

PRIORITY Methodology

WP3 Development of the PRIORITY Methodology & Toolkit





PROMOTING OPEN RESILIENT INCLUSIVE SOCIETIES FOR YOUTH

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PREFACE

About PRIORITY - Project Introduction

PRIORITY aims to involve youth networks, cultural and sports organisations, lifelong learning and training centres, as well as public and private bodies from the partner countries (Germany, Greece, Italy and Romania) with the aim of creating youth inclusion environments (PRIORITY Hubs) and increasing the capacities of organisations working with young people.

The project wants to invest in the prevention of radicalisation processes through inclusion processes, to give young people belonging to disadvantaged groups, such as migrants and refugees, the opportunity to engage, participate democratically and lead positive changes in communities.

In addition, the project provides for the involvement of young people in local events and demonstrations that have a strong link with the heritage of the places where migrants live in order to make them active citizens of their territory and counter any form of social marginalization.

OBJECTIVES

- To prevent processes of radicalisation and marginalisation of young migrants and refugees
- To implement processes of inclusion and integration between migrants and the local community, contributing to a democratic and participatory intercultural dialogue
- To create spaces for youth inclusion that can be a reference point for young people at risk of marginalisation
- To increase the skills of young people and organisations working with migrants through workshops and exchange of good practices

ACTIVITIES & RESULTS

- **Research and Collection of best practices**

A quantitative and qualitative research on the phenomena of marginalization and radicalization at local and European level, based mainly on the current situation of migrants and refugees in the countries involved. The research also includes a collection of good practices to counter radicalisation through cultural, artistic and sports activities.

- **PRIORITY Methodology and Toolkit**

Development of a methodology for integration processes and fight against radicalisation through voluntary actions, artistic, cultural and sports activities. The methodology also includes the creation of a Toolkit of the best practices collected during the research phase. The Toolkit will provide high quality practical activities to be carried out with young migrants and refugees.

- **How to PRIORITIZE**

Organization of three international workshops for youth workers, teachers and sports educators in order to strengthen their skills in the prevention of youth marginalization

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and learn strategies for social inclusion. At the end of the three workshops, an E-book will be produced which will provide elements on:

- How to create youth inclusion environments (PRIORITY HUBS);
- How to become a youth worker who can carry out activities for young migrants (PRIORITY HUBS SUPER HERO);
- How to make youth inclusion environments sustainable and lasting (SUSTAIN PRIORITY HUB)

• **PRIORITY HUBS**

During the project lifetime, direct experience within the youth inclusion environments (Hubs) will be provided, where to organize three different activities aimed at youth inclusion and countering radicalization, such as:

- Inclusion workshops
- Cultural or social activities linked to the objectives of the European Year of Cultural Heritage.
- PRIORITY Young Mediators Capacity Building training with target groups of local young people and migrants and/or refugees who want to become peer educators using the project methodology and reach young people at risk of exclusion.

• **E-Learning PLATFORM**

A platform with two courses "How to become a PRIORITY Super hero" (aimed at youth workers and educators) and Priority Young Mediator (designed for young migrants and refugees).

Methodology Presentation and Objectives of This Output

The current document is a Guide on how to address the challenge of integration using voluntary and collaborative art-making, cross-cultural and sport activities. It will present the PRIORITY Methodology, our Intervention Approach to tackle the above-mentioned issue: in order to be effective, it takes benefits of a combination of successful teaching methodologies and educational activities that pertain to voluntary and collaborative art making, allowing participants to:

- a) Engage in individual voluntary art-making, cross-cultural and sport activities regarding diversity, inclusion and integration as well as democratic European citizenship;
- b) Discuss the "stories" of their creations in relation to their depiction of diversity and encounters with "others";
- c) Enhance their positive stances towards "difference" and "diversity";
- d) Enhance their in-between interaction promoting the increased participation of Migrants who have been identified as marginalised.

This Methodology compiles a substantial and comprehensive collection of key resources that can be transferred and adapted in any contexts, with the long-term purpose of supporting the process of inclusion and counteracting the one of radicalization. The wide range of activities

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it encompasses allows youth worker to activate synergies between local and immigrated youth, thus starting a reciprocal interaction to strengthen the community and lower the risk of social isolation and potential radicalism.

All the information collected in this document has taken into account mainly the Deliverable 1 of WP2 of the project, Research Report and analysis of best practices. If in this document readers, find the theory at the basis of the project intervention approach, the main tools about how to make this inclusion process real will be available in the PRIORITY Toolkit.

The Priority Methodology is divided into the following sections, each one focused on a specific field in which the PRIORITY activities will be developed as well as sections – such as Glossary & References – which will be useful tools for the future youth workers willing to deepen the topics or understand better some terms:

1. Different Forms of Visual and Performing Arts,
2. Intercultural Mediation & Cross-cultural activities
3. Civic education
4. Sport activities & Volunteering,
5. Glossary,
6. References.

Challenge of Inclusion - Radicalization and the Marginalization in Europe: definition

At the basis of our action and before starting to explain our methodology, it is better to define two key terms representing the issues to be addressed: marginalisation and radicalisation. Marginalisation can be defined as the “Treatment of a person, group, or concept as insignificant or peripheral” (Lexico.com). It can be a consequence of diversity issues, in terms of social status, culture (religion, language...), ideology, nationality or ethnicity; each of these cases needs to be considered according to its peculiarities. Thus, dealing with the specific target group of migrants and refugees, it is clear how the issue of marginalisation is connected to the dynamics of integration. The integration of immigrants is not only a duty and responsibility for their hosting country, but is also part of the priorities and values of the European Union: the EU demonstrates its commitment to the issue through different policy documents, such as the Council of the European Union “Common Basic Principles for Immigrant Integration Policy in the EU”, and the reference to third-party citizens integration in the Lisbon Treaty enforced in 2009. Still, there are significant differences in the implementation of such policies among the Member States, due to the diversity with respect to the social, political and economic context and the influx of immigrants, migrants and refugees. The concept of marginalization is a wide-ranging phenomenon, and it is the cause of various social realities, such as poverty, poor education, no rights and alienation. These are all symptoms of an equally dangerous phenomenon, which is partly a consequence of social marginalisation phenomena affecting the weaker fringes of society, such as the poor, migrants, and the poorly educated population. Another social problem linked to marginalisation is the youth radicalisation. “There is no universally accepted definition of radicalization leading to violence. However, *the Centre for the Prevention of Radicalization Leading to Violence (CPRLV)* defines it as *a process whereby people adopt extremist belief*

systems—including the willingness to use, encourage or facilitate violence—with the aim of promoting an ideology, political project or cause as a means of social transformation". There are different individual, relational, community and macro-systemic factors, which may turn young people towards radicalisation and the use of violence. Violent radicalisation may occur as young people are influenced by ethnocentric or other ideologies and societal influences, or if they face potential for social exclusion and marginalisation for various reasons, including, but not limited to, broader political context in their countries and the world, poverty, unemployment and underemployment, disability, lack of education, racism, discrimination due to ethnicity, origin, religion, sexual orientation etc., and their resulting questioning of their social, national and ethnic identity, and feelings of injustice and frustration due to limited opportunities (Cristina Bacalso and Dan Moxon in December 2018 and is based on the work of the team of the EU-CoE youth partnership). Radicalisation has forms and contents that do not only concern Islamic extremism. In this regard, the Radicalisation Awareness Network (RAN) talks about. Terrorism - like other types of radicalization - because of an incessant state of "connected propaganda". According to the RAN, the sympathizers who spread such propaganda are still underestimated as well as a different (but not new) type of radicalisation concerning the right extremism that is spreading again, in the old continent, in ideals and actions. The violence and activism of extreme right-wing groups are rarely prosecuted or labelled as "hate crimes". The RAN identifies a certain tendency to reciprocal radicalisation, which should certainly be studied in depth: right-wing extremism feeds jihadist extremism and left-wing extremism.

What Is a Hub?

The Hub concept for the PRIORITY project is very important because it will be the focus of our activities: an online and "physical" space where there will be exchanges of information, good practices, ideas and different visions that are essential to fight social exclusion, marginalisation and radicalisation. Defining a Hub, especially in the field of education or non-formal activities, can be difficult and unclear: in fact, according to the Oxford Dictionary, the origin of the term *Hub* is at the beginning of the 16th century and denotes a shelf next to a fireplace used to heat pots and pans. As it seems, there is nothing similar to what our Hub is (only later – from 1858 - it will have as meaning "center of interest or activity or importance") www.etymonline.com/word/hub . However, we can somehow refer partially to its original meaning, taking into consideration the reference to the "heat" and its "energy": as the energy radiating from the rays of light, our goal is to live the PRIORITY Hub as "generators of crazy & energetic molecules" that spread energy from the activities to the community. We will therefore create spaces in each city involved in the project where young people can meet each other and together exchange new practices and activities on behalf of social inclusion.

CHAPTER 1

DIFFERENT FORMS OF VISUAL AND PERFORMING ARTS



1.1. Art as a Tool for Inclusion

Art forms like music, dance, theatre or street art play a vital role in integration and inclusion processes in society. Especially young marginalized people, who often face a range of difficulties, can benefit from participating in art and culture activities.

For young migrants and refugees, who are dealing with stereotypes and discrimination, trauma, a new language and no sense of belonging, participative arts can be an instrument that helps overcoming these challenges. It can positively contribute to their self-image, enhance their resilience and their autonomy and give them a sense of identity. Furthermore, it can help them express these challenges and create a sense of community. Artistic methods like improvisation theatre or song writing can also function as a (nonverbal) therapeutic measure because it helps expressing emotions and processing traumatic experiences (McGregor & Ragab, 2016).

Artemaking can also help marginalised native youth to feel more included in society. Especially in rural areas and segregated suburbs, where youngsters with few opportunities often live, culture and art activities that are available keep them off the streets, give them ways to express themselves and help them with the transition process into adulthood. Art forms can be chosen according to their interests and realities; for example, street art and hip-hop dance are popular methods.

If used in intercultural groups, participative arts can also reduce stereotypes and change social attitudes (Couch, 2007).

1.1.1. Participative Voluntary Art

Participative voluntary art is a tool to engage and involve young people and to activate critical thinking and decision-making. It opens space for active decision-making processes and creative expression of the participants. Furthermore, participative art teaches young people to express their opinions and take part in democratic processes that affect their own life (Lockowandt, 2013).

Three different forms of involvement of young people in art making processes can be identified: First, "activities by young people" are led and instructed by adults but carried out and performed by youth. Second, "activities for young people" are activities where the youngsters act as an audience. They take on the role of a spectator. The third approach, "activities with young people", is the one that involves the target group more deeply. Often, this form is referred to as participatory arts. Here, decision making about the process and the outcomes are shared. The following table gives an overview on the advantages of each participation form and when they can be used.

Table 1: The different types of participation in arts

	Advantages	When to use
Activities by young people	Fostering social skills like confidence and communication Youth has ownership of the final product	Inspire and engage participants
Activities for young people	Developing an interest in the presented art form Educate youngsters about societal themes High artistic quality	To generate a first contact and an interest in the used art form When the aim is not mainly educational but rather artistic
Activities with young people	Focuses mainly on the educational aspect Is a toolkit to address a wide range of social issues Involves the views of the participants	To facilitate cultural exchange To develop a high range of social skills of the group (reducing stereotypes, facilitating empowerment)

Source: Lord, Sharp, Lee, Cooper & Grayson, 2012

1.2. Performing Arts as a Tool for Inclusion

Performing Arts include Theatre, Music and Dance as art forms, where people go on a stage to present art using their voices, bodies or inanimate objects.

Theatre is an art form that involves people very intimately. It creates a safe space where participants can (re)enact any possible situation. Whether it is re-enacting a real situation or imagining a course of events.

Using masks and taking on another role removes the own identity of the actors (like gender or ethnicity) and gives the freedom to do anything; to try ideas without judgement (Roy & Dock, 2015).

Theatre can act as a bridge between people of different origins, as language is not necessarily required. Through facial and gestural expressions communication can happen without words.

Furthermore, drama fosters participation, collective action and social interaction. The variety of behaviours and thoughts that actors bring into the process, build the base for an open-minded debate (Moschou, 2013).

One method that emphasizes that aspect of theatre is "Forum Theatre". It was developed by August Boal, in the 1970's as a part of the "Theatre of the oppressed". A scene, usually depicting a societal issue, is played twice. The second time, any person from the audience can

intervene by taking on one of the characters roles and acting differently this time, trying to generate an alternative outcome. This method creates an open environment that enables all people in the room to participate actively, to engage in a discussion, to experience empathy and give a voice to the voiceless (De Haan & Kore, 2014).

Another art form – Music – is a fascinating cultural asset that is used across generations, genders, and countries. It is one of the oldest forms of expression that humans share. Therefore, it is naturally a tool to bridge cultural and social borders. Music can also act as an outlet for diffuse emotional states (for example when a trauma is present). Songs foster identity and a sense of community across cultures (Reinders & Ehmann, 2018).

Music can be used to answer questions like “How are love, nature or the homeland celebrated elsewhere?” This approach focusses on common themes and makes introducing one’s own culture into the process a voluntary act. (Ermert, 2018).

At last, dance competes the triad of performing arts. It is a very physical medium that is also most likely to evoke physical touch of the participants. A type of dance that are mostly used to foster social inclusion is performance dance.

Performance dance is a community led process, where a number of people will choreograph, rehearse and present a dance performance collectively. This method brings people from different ethnicities, ages and socioeconomic backgrounds together to create a unifying product (Essays UK, 2018). Furthermore, dance can be used to reduce the fear of “getting in touch” with someone who looks different or speaks a different language.

1.3. Art and Storytelling as Tools for Inclusion

Storytelling is the art of live-presenting a story to an audience. A direct contact between tellers and listeners is made. That makes this art form an interactive process, where the teller will react to the verbal and mimic feedback from the audience. Oral or personal storytelling is also a co-creative process because the audience envisions the story in their own minds and, hence, give life to the described characters and scenes. Anyone who is able to share an experience is a storyteller. It does not necessarily require special skills and training and includes everyone in the process. Furthermore, it is a very personal experience. One can convey their feelings and perceptions in a certain situation and the level of self-disclosure can be adjusted by the teller. Further benefits are the improvement of language, communication and social skills, development of understanding for different cultures and an increase in empathy, as one can gain new and different perspectives (“Training material for...”, n.d).

Other, non-personal practices of storytelling are not used as much in social work and education but are, nevertheless, valuable forms of expression and share benefits with personal storytelling. Principally, all the described art forms in this chapter can be used to tell a story. Whether it is a comic book, a song, a theatre piece or a digital game.

1.4. Visual Arts as a Tool for Inclusion

“Visual arts” is a very broad term for art that can be looked at, like drawings, paintings, sculptures, movies, photography and print. All these art forms can be a means of self-expression that does not only benefit the creator but also the viewers. The visual aspect can be helpful for people who face insecurities about expressing themselves. By not putting their

own body or voice on stage but rather creating something that can be looked at without their presence makes people less afraid of judgement (Seferian-Jenkins, 2017).

One creative and rather new way to create visual pieces of art are zines: A zine (short for magazine), is a homemade and mostly self-published magazine-like art form. Often, they focus on a very specific topic and are used to express divergent ideas. The circulation is usually held small and targeted at a specific audience. Zines offer a creative way of expressing opinions, pointing out a social issue or telling a personal story within an art project ("What is a zine?", 2008).

1.5. Street Art as a Tool for Inclusion

Street art, commonly associated with graffiti, is actually expressed in different ways with a variety of tools and methods. It ranges from simple graffiti tags, through intricate graffiti art, stencils, street posters and video projections to yarn bombing (knitting around trees or objects) (Jugend- & Kulturprojekt e.V., 2015).

Nevertheless, all forms of street art share common values: Street art is always free of charge because the streets and public spaces act as galleries. That makes it the most inclusive art form since it can be accessed by every single person.


Furthermore, street art is often used to express protest or the need for social change. Hence, the issue of inclusion or lack thereof can be directly addressed. Other values that are inherent in street art are freedom of expression, tolerance and solidarity. These are values that are shared between cultures and generations and can be used to bridge differences in religion, skin colour or language (Matray, 2016).

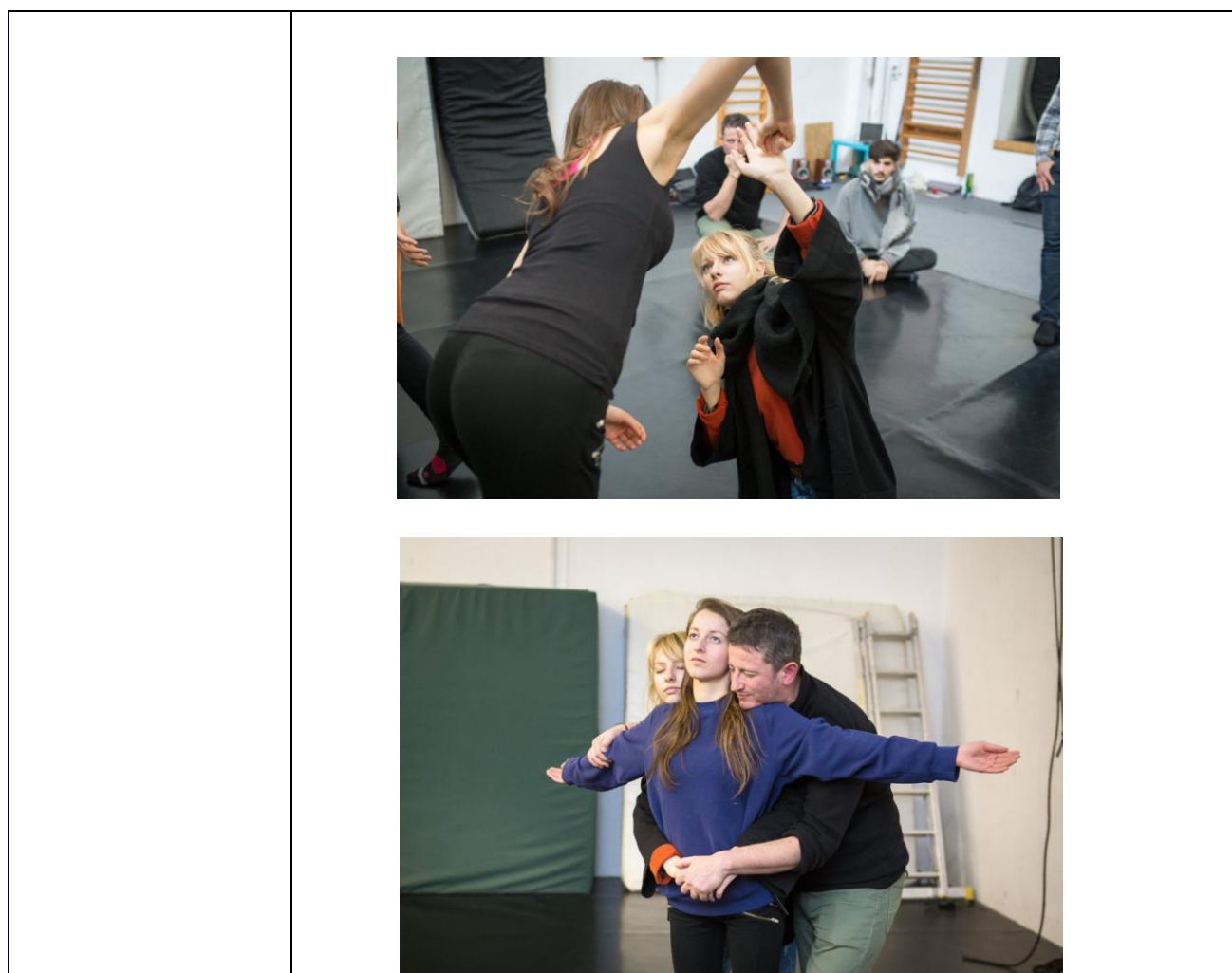
At last, street art often approaches young people within their own realms and realities. They don't have to make their way to a theatre or a youth centre. They can perform street art directly where they are.

1.6. Case Studies

Case Study Nr. 1	
Title	Forum Theatre Workshop and Performance
Association	Gläser Jakab emlékalapítvány & Anamuh- Arts for Dialogue (Budapest)
Period	17. - 18. February 2018
Target group / Beneficiaries	Hungarian locals, refugees and migrants

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Description	<p>A two-day workshop was held in Budapest within the frame of the «You are welcome» project. The forum theatre method was used to create awareness and to foster empathy and dialogue between people from different backgrounds. A forum play, which represented a relatable situation from the participants every-day-life, was developed throughout the day. The workshop included games and exercises to create a connection, trust and intimacy withing the group, image theatre, the exploration of collective stories of oppression, Sensorial Drama and Immersive Theatre. At the end of the workshop, the play was performed in an open event. To explore different outcomes of the presented situation, audience memebers were invited to intervene, replace one of the actors and take on their role.</p>
Developments and results achieved	<p>On the second day, four of the participants performed a play for an audience. The play was about a young man, who loves a woman from another country and is disciplined by his father for his choice. He is faced with two opportunities: Either leave his family or leave his girlfriend. During the play, a woman from the audience takes on his role and strats talking back to the father. After the play was finished, the audience evaluated the situation and concluded that we are all actors in our own life and that we can act instead of just enduring it.</p>
Testimonials	<p><i>"Forum Theatre gave us the chance to intervene whenever we considered it necessary and take a role in the play that would change the course of the story. This has been a really exciting experience"</i></p> <p>--Gabor</p> <p><i>"I loved it! Having an active role in the play and participating with so many interesting people was a unique experience!"</i></p> <p>--Maria</p>
Photo/images	

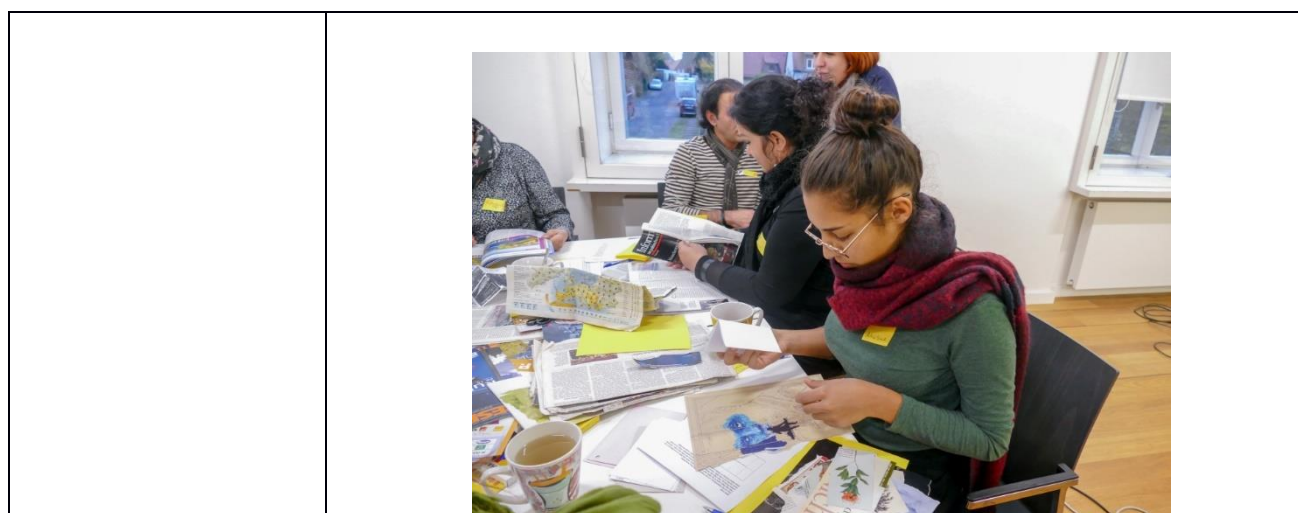


Case Study Nr. 2

Title	Zine Workshop: "You and I – we are not so different"
Association	Jugend- und Kulturprojekt e.V.
Period	10.-11.11.2017
Target group / Beneficiaries	People living in Dresden with or without migration background
Description	A one-day zine workshop was held at the Refugee Art Centre of the European Centre of Arts in Hellerau (Dresden). The workshop was part of the "You are welcome" project and the "Metamorphosis – Human Stories" project and was aimed at enabling cultural participation for all. It was coordinated by a US-professor for art, a German and an Armenian artist. After an introduction, which was translated into English, Arabic and Farsi by language mediators, participants brainstormed for ideas. Then they

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	<p>created their own zine on a topic of their choice from newspapers and magazines that were laid out on tables. The zines were folded and then photos, drawings and writings were added. At the end of the workshop, each zine was scanned and printed for the participants to take home. Participants shared their stories and presented their zine to the group.</p>
Developments and results achieved	<p>At the end of the workshop, 40 participants had created their own zine. They topics they chose revolved mostly around leaving their homeland, settling in in Dresden, struggling with their identity and hopes and wishes for the future. During the zine-making session, participants interacted with each other and shared personal stories and ideas. The collage technique proved to be helpful to depict hybrid identities and to design counter-narratives to stereotypical refugee stories.</p>
Testimonials	<p><i>"To tell my story through a zine was something new to me. I shared my personal story about the city I come from in Syria, which was completely destroyed and had the opportunity to talk about its history, culture and architecture. I am glad that other people from Germany and different countries learned about my story and my city"</i></p> <p>--Khaled</p> <p><i>"To talk about yourself is hard but the zines help you express yourself and narrate your story without feeling that you are exposed. I come from India but I have lived in so many different countries up to now that it is hard for me to know where I belong to. I shared this story and my thoughts with the rest of the people there"</i></p> <p>--Prya</p> <p><i>"It has been a very creative workshop as I drew and made a nice collage in order to show my story. I enjoyed it a lot as I then presented my zine to the other participants and I also listened to their stories."</i></p> <p>--Stephanie</p>
Photo/images	



Case Study Nr. 3

Title	Urban Art Ventures Vol. 1 & 2
Association	Jugend- und Kulturprojekt e.V. (aided by Aristotle University)
Period	20.-29.09.2015 and 12.-21.09. 2017
Target group / Beneficiaries	30+ urban artists and street performers aged 23 and above
Description (max 2000 characters spaces included)	The project was aimed at reactivating and revitalising the urban spaces of Thessaloniki (Greece). Urban artists from 11 European countries gathered in the city for one week to share experiences and best practices regarding urban art as way of community involvement. Methods that were used to achieve that were round table discussions, team-building activities, urban art and street performance workshops, urban art tours and meetings with local artists. On the last day, the urban artworks and street performances, that were created within the project were presented in the form of a public festival. A second version of the project was implemented in the Greek city of Volos in 2017. The work that had been created during that second project was presented at the Art Centrer Giorgio de Chirico from September 12 th to 30 th 2017.
Developments and results achieved	During the project weeks, a plethora of mural art, street installations and street performances was created in Thessaloniki and Volos. During the art-making process pedestrians often stopped and asked the artists what they are doing and what they want to express with their artwork. This showed that the city's communities is open for urban art. The projects took part in several neighborhoods to involve people from different social backgrounds.

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Testimonials	<p><i>"Cooperating with street artists and youth workers from different European countries was something I haven't done before. That was a quite enriching experience."</i></p> <p>--Andrej</p> <p><i>"Painting murals that have an impact on the local community of Thessaloniki and interacting with the local people was the best part of this project"</i></p> <p>--Giorgos</p> <p><i>"I am so glad that I have taken part in this super creative project. It gave me food for thought, I made a lot of friends, I learned to cooperate with artists and youth workers from different cultural backgrounds and I created something that is going to stay and has been appreciated by the locals."</i></p> <p>--Bart</p>
Photo/images	



CHAPTER 2

INTERCULTURAL MEDIATION & CROSS-CULTURAL ACTIVITIES



2.1. Intercultural Mediation as a Tool for Inclusion

"Intercultural mediation plays a central role in the process of integrating foreigners into the host society and is a precondition for the effective enjoyment of fundamental rights" (www.integrazionemigranti.gov.it). European Parliament and the Council have stressed that "European citizens and all those living in the European Union temporarily or permanently should have the opportunity to participate in intercultural dialogue and to be fully realised in a diverse, pluralistic, inclusive and dynamic society, not only in Europe but throughout the world" (Decision No 1983/2006/EC of the European Parliament and of the Council of 18 December 2006 on the European Year of Intercultural Dialogue, 2008). Globalization and the growing migratory movements create more and more frequent opportunities for cultural, ethnic, linguistic and religious intertwining between people coming from different realities. In this context, the intercultural mediator plays a crucial role as an active subject in the process of social and cultural integration. The term "intercultural mediation" evokes the nature of this role: on the one hand, it intervenes by "mediating", providing "synthesis" between the different "features" of identity of people involved in this process (such as culture, religion, and ethnicity). On the other hand, the term "intercultural" includes all those aspects that form the identity of individuals. By acting both individually and collectively, strongly based on a deep knowledge of all the identities involved, the intercultural mediator actively intervenes on behalf of social dialogue, strengthening it. Starting from these premises, the figure of the intercultural mediator has progressively specialized and qualified its profession, performing multiple functions: linguistic interpretation, communication, information, guidance, accompaniment, assistance, training, research, consulting, and planning as well as conflict management.

2.1.1. How Cross-cultural Activities Can Prevent Radicalization and Marginalization?

The statistics often explain the issue of social inclusion focusing on economic and working aspects. Certainly, they have a very strong impact on the quality of life of an individual but high levels of work inclusion is not necessarily a completed inclusion process. The inclusive potential of culture should be recognized: in fact, culture is a space in which everybody is a legitimate actor (creators, producers, distributors, commentators, decision-makers) and not just a passive consumer. This "space" can be as concrete as possible when the promotion of the rights of all the community and its members to cultural participation – including those ones living on the fringes - is recognised as an integral part of the life of the society. In 1972 during the Intergovernmental Conference of European Ministers of the culture promoted by UNESCO in Helsinki the "democratisation of culture" and "cultural democracy" was already in the agenda of that political event: Art was presented not only as something high and inaccessible, and open only to "educated people" but as an example of local and participatory development (Recommendation n.1, Eurocult, intergovernmental about cultural policies in Europe. Helsinki, 19-28 juin 1972, Rapport final, Unesco, 1972). Examples of this new concept are the "Community Arts" in Great Britain, which bring together artists and ordinary people who have never had experience with art, or the "socio-culturelle" in France and "Soziokultur" in Germany. "Cultural integration" should not be confused with assimilation, appropriation or homogenization: it means to recognise that some newly arrived groups need to be supported in their efforts to adjust and rebuild their lives in the new society and culture –through language, educational opportunities, skills development, access to arts and culture or through

simple neighbourly acts of welcome and kindness (Cristina De Milano; Musei e Società una sfida da raccogliere, 2008). The Arts are defining aspect of human experience. In fact, they are deemed so important that UNESCO regards access to the ARTS as a "fundamental human right" (Article 27 of the Universal Declaration of Human Rights). The model of "cultural inclusion or democracy" - officially established during the Intergovernmental Conference of European Ministers for Promoted Culture by UNESCO in Helsinki in 1972 - is based on the assumption that the cultural policies have to guarantee equal dignity and opportunity for expression to all citizens. In addition, it consists in widening the access not only to cultural consumption, but also to artistic production and distribution. Young people often don't know many cultural activities that their city offers where they can have not only the chance to see and experience new way of expressing themselves, but also to learn how to manage a new language to strengthen their identity: providing this chance to them can activate paths of social inclusion through the construction of a sense of belonging and love for the context in which they live.

2.2. Role-Play as a Tool for Inclusion

In our society, we play different roles and we have different status, with not so much chance to experience of being in other people's shoes. Though, the role-playing gives us the possibility to play with a role without any formal rules limiting our creativity. Role-play has been notoriously difficult to define. Role-play "takes on different meanings for different people, it involves some kind of role and some sort of play, but this only raises additional questions: Are the roles actual, imitational, or fictional?" (Ladousse, G.P. 1987).

Role-plays can be used for different motivation.

- 1) To evoke new ideas within the role-play participants,
- 2) To gather feedback in a testing situation,
- 3) To communicate a concept
- 4) To represent an intangible artifact, or
- 5) To train specific behaviors,

Katja Thoring, Roland M. Mueller in the article "*The role of role-play: intangible systems representations for business innovation*" define five types of role-plays, which are determined by the expected outcome or the main purpose:

- 1) Role-play as a creativity technique: this type of role-play is used to evoke ideas based on the experience people have while they perform a role-play. Putting oneself into a specific (although staged) situation will build-up empathy for the problem or the users, which may result in new ideas about possible solutions or optimizations. The actors become part of the system and can therefore understand it from an "inner" perspective. This is an explorative system analysis where new ideas are built inductively out of the experience.
- 2) Role-play as a research method: this type of role-play is used to test specific design solutions.
- 3) Role-play as a communication tool: this type of role-play is used to communicate specific design solutions to an audience.

4) Role-play as an artefact: the role-play itself is the result of the design process—the design solution—, e.g. a service concept or a specific user experience. Interesting about this type of prototype is its intangible character.

5) Role-play as a training method: for training purposes, it is also helpful to use role-plays as a simulation environment, where participants can safely try-out an appropriate behaviour in a complex system.

Storytelling as a Tool for Inclusion

The National Storytelling Network defines Storytelling as an ancient art form and a valuable form of human expression. "Storytelling has strong bonds with literature, with popular/folk culture, with heritage. It is a homage to the mother tongue, to foreign languages, to the intercultural dialogue" (FEST, Federation for European Storytelling). Storytelling can be used for different target and different social problems or social phenomena; it can be capturing and preserving culture, tradition and identity (FEST, Federation for European Storytelling) or be used as a method of social inclusion. Narration, especially if done in groups, and can become a strong strategy of union and a strategy to address the community challenges. An example can be the project PARTY (Participatory development with the youth), with the aim of development and assist youth unemployment in South Africa and Namibia used as method of participations and sharing of needs the method of Storytelling. "The project drew inspiration from the San's own heritage (The San peoples, are members of various Khoesān-speaking indigenous hunter-gatherer groups that are the first nations of Southern Africa, and whose territories span Botswana, Namibia, Angola, Zambia, Zimbabwe, Lesotho and South Africa) and long tradition of storytelling – with a modern twist. Using digital storytelling methods like short narrated video clips, drawings and images to create a space in which the participants could – in their own words, in their language of choice – conceptualise possible solutions to their community's challenges".

2.3. Collaborative Activities as a Tool for Inclusion

A collaborative activity implies – from its own name – collaboration among different subjects, encouraging speaking, listening and acting together. Working with a partner or in a small group allows learners or in general young and adult people to feel more confident. It is important to consider the grouping of people carefully: for example, it is important that the group is heterogeneous, trying to put together women and men from different social and cultural background. Group work can be organised to ensure that all members of each group have a role to play and are expected to concretely participate.

This method is based on the theory that knowledge is a social construct, in which educational experiences involving interaction and social exchange lead to deeper learning. Experts in collaborative learning claim that the active exchange of ideas within groups promotes critical thinking and there seems to be quite persuasive evidence that teams engaged in cooperative learning achieve at higher levels of thought and retain information longer than who work solely as individuals (Totten, S., Sills, T., Digby, A., & Russ, P. 1991).

2.4. Mind Mapping as a Tool for Inclusion

Mind maps are visual representations of concepts. Its starting point is an idea or a topic. The first step is to find a keyword that represents the concept. Then the keywords or images radiate outward towards more and more specific examples. Mind maps can be very personalized and encourage multiple connections; they help in the process of understanding but also allow you to express a concept in a simple way. Often people who are more shy or who have difficulty expressing their feelings may help to extrapolate what they have within themselves.

Digital mind maps can be a valuable aid to the development of different activities:

- Brainstorming activities;
- Support for creativity;
- Support to representation;
- Support to the memorization of fundamental concepts;
- Communication of thought;
- Socialization of knowledge;
- Design and implementation of interdisciplinary training courses;
- Organization of the resources of the activities of the times;
- Instrument of cooperative learning.

According mindmapping.com "Mind mapping is a highly effective way of getting information in and out of your brain"; *literally "maps out" your ideas*. A Mind Map is often used in study-session or also in project management because it can make a concept very clear and easier to internalize and develop. Mind maps can be made in different ways, but they have common characteristics, "They have a natural organizational structure that radiates from the centre and use lines, symbols, words, colors and images according to simple and intuitive concepts".



2.5. Case Studies

Case Study Nr. 1	
Title	LISTEN – Learning Intercultural Storytelling
Association	<ul style="list-style-type: none"> • Coordinator: BUPNET Bildung und Projekt Netzwerk GMBH (Germany) • Verein Multikulturell – Tyrolean Integration Centre (Austria) • Active Citizens Partnership (Greece) • Community Action Dacorum (United Kingdom) • Blended learning institutions' cooperative (Germany) • Regionförbundet Västerbotten Lan (Sweden) • CESIE (Italy)

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Period	01/12/2016 – 30/11/2018
Target group / Beneficiaries	Professionals and volunteers such as training providers, trainers, multipliers, social workers, organisations, foundations and associations, dealing with refugees or migrants. Migrants - Refugees
Description (max 2000 characters spaces included)	<p>LISTEN stands for „Learning from Intercultural Storytelling” and is a two year project (12/2016-11/2018), co-funded by the Erasmus+ programme of the European Commission and the German Federal Ministry for Education and Research. The aim of LISTEN is to use “applied storytelling”, meaning storytelling without “professional” storytellers, in its many forms and functions as educational approach for the work with refugees – be it to support language learning, to exchange about cultural differences, to create visions etc.</p> <p>In order to give refugees a voice in the receiving societies and to support their integration, LISTEN will explore different approaches to storytelling and how radio and other forms of audio broadcasting (e.g. podcasting) can be used as medium to share those stories.</p>
Developments and results achieved (max 1000 characters spaces included)	<p>Objective of the project:</p> <p>To help raise the confidence and motivation of refugees within the European society</p> <p>To empower refugees by giving them a voice and a stage for their story and thus increase their integration into societal life</p> <p>To equip refugees with communication and expression skills in the storytelling framework</p> <p>To provide trainers and multipliers with innovative tools and methodologies to empower this group through storytelling</p> <p>To contribute to the professional development of storytelling actors/trainers/multipliers and add an intercultural and international dimension to the approach</p> <p>Results of the project</p> <ul style="list-style-type: none"> • Research on Storytelling Methods and Actors Mapping • LISTEN Validation System • Training course for trainers and multipliers • Audio Book of Collection of Refugees Life Stories (LISTEN Award) • Experience report and method guidelines

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<p>Testimonials (max 1000 characters spaces included)</p>	<p>Storyteller: Dimitra, an Albanian woman living for 26 years in Greece, has told another story. She tells as a story about the first house they rented in Thessaloniki. Preparing her family to come to Greece she was always talking about the unique light of Greece. After they arrival they rented a basement where the windows were only 50 centimeters high. The only things they could see were feet of the people walking in front of their window and car tires. Her son who was six years then asked her if that was what she meant about the unique light of Greece.</p> <p>They stayed six months in this basement and then they moved to a new apartment full of light!</p> <p>Storyteller: Chamwil originates from Cameroon and has been living in Italy for two and a half year.</p> <p>The story tells about my journey from Libia to Italy, and then about my life in Italy. At the end, I express the desire of something I would like to have in my future. Through my story, I want to spread a message to all migrants that are waiting for their documents in refugee camps: be patient.</p>
<p>Photo/images</p>	 

Case Study Nr. 2	
<p>Title</p>	<p>CAREM – COLLABORATIVE ART-MAKING FOR REDUCING MARGINALIZATION</p>
<p>Association</p>	<p>Project Coordinator: UNIC – University of Nicosia, Cyprus ULS – Universal Learning System, Ireland</p>


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	<p>ESTA – Bildungswerk, Germany</p> <p>CSC – Centro per lo Sviluppo Creativo “Danilo Dolci”, Italy</p> <p>PLT – Platon Schools, Greece</p>
Period	01/01/2012 – 30/11/2014
Target group / Beneficiaries	Students and teachers of primary and lower secondary schools
<p>Description</p> <p>(max 2000 characters spaces included)</p>	<p>CAREM is a project aiming at developing and disseminating good practices of teaching based on the Collaborative art-making method in order to foster intercultural education, reduce social marginalization and promote European Citizenship in the school contexts. The project provides for the development and trial of developing and testing educational activities, pedagogical materials and strategies based on making art in a participative and collaborative way.</p> <p>The activities are tested and adapted in each partner country, with the collaboration of students and teachers of primary and lower secondary schools actively involved in the project. In this framework, training for teachers are arranged and support material are provided to try out the new tools learnt during the training.</p>
<p>Developments and results achieved</p> <p>(max 1000 characters spaces included)</p>	<p>ACTIVITIES</p> <ul style="list-style-type: none"> • Development of educational activities based on Collaborative art-making • Local training course for teachers of primary and lower secondary school • Support to teachers in testing the new tools learnt during the training <p>RESULTS</p> <ul style="list-style-type: none"> • Educational material • Booklet of activities • Didactic guide for teachers



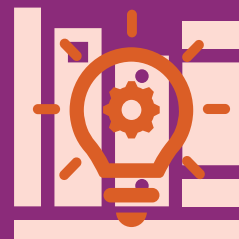
Case Study Nr. 3	
Title	PRACTICE – PREVENTING RADICALISM THROUGH CRITICAL THINKING COMPETENCES
Association	<p>Coordinator: Centro per lo Sviluppo Creativo Danilo Dolci – Italy</p> <p>BLINC – Blended Learning Institutions Cooperative – Germany</p> <p>Merseyside Expanding Horizons – UK</p> <p>KMOP – Social Action and Innovation Center – Greece</p> <p>Mhtconsult ApS – Danmark</p> <p>Verein Multikulturell – Austria</p> <p>Fondazione Hallgarten Franchetti Centro Studi Villa Montesca – Italy</p>
Period	<p>01/09/2018 – 31/08/2021</p> <p>The project is still ongoing</p>
Target group / Beneficiaries	Teacher- Secondary Schools – Secondary Schools Students – School
Description (max 2000 characters spaces included)	<p>PRACTICE will innovate Continuing professional development approaches whilst responding to relevant need of teaching methods applicable to diverse learners with the aim to prevent radicalisation.</p> <p>Across Europe, schools have a key role to play in preventing radicalisation by promoting common European values, fostering social inclusion, enhancing mutual understanding & tolerance, and developing students' critical thinking</p>

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	<p>about controversial and sensitive issues as a key protective factor against radicalisation.</p> <p>PRACTICE addresses current challenges & needs of preventing radicalisation in school & of supporting opportunities for teachers' continuing professional development in this area, by developing, testing & disseminating an innovative approach, using participatory methods collaborative process, that involve 7 partner organisations and 35 schools at local, national & EU level.</p>
<p>Developments and results achieved</p> <p>(max 1000 characters spaces included)</p>	<ul style="list-style-type: none"> • To develop an innovative and collaborative EU wide CPD programme on radicalism prevention within school education; • To empower teachers through capacity-building activities aimed to equip them with better tools to address diversity in the classroom and to understand and prevent radicalisation processes in educational settings • To enhance the development of critical thinking skills and strengthen citizenship and the common values of freedom, tolerance and non-discrimination through education in secondary schools • To foster the inclusion of students from all ethnic, faith and social backgrounds creating a safe space to become active and responsible citizens and open-minded members of society.
<p>Photo/images</p>	

CHAPTER 3

CIVIC EDUCATION



3.1 Civic Education as a Tool for Inclusion

Democratic civil society is facing significant challenges nowadays, with the rising far-right extremism, populism, religious fundamentalism and terrorism. Societies become more exclusive, as inequality has been on the rise across the globe for several decades and gaps have continued to grow leading in processes of social exclusion and growing social inequalities especially for people with fewer opportunities. Exactly this social vulnerability along with economic exclusion, and possible not steady personal and family relationships might enhance the feelings of helplessness, frustration and injustice of individuals. Certain sociopolitical and socioemotional circumstances can ultimately lead individuals to question their place in society and their identification with the collective values of shared community acting as breeding grounds for radicalization leading to violent extremism (CPRLV, 2019). Radicalisation leading to violent extremism (RLTVE) is a dangerous phenomenon for societies and its fundamental values, as it is a process where a person accepts the use of violence to achieve political, ideological or religious goals, including violent extremism and terrorism.

Ensuring civic education for all children and young people contributes in combatting radicalization, racism and discrimination on any ground, promotes citizenship and teaches them to understand and to accept differences of opinion, of conviction, of belief and of lifestyle, while respecting the rule of law, diversity and gender equality.

In a world that alarming developments stand in direct opposition to the vision of a European society characterized by pluralism, non-discrimination, tolerance, justice, solidarity and gender equality civic education is more needed than ever (European Commission/EACEA/Eurydice, 2016). Civic education along with encouragement of active citizenship, human rights education and teaching a culture of peace can be used a tool for inclusion and counter of radicalization and marginalization.

3.2 What is Civic Education

Civic education is an independent cross-section part of education which differs from conceptual and institutional tasks. The ultimate goal of civic education is to encourage the ability and willingness of political participation by providing information and the basis to make conscientious judgments, which is characterized as a "political rationality". Knowledge of politics, political consciousness and political participation can be viewed as the main objectives of civic education in modern democracies (Yoldaş, 2015). Citizenship education can be defined as educating children, from early childhood, to gain civic competences and become clear-thinking and enlightened citizens who participate in decisions concerning society. Civic competences, particularly knowledge of social and political concepts and structures (democracy, justice, equality, citizenship and civil rights), equips individuals to engage in active and democratic participation in society. Education in society's fundamental values helps to build inclusive societies based on the shared values of democracy, tolerance and freedom by strengthening solidarity and local communities and fighting against extremism, hate and xenophobia. Taken in this sense, citizenship education is based on the distinction between:

- the individual as a subject of ethics and law, entitled to all the rights inherent in the human condition (human rights); and

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- the citizen – entitled to the civil and political rights recognized by the national constitution of the country concerned (Bisch, 1995).

Civic education plays an important role to the cohesion of genuine democratic societies in EU and the sustainability of European Union itself. If citizens are not aware of Europe's values, prerogatives, political history and structure and their rights as EU citizens, they will not be able to engage in democratic and political life in a national and in an EU level.

3.3 What is Active Citizenship

Active citizenship is a broad concept, hard to define, and yet crucial to the welfare of society and its members. To put it simply, it is about giving something back and recognizing that society and its people are constantly in a relation of interdependence. Without active citizenship and engagement of people, democracy could not function properly and effectively.



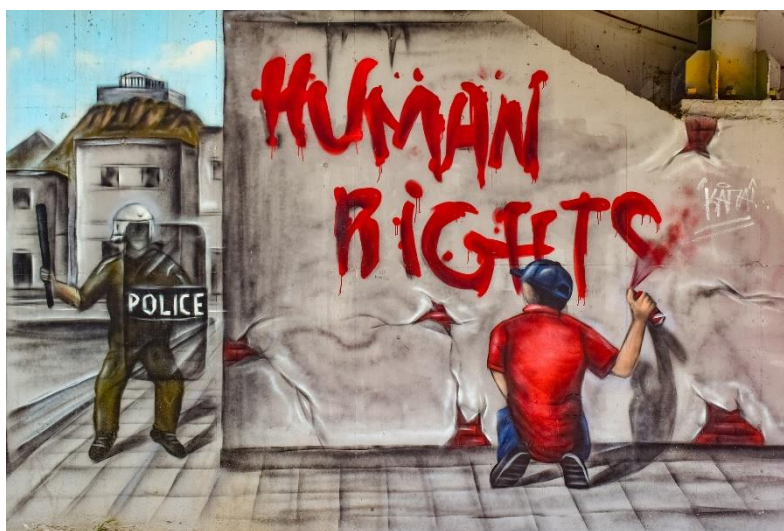
Source: Photo by ray sangga kusuma on Unsplash

A society encouraging active citizenship, helps to build its inclusiveness based on the shared and fundamental values of democracy, tolerance and freedom by strengthening solidarity and local communities and fighting against extremism, hate and xenophobia. By definition, participative democracy requires people to get involved, and participation can be achieved not only by taking part in a political organisations but also by supporting a good cause by participating in volunteer actions and generally by preserving a continuous dialogue with civil society and policy/decision makers based on the fundamental democratic values.

Summarizing the idea of active citizenship, it comes down as the means to create citizens with solid democratic values based in solidarity, critical thinking, interculturality and tolerance, based on the principle of respect of human rights; to giving something back to society and breaking down barriers (European Economic and Social Committee, 2011).

3.4 Human Rights Education

Radicalisation leading to violence constitutes an unacceptable violation of human rights and an attack on the democratic values of our societies. Human Rights Education could be used as tool to prevent violent radicalisation, along with intercultural education, peace education, media literacy and citizenship education. (García López & Pašić, 2019).



Source: Photo by [Dimitris Vetsikas](#) from [Pixabay](#)

In 2006, all Member States of the General Assembly of the United Nations developed a strategic framework, the UN Global Counter-Terrorism Strategy which is a unique mechanism to reinforce the international community's efforts to fight terrorism. One of the main areas that the strategic framework is focusing on is the respect for human rights for all and the guarantee that the rule of law as the fundamental basis for countering terrorism (Singh, Kerr & Hamburger, 2016). The international community has increasingly expressed consensus on the need and important role that human rights education plays to the realization of human rights and the respect to the rule of law.

Provisions on human rights education have been incorporated into many international instruments and documents including the Universal Declaration of Human Rights, 1948 (art. 26); the International Convention on the Elimination of All Forms of Racial Discrimination, 1965 (art. 7); the International Covenant on Economic, Social and Cultural Rights, 1966 (art. 13) and many others.

According to the above legal conventions and instruments, human rights education can be defined as any learning, education, training and information efforts aimed at building a universal culture of human rights, including:

- (a) The strengthening of respect for human rights and fundamental freedoms;
- (b) The full development of the human personality and the sense of its dignity;
- (c) The promotion of understanding, tolerance, gender equality and friendship among all nations, indigenous peoples and minorities;

- (d) The enabling of all persons to participate effectively in a free and democratic society governed by the rule of law;
- (e) The building and maintenance of peace;
- (f) The promotion of people-centred sustainable development and social justice (United Nations, 2012).

In a European level, Council of Europe plays a very important role in the democratic citizenship and human rights education. Council of Europe adopted on 2010 the Council of Europe Charter on Education for Democratic Citizenship and Human Rights Education (2010) defines human rights education as:

“education, training, awareness raising, information, practices and activities which aim, by equipping learners with knowledge, skills and understanding and developing their attitudes and behaviours, to empower learners to contribute to the building and defence of a universal culture of human rights in society, with a view to the promotion and protection of human rights and fundamental freedoms.”

Human rights education involves three dimensions:

- Learning about human rights, knowledge about human rights, what they are, how they are safeguarded and protected, and how they apply offline and online.
- Learning through human rights, recognising that the context and the way human rights learning is organised and imparted has to be consistent with human rights values (e.g. participation, freedom of thought and expression, etc.) and that in human rights education the process is as important as the content of the learning
- Learning for human rights, by developing skills, attitudes and values for the learners to apply human rights values in their lives and to take action, alone or with others, for promoting and defending human rights (Council of Europe, 2016).

3.5 Teaching a Culture of Peace

Peace education could be defined as an interdisciplinary area of education whose goal is institutionalized and noninstitutionalized teaching about peace and for peace. Peace education aims to help students acquire skills for nonviolent conflict resolution and to reinforce these skills for active and responsible action in the society for the promotion of the values of peace. Therefore, unlike the concept of conflict resolution, which can be considered to be retroactive—trying to solve a conflict after it has already occurred—peace education has a more proactive approach. Its aim is to prevent a conflict in advance or rather to educate individuals and a society for a peaceful existence on the basis of nonviolence, tolerance, equality, respect for differences and social justice (Corkalo, 2019).

Peace Education in a recognised international policy framework is seen as a peace achievement and development tool. Given the EU’s commitment to the implementation of Sustainable Development Goals and its Integrated Approach to External Conflicts and Crisis, the EU’s promotion of Peace Education subscribes to its long-term engagement for transformative peacebuilding.

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Overall, peace education focuses on promoting nonviolence and participatory means of conflict transformation to ensure human rights protection, nonviolence and participation as fundamental principles of societal life. Growing up in a peaceful environment with peace education values allows young people to reach their full potentials in a personal and professional level, and learn how to solve their disputes in a non-violent way thus without making use of direct, structural and cultural violence (Max & Sebastian, 2016).



Source: Photo by Alice Donovan Rouse on Unsplash

3.6 Case Studies

Case Study Nr. 1	
Title	JOUONS LA CARTE DE LA FRATERNITE (let's play the fraternity card)
Association	LA LIGUE DE L'ENSEIGNEMENT, France
Target group / Beneficiaries	Young people from France, Spain, Poland and Croatia
Description (max 2000 characters spaces included)	The project "let's play the fraternity card" is a project implemented in France, Spain, Poland and Croatia within the Erasmus+ programme, focuses on the development of civic competences - knowledge, skills, attitudes and values that enable an individual to actively participate in the society and follow democratic principles – is prerequisite for the active, democratic and civic engagement of people in their societies and ingredient for achieving social justice. Education in values helps to build inclusive societies on the shared values of democracy, tolerance and freedom by strengthening solidarity and local communities and fighting against extremism, hate and xenophobia. Promoting equity, social cohesion and active citizenship is one of the four

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	education objectives set in European Union's Education and Training 2020 strategic framework.
Developments and results achieved (max 1000 characters spaces included)	All the partners organisations of the project have an extremely extensive experience in education as a means to create citizens with solid democratic values based in solidarity, critical thinking, interculturality and tolerance and working, each on his field of expertise, based on the principle of non-violence, respect of human rights and peace building combining education, research, advocacy and activism. During the school year 2017/2018 approximately 150 000 pupils will participate in the project and send their postcards.
Photo/images	 

Case Study Nr. 2	
Title	Integration of migrants and asylum seekers
Association	ARBETARNAS BILDNINGSFÖRBUND (ABF)
Target group / Beneficiaries	Approximately 85,000 immigrants/asylum seekers that came to Sweden in 2015 and all of the ABF staff.
Description (max 2000 characters spaces included)	ABF is Sweden's largest adult liberal education association, and it is a member of SOLIDAR network. The abbreviation stands for Arbetarnas Bildningsförbund (Workers' Educational Association). Provision of civic and citizenship education, and in particular learning opportunities helping to develop social, civic and intercultural competences, is one of ABF's core priorities. Each branch of ABF makes their individual plans according to how many immigrants/refugees they receive in their region. The activities provided can vary, it could be, for example, starting study circles in Swedish to help people live in the Swedish community. We can help develop social skills and competences. Those activities are organised in collaboration with local authorities and the Swedish Migration Agency. The principles are to increase the social integration of immigrants/asylum seekers. The faster immigrants/asylum seekers can integrate and get work, the faster they can support themselves and pay taxes. We can help them develop social skills and competences through our study circles and motivate them to get schooling and/or work. It will also be a democracy statement and get our organisation to work even more against xenophobia. ABF also works together with our member organisations. All in all, ABF promotes the development of social skills and civic competences through the study circles and enables individuals to actively participate in the society and follow democratic principles. Education in 'values' helps to build inclusive societies on the shared values of democracy, tolerance and freedom by strengthening solidarity and local communities and fighting against extremism, hate and xenophobia.
Developments and results achieved (max 1000 characters spaces included)	We have stories about how shy and quiet people became more self-confident and they started to study in collage or at university. The ones who had learned Swedish helped new immigrants/ asylum seekers in new study-circles and in this way they helped them integrate more quickly into Swedish society. They helped the new immigrants/ asylum seekers seek work, and taught them how to pay bills over the Internet and so on. We have only recruited women for some of the study-circles where they can decide the topics and the themes that they want to learn and discuss.

Case Study Nr. 3	
Title	INTEGRATED LEGAL AND SOCIAL ASSISTANCE SERVICES FOR THIRD-COUNTRY NATIONALS
Association	CONECT, Romania (formerly ADO SAH ROM)
Period	01/09/2012-30/06/2015
Target group / Beneficiaries	The target group of the project consisted of Third Countries Nationals (TCNs) with legal stay in Romania and family members of TCNs without Romanian citizenship, based in Bucharest and the counties of Ilfov, Iasi, Constanta and Suceava, and, upon request, any other county in Romania. It also targeted vulnerable persons in the same geographical area.
Description (max 2000 characters spaces included)	<p>The specific objective of the project was to increase the chances of TCNs to actively participate in the social, economic and cultural life, by offering them packages of integrated services that include:</p> <ul style="list-style-type: none"> • improving Romanian language skills and cultural knowledge • increasing their access to public services (health, social insurance, education, recognition of diplomas and qualifications, unemployment, social aid, etc.) • preventing marginalization and social exclusion and protection of vulnerable groups, by providing them with legal and social counseling, as well as financial aid • increasing the opportunities of long term economic and social integration, by providing legal and financial assistance for accessing permanent resident status or Romanian citizenship
Developments and results achieved (max 1000 characters spaces included)	<p>The project is implemented in annual phases. The first phase of the project was implemented by ADO SAH ROM in Bucharest, together with its three partner organizations: ADRA in Suceava, the Centre for Civic Resources in Constanta and the Foundation for Youth and Women in Iasi.</p> <p>Some of the main results achieved during the project's implementation are:</p> <ul style="list-style-type: none"> • cultural accommodation classes and cultural events for 195 beneficiaries, cultural ice breakers for 93 final beneficiaries • professional training courses to 113 final beneficiaries • legal assistance for recognition of diplomas to 51 final beneficiaries • social and legal assistance services to 187 final beneficiaries

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	<ul style="list-style-type: none">• information, assistance and counseling services for long term residence and Romanian citizenship to 67 persons• information and counseling regarding the labor market, professional training and recognition of diplomas to 207 persons• publishing specific training material for acquisition of the Romanian citizenship in 800 copies, also available online.
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CHAPTER 4

SPORT ACTIVITIES & VOLUNTEERING



4.1 Sport and Volunteering Approach as a Tool for Inclusion

In different EU member states, different terms are used with reference to volunteering (e.g. volunteer work and civic engagement). In general, “volunteering” refers to an activity undertaken as a result of one’s own intrinsic motivation, based on one’s own decisions, unpaid and not for financial gain. This work is assumed for the benefit of society, a local community, the environment or non-relatives, by supporting a non-profit organisation or an initiative launched by a local community, for instance (cf. BMASK 2009, 12, Angermann/Sittermann 2010, 2). It is a common policy goal to facilitate social inclusion of minorities and marginalised groups in associations and voluntary organisations.

It has been claimed that participation in voluntary organisations can foster social belonging and community spirit; for example, there is some evidence that members of organisations exhibit stronger democratic attitudes and participate in elections more often than non-members (Hooghe and Stolle, 2003, p.10). In addition, it has been claimed that through participation in voluntary associations where individuals meet and interact on equal terms with each other, social capital is produced; and that the positive social experiences then ‘spill over’ to benefit also the surrounding society (Mohan and Mohan, 2002, p.194).

There is a vast body of research on the ways in which non-profit and volunteer organisations partner to provide sporting and recreation services to disadvantaged groups (Cassity & Gow, 2005; Miller, Mitchell, & Brown 2005) and how sport management professionals and academics can study the broader social implications that engagement with sport offers (Chalip, 2006)

4.2 Sport for All as a Tool for Inclusion

The White Paper on Sports the European Commission published in 2007 emphasizes the significance of sports for an active civil society. The paper states that “participation in a team, principles such as fair play, compliance with the rules of the game, respect for others, solidarity and discipline as well as the organisation of amateur sport based on non-profit clubs and volunteering reinforce active citizenship” (European Commission 2007a, 13).

While most member states across Europe recognise the role sport can play in facilitating social inclusion, no research studies to date have yet examined the role of sport in community development and in enhancing social inclusion. Yet research suggests that one of the biggest challenges for marginalised groups is to find a community with which to identify and belong (Cassity & Gow, 2005).

Membership of a community is a sense that an individual has invested a piece of oneself to become a member and consequently has an entitlement to belong and being a part of something (Skinner, Zakus, & Edwards, 2005). With membership comes boundaries: these boundaries grant the members the emotional safety essential for needs and feelings to be uncovered for closeness to arise. Community identity and community belonging is a non-tangible benefit of participation in sport (Collins & Kay, 2003). Sport supplies benefits such as improved self-esteem, community identity and unity, and can facilitate community development and social inclusion (Vail, 2007).

Sport for All has the power to make a change, to make the world a better place, to contribute to solving the world's problems like little else can. All people are made to play, and play, in all its physical forms, is understood by all people. It crosses boundaries of race, religion, gender, sexual orientation, age, socio-economic status, geographic location and physical or mental abilities, and builds bridges and bonds between people. It increases physical, mental and social health, reduces environmental and economic costs, preserves cultural diversity and creates peace. It is a basic human right, and a mighty tool to combat our greatest global challenges (The Association For International Sport for All – TARISA).

4.3. Education through Sport as a Tool for Inclusion

The conception that sport provides appropriate settings to promote social development of youth has resulted in the formation of various programmes aimed at using different forms of physical activity as tools for the development of valuable knowledge and skills (Cameron and MacDougall 2000; Morris et al., 2003; Sandford et al. 2006).

United Nations states that, "By its very nature sport is about participation. It is about inclusion and citizenship. Sport brings individuals and communities together, highlighting commonalities and bridging cultural or ethnic divides. Sport provides a forum to learn skills such as discipline, confidence, and leadership and teaches core principles such as tolerance, cooperation, and respect. Sport teaches the value of effort and how to manage victory as well as defeat. When these positive aspects of sport are emphasized, sport becomes a powerful vehicle through which the United Nations can work towards achieving its goals" (United Nations Inter-Agency, Hartmann, D.; Kwauk, C. (2011). Sport and Development: An Overview, Critique, and Reconstruction. *Journal of Sport and Social Issues*, 35(3) 284-305).

The approach of ETS itself consists of the integration and implementation of sport elements to be used for an educational purpose to address a social issue, develop social competences and provoke a lasting social transformation. The whole educational process is planned and prepared, and clear, realistic and measurable outcomes are expected after it happens.

ETS is a non-formal educational approach that works with sport and physical activities and which refers to the development of key competences of individuals and groups in order to contribute to personal development and sustainable social transformation.

ETS creates existential learning between people. Through ETS a lasting social change is supposed to happen. It aims to enable empowerment and provoke a sustainable social transformation.

4.4. Critical Thinking as a Tool for Inclusion

One of the reasons why ETS is an effective instrument is the fact that it fosters the creation of positive group dynamics where learning process can be successfully implemented. By taking part in cooperative experiences, young people are encouraged to learn by assimilating their ideas and creating new knowledge through interaction with others. Fostering groups dynamics in the volunteering field, especially when it is targeted at particular disadvantaged groups requires critical thinking skills among all the members.

Critical thinking is the intellectually disciplined process of actively and skillfully conceptualizing, applying, analyzing, synthesizing, and/or evaluating information gathered from, or generated

by, observation, experience, reflection, reasoning, or communication, as a guide to belief and action. In its exemplary form, it is based on universal intellectual values that transcend subject matter divisions: clarity, accuracy, precision, consistency, relevance, sound evidence, good reasons, depth, breadth, and fairness.

Everyone thinks; it is our nature to do so. But much of our thinking, left to itself, is biased, distorted, partial, uninformed or down-right prejudiced. Yet the quality of our life and that of what we produce, make, or build depends precisely on the quality of our thought. Shoddy thinking is costly, both in money and in quality of life. Excellence in thought, however, must be systematically cultivated.

Critical thinking is that mode of thinking - about any subject, content, or problem - in which the thinker improves the quality of his or her thinking by skillfully taking charge of the structures inherent in thinking and imposing intellectual standards upon them.

A well cultivated critical thinker:

- raises vital questions and problems, formulating them clearly and precisely;
- gathers and assesses relevant information, using abstract ideas to interpret it effectively comes to well-reasoned conclusions and solutions, testing them against relevant criteria and standards;
- thinks openmindedly within alternative systems of thought, recognizing and assessing, as need be, their assumptions, implications, and practical consequences; and
- communicates effectively with others in figuring out solutions to complex problems.

4.5. Inter-Cultural Dialogue as a Tool for Inclusion

Within this frame, the unevenness in background mixed groups and contexts can be easily smoothed by the presence of intercultural dialogue, an issue that has long been a focus of attention for European member countries. The increased amount of relationships between different groups in European cities has led to the emerging of various types of conflict, which represent the background of reflection on how intellectual dialogue can foster social inclusion. However, intercultural policies have only focused on favouring expression of cultural backgrounds and traditions rather than focusing on tools to avoid social marginalisation of minority groups. Intercultural policies have begun only recently to be considered as tools to counter negative attitudes toward marginalised groups and their adverse impact on immigrants' living conditions, including access to the labour market and social inclusion more generally (Alexander, 2004; Wilk-Vos, 2010).

The most relevant documents to consider in this section are both promoted by the council of Europe. Council of Europe's Strategy for Developing Intercultural Dialogue' (2005) in which intercultural discourse is depicted as a tool that can be used to resolve conflict. Second, it is the ' White Paper on Intercultural Dialogue' (2008). This document defines Intercultural dialogue as "an open and respectful exchange of views between individuals and groups with different ethnic, cultural, religious and linguistic backgrounds and heritage on the basis of mutual understanding and respect" (Council of Europe, 2008 p.17).

4.6 Case Studies



Case Study Nr. 1	
Title	Young Ambassadors for Sport and Volunteering
Association	Mine Vaganti NGO, MV International
Period	Start: 01-01-2017 - End: 31-12-2018
Target group / Beneficiaries	20 young Volunteer Sport Ambassadors from Denmark (TIK Volley), Bulgaria, (BulSport) and Poland (Regional Volunteer Centre of Kielce)
Description (max 2000 characters spaces included)	<p>The project consisted in a small collaborative partnership to create a team of 20 Volunteer Sport Ambassadors, who will then operate at the local level, with the support of the organisations. "Volunteer Sport Ambassadors" will be trained to raise awareness of healthy lifestyle, promote sport culture and voluntary activities in sport, as well as try to increase participation in volunteering and equal access to sport for all. The organisations, through the Volunteer Sport Ambassadors, will deliver activities in view of awareness about the importance of health-enhancing physical activity through increased participation in, and equal access to, sport for all.</p>
Developments and results achieved (max 1000 characters spaces included)	<p>The involvement of volunteers in sports is a key factor to the success and sustainability of sport clubs, organisations and events. Sport organisations and clubs all over Europe play a crucial role in encouraging and engaging people to get physically active. Unfortunately, the level of civic involvement in voluntary activities related to sport is in danger. An EU Barometer survey indicates that generally only 7 % of the EU citizens engage in volunteering activities in sport</p>
Testimonials (max 1000 characters spaces included)	<p>On December 17, 2017 at the National Sports Academy "Vasil Levski" coordinated a Christmas tournament for children in track and field athletics. The event was organized to mark the International Volunteer Day with volunteer activity. The event involved more than 60 children and more than 20 volunteers. The event is organized by the Department of track and field athletics of the National Sports Academy "Vasil Levski", Sports Club "CLASA" and "Bulgarian sport development association". Mine Vaganti NGO coordinated a Collaborative Partnership Sport at local level working in the local schools of Sassari (Liceo Classico Azuni) and Olbia (IIS Amsicora) where workshops were led by Italian Ambassadors.</p> <p>http://sportvolunteers.eu/</p> <p>https://minevaganti.org/collaborative-partnership-sport-yasv/</p>

<p>Photo/images</p>	  <p><i>The YASV Ambassadors</i></p>
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Case Study Nr. 2

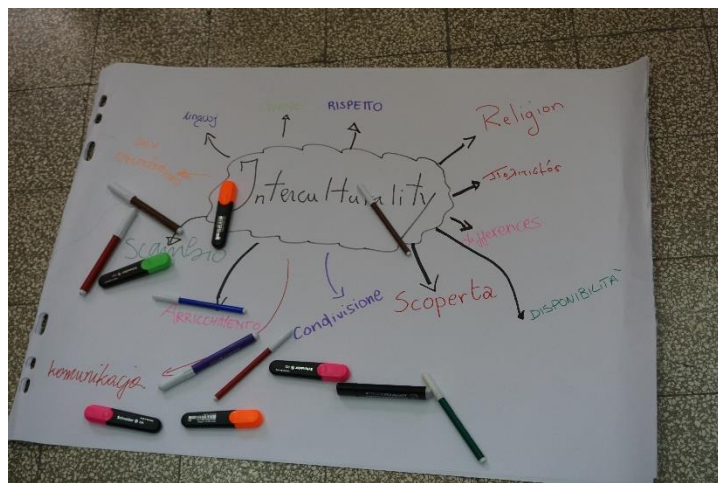
Title	Inclusion Through Sport:(Capacity Building)
Association	Mine Vaganti NGO, MV International
Period	Start: 01-03-2016 - End: 28-02-2018
Target group / Beneficiaries	12 partners from 4 continents: Italy (Mine Vaganti NGO), Romania (Surf the Earth Project-Step), Bulgaria (Sporten Klub Chempiyans Faktori), Kenya (DAAC International), Senegal (GNO FAR), Cameroon (Global Compassion), Philippines (Palawan State University), Hong Kong-China (The Gymnastics Association of Hong Kong,), India (Baba Bhagwan Dass Educational Society), Guatemala (Techo – Guatemala), Peru (Brigada de Voluntarios Bolivarianos del Peru) and Argentina (Circulo Raices Sardas)
Description (max 2000 characters spaces included)	The project "Inclusion Through Sport" (ITS) intended to foster Sport as a tool of inclusion, to solve interpersonal conflicts among youngsters, to promote tolerance and to assist young people to understand issues of diversity via non formal education.

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<p>Developments and results achieved</p> <p>(max 1000 characters spaces included)</p>	<p>In July 2016, Gno Far with president Bouba Dieme hosted the Seminar of the project "Inclusion through Sport" in Ziguinchor (Senegal), supporting the team of 12 persons to share best practices and elaborate the Format Training Course. The participants implemented 3 Education through Sport activities with more than 100 youth from the school within 4 days. The group got to know the culture of Senegal and adapt sessions of the Format Training Course according to the local realities.</p> <p>24 youth workers participated in the Training Course in Buenos Aires (Argentina) in September 2016. They learned how to use Education through Sport methodology in their regular work. ETS Sessions were held to practice the methodology. They also worked on the Format Training Course. All participants organised follow-up events back in their sending organisations.</p> <p>The Inclusion Through Sport intellectual output are a Format TC, a Toolkit of ITS Best Practices: http://its-project.com/wp-content/uploads/2017/03/Format-TC-Proofread-and-Edited-Latest.pdf</p> <p>http://its-project.com/wp-content/uploads/2017/03/Handbook-ITS-FINAL.pdf</p> <p>http://its-project.com/</p>
<p>Testimonials</p>	<p>Not available</p>
<p>Photo/images</p>	 <p><i>Inclusion Through Sport- Job Shadowing in Senegal</i></p>  <p><i>Inclusion Through Sport- Seminar in Senegal</i></p>

Case Study Nr. 3	
Title	Ti vedo, ti sento, ti parlo – III edizione
Association	Mine Vaganti NGO, MV International
Period	March-December 2018
Target group / Beneficiaries	300 beneficiaries: young people, locals and migrants, 15-30 yo.
Description (max 2000 characters spaces included)	<p>The 3rd edition intends to continue and integrate the important path developed with previous editions of the project to counteract stereotypes in youth and raise awareness to create an inclusion path for immigrants, and at the same time integrating the educational dimension of Education Through Sport (ETS).</p> <p>Phase 1: preparatory activities. Courses lasting 6 days in the 3 cities involved, with the aim of transferring knowledge and instruments to favour intercultural dialogue by means of Education Through Sport and Non- Formal Education.</p> <p>Phase 2- Implementation of 20 workshops of 1:30 hours each in the educational institution partners of the project with the aim of sensitizing Young students on the topic of cultural integration. 6 workshops will be focused on ETS, with the other 6 dedicated to NFE. There will be produced videos, comics, art products and a Manual for Young Promoters of Integration through NFE and ETS.</p> <p>Phase 3- Dissemination through a Final Event (Let's Pass the Ball) in order to maximize impact on the local reality and elaborate Future follow-up schemes with the actors involved.</p>
Developments and results achieved (max 1000 characters spaces included)	<p>A guide of good practices in social inclusion through sport for migrants in Sardinia; a photo-story in digital format; a Facebook group and a Youtube channel for dissemination of the project and for sharing materials and tools of NFE/ETS.</p>
Testimonials (max 1000 characters spaces included)	<p>Through the activities of the project, trainers and facilitators transferred the key competences in NFE and ETS for the purpose of social inclusion not only to youngsters, but also to the teachers working in the partner high schools, so that they could employ the methodology themselves in the future.</p> <p>https://minevaganti.org/it/8x1000-valdese-ti-vedo-ti-sento-ti-parlo-3/</p>

Photo/images



GLOSSARY

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Brainstorming: Brainstorming is the name given to a situation when a group of people meet to generate new ideas around a specific area of interest. Using rules which remove inhibitions, people are able to think more freely and move into new areas of thought and so create numerous new ideas and solutions. The participants shout out ideas as they occur to them and then build on the ideas raised by others. All the ideas are noted down and are not criticized. Only when the brainstorming session is over are the ideas evaluated.

Democratic culture: it is defined as the desire and ability of individuals in a population to participate actively, individually and together, to the government of public affairs affecting them. The existence of a democratic culture within a population is characterized by the active contribution, effective and in duration, of members of civil society to development of: the common good, the terms of "living together" and the construction of collective decisions.

Human rights: they are rights inherent to all human beings, regardless of race, sex, nationality, ethnicity, language, religion, or any other status. Human rights include the right to life and liberty, freedom from slavery and torture, freedom of opinion and expression, the right to work and education, and many more. Everyone is entitled to these rights, without discrimination.

Marginalization: The process of according less importance to something or someone moved away from the inner workings of the group. A social phenomenon of excluding a minority, subgroup, or undesirables by ignoring their needs, desires, and expectations.

Minority: emphasizes the fact that (ethnic) minorities command less resources and less power to impose their interests than the majority population. When it comes to describing people, who do not share the privileges of the majority population, this term appears to be more appropriate than that of the "migration background".

Radicalisation: There is no universally accepted definition of radicalization leading to violence. However, the **Centre for the Prevention of Radicalization Leading to Violence (CPRLV)** defines it as follows: *a process whereby people adopt extremist belief systems—including the willingness to use, encourage or facilitate violence—with the aim of promoting an ideology, political project or cause as a means of social transformation.* At the heart of the process of radicalization leading to violence is a dynamic that involves individuals severing ties with those in their immediate environment (family, friends, colleagues, etc.), and progressing along a radical path that may eventually lead to violence.

Radicalism: In political science, the term radicalism is the belief that society needs to be changed, and that these changes are only possible through revolutionary means.. The word *radicalism* comes from the Latin *radicalis*, "of or having roots," which in turn arose from *radix*, or "root." Both *radical* and *radicalism* came out of the idea that political change must "come from the root," or the very basic source of society.

Social Capital: It can be defined as social contacts and resources which become accessible to individuals through social relations and networks.

Social inclusion: it can be defined in relational terms, such as a sense of social acceptance

The visual arts: Are art forms such as painting, drawing, printmaking, sculpture, ceramics, photography, video, filmmaking, design, crafts, and architecture. Many artistic disciplines such as performing arts, conceptual art, textile arts also involve aspects of visual arts as well as

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arts of other types. Also included within the visual arts are the applied arts such as industrial design, graphic design, fashion design, interior design and decorative art (Wikipedia, 2019)

The White Paper on Sports: it "is the first large-scale European initiative on sport. It sets strategic guidelines on the role of sport in the European Union"

Visual Storytelling (Visual Narrative): is a story told primarily through the use of visual media. The story may be told using still photography, illustration, or video, and can be enhanced with graphics, music, voice and other audio (Wikipedia, 2019).

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