dei 5 sensi



1 CENTRO VISITE

Petali

Tutti i partecipanti si mettono in cerchio. A turno ognuno, seguendo l'ordine alfabetico, dovrà trovare il nome di un animale o di una pianta. Verrà assegnato un punteggio ad ogni risposta: 0 punti se l'animale o la pianta non vive in Italia, 1 punto se vive in Italia, 2 punti se oltre a vivere in Italia è anche presente all'interno della "Lecceta".

Petals

All the participants make a circle and take turns to spell out the alphabet; everyone receives a letter and has to say the name of an animal or a plant starting with the assigned letter. Score: 0 point (specie not present in Italy), + 1 points (specie present in Italy), + 2 points (specie present in the Reserve).

Che c'entra?

All'inizio della visita viene distribuito a ciascun partecipante un sacchetto all'interno del quale inserirà gli oggetti che durante il percorso riterrà "non naturali". Terminato il percorso si analizzeranno gli oggetti trovati e verrà chiesto ai partecipanti di spiegare perché li hanno considerati tali. Verrà fatto notare infine quanto tempo è necessario per il loro smaltimento.

How's that relevant?

At the beginning of the visit, the participants will receive a bag in which they will put "un-natural" objects they find along the path. At the end they will analyze the found objects and they will be asked to explain why they picked them up, leading them to understand how much time is necessary for their disposal.

2 COMMUNITY GARDEN

Annusa e Assaggia

Arrivati nell'orto di Hermann, facciamo una piccola sosta per conoscere alcune delle piante che qui coltiva insieme ai suoi amici della Riserva. Vi va di giocare con lui ad "Annusa e assaggia"? Delicatamente strofina le tue dita sulle foglie delle varie piante, annusa il loro profumo ed infine prova ad assaporarle.

Smell and Taste

Here we are in the Hermann's Garden, have a little stop to know some of the plants he grows up, together with his friends of the Nature Reserve. Would you like to play a game called 'Smell and Taste'? let's touch kindly the leaves of the different plants, smell their perfume and finally taste them.

3 POND

Osserva e condividi

Trova un compagno e mettetevi schiena contro schiena. Uno descrive ciò che vede, l'altro disegna ciò che l'altro sta descrivendo. Poi scambiatevi i ruoli e confrontate i vostri disegni cercando di far emergere le loro emozioni.

Observe and share

Find a partner.
Stand back to back.
One person must describe what they can see. The other person must draw what he describes.
Swap roles so the other person draws. Compare your drawings.

4 CIRCOLO DEL SILENZIO

Percorso a piedi nudi

Per entrare nel circolo del silenzio e vivere pienamente questa bellissima esperienza sensoriale, gli animali prova ad imitare: togli scarpe e calze e prova a percepire a piedi nudi le differenti sensazioni che puoi avere camminando sui diversi tipi di terreno.

Barefoot Path

In order to enter in the circle of circle of silence and fully live this wonderful sensory experience, try and imitate the animals. Take off your shoes and socks and try to feel the different textures underfoot.

Suoni della Natura

Ciao amico nel "circolo del silenzio". Se resti in silenzio potresti ascoltare il gracchiare della ghiandaia; se sei fortunato vedrai anche insetti rari e molto interessanti che comunicano tra loro cercando di attirare la compagna. Questo ed altro ancora potrai sentire se prendi posto su una panchina e inizi ad ascoltare.

Sounds of Nature

Hi friend in the silent circle, silent you must be you can hear jays with their harsh croaking call. If you are lucky you will see intriguing insects talking to each other trying to attract a mate, all this you may hear so take a seat and listen. Shhh you never know what you might hear.

Colori nella natura

Guardati intorno. Quanti differenti colori puoi vedere? Fai un giro per trovare quante più sfumature possibili per ogni colore.

Motivation and Active participation

Lack of motivation is one of the main problems encountered in the formal education. Less and less students manage to find their inner motivation among the daily obstacles they have to deal with.

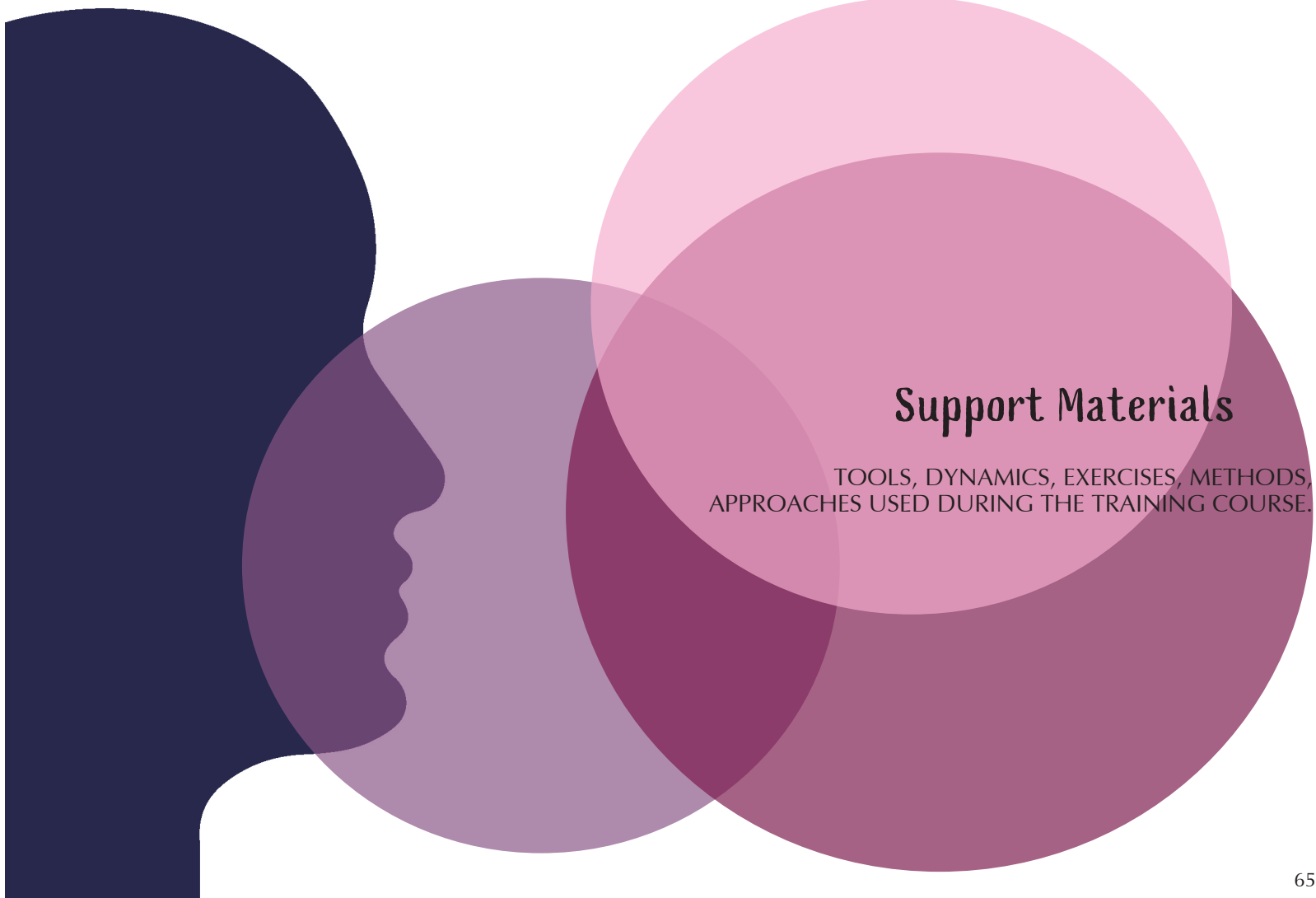
Nowadays, the teacher/educator/facilitator's main challenge is to help students stimulate their motivation in order to improve the educational process and their active participation within it.

Non Formal Education have an important role in identifying,

developing student's skills, needs and raising their awareness concerning the positive effects of their active participation. Therefore, a lot of activities can be used such as ice-breaking exercises, energizers, role-play, outdoor activities, games involving students with different characteristics (age, cultural background, different personalities or physical particularities).

In order to stimulate motivation and active participation of the students, this kind of activities should be recognized and emphasized in the curriculum or in the official methodologies and educational law.





Support Materials

TOOLS, DYNAMICS, EXERCISES, METHODS,
APPROACHES USED DURING THE TRAINING COURSE.

ROLE PLAY AS METHOD

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

Some general considerations

The role play is a very powerful instrument for bringing the experience of the participants to the table. [...] Because of that the necessary preconditions are of major importance for achieving the objectives of the session. These are:

- The setting of clear aims and objectives for the session
- The needs and the specific nature of the group itself. The scenario can be adapted according to that. Nobody should be offended personally by the scenario or by somebody's acting. You may find it opportune to give certain roles to participants which they would never have in real life.
- Some efforts to arrange the environment will be useful. Make sure that there will be no disturbances when the scenario is played.
- Time - there should be enough to develop the role play, in order to have sufficient issues for the discussion afterwards. It is also necessary to consider time for the participants to understand their role and to step into it. It is also important to plan a break, for example a coffee break, after the scenario is played - this allows participants to step out of their role before the discussion starts.
- Observers (those participants who have not taken part in the

scenario), should be well-briefed and asked to contribute to the discussion because they often provide lots of useful material.

- The experience of the trainer(s) in terms of setting the objectives, running the role play and especially the debriefing and the discussion afterwards, is of crucial importance for achieving results. There might be some participants who do not feel comfortable in acting. That is why it is good to ask for volunteers to play, but at the same time it may be useful to keep open the option of distributing the roles to specific participants.

By Alexandra Raykova
(from the T-Kit n°4 "Intercultural Learning", Council of Europe and European Commission, November 2000)

ORIGAMI EXERCISE

Example of learning process through Non Formal Education

There are 3 stages in this exercise:

1) Personal development

Goals:

- to see how creativity can help to get added value, to make a valuable object from simple resources;
- to develop skills of our brain such as attention, perception, memory through small hand movements (motor functions);

2) Exploring teamwork in pairs

Goals:

- to find role in the team;
- to find ways to coordinate efforts and skills in team in order to reach common goals;
- to practice to face a situations in limited time conditions;

3) Creating cooperation between groups

Goals:

- to facilitate the feeling of being part of a working group;
- to deal with different opinions, capacities, skills, competences in order to achieve a common goal;
- to practice the power of Non Formal Education methodology.

Giving different skills at each stage, this exercise as a whole, shows growth of a personality and can motivate people to go from personal development higher - to exchange and cooperate with other people and groups of people.

The exercise gives also the possibility to reflect on different way to learn individually and in a group.

Time: 60 minutes for the exercise plus the time for the final de-briefing

Group size: not less than 12 persons

Materials: different copies of the Origami instructions (3/4 per origami according to the number of participants) origami paper in different colors markers, scissors, glue, regular papers and whatever could be useful for the creation of the stories

Description of the exercise

Stage 1 (15 minutes)

Each person choose a square of paper and an instruction (couple of examples are provided at the end of this paragraph but it is easy to find a huge variety on internet).

This exercise can be used with young people and also with children. Small hand movements have positive influence on development of attention, coordination, perception, memory, as anatomically there is strong connection between hands and brain.

With creativity simple resource (paper) is transformed into an object and it gives added value to this resource.

Stage 2 (15 minutes)

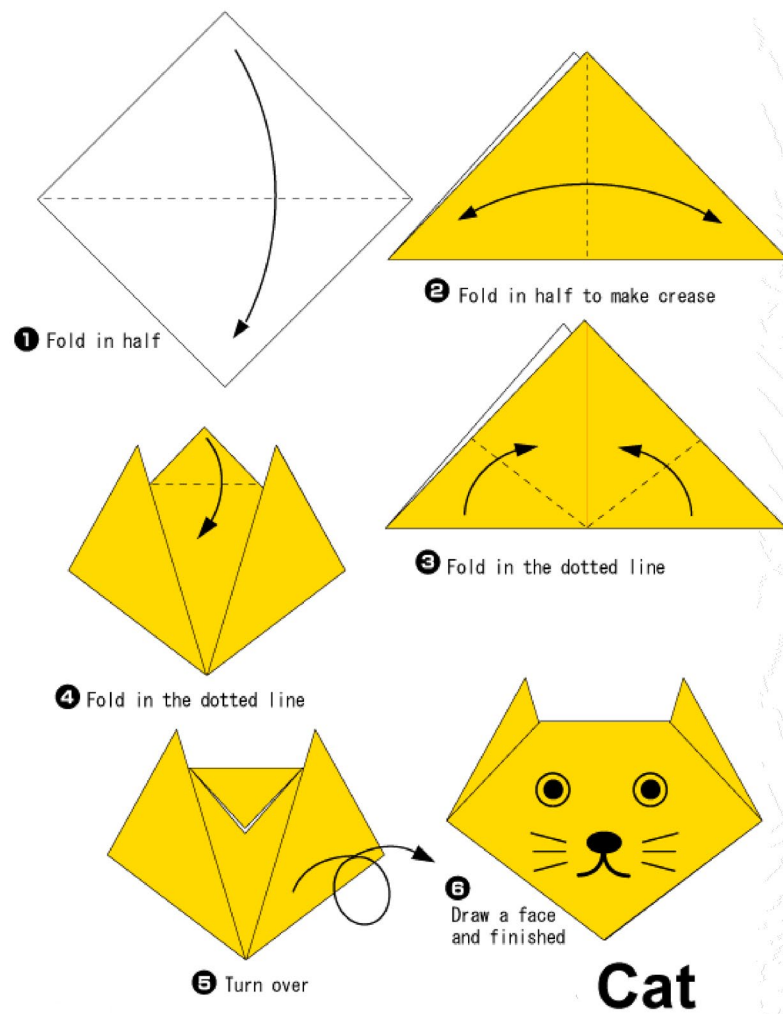
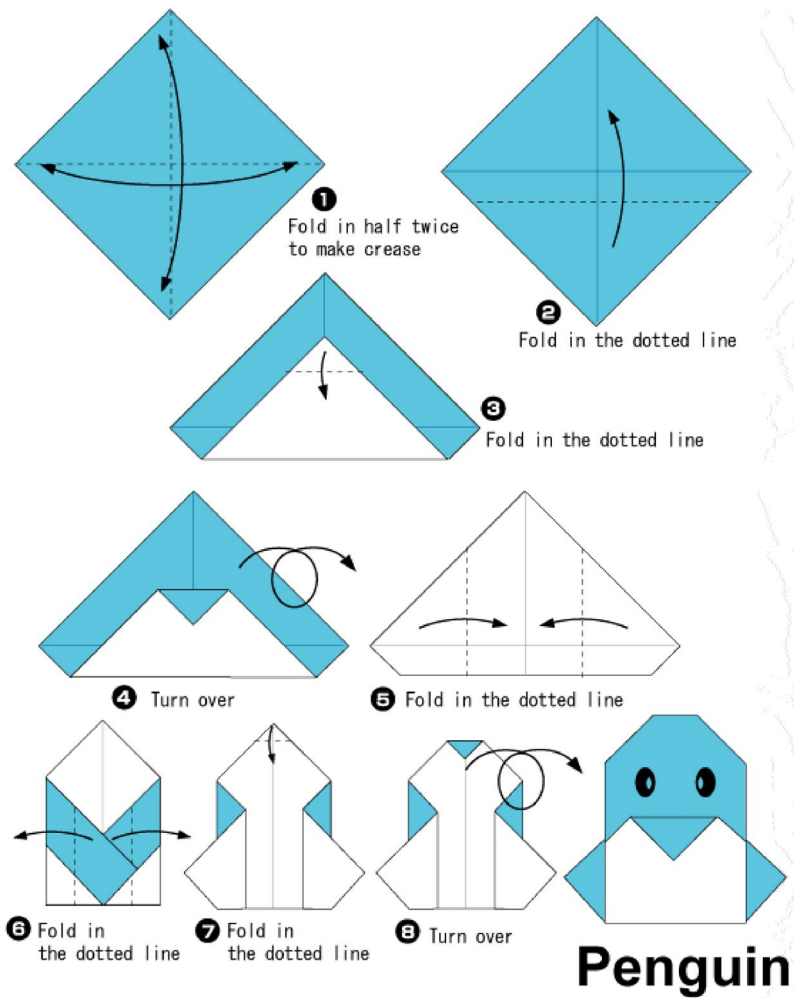
Participants come with some skills they got at the first stage and now they have to join them in peer. Each "couple" chooses a square of paper and an instruction but the point is that each person in pair may use only one hand, either left or right, so they need to work together.

Stage 3 (20 minutes)

Now already with experience of team work in small group, participants pass to cooperation between different peers. Small groups are created putting together different peers. In each small group a story should be created, using the origami created by each single and each couple and, in case of need, other tools available. Each story should be not longer than 2 minutes- Then stories are presented to other groups.

At the end of the exercise, facilitators will invite participants to express their feelings, to describe how they lived each movement from a stage to another (from individual to pair, from a pair to a group), what it meant in terms of learning process, development of the activity, dealing among each other, achievement of a common goal.

This exercise stimulates picturesque memory to remember organizations and their members. While making stories participants will see themselves together in a dynamic way: share their experiences, find possible connections and make them pass through certain events together in frame of the development of the story. So, this can become basis and give ideas for a common learning process using Non Formal Education methodologies.



"The Derrdians"

This game is a simulation of a meeting of two cultures. Find the key to foreign cultural behaviour, analyse the effects of meeting with a foreign culture. A team of engineers goes to another country in order to teach the people there how to build a bridge.

Resources needed

Strong paper (cardboard), glue, scissors, ruler, pencil, game descriptions for Derrdians and engineers. Two rooms.

Group Size

Minimum: 12 people, who are divided into two groups.

Time

1^{1/2} - 2 hours, including debriefing.

Step-by-step

¹ *Depending on the size of your group, have 4-8 people play a team of engineers, who will teach the Derrdians how to build the bridge. They receive the instructions for the engineers and are brought to a separate room.*

² *The rest of the group will be Derrdians. They receive the Derrdian instructions.*

If you have too many people, you can also make a team of observers, who just watch and take notes. These observers should not be introduced to the Derrdian culture beforehand, so keep them with the engineers in the beginning.

Reflection and evaluation

Debriefing:

After the game the two groups of participants take a piece of flipchart and

note their comments to the following three points:

1.) Facts 2.) Feelings 3.) Interpretations

The following points should be discussed in plenary:

- *We have a tendency to think that others think the way we do.*
- *We often interpret things right away, without being aware of the differences in cultural behaviour.*
- *How were the roles distributed/What role did I take? What does that reveal of my identity? Did I feel comfortable with my role?*
- *Is that image I have the same that was perceived by the others?*
- *What influence did my cultural background have on the role I took on?*

Cards:

See following pages...

Instructions for the Derrdians

The Situation:

You live in a country called Derrdia. The village you live in is separated from the next city where there is a market by a deep valley. To reach the market you have to walk for two days. If you had a bridge across the valley, you could get there in 5 hours.

The government of Derrdia made a deal with a foreign firm to come to your village and teach you how to build a bridge. Your people will then be Derrdia's first engineers. After having built that first bridge with the foreign experts you will be able to build bridges all over Derrdia to facilitate other people's lives.

The bridge will be built out of paper, using pencils, rulers, scissors and glue. You know the materials and tools, but you don't know the construction techniques.

Social behaviour:

The Derrdians are used to touch each other. Their communication doesn't work without touching. Not being in contact while talking is considered very rude. You don't have to be in direct contact, though. If you join a group, you just hang on to one member and are instantly included in the conversation.

It is also very important to greet each other when you meet, even when you just pass someone.

Greetings:

The traditional greeting is a kiss on the shoulder. The person

who starts the greeting kisses the other on the right shoulder. The other then kisses on the left shoulder. Every other form of kissing is insulting! Shaking hands is one of the biggest insults possible in Derrdia. If a Derrdian ever is insulted by not being greeted or touched while being talked to, he/she starts shouting loudly about it.

Yes/No:

Derrdians don't use the word no. They always say yes, although if they mean 'no', they accompany the 'yes' with an emphatic nodding of the head (you should practise this well).

Work behaviour:

While working, the Derrdians also touch a lot. The tools are gender-specific: scissors are male, pencil and ruler are female. Glue is neutral. Men never ever touch a pencil or a ruler. The same goes for women and scissors (I think it's got something to do with tradition or religion).

Foreigners:

Derrdians like company. Therefore they also like foreigners. But they are also very proud of themselves and their culture. They know that they'll never be able to build the bridge on their own. On the other hand they don't consider the foreigner's culture and education as superior. Building bridges is just a thing they don't know. They expect the foreigners to adapt to their culture. But because their own behaviour is natural to them, they can't explain it to the experts (this point is VERY important). A Derrdian man will never get in contact with another man unless he is introduced by a woman. It does not matter whether the woman is Derrdian or not.

Instructions for the engineers

The situation

You are a group of international engineers working for a multinational construction company. Your company has just signed a very important contract with the government of Derdia in which it committed itself to teach Derdians how to build a bridge. According to the contract signed, it is very important that you respect the deadline agreed, otherwise the contract will be cancelled and you will be unemployed.

The Derdian government has a great interest in this project, which is funded by the European Union. Derdia is a very mountainous country, with many canyons and deep valleys, but no bridges. Therefore it always takes many days for Derdians to go from the villages to the market in the main city. It is estimated that with the bridge the Derdians could make the trip in only 5 hours.

Since there are many canyons and rivers in Derdia, you can't just put a bridge there and take off again. You'll have to instruct the Derdians how to build a bridge themselves.

Playing the simulation

First you should take time to carefully read these instructions and decide together about the way you are going to build the bridge. After a specified time, two members of your team will be allowed to go and make contact for 3 minutes with the Derdian village where the bridge will be built (e.g. to check the natural and material conditions, make contact with the Derdians, etc.). You will then have 10 minutes to analyse

their report and complete the preparations.

After this the whole team of engineers goes to Derdia to teach the Derdians how to build the bridge.

The bridge

The bridge will be symbolized by a paper bridge. The bridge will link two chairs or tables over a distance of approximately 80 cm. It has to be stable. At the end of the building process it should support the weight of the scissors and glue used in its construction.

The pieces of the bridge cannot just be cut out and assembled in Derdia because otherwise the Derdians would not learn how to do it themselves. They have to learn all the stages of the construction.

Each piece needs to be drawn with pencil and ruler and then cut out with the scissors.

Materials

The bridge will be made with paper/cardboard.

You can use for the planning and building: paper, glue, scissors, ruler, pencils.

Time

For planning and preparation before going to Derdia:

40 minutes

To teach the Derdians to build:

25 minutes

From the T-Kit n°4 "Intercultural Learning", Council of Europe and European Commission, November 2000)

IN TERCULTURAL *EDUCATION*

Motto: Intercultural education works to transform not only the individual but the institution as a metaphor and mechanism for the transformation of society.

Overall objectives of Intercultural education are:

- Increase educational equity.
- Promote communication and the advantages of cultural exchanges
- Overcome racism, discrimination and social exclusion.
- Supporting social change for approach a fair, supportive and respectful society.

What promotes the intercultural education?

- Respect the normality of diversity in all areas of life.
- The understanding of different people and cultures
- Sensitize the learner to the notion that we have naturally developed in different ways
- Equal opportunity for all.

Europe and Intercultural Education Common values:

- respect of human rights
- respect of minority rights
- solidarity
- equality of opportunities
- participation and democracy

How to make these values the values of the European citizens?

Coming closer in Europe could be a chance to develop dialogue among citizens of different countries, to learn from and enrich each other, and finally, on a larger scale, to newly define our relations to other parts of the world.

Questions for brainstorming:

- Will a world connected by Internet promote democracy and Human Rights?
- Can more awareness change history?
- Will more media access imply more solidarity?
- Will we be able to take advantage of all this knowledge as a departure point for real encounter and new solutions?
- What are the preconditions in a globalized world to encourage pluralism and the co-existence of cultural patterns?

How can we contribute to the Europe, the world we want to live in?

Intercultural learning as one possible contribution!

It is based on the values the European institutions stand for and aim at, and transmit therefore a political vision, in the sense that we – as single persons encountering others – are as well citizens, living together in community, in constant interaction. Therefore, we carry common responsibilities for the way our societies look like.

Intercultural Learning: possible definition

Intercultural learning is a personal growing process with collective implications.

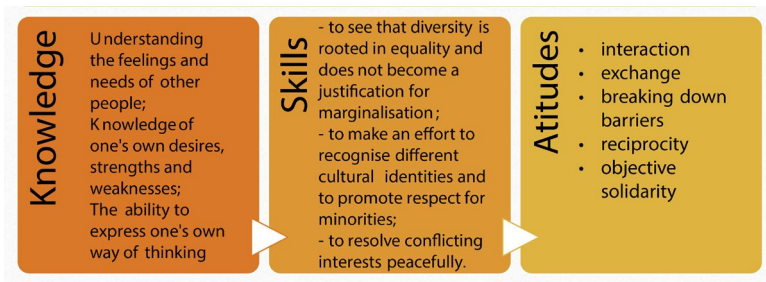
Key words:

*To reflect
Have a vision
To achieve
Live together*

Intercultural person: possible definition

The intercultural person is a person that has the ability to interact with 'others', accept other perspectives and perceptions of the world, mediate between different perspectives and be aware of their own ratings on diversity.

Intercultural competences



Youth and intercultural learning: challenges

When we talk about intercultural learning and youth work, we talk about young people dealing with their complex and diverse backgrounds, and this means having to confront things that can appear contradictory.

Intercultural education with children and young people works in two major ways

- to help them gain the capacity to recognize inequality, injustice, racism, stereotypes and prejudices
- to give them the knowledge and the abilities which will help them to challenge and to try to change these mechanisms whenever they have to face them in society.

Good, Better, Best⁴

Complexity

Level 2

Group size

8 to 14

Time

60 minutes

This activity illustrates gender stereotypes and the way society considers 'feminine' and 'masculine' characteristics desirable or undesirable.

Objectives

- To recognise that people are socialised to consider certain characteristics as feminine and others as masculine
- To discover how society considers certain characteristics 'positive' or 'desirable', while other characteristics are considered 'negative' or 'undesirable'
- To raise awareness of the almost automatic nature of social categorisation

Materials

- Two sets of cards with the different adjectives from the list below on them (see preparation and handouts)
 - A work and instruction sheet for each group
- Preparation
- Prepare the materials for the group work in advance

Instructions

Sets of cards

Each card has one part of a pair of adjectives written on it (see handouts). Although these pairs of adjectives form opposites, the stacks of cards should be sufficiently mixed so that it is not immediately very obvious.

Worksheets and instruction sheets

Worksheet for Group A

Prepare a blank sheet of paper divided into two columns. Each column should have a heading: one should read 'Feminine' and the other 'Masculine'. Prepare a separate sheet with the following instructions to add to the worksheet:

"Some characteristics are considered more feminine, while others are thought to be more masculine. Place the cards in the column where you think they belong. Work as quickly as you can, without thinking about it too much."

Worksheet for Group B

Prepare a blank sheet of paper divided into two columns. Each column should have a heading. One should read 'Positive / Desirable' and the other 'Negative / Undesirable'. Prepare a separate sheet with the following instructions to add to the worksheet: *"Some characteristics are consid*

⁴ Marietta Gargya, hotline worker at NANE Hotline for battered women and children, Hungary, developed on the basis of a research study by Broverman, I., Vogel, S. R. Broverman, D.M., Clarkson, F.E. and Rosenkrantz, P.S. (1972). 'Sex Role Stereotypes: A current appraisal'. *Journal of Social Issues*, 28. Blackwell. pp 59-78.

ered more positive or desirable, while others are thought to be negative or not desirable. Place the cards in the column where you think they belong. Work as quickly as you can, without thinking about it too much."

See handouts for pre-prepared cards and work / instruction sheets

Explain that this exercise is about finding out how gender stereotypes work in society.

Form two groups with equal numbers of participants. Ask them to sit in two corners of the room. Hand out the envelopes with the cards and the worksheets with the instructions. Tell participants that they should follow the instructions on their worksheet and work as quickly as they can. Tell participants they have approximately 10 to 15 minutes to complete the task according to the instructions on the worksheet.

When ready, gather the whole group again. Write on the flipchart two headings: 'Feminine' and 'Masculine' and ask Group A to dictate the characteristics they put under the 'Feminine' heading. After each adjective, ask Group B if they placed that adjective in the Positive/ Desirable or the Negative/Undesirable column. Note this information beside the adjective by putting a plus (+) or a minus (-) sign beside it.

Debriefing and evaluation

Ask for a round of first impressions about the exercise and its results. You can ask participants some of the following questions:

- *How did you find the exercise? What did you like or dislike about it? Why?*

- *How do you feel about the results, now that you see the summary?*

- *Does anything about the results surprise you? What? Why is it surprising?*

The following typical issues need to be addressed in the debriefing of the exercise:

a. Characteristics in the feminine column are likely to have minus (-) signs next to them, while the ones in the masculine column are likely to have plus (+) signs:

- *What do you think about this difference?*
- *Where do these differences come from?*
- *Do you consider this characterisation of masculine and feminine attributes to be accurate or stereotypical?*
- *How do we learn gender stereotypes?*
- *Can you identify with any of them (in yourself or in people you know)?*

- *In your opinion, in what way do gender stereotypes affect the way we / other people evaluate or judge men and / or women?*

b. The lists of men's and women's attributes (whether negative or positive) have a lot to do with our perception of men and women. These tend to inform the pre-conceived or ready made ideas we have when we meet people:

What do you think the consequences of gender stereotypes are on young women and men?

- *What do you think can be done to deal with the negative consequences of gender stereotyping?*
- *How does gender stereotyping contribute to gender-based*

violence?

- *How are people affected that don't fit into the gender stereotype?*

Tips for facilitators

By way of introducing the conclusion to the debriefing, you may want to tell participants that research has found that children as young as 5 or 6 years of age have gender related stereotypes. It has also been found that consensus on the differences exist, regardless of age, education, sex or social status.

An additional dimension of the debriefing can focus on the fact that groups with undesirable characteristics are generally regarded as being less valuable and that they have lower status in society. This usually means that they are more often exposed to prejudice and to verbal or physical violence. You can ask participants to identify groups who are affected by such problems in their local area and ask how they think they can be overcome.

Suggestions for follow-up

Ask participants to think about ways to raise awareness about stereotypes and to prepare guidelines for how to go about confronting and challenging stereotyping in everyday situations. Ask them to experiment with following the guidelines in their everyday lives and to observe the results. Discuss their different experiences at a later meeting.

Ideas for action

Develop a 'research project' about stereotyping in everyday

situations. If the members of your group attend school, discuss how they could observe and document stereotyping in school over a period of time. On the basis of the results, your group could propose recommendations to the school authorities for how to combat stereotyping, and the group could be involved in in-school activities to raise awareness about it among pupils.

HANDOUTS

Instructions for Group A

Headings: Feminine - Masculine

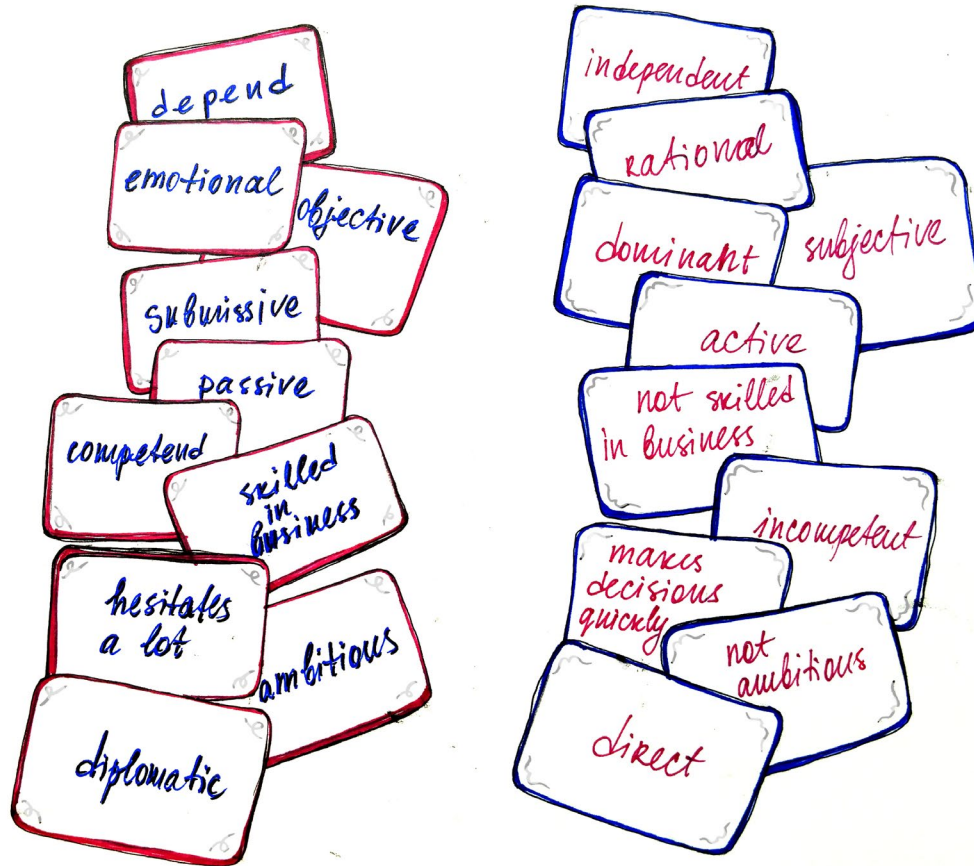
Some characteristics are considered more feminine, while others are thought to be more masculine. Place the cards in the column where you think they belong. Work as quickly as you can, without thinking about it too much.

Instruction for Group B

Headings: Positive/Desirable - Negative/Undesirable

Some characteristics are considered more positive or desirable, while others are thought to be negative or not desirable. Place the cards in the column where you think they belong. Work as quickly as you can, without thinking about it too much.

Set of Cards



from "Gender matters - A manual on addressing gender based violence affecting young people", Council of Europe, 2007

Sex sells

"Does it make the difference?"

Complexity

Level 2

Group size

10 to 30

Time

60 to 75 minutes

Overview

This exercise addresses a number of issues, including relations between different genders, advertising presentations of males and females, perceptions of what is male and female in advertising and the influence of advertising on the creation of public perceptions regarding gender, sex and sexuality.

Objectives

- To identify everyday presentations of gender using the example of advertising in the media
 - To identify gender stereotypes projected through the media
 - To reflect upon and discuss the social construction of gender roles
 - To raise awareness about inequality of opportunity between genders
 - To promote empathy with the other gender
- Materials**
- Newspapers and magazines
 - Scissors
 - Glue
 - Flipchart paper

Preparation Collect various different newspapers and magazines, rich in advertisements and pictures in both colour and black and white. Read the instructions carefully and study the grid that participants will use in the second part of the exercise (see handouts).

Instructions

- Introduce the activity. Start by referring to everyday life and common perceptions of different gender roles in society. Explain that it is almost impossible to find dimensions in life where the aspect of gender is not present. Even when we think of basic things, such as who will wash the dishes at home, the seating arrangements of girls and boys in schools, places where women and men are employed, gender is present. Explain that advertisements in the media very often benefit from the different characteristics, stereotypes and prejudices that are current in a society about genders.
- Tell participants to look through the supplied newspapers and magazines and choose one advertisement to analyse.

Tips for facilitators

Be aware that advertising often uses overtly sexual images or covert sexual messages about women or men to 'sell' the product they are advertising. This aspect certainly has to be addressed by a discussion of this nature, but remain aware that discussions that have content relating to sex may cause discomfort to some participants.

Suggestions for follow-up

Ask the group to develop a code of ethics for media professionals working in the areas of advertising and marketing concerning the presentation of gender in the media. Use prioritisation or ranking methods.

Ideas for action

Contact local media professionals, especially working in the area of marketing and advertising, to discuss the issue of the presentation of gender in the media. If your group has already worked out a code of ethics, ask the media professionals to comment. Alternatively, invite media professionals to come to meet the members of your group and organise a panel discussion on the issue of the presentation of gender in the media. Consider inviting feminist activists with strong views on the issue to take a key role in the discussion.

HANDOUT

Grid for Analysis

	What?	Who?	(In-)Appropriate?	Why?
Role				
Behaviour				
Activity				
Attribute				

der analysis (blue and pink post-its with attributes of men and women). (Give the participants about 20 minutes for this task as both participants in the pair need time to present and share.)

- When participants finish the work in pairs, the facilitator should collect the blue and pink post-its prepared by the individual participants and present them to the plenary, putting each colour post it on separate flip chart (one for women's attributes and one for men's), reading out the words on the post-its.

Debriefing and evaluation

Ask participants to comment on the attributes given to men and women. They may also make reference to the advertise

- Using the grid (see handouts), each participant should then identify and note down the different parties in the advertisement, the direct (obvious) and any possible hidden messages that it conveys and the use made by the advertisement of gender stereotypes.

- In addition to the grid, ask them to write down the attributes of men they find in the advertisement on blue post-its, and the attributes of women they find in the advertisement on pink ones.

- Once participants have filled out the grid (give them about 20 minutes for this task, to include time for reflection), ask them to get together in pairs to share with each other the advertisements they chose, the grid they prepared and their comments, but it is not necessary to receive complete oral reporting from the pairs.

Some questions you can put to the group to initiate a discus-

sion on this issue include:

- How do you feel about the male and female attributes identified as a result of the analysis of the advertisements?
- In your opinion, are these attributes accurate for men and women you know, or in general? How / how not?
- To what extent do you consider such portrayals appropriate, and why?
- How are these attributes reflected in the context where you live?
- Where do you come across such presentations of male and female attributes?
- What do you consider to be the consequences of such portrayals of women's and men's characteristics?
- In what way do such portrayals of women's and men's attributes in advertising affect the perception and self-perceptions of young women and men?
- How do you think advertising can avoid the use of stereotyped and negative portrayals of women and men?
- In what way can advertising contribute to forms of gender-based violence?
- Can advertising contribute to violating people's rights? How?
- How can you / your organisation contribute to the creation of more gender equitable advertising practices?

from "Gender matters - A manual on addressing gender based violence affecting young people", Council of Europe, 2007

KEY COMPETENCES IN NON FORMAL EDUCATION LEARNING PROCESSES (from European Union Youthpass)

Communication in the mother tongue

What:

Communication in the mother tongue is our ability to express thoughts, feelings and facts both orally or in writing (listening, speaking, reading and writing), and to interact with other people in an appropriate way in education and training, work, home and leisure.

How:

We need to have some knowledge of basic vocabulary and grammar. This includes an awareness of the main types of verbal interaction, a range of literary and non-literary texts and the main features of different styles and registers of language. We should also be aware that language can be different in different situations. Competence includes the skills to write and read different types of texts, search, collect and process information, use aids, formulate and express our own arguments in a convincing and appropriate way.

Communication in foreign languages

What:

Communication in a foreign language is closely linked to communication in our mother tongue: it is based on the ability to understand and express thoughts, feelings and facts orally or in writing at work, home, leisure, education and training — according to our wants or needs. Communication in foreign languages also calls for skills such as mediation and intercultural understanding.

How:

We need some knowledge of vocabulary and functional grammar and an awareness of the main types of verbal interaction and registers of language. Knowledge of the rules of a foreign society and cultural awareness is very important. We should be able to understand spoken messages and to initiate, sustain and conclude conversations.

Reading and understanding of texts according to our needs is important, as well as the skills to use aids and learn languages informally as part of lifelong learning. A positive attitude involves an appreciation of cultural differences and diversity, and an interest and curiosity in languages and intercultural communication.

Mathematical competence and basic competences in science and technology

What:

Mathematical competence is our ability to use addition, subtraction, multiplication, division and ratios in mental and written arithmetic to solve a range of problems in everyday situations. Process and activity is as important as the knowledge itself.

How:

Mathematical competence also involves the ability and willingness to use logical and spatial thinking and the presentation of formulae, models, graphs and charts. Scientific competence refers to our ability and willingness to use the knowledge and methodology employed to ex-

plain the natural world. This is essential in order to identify questions and to draw evidence-based conclusions.

Competence in technology is viewed as the application of that knowledge and methodology in response to perceived human wants or needs. Both areas of this competence involve an understanding of the changes caused by human activity and responsibility as an individual citizen.

tude towards the information available and responsible use of interactive media.

Learning to learn

What:

‘Learning to learn’ is the ability to organise our own learning. It includes effective management of time and information, both for ourselves and in groups. We should also be aware of our learning process and needs and identify different opportunities available to learn. It means gaining, processing and assimilating new knowledge and skills as well as seeking and making use of guidance.

Learning to learn encourages us to build on prior learning and life experience.

Social and civic competences

What:

These competences might be the most important ones for the youth field. Many of them can be acquired by active engagement in any kind of youth work or volunteering. They cover all forms of behaviour we might need to participate effectively in our social and working lives. Competences connected to a social context become more important as societies are more diverse now; they can help us to resolve conflicts where necessary. Civic competence equips us to fully participate in civic life, based on knowledge of social and political concepts and structures and a commitment to active and democratic participation.

Digital competence

What:

Digital competence involves the confident and critical use of Information Society Technology (IST) for work, leisure and communication. It is underpinned by basic skills: the use of computers to retrieve, assess, store, produce, present and exchange information, and to communicate and participate in collaborative networks via the Internet.

How:

Digital competence requires a sound understanding and knowledge of the nature, role and opportunities of IST in everyday personal and social life as well as at work. This includes main computer applications such as word processing, spreadsheets, databases, information storage and management, and an understanding of the opportunities of the Internet and communication via electronic media (e-mail, network tools) for leisure, information-sharing and collaborative networking, learning and research. But the reasonable use of Information Society Technology also requires a critical and reflective atti-

How:

Personal and social well-being requires knowledge and understanding of how we and our families can maintain good physical and mental health. For successful interpersonal and social participation, it is essential to understand the codes of conduct and manners generally accepted in different societies and environments (e.g. at work). We need an awareness of basic concepts relating to individuals, groups, work organisations, gender equality, society and culture. It is also important to understand different cultures and how a national cultural identity interacts with European identity.

fyone's strengths and weaknesses, and to assess and take risks as and when warranted is essential.

An entrepreneurial and creative attitude is characterised by initiative, pro-activity, independence and innovation in one's personal and social life, as much as at work. It also includes motivation and determination to meet objectives.

Cultural awareness and expression**What:**

Appreciation of the importance of the creative expression of ideas, experiences and emotions through a range of media, including music, performing arts, literature, and the visual arts.

How:

Cultural knowledge includes a basic knowledge of major cultural works, including popular contemporary culture as an important part of human history. It is essential to understand

Sense of initiative and entrepreneurship**What:**

These competences refer to our ability to turn ideas into action which is particularly important for youth work and youth initiatives. It includes creativity, innovation and risktaking, as well as the ability to plan and manage projects in order to achieve objectives.

How:

For the youth field, it is essential to know what kinds of opportunities are available for specific activities. Our skills should relate to proactive project management (involving skills such as planning, organising, managing, leadership and delegation, analysing, communicating, de-briefing and evaluating and recording). We should be able to work both as individuals and collaboratively in teams. Being able to identi-

THE EVALUATION

Why an evaluation?

- to check the degree of reaching concerning the objectives (general and specific) which has been proposed and to make the participants aware of this objectives (group restitution)
- to check how things are proceeding and, if necessary, to change a bit the methodology.
- to learn thanks to what has been done and, consequently, to grow up establishing the basis of future projects.

How to evaluate?

- distinction between quantitative and qualitative instruments.
- personal evaluation, in small groups, in plenary session, formal, informal.
- instruments: questionnaires, meetings, report, logbook, "cold evaluation", graphic creation, creation of a "product", free spaces to fill in, etc.
- importance of the self-evaluation.

Who evaluates?

- the participants
- the team of facilitators/trainers/leaders
- each homogeneous group (s.a. a national group in an international meeting)
 - - the team of facilitators/trainers/leaders and the participants.
 - - the responsables of the promoting organisation of the activity/project.
 - - the main funding institution • - the co-funding bodies
 - - the community and all the other stakeholders involved (directly or indirectly)

When to evaluate?

- initial evaluation, to fix the starting point.
- every day, to follow the course of the activities (if the case).
- intermediate evaluation, to adjust the methodology, the activities, the logistic, etc.
- final evaluation, on the spur of the moment.
- "cold" evaluation

What to evaluate?

in general:

- the achievement in the fields of "knowledge", of "how to do" and of "how to be"

in particular:

- the reaching of the objectives pre defined (general and specific)
- the activities realised
- the group dynamics: participation, sharing, communication, interaction and interdependence
 - the satisfaction regarding the expectations of the participants.
 - the environment, the well and bad being of the group.
 - the cohesion and the coordination of the animation team.
 - the preparation made by the participants.
 - the idea and the theme.
 - the coherence between the established objectives and the activities realised.
- the methodology used and its correspondence with the objectives.
- the instruments and the resources used.
- the gap between what is declared and what is done.
- the acquisition of new competences from the **participants**.
- the collaboration and the communication between the involved partners/stakeholders (before, during, after).
 - the grade of intercultural learning among the participants.
 - the logistic.
 - the economic part.
 - the relapse of the project at a personal and a collective level.
 - the possibility of continuity of the project (follow up).

EXTRA

"This is Edlira"

She works in an office, sitting all day in front of her computer. Edlira does not feel happy, therefore she starts thinking on her personal development.

Edlira identifies her needs and it comes out that she loves nature. She starts hiking with friends and she enjoys it very much... but... she feels as she needs to do it more often. So she joins a local hiking group.

Meanwhile, Edlira observes that her guide is very sociable... he works in nature, and meets a lot of interesting people that share his own interests. So, Edlira has an idea... she uses the European Youth

Portal to identify the Environmental NGOs in Albania.

Edlira finds EDEN, an environmental NGO that also offers Nature guides. She signs up as a volunteer.

After some time, EDEN sends her to a Non-Formal Education training in Torino di Sangro, Italy.

She learns a lot, but she also sees how active all the participants are back home.

For her it is now time to share and act. She shares the information and practices she learned with other young people in Albania and starts thinking of a small project that will combine Non-Formal

Education with sustainable environment activities.

Torino Di Sangro

Torino di Sangro is a municipality and town which is part of the province of Chieti in the Abruzzo region of Italy.

In the 12th century there was in the area a settlement called Civita de Sangro which was abandoned and rebuilt in a higher position because of endemic malarial fevers. Then it was included in the jurisdiction of the Abbey of Santo Stefano ad rivum maris, and later of the city of Lanciano. It was part of the feudal lands of various families: the Piccolomini, Colonna, d'Aquino, d'Avalos and lastly de Stefano.

Rising on a hilltop between the Sangro and Sinello rivers, a few kilometers from the Adriatic Sea, Torino lies in the middle of very picturesque vegetation, one of the extremely rare relics of the ancient Lecceta Litoranea that once occupied the whole Adriatic coast. The territory lying along the Valle dell'Ossento has in the past often experienced landslides. The economy is healthy with agricultural firms producing quality olive oil and wines, construction firms in addition to a small touristic beach where people can swim and sunbathe.





WHO IS WHO?

The Training Course “**Non Formal Education: innovative approaches within formal contexts**” was realised by:

Christian Jadot, Quentine Hendrick, Mario Braham, Yves Reuchamps, Rasim Selfollari,
Edlira Danaj, Aurora Zylaj, Nataša Pivašević, Katica Smiljanic, Ognjen Tadić, Tanja Boromisa,
Vafire Muharemi, Antonio Pavlovski, Klimentina Gjorgjioska, Adrijana Hadžić, Salam Ibrahim Kadhim AlNidawi,
Ena Vasilić, Mariastella Di Ilio, Anna Maria Kantor, Federica Mammarella, Mario Serrao,
Giorgio Micoli, Klavdija Žalec, Darinka Pirc, Nika Knapič, Corina Moise Poenaru, Adina Ionescu,
Irina-Roxana Georgescu, Jelena Manjencic, Jelena Marinković, Jelena Velikinac, Tihomir Velikinac

The project has been friendly and actively supported by:

**Lino Salvatorelli, Mauro Di Pietrantonio, Licia Priori, Silvana Priori, Lidia Carlucci,
Babacar Mbaje, Daouda Diallo**

Associations, Organisations and Institutions involved in the project:

ARCI Nuova Associazione Circolo Territoriale Chieti (Italy), **EDEN Centre** (Albania),
Assistance and Programmes for Sustainable Development – Agenda 21 (Romania),
Udruzenje Crveno Drvo (Serbia), **Rehabilitation centre for stress and trauma** (Croatia),
Centre jeunes “Les Récollets” (Belgium), **Zdravo da ste - Hi Neighbour** (Bosnia and Herzegovina),
Youth Alliance Krusevo (Macedonia), **Drustvo za kulturo inkluzije** (Slovenia),
Municipality of Torino di Sangro, Istituto Comprensivo di Paglieta,
Consulta Giovanile di Torino di Sangro,
Centro di Accoglienza Straordinaria “ARCI Vasto - Villa Diamante”

We are all just human beings: for this reason, it is possible that **Non Formal Education within Formal Context** contains mistakes or inaccuracies. At the same time, we will be happy to receive further contributions, suggestions, new proposals to enrich this handbook.

In case, feel free to write us to
circoloarcichieti@yahoo.it

Thank you very much!

