

# Curriculum interculturALE

Intercultural-didactical teaching and learning materials  
for training instructors and volunteers  
in adult learning and education of refugees



SPONSORED BY THE



Federal Ministry  
of Education  
and Research



# Contents

## I. Introduction and Background Information

- What is the Curriculum interculturALE?  
Brief Portrait, Development Process and Project Setup
- What is Behind the Teaching and Learning Materials?  
Educational Approaches and Learning Objectives

## II. Teaching and Learning Materials

- Notes on the Target Groups
- Background Information on Educational Approaches



### Module 1: Who am I?

#### My role as an adult educator in a culturally-diverse setting

- Introduction
- Overview of Teaching and Learning Materials
  1. Method Descriptions
  2. Didactic Films
  3. Thematic Dossiers



### Module 2: Who are my students?

#### Understanding learners' backgrounds, experiences and contexts

- Introduction
- Overview of Teaching and Learning Materials
  1. Method Descriptions
  2. Didactic Films
  3. Thematic Dossiers



### Module 3: How can we learn together?

#### Diversified methodologies for learning from one another

- Introduction
- Overview of Teaching and Learning Materials
  1. Method Descriptions
  2. Thematic Dossiers

---

## III. Brief Portraits

- DVV International
  - Experts
  - Authors
-





# Introduction and Background Information

- What is the Curriculum interculturALE?  
Brief Portrait, Development Process and Project Setup
- What is Behind the Teaching and Learning Materials?  
Educational Approaches and Learning Objectives





# What is the Curriculum interculturALE?

## A Brief Portrait of the Curriculum interculturALE

These teaching and learning materials were produced in the course of the project “Curriculum interculturALE – Intercultural-didactic additional qualification for integration work with refugees”. Curriculum interculturALE<sup>1</sup> is a tailor-made intercultural training course for instructors and volunteer learning guides who work with refugees in low-threshold German language courses. It has been developed by DVV International, the International Institute of the German Adult Education Association, in cooperation with an international team of experts.

### The course consists of three modules, comprising:



#### 1. Who am I?

**My role as an adult educator in a culturally-diverse setting;**



#### 2. Who are my students?

**Understanding learners' backgrounds, experiences and contexts;**



#### 3. How can we learn together?

**Diversified methodologies for learning from one another.**

Consulting diverse perspectives on education and on intercultural learning – after forced displacement – is intended to help master challenges in integration work in Germany. The qualification provides impulses for adopting an attitude of appreciative inquiry. Instead of giving ready-made solutions for working with particular groups of learners from specific countries of origin, it fosters the ability to choose learner- and situation-orientated learning and teaching strategies for creating an appreciative learning atmosphere.

## Development Process of the Curriculum interculturALE

In view of the relatively large number of refugees and asylum-seekers in Germany, adult education institutions have indicated a shortage of staff specifically qualified to meet their needs. The ideal candidates should have linguistic, didactic and intercultural competences as well as empathy with the specific group of refugee learners. In order to meet these challenges related to working with culturally diverse groups, this further training programme, Curriculum interculturALE, was developed as a result of a multinational exchange of

---

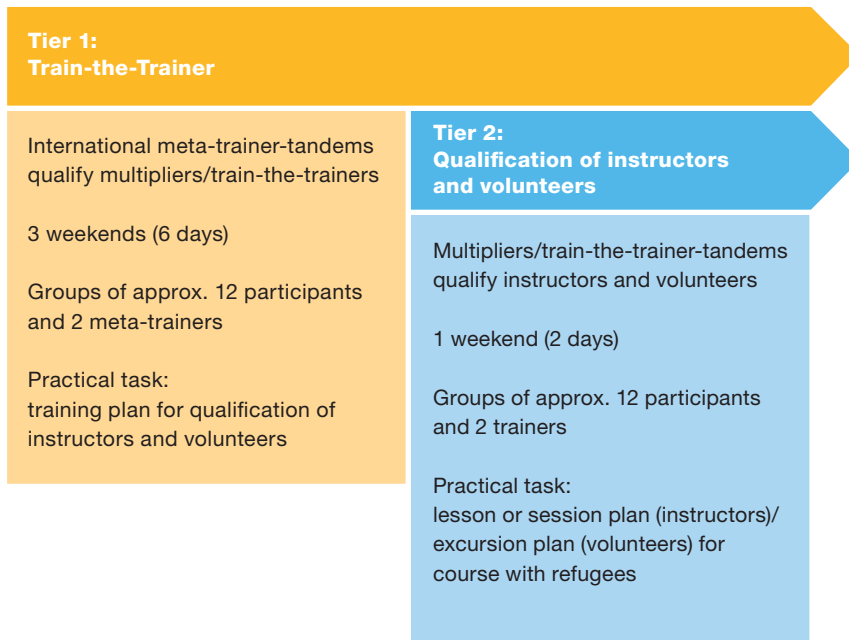
<sup>1</sup> ALE stands for “Adult Learning and Education”, a standard international term which the need for adult education to be an essential part of education systems (cf. UNESCO Institute for Lifelong Learning at <http://www.uil.unesco.org/adult-education>)

experience in the field of adult education. Between 2017 and 2019, the training course was conceptualised and piloted by DVV International in cooperation with partners from its Middle East offices. The course made use of best practices collected in educational programmes with displaced persons in various countries. The conceptualisation as well as the pilot implementation in adult education centres in Germany (vhs) was funded by the German Federal Ministry of Education and Research (BMBF) within the “Einstieg Deutsch” (Introduction to German) project that was carried out by DVV.

**Project Setup**

The Curriculum interculturALE addresses different target groups. Within the first stage, international meta-trainers qualify multipliers in three train-the-trainer workshops of two days each involving groups of about twelve participants. In the second stage, the multipliers qualified in this process offer two-day weekend workshops for groups comprising around twelve instructors and volunteer learning guides. The multipliers as well as the international meta-trainers conduct their training in tandem teams.

The teaching and learning materials presented in this handout can be used in both implementation tiers and some of them even by the final target group (instructors working in adult education with refugees).



**Figure 1:**  
The two implementation tiers of Curriculum interculturALE



# Curriculum interculturALE – Educational Approach and Learning Objectives

## What Are the Educational Approaches Behind the Teaching and Learning Materials?

Increasing diversity, language barriers, students' background dissimilarity, and high expectations when it comes to helping refugees feel at home quickly, are just some of the issues facing adult educators who work with refugees today. In order to address and overcome these challenges, the Curriculum interculturALE is based on new pedagogical and intercultural approaches.

The three educational approaches that were adopted, namely

- 1. the participatory education approach,**
- 2. diversity and multicollectivity, and**
- 3. Active Citizenship Education (ACE),**

reflect the spirit of diversity that the curriculum attempts to convey; they originated from different parts of the world, evolved to respond to different realities. They are empowering, they encourage open-mindedness and sympathy, they are respectful of human dignity and sensitive to human well-being, and they are all aligned in pursuit of a just, diverse and democratic society. In addition, the three approaches foster a sense of mutual ownership towards the learning process, through the increase in learners' engagement and contribution. Consequently, instructors and volunteer learning guides are expected to gain from this shift, which is reflected in a more active, relevant and lively teaching atmosphere.



Photo: © Nola Bunke

Furthermore, the implementation of the Curriculum interculturALE is based on the idea of **Learning by Doing** and on the notion of **Walk the Talk**.

### Learning Objectives of the Curriculum interculturALE

Participation in a Curriculum interculturALE training course should lead to a change of perspective among instructors and volunteers, especially on their educational offer and their professional role in this context. The learning objectives outlined below were directly derived from the conceptual framework and the educational approaches, reflecting the tripartite modular structure of the curriculum.

**The Curriculum interculturALE training course aims to ensure that upon successful completion, participants are able to**

- **create a safe and appreciative atmosphere in multicultural and diverse learning groups,**
- **explain the basic principles of education in contexts of forced displacement,**
- **apply learner-centred methodologies, and**
- **self-reflect and open up perspectives toward plural values.**

### Further information on the Curriculum interculturALE

For more information on the concept and contents of the Curriculum interculturALE see

<https://www.dvv-international.de/en/materials/teaching-and-learning-materials/curriculum-interculturale>





# Teaching and Learning Materials

- Notes on the Target Groups
- Background Information on Educational Approaches





# Notes on the Target Groups of the Teaching and Learning Materials

The teaching and learning materials in this handbook – consisting of method descriptions, didactic films and thematic dossiers – were developed for the multipliers trained in the Curriculum interculturALE project who qualify instructors or volunteers for low-threshold German language courses such as “Einstieg Deutsch”<sup>2</sup>. The materials can also be used by all trainers who qualify instructors or volunteers working in adult education with refugees.

The participants of the Curriculum-interculturALE training, i.e., the instructors, may also make use of the materials in this handbook, in particular the thematic dossiers as well as some method descriptions, which are suitable for direct application with the target group of refugees.

**Note:** The overview of teaching and learning materials included in each module indicates the target groups the materials are addressed to.



Photo: © Nola Bunke

<sup>2</sup> Furthermore, these groups may also include instructors and volunteers for German as a Foreign Language or German as a Second Language (GFL/GSL), or for integration and initial orientation courses. Their backgrounds – from professional trainers to career-jumpers and career-starters – can vary greatly.

# Brief Portraits of the Learning and Teaching Materials Approaches

## **Participatory Education Approach and REFLECT**

The participatory education approach aims to shift learners from passivity towards active awareness and engagement in the learning process; it is learner-centred, whereas the learning experience and learning activities are designed to take learners' needs and interests into account, and to engage in a mutual dialogue. The lecture format where the teacher expounds and the students passively absorb information is replaced by the "culture circle" where teachers and students face one another and discuss issues of concern in their own lives (Freire 1970). Paulo Freire, the Brazilian educator and activist, laid the foundation for the development of the participatory education approach. He considered that traditional educational systems are dominated by didactic teaching methods that assume that the learner is an empty vessel to be filled with information and that the teacher is the transmitter of knowledge who deposits this information in the minds of students, who in return cash it back in when exam time comes around. He called this process the banking concept of education. The participatory education approach is skills-orientated and empowering. Thus, the value of learning can increase the learner's capacity to cope with life's challenges and demands, and to better understand the world around. You will find below a description of an influential teaching methodology, REFLECT, as an example of this practical approach.

**REFLECT** (Regenerated Freirean Literacy through Empowering Community Techniques) is an innovative literacy teaching methodology, which fuses the theories of Paulo Freire with Robert Chambers' participatory research tools – Participatory Rural Appraisal (Chambers 1983, 1993). REFLECT features graphics, such as calendars, maps, matrixes, rivers and trees, which enable participants to communicate their knowledge, experience and feelings without being restricted by literacy and language barriers. Learners are able to develop their own text based on their experience and needs. The developed text serves to achieve the selected learning objectives and at the same time avoids learners' anxiety.



### **Diversity and Multicollectivity**

The notion of diversity emphasises the fact that the plurality of modern societies, influenced as they are by globalisation, migration and demographic change, is a fact and seen as an advantage. This notion guides the work of the German adult education centres, not only in integration and language learning, but also as a cross-cutting principle in terms of both organisational structure, and education and training (DVV 2015, 2017). Diversity embraces many layers of human identity, such as sex, age, physical and mental abilities, ethnicity, religion or other belief systems and worldviews, as well as sexual orientation and socio-economic background. Accordingly, the concept of multicollectivity (cf. Rathje 2009) questions paradigms of cultural particularities, and reshapes our understanding of human identity:

Identity is imprinted by

- relative stability of collective memberships,
- flexibility to add and end group memberships,
- a changing relevance of those group memberships according to context, and
- radical individuality, meaning that every human being features a unique combination of group memberships and cultural influences.

### **Active Citizenship Education (ACE)**

At the core of active citizenship is the basic human need to belong to and be part of a group, community and society. The approach also emphasises the importance of the interconnectedness between the individual and society and the state in which they live. In the context of adult education with refugees, Active Citizenship Education (ACE) aspires to increase learners' awareness of individual rights and responsibilities within the new host country. In addition, it enhances learners' knowledge of existing structures and institutions that influence their daily lives. ACE aims to encourage learners to take up their own roles and actively participate in or influence existing structures in order to improve their living conditions and to help shape the community they live in. It emphasises the importance of individuals' initiative to be part of a community and work together for the common interest, and the sense of belonging as a motivation for action.

It is worth noting that in the context of this curriculum, ACE applies to both groups – to the instructors and volunteer learning guides and the refugees alike. It provides an opportunity for both groups to take up their roles actively and constructively and be part of shaping the reality they wish to live in.

In the field of education, the European Commission (2006) recommends all EU Member States to focus on delivering key competences, such as the ability to communicate in one's mother tongue and in foreign languages. These include also the development of civic competence as one of the horizontal competences to be based on an understanding of social and political concepts and the commitment to active and democratic participation. It may seem unrealistic to expect refugees who just started learning the language of a host country to be already involved in civil society or politics. However, active citizenship and participation start by simply joining a community in the immediate neighbourhood or finding out what basic services one is entitled to get. These first steps can then become the support of a group or initiative to which the individual contributes their own competences and skills.

## References and Literature

Chambers, Robert (1983). *Rural Development: Putting the Last First*. Harlow.

Chambers, Robert (1993). *Challenging the Professions: Frontiers for Rural Development*. London.

DVV (2015). *Positionierung der Volkshochschulen in der Einwanderungsgesellschaft*. Available at: [https://www.volkshochschule.de/medien/downloads/verbandswelt/programmbereich/sprache-und-integration/Positionierung\\_Volkshochschulen\\_Einwanderungsgesellschaft\\_23072015.pdf](https://www.volkshochschule.de/medien/downloads/verbandswelt/programmbereich/sprache-und-integration/Positionierung_Volkshochschulen_Einwanderungsgesellschaft_23072015.pdf) (Accessed 4 November 2020).

DVV (2017). *Vielfalt. Begegnung. Bildung. – Diversity-Management in den Volkshochschulen und ihren Verbänden*. Mission statement on "Diversity", edited and prepared for publication by the DVV Gender and Diversity Committee with permission from the DVV Board in 2017.

DVV International (2018). *Curriculum interculturALE: An intercultural-didactical curriculum for staff in adult learning and education of refugees*. Available at: [https://www.dvv-international.de/fileadmin/files/Inhalte\\_Bilder\\_und\\_Dokumente/Materialien/Curriculum\\_interculturALE/DVvint\\_Curriculum\\_EN\\_180625\\_Second\\_Edition.pdf](https://www.dvv-international.de/fileadmin/files/Inhalte_Bilder_und_Dokumente/Materialien/Curriculum_interculturALE/DVvint_Curriculum_EN_180625_Second_Edition.pdf) (Accessed 4 November 2020).

European Commission (2006). *Recommendation of the European Parliament and of the Council of 18 December 2006 on key competences for lifelong learning (2006/962/EG)*. Available at: <https://eur-lex.europa.eu/legal-content/EN/TXT/PDF/?uri=CELEX:32006H0962&from=DE> (Accessed 4 November 2020).

Freire, Paulo (1970). *Pedagogy of the Oppressed*. New York.

Rathje, Stefanie (2009). *The Definition of Culture: An Application-Oriented Overhaul*. In: *Interculture Journal*, p. 35. Available at: <https://ssrn.com/abstract=1533439> (Accessed 13 September 2018).



# MODULE 1

Who am I?

My role as an adult educator  
in a culturally-diverse setting

- Introduction
- Overview of Teaching and Learning Materials







# Module 1: Who am I?

## My role as an adult educator in a culturally-diverse setting

### Short Description

Module 1 supports self-reflection and self-positioning in order to explore one's own role as an instructor or volunteer learning guide. It reveals effects and influences of the perception of oneself and others, and includes a critical analysis of values and prejudices. It introduces the importance of emotions and communication for interpersonal dialogue, especially in multicultural settings.

### Learning Objectives

#### Participants are able to

**M 1.1** identify and explain their own roles as instructors or volunteer learning guides in a diverse learning setting,

**M 1.2** have a deeper awareness of how our perception and values are connected to our behaviour,

**M 1.3** use multiple lenses to analyse situations in a learning setting.

### Possible Topics

#### 1. Self-awareness of the role

- Being a representative of the institution (adult education centre)
- Being part of the first/very early formal relationship to be established by newly arrived refugees with a representative of the host country
- As a facilitator of the process of becoming familiar with a new society

#### 2. Self-positioning

- Awareness of one's self-identity, culture and associated habits
- Reflection on one's own role as representative of the host country and on how refugees perceive this role...
- ...and how this may change through the learning process
- Discussion of integration – assimilation – acculturation
- Reflection on the responsibilities of instructors and volunteers

#### 3. Understanding behaviour through different value lenses

- Learning about the competence of changing perspectives
- Learning about culture/unpacking culture

#### 4. Sense of purpose and attitude

- Creating motivation through the personal journey of self-discovery and exploration
- Learning about oneself and questioning familiarities creates a spirit of inquiry and motivation to work with others

#### 5. Communication

- Raising awareness of one's own communication styles

#### 6. Stereotypes and critical distance

- Acknowledging how over-sensitivity can close us off and may prevent us from reaching out and having a direct and open dialogue

#### 7. Emotions

- Possible reasons for frustration in the classroom
- Identifying strategies (from the above topics) for coping with frustration

### Linkages to the Other Modules

In the lesson unit on self-reflection and self-positioning, a first “zoom out” should prepare one for the lesson units on the ‘bigger picture’ in Module 2: reasons for migration and for international or interreligious conflicts, what is culture, etc.

### Notes on Practical Application

- Simulations and role-playing to explore the learner-teacher relationship from different angles
- Group and individual work to define the adult educator's role and related associations
- Presentation of a structured theoretical model for understanding the role concept
- Group discussions on the attitudes and values shaping one's role
- Individual tasks through which the participants reflect on different ways of perceiving and shaping their roles

### Recommended Scope

3 hours/4 lesson units



# Overview of Teaching and Learning Materials

## Module 1:

Who am I? My role as an adult educator in a culturally-diverse setting

### Method Descriptions

Exercise instructions for use in classes/seminars.

No	Title	Topic	Use by trainers	Use by instructors
1	<b>Carousel</b> – Get to know your colleagues	Get to know each other and learn about expectations	x	x
2	<b>Confusing Intro</b> – A different and confusing start to the seminar	Dealing with experiences of otherness	x	
3	<b>Self-reflection on the Role of Educator</b> – A before-and-after comparison	Self-reflection on role of educator	x	
4	<b>Sun of Associations</b> – Identifying and reflecting one's role	Self-reflection on role as Instructor	x	x
5	<b>Yes to.../ No to...</b> – Actively taking or making new roles for oneself	Self-reflection on role as Instructor	x	x
6	<b>New Paths to Walk</b> – Putting motivation into practice	Self-reflection and motivation	x	
7	<b>Passion Picture</b> – (Re-)discovering one's intrinsic motivation	Self-reflection and motivation	x	
8	<b>Precision of Perception</b> – Differentiating description, interpretation and judgement	Perception	x	
9	<b>Story of Moral Ambiguity</b> – How morals and values influence perception	Perception and values	x	
10	<b>Casino</b> – Understanding behaviour in intercultural situations	Rules and group dynamics in intercultural situations	x	
11	<b>Game Changer</b> – A fun exercise with physical activity	Rules and group dynamics in intercultural situations	x	
12	<b>Building Bridges</b> – Simulation game on cooperation in intercultural contexts	Intercultural communication	x	
13	<b>Emotions Card Game</b> – An Icebreaker about emotions	Emotions in the learning space	x	x
14	<b>Leader and Follower</b> – Building trust and exploring leadership	Cooperation and Communication	x	

## Didactic Films

Instructions for trainers on the classroom use of films.

Title	Topic
<b>All That We Share</b>	Stereotypes and prejudice
<b>A Story by Bayo Akomolafe</b>	Perception and sovereignty of interpretation
<b>Speechless</b> – Being suddenly speechless	Dealing with emotions around the topic of displacement

## Thematic Dossiers

Background information for trainers as well as instructors and volunteers.

Title
<b>Understanding Emotions –</b> Dealing with emotions in a learning setting
<b>Communication –</b> An introduction
<b>Finding, Making and Taking Roles –</b> The Transforming Experience Framework
<b>Different Views on Integration –</b> Models and perspectives



# MODULE 1

## Method Descriptions









# Carousel

## Get to know your colleagues and their expectations

### Module 1:

Who am I? My role as an adult educator in a culturally-diverse setting

### Target Groups

- Instructors and volunteer learning guides working with refugees
- Refugees participating in German language courses, initial orientation or integration courses, etc.

### Learning Objectives

1. Participants are able to identify and explain their own roles as instructors or volunteer learning guides in a diverse learning setting. (M 1.1)
2. Participants are able to understand and communicate their expectations towards the training.

### Instructions

The participants are divided into two groups. The first group makes an inner circle; the second group makes an outer circle, with each participant from the inner circle facing one participant from the outer circle. Now the trainer starts to ask questions that should be discussed in pairs (see handout for trainers). Depending on the questions asked, the participants have two to three minutes to exchange their answers. Once this time has passed, the trainer gives a signal to stop the conversation. After each question, the trainer asks one of the groups to move one position further in the circle, e.g., the outer circle moves to the right until all participants have talked to each other once.

### Time Frame

20–30 min

### Materials

Handout for trainers

### Remarks

- The trainer should encourage participants who do not yet know each other to introduce themselves briefly by name before sharing their answers.
- In German language courses with refugees, this exercise serves as a relaxing partner activity, e.g., for getting to know one other at the beginning of the course or for repeating vocabulary from previous lessons. You should allow for more time per round and support participants in finding vocabulary.

### Authors

Based on the “Kugellager” [roller bearing] method of the Bundeszentrale für politische Bildung (German Federal Agency for Civic Education), available at <http://www.bpb.de/lernen/formate/methoden/62269/methodenkoffer-detailansicht?mid=68> (Accessed 10 September 2018).





# Carousel – Handout

## Get to know your colleagues and their expectations

### Module 1:

Who am I? My role as an adult educator in a culturally-diverse setting

### Target Groups

This is a list of guiding questions for trainers of the “Intercultural-didactic additional qualification for integration work with refugees”. Questions 1-6 are optional, and merely serve as a way to break the ice, but questions 7-14 are obligatory. More questions can be added if needed.

1. What is your favourite flavour of ice cream?
2. What is your favourite travel destination?
3. What kind of music do you like?
4. Do you have any hidden talents or unusual hobbies?
5. If you could invite anyone in the world to dinner, who would it be?
6. Are you reading any good books right now? If so, could you recommend one?
7. Since when have you been working in adult education?
8. What has surprised you most about your current work with refugees?
9. Why are you here?
10. What has been your most positive experience while working with refugees?
11. Can you tell us about an incident that made you feel very uncomfortable in your teaching job?
12. What can you contribute to this training?
13. What do you miss in teaching practice?
14. What else would you like to learn?

When using this exercise with refugees, in addition to questions 1-6, you can ask extra questions adapted to the respective course content and the living environment of the refugees.

Here are some ideas for topics (based on the “Einstieg Deutsch” curriculum):

- Introducing oneself and others: Name, origin, profession, language(s), family
- Expressing likes and dislikes: What do you like, what don't you like (food, hobbies, etc.)?
- Getting information and introducing oneself: What is your professional background/ occupation?





# Confusing Intro

**A different and confusing start to the seminar, showing how it feels to be new in an unfamiliar setting**

## Module 1:

Who am I? My role as an adult educator in a culturally-diverse setting

### Target Groups

- Instructors and volunteer learning guides working with refugees

### Learning Objectives

1. Participants are able to obtain a more profound awareness of how our perceptions and values are connected to our behaviour. (M 1.2)
2. Participants are able to comprehend their own feelings and behaviour when coming to an unfamiliar setting.
3. Participants are able to reflect on their way of dealing with uncertain and unclear situations.

### Instructions

#### Preparations

Trainers distribute chairs throughout the room and put a sign on the door of the seminar room saying, "Please do not enter. You will be called in." The aim is to have a different start to the seminar and to make participants feel irritated//confused//frustrated and lost. Ideally, this exercise should be used right at the beginning of a seminar when the group has not yet met the trainers.

1. One of the trainers waits outside the seminar room and greets the participants. They are not allowed to enter yet and must wait.
2. The other trainer then opens the door and calls the participants in, one by one. When a participant enters, the trainer greets him or her with a strange gesture and in a foreign language (e.g., Sawadee!).
3. When entering the room, the trainer gives instructions: "Please take off your shoes, put down your things, choose a chair, stand on it and then stop talking." The next participant is then called in, until everybody has occupied a chair.
4. The trainer greets the participants and gives instructions: "Your task as a group is to form a circle with your chairs. You are not allowed to talk, touch the ground or jump with your chair."

5. When the group has managed to form a circle, their next task is to arrange themselves alphabetically by first letters of their first names. At the same time, they are asked to remain standing on the chairs. The same rules apply as before.
6. Once the group has managed to complete this task, the trainer congratulates them and ask them to sit down for an evaluation.

### Questions for Evaluation

- What do you think about this method of starting a seminar?
- What was different?
- How did you feel (waiting outside, standing on the chairs, during the exercise)?
- Could you please describe how the group managed to solve the task?
- Did you feel comfortable during the exercise?
- What is the connection between this exercise and the topic of our seminar?

This exercise shows how different people deal with the feeling of being lost or not knowing what is happening and what the rules are, and not being able to use language to communicate. During the evaluation, trainers should relate those feelings to the topic of culture and identity.

After the evaluation, the trainers should make it clear that this is the end of the exercise and thus of the role play. This should be followed by a proper welcome and a “normal” start to the seminar (with the introduction of the trainers, the programme, etc.).

### Time Frame

30-40 minutes, depending on how fast the group is able to solve the tasks

Phase 1	Phasen 2 and 3	Phasen 4 and 5	Phase 6	Evaluation
5 minutes	5 minutes	10 minutes	5 minutes	10 minutes

### Materials

- Moderation cards, pens and tape
- Flip charts and markers for evaluation

### Further Information

It is recommended that one reads the dossier [Culture and Identity](#) in advance.

### Remarks

- The trainers should pay attention to participants with special needs, e.g., who feel unsafe standing on a chair for a longer period. There might also be participants who feel lost or refuse to participate. In all those cases, trainers can appoint them as observers.
- In intercultural settings, people may have different tolerance levels for close physical contact and may feel uncomfortable, e.g., sharing a chair and touching each other during the exercise. Make sure that those feelings are addressed and dealt with in the evaluation.

### Authors

Adapted from Deutscher Olympischer Sportbund (Ed.) (n.d.). Sport interkulturell. Fortbildungskonzept zur kulturellen Vielfalt im sportlichen Alltag. Available at: [https://cdn.dosb.de/user\\_upload/www.integration-durch-sport.de/Service/Fortbildungskonzeption\\_Sport\\_interkulturell.pdf](https://cdn.dosb.de/user_upload/www.integration-durch-sport.de/Service/Fortbildungskonzeption_Sport_interkulturell.pdf) (Accessed 18 September 2018).









# Self-Reflection on the Role of Educator

**A before-and-after comparison of how participants see their role as educators**

## Module 1:

Who am I? My role as an adult educator in a culturally-diverse setting

### Target Groups

- Instructors and volunteer learning guides working with refugees

### Learning Objectives

1. Participants are able to identify and explain their own roles as instructors or volunteer learning guides in a diverse learning setting. (M 1.1)
2. Participants are able to create a safe, appreciative atmosphere in multicultural, diverse learning groups.
3. Participants are able to question and adapt their view of the target group.

### Instructions

Participants fill in the template [One-Pager for Self-Reflection](#) at the beginning of the seminar. At the end of the seminar, the participants read the one-pager on their role as educators (individual work). They all come together to share their thoughts on the following questions:

- How does this training impact on your role as educators?
- How do you see your target group now?
- What do you take with you for your everyday teaching work?

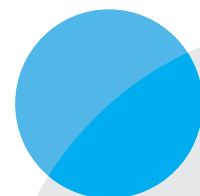
### Time Frame

Beginning of seminar: 10 minutes; end of seminar: 30 minutes

Phase 1	Phase 2	Phase 3
10 minutes	10 minutes	20 minutes

### Materials

- Template [One-Pager for Self-Reflection](#)
- Flip charts







# Self-Reflection on the Role of Educator – Handout

**A before-and-after comparison on how participants see their role as educators**

**Module 1:**

Who am I? My role as an adult educator in a culturally-diverse setting

**Please Answer the Following Questions**

1. How do you see yourself as an adult educator?  
What is your role?

---

---

---

---

---

---

---

2. How do you see your participants? What defines them?

---

---

---

---

---

---

---





# Sun of Associations

## Identifying and reflecting one's role

### Module 1:

Who am I? My role as an adult educator in a culturally-diverse setting

### Target Groups

- Instructors and volunteer learning guides working with refugees
- Refugees participating in German language courses, initial orientation or integration courses, etc.

### Learning Objectives

1. Participants are able to identify and explain their own roles as instructors or volunteer learning guides in a diverse learning setting. (M 1.1)
2. Participants are able to obtain a more profound awareness of how our perceptions and values are connected to our behaviour. (M 1.2)
3. Participants are able to explore the perception of different roles.

### Instructions

Each participant is given pen and paper. The trainer asks them to draw a Mind Map. The inner circle represents themselves, and the added lines/“rays of sunshine” represent the various roles that the participant takes up (in relation to their work). Each participant inserts their name in the circle and the roles they identify with at the end of each line. Participants are given ten minutes to draw their own sun of associations. Afterwards, participants share their results within small groups of four people.

### Time Frame

20–30 min

### Materials

Pen, paper

### Further Information

- In the meta-training, the activity is preceded by a presentation of the Role Transformation Framework and followed by the [Yes to.../No to...](#) method. It is advisable to read the dossier [Finding, Making and Taking Roles](#) prior to implementing this method.
- In courses with refugees, this exercise can be used for the topic “Introduce yourself and others”. The participants can enter roles and reference groups (family, profession, refugee community, leisure & hobbies, etc.) that are important to them and share this information in groups. Thereby, the participants learn that there are common roles and affiliations beyond their respective nationalities. The concept of roles is partly determined by culture. This must be taken into account when introducing this exercise and when questions arise from the participants .

### Variation:

Roles can also be inserted in circles at the end of each line. These circles can vary in size depending on the extent to which a person identifies with a particular role.

### Remarks

In order to prepare for the [Yes to.../No to...](#) method, the trainer should listen to the small groups and make notes on the various roles that the participants take up.





# Yes to... / No to...

## Actively taking or making new roles for oneself

### Module 1:

Who am I? My role as an adult educator in a culturally-diverse setting

### Target Groups

- Instructors and volunteer learning guides working with refugees
- Refugees participating in German language courses, initial orientation or integration courses, etc.

### Learning Objectives

1. Participants are able to identify and explain their own roles as instructors or volunteer learning guides in a diverse learning setting. (M 1.1)
2. Participants are able to obtain a more profound awareness of how our perceptions and values are connected to our behaviour. (M 1.2)
3. Participants are able to understand and reflect on their role(s) in order to explore the perception of different roles.

### Instructions

In this method, the participants position themselves according to the roles that are introduced in the course of the exercise. For this purpose, the trainer draws a line of masking tape on the floor. The ends of the line represent the degree of agreement, ranging from “Yes, I identify myself strongly with this role” to “No, I don’t identify myself with this role at all”. You may also agree with what has been stated to only some extent by standing in the middle. Based on the roles that the trainer has noted down in the preceding [Sun of Associations](#) exercise, the participants can actively take up or decline certain roles. When the trainer is reading a role aloud, the participants are requested to position themselves on the line according to their perception of the role. The trainer then has the option of asking some participants about their reasons for positioning themselves at a particular point. Once all the roles have been read out, the group gets together again for a short discussion round. The questions below can serve as a starting point for this discussion:

- How did it feel to actively take on or decline a role?
- Are there any roles that you would rather not take on?
- If so, which ones? And why?
- Did anything surprise you?

### Time Frame

20–30 min

### Materials

List of roles collected by the trainer during the [Sun of Associations](#) method

### Further Information

In the meta-training, this activity is preceded by a presentation of how to find, make and take on roles and the [Sun of Associations](#) method. It is advisable to read the dossier [Finding, Making and Taking Roles](#) prior to implementing this method.

#### Variation:

In case the [Sun of Associations](#) method was not implemented prior to this, the trainer could hand out pen and paper to the participants and ask them to write down three different roles that they have assumed within their work context. These notes then replace the list of roles that would have been collected during the other method. Refugees can write down the different roles they have taken up in their family, their community, their professional context, etc.







# New Paths to Walk

## Putting motivation into practice

### Module 1:

Who am I? My role as an adult educator in a culturally-diverse setting

### Target Groups

- Instructors and volunteer learning guides working with refugees

### Learning Objectives

1. Participants are able to identify with and explain their own roles as instructors or volunteer learning guides in a diverse learning setting. (M 1.1)
2. Participants are able to build motivation for future personal development as well as work.

### Instructions

The trainer asks the participants to take ten minutes to think about how their passions and values are reflected in their work and to write down three things that they would like to do differently in the coming three months. Afterwards, the participants get together in small groups to share their results for another 15-20 minutes. If there is enough time and the participants are willing, they can share some of the main results with the whole group.

### Time Frame

20–30 min

### Materials

Pens, paper

### Remarks

This method particularly builds on the [Passion Picture](#) and [Story of Moral Ambiguity](#) that have been used in the meta-training. However, it is also possible to use this as a reflection method by itself.





# Passion Picture

## (Re-)discovering one's intrinsic motivation

### Module 1:

Who am I? My role as an adult educator in a culturally-diverse setting

### Target Groups

- Instructors and volunteer learning guides working with refugees

### Learning Objectives

1. Participants are able to identify and explain their own roles as instructors or volunteer learning guides in a diverse learning setting. (M 1.1)
2. Participants are able to obtain a more profound awareness of how our perceptions and values are connected to our behaviour. (M 1.2)
3. Participants are able to reflect on their motivation in relation to their professional activity.

### Instructions

The trainer asks the participants to draw a picture of their passions and reasons that are currently motivating them in their work as adult educators. This could, for example, include success stories of their teaching work, positive feelings that they have experienced after teaching, or the opportunity to impact on another person's life. After 20 minutes, the paintings are spread out on the floor to create a gallery-like atmosphere in the room. Now the participants have half an hour to walk through the room and look at all the pictures in preparation of the following round of comparative discussion. Before the "gallery walk" begins, the trainer should encourage the participants to allow these artworks to take effect on them, while at the same time being attentive to the feelings of the others. The trainer should also walk through the gallery and ask the participants about their artworks.

Questions that could be raised during the discussion are:

- What were your initial reasons or passions that made you become an instructor?
- How did they change over time?
- How do you feel looking at your picture now?

### Time Frame

30–60 min

### Materials

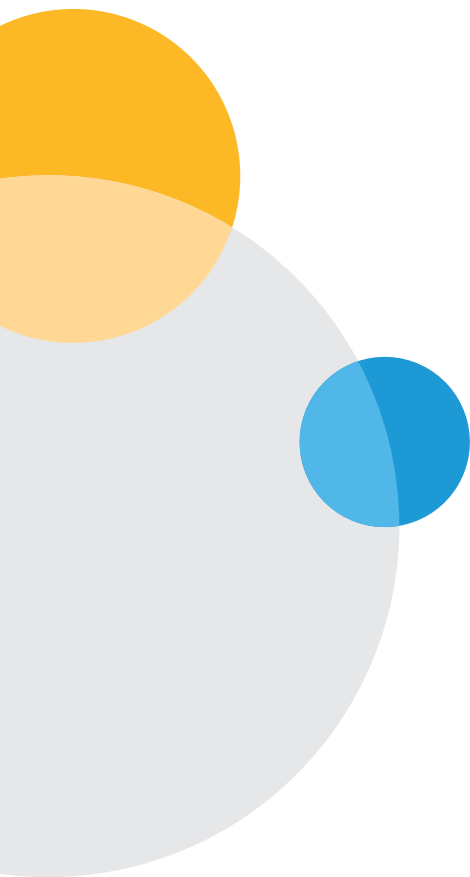
Coloured pencils, paper

### Further Information

Variations: Instead of drawing a picture, participants could (1) use clay to form a sculpture or (2) create a collage out of cuttings from magazines or newspapers.

### Remarks

Trainers should be mindful of the participants' feelings during the gallery walk. Participants should not be pressurised to disclose information they do not wish to share.





# Precision of Perception

## Differentiating description, interpretation and judgement

### Module 1:

Who am I? My role as an adult educator in a culturally-diverse setting

### Target Groups

- Instructors and volunteer learning guides working with refugees

### Learning Objectives

1. Participants are able to obtain a more profound awareness of how our perceptions and values are connected to our behaviour. (M 1.2)
2. Participants are able to use multiple lenses to analyse situations in the learning setting. (M 1.3)
3. Participants are able to differentiate between description, interpretation and judgement.
4. Participants are able to assess, reflect and evaluate their perception to act suitably in intercultural situations.

### Instructions

Each participant is handed a pen and a blank piece of paper. The trainer then shows the group a picture (selected from the handout for trainers) and asks the simple question, “What do you see in the picture? Please write it down.” The participants are now given 5 to 10 minutes to list their impressions.

Impressions are often not very precise and consist of many interpretations and judgements. Therefore, the trainer asks them to go critically through their list to differentiate description, interpretation and judgement in the second step. At this point, it is important to explain the differences to the group. The following questions may help to differentiate between the three options:

- Description: What did I really observe? What exactly are the persons doing? What do I see?
- Interpretation: How do I explain the observed behaviour? What background do I expect the persons to have? What led me to the explanation I gave?
- Judgement: How do I judge the observed behaviour? Do I think it is positive or negative? How does it make me feel?

After another 5 to 10 minutes, the participants can reflect on their perceptions in a group discussion guided by the trainer.

### **Time Frame**

20–30 min

### **Materials**

Picture (see handout for trainers), pens and paper

### **Further Information**

It is recommended that one reads the dossier on [Communication](#) prior to implementing this method.

### **Authors**

Xpert CCS training





# Precision of Perception – Handout

**Differentiating description, interpretation and judgement**

**Module 1:**

Who am I? My role as an adult educator in a culturally-diverse setting



Photo: stockfour/GettyImages



Photo: filadendron/GettyImages



Photo: gorodenkoff/GettyImages





Photo: Rawpixel/GettyImages



Photo: NickyLloyd/GettyImages





# Story of Moral Ambiguity

## How morals and values influence perception

### Module 1:

Who am I? My role as an adult educator in a culturally-diverse setting

### Target Groups

- Instructors and volunteer learning guides working with refugees

### Learning Objectives

1. Participants are able to obtain a more profound awareness of how our perceptions and values are connected to our behaviour. (M 1.2)
2. Participants are able to use multiple lenses to analyse situations in the learning setting. (M 1.3)
3. Participants are able to perceive and critically examine their own stereotypes.

### Instructions

The participants are divided into small groups of 4 to 5 persons. Each group is handed out prints of all four stories (see handout for participants). The task is to read the stories and then order them in rank from one to four, with the first judged to be the most morally correct story and the fourth considered to show morally rather incorrect behaviour. The groups are not allowed to vote on it. They have to discuss until each member agrees with the ranking of the stories.

After 30 minutes, each group presents their outcome to the others, explaining how they have selected their ranking. The trainer guides the participants through this discussion (20-30 min) based on the leadoff questions below:

- How did you decide on the rank order?
- Which stories were easily classified? Which stories were more difficult?
- What made it difficult to decide?
- Are you happy with the ranking as it is?

### Time Frame

30–60 min

### Materials

Printouts of the stories (handout for participants)

### Further Information

It is recommended that one reads the dossier [Communication](#) prior to implementing this method.

### Remarks

There is no right or wrong ranking of the stories.





# Story of Moral Ambiguity – Handout

## How morals and values influence perception

### Module 1:

Who am I? My role as an adult educator in a culturally-diverse setting

### Story 1

#### Kurt Meier, 47, "Einstieg Deutsch" instructor at an adult education centre

It has been three weeks since Kurt started working in his first Einstieg Deutsch course at the adult education centre. He works as an instructor for German as a foreign language, as he finds it important that newly arrived refugees in Germany are well-received and supported. He wants to help them find their place in German society and believes that language training helps people to have a good start in a new country. He prepares special exercises and tasks for each lesson. For a good learning atmosphere, he is concerned that classes start on time, that students accomplish their tasks and that no mobile phones are used in his classes. Kurt is very strict when it comes to implementing these rules. If the course participants do not comply with them, he gets annoyed at times. In such cases, the students have to hand in their mobile phones for the duration of the lessons. Knowing that learners' circumstances are sometimes very challenging, he wants to make sure that everybody gets a fair chance at least during class.

### Story 2

#### Kidana Selassie, 32, "Einstieg Deutsch" learner from Eritrea

Kidana came to Germany without his family. His wife and children still live in Eritrea. He is very keen to learn German and to get a better job. With the prospect of transferring his family to Germany, Kidana uses every opportunity to earn money and send it to Eritrea. He lives in a refugee hostel together with other refugees. He does not find the time and a quiet corner there to concentrate on doing his homework and assignments, on top of taking care of all the bureaucratic things that have to be done. His German teacher Kurt told him in class today that he would only learn something new if he practised at home as well. Kidana got very angry. Having completed his doctorate, he is quite familiar with studying. In his opinion, Kurt has difficulties handling the class, and he thinks that he is not a good teacher. Therefore, Kurt should not be the person to blame him for not learning enough.

### **Story 3**

#### **Elke Müsig, Language class supervisor**

Elke works for an adult education centre, and is responsible for the project management and quality control of the German classes for refugees. She is aware of the essential impact that language courses have on refugees' integration. Furthermore, integration classes are an important source of income for her institution. The Federal Ministry expects refugees to achieve clearly-defined learning results. Elke has extensive experience in teaching German as a Foreign Language, so she trained her staff to follow the curricula and guide their students towards achieving the learning objectives. Without certified knowledge of German, learners will have massive difficulties when it comes to finding a job, getting into further education and integrating into German society. Sometimes it is hard for her to tell the instructors to be strict and more effective in teaching. At the same time, she wants to offer some understanding and support to the refugees, but without good learning outcomes they will be left with very few chances and the institution will no longer be able to provide language training.

### **Story 4**

#### **Nasrin Durani, 28, "Einstieg Deutsch" learner from Afghanistan**

Nasrin came to Germany with her two children. It is important for her to learn German in order to support her children at school. As a single parent, Nasrin has difficulties finding someone to take care of her children while she is in class. Today, the kids started crying when she was just about to leave. The other week she had to wait for her friend, who was late. She rushed to the adult education centre but still ended up being ten minutes late. When Kurt, her German teacher, told her that she could no longer stay in class without being on time, Nasrin didn't know what to answer. So she sat down without saying a word and thought about how she could arrive earlier the next week.

### **Story 5**

#### **Farid al-Maghud, 25, "Einstieg Deutsch" learner from Syria**

Farid came to Germany with his brother. His remaining family is still in Syria. When Farid watched the news in the morning, he saw that another bomb attack had been carried out close to his family's home. He tried to reach his relatives but so far without success. During today's German lessons, Farid was simply unable to concentrate. He kept looking at his telephone to see if he had received an answer. His German teacher Kurt noticed this and he took the phone away from him. He added that he should remember the rules that were set up in the first lesson.

### **Story 6**

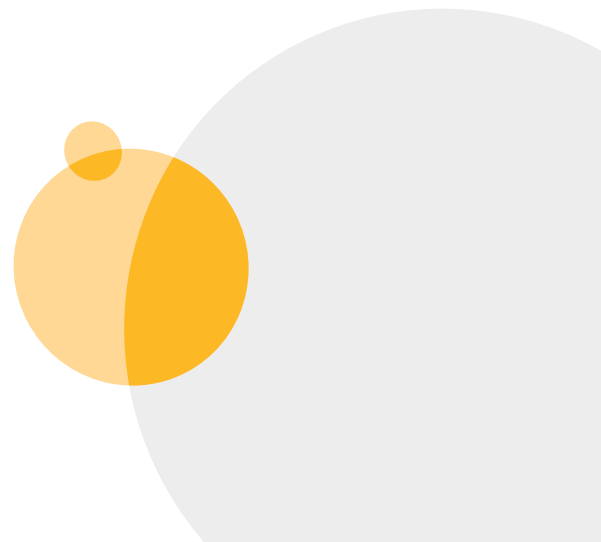
#### **Katrine Zimmerman, 40, "Einstieg Deutsch" instructor at an adult education center**

Although Katrine encourages learners to participate in the classroom and to be actively involved in each lesson, most of them seem to avoid active participation. It seems to her that they just nod their heads and agree with whatever she says. Katrine is frustrated by this situation and she decided to continue her classes with just the two participants who have been really active and committed. A few weeks later, she heard students saying behind her back that some of them were not satisfied with her teaching.

### **Story 7**

#### **Patrick, 30, "Einstieg Deutsch" instructor at an adult education center**

Patrick, who enthusiastically pursues his work as an Einstieg Deutsch instructor at the adult education centre, has recently been receiving more and more requests from his course participants that are not directly related to the course content. Last week, a participant asked him if he could help her to complete an application for the German Foreigners' Registration Office. Another student asked him whether he could translate a letter, which he had received from the municipality. Sometimes, these requests are sent to him through WhatsApp or Facebook. When he finally decided to ask his supervisor Dana for advice, she suggested that he should definitely put an end to it, as it was not part of his tasks.









# Casino

## Understanding behaviour in intercultural situations

### Module 1:

Who am I? My role as an adult educator in a culturally-diverse setting

### Target Groups

- Instructors and volunteer learning guides working with refugees

### Learning Objectives

1. Participants are able to obtain a more profound awareness of how our perceptions and values are connected to our behaviour. (M 1.2)
2. Participants are able to use multiple lenses to analyse situations in the learning setting. (M 1.3)
3. Participants are able to understand and reflect on their own ways of communicating in intercultural situations.

### Instructions

Before using this method, the trainer prepares the room with tables and card games (per table one deck of cards for two participants). Then he/she welcomes the participants to the “casino”, asks them to sit down at one of the tables and explains the procedure. Afterwards, the trainer distributes different rules of the game to each table and informs the group in plenary that verbal communication is no longer allowed. At this point, the participants do not know that each table has received different rules of the game. The participants are given two minutes to study the rules before the trainer collects them again. Each table plays their game for one round. The winner then moves on to the next table and the game continues.

After 20 to 30 minutes, the trainer announces that the “casino” unfortunately has to close down and asks everyone to come together for a group discussion where participants get the chance to reflect on their behaviour and their communication. Guiding questions for this could be:

- How did you feel during the games?
- How did you react in the different situations?
- What strategies did you apply to come to an agreement?
- Is this method transferable to intercultural encounters? If so, how?

### Time Frame

45 min

### Materials

One set of rules (handout for trainers) per table, one deck of cards per table

### Further Information

It is recommended that one reads the dossier on [Communication](#) prior to implementing this method.

### Remarks

The trainer should be careful not to give any indication of potential difficulties during the games, as it would make participants think too much about possible mistakes and prevent them from just getting involved in the game. The players should concentrate on the fun of playing cards.

### Authors

Based on the method “Spielsalon der Begegnung”. In: Fachstelle für Internationale Jugendarbeit der Bundesrepublik Deutschland (IJAB) (n.d.). Toolbox Interkulturelles Lernen. Available at: [https://ijab.de/angebote-fuer-die-praxis/toolbox-interkulturelles-lernen/methodendatenbank/methodenbox-interkulturell?tx\\_iglinklist\\_methodbox%5Baction%5D=-show&tx\\_iglinklist\\_methodbox%5Bcontroller%5D=Method&tx\\_iglinklist\\_methodbox%5Bmethod%5D=83&cHash=44f8df9821825fde6173adbba073216d](https://ijab.de/angebote-fuer-die-praxis/toolbox-interkulturelles-lernen/methodendatenbank/methodenbox-interkulturell?tx_iglinklist_methodbox%5Baction%5D=-show&tx_iglinklist_methodbox%5Bcontroller%5D=Method&tx_iglinklist_methodbox%5Bmethod%5D=83&cHash=44f8df9821825fde6173adbba073216d)  
(Accessed 4 November 2020).





# Casino – Handout

## Understanding behaviour in intercultural situations

### Module 1:

Who am I? My role as an adult educator in a culturally-diverse setting

#### Casino Rules Team 1

1. Every player gets five cards.
2. One card is placed face up on the table. The rest of the cards are stacked and placed face down.
3. Similar to “Mau Mau”, colour on colour, face on face, and pip on pip (value on value) can be played.
4. The shortest player starts the game.
5. When a king is played, the next player has to skip their turn.
6. When a jack is played, the next player has to draw a card.
7. Whoever plays a ten is allowed to give one of their cards to an opponent.
8. If you cannot play a card, you have to draw one from the stack.
9. The first player with only one card in their hand wins.

#### Casino Rules Team 2

1. The youngest player deals the cards.
2. Every player receives five cards.
3. One card is placed face up on the table. The rest of the cards are stacked and placed face down.
4. Similar to “Mau Mau”, colour on colour, face on face, and pip on pip (value on value) can be played.
5. The tallest player starts the game.
6. When a king is played, the next player has to skip their turn.
7. When a queen is played, the next player has to draw a card.
8. If you cannot play a card, you have to draw one from the stack.
9. The winner is the first player to get rid of all of their cards.

### Casino Rules Team 3

1. The oldest player deals the cards.
2. Every player receives seven cards.
3. One card is placed face up on the table. The rest of the cards are stacked and placed face down.
4. You are only allowed to play colour on colour (e.g., one of hearts on three of diamonds, jack of clubs on queen of spades).
5. You are not allowed to play pip on pip (value on value) or face on face.
6. The shortest player starts the game.
7. When a queen is played, the next player has to skip their turn.
8. When a jack is played, you have to draw a card.
9. If you cannot play a card, you have to draw one from the stack.
10. The winner is the first player to get rid of all of their cards.

### Casino Rules Team 4

1. The player with the most siblings deals the cards.
2. Every player receives seven cards.
3. One card is placed face up on the table. The rest of the cards are stacked and placed face down.
4. You are only allowed to play colour on colour (e.g., one of hearts on three of diamonds, jack of clubs on queen of spades).
5. You are not allowed to play pip on pip (value on value) or face on face.
6. The tallest player starts the game.
7. When a ten is played, the next player has to skip their turn.
8. When a king is played, you have to draw a card.
9. If you cannot play a card, you have to draw one from the stack.
10. The first player with only one card in their hand wins.

### Casino Rules Team 5

1. The player with the shortest hair deals the cards.
2. All cards are distributed evenly among the players.
3. In this game, you always have to play a higher card than the one on the table at that time, with five being the lowest and ace being the highest. The order is 5-6-7-8-9-10-jack-queen-king-ace.
4. The player with the longest hair starts the game.
5. If nobody can play a higher card, the stack is put aside and the player who discarded the last card starts a new stack.
6. The winner is the first player to get rid of all of their cards.

### Casino Rules Team 6

1. The player with the longest hair deals the cards.
2. All cards are distributed evenly among the players.
3. In this game, you always have to play a higher card than the one on the table at that time, with the ace being the lowest and five being the highest. The order is ace-king-queen-jack-10-9-8-7-6-5.
4. The player with the shortest hair starts the game.
5. If nobody can play a higher card, the stack is put aside and the player who discarded the last card starts a new stack.
6. The winner is the first player to get rid of all of their cards.



### Casino Rules Team 7

1. Play one round of rock paper scissors. The loser has to deal the cards.
2. Every player gets six cards.
3. One card is placed face up on the table. The remaining stack is placed face down beside it.
4. Similar to “Mau Mau”, colour on colour, face on face, and pip on pip (value on value) can be played.
5. The shortest player starts the game.
6. When a five is played, the next player has to skip their turn.
7. When a ten is played, the next player has to draw a card.
8. Whoever plays an ace is allowed to give one of their cards to an opponent.
9. If you cannot play a card, you have to draw one from the stack.
10. The first player with only one card in their hand wins.

### Casino Rules Team 8

1. The youngest player deals the cards.
2. Every player gets six cards.
3. One card is placed face up on the table. The remaining stack is placed face down beside it.
4. Similar to “Mau Mau”, colour on colour, face on face, and pip on pip (value on value) can be played.
5. The shortest player starts the game.
6. When a seven is played, the next player has to skip their turn.
7. When a jack is played, the next player has to draw a card.
8. Whoever plays a queen is allowed to give one of their cards to an opponent.
9. If you cannot play a card, you have to draw one from the stack.
10. The winner is the first player to get rid of all of their cards.

### Casino Rules Team 9

1. Play one round of rock paper scissors. The winner has to deal the cards.
2. Every player receives seven cards.
3. One card is placed face up on the table. The remaining stack is placed face down beside it.
4. You are only allowed to play colour on colour (e.g., one of hearts on three of diamonds, jack of clubs on queen of spades).
5. You are not allowed to play pip on pip (value on value) or face on face.
6. The oldest player starts the game.
7. When a ten is played, the next player has to skip their turn.
8. When a king is played, you have to draw a card.
9. If you cannot play a card, you have to draw one from the stack.
10. The winner is the first player to get rid of all of their cards.

### Casino Rules Team 10

1. Play one round of rock paper scissors. The winner has to deal the cards.
2. Every player receives five cards.
3. One card is placed face up on the table. The remaining stack is placed face down beside it.
4. You are allowed to play colour on colour (e.g., one of hearts on three of diamonds, jack of clubs on queen of spades) and pip on pip (value on value).
5. You are not allowed to play face on face.
6. The tallest player starts the game.
7. When a queen is played, the next player has to skip their turn.
8. When a king is played, you have to draw a card.
9. If you cannot play a card, you have to draw one from the stack.
10. The winner is the first player to get rid of all of their cards.









# Game Changer

**A fun exercise with physical activity, aiming at reflecting on rules and group dynamics**

## Module 1:

Who am I? My role as an adult educator in a culturally-diverse setting

### Target Groups

- Instructors and volunteer learning guides working with refugees
- Refugees participating in German language courses, initial orientation or integration courses, etc.

### Learning Objectives

1. Participants are able to obtain a more profound awareness of how our perceptions and values are connected to our behaviour. (M 1.2)
2. Participants are able to understand their feelings and behaviour when faced with an unfamiliar environment and unclear rules.
3. Participants are able to explain integration as a process whereby rules are (un)consciously established and renegotiated.

### Instructions

1. Participants form three to four groups. Each group receives different materials, such as brushes, balls, bottles, etc. Make sure that each group is given different types of materials. The task is to invent a game and agree on rules within ten minutes. Each group is sent to a different room/area.
2. The trainer follows the course of the game. When a group has agreed on their game, they start playing. Somewhat later, the trainer goes to all groups explaining that they can continue playing but without speaking.
3. Then the trainer selects one person from each group and sends them to another group. This is continued until each group has a new member. The participants do not receive any instructions on how to behave in their new group. After a few minutes, another player is switched (according to the size of the groups, about 3 to 4 players can be moved). The trainer observes how the change of players works out in the different groups.
4. All the groups are told to come back to the seminar room for evaluation.

### Questions for Reflection

- How did it feel to play in your first group?
- How did it feel to play in the other groups?
- Did you feel welcome? Why? Or why not?
- How did you behave in the other group?
- How did it feel when a new member joined the group?
- What were the rules of the other groups?
- What was it like not to talk?
- What does it mean when refugees join a new group (course, sports club, etc.)? What can be done to support refugees in this respect?

### Time Frame

50 min

Phase 1	Phase 2	Phase 3	Phase 4
15 minutes	10 minutes	10 minutes	15 minutes

### Materials

Flip chart and markers for evaluation

Material for games, e.g.

- tennis balls
- soccer balls
- empty plastic bottles (small and large)
- brushes
- buckets
- foam cubes
- plastic food containers.

### Authors

Prof. Dr. Elke Grimminger-Seidensticker, Technical University of Dortmund,  
Institute of Sports and Sports Science





# Building Bridges

## Simulation game on cooperation in intercultural contexts

### Module 1:

Who am I? My role as an adult educator in a culturally-diverse setting

### Target Groups

- Instructors and volunteer learning guides working with refugees

### Learning Objectives

1. Participants are able to obtain a more profound awareness of how our perceptions and values are connected to our behaviour. (M 1.2)
2. Participants are able to use multiple lenses to analyse situations in the learning setting. (M 1.3)
3. Participants are able to understand their own communication behaviour in intercultural situations.

### Instructions

The trainer briefly presents the game: There has been an earthquake, and the government is forced to rebuild the bridge between the two villages of Kirgasi and Dsokisa. They have hired an expert team of engineers from abroad to support the villagers rebuild the bridge.

The participants are divided into three groups (40% Kirgasi, 40% Dsokisa, 20% experts), and each group receives role description cards to work on in separate rooms.

1. All groups have ten minutes to read their instructions. The trainer encourages the participants to perform the role assignments as if they had never acted differently.
2. Now, one member of the expert team is expected to visit the village of Kirgasi and another team member the village of Dsokisa. Each visit is limited to two minutes.
3. While the expert team is then given eight minutes to discuss their observations, the villagers can continue practising their roles.
4. Now, all the groups get together for the 20-minute construction phase. Shortly before the end of the game, the trainer informs the participants on the time left but does not contribute anything else to the game.
5. Afterwards, the game is evaluated in a semi-structured group discussion.

Questions for the semi-structured discussion could be:

- How did you feel during the game?
- What was difficult? And what was easy?
- How did you react to the different behavioural patterns?
- What strategies did you choose to come to a common understanding?
- Did you experience situations in which you wish you had acted differently?  
If so, why?

### **Time Frame**

60 minutes

### **Materials**

Role descriptions (handout for participants), paper, pencil, scissors, glue or adhesive tape, ruler

### **Further Information**

It is recommended that one reads the dossier [Communication](#) before implementing this method.

### **Remarks**

This simulation game is not intended to show that all cultures are very different and misunderstandings can arise in any situation. It aims to give participants the opportunity to reflect on their behaviour in situations where misunderstandings arise.

### **Authors**

Based on the method "Bei den Dardianen". In: Losche, Helga; Püttker, Stepanie (2009). "Interkulturelle Kommunikation – theoretische Einführung und Sammlung praktischer Interaktionsübungen", Augsburg.



# Building Bridges – Handout

## Simulation game on cooperation in intercultural contexts

### Module 1:

#### Who am I? My role as an adult educator in a culturally-diverse setting

#### The Kirgasi People:

You live in the village of Kirgasi. Soon, a group of foreign experts will arrive to help you rebuild the bridge that was damaged during a recent earthquake. The bridge is very important for your trade with the Dsokisa people who live on the other side of the river. Unfortunately, you do not know how to construct a bridge. However, the Kirgasi people are gifted artisans, and you are willing to help as much as you can. You know that without the help of the Dsokisa people and the experts you will not be able to build the bridge. Therefore, you welcome them to your village. But you have internalised your culture so deeply that you expect the others to behave just like you.

#### About Life in Kirgasi:

- The Kirgasi people are very pious. Nothing in their village is of square shape, as they believe that the devil lives in the corners.
- All the Kirgasi people are gifted artisans. However, there is a clear distinction between men and women when it comes to the use of tools. Men traditionally work with scissors and women with pencils. Therefore, women would never use scissors and men would never use pencils. Both make use of glue and rulers.
- Men are not allowed to talk to another man to whom they were not introduced by a woman. Women are allowed to talk to anyone they like.
- As a greeting, the Kirgasi clap their hands twice and turn around their own axis.
- The word “no” does not exist in the Kirgasi language. They always nod their heads as a sign for “yes” and for “no”. And the only difference is in their facial expressions, which are then either happily smiling or serious.

#### Procedure

1. You have ten minutes to read the instructions.
2. While you have another ten minutes to practice your roles, a member of the expert team will come to visit you for two minutes.
3. Then the whole team meets with the villagers, and a 20-minute construction phase begins.

### The Dsokisa People

You live in the village of Dsokisa. A group of foreign experts will arrive soon to help you rebuild the bridge that was damaged during a recent earthquake. The bridge is very important for your trade with the Kirgasi people who live on the other side of the river. Unfortunately, you do not know how to construct a bridge. However, Dsokisa people are gifted artists, and you are willing to help as much as you can.

You know that without the help of the Kirgasi people and the experts you will not be able to build the bridge. Therefore, you welcome them to your village. But you have internalised your culture so deeply that you expect the others to behave just like you.

#### About Life in Dsokisa:

- The Dsokisa people are highly superstitious. The inhabitants have painted dots all over the village. Therefore, the new bridge should look the same.
- All the Dsokisa people are gifted artists, but they do not know how to use tools like scissors or rulers. Since they are very proud, they would never admit so. This makes a number of things go wrong.
- When talking to a woman, no direct eye contact is allowed. If there is eye contact, the women scream loudly and turn their heads away.
- As a greeting, the Dsokisa clap their hands twice and turn around their own axis.
- The word “yes” does not exist in the Dsokisa language. They always nod their heads as a sign for “yes” and for “no”. And the only difference is in their facial expressions, which are then either happily smiling or serious.

#### Procedure

1. You have ten minutes to read the instructions.
2. While you have another ten minutes to practice your roles, a member of the expert team will come to visit you for two minutes.
3. Then the whole team meets with the villagers, and a 20-minute construction phase begins.

### The Foreign Experts

You are part of an international expert team that was hired by a government to rebuild a bridge between the two villages of Dsokisa and Kirgasi. The bridge has only recently been destroyed by an earthquake and it is very important for the villages to maintain their trade relations. Your supervisor is putting a lot of pressure on you to finish this project on time. To ensure the sustainability of the project, you are not supposed to build the bridge for the villagers but to show them how to build it themselves. The intention behind this is to enable them to do it on their own in the future.

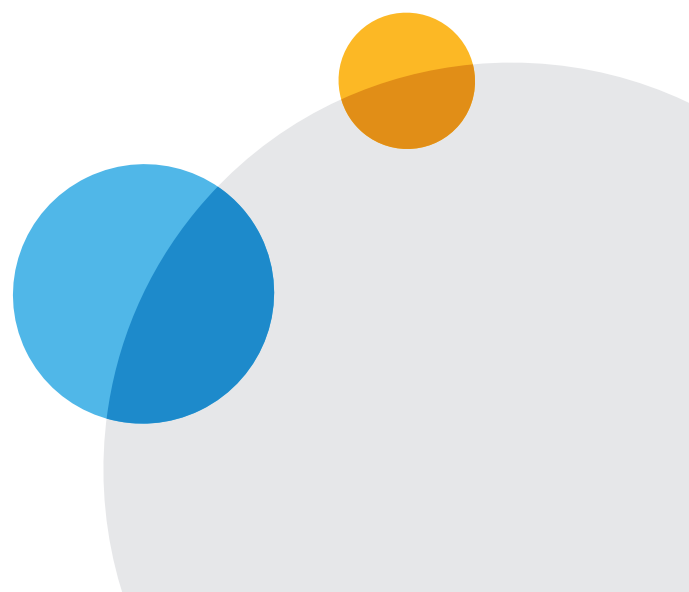
#### Construction Guideline:

You are only allowed to use the materials available. These are paper, pencil, glue, rulers and scissors. The length of the bridge should be approx. 60 cm, and upon completion, it should have the capacity to carry as much weight as possible (at least one ruler). It is entirely made up of 4 cm wide strips of paper, which can be put together as desired.

You should be finished within 20 minutes.

#### Procedure

1. You have ten minutes to read the instructions and come up with a plan.
2. Two team members are then allowed to visit the villages. One member visits Dsokisa and the other visits Kirgasi.
3. After their visits, you are given eight minutes to share your observations.
4. Then the whole team meets with the villagers, and the 20-minute construction phase begins.









# Emotions Card Game

## An icebreaker about emotions in the learning space

### Module 1:

Who am I? My role as an adult educator in a culturally-diverse setting

### Target Groups

- Instructors and volunteer learning guides working with refugees
- Refugees participating in German language courses, initial orientation or integration courses, etc.

### Learning Objectives

1. Participants are able to obtain a more profound awareness of how our perceptions and values are connected to our behaviour. (M 1.2)
2. Participants are able to use multiple lenses to analyse situations in the learning setting. (M 1.3)
3. Participants are able to deal with emotional situations in the teaching context and to develop strategies for coping with them.

### Instructions

Before implementing this method, all the emotion cards (see handout for trainers) have to be printed and cut out. The trainer spreads the picture cards and the cards with the emotional labels on the floor for all participants to see. The task for the participants is now to match each emotional label card with the corresponding picture card. They are given 10 to 15 minutes to complete this as a group. Once the time has passed, the trainer guides the participants through a short discussion with leadoff questions such as:

- Was it easy to match the label cards with the picture cards? What made it easy?
- Which cards were hard to match? Which ones were easy? And why?
- How did you work together as a group? Did you have a strategy?

### Time Frame

25 minutes

### Materials

Emotional label cards and picture cards (see handout)

### Further Information

In the meta-training, this method is part of a sequence on understanding and dealing with emotions in the learning space. This game is followed by the short film entitled [Speechless](#) and a brief presentation on the topic. It is recommended that one reads the dossier [Understanding Emotions](#) for more information and to prepare the presentation.

**Variation:** Depending on the number of participants, the group can be divided into two smaller groups.

When using with refugees, prior to matching the emotional labels to the pictures, the individual terms, if unknown, can be explained. The trainer must consider that the expression and perception of emotions are influenced by culture. In heterogeneous groups, it can be interesting to have a discussion after the exercise about how culturally determined differences in the expression and perception of emotions can influence interaction and communication in multicultural settings.

### Remarks

There is not always only one right answer. Sometimes one picture can match with two emotions. It is up to the participants to decide which card they would like to match with which emotion.





# Emotions Card Game – Handout

**An icebreaker about emotions in the learning space**

**Module 1:**

Who am I? My role as an adult educator in a culturally-diverse setting

SCARED

ANGRY

AMAZED

ANNOYED

BORED

CONFUSED

HAPPY

SAD

SURPRISED

WORRIED

DISGUSTED

FRUSTRATED

JEALOUS

ASHAMED



Photo: alvarez/GettyImages



Photo: DragonImages/GettyImages



Photo: PeopleImages/GettyImages



Photo: Damir Khabirov/GettyImages



Photo: SensorSpot/GettyImages



Photo: SensorSpot/GettyImages



Photo: master1305/GettyImages



Photo: master1305/GettyImages



Photo: izusek/GettyImages



Photo: alvarez/GettyImages



Photo: SensorSpot/GettyImages

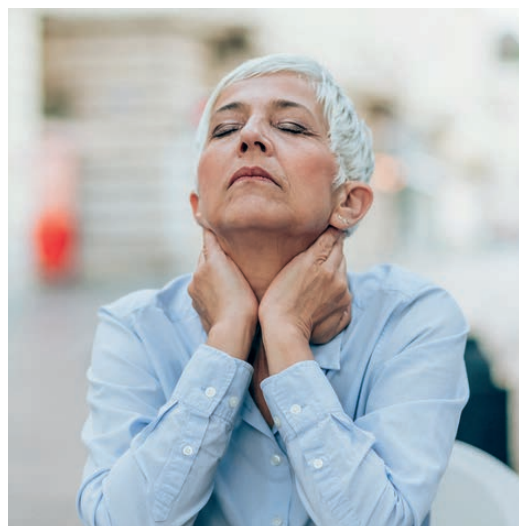


Photo: VioletaStoimenova/GettyImages



Photo: izusek/GettyImages



Photo: Deagreez/GettyImages







# Leader and Follower

## Building trust and exploring leadership

### Module 1:

Who am I? My role as an adult educator in a culturally-diverse setting

### Target Groups

- Instructors and volunteer learning guides working with refugees

### Learning Objectives

1. Participants are able to obtain a more profound awareness of how our perceptions and values are connected to our behaviour. (M 1.2)
2. Participants are able to use multiple lenses to analyse situations in the learning setting, (M 1.3)
3. Participants are able to understand and explain different styles of leadership.

### Instructions

The trainer asks the participants to form couples. Each couple needs a blindfold, which could be a scarf or something similar. Before one person is blindfolded, the trainer explains the rules. Each participant is blindfolded once for ten minutes. The respective other participant guides the “blind” partner through a previously agreed area inside or outside the building. Once the time is up, the partners switch their roles. The couples are free to decide how they guide each other.

While they are doing the exercise, the trainer observes their behaviour in preparation for the upcoming discussion. Thereafter, the group gets together for a guided discussion based on the following leadoff questions:

- What kind of experiences did you have during the exercise? Was it difficult?
- How did you choose your partner? Did you choose your partner or were you chosen?
- How did you hold each other? How did you select this approach?
- How did you design your route? How did you decide where you wanted to go?
- Did you feel safe? What other option would have been more pleasant for you?
- Would you do it differently next time?
- How do you lead your partner?
- How do you engage others in decision-making?
- How do you behave when others have some kind of disability?
- How sensitive are you to the needs of others?
- To what extent do you express your needs, even when you are in a subordinate position?

### **Time Frame**

30–45 minutes

### **Materials**

Blindfolds for each couple (participants can use their scarves or similar).

### **Remarks**

Blindly following an almost unknown partner takes a lot of trust, and may require considerable effort. Nobody should be forced to participate in this method. The trainer should make it clear to everyone that the person who leads holds a great deal of responsibility and should act accordingly.

### **Authors**

Based on the “Blindenführung” method of the Bundeszentrale für politische Bildung (German Federal Agency for Civic Education). Available at:

<http://www.bpb.de/lernen/formate/methoden/62269/methodenkoffer-detailansicht?mid=23>.

# MODULE 1

Didactic Films







# All That We Share

**A didactic video clip showing how easily we put people in pigeonholes**

## **Module 1:**

Who am I? My role as an adult educator in a culturally-diverse setting

## **Target Groups**

- Instructors and volunteer learning guides working with refugees

## **Learning Objectives**

- 1.** Participants are able to have a deeper awareness of how our perception and values are connected to our behaviour. (M 1.2)
- 2.** Participants are able to use multiple lenses to analyse situations in a learning setting. (M 1.3)
- 3.** Participants are able to reflect on differences and commonalities in diverse learning groups.
- 4.** Participants are able to understand that they have more in common with their peers than they might initially realise.

## **Type of Media**

Video clip

## **Total Length**

3:10 min

## **Short Description**

This video is based on the premise that we all have far more in common than we first think. At the beginning of the video, people file quietly onto a soundstage, stepping into outlined areas on the floor – areas meant to define them. “The High Earners” versus “Those Just Getting By”, “Those We Trust” versus “Those We Try To Avoid”, “Those Who Always Lived Here” versus “Those Who Are New”. You will find these divisions in any country on earth.

However, a man begins to ask questions:

“Who in this room was the class clown?”

“Who are stepparents?”

“How many of you love to dance?”

Quickly, the “Us versus Them” narrative falls apart. People begin to step out of their so-called defining boxes.

### Authors

TV-2 Denmark

### Link

<https://www.youtube.com/watch?v=jD8tjhVO1Tc>

### Licence

Standard Youtube-Licence

### Language

English with English subtitles

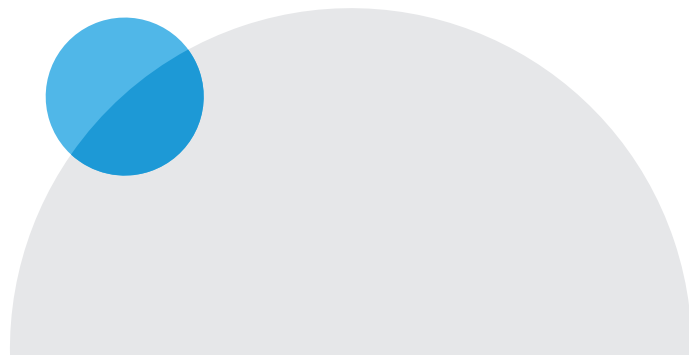
### Didactic Use

Here is an example of how to use the video.

1. Watch the video.

2. Discuss the following questions:

- In your point of view, what is the quintessence of the video?
- What can integration look like?
- When working together with refugees, what commonalities and differences did you discover?
- How can we structure our training/lesson in order to achieve a common ground and a group feeling instead of focusing on differences?





# A Story by Bayo Akomolafe

## Perception and sovereignty of interpretation

### Module 1:

Who am I? My role as an adult educator in a culturally-diverse setting

### Target Groups

- Instructors and volunteer learning guides working with refugees

### Learning Objectives

1. Participants are able to identify and explain their own roles as instructors or volunteer learning guides in a diverse learning setting. (M 1.1)
2. Participants are able to obtain a more profound awareness of how our perceptions and values are connected to our behaviour. (M 1.2)
3. Participants are able to use multiple lenses to analyse situations in a learning setting. (M 1.3)

### Type of Media

Video clip, speech recording

### Total Length

17:51 min

### Short Description

The video is a recording of the speech given by researcher, lecturer and author Bayo Akomolafe at the 2014 Voices of Hope symposium. Akomolafe talks about the creation of the world as told by his ancestors in Nigeria and how his teachers made him feel inferior by devaluing these and other stories and judging them as incorrect.

### Authors

Local Futures – Economics of Happiness ([www.localfutures.org](http://www.localfutures.org))

### Link

<https://www.youtube.com/watch?v=7m8dWi5lnm4>

## Licence

CC BY-NC-SA 3.0

## Language

English with English subtitles

## Didactic Use

Instructors are responsible for a wide range of activities. In addition to the pure transfer of knowledge, it is their responsibility to evaluate tests and questions and thus to check whether learners' answers are correct or incorrect. In teaching and learning contexts, local and indigenous knowledge of refugees is often neglected or even discredited. Bayo Akomolafe's speech shows how this affects the way learners think and live. The video enables viewers to reflect on their perceptions, which are influenced by values and traditions, and to question some of these judgements, if necessary.

First, play the video from 00:00 min to 02:28 min. In this part of the video, Akomolafe tells the story of how the world came into being according to the traditional Yoruba beliefs. Then, stop the video and guide a brief discussion:

- What do you think about the story from the Yoruba?
- Do you like the story? Why?

After about 5 to 7 minutes of discussion, play the video from 02:28 min to 05:13 min. Guiding questions for a following discussion could be

- What did you hear right now?
- How did you feel about it?
- What does Bayo Akomolafe say about his teachers?
- Can Bayo Akomolafe's story be applied to the situation of refugee learners in Germany? If so, how?
- What does this mean for instructors and voluntary learning guides working with refugees?

## Important Sequences

00:00-02:29 min: Creation of the world as told by the Yoruba

02:29-05:13 min: Experiences





# Speechless

## Being suddenly speechless

### Module 1:

Who am I? My role as an adult educator in a culturally-diverse setting

### Target Groups

- Instructors and volunteer learning guides working with refugees

### Learning Objectives

1. Participants are able to identify and explain their own roles as instructors or volunteer learning guides in a diverse learning setting. (M 1.1)
2. Participants are able to use multiple lenses to analyse situations in a learning setting. (M 1.3)
3. Participants are able to deal with emotional situations in the teaching context and to develop strategies for coping with them.

### Type of Media

Video clip

### Total Length

60 min (40 min video and discussion, 20 min presentation and discussion)

### Short Description

The short film presents the faces of refugees in a series of short sequences and was shot after the war in the Caucasus in 2008, when thousands of people fled from South Ossetia. The documentary filmmaker Salomé Jashi attempts to portray how tragic events and experiences of forced displacement reflect on the faces of the people concerned. In learning settings, instructors and learning guides may also be confronted with similar emotions and situations. This video is suitable as a thematic introduction.

### Authors

Salomé Jashi, Sakdoc Film and Artefact Production

### Link

<https://vimeo.com/124162218>

### Licence

CC BY-NC-SA 3.0

### Language

No spoken language, Georgian text with English subtitles

### Didactic Use

The trainer shows the participants the film “Speechless”, to be followed by a discussion and exchange of experience based on the leadoff questions below:

- What did you just see?
- How did you feel about it?
- Who is the person that has touched you the most?
- In the teaching context, when did you notice emotions (in yourself or with the course participants) in a conscious way? How did you deal with them?
- What do you think is the impact of emotions in the classroom on the teaching and learning context?

After 30 minutes, the trainer can use a presentation to provide professional input on how to deal with emotions and clarify any open questions from participants.

### Further Information

The meta-training course allows about 60 minutes to be planned for this method. It is also possible to watch just a few sequences of the film and then lead a discussion for 20 to 30 minutes. It is recommended that one reads the dossier [Understanding Emotions](#) to prepare the presentation.

# MODULE 1

Thematic Dossiers







# Dossier: Understanding Emotions

## Dealing with emotions in a learning setting

Author: Isabelle Mischke

### Module 1:

Who am I? My role as an adult educator in a culturally-diverse setting

Every day, teachers are confronted with learners' emotions in their lessons. Handling these emotions in a sensitive way is a prerequisite to ensure positive interaction in the classroom. For this purpose, it is essential to be familiar with possible defence mechanisms, for example that of projection. This dossier also aims to provide practical initial suggestions on how to understand and deal with emotions.

### Defence Mechanisms in Dealing With Emotions

Defence is to be understood as a central reaction to emotions and feelings. In the psychoanalytical context, **defence mechanisms** are subconscious operations where information is processed and withheld from consciousness in order to maintain the mental balance (cf. Spektrum 2018). These mechanisms include displacement, sublimation, reaction formation or reversal into the opposite, projection, regression, rationalisation, denial and repression.



Photo: Ponomariova\_Maria/Getty Images

**Examples of different defence mechanisms are available at**

<https://psychcentral.com/lib/15-common-defense-mechanisms/>.

**Projection** is a fundamental defence mechanism whereby affects and impulses are unconsciously transferred to a counterpart. On impulse, personal mechanisms are attributed to this counterpart – in the firm conviction that the other person is just as he or she is perceived (cf. Spektrum 2018). Projection plays a major role in a learning setting in particular. This is the place where different people meet who have been socialised in many different ways. In such situations, personal values and norms are quickly used as a yardstick for other people's behaviour. Punctuality is a classic example in this regard. If you, as an instructor, attach great importance to that, you will get annoyed whenever learners are late for class. But at this point, it is completely ignored that punctuality can be interpreted quite differently in the learners' home country.

### **A Relationship Is Not Everything. But Without Relationship, Everything Is Nothing.**

In May 2013, educator Rita Pierson gave a TED Talk entitled "Every kid needs a champion" (Pierson 2013). As an experienced teacher, she said that children could only learn something at school when they actually like their teachers. This applies not only to children but also to adults. Even adults need someone who believes in them and supports them in achieving their goals. This requires emotional competences as well as a sensitive approach towards them.



## What Makes a Person Emotionally Competent?

Emotional competences play an important role in work as an educator. So, what are we dealing with? Gerdamarie Schmitz, a certified psychologist, and Maria von Salisch, Professor of Developmental Psychology, have formulated five skills that make up emotional competence:

First, they name the ability to distinguish your own emotions and not to confuse fear with anger or stress with hunger, for example. Secondly, emotionally competent persons rarely get overwhelmed by their emotions. This enables them to recognise, understand and explain different emotions. For example, a teacher should be able to recognise personal disappointment when learners repeatedly fail to complete the assignments they are given. Furthermore, at this point, he/she should be able to understand and admit that the instruction for the assignments may need to be changed and/or simplified. This follow-up action is related to the third ability in the context of emotional competence.

An emotionally competent person should be able to recognise, understand and, to some extent, sympathise with the emotions of someone else, but still be able to distinguish those emotions from their own. As a result, a respectful handling of learners' emotions in the teaching context can be ensured. Fourthly, emotionally competent is someone who can address and respect their own and other people's emotions. This is a core skill in particular when dealing with success and defeat. Finally, it is important to understand that emotions are not only a source of information on personal likes or dislikes but can rather maximise the mutual benefit of actions. In second language teaching, educators should therefore use their emotional competence to achieve better learning outcomes and to create an atmosphere that is more pleasant for the learners (cf. Sieland 2006).



Photo: fizkes/GettyImages

## Learn to Manage Emotions on a Professional Level

For an instructor to work effectively with a group of people, it is essential to learn how to present your emotions. It is neither beneficial to deny personal emotions all the time nor to always express them openly. This approach is referred to as emotional labour and has been divided into seven phases by Bernhard Sieland (2006) in order to facilitate a professional approach towards feelings.

### Phases of an educator's emotional labour according to Sieland (2006):

1. Identifying the current emotional situation
2. Gathering information
3. Changing the emotional state
4. Rules for emotions
5. Internal monitoring
6. Professional sender's rules
7. Communicating/Sending emotions

The fourth and fifth phases may pose a major challenge to many people.

Psychologist Marsha Linehan (2015) therefore developed a tool for emotional self-regulation, the ABC PLEASE, which can help to deal with this type of situations:

- **A**ccumulating positive experiences
- **B**uild mastery
- **C**ope ahead of time with emotional situations
- Treat **P**hysical illness
- Balanced **E**ating
- **A**voiding mood-altering substances
- Balanced **S**leep
- Get **E**xercise

Nevertheless, the often subconscious processes, such as projection and other defence mechanisms, can render a professional handling of emotions difficult. Educators, in particular, are often faced with the challenge of varying learning settings and the impact of different role models (see dossier [Finding, Making and Taking Roles – The Transforming Experience Framework](#)). Regular self-reflection as well as communication with colleagues can help support the development of emotional competences.



## References and Literature

Linehan, Marsha (2015). DBT Skills Training Manual, New York.

Pierson, Rita (2013). Every kid needs a champion. In: TED Talks Education. Available at:  
[https://www.ted.com/talks/rita\\_pierson\\_every\\_kid\\_needs\\_a\\_champion/transcript](https://www.ted.com/talks/rita_pierson_every_kid_needs_a_champion/transcript)  
(Accessed 14 November 2020).

Sieland, Bernhard (2006). Emotionsarbeit als Kernkompetenz für Lehrer, Schulpsychologen und Schüler. In: Sticker, Elisabeth et al.: Leistung – Lust und Last: Impulse für eine Schule zwischen Aufbruch und Widerstand, Congress Report of the 17th Federal Conference on School Psychology 2006 in Cologne, Bonn, pp. 492–497. Available at:  
[http://www.gesundheitsregion-pinzgau.at/projekte/datenbank/files\\_gesundheitsreferentin/Sieland\\_Emotionsarbeit.pdf](http://www.gesundheitsregion-pinzgau.at/projekte/datenbank/files_gesundheitsreferentin/Sieland_Emotionsarbeit.pdf) (Accessed 27 January 2018).

Spektrum (2018). Lexikon der Psychologie: Abwehrmechanismen. Available at:  
<http://www.spektrum.de/lexikon/psychologie/abwehrmechanismen/112> (Accessed 23 August 2018).

## Further Reading

Frenzel, A. C. (2014). Teacher emotions. In: R. Pekrun & L. Linnenbrink-Garcia (Eds.): Educational psychology handbook series. International handbook of emotions in education (pp. 494-518), Abingdon.

Nelis, Delphine & Kotsou, Ilios & Quoidbach, Jordi & Hansenne, Michel & Weytens, Fanny & Dupuis, Pauline & Mikolajczak, Moïra (2011). Increasing Emotional Competence Improves Psychological and Physical Well-Being, Social Relationships, and Employability. *Emotion* 11 (2), 354-66. Available at:  
[https://www.researchgate.net/publication/51058707\\_Increasing\\_Emotional\\_Competence\\_Improves\\_Psychological\\_and\\_Physical\\_Well-Being\\_Social\\_Relationships\\_and\\_Employability](https://www.researchgate.net/publication/51058707_Increasing_Emotional_Competence_Improves_Psychological_and_Physical_Well-Being_Social_Relationships_and_Employability)  
(Accessed 6 November 2020).

Saarni, Carolyn (1999). The Development of Emotional Competence, New York.

The Grubb Institute (2018). An Introduction to Organisational Behaviour. Available at:  
[http://www.grubbinsstitute.org.uk/wp-content/uploads/2014/12/034\\_An-Introduction-to-Organisational-Behaviour.pdf](http://www.grubbinsstitute.org.uk/wp-content/uploads/2014/12/034_An-Introduction-to-Organisational-Behaviour.pdf) (Accessed 27 January 2018).

Wikipedia (2018). Self regulation. Available at:  
[https://en.wikipedia.org/wiki/Emotional\\_self-regulation](https://en.wikipedia.org/wiki/Emotional_self-regulation) (Accessed 27 January 2018).







# Dossier: Communication

## An introduction

Author: Isabelle Mischke

### Module 1:

Who am I? My role as an adult educator in a culturally-diverse setting

Early acquisition of a second language helps refugees to better cope with their arrival in Germany and provides the basis for settling well into a new country. But successful communication depends on more than a mere understanding of words and grammar. This dossier is a summary of theoretical approaches from communication science with a special focus on those that attempt to explain why misunderstandings occur in cross-cultural situations.

### What is Communication?

The German Duden defines communication as “communicating with one another” as well as “interpersonal contact, mainly through language, signs” (Duden 2018). The word itself originates from the Latin word “communicare”, which means “to share, to inform, or to make common”. According to the communication scientist Paul Watzlawick, it is impossible not to communicate as well as to pinpoint the exact beginning of a conversation or a dispute.



Photo: designer29/Getty Images

The following video explores the question of what communication is:  
<https://www.youtube.com/watch?v=JdbL7jJb3JE&t=24s>.

## What Types of Communication Exist?

Hence, if it is impossible not to communicate, the question arises, what are the different forms of communication. Communication science distinguishes roughly between three categories: verbal, paraverbal and non-verbal communication. Verbal communication is defined as the use of words and sentences to express oneself, such as explaining the meaning of a particular word to learners. Paraverbal communication describes, for example, how high or deep a person speaks, how the speech melody sounds or how long the speaking part of a person in a conversation is. In the teaching context, the proportion of paraverbal communication of teachers is usually higher than that of learners. However, the largest part of our communication takes place on a non-verbal level through facial expressions, gestures, eye contact, posture, touch or the perception of odours. So the learners' gestures as seen at the beginning of the lesson often reveal how motivated or demotivated they are.

Over the years, [many different models](#) have been developed to describe and explain human communication, including the sender-receiver model (Alpha Learning 2017) introduced by Claude E. Shannon and Warren Weaver in the 1940s.

The communication square model conceived by Friedemann Schulz von Thun turned out to be of particular influence, too. The model states that a message has four different sides: the relationship side, the appeal side, the self-revelation side and the factual level.

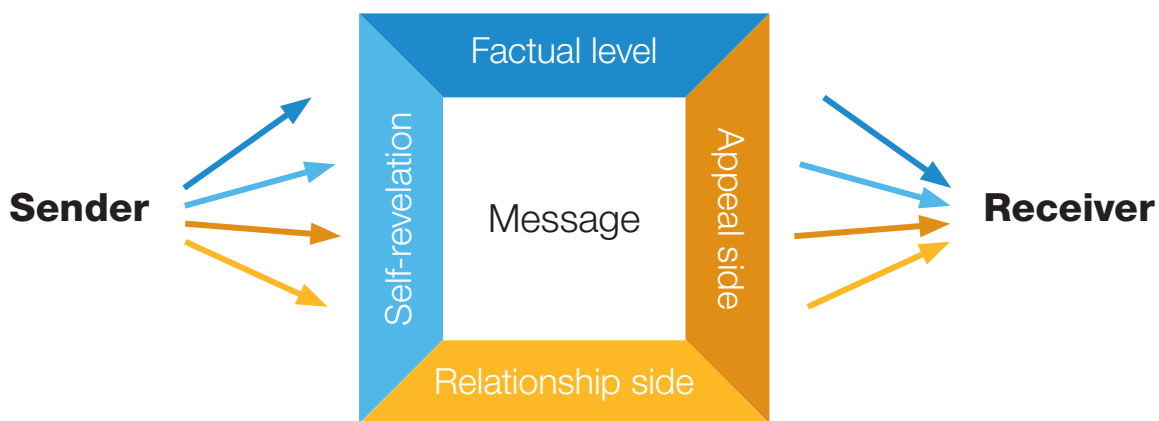


Figure: Schulz von Thun 2018.

If the teacher yells, “Be quiet now”, this can be interpreted in diverse ways on the four different levels. At the factual level, it means that learners are making too much noise. On the level of self-revelation, it shows that the instructor is angry. On the relationship level, it may indicate that the teacher’s authority is not respected and that the teacher has no choice but to raise his voice. In this example, the appeal side quite clearly presents itself as a request to keep quiet.

More information on the communication square is available in this video:  
<https://www.youtube.com/watch?v=cY9Ofvr2ouw>

### How Do Misunderstandings Arise?

Schulz von Thun’s communication square shows the levels where misunderstandings in communication can arise. While you may attach great importance to the relationship level in communication, the other person may be referring to the factual level. For example, the statement, “Here you are allowed to drive 100 km/h”, can quickly be taken as an insult to the driving style by a motorist who is going only at 90 km/h. However, misunderstandings are not only caused by the different perceptions on the different levels of communication but also by differences between so-called implicit and explicit messages as well as between high-context or low-context communication.

Other types of communication disturbances, and how they can occur, are explained in this video:  
<https://www.youtube.com/watch?v=gCfzeONu3Mo>

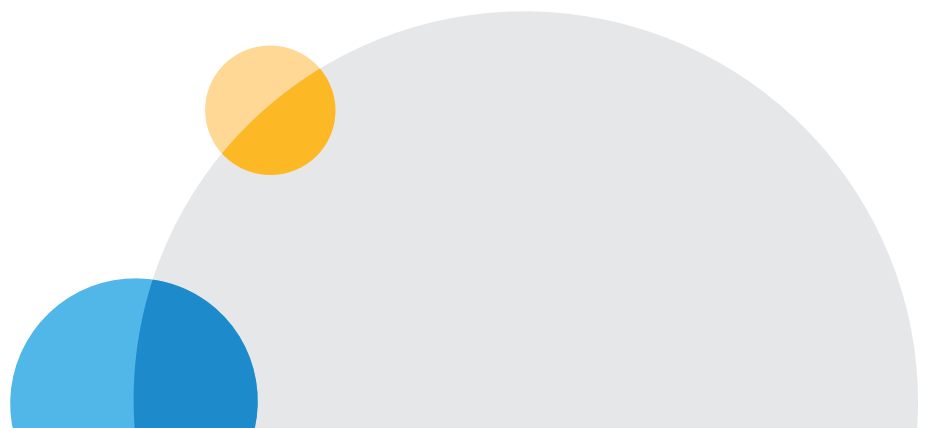


### How Do Implicit and Explicit Messages Affect Our Communication?

Implicit messages are mostly non-verbal – you express something without saying it directly. The opposite is true for explicit messages, when you say exactly what you think. While people in Germany are often very straightforward, other cultures prefer implicit messages (see Friedensbüro Graz 2018). If a learner responds to a task announcement by saying, “That’s a lot of tasks”, it could mean that he/she wants to communicate implicitly that he/she will not be able to complete the tasks in the given time. When it comes to criticism or suggestions for improvement, it can be important to avoid being overly blunt. If learners are not used to direct criticism, they may find such criticism personally offensive.



Photo: mustafahacalaki/Getty Images



## How Can the Difference Between Low and High Context Cultures Cause Misunderstandings?

Germany belongs to the so-called low context cultures, which means that most people try to express themselves as clearly as possible to ensure that their conversation partners do not have to use interpretations. But low context cultures account for just about four percent of the world's population. Thus, Germans are very frequently in contact with so-called high context cultures (cf. Friedensbüro Graz 2018). High context cultures communicate extensively via non-verbal and indirect messages, which can easily cause frustration for Germans, for example, and can be misinterpreted as being dishonest (cf. Friedensbüro Graz 2018).

Deborah Rinner, Vice President of Tero International, explains low and high context cultures and identifies options for dealing with their differences:

<https://www.youtube.com/watch?v=qKViQSnW-UA>.

## What Are the Implications for Second Language Teaching?

In summary, communication is an exchange of messages where misunderstandings are inevitable. The potential for misunderstandings is particularly high in courses where learners and teachers frequently do not share a common language. This makes it even more important that educators strive to build relationships with learners. The better you know a person, the sooner you understand them.

Chinese Proverb

“There are three truths:

My truth, your truth and the truth.”

(Graz Peace Centre/ Friedensbüro  
Graz 2018).

## References and Literature

- Alpha Lernen (2017). Sender-Empfänger-Modell – Kommunikation. Available at:  
<https://www.youtube.com/watch?v=VkGtMz8ZAOU> (Accessed 23 August 2018).
- Duden (2018). Kommunikation. Available at:  
<https://www.duden.de/rechtschreibung/Kommunikation> (Accessed 23 August 2018).
- Friedensbüro Graz (2018). Kulturen Fairstehen. Available at:  
<http://www.friedensbuero-graz.at/materialien-und-downloads/kulturen-fair-stehen>  
(Accessed 23 August 2018).
- Schulz von Thun, Friedemann (2018). Graphic of the four-sides model. In: Wikipedia. Available at:  
[https://en.wikipedia.org/wiki/Four-sides\\_model#/media/File:Four-sides-model\\_en.svg](https://en.wikipedia.org/wiki/Four-sides_model#/media/File:Four-sides-model_en.svg)  
(Accessed 23 August 2018).

## Further Reading

- Hinner, Michael (2017). Intercultural Misunderstandings: Causes and Solutions, Russian Journal of Linguistics 21, pp. 885-909. Available at: [https://www.researchgate.net/publication/321159943\\_INTERCULTURAL\\_MIS-UNDERSTANDINGS\\_CAUSES\\_AND\\_SOLUTIONS](https://www.researchgate.net/publication/321159943_INTERCULTURAL_MIS-UNDERSTANDINGS_CAUSES_AND_SOLUTIONS) (Accessed 6 November 2020).
- Rathje, Stefanie (2014). Intercultural Competence: The Status and Future of a Controversial Concept. Available at:  
[http://stefanie-rathje.de/wp-content/uploads/2014/08/Rathje\\_Intercultural-Competence\\_2007.pdf](http://stefanie-rathje.de/wp-content/uploads/2014/08/Rathje_Intercultural-Competence_2007.pdf)  
(Accessed 6 November 2020).
- Stier, Jonas (2006). Internationalisation, intercultural communication and intercultural competence, Journal of Intercultural Communication 11. Available at: <https://immi.se/intercultural/nr11/stier.pdf>  
(Accessed 6 November 2020).





# Dossier: Finding, Making and Taking Roles

## The Transforming Experience Framework

Author: Isabelle Mischke

### Module 1:

Who am I? My role as an adult educator in a culturally-diverse setting

The [Transforming Experience Framework](#) was developed in the 1990s by the British Grubb Institute<sup>1</sup> that has been researching topics, such as group dynamics or human behaviour, since its inception in 1957. The [Transforming Experience Framework](#) is designed to provide a theoretical classification of role formation. In this dossier, the most important findings of the concept are summarised and then related to the role of teachers.

### What Is a Role?

According to the Duden, a role describes, among other things, a position or (expected) behaviour within society (Duden 2018).

The Grubb Institute defines a role as a mental regulating principle, based on a person's living experience of the complex interaction of feelings, ideas and motivations, which are being aroused in carrying out the aim of a system. Accordingly, roles develop gradually and are not to be regarded as predefined from the beginning (Reed/Bazalgette 2006). The [Transforming Experience Framework](#) should be understood as a dynamic construct.



Photo: designer491/GettyImages

<sup>1</sup> More information is available at <https://www.grubbinstitute.org.uk/>

### The Transforming Experience Framework

The Transforming Experience Framework is basically characterised by three overlapping areas – the person, the context and the system – resulting in the role being at the centre. The impact of these areas may not always be equal but varies dynamically at any given time (Bazalgette 2009).

#### Experience of Oneness with the other

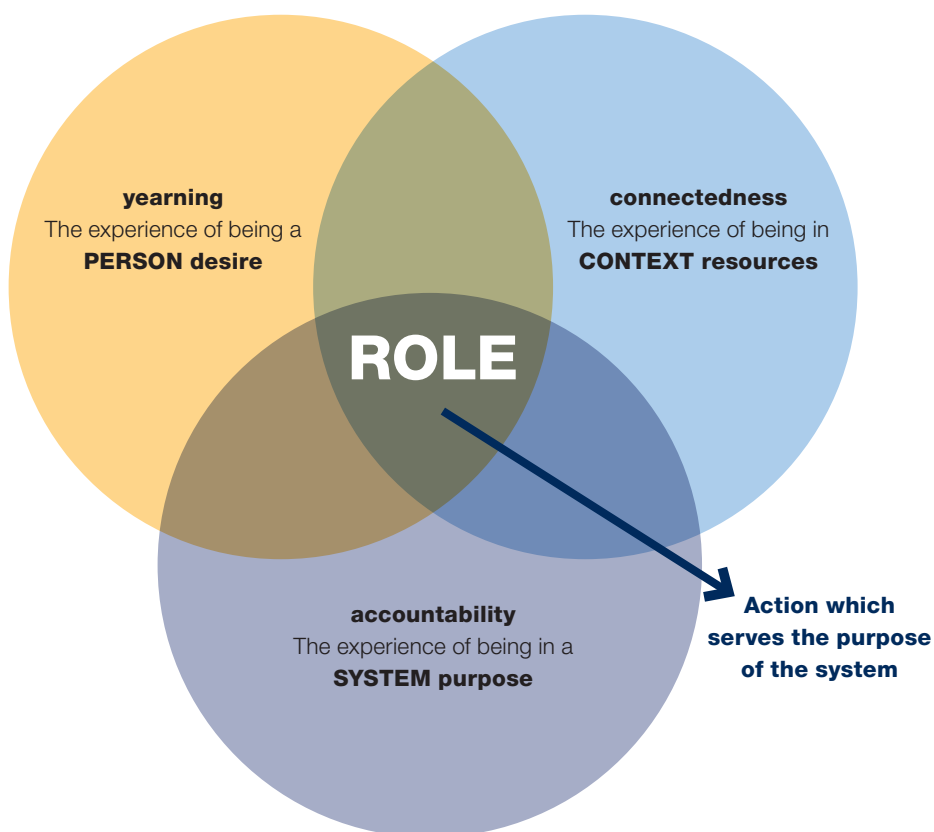


Figure: Leadership – The Impact of the Full Human Being in Role (Bazalgette 2009).

### How Do You Take up a Role?

The Grubb Institute distinguishes between three phases in the theoretical construct of roles: the finding, making and taking roles. The various phases interact and are always to be viewed in terms of their interrelation. Each of these phases can also be influenced by norms, values and feelings. New experiences or perceptions can lead to a change in behaviour within a role that has been taken up (Reed/Bazalgette 2006).

The first phase is characterised by finding or identifying roles, which is accomplished by getting to know the system the person is operating in. At first, awareness of the existing roles should be raised. In a second phase, which is the role formation process, the notion of a specific role should be approached, which requires exploring the function of the role and the expectations associated with it. In this context, previous experience can be helpful in showing the kind of behaviour that particular roles imply. The last phase is taking up a specific role, usually through an active engagement with the aim of advancing the system the person is moving in. Personal aspirations will be measured against this goal and aligned with it (Reed/Bazalgette 2006).



### The Role of Teachers

In their function, teachers are ascribed several roles, because teaching goes far beyond the mere transfer of knowledge. Mann summarised six types of teacher action and identified the main objectives of their roles as well as important skills that teachers need for their daily work (Mann 1969).

Role of the teacher	Key objectives	Essential skills
Expert	Convey information, terms and viewpoints on the subject or field	Listening, professional preparation, organisation of lessons and presentation of teaching materials, answering questions
Formal authority	Set goals and determine procedures to achieve goals	Definition of the structure and quality standards, evaluation of the outcome
Socialisation agent	Visualise goals and career prospects through the course; prepare learners for that	Highlight rewards and expectations that are accepted by the majority of researchers
Supporter	Promote creativity and individual development according to the student's self-image; help to overcome learning difficulties	Foster the development of learners; raise awareness of their interests and abilities, help learners to achieve goals and overcome blockages
Ego ideal	Communicate enthusiasm for and appreciation of intellectual research in a specific field	Make it clear that in the end, your own material or spiritual goals and personal commitment are worth the effort
Individual person	Communicate the full range of human needs and abilities necessary to develop self-esteem and respect for others	Present yourself as a person who clearly shows that you have a life beyond the current task, be trustworthy, open and warm-hearted

Figure: Six types of teacher action (Mann 1969: 51).

In the context of German as a Foreign Language courses, educators also take up the aforementioned roles. In addition, they can consider themselves representatives of adult education centres or integration assistants. In summary, however, it remains a personal decision what roles the educator feels fit for and to what extent he or she is prepared to represent certain roles.

## References and Literature

Bazalgette, John (2009). Leadership: The Impact of The Full Human Being in Role. In: Aram, Eliat/Baxter, Robert/ Nutkevitch, Avi (Eds.): Adaptation and Innovation – Theory, Design and Role-Taking in Group Relations Conferences and their Applications, Volume II, pp. 31-50, London.

Duden (2018). Rolle. Available at: <https://www.duden.de/rechtschreibung/Rolle> (Accessed 20 January 2018).

Mann, W. R. (1969). Teacher as Typology. In: McKeachie, Wilbert (Eds.): Teaching Tips (12th edition), Lexington.

Reed, Bruce; Bazalgette, John (2006). Organisational Role Analysis at the Grubb Institute of Behavioural Studies: Origins and Development. Available at: [https://www.grubbinsstitute.org.uk/wp-content/uploads/2014/12/034\\_Organisational-Role-Analysis-at-The-Grubb.pdf](https://www.grubbinsstitute.org.uk/wp-content/uploads/2014/12/034_Organisational-Role-Analysis-at-The-Grubb.pdf) (Accessed 30 January 2018).







# Dossier: Different Views on Integration

## Models and perspectives

Author: Meike Woller

### Module 1:

Who am I? My role as an adult educator in a culturally-diverse setting

### Integration – a Complex Notion

Germany has long since become a migration society and not only because of the increased influx of refugees since 2015. In recent years, the social discourse on the topic of integration has also grown significantly. While the term integration has been used with inflationary fervour, it conceals a wide range of attitudes and meanings.

There is no clear and generally accepted definition of integration, but it is rather agreed that integration is an ongoing process that has no patent remedies. It requires a sustained effort from both the people who come and those who are already there. Whenever we talk about integration, the question always arises: Into where exactly should one be integrated? This leads to questions about who “we” actually are and how “we” want to live. Germany has a wealth of diverse (sub)cultures – which of those shall refugees use as orientation to integrate? Integrating is not some kind of obligation on the part of migrants and refugees but rather the renegotiation of rights and rules, of membership in society and participation.



“There is no such thing as ‘the one’ integration into ‘the one’ society.”

*(Klaus Jürgen Bade\*,  
migration researcher)*

Photo: fotostorm/GettyImages

\* As cited in Robertson-von-Trotha, 2016.

After all, “it is not a shared heaven of cultures and values, but rather an understanding that needs to be renegotiated again and again on how all those involved want to live together – that is the basis for a democratic migration society” (Hasenjürgen 2013). Do you consider a person with a migration background successfully integrated, if he/she speaks German, has an educational background and is employed? Or is there more to it? Opinions are divided on what it means to be integrated, or when to talk of successful integration, and who needs to perform and be willing to do what in order to achieve integration. Integration involves accepting cultural differences, looking for common ground and shaping social life in a joint effort.

### **A Variety of Integration Models: What Does Integration Mean?**

There is no universally shared definition of integration. This is apparent when looking at the statements below, which are based on diverse notions of integration within our society.

Does Integration mean that

- members of different cultures live peacefully side by side?
- members of different cultures follow a common “Leitkultur” (leading or guiding culture)?
- the scope for individual cultures to develop their own identities is preserved and respected while at the same time cooperative coexistence is practised?
- people adapt to the culture(s) of the host society and adopt their behaviour and values?

More information on the political discourse around the critical concept of German “Leitkultur” is available at <https://www.dw.com/en/german-issues-in-a-nutshell-leitkultur-acceptance-vs-assimilation/a-38850129>.



### Integration models

#### **Conformity/Adaptation**

Migrants live according to the practices and norms of the host country and give up their own culture.

#### **Melting Pot**

Host and immigrant groups merge into a homogenous society with new cultural patterns and codes.

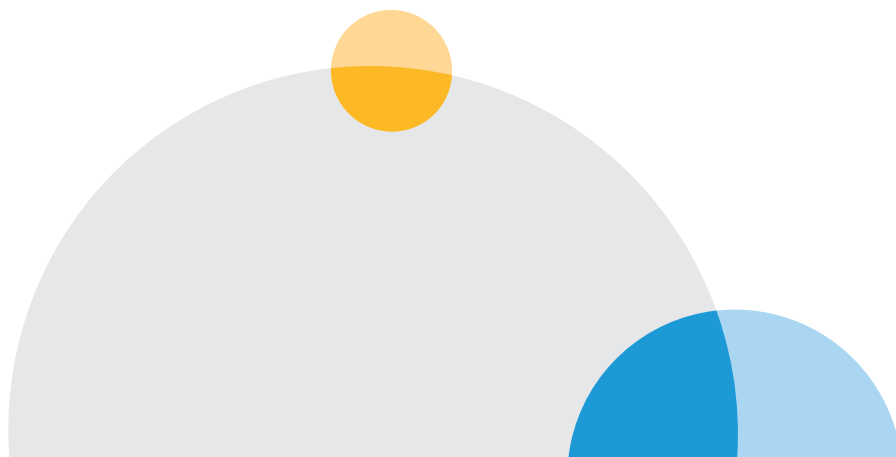
#### **Cultural Pluralism**

Migrants retain and cultivate some cultural codes but adopt most of the culture of the host country.

#### **Structural Pluralism**

Migrants abandon their cultural codes. What remains is a strong social cohesion within the group of migrants.

Figure: Different integration models (West 2013).



Many integration models (cf. West 2013), such as melting pot, structural and cultural pluralism or even conformity, are built on the idea that integration is about the “Us and the Others” relationship. In fact, theorists of postcolonial studies such as Edward Said criticise precisely this process of “othering” (Said 1978). “Othering” describes that process whereby people emphasise themselves and their social image in a positive way through classifying people with other characteristics as different, the “others”. This involves placing oneself at a distance from the “others” while at the same time devaluing them. By repeatedly referring to the “others”, prejudices and attributions are reproduced and consolidated. Moreover, the separation of the “majority” (us) from the “minority” (not us) leads to a disparity of power within society (Turecek 2015).

Further criticism:

- Critics of the models of [adaptation](#) and [melting pot](#) argue that they are difficult to implement in real-world settings. A “melting” into a homogeneous mass, a melting pot, is utopian, and the high pressure to adapt may lead to withdrawal and segregation.
- The underlying concept behind [cultural pluralism](#) is multiculturalism (Kulturshaker n.d.). While evaluating cultural diversity as positive in principle, the concept is based on the traditional notion of culture as a self-contained, static container space. This integration approach assumes that separate cultural groups conceived as a unified whole coexist side by side in society.
- The integration model of [structural pluralism](#) recognises the existence of a modern society based on a democratic majority in which all citizens have equal opportunities to participate. The individual is no longer subject to the demands of ethnic adaptation – neither by a minority nor by the majority. Yet, the question arises as to whether this equality of opportunity exists de facto or is undermined by discrimination (cf. West 2013).



## Multiple Affiliations – the Concept of Transculturality

“By what right do people keep deciding that I am Turkish or German? Why should I choose? I am both”, Aishe, 22 years old (West 2013: 219)

- The concept of transculturality (Welsch 2010) is based on the assumption that homogeneous, clearly distinguishable individual cultures are no longer in existence, but that globalisation has led to cultures becoming increasingly interconnected and mixed.
- Cultures are dynamic entities in constant flux resulting from historical or intercultural changes.
- Culture is not only formed within individual states but also in various cultural collectives, such as religious, political or social groups. Consequently, individual identity is inevitably composed of different cultural affiliations (see the concept of multicollectivity in Kulturshaker n. d.).



Photo: Orbon Alija/Gettyimages

## Transculturality and Integration

The concept of integration that is based on transculturality and multicollectivity refrains from demanding cultural uniformity. The one society in which integration can take place does not exist.

Instead, the aim is to create social cohesion through shared participation in the most diverse social collectives while avoiding the pressure to adapt to the cultural “majority”. Migrants are not reduced and fixed to their cultural affiliation. Either/or demands are replaced by self-descriptions that allow for both.

## Your Own View on Integration

Beyond public debate and scientific discussions, every person has a personal approach towards the topic of integration. Different views on integration are presented here:

- YouTube clip by Migration Matters: Was bedeutet Integration für dich? (What does integration mean to you, German with English subtitles). Available at <https://www.youtube.com/watch?v=gdMM8pDR7Eo> (Migration Matters 2017).



Photo: Tolga TEZCAN/GettyImages

## References and Literature

- Altmayer, Claus (2004). Kultur als Hypertext: Zu Theorie und Praxis der Kulturwissenschaft im Fach Deutsch als Fremdsprache, Munich.
- Bade, Klaus-Jürgen (n.d.). As cited in: Robertson-von Trotha, Caroline 2016: Integration als gesamtgesellschaftliche Herausforderung. Available at:  
[https://soziokultur-sachsen.de/phocadownload/Fachtage/Prsentation\\_Vortrag\\_Trotha\\_Integraton\\_als\\_Herausforderung.pdf](https://soziokultur-sachsen.de/phocadownload/Fachtage/Prsentation_Vortrag_Trotha_Integraton_als_Herausforderung.pdf) (Accessed 9 November 2020).
- Bierbach, Mara (2017). German issues in a nutshell: "Leitkultur" – acceptance vs. Assimilation. Available at:  
<https://www.dw.com/en/german-issues-in-a-nutshell-leitkultur-acceptance-vs-assimilation/a-38850129>  
(Accessed 9 November 2020).
- Bundeszentrale für politische Bildung (2007). Integration. In: Aus Politik und Zeitgeschichte, Heft 22–23, Frankfurt am Main.
- Deutscher Volkshochschul-Verband e.V. (2017). vhs-Ehrenamtsportal – Wir gestalten Integration!, In: Youtube, 03/10/2017. Available at:  
<https://vhs-ehrenamtsportal.de/themenwelten/interkulturelle-kommunikation/wir-gestalten-integration>  
(Accessed 23 February 2018).
- Foroutan, Naika; Canan, Coskun; Arnold, Sina; Schwarze, Benjamin; Beigang, Steffen; Kalkum, Dorina (2014). Deutschland postmigrantisch I: Gesellschaft, Religion, Identität, p. 6. Available at:  
<https://www.projekte.hu-berlin.de/de/junited/deutschland-postmigrantisch-1/>  
(Accessed 23 February 2018).
- Hasenjürgen, Brigitte (2013). Demokratische Migrationsgesellschaft: Zusammenleben neu aushandeln. Available at:  
<http://www.bpb.de/apuz/156770/demokratische-migrationsgesellschaft-zusammenleben-neu-aushandeln?p=all> (Accessed 15 January 2018).
- Kulturshaker (n.d.). Multikollektivität. Available at:  
<http://kulturshaker.de/kulturkonzepte/multikulturalitaet/> (Accessed 23 February 2018).
- Migration Matters (2017). Was bedeutet Integration für dich?, In: Youtube, 06/10/2017. Available at:  
<https://www.youtube.com/watch?v=gdMM8pDR7Eo> (Accessed 23 February 2018).
- Said, Edward (1978). Orientalism, London.
- Turecek, Martina (2015). Die „Anderen“ im Klassenzimmer: Othering im Kontext von DaZ in der Lehrer/innenbildung. Available at: <http://research.ucc.ie/scenario/2015/01/Turecek/03/de>  
(Accessed 23 February 2018).
- Welsch, Wolfgang (2010). Was ist eigentlich Transkulturalität? Available at:  
<http://www.alicedittmar.de/wp-content/uploads/2017/03/Wolfgang-Welsch-Was-ist-eigentlich-Transkulturalit%C3%A4t-2009.pdf> (Accessed 9 November 2020).
- West, Christina (2013). Integration zwischen Konformität, Interkulturalität, Transkulturalität? In: Schnur, O.; Zakrzewski, P.; Drilling, M. (Eds.): Migrationsort Quartier: Zwischen Segregation, Integration und Interkultur, Wiesbaden, pp. 195–224.



# MODULE 2

Who are my students?

Understanding learners' backgrounds,  
experiences and contexts

- Introduction
- Overview of Teaching and Learning Materials









# Module 2: Who are my students? Understanding learners' backgrounds, experiences and contexts

## Short Description

Module 2 enhances an understanding of education after forced displacement. In addition, it fosters an appreciation of diverse educational backgrounds and biographies, raising important political, educational and socio-economic issues in the context of migration.

## Learning Objectives

Participants are able to

- M 2.1** analyse and question the wider picture of causes and effects in the context of migration,
- M 2.2** describe how and why culture, religion and identity play a role in learning settings,
- M 2.3** relate learning abilities to different causes, such as socio-economic backgrounds or trauma-related influences,
- M 2.4** consolidate empathy towards learners with a forced displacement background.

## Possible Topics

### 1. Reasons for migration

- What are the various reasons for migration?
- What are the decisions that have been taken?
- What is the bigger picture?

### 2. Displacement: trauma

- What does displacement mean? (as a process? as a result?)
- What are the psychological consequences for the displaced?
- In what state of mind do many refugees find themselves?
- What are they going through now? Insecurity? Lack of information?
- Trauma of being poor and a “second class” citizen?

### 3. Identity beyond being refugees: appreciative inquiry

- Who is the individual/human being behind the status of “refugee”?
- How can we consider their experience? How can we make this part of the lesson/methods? (Referring to their life experience/create an environment that welcomes their initiative/input)

### 4. What is culture? Cultural differences and commonalities

- Poor/rich, urban/rural, level of education, heterogeneous groups!
- Building bridges between learners themselves and other learners/instructors/volunteers (focus on individuals rather than cultures),
- How do I create an atmosphere of mutual appreciation?
- What does multicollectivity mean?

### 5. Why do(n't) we talk about religion?

- What is a religion?
- How can this category help understand the challenge we are facing? And how might it even distract us from the actual challenge?

### 6. Schooling and educational approaches in the countries of origin

- What are the different methods and types of teaching and learning?
- Which of these can be found in the host country?

## Linkages to the Other Modules

This module should be based on the self-positioning process that was commenced in Module 1, helping participants to reflect on their perspective towards the information provided in intercultural training but also in class. In particular, topic 1 of this module (Reasons for migration) refers to the understanding of culture defined in Module 1 (Understanding behaviour through different value lenses) and to an optional “zoom out” introduced in Module 1. It should be taken into consideration that everyone brings along his or her own hidden agenda that may affect the training process.

## Notes on Practical Application

- Theoretical input followed by group and individual work on migration and refugees
- Group and individual work on the complexity of identity, focusing on refugees
- Video input, individual work, group work and discussion of the role played by stereotypes
- Discussion and critical reflection on the notion of culture
- Group work on the practical application of the lessons learnt

## Recommended Scope

4.5 hours/ 6 lesson units



# Overview of Teaching and Learning Materials

## Module 2:

Who are my students? Understanding learners' backgrounds, experiences and contexts

### Method Descriptions

Exercise instructions for use in classes/seminars.

Nr.	Title	Topic	Use by trainers	Use by instructors
1	<b>Who Are We?</b> – An introduction to the group	Get to know each other	x	x
2	<b>Me in a Circle</b> – What makes me who I am?	Identity and belonging	x	
3	<b>Identity Puzzle</b> – Affiliation to different groups	Identity and belonging	x	
4	<b>I am</b> – Different roles and identities	Losing one's identity	x	
5	<b>More Than Just a Refugee</b> – Create your own personas	Reflection on one's own role and target groups	x	
6	<b>Discover the Journey</b> – All together in one boat	Cooperation and Communication	x	
7	<b>The Sugar Tower</b> – An intercultural cooperation game	Cooperation and Communication	x	
8	<b>Visual Orientation With/Without Language and Writing</b> – Simulation of experiences of otherness	Dealing with loss of orientation	x	
9	<b>The Room Is a Map of the World</b> – An activating game	Get to know one another and introduction to migration	x	
10	<b>People Come, People Go</b> – Push and pull factors of migration	Displacement and migration	x	
11	<b>Get in Line!</b> – Understanding migration	Displacement and migration	x	
12	<b>The White Paper</b> – The state of a traumatised person	Dealing with trauma and emotions	x	
13	<b>The Tree of Awareness</b> – A creative way of giving feedback	Feedback	x	

### Didactic Films

Instructions for trainers on the classroom use of films.

Title	Topic
<b>Orientalism</b> – How we perceive the “Orient”	Culture, religion and identity
<b>The Danger of a Single Story</b> – A powerful input on stereotypes and prejudice	Stereotypes and prejudice
<b>The Refugee Journey</b> – What refugees endure on their way to Europe	Displacement experiences

### Thematic Dossiers

Background information for trainers as well as instructors  
and volunteers.

Title
<b>Culture and Identity</b> – Why we are part of multiple collectives
<b>Migration</b> – An overview of history, figures and perspectives
<b>Orientalism</b> – About our relationship to the “Orient” and to ourselves
<b>Trauma</b> – Causes, symptoms and support



# MODULE 2

Method descriptions







# Who Are We?

## An introduction to the group

### Module 2:

Who are my students? Understanding learners' backgrounds, experiences and contexts

### Target Groups

- Instructors and volunteer learning guides working with refugees
- Refugees participating in German language courses, initial orientation or integration courses, etc.

### Learning Objectives

1. Participants are able to report on their experiences of working with refugees and contribute their expertise to the group.
2. Participants get to know one another and create an appreciative atmosphere.

### Instructions

The trainer distributes moderation cards to each participant. Participants are asked to provide information on selected points, which are listed on a flip chart (e.g., name, birth-place, occupation, intercultural experiences, language skills and connection to refugee work). The participants are now asked to form couples. They then have 15 minutes to introduce themselves to each other and to note their partner's information on the moderation card according to the points listed.

Next, the participants are asked to introduce their respective partner to the group. The completed moderation cards are attached to a flip chart with the headline "Who we are", so that the expertise of all participants becomes visible and can be accessed whenever necessary.

### Time Frame

30–40 minutes

<b>Exchange in pairs</b>	15 min
<b>Presentation in plenary</b>	15–20 min

### Materials

- Flip chart
- Moderation cards
- Pens
- Pins
- Glue

### Further Information

The points on the moderation cards are determined in advance in order to obtain the information relevant to the training content.

### Remarks

The categories can be set and modified by the trainer, depending on the information required for the training.

When working with refugees, you can put the points on the flip chart that match the course content. At the beginning of a course, for example, the following points can be listed under the topic “Introducing yourself and others”: name, origin, profession, language(s), hobbies, family, etc. The subsequent collection of all the points under the heading “Who we are” illustrates the diversity of the group. It also reveals commonalities between participants that can be built on.

### Authors

Bolten, Jürgen (n.d.). Erfahrungsschätze. Available at:

<http://ikkompetenz.thueringen.de/wp-content/uploads/2017/09/erfahrungsschc3a4tze1.pdf>

(Accessed 19 November 2020). Modified by:

Huber, Judith; Kastrati, Dorina; Schüll, Katja (2016): Friedrich Schiller University Jena.

Contact: <https://www.expertisenwechsel.de/>





# “Me” in a Circle

## What makes me who I am?

### Module 2:

Who are my students? Understanding learners' backgrounds, experiences and contexts

### Target Groups

- Instructors and volunteer learning guides working with refugees

### Learning Objectives

1. Participants are able to describe how and why culture, religion and identity play a role in learning settings. (M 2.2)
2. Participants are able to understand the complexity and variety of identity.

### Instructions

The participants are asked to write down their names in the middle of a blank sheet of paper, and to note around their name the words that define them as an individual. The better the word defines them, the closer it should be written to their name.

After five minutes, the participants are asked to circle the words (roles) that they have chosen for themselves (as opposed to those that they have not chosen or could not influence, such as parents, school, nationality, etc.).

Afterwards, the trainer guides a discussion in plenary based on the leadoff questions below:

- What did you write down?
- Was it easy?
- What criteria did you use to prioritise the words?
- Do you have more roles or aspects that you have chosen for yourself, or are there more aspects that you have not been able to influence?

### Time Frame

20 minutes

### Materials

- White paper
- Pens

### Further Information

This method can be complemented by input on multicollectivity. It is therefore recommended that one reads the dossiers on [Culture and Identity](#) and on [Integration](#).

### Remarks

Some of the participants might not want to share their results, so the presentation of the work should be voluntary instead of going through the participants one by one.





# Identity Puzzle

## Affiliation to different groups

### Module 2:

Who are my students? Understanding learners' backgrounds, experiences and contexts

### Target Groups

- Instructors and volunteer learning guides working with refugees

### Learning Objectives

1. Participants are able to obtain a more profound awareness of how our perceptions and values are connected to our behaviour. (M 1.2)
2. Participants are able to describe how and why culture, religion and identity play a role in learning settings. (M 2.2)
3. Participants are able to interpret communication in a situation-sensitive manner without resorting to cultural attributions.

### Instructions

The trainer asks the participants to write five different roles/identities/characteristics on moderation cards. Once the trainer has collected the cards, he/she reads the cards aloud and invites all those participants who identify with the content of the card to form a group, while the other participants remain seated. The trainer reads out about five different roles/identities/characteristics. This is followed by an initial round of discussions based on key questions posed by the trainer. The trainer needs to keep an overview (if necessary, the other trainer takes notes) of those participants who have something in common (or nothing in common).

Leadoff questions for the first discussion round:

- How did it feel to be part of the group with commonalities?
- How did it feel to remain seated?
- How do you feel about your role in the group?
- Do you feel closer or more distant to anyone now?
- If so, where does this impression come from?

In the second part of the method, the trainer reads out cards prepared in advance with further roles/identities/characteristics, whereby three cards are always assigned to one topic. The cards are sorted according to a group of themes, from very specific to very general and are read out in the corresponding order, for example: I like Borussia Dortmund/I am a Dortmund fan – I like football/I am a football fan – I like sports/I am a sports fan.

The trainer reads out about five card trios, i.e., a total of 15 cards. If the participants agree with the content, they are asked to form a group again or to remain seated or standing. This is followed by the second discussion round based on the leadoff questions below:

- How do you feel about your role in the group?
- Do you feel closer or more distant to anyone now?
- If so, where does this impression come from?
- What did you notice?

Thereafter, the theoretical concept of multicollectivity is introduced. This is followed by a short video input (see sources) providing a scientific framework for the experiences made by the participants and the aspects mentioned in the discussion rounds.

Finally, the relevance of the concept for developing personal learning offers and for the individual ability to communicate and act in culturally diverse settings will be discussed.

### Time Frame

ca. 50–60 minutes

<b>Work assignment and labelling the cards</b>	5 minutes
<b>Matching themes to five cards</b>	5 minutes
<b>First discussion</b>	10 minutes
<b>Matching themes to five card trios</b>	10 minutes
<b>Second discussion</b>	10 minutes
<b>Video input on multicollectivity</b>	10 minutes
<b>Questions on/discussion of the concept</b>	10 minutes

### Materials

Moderation cards, pens, laptop, projector, loudspeaker

### Remarks

The aim of the method is to help participants understand and experience the concept of multicollectivity and to derive possible implications for their own educational activities in culturally diverse settings.

### Author

Tobias Missbrenner, multiplier for the project “Intercultural-didactic additional qualification for integration work with refugees”

### References

Rathje, Stefanie (2014). Multikollektivität. Schlüsselbegriff der modernen Kulturwissenschaften. In: Wolting, Stephan (Eds.): Kultur und Kollektiv, Festschrift für Klaus P. Hansen, Berlin, pp. 39-59.

Rathje, Stefanie (n.d.). Vortrag zu „Multikollektivität“ (lecture on multicollectivity, in German). Available at: [www.youtube.com/watch?v=\\_uZX3nFeZiw&feature=youtu.be](http://www.youtube.com/watch?v=_uZX3nFeZiw&feature=youtu.be) (Accessed 7 August 2018).

### Annex

Examples of card trios for the second discussion round.

- BVB fan – football fan – sports fan.
- I like pizza – I like Italian cuisine – I like good food/I like eating.
- I like Stephen King – I like horror – I like literature.
- I have been to Jordan – I have been outside Europe – I have been outside Germany.
- I like Harald Schmidt – I like comedy shows – I like to laugh.
- I like to drink coffee – I like to have a coffee in a café – I like having something to drink with friends.





# I am

## Different roles and identities

### Module 2:

Who are my students? Understanding learners' backgrounds, experiences and contexts

### Target Groups

- Instructors and volunteer learning guides working with refugees

### Learning Objectives

1. Participants are able to describe how and why culture, religion and identity play a role in learning settings. (M 2.2)
2. Participants are able to understand the complexity and the variety of identity.

### Instructions

The trainer distributes eight moderation cards to each participant. On these, they are asked to write down eight identities and/or roles in answer to the question, "Who are you?" (What is your role/identity?). Once everyone has finished, the participants are asked to hold the cards facedown, to turn to their left and let their neighbour draw two cards at random, then turn to the right and let their other neighbour randomly draw two more cards. (Information for the trainer: Randomly taking away two cards is meant to be a metaphorical act that could be compared to the refugees' experience of having lost some aspects of their identities/ some roles due to their displacement).

The cards to be drawn should not be visible to the neighbours for privacy reasons (or placed facedown under the owner's chair). The four cards left per person are then collected and sorted by the trainer, in order to avoid similar/same words.

Next, the trainer gives another instruction to the participants. Everyone is asked to sit on a chair. The trainer starts to read out the words written on the collected cards. If the participants identify with the content of a card, they are asked to stand up (whether they wrote it down by themselves or not). If they do not identify with it, they remain seated. The activity is finished as soon as the trainer has read out all the moderation cards.

Afterwards, there is a discussion in plenary led by the trainer on the following questions:

- How did you feel to select only eight words to express who you are?
- How did you feel after the first round of exchange with your neighbours? Would you have drawn the same cards as your neighbour did?
- What was it like to be reduced from eight to four roles or aspects of your identity?
- What does it remind you of when thinking about your work with refugees?
- What did you notice? Did you experience something you did not expect?
- Did you feel any social pressure?
- Did you miss something that you wrote down that was removed by one of your neighbours?

### Time Frame

30 minutes

<b>Writing down eight aspects of identity</b>	8 minutes
<b>Drawing first two cards from the neighbour, then another two cards</b>	5 minutes
<b>Standing up to identify with an aspect</b>	5 minutes
<b>Discussion</b>	12 minutes

### Materials

- Moderation cards (eight cards per participant)
- Pens
- Pinboard
- Pins

### Further Information

This method can be complemented by the [Me in a Circle](#) method. It can also be used as an introduction to the topic of diversity and multicollectivity. It is therefore recommended that one reads the dossiers on [Culture and Identity](#) and on [Integration](#).

### Remarks

The moderation cards can be attached to the pinboard so that all participants can see how many commonalities and linkages exist in the room.





# More Than Just a Refugee

## Create your own personas

### Module 2:

Who are my students? Understanding learners' backgrounds, experiences and contexts

### Target Groups

- Instructors and volunteer learning guides working with refugees

### Learning Objectives

1. Participants are able to describe how and why culture, religion and identity play a role in learning settings. (M 2.2)
2. Participants are able to identify and apply principles that contribute to an appreciative and reliable teaching atmosphere.

### Instructions

The trainer gives a brief introduction to the method of creating personas. The participants are asked to form groups. The trainer gives the instruction to create personas (a persona is a fictional character that represents the target group). Each group is asked to create an instructor and a learner persona in the context of education work with refugees.

Then the groups are given some time to brainstorm and discuss their working process in the group. Next, the groups continue working on the task until the given time is over. At the end, the groups all get together to present the outcomes and discuss their choices and reasons.

The trainer leads a discussion based on the leadoff questions below:

- How did you start?
- How did the group work develop? Did anything change in the course of the work from start to finish?
- What were the most important aspects in creating the personas?
- Did you think of someone you know while doing this?
- Where did you take your ideas from?
- Was the input helpful? In what way?
- What was your most important objective?
- What were the main aspects to distinguish the two personas?

### Time Frame

90 minutes

<b>Introduction</b>	10 minutes
<b>Group work: creating personas</b>	40 minutes
<b>Presentation of personas and discussion</b>	40 minutes

### Materials

- Flip chart
- Pens
- Pictures of single persons





# Discover the Journey

**All together in one boat**

## Module 2:

Who are my students? Understanding learners' backgrounds, experiences and contexts

### Target Groups

- Instructors and volunteer learning guides working with refugees

### Learning Objectives

1. Participants are able to analyse and question the wider picture of causes and effects in the context of migration. (M 2.1)
2. Participants are able to relate learning abilities to different causes, such as socio-economic backgrounds or trauma-related influences. (M 2.3)
3. Participants are able to consolidate empathy towards learners with a forced displacement background. (M 2.4)
4. Participants are able to have trust in each other and to coordinate as a group with different ideas and experiences and create a productive atmosphere.

### Instructions

The participants are asked to sit together on a tarpaulin. The group is then given the task of jointly turning the tarpaulin upside down without any of the participants touching the ground. If this happens, the whole group must restart the game. At the end of the game, the side previously facing the ground should be right below the feet of the group. When the tarpaulin is turned over, moderation cards with the topics of the training attached to the underside of the tarpaulin are revealed and visible. This is followed by a short presentation of the topics based on the points on the moderation cards (or a description of the objectives by the trainer).

After the exercise, the trainer guides a plenary discussion based on the leadoff questions below:

- What happened after the task was announced?
- What went well/badly?
- Who contributed to the solution of the task? Did several persons contribute or only one?
- Which communication patterns could you identify? Confused talk or dialogue?  
Instructions or exchange?
- What was the atmosphere in the group on such a small space?
- To what extent did the participants search for information proactively?
- Did everyone involved always know what was going on?
- Did anyone feel uncomfortable at any time?
- Would anyone behave differently in hindsight?

### Time Frame

30 minutes

<b>Instruction and exercise</b>	5–10 minutes
<b>Discussion in plenary</b>	10–20 minutes

### Materials

- One tarpaulin approx. 4 x 3 metres in size, larger or smaller depending on the size of the group. Alternative: blanket or cover of any kind
- Masking tape
- Moderation cards

### Remarks

If necessary, the tarpaulin is reduced to the correct size by using adhesive tape or by folding.

If the tarpaulin is too large, the task gets too easy to perform and will no longer be a challenge. A tarpaulin of about one square meter should fit for five participants.

### Authors

Losche, Helga (2009). Alle in einem Boot. In: Interkulturelle Kommunikation: Theoretische Einführung und Sammlung praktischer Interaktionsübungen, Augsburg. Modified and adapted to the refugee context by: Huber, Judith; Kastrati, Dorina; Schüll, Katja (2016) riedrich Schiller University Jena. Contact: <https://www.expertisenwechsel.de/>.



# The Sugar Tower

## An intercultural cooperation game

### Module 2:

Who are my students? Understanding learners' backgrounds, experiences and contexts

### Target Groups

- Instructors and volunteer learning guides working with refugees

### Learning Objectives

1. Participants are able to describe how and why culture, religion and identity play a role in learning settings. (M 2.2)
2. Participants are able to consolidate empathy towards learners who have a forced displacement background. (M 2.4)
3. Participants are able to discuss commonalities and differences in learning/teaching approaches and associated hierarchies and power relations.
4. Participants are able to identify principles that help create an appreciative and reliable classroom atmosphere.

### Instructions

In the first phase, the trainer divides the participants into two groups and sets the following task at the beginning:

#### First Phase

**Story:** As urbanisation increasingly leads to a shortage of building land, buildings will have to be constructed higher in the future. The architectural firm ARTchitect therefore wants to expand its future portfolio of towers. More precisely, it wants to invite architects to take part in a competition to develop new ideas on how to build even higher towers in the future. Your team takes part in this competition and competes with XY other teams for the title "Highest Tower of the Future" (Huber et al. 2016).

Your task now is to build the highest possible model of a sugar cube tower.

The participants are then divided into groups of at least four people. The aim is to build a tower that is as high as possible within a given time. The group tables are separated by a wall so that the other group cannot observe the construction of the tower. The groups initially have one minute to plan the construction of the tower with the sugar cubes. Afterwards, the trainer announces the start of the construction phase. The groups now have five minutes to build the highest tower they can.

Once the trainer has evaluated the towers, a winning team will be announced, but the other group will not see that tower.

In the second phase, the trainer asks two participants from each group to change tables, and sets the following task:

### Second Phase

**Story:** In the course of internationalisation and increasing flexibility, it is important for the architectural firm ARTchitect that teams can also work together with members from other teams. Therefore, in the second round of the competition, participants will now change teams. However, as the changing member comes from a different country, they do not speak the same language and can only communicate non-verbally with the team. Depending on the size of the group, one or two members from each group (known as “swimmers”) are selected by the trainer to move to another group in the second round. Another four minutes are given to build a tower according to the same criteria, but this time without planning time (as the competition time is running out fast, plus the architectural firm still plans to test the load-bearing capacity and already has previous experience with the model). The missing consultation opportunity increases the pressure. Once the time has expired, a new winning team is selected and the evaluation begins (Huber et al. 2016).

Thereafter, the trainer leads a discussion in plenary based on the leadoff questions below:

- How was the first group?
- How did you start and come up with that idea?
- How did you involve the expertise of all participating group members and of each single member of the group?
- How was the second group constellation? Did you choose a different approach?
- How did you treat and involve the silent members? How did you work together?
- How was the atmosphere in the group when it came to agreeing on a common goal?  
What was important to you within the group?

### Time Frame

30–45 minutes

<b>1st phase</b>	One minute preparation time, five minutes building time
<b>2nd phase</b>	Four minutes building time
<b>Remaining time</b>	Preparation, discussion and evaluation

### Materials

For the tower construction: 70 sugar cubes per group

### Remarks

The second round of the game can be made more difficult for groups that form a good team. In this case, the “swimmers” are not allowed to speak as soon as they join the new group. This is a new challenge for the team, namely to exchange experiences non-verbally and to involve the new member.

Wooden cubes can also be used instead of sugar cubes.

### Authors

Pauw, David; Kuehl, Jonas; Ammerich, Hannes (2013). Das Zuckerturmspiel – Eine interkulturelle Trainingsübung zur Förderung von Teamsynergien.

Modified and adapted to the refugee context by: Huber, Judith; Kastrati, Dorina; Schüll, Katja (2016). Das Zuckerturmspiel. Friedrich Schiller University Jena.









# Visual Orientation With/Without Language and Writing

## Simulation of experiences of otherness

### Module 2:

Who are my students? Understanding learners' backgrounds, experiences and contexts

### Target Groups

- Instructors and volunteer learning guides working with refugees

### Learning Objectives

1. Participants are able to relate learning abilities to different causes, such as socio-economic backgrounds or trauma-related influences. (M 2.3)
2. Participants are able to consolidate empathy towards learners with a forced displacement background. (M 2.4)
3. Participants are able to change their perspective: How do I find my way in a country with a foreign language and writing? Which codes or means of communication exist beyond language? How can I use them for my work?

### Description

How do people who are looking for orientation feel in a country whose script or language they cannot read or speak? This exercise helps to change perspectives.

**Group work:** Divide into three groups with about four participants or four groups with three participants. The trainer distributes photos with images from Amman/Jordan. Each group receives about ten photos.

## Instructions

**Step 1:** Have a look at the photos together. In which motifs can you recognise (for whatever reason) or perhaps even “read” what they communicate? For example, where are we? Where does this way lead to? What is this sign trying to tell us? What is allowed or forbidden? What kind of product is it?

Which motifs can you a) decode completely, b) only partially or c) not at all? Cluster the photos into these three groups.

**Step 2:** Discuss why you can interpret this content completely, partially or not at all (Note for the trainer: Possible reasons include existing or missing translations, (un)known or (un)clear context, possibly from your own culture/language, (non)existent world knowledge, (un)known pictograms/symbols/logos/colour codes, etc.). Which information could help you better understand the content?

**Step 3:** Compare your cluster with the other groups. If there are big differences, discuss them; then share your findings on step 2 in plenary.

**Step 4:** Afterwards, discuss the following questions in plenary: In which situations are refugees likely to have similar experiences to yours? Can you find examples in your immediate (seminar) environment? How can you use your recent experience in your work with refugees?

## Time Frame

ca. 30 minutes

<b>Image clustering</b>	10 minutes
<b>Exchange in small groups</b>	10 minutes
<b>Plenary discussion</b>	10 minutes

## Materials

Printouts of the photos from Jordan (see below)

## Remarks

If time is available, participants can take a short walk outside in small groups. They take pictures of situations, signs, products, and so on, which include writing. They should look for motifs that can be categorised into the three groups from step 1, i.e., situations/signs, etc., that can be interpreted without knowledge of the German language and Latin script a) completely, b) only partially, possibly with the help of context, etc., or c) cannot be interpreted at all. Present your outcomes in the plenary session to follow.

### Author

Thomas Waibel, multiplier for the project “Intercultural-didactic additional qualification for integration work with refugees”; Photos taken in and around Amman/Jordan in April 2018.

### Examples for Better Understanding

1. The sign is written completely in Arabic, so I cannot read it. But I recognise that it is a shop sign. I can tell from the pictures that it is the sign of a butcher's shop. More information, however, is not accessible to me (cluster B).



2. I cannot recognise what is in this package, neither by script nor by pictures, pictograms or logos (cluster C).



3. The context, though, allows me to see what might be in the package: Coffee, cocoa, or perhaps something similar (cluster B).



4. I cannot read the sign unless I am able to read the Arabic script. Based on my experience, I can assume that someone is renting or selling a flat there. Nevertheless, I need to find out more details, e.g., the conditions and telephone number (cluster B).







# Visual Orientation With/Without Language and Writing – Handout

**Simulation of experiences of otherness**

## **Module 2:**

Who are my students? Understanding learners' backgrounds, experiences and contexts









اسطنبول	التاريخ	شوم الشيخ	أوروبا القديمة	إيطاليا	ألمانيا
4299*	4299*	4199*	4159*	8	8
849*	319*	219*	179*	8	8
5329*	5329*	5219*	5179*	699*	39
379*	339*	239*	199*	733*	49

الأردن يقدم تقريراً مفصلاً حول الأجهزة وثباته  
**الملك يسلم رئاسة القمة العربية**  
 إلى خادم الحرمين الشريفين.. اليوم  
 إصدار وثيقة تعنى بالأمن القومي العربي وإعلان الرياض  
 أمين يرفقش إرائتها  
**بي السبيل**  
**ة السورية**

**سيفواي SAFEWAY**  
**هو الأصل**  
 الشيرازي، السابغ، سيفواي الجملة المثلثين، سيفواي الجملة الزرقاء الجديدة - الجبهة، أريد  
 مرج التماس، الزرقاء، وادي الحجر، شفا بدران، خلد، العفنة

0.37	وصل تاشف بلدي كغم Local Golden Onion Kg	3.69	عجل برازيلي طازج كغم Fresh Brazilian Beef Kg.
------	--	------	--

مدة الاعلان: 3 أيام فقط









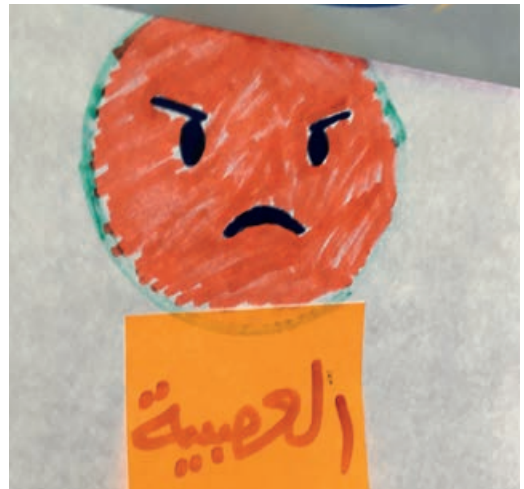




المحاضرة	→ %5
القراءة	→ %10
السمع والنظر	→ %20
التجارب والعرض	→ %30
مناقشة المعلومة مع الآخرين	→ %50
العمل بالمعلومة	→ %75

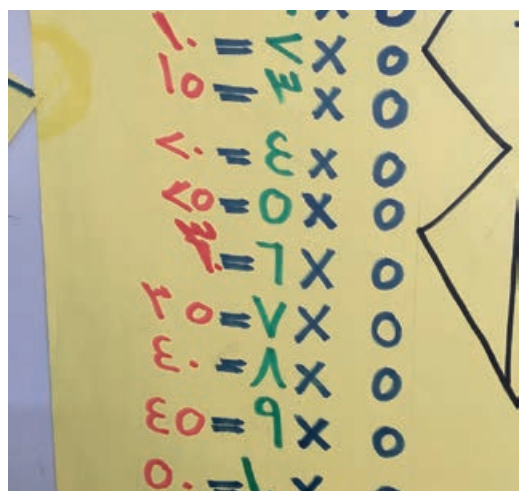
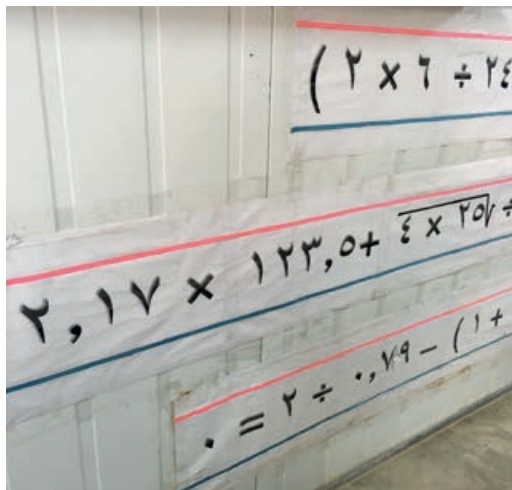




























# The Room Is a Map of the World

## An activating game

### Module 2:

Who are my students? Understanding learners' backgrounds, experiences and contexts

### Target Groups

- Instructors and volunteer learning guides working with refugees

### Learning Objectives

1. The method is used as a warm-up on the topic of migration.
2. Participants are able to position and experience themselves in the context of migration movements.

### Instructions

The trainer gives the instruction to move all the objects in the room to one side in order to have enough free space. Then the participants are asked to move to the middle of the room and imagine the room as a map of the world. The trainer determines the cardinal points in the room as an orientation for participants to move or position themselves in response to the questions. After each question (or after completion of the method, if there is not enough time) and each individual step, there is a brief discussion of how far the experiences of migration movements differ among the participants.

The following questions can be asked:

- Where are you from?
- From where to where did you move for the first time in your life?
- What is the most distant point you have ever been away from home?
- To which place would you like to go?
- Where was your shirt/blouse/top/T-shirt made?

### Time Frame

10–20 minutes



### **Materials**

No materials needed

### **Remarks**

The questions can be adjusted to the participants and to the topics of the training.  
The period also depends on the size of the group.





# People Come, People Go

## Push and pull factors of migration

### Module 2:

Who are my students? Understanding learners' backgrounds, experiences and contexts

### Target Groups

- Instructors and volunteer learning guides working with refugees

### Learning Objectives

1. Participants are able to analyse and question the wider picture of causes and effects in the context of migration. (M 2.1)
2. Participants are able to relate learning abilities to different causes, such as socio-economic backgrounds or trauma-related influences. (M 2.3)
3. Participants are able to understand forced migration and its push and pull factors.
4. Participants are able to consolidate empathy towards learners who have a forced displacement background.

### Instructions

#### “People Come, People Go”

**First part:** The trainer hands out moderation cards (in one colour, e.g., red) to the participants (small groups or individual work) and asks them to write down push factors for migration (reasons for migration/displacement: Why do people leave their homes? One reason per card). After a maximum of ten minutes, a circle of chairs is formed and one group/one participant places their cards on the floor and, if necessary, briefly explains the card. The other groups or participants then follow. If possible, the cards should be put in order (e.g., if someone selects a card marked “war” and a similar card already exists, it should be placed directly next to it).

The trainer gives everyone the chance to comment on the cards, and then asks the following question: “In which countries in the world do we find those reasons? Can you name the countries where the most refugees came from last year?” (ONLY IF DONE ACCORDING TO THE “Line Up” METHOD). If there is an important reason missing, it can be added by the group/trainer during the discussion.

At the end, the cards remain on the floor for the second part.

**Second part:** The trainer distributes moderation cards (in a different colour, e.g., white) to the participants (small groups or individual work) in the desired number, asking them to write down pull factors for migration (What do you need for a good life? One factor per card). After a maximum of ten minutes, a circle of chairs is formed again around the cards with the reasons for migration (red cards) from the first part. Then a group or a participant puts their cards on the floor and briefly explains the card, if necessary. The other groups or participants then follow. If possible, the cards should be arranged in order (e.g., the white card with “safety” should be placed next to the red card with “war”).

Next, the trainer asks the following questions:

- What do you think when you see those cards – “reasons for migration” and “things you need for a good life” – together?
- Which living condition is the most important?
- Can these cards be sorted according to their importance?
- Can you rearrange the cards with conditions for a good life under other aspects (basic human rights, basic needs, etc.)?
- In which regions of the world can you find these conditions?

Finally, the trainer gives a short presentation on migration (definition of migration, brief history of migration, maps that show worldwide migration).

### Time Frame

30–40 minutes

### Materials

Moderation cards (in white and another colour), pens, information material/a short presentation on worldwide migration

### Further Information

United Nations (2017). International Migration Report. Available at:  
[http://www.un.org/en/development/desa/population/migration/publications/migrationreport/docs/MigrationReport2017\\_Highlights.pdf](http://www.un.org/en/development/desa/population/migration/publications/migrationreport/docs/MigrationReport2017_Highlights.pdf) (Accessed 17 May 2018).

### Authors

Basic concept from: Informationsbüro Nicaragua e. V. (2015). Menschen kommen und gehen. In: Fokuscafé Lateinamerika: Warum migrieren Menschen? Bildungsmaterialien. Booklet entitled “Migration”, modified by Jannik Veenhuis (2017).



# Get in Line!

## Understanding migration

### Module 2:

Who are my students? Understanding learners' backgrounds, experiences and contexts

### Target Groups

- Instructors and volunteer learning guides working with refugees

### Learning Objectives

1. Participants are able to analyse and question the wider picture of causes and effects in the context of migration. (M 2.1)
2. Participants are able to understand the push and pull factors of forced migration.
3. Participants are able to familiarise themselves with socio-political, cultural and economic realities in refugees' countries of origin.

### Instructions

#### Step 1 Possible introduction: Presentations of countries of origin

The trainer presents the table below but only with the headings and GDP per capita (here in bold). The group should now add data to the table according to their knowledge, without checking them online or elsewhere – the trainer notes the data given by the group. The trainer should have a completed table at hand for comparison. The countries listed below are examples.

Possible criteria for the selection of countries can be the most important source countries of refugees in Germany in the current year or those source countries that differ in terms of immigration reasons. Germany should also be listed at the end of the table for the purpose of comparison. As part of the reflection in the method, a comparison of all countries is included at the end.

Country	Region	Population	Reasons for immigration	Important info	GDP per capita in US dollars
Afghanistan	Middle Asia	34 million	War, civil war, Taliban, ...	Part of global conflict since 1979	\$1,900 (2017)
Syria	West Asia	18 million	Civil war, proxy war, ...	Largest proxy war at present	\$2,900 (2015)
Albania	Eastern Europe	3 million	Economic situation, poverty, partly ethnic conflict, ...	Usually not recognised as refugees	\$12,500 (2017)
Eritrea	East Africa	5.9 million	Repressive state, poverty ...	...	\$1,400 (2017)
Germany	Western Europe	80.5 million	–	...	\$50,000 (2017)

The information provided in the table is available in "The World Factbook" of the CIA, at <https://www.cia.gov/the-world-factbook/> (Accessed 17 May 2018).

Questions for reflection:

- What do you notice?
- How much did you know without looking it up or asking the trainer?
- Where do we get the information?
- What can we conclude from this comparison?

### Step 2: Line Up! (1st part)

The trainer distributes prepared worksheets listing the names of the top ten source countries of refugees in Germany (e.g., of 2017 or the last five years). Once the participants have read "their" country (of the worksheet) aloud to the group, they must guess where most refugees came from and place themselves accordingly – largest number, second largest number, third largest number and so on (optional: participants are not allowed to speak). If there are more participants than countries, those who do not have a worksheet should nevertheless discuss with the group and help them to make the correct ranking. As soon as the participants have agreed on a ranking, the trainer presents the correct list (e.g., via PowerPoint). The participants discuss their mistakes. They are asked what surprised them most and what was clear to them from the beginning.

Finally, the worksheets are placed in the correct order on the floor in one part of the room since they are needed in the 2nd part of the method.



### Step 3: Line Up! (2nd part)

The same procedure is repeated with the host countries of refugees worldwide.

Afterwards, the worksheets are placed in the correct order below the row with the countries of origin/source countries.

Questions for reflection:

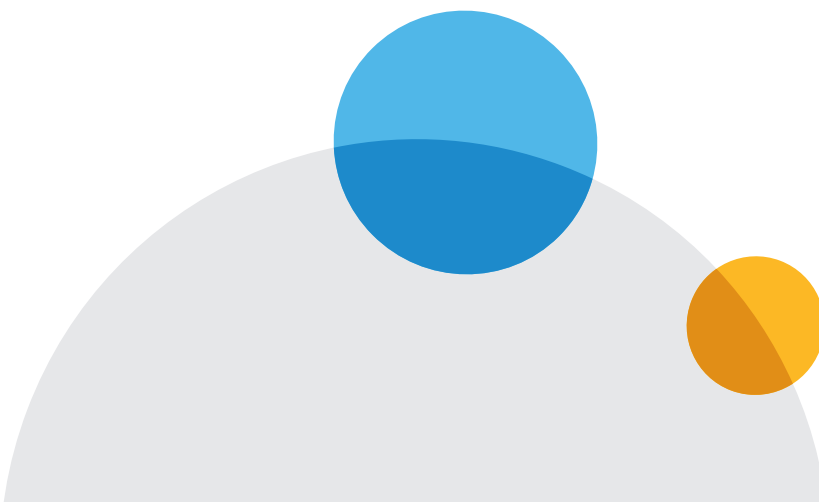
- What do you notice?
- Where do most refugees move to?
- Why do some countries appear in the list of countries of origin but also in the list of host countries?
- Do the same people appear in two statistics or are those different people who have fled their homes for different reasons?

### Time Frame

40 minutes

### Materials

- 10 worksheets with the names of the top ten countries of origin of refugees in Germany (one country per sheet)
- A PowerPoint slide or a table with the names of the top ten countries of origin in the correct order (to present the “solution” at the end)
- 10 worksheets with the names of the top ten refugees’ destination countries worldwide (one country per sheet)
- A PowerPoint slide or a table with the names of the top ten destination countries in the correct order (to present the “solution” at the end)



### Further Information

CIA (2018). The World Factbook. Available at:  
<https://www.cia.gov/the-world-factbook/> (Accessed 5 September 2018).

Federal Office for Migration and Refugees (BAMF). Figures on asylum. Available at:  
<https://www.bamf.de/EN/Themen/Statistik/Asylzahlen/asylzahlen-node.html>  
(Accessed 9 November 2020).

United Nations (2019). Ranking of the major source countries of refugees as of 2019.  
Available at: <https://www.statista.com/statistics/272999/refugees-by-source-country/>  
(Accessed 9 November 2020).

### Author

Jannik Veenhuis (2017)





# The White Paper

## The state of a traumatised person

### Module 2:

Who are my students? Understanding learners' backgrounds, experiences and contexts

### Target Groups

- Instructors and volunteer learning guides working with refugees

### Learning Objectives

1. Participants are able to describe how and why culture, religion and identity play a role in learning settings. (M 2.2)
2. Participants are able to relate learning abilities to different causes, such as socio-economic backgrounds or trauma-related influences. (M 2.3)

### Instructions

Participants receive a blank sheet of paper. They are asked to look at it and to feel how pure and smooth it is. Then the trainer changes tone of voice (more forcefully) and instructs the participants to crumple the paper in a vigorous, angry and inconsiderate manner but without ripping it to pieces. Shortly afterwards, the participants are asked to stop and smooth the paper out again.

Then the trainer asks (with an innocent face):

- Why did you do this?

The trainer observes the reactions of the participants in order to involve them in the subsequent discussion. The next question could be:

- What does the paper look like now?
- What has changed?

The trainer now asks the participants to create something pretty or useful out of the crumpled paper. Once everyone has made something out of the paper, each individual participant is asked to answer the following questions in plenary:

- What did you make out of it?
- What did you think while doing this?
- How did you feel?

After all the paper objects have been presented, the trainer leads a discussion based on the following leadoff questions:

- What did you think when I gave you the first instruction to crumple the paper that you had sensed to be so pure and smooth?
- How did you feel while crumpling it up?
- How did you feel and what did you think, when I asked you, why you did this?
- In the context of working with refugees: What does this crumpled sheet of paper remind you of?
- What can displacement do to a person?
- What should we do with that type of information on displaced persons? How should we behave or what should we take into consideration when working with them?

### **Time Frame**

30–40 minutes

### **Materials**

A blank sheet of paper for each participant

### **Further Information**

This exercise can be a starting point for an in-depth discussion, which helps participants to learn more about the topic of displacement and trauma. The central question here is how to deal with displaced and traumatised persons in a learning setting. More information is available in the dossier [Trauma](#).





# The Tree of Awareness

## A creative way of giving feedback

### Module 2:

Who are my students? Understanding learners' backgrounds, experiences and contexts

### Target Groups

- Instructors and volunteer learning guides working with refugees

### Learning Objectives

1. Participants are able to reflect on all the topics of the training.
2. Participants are able to evaluate the contents of the seminar.

### Instructions

The trainer prepares a large flip chart with a tree drawn on it.

One aspect of the training is noted on each branch. Then the trainer hands out moderation cards to the participants and asks them to give feedback on several aspects of the training, such as the trainer, the instructions, the content and the atmosphere. The distributed cards have different colours indicating different meanings:

- **Red** (the ripe fruit) stands for what the participants see as new knowledge or success and as positive aspects.
- **Green** (tender buds) stands for what the participants liked but wanted more of.
- **Yellow** (windfall fruit) stands for what the participants did not like so much or the negative aspects they noticed.

The participants take the cards and pin them to the tree. If requested, they can also discuss them.

### Time Frame

30 minutes

### Materials

- Flip chart/Pinboard
- Pins
- Moderation cards
- Pens

### Remarks

Participants should be free to decide to what extent they provide feedback.

### Authors

The method was applied as part of an additional qualification by IJAB (<http://www.ijab.de>) and transfer e.V. (<http://www.transfer-ev.de>).

# MODULE 2

Didactic Films









# Orientalism

## How we perceive the “Orient”

### Module 2:

Who are my students? Understanding learners’ backgrounds, experiences and contexts

### Target Groups

- Instructors and volunteer learning guides working with refugees

### Learning Objectives

1. Participants are able to analyse and question the wider picture of causes and effects in the context of migration. (M 2.1)
2. Participants are able to describe how and why culture, religion and identity play a role in learning settings. (M 2.2)

### Type of Media

Video clips

### Total Length

Video 1: 03:28 minutes

Video 2: 02:29 minutes

### Short Description

Video 1: “Edward Said – An Introduction to Orientalism”

Video 2: “Edward Said – Framed: The Politics of Stereotypes in News”

### Note

[Orientalism](#), according to Edward Said, is a style of thought that Western societies have of the so-called Orient – a stereotypical view that draws its strength from the fusion of economic and military power with the cultural and political legitimization of that very power (see dossier on [Orientalism](#)).

### Video 1

The concept of Orientalism by Edward Said is introduced and explained in the animated video through an example. A professor is struggling to understand the party scene, because he cannot figure out the behaviour and the underlying values. His “research” is obviously influenced by many (negative) stereotypes; and it does not permit an authentic description of the party scene. The first video is somewhat more detailed than the second because it illustrates the process of knowledge production with an example.

### Video 2

This animated video also introduces and explains the concept of Orientalism by Edward Said. In contrast to the first video, the focus here is on the presentation of stereotypical views, not only of Arab societies but also of other regions of the world. For this purpose, the viewer is directly addressed and invited to overcome stereotypes.

### Authors

Video 1: MACAT Analysis, [www.macat.com](http://www.macat.com)

Video 2: Al Jazeera English

### Links

Video 1: <https://www.youtube.com/watch?v=bZiyXEF1Aas>

Video 2: <https://www.youtube.com/watch?v=4QYrAqrpshw&t=22s>

### Licence

Standard YouTube licence (both videos)

### Language

English with English subtitles

### Didactic Use

#### Part 1:

The trainer presents the following:

1. Peters Projection World Map, available at [https://en.wikipedia.org/wiki/Gall%E2%80%9393Peters\\_projection#/media/File:Gall%E2%80%9393Peters\\_projection\\_SW.jpg](https://en.wikipedia.org/wiki/Gall%E2%80%9393Peters_projection#/media/File:Gall%E2%80%9393Peters_projection_SW.jpg)
2. Mercator projection of the world, available at [https://en.wikipedia.org/wiki/Mercator\\_projection#/media/File:Mercator\\_projection\\_Square.JPG](https://en.wikipedia.org/wiki/Mercator_projection#/media/File:Mercator_projection_Square.JPG)
3. A PowerPoint slide/flip chart with different terms used for the target region: Middle East – Orient – Arab world – West Asia and North Africa – Islamic world

The trainer asks the participants what they have noticed about the first map (Peters Projection) and gives a short explanation ([https://en.wikipedia.org/wiki/Gall%E2%80%93Peters\\_projection](https://en.wikipedia.org/wiki/Gall%E2%80%93Peters_projection)). Then he/she asks the participants about the second map (Mercator projection), explains it briefly and points out that the map generally used is Eurocentric.

Finally, the trainer shows the different terms used for the target region. He/she asks the participants which terms they normally use and why.

The trainer's explanations should be based on the following:

- a. Middle East. This East is only located in Eastern Europe and therefore would not make sense from any other perspective (e.g., from China or Russia).
- b. Orient. This term has the same root: east (Latin: oriens, East). This term also indicates how we see the Orient, namely as another part of the world that helps us define our own values by giving us orientation.
- c. Arab World. Not all people in the region speak Arabic and/or are Arabs. Moreover, the term "world" suggests that we are talking about another world that is different from ours. It includes the dependencies of the One World in which we live.
- d. West Asia and North Africa. This term is the most objective description, as it does not place Europe at the centre of the perspective and describes the geographical aspect only, without pointing to any cultural influence or similar.
- e. Islamic world. Not all people in the region are Muslims. The term also suggests that Islam is the dominant and most important factor in understanding the target societies and their people.

### **Part 2:**

Now the trainer shows one video (or both) to the participants, which is followed by a discussion.

### **Part 3:**

After watching the video(s), all participants discuss some of the questions below in plenary:

- What impressed you?
- Can you describe Orientalism?
- How does it work?
- Where does the term come from?
- Can you find a link between the video and your daily life and/or media coverage of the region/Islam?

At the end, the trainer should refer participants to the dossier on [Orientalism](#) and the book "Orientalism" by Edward Said.





# The Danger of a Single Story

**A powerful input on stereotypes and prejudice**

## Module 2:

Who are my students? Understanding learners' backgrounds, experiences and contexts

### Target Groups

- Instructors and volunteer learning guides working with refugees

### Learning Objectives

1. Participants are able to obtain a more profound awareness of how our perceptions and values are connected to our behaviour. (M 1.2)
2. Participants are able to describe how and why culture, religion and identity play a role in learning settings. (M 2.2)
3. Participants are able to reflect on how stereotypes are created and how they work.
4. Participants are able to understand their own role in the production of stereotypes and to be aware of their role in power relations ("Who speaks?").

### Type of Media

Video

### Total Length

18:40 minutes (60 minutes including group work and discussion)

### Short Description

In this TEDTalk, the author Chimamanda Ngozi Adichie talks about her own childhood in Nigeria, her time in the U.S., and her experience with what she calls the "Danger of a Single Story". Using impressive examples from her biography, she demonstrates in a very low-threshold setting how an incomplete view of people (nations, cultures, political discourse, etc.) overshadows crucial aspects of their identity, and how this produces considerable damage to these people. She also reflects on how global power and wealth structures are related to the narration of those stories, and makes it easy to understand the role of the individual in this context.

### Author

Chimamanda Ngozi Adichie (2009)

### Link

[https://www.ted.com/talks/chimamanda\\_ngozi\\_adichie\\_the\\_danger\\_of\\_a\\_single\\_story](https://www.ted.com/talks/chimamanda_ngozi_adichie_the_danger_of_a_single_story)

### Licence

BY-NC-ND

### Language

English with English subtitles (subtitles in 47 languages are available online)

### Didactic Use

Here is an example of how to use the video.

1. Watch the video together.
2. Distribute the moderation cards and the transcript (available in 47 languages online at [https://www.ted.com/talks/chimamanda\\_adichie\\_the\\_danger\\_of\\_a\\_single\\_story/transcript?language=en](https://www.ted.com/talks/chimamanda_adichie_the_danger_of_a_single_story/transcript?language=en)) to the groups (of 3 to 6 persons each), and ask the participants to note down the sentences/statements they consider most important. Finally, the groups present their cards in plenary (after placing the cards on the floor in the centre of the room, participants sit in a circle around them), and start with a discussion about the talk.
3. Examples of questions for reflection:
  - Are there statements that each group has noted? What are probably the most important statements? Why do you think these statements were chosen most of the time?
  - Is there one statement that you consider more important than the others? And one statement that gives a good summary of the presentation?
  - What statement is new to you?
  - Are you able to relate the lecture to a particular situation that you have experienced?
  - Have you ever been in a situation where there was just a single story about you?
  - Do you remember a situation where you had a single story about another person?
  - Of which world regions do you have a single story?
  - What does Adichie say about power? What is it about?
  - Who tells the majority of the stories that dominate the world/our society?
  - Can you think of anything you can do against the “danger of a single story”?

### Tags

Examples of important statements with time code (the most important points in the author's view are in blue):

**5:21** "I must say that before I went to the U.S., I didn't consciously identify myself as African. But in the U.S., whenever Africa came up, people turned to me. Never mind that I knew nothing about places like Namibia. But I did come to embrace this new identity, and in many ways, I now think of myself as African."

**6:35** "This single story of Africa ultimately comes, I think, from Western literature."

**7:32** "In fact, I did not know what African authenticity was. The professor told me that my characters were too much like him, an educated middle-class man. My characters drove cars. They were not starving, therefore they were not authentically African."

**9:26** "So that is how to create a single story, show a people as one thing, as only one thing, over and over again, and that is what they become."

**9:37** "It is impossible to talk about the single story without talking about power."

**10:12** "Power is the ability not just to tell the story of another person, but to make it the definitive story of that person."

**12:57** "The single story creates stereotypes, and the problem with stereotypes is not that they are untrue, but that they are incomplete. They make one story become the only story."

**13:45** "The consequence of the single story is this: It robs people of dignity. It makes it difficult for us to recognise our equal humanity. It emphasises how we are different, rather than how we are similar."

**17:36** "Stories can break the dignity of a people, but stories can also repair that broken dignity."









# The Refugee Journey

## What refugees endure on their way to Europe

### Module 2:

Who are my students? Understanding learners' backgrounds, experiences and contexts

### Target Groups

- Instructors and volunteer learning guides working with refugees

### Learning Objectives

1. Participants are able to relate learning abilities to different causes, such as socio-economic backgrounds or trauma-related influences. (M 2.3)
2. Participants are able to consolidate empathy towards learners who have a forced displacement background. (M 2.4)

### Type of Media

Video clips

### Total length

Video 1: 22:09 minutes

Video 2: 09:02 minutes

Video 3: 06:58 minutes

### Short Description

#### Video 1

“Escape from Syria: Rania’s Odyssey”

#### Video 2

“Desperate Journey: Europe’s Refugee Crisis”

#### Video 3

“The Journey from Syria: No Choice”

### **Video 1**

Rania Mustafa Ali, 20, filmed her journey from the ruins of Kobane in Syria to Austria. Her footage shows what many refugees face on their perilous journey to Europe. Rania is cheated by smugglers, teargassed and beaten at the Macedonian border. She risks drowning in the Mediterranean, travelling in a boat meant to hold 15 people but stuffed with 52. People with disabilities are carried across raging rivers and muddy fields in their wheel-chairs. Directed and produced by Anders Hammer (The Guardian 2017).

### **Video 2**

Many refugees seeking asylum in the EU trek in obscurity. But one filmmaker captured every step of a Syrian father's seventeen-hundred-mile odyssey, fraught with peril and punctuated by moments of extraordinary human kindness.

### **Video 3**

The documentary "The Journey from Syria: No Choice" shows what refugees have to overcome in order to reach their destination. The protagonists are refugees being rescued from the Mediterranean during the day and at night and arriving exhausted on the Italian coast, from where they go on crossing borders in all kinds of ways. Above all, children are shown. It reveals how huge the danger of a situation is that causes somebody to make the decision to travel in such difficult circumstances, with families, small children or even people with disabilities.

### **Authors**

Video 1: The Guardian 2017

Video 2: The New Yorker 2016

Video 3: Human Rights Watch 2015

### **Links**

Video 1: <https://www.youtube.com/watch?v=EDHwt-ooAi4>

Video 2: <https://www.youtube.com/watch?v=NR0uIPXY37g>

Video 3: <https://www.youtube.com/watch?v=uX-8emlxqqc>

### **Licences**

Standard YouTube licence (all three videos)

### **Language**

English with English subtitles

### Didactic Use

1. Discuss some questions all together before watching the videos:
  - Imagine you are told you have to leave your country by tomorrow. What would you do? How would you react?
  - What would you expect from the journey? What would you be afraid of?
  - What do you think this experience would do to you, displacing you far away from everything you have had and you have known until now?
2. The trainer shows the videos. Depending on the period, he/she can choose whether to show all three videos or to compare only two.
3. Discuss the content of the videos in plenary based on the following questions:
  - What impressed you?
  - What shocked or touched you most?
  - What are the main problems the protagonists have to cope with during their journeys?
  - How do you think the journey could have changed them?
  - What psychological problems could they face in their daily lives?
  - What traumatising experiences of displacement are common to all the videos shown?

### Literature

The Guardian (2017). Escape from Syria: Rania's Odyssey. Available at: <https://www.youtube.com/watch?v=EDHwt-ooAi4> (Accessed 24 March 2018).





# MODULE 2

Thematic Dossiers







# Culture and Identity

## Why we are part of multiple collectives

Author: Anna Rein

### Module 2:

Who are my students? Understanding learners' backgrounds, experiences and contexts

### The Traditional Notion of Culture

In an attempt to approach the concept of multicollectivity, the first step is to explain the term “culture”. Culture is a complex, widely used term, and a variety of different definitions exist, but none of them is generally accepted.

Alexander Thomas describes culture as an orientation system that prevails in the respective society, that shapes perceptions, values and actions of all its members, which in turn structures their affiliation to a society (cf. Thomas 2003: 279). The orientation system comprises specific symbols such as language, gestures, facial expressions, clothes, etc., and is passed down from generation to generation within the social fabric. While culture creates scope for activities, it also determines the conditions and limits for such activities.

Common definitions of culture imply that culture does not only refer to its origin, but also to a society, organisation or group. However, it should be noted that the term is predominantly equated with culture of origin. Even when talking about youth culture, work culture or hip-hop culture, for example, these concepts are always subordinated to national culture. When people speak of “culture”, they therefore mostly refer to culture of origin, ethnic group or nationality.



Photo: visualsplace/Getty Images

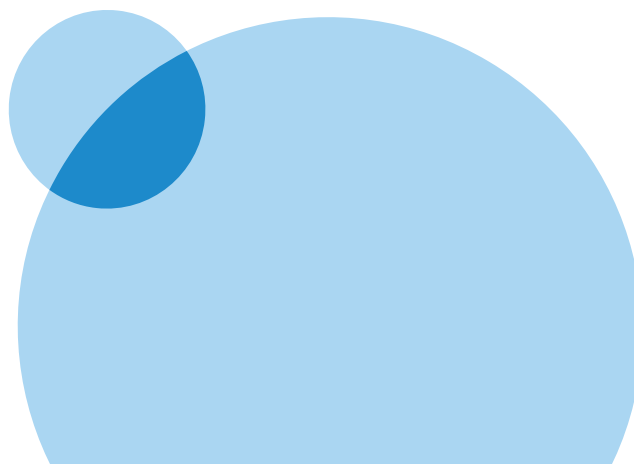
### Traditional vs. Dynamic Concept of Culture

It is problematic to standardise and focus on the culture of origin, as this view reduces the individual to their nationality, ignoring other important experiences, characteristics and influences. As a result of this one-sided perspective, identity is strongly linked to a culture of origin. People and societies are quickly perceived as “foreign” or as supposedly not “compatible”, which makes social interaction in a society much more difficult (see Kulturshaker 2019).

The dynamic concept of culture, on the other hand, assumes that cultures are not closed containers but are interrelated and changeable. People of one culture certainly share many commonalities, but belonging to a particular culture does not determine who we are as human beings. We are members of various cultural groups, and we are shaped by them.

More on the diversity of the concept of culture:

[https://www.sagepub.com/sites/default/files/upm-binaries/48150\\_ch\\_1.pdf](https://www.sagepub.com/sites/default/files/upm-binaries/48150_ch_1.pdf)





## The Origins of Multicollectivity

The affiliation of human beings to multiple groups or collectives is not a new concept but has been a well-known theoretical approach in social psychology to explain identity starting from the 20th century. The concept of multicollectivity in relation to the definition of culture was notably coined by Klaus P. Hansen (2000) and Stefanie Rathje (2009b).

Rathje (2014: 40) explains that multicollectivity has only recently been included in the comprehension of culture owing to the generation-defining experiences of conflicts, struggles and wars between clearly distinguishable groups. “It is only by experiencing the complexity of a communicatively networked, transnational world that we are prompted to consider the individual not primarily as a member of a group but as an independent entity” (Rathje 2014: 40).



Photo: Rawpixel/Getty Images

### Multicollectivity as a New Concept of Culture(s)

Cultures are systems of meaning and orientation consisting of rules, values and norms, which form the basis of every community. “Even the smallest communities and collectives, e.g. a partnership, a flat-sharing community, a family or a circle of friends, shape their own cultures and orientation systems” (Kulturshaker 2019).



*“We are individuals not in spite of  
but because of human collectivity.”  
(Rathje 2014: 41)*

Photo: designer491/Getty Images

Stefanie Rathje argues that the notion of culture as traditionally defined is not applicable to reality, as it “contradicts the simple but momentous observation that each individual is part of numerous collective and thus cultural contexts at the same time” (Rathje 2014: 44). Thus, multicollectivity is founded on the recognition that the multiple memberships of a single person are not the exception but the rule. The attribution to a single culture, such as “the German” or “the Italian”, recedes into the background and joins other group memberships. Hence, the concept of multicollectivity shifts the perspective on the unique individuality of the individual. “The diagnosis of difference and multicollectivity leads to radical individuality” (Rathje 2009a: 97).

### Human Beings Belong to Multiple Collectives

Every person belongs to numerous collectives, which are in principle different social groups. Some groups that we are part of are more important, some are less important.

However, all these groups shape an individual and provide social orientation without any need of being independent of each other. We can be part of diverse and overlapping collectives (see method [People Have Many Cultures](#)). Collectives can therefore be based on different foundations, such as religion, gender, political orientation, parental origin, language, hobbies, professions, place of residence, appearance, among many others.

#### Multicollectivity

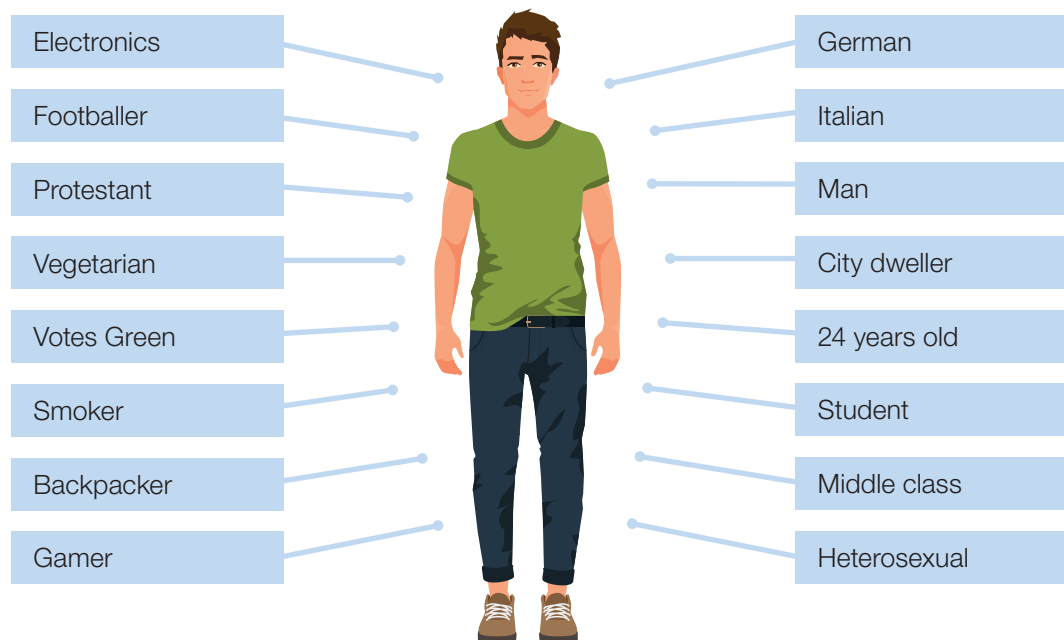


Illustration: Kulturshaker 2019 (Original source in German).

“This way I can be part of a Christian culture that overlaps with my German culture. My family culture may also be influenced by German and Christian culture but is still a culture of its own that stands apart from both” (Kulturshaker 2019). The individual is part of every single collective. But this does not mean that collectives consist of individuals but rather of their commonality, which represents only one part in relation to the individual. This part is the only factor that makes up the collective (see Marschelke 2017: 62).

Hence, multicollectivity indicates that each individual person is unique because he or she belongs to numerous diverse groups. Consequently, this approach opposes views that overemphasise differences and equate identity with belonging to a particular cultural region.



### Teaching Tip:

When working with multicultural groups, it is important to see each learner's uniqueness and potential, while at the same time finding and emphasising commonalities within the group. Participative methods that create a common group identity are available in the [Toolbox for Instructors and Coaches](#).

Image: VanReeel/Getty Images

## References and Literature

Hansen, Klaus Peter (2011). Kultur und Kulturwissenschaft, Stuttgart.

Kulturshaker (2019). Multikollektivität. Available at:

<https://kulturshaker.de/kultur/neuer-kulturbegriff/multikollektivitaet/> (Accessed 18 July 2019).

Marschelke, Jan-Christoph (2017). Mehrfachzugehörigkeit von Individuen: Prämissen und Reichweite des Begriffs der Multikollektivität. In: Zeitschrift für Kultur- und Kollektivwissenschaft year. 3. edition 1-2017.

Rathje, Stefanie (2009a). Der Kulturbegriff: Ein anwendungsorientierter Vorschlag zur Generalüberholung. In: Moosmüller, Alois (Ed.): Konzepte kultureller Differenz: Münchener Beiträge zur interkulturellen Kommunikation, Münster.

Rathje, Stefanie (2009b). The Definition of Culture: an application-oriented overhaul, in: Interculture journal, Online Zeitschrift für interkulturelle Studien. Available at:  
<http://www.interculture-journal.com/index.php/icj/article/view/78/120> (Accessed 18 July 2019).

Rathje, Stefanie (2014). Multikollektivität. Schlüsselbegriff der modernen Kulturwissenschaften. In: Wolting, Stephan (Ed.): Kultur und Kollektiv: Festschrift für Klaus P. Hansen. Berlin.

Thomas, Alexander (2003). Lernen und interkulturelles Lernen. In: Wierlacher, A./Bogner, A. (Eds.): Handbuch interkulturelle Germanistik, Stuttgart.

West, Christina (2013). Integration zwischen Konformität, Interkulturalität, Transkulturalität?. In: Schnur, O./Zakrzewski, P./Drilling, M. (Eds.): Migrationsort Quartier: Zwischen Segregation, Integration und Interkultur, Wiesbaden, pp. 195-224.

## Further Reading

Hansen, Klaus Peter 2009. Kultur, Kollektiv, Nation, Passau.



# Dossier: Migration

## An overview of history, figures and perspectives

Author: Jannik Veenhuis

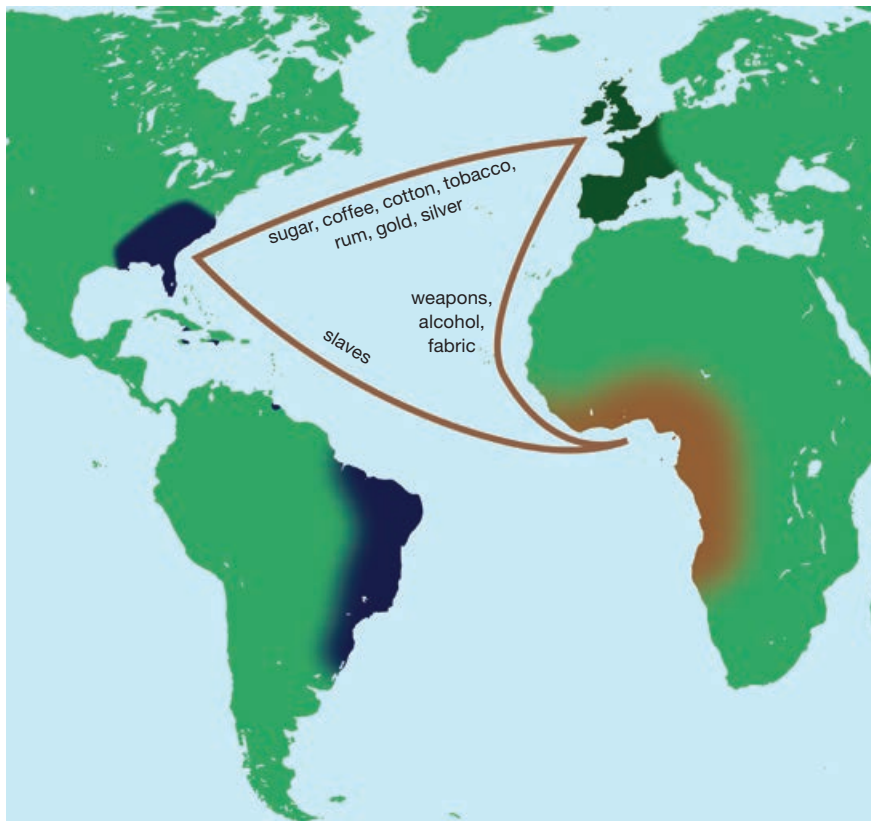
### Module 2:

Who are my students? Understanding learners' backgrounds, experiences and contexts

When people relocate the centre of their life – usually their place of residence – on a long-term and permanent basis, this is called migration. Depending on the perspective, a distinction can be made between immigration and emigration. Migration is, by no means, just a phenomenon of the past few years, but it has been ongoing for as long as there have been people – both voluntarily and involuntarily. Partly, globalisation allows people to travel much faster, easier and cheaper – by plane, for example – which also accelerates and simplifies migration. On the other hand, these travel routes are by no means equally accessible to all people, and borders and entry restrictions impede emigration significantly for a large part of the world's population.

### Transatlantic triangular trade 17th–19th centuries

Colonial domains around 1750



### The so-called "triangular trade"

From the 16th century onwards, slaves were transported from Africa to the Americas, where they (had to) produce raw materials, which were processed in Europe and became the source of the prosperity that has shaped global inequality to this day. Several million people "were" migrated in this way.

Source: [https://en.wikipedia.org/wiki/Middle\\_Passage#/media/File:Triangular\\_trade.svg](https://en.wikipedia.org/wiki/Middle_Passage#/media/File:Triangular_trade.svg)

## Who Migrates – and Why?

Worldwide, there are more than 250 million migrants (cf. Gransow 2012). People leave their source country for a variety of reasons, which are often divided into so-called **push factors** (reasons for emigration) and **pull factors** (reasons for immigration). The main **push factors** are war, repressive and authoritarian regimes, lack of political freedom and, as a consequence, discrimination.

But far more people migrate for socio-economic reasons that include, above all, problematic situations arising from their economic background: unemployment, high social inequality, resulting in poverty and difficulty sustaining oneself and one's family.

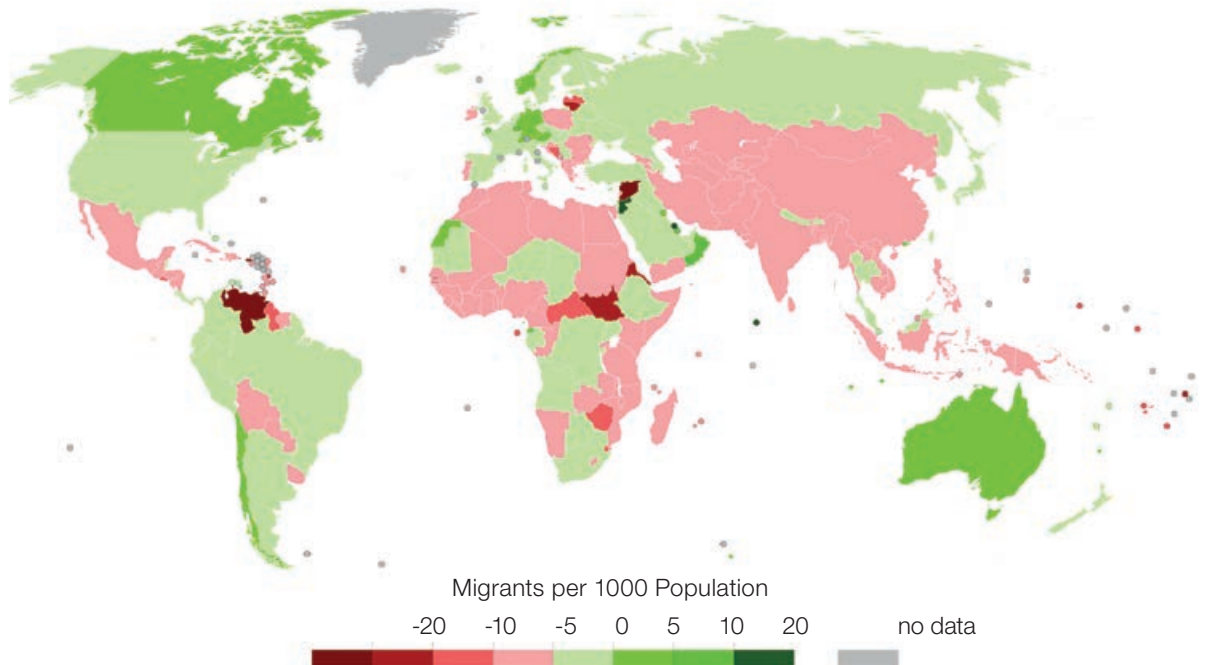
Further contributing factors are ecological reasons, such as acute natural disasters or the effects of climate change (e.g., rising sea levels or the spread of desert regions). Also, overfishing – as for example practised by European fishing companies off the coasts of East Africa – can permanently destroy local livelihoods and force people to migrate.

The majority of the pull factors basically follow from their opposite conclusion. Apart from the factors related to safety, stability and freedom, people tend to migrate to countries (or regions) where they expect to find a good economic environment. In other words, they hope to find a better chance of work, a (secure) income and hence the opportunity to develop viable prospects for themselves and their families. The specific country they aim to migrate to often depends on previous (successful) emigration experiences of friends or family members.

The combination of political stability and economic prosperity have made the states of the “West” – in particular Europe, the United States, Canada and Australia – destination countries for global migration. Consequently, people migrate primarily from the so-called global South to the so-called global North. In this context, we must not ignore the fact that the (economic) policies of the above-mentioned “Western” countries, to some extent, play a major role in preventing economic structures in the global South from developing, or even in destroying them, as the fisheries example shows.

Inequality, cemented by colonialism for more than 500 years, thus continues into the 21st century and is the central cause of international migration.

### Annual Net Migration Rate 2015-2020



Infographic: Annual Net Migration Rate 2015–2020

Source: United Nations, Department of Social and Economic Affairs, Population Division 2019

### Displacement Is One Type of Migration

One type of migration is displacement. Whether a person is considered a “refugee” depends on the reasons for leaving their home country. Often, a distinction is based on whether this migration was without alternative – in other words, if the person had to migrate, or if the person left their country of origin with a certain voluntariness. The 1951 Geneva Refugee Convention provides a narrower definition. According to the convention, a person is defined as refugee, if he/she is persecuted on the grounds of “race, religion, nationality, membership of a particular social group, or political opinion” (Geneva Refugee Convention 1951), i.e., if he/she is unable to exercise this right freely without expecting serious consequences. German asylum law is also based on the same criteria. The so-called subsidiary protection goes beyond that and requires protection (entry and residence) for those who seek refuge from civil war or other types of war. In mid-2017, these criteria applied to more than 65 million people worldwide (cf. UNHCR 2018), making the number of people forcibly displaced higher than at any time since World War II. Of these, however, around 40 million do not leave their home country and are therefore classified as “internal refugees”, while another considerable number flee to neighbouring countries, and just a fraction make their way to Europe.



## Who Regulates Migration to Germany?

In Germany, the Federal Office for Migration and Refugees (BAMF) is responsible for migration-related issues – i.e., “asylum procedures and refugee protection” – and accordingly sees itself as the “motor for the nationwide promotion of integration” (BAMF website provides up-to-date information on migration to Germany, including figures on refugees). The term “person with a migration background” applies to those individuals who immigrated (two-thirds in Germany) or whose parents or grandparents immigrated (one-third). In Germany, people with a migration background currently comprise about one-fifth of the population (Bundeszentrale für politische Bildung 2018). In 2011, the number of immigrants from EU countries amounted to more than 60 percent, with around 20 percent coming from other non-EU countries. Poland and Germany had the largest number of migrant exchanges.

## A Question of Perspective

Different perspectives can be taken when it comes to the debate on migration, forced displacement and integration. In this context, it is also decisive whether or not a responsibility for European political policy outside Europe is reflected. While some see and perceive the people who come to Germany – depending on their region of origin – in part as a threat, others emphasise the opportunities and the potential that come along with the people and that arise from diversity.

## References and Literature

Bundeszentrale für politische Bildung (2018). Zahlen und Fakten: Die soziale Situation in Deutschland. Available at: [http://www.bpb.de/wissen/NY3SWU,0,0,Bev%F6lkerung\\_mit\\_Migrationshintergrund\\_I.html](http://www.bpb.de/wissen/NY3SWU,0,0,Bev%F6lkerung_mit_Migrationshintergrund_I.html) (Accessed 29 August 2018).

Gransow, Bettina (2012). Kurzdossiers: Zuwanderung, Flucht und Asyl: Aktuelle Themen, Bundeszentrale für politische Bildung. Available at: <http://www.bpb.de/gesellschaft/migration/kurzdossiers/151244/einleitung> (Accessed 29 August 2018).

Refugee Convention (1951). Convention Relating to the Status of Refugees of 28 July 1951. Available at: <https://www.unhcr.org/1951-refugee-convention.html> (Accessed 23 November 2020).

UNHCR (2018). Figures at a Glance. Available at: <http://www.unhcr.org/figures-at-a-glance.html> (Accessed 29 August 2018).

United Nations, Department of Social and Economic Affairs, Population Division (2019). World Population Prospects 2019. Available at: [https://commons.wikimedia.org/wiki/File:Annual\\_Net\\_Migration\\_Rate\\_2015%E2%80%932020.svg](https://commons.wikimedia.org/wiki/File:Annual_Net_Migration_Rate_2015%E2%80%932020.svg) (Accessed 11 November 2020).

## Further Reading

Federal Office for Migration and Refugees (2018). Current News. Available at: [https://www.bamf.de/EN/Startseite/startseite\\_node.html](https://www.bamf.de/EN/Startseite/startseite_node.html) (Accessed 9 November 2020).





# Dossier: Orientalism

## About our relationship to the „Orient“ and to ourselves

Author: Jannik Veenhuis

### Module 2:

Who are my students? Understanding learners' backgrounds, experiences and contexts

### What Exactly Is „Orientalism“?

„Orientalism“ is the title of a book published in 1978, written by Edward Said, who died in 2003. Said, who had Palestinian roots and was teaching literary studies in the U.S., argues that „our“ image of the „Orient“ does not correspond to reality – „we“ and „the others“, this simple juxtaposition explains Said's thesis. Said says that **„our“ image is a „Eurocentric“ image emerging from a very specific perspective – namely the Western, European.** Even the word „Orient“ (Latin for „east“) or the often used „Middle East“ indicates the direction of the perspective; the „Orient“ can only be in the east on a map where Europe is at the centre. Furthermore, the question arises: What is the „Orient“ at all? It cannot be defined geographically in a simple way. Usually, it refers to the region of West Asia but also to North Africa – roughly from Morocco to Pakistan. However, these countries differ so much that they have hardly more in common than the fact that they are called „Orient“ from a „Western“ point of view. And this is exactly what Said's thesis says: the Western states – through their politics, science, media, literature, etc., have created the „Orient“. In other words, they have in a sense invented it. What Said is trying to explain is how the perception of „the others“ works.

### „Our“ Image of the „Orient“

Studies based on Said's theses have shown that a particular pattern recurs frequently. From a Western perspective, „oriental“ societies are mostly **religious, traditional, collectivist** and **emotional**. This is contrasted by a self-image of the „West“ as being secular or enlightened, modern, individualistic and **rational** (e.g., Haj 2009). This mirror-image thinking is not only relevant with regard to the „Orient“; even within society, perception frequently functions in this way. The „others“ are always that which „we“ are not – or do not want to be. This statement has importance insofar as it indicates that the image of the „Orient“ is not the only problem. Said writes: „[Orientalism] has less to do with the Orient than it does with 'our' world“<sup>1</sup> (Said 2003: 12). He thereby criticizes above all the way in which Western societies produce knowledge. Therefore, at second glance, Said's theses also refer to self-perception and identity.

---

<sup>1</sup> „Orientalism has less to do with the Orient than it does with 'our' world“ (Said 2003: 12).

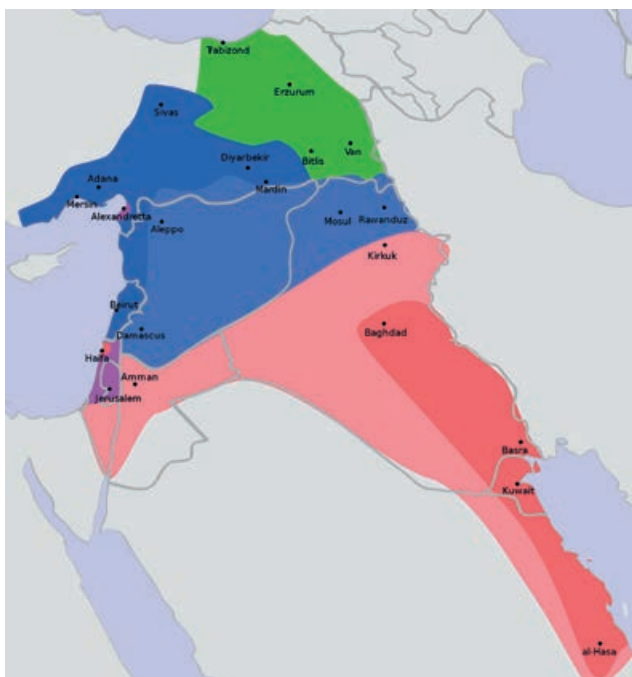
## The Danger of a Single Story

The lecture by Chimamanda Ngozi Adichie in which she speaks of the “Danger of a Single Story” helps in understanding “Orientalism” (see didactic film “The Danger of a Single Story”). Adichie says, “So that is how to create a single story, show a people as one thing, as only one thing, over and over again, and that is what they become” (Adichie 2009). Hence, “Orientalism” implies a kind of recurring narrative about the “Orient”, which has the power not only to perceive and describe the “Otherness” but also to influence it: the narrative creates reality.

## What Makes the “Western” Image So Powerful?

Adichie links the narration of the single story to the question, who actually tells the story, who talks? She says, “It is impossible to talk about the single story without talking about power” (Adichie 2009: 9:29). This sentence also plays an important role in understanding Orientalism. Orientalism developed around the beginning of the 18th century, according to Said. This period also marks – and this is no coincidence – the beginning of the colonial rule exerted by European powers over West Asia and North Africa. In 1798, Napoleon occupied Egypt, and he was soon replaced by Great Britain. Many of these colonies only regained their independence long after the Second World War – in some cases after bloody civil wars such as the 1967 war in Algeria. This colonial rule has left deep traces in the colonies as well as in the so-called “mother countries”, and it created, in particular, an imbalance of power that persists to this day. When these conditions are renewed today through, for example, economic dependencies, we speak of neo-colonialism. This dependence and the power that comes with it – then as now – have been and still are crucial to the understanding of Orientalism, for only this power enables the “Western” states and societies to bend the “Orient” into their desired shape, so to speak. On the one hand, this happens on a very

practical and material level through economic, political and military means, while on the other hand it goes hand in hand with an immaterial level, the way in which “Arabs” or “Muslims” are perceived in “our” eyes.



During World War I in 1916, an agreement was reached between two diplomats – the Frenchman Picot and the Englishman Sykes. They decided on the division of the territory for the period after the war. Borders of this kind were also drawn in (North) Africa and, to some extent, are still responsible for regional conflicts today. Source: Ian Pitchford/en.wikipediaderivative work/CC0.

### Where Can “Orientalism” Lead Us in Our Thinking?

Many references are made here: Said and especially his work “Orientalism” has become a kind of cornerstone of so-called “postcolonial studies”. Their basic thesis states that the dependency created by colonialism not only persists economically and politically, but that, in addition, the so-called “cultural hegemony” has a great impact on the identity of all those who live in former colonies (or have their roots there). This cultural power of the “West” unfolds, for example, through the film industry, through advertising that is reproduced all over the world according to Western European standards, through media and through language at large.

### Why is the Concept of “Orientalism” Relevant when Working with Refugees?

In recent years, a large share of the people who have taken refuge in Germany originate from countries often referred to as the “Orient” – from Syria, Afghanistan, Iraq, Iran and others. That means they come from countries that were, in various forms, colonially dependent on European powers and/or were the scene of so-called “proxy wars”<sup>2</sup>.

An understanding of what Said means can help us to question our view of what is the supposedly “otherness”. It is advisable to pause and reflect, for example, in class before drawing any conclusions: On which basis do I draw which conclusions? How do I position myself in that case? Which of my presumptions are unambiguous, which of them are more of an assumption or interpretation? It may also help us realize that the reason behind all this is probably not simply our own (mis)judgement – not everyone is to be blamed for his or her prejudices. Instead, it is part of “Western” culture to picture the “Orient” in a specific way, because this picture is part of the Western cultural self-image – that is Said’s thesis. Questioning these stereotypes time and again is in many cases not easy, often exhausting and sometimes confusing but always profitable.

---

<sup>2</sup> A proxy war is an armed conflict between smaller states that belong to the respective spheres of influence of various super-powers and conduct the conflict on their behalf (cf. Duden 2018).

## References and Literature

Adichie, Chimamanda Ngozi (2009). The Danger of a Single Story. In: TED Talk July 2009. Available at: [https://www.ted.com/talks/chimamanda\\_ngozi\\_adichie\\_the\\_danger\\_of\\_a\\_single\\_story/transcript](https://www.ted.com/talks/chimamanda_ngozi_adichie_the_danger_of_a_single_story/transcript) (Accessed 9 November 2020).

Duden (2018). Stellvertreterkrieg. Available at: <https://www.duden.de/rechtschreibung/Stellvertreterkrieg> (Accessed 27 August 2019).

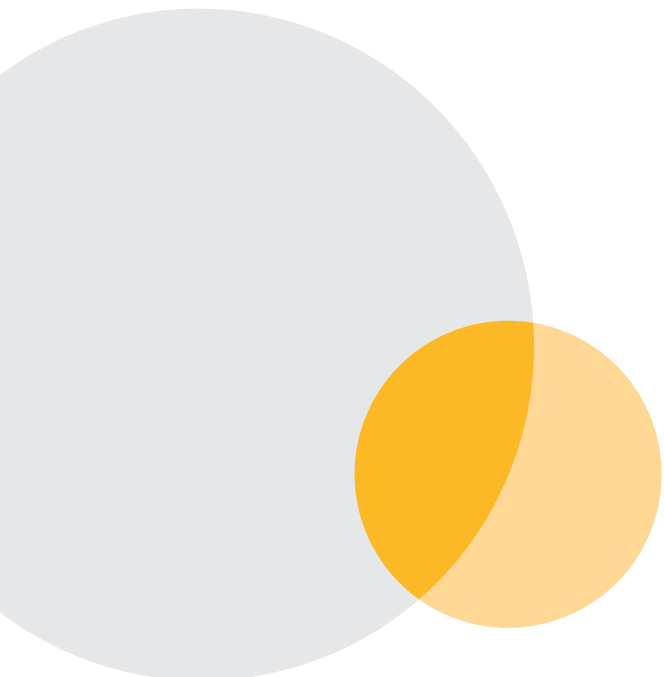
Haj, Samira (2009). Reconfiguring Islamic Tradition: Reform, Rationality, and Modernity, Stanford, California.

Said, Edward W. (2003). Orientalism, London, New York.

## Further Reading

Al-Azm, Sadik. J. (2000). Orientalism and Orientalism in Reverse. In: Alexander Lyon Macfie (Eds.): Orientalism: A Reader, New York, pp. 217–238.

Kassab, Elizabeth (2010). Contemporary Arab Thought: Cultural Critique in Comparative Perspective, New York.





# Dossier: Trauma

## Causes, symptoms and support

Author: Dorina Kastrati

### Module 2:

Who are my students? Understanding learners' backgrounds, experiences and contexts

Many participants of German courses for refugees have been exposed to traumatic experiences before, during or after their displacement. Working with traumatised persons can be very demanding and challenging and requires a high degree of empathy.

This dossier explores important aspects related to trauma and intends to promote a general understanding of the situation faced by people who are affected. Apart from presenting various symptoms of the disease, it also provides valuable advice on how to deal with traumatised people in German courses.

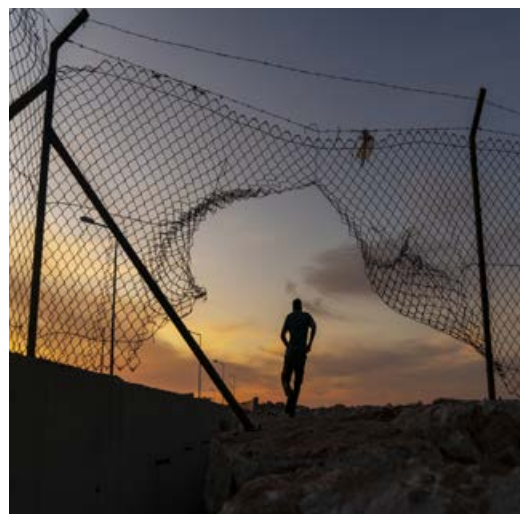


Photo: Ozgurdonmaz/ Getty Images

### What Exactly Is a Trauma?

The word “trauma” comes from ancient Greek and means “wound” (see Baer/Frick-Baer 2016).

A trauma is defined as a “strong psychological shock that has long-lasting effects [at subconscious level]” and as an “injury to the organism caused by the use of violence” (Duden 2018). Both physical and psychological injuries can be triggered by a shock. Trauma may have long-term repercussions on the lives of those affected and should therefore be identified and treated at the earliest possible stage (cf. Baer/Frick-Baer 2016).

More information on the definition of trauma is available at  
<https://www.youtube.com/watch?v=YFN8MsONC2U>.

As the search for trauma triggers can be a very lengthy process that requires a great deal of sensitivity and specialist knowledge, persons affected should be accompanied by trained trauma experts. At this point, it must be emphasised that volunteers and instructors are under no circumstances able to assume the role of professional experts; the focus here is actually on raising awareness of the issue.

### What Can Trigger Trauma?

The triggers for trauma can be very diverse. A distinction is made between sudden, unforeseeable and unintentional events, such as natural disasters (fires, floods, and earthquakes), accidents, serious illnesses, and so-called “man-made” traumas that have been deliberately inflicted by fellow human beings, such as the experience of war, murder, (sexual) violence, imprisonment, torture or kidnapping. In many cases, “man-made” traumas shake one’s faith in the world and in other people and are therefore more difficult to process (cf. Hecker/Maercker 2016). The loss of loved ones and escaping life-threatening situations can also cause traumatic conditions (cf. Baer/Frick-Baer 2016). Just witnessing a traumatising situation is enough to be co-traumatised (cf. Baer/Frick-Baer 2016).

The consequential injuries, whether physical or psychological, are not always evident to the affected person’s environment. Nevertheless, outsiders should turn to professional services in case of suspicion.

“Randa is 35 years old and a Yazidi. She used to live in northern Iraq. She managed to escape from the advancing IS troops with her 13-year-old daughter and her family. During a stopover, she learned that her daughter’s 14-year-old friend had been captured by IS troops, abducted and raped several times and that she then committed suicide in desperation. When Randa got to know about it, sudden images flashed through her mind suggesting that this could have happened to her daughter, too. Randa had a screaming fit” (Baer/Frick-Baer 2016: 39).

### What Signs May Indicate That a Person Has Been Traumatized?

Traumas manifest themselves differently in each person and are therefore characterised by a variety of symptoms.

According to Kriese (2016), trauma symptoms can be recognised by:

- Stress, sweating, rapid heartbeat, shortness of breath, replaying the experience;
- Post-traumatic stress disorder (PTSD), which manifests itself as depression, anxiety disorders, dissociative disorders (brain switches off);
- Compulsive disorder, pain disorders, addiction, personality disorders, insensitivity; somatoform disorder – mental disorders are transmitted to the body (for example abdominal pain).

It is important to note that not everything that is stressful has a traumatising effect. Stressful experiences that are accompanied by strong feelings of grief, pain, anger and disappointment are not traumatic per se, provided they can be processed with the respective inner and outer resources.

Traumatized persons felt existentially threatened in the situations they had experienced. This feeling can also be transferred to new situations.

Since traumatic experiences always lead to strong sensory overstimulation and consequently inadequate processing by the brain, new situations involving images, colours, smells or sounds associated with the traumatising incident can cause anxiety in those affected. Aggression, which manifests itself in defensive responses, escape actions, reflex-like behavioural paralysis and stress symptoms, can therefore be signs of trauma (cf. Praxistherapie Borger 2018).



Photo: DMEPhotography/GettyImages

More information on experiences and conditions of traumatized persons, especially refugees, is available at <https://www.youtube.com/watch?v=ryCOPh0VUWw> in the film "Through the Eyes of a Refugee" by Amnesty International providing an in-depth insight into the experience of traumatising moments.

The feeling of being constantly overwhelmed in everyday life can also indicate a trauma.

Situations reminiscent of, for example, war, persecution or disasters, can no longer be managed, and then survival is the only thing that counts for those affected. Uncontrolled behaviour, such as beating (fighting) and/or escaping, can be seen as the only way out. If fighting and escaping are impossible, the person concerned may show a freeze response to a threatening situation. The state of physical immobility that is referred to as dissociation helps a person not to feel the unbearable emotions. In that process the memory is suspended as well – the respective person seems to have never been mentally involved in the situation he/she experienced (cf. Baer/Frick-Baer 2016). The focus is primarily on coping with that situation.

“Nersin was a teacher in a small town in Afghanistan. When Taliban groups occupied this small town for a few days, they raped her. She had no chance to fight or flee – she froze. She experienced herself like a puppet, apathetically putting up with everything that happened” (Baer/Frick-Baer 2016: 46).

Existential threats are deeply imprinted on the memory to protect the person against similar future threats, which is an important aspect to be recognised by an outsider in order to act accordingly. After all, many traumatised persons are ashamed of what they have experienced or feel humiliated because the boundaries of their private or intimate space have been forcibly disregarded or violated, or because they have had experiences of oppression.





## What Are the Needs of Traumatized Persons?

Traumatized persons need above all security, trust in themselves and others, and human warm-heartedness – they simply need a feeling of protection. Sometimes, even friendly gestures or a smile can defuse a situation.

It is not uncommon for people who had a traumatic experience to fall into silence or to be quite the opposite, to feel the need to communicate. Some have the strong desire to talk about what they have experienced, while others remain silent or change their behaviour from one extreme to the other. It is important to respect silence and not to force anyone to speak or, in the other case, to create the feeling of being attentive and willing to listen. Communicating without pressure helps to cope with traumatic experiences. At the same time, outsiders should ensure that the people concerned are given space for their needs and feelings.

For an outsider, it is essential to know how to respond to the behaviour of traumatized persons and to behave adequately in order to be supportive:

- Empathy helps people to feel that they are not alone and to overcome their fear. For an outsider, it is important to inform oneself adequately on the issue and to draw on the experiences reported by others.
- In situations that overwhelm the persons concerned, it can be helpful to give them encouragement and point out places where they can receive professional support.
- If the person concerned is struggling with feelings of guilt, it can help to encourage him/her to consult trained professionals (see Baer/Frick-Baer 2016).
- Affected individuals should always be given the feeling that they do not have to be ashamed of what they have experienced.

Therapy with alternative forms of communication or designing, such as drawing, painting or making music, can be beneficial for persons without sufficient language skills. It can also be helpful to offer those affected space for commitment and voluntary work. (cf. Baer/Frick-Baer 2016)

## How Can I as an Educator Support Traumatized Persons?

As already mentioned, trauma experts should be consulted for an in-depth analysis of the situation of traumatized persons. However, instructors and involved persons can also provide support by taking the following measures:

- Ensuring a safe learning environment through repetitive processes, clarity and transparency.
- Checking teaching materials and tasks for content which may be potentially re-traumatizing in order to adapt them or make learners aware of them in good time. Learners then have the chance to decide how and if they want to deal with it.
- With regard to feedback and grading in particular, try to communicate in the most neutral and empowering style possible in order to empower traumatized learners. Pressure, impatience, expressing disappointment and emphasizing one's own power can have a re-traumatizing effect (cf. Carello/Butler 2015).

You must not leave traumatized persons alone with what they have experienced. Meet them face-to-face and take an interest in their concerns and emotional states. It is a difficult journey to move away from the traumatizing experience and develop a new identity in a new world where positive experiences should prevail. A good and trusting relationship with your counterpart is of great importance. This also implies learning to deal with mistrust, especially in the initial phase. Excessive support and paternalism can also be perceived as a negative aspect. Persons concerned should also be free to seek help for themselves.



Photo: PeopleImages/GettyImages

UNHCR, IOM, MHPSS also provide useful information on the type of support that can be provided to traumatised people; guidance is available at <https://pscentre.org/resource-category/basic-pss/>.

## References and Literature

Baer, Udo; Frick-Baer, Gabriele (2016). *Flucht und Trauma: Wie wir traumatisierten Flüchtlingen wirksam helfen können*, Munich.

Carello, Janice; Butler, Lisa (2015). Practicing What We Teach: Trauma-Informed Educational Practice. In: *Journal of Teaching in Social Work* 35 (3), pp. 262–278.

Duden (2018). Trauma. Available at: <https://www.duden.de/rechtschreibung/Trauma> (Accessed 29 August 2018).

Hecker, Tobias; Maercker, Andreas (2016). Posttraumatische Belastungsstörung: Wie erkennen, wie behandeln? 80: pp. 493-500, *Chirurgische Praxis*. Available at: [http://www.zora.uzh.ch/id/eprint/127569/1/Int\\_Praxis\\_final.pdf](http://www.zora.uzh.ch/id/eprint/127569/1/Int_Praxis_final.pdf) (Accessed 29 August 2018).

Kriese, Bettina (2016). *Psychische Erkrankungen bei traumatisierten Kindern und Jugendlichen mit Fluchthintergrund*, Jena.

Praxistherapie Borger (2018). Wie sind die Symptome eines Traumas?. Available at: <http://www.psychotherapie-aalen.de/index.php/traumatherapie/wie-sind-die-symptome-eines-traumas> (Accessed 17 July 2018).

## Further Reading

Amnesty International Vlaanderen (2018). *Through the Eyes of a Refugee: A Project by Amnesty International*. Available at: <https://www.youtube.com/watch?v=ryCOPh0VUWw> (Accessed 29 August 2018).

Klinik (2013). *Trauma-informed: The Trauma Toolkit*. Available at: [https://trauma-informed.ca/wp-content/uploads/2013/10/Trauma-informed\\_Toolkit.pdf](https://trauma-informed.ca/wp-content/uploads/2013/10/Trauma-informed_Toolkit.pdf) (Accessed 13 July 2019).



# MODULE 3

How can we learn together?

Diversified methodologies for learning from one another

- Introduction
- Overview of Teaching and Learning Materials







# Module 3:

## How can we learn together?

### Diversified methodologies for learning from one another

#### Short Description

Module 3 gives valuable advice on a successful choice of appropriate teaching methods in low-threshold language learning and integration programmes for refugees. It promotes the participants' skills and motivation to develop a learner-centred, participatory learning environment. In addition, this module summarises and critically reflects on all methods and teaching techniques that have been used so far (in modules 1 and 2), as well as other methods that can be contributed by the participants. The intention is to enrich participants' own methodological toolkits. A training plan/teaching unit will be designed.

#### Learning Objectives

Participants are able to

- M 3.1** discuss differences and commonalities in learning/teaching approaches and their hierarchies and power relationships,
- M 3.2** explain and apply the concepts and value of active citizenship, learner-centred and participatory approaches, especially with regard to democratic environments,
- M 3.3** evaluate the relevance and suitability of activities and techniques in terms of usage in their own course contexts, and
- M 3.4** list and adapt a variety of teaching techniques that stimulate learning.

#### Possible Topics

##### 1. Refresh and repeat

- Refreshing contents and key elements of Modules 1 and 2
- Synopsis of self-reflecting on the role as an adult educator
- Possible changes and reasons for changes

##### 2. Teaching and learning approaches

- Teacher-centred vs. learner-centred teaching approaches
- How can the learner-centred approach emphasise the value of active citizenship?
- How to deal with negative attitudes in the learning setting?

### 3. Participatory approach

- What is the participatory approach? Advantages and possible achievements.
- Why is the approach a useful tool in the context of low-threshold German language courses for refugees?
- What is the mapping technique, and how can it be used in the learning setting?

### 4. Methods and techniques

- Compilation and evaluation of methods and techniques used during the training so far
- Possible applications (considering context, content and target group)

### 5. Practical task

- Key elements of a training plan/lesson plan/excursion plan
- Deciding on appropriate methods and techniques and applying the newly-learned contents
- Creating a training plan/lesson plan/excursion plan

### Linkages to the Other Modules

As noted above (cf. Possible Topic 1), the contents and key elements of the first two modules will be reflected and refreshed in Module 3. Furthermore, all methods and techniques presented in the training so far will be summarised, evaluated and reflected in Module 3.

### Notes on Practical Application

- Group work to refresh the contents of the first two modules
- Individual work, visualisation and ensuing gallery walk to self-reflect on one's role as an adult educator
- Input and subsequent role play on learning approaches
- Application of the mapping technique with different target groups
- Brainstorming on methods and techniques
- Group work to adapt methods and techniques to content and context
- Practical task in pair work: creating, visualising and presenting a training plan/lesson plan/excursion plan

### Recommended Scope

4.5 hours/6 lesson units





# Overview of Teaching and Learning Materials

## Module 3:

How can we learn together? Diversified methodologies for learning from one another

### Method Descriptions

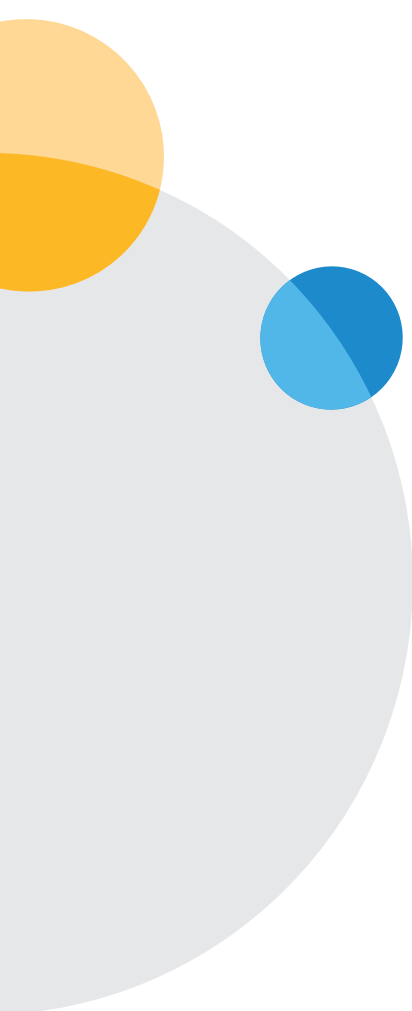
Exercise instructions for use in classes/seminars.

No	Title	Topic	Use by trainers	Use by instructors
1	<b>Things That We Share</b> – An energizer for getting to know one another	Getting to know each other and identity	x	x
2	<b>Repeat the Words</b> – A creative energizer to start the day	Introduction and warm-up	x	x
3	<b>Truth or Lie</b> – A fun energizer for getting to know one another	Getting to know each other	x	x
4	<b>Review of Prior Learning</b> – A group challenge on learning outcomes of the previous two modules	Use of participatory methods	x	
5	<b>Brainstorming Participatory Methods</b> – Activate and increase knowledge on participatory methods	Use of participatory methods	x	
6	<b>Different Learning Approaches</b> – A role play on teacher- and learner-centred approaches	Learner-centred approaches and education systems in countries of origin	x	
7	<b>REFLECT</b> – A learner-centred approach to integration work	Learner-centred approach	x	
8	<b>Chair Sharing</b> – Fun energizer with physical activity	Conflict resolution and group dynamics	x	
9	<b>Plan Your Own Lesson</b> – Applying knowledge gained throughout the training	Seminar/lesson planning	x	
10	<b>Meta-Hat and Meta-Pinboard</b> – Transfer of the acquired knowledge to different target groups	Transfer	x	
11	<b>Emotional Picture Feedback</b> – An easy-to-use visual feedback tool	Feedback	x	x
12	<b>5 Finger Feedback</b> – A simple feedback tool	Feedback	x	x
13	<b>Visualised Feedback</b> – A relaxing feedback method	Feedback	x	x

## Thematic Dossiers

Background information for trainers as well as instructors and volunteers.

Title
<b>REFLECT</b> – Background, educational approach and use in integration work
<b>Learner-Centred Teaching</b> – How do I design learner-centred seminars?
<b>Seminar Planning</b> – The OCM formula and the PITT model
<b>Diverse Teaching and Learning Approaches</b> – Education systems in refugees' countries of origin



# MODULE 3

Method descriptions







# Things That We Share

**An energizer for getting to know one another**

## Module 3:

How can we learn together? Diversified methodologies for learning from one another

### Target Groups

- Instructors and volunteer learning guides working with refugees
- Refugees participating in German language courses, initial orientation or integration courses, etc.

### Learning Objectives

1. Participants are able to create a safe, appreciative atmosphere in multicultural, diverse learning groups.
2. Participants are able to understand that they have more in common with their peers than they might initially realise.
3. Participants are able to connect to groups and trainers.

### Instructions

The participants as well as the trainers write down three things (characteristics, hobbies, etc.) about themselves that the others do not yet know. The participants walk through the room, introduce their characteristics to each other and look for another person with the same characteristics (up to three other persons). Then the participants present their characteristics to the whole group and specify with whom they have something in common.

### Time Frame

20–30 minutes

Phase 1	Phase 2	Phase 3
5 minutes	10 minutes	10 minutes

### Materials

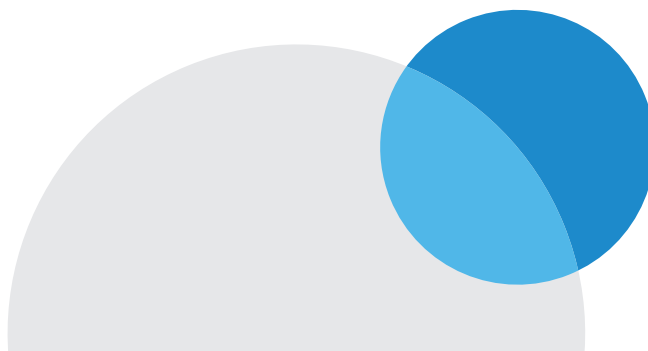
- Flip charts
- Markers
- Moderation cards
- Colour pens

### Further Information

Variation: Divide the participants into groups of three or four persons. The trainer asks the newly formed groups to find ten things that they have in common with every other person in the group. Then he tells the participants that one person must take notes and be ready to read their list to the whole group upon completion of the assignment. Finally, each group shares their whole list in plenary.

### Remarks

When using this exercise with refugees, make sure to give them more time to find the right vocabulary in German, especially for the variation with ten commonalities.





# Repeat the Words

**A creative energizer to start the day**

## **Module 3:**

How can we learn together? Diversified methodologies for learning from one another

### **Target Groups**

- Instructors and volunteer learning guides working with refugees
- Refugees participating in German language courses, initial orientation or integration courses, etc.

### **Learning Objectives**

1. Participants are able to apply learner-centred methodologies.
2. Participants are able to build on the previous seminar day and refresh their memories.

### **Instructions**

1. The group forms a circle.
2. One participant starts by saying a word from the previous day's seminar or lesson.
3. Then the next person repeats the word and adds another word.
4. The next participant repeats the two words and adds another word.
5. This goes on until someone repeats the wrong word or the words in the wrong order.

### **Time Frame**

10 minutes

### **Remarks**

This method can be applied on the second day of the seminar, as it serves to repeat previously acquired knowledge.







# Truth or Lie

## A fun energizer for getting to know one another

### Module 3:

How can we learn together? Diversified methodologies for learning from one another

### Target Groups

- Instructors and volunteer learning guides working with refugees
- Refugees participating in German language courses, initial orientation or integration courses, etc.

### Learning Objectives

1. Participants are able to create a safe, appreciative atmosphere in multicultural, diverse learning groups.
2. Participants are able to connect to groups and trainers.

### Instructions

1. All participants are asked to form a circle and think of three statements about themselves. Two of them should be true and one should be false. They do not have to be intimate, life-revealing things, just hobbies, interests or past experiences that make each person unique. For example: "Hello, I am Anna. My hair used to reach almost to my waist in high school, I talked to Cher at an airport café and I can speak four languages."
2. Each participant shares his/her three statements with the group, in any order. The intention of the icebreaker exercise is to determine which statement is false. The group votes on which statement they believe is a lie. At the end of each round, the person concerned reveals the false statement.

### Time Frame

20 minutes

Phase 1	Phase 2
5 minutes	10–15 minutes

### Materials

- Moderation cards/Post-its
- Pens

### Remarks

Variation: An interesting variation on [Truth or Lie](#) is “Two Truths and a Dream Wish”. Instead of telling a lie, a wish is expressed which does not correspond to reality but is intended to come true for the respective person. For example, someone who has never visited an African country might say: “I often travel to South Africa for holidays.”

This interesting change of meaning in the icebreaker exercise can often lead to quite unexpected results, as people often voice touching inner desires.





# Review of Prior Learning

**A group challenge on learning outcomes of the previous two modules**

## Module 3:

How can we learn together? Diversified methodologies for learning from one another

## Target Groups

- Instructors and volunteer learning guides working with refugees

## Learning Objectives

1. Participants are able to list and adapt a variety of teaching techniques that stimulate learning. (M 3.4)
2. Participants are able to review their learning outcomes and recall the contents of Modules 1 and 2.
3. Participants are able to build bridges between the three modules.

## Instructions

Two groups are formed. Each group has a brainstorming session on the topics of Modules 1 and 2 within a specified time (e.g., five minutes). Afterwards, they present their group work and compare it with the theme overviews of modules 1 and 2. The group that has managed to memorise the most topics wins.

## Time Frame

70–90 minutes

Phases 1 and 2	Phases 3 and 4
10 minutes	10 minutes

### **Materials**

- Flip charts
- Markers
- Moderation cards
- Colour pens

### **Remarks**

The trainer should prepare an overview of the topics of Modules 1 and 2.



# Brainstorming Participatory Methods

## Activate and increase knowledge on participatory methods

### Module 3:

How can we learn together? Diversified methodologies for learning from one another

### Target Groups

- Instructors and volunteer learning guides working with refugees

### Learning Objectives

1. Participants are able to list and adapt a variety of teaching techniques that stimulate learning. (M 3.4)
2. Participants are able to judge which methods match with which content, context and target group.

### Instructions

1. The participants create an individual brainstorming session on the methods they are familiar with – including those used in the seminar – and write them down on cards.
2. All methods are collected in plenary, in free form or classified into different categories. For example, methods for:
  - lectures (e.g., presentation),
  - artistic techniques (e.g., collage),
  - feedback (e.g., graphic feedback),
  - discussion (e.g., fishbowl),
  - scenic techniques (e.g., role plays, simulations),
  - reflection (e.g., letter to myself),
  - other purposes (e.g., quiz).

**Tip:** Some methods fit into more than one category, and they may be listed several times.

3. The trainer lists the methods that the group has agreed on for further work, and then assigns the methods to three groups. The groups classify the methods and work on them based on the following points:
  - Description of the tool
  - To what extent is the method participatory and/or activating?
  - In which cases (context, content, target group) can the method be used?
  - Why is the method useful?

4. The outcomes are presented on posters in plenary.

### Time Frame

90 minutes

Phase 1	Phase 2	Phase 3	Phase 4
10 minutes	20 minutes	45 minutes	15 minutes

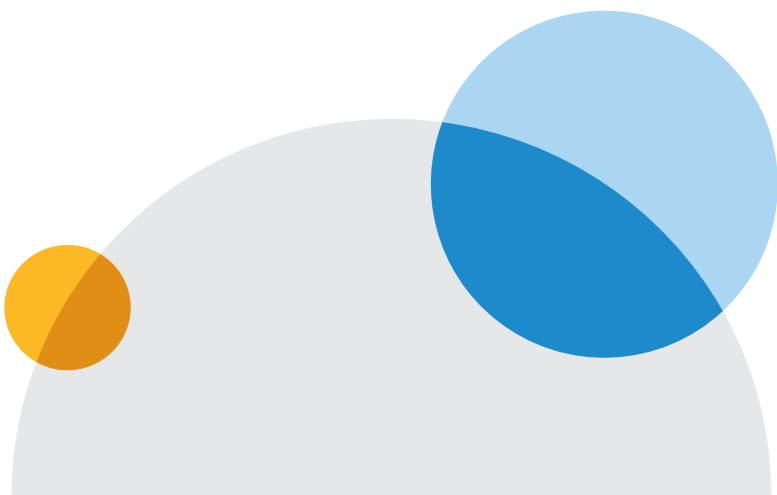
### Materials

- Flip charts
- Markers
- Moderation cards
- Colour pens

### Remarks

In case the participants do not come up with a sufficient number of methods or repeat some of them, the trainer should introduce some interesting methods.

A link list for method collections (toolboxes) is available in the dossier on [Seminar Planning](#).





# Different Learning Approaches

## A role play on teacher- and learner-centred approaches

### Module 3:

How can we learn together? Diversified methodologies for learning from one another

### Target Groups

- Instructors and volunteer learning guides working with refugees

### Learning Objectives

1. Participants are able to discuss differences and commonalities in learning/teaching approaches as well as their hierarchies and power relationships. (M 3.1)
2. Participants are able to explain and apply the concepts and value of active citizenship, learner-centred and participatory approaches, especially with regard to democratic environments. (M 3.2)
3. Participants are able to apply different learning approaches according to target groups and learning environments.

### Instructions

1. The trainer provides input on different schooling systems and approaches towards learning in refugees' countries of origin.
2. Based on the input, one group creates a role play on the teacher-centred approach, and the other on the learner-centred approach.
3. Both role plays are then acted out; each group performs for the other group. Participants compare and discuss the different teaching approaches in plenary based on the questions below:
  - What are the advantages and disadvantages of the two learning approaches?
  - When to use which approach (depending on context, target group, content, etc.)?
  - What expectations concerning learning approaches might participants have?
  - How can you deal with those expectations? How does it affect your role as an educator?

### Time Frame

70-90 minutes

Phase 1	Phase 2	Phase 3	Phase 4
20-30 minutes	20 minutes	10 minutes	20-30 minutes

### Materials

- Flip chart/laptop and projector (depending on type of input in phase 1)
- Markers
- Moderation cards
- Colour pens

### Further Information

For background information, it is recommended that one reads the dossier on [Diverse Teaching and Learning Approaches](#) (for input in phase 1) as well as the dossier on [Learner-Centred Teaching](#) (for discussion in phase 4).

### Remarks

- Keep in mind the different target groups for the group discussion (phase 4).
- In the meta-training, this exercise is followed by the [REFLECT](#) exercise. If you want to use this exercise by itself without [REFLECT](#), you can also have the discussion on group dynamics and difficult participants as a wrap-up at the end (see method description [REFLECT](#), phase 4).







# „REFLECT“<sup>1</sup>

## A learner-centred approach to integration work

### Module 3:

How can we learn together? Diversified methodologies for learning from one another

### Target Groups

- Instructors and volunteer learning guides working with refugees

### Learning Objectives

1. Participants are able to discuss differences and commonalities in learning/teaching approaches and their hierarchies and power relationships. (M 3.1)
2. Participants are able to explain and apply the concepts and value of active citizenship, learner-centred and participatory approaches, especially with regard to democratic environments. (M 3.2)
3. Participants are able to evaluate the relevance and suitability of activities and techniques in terms of usage in their own course contexts. (M 3.3)

### Instructions

1. Trainers give input on the REFLECT approach, its background and its pedagogical approach, and present different examples of REFLECT tools.
2. Following the input, the participants test one of the REFLECT tools, e.g., the “mapping technique” (visualisation technique).
3. This is followed by a discussion in plenary on the possible applications of REFLECT: What are the benefits of using REFLECT for my target group? How can I use REFLECT in my classroom?

As a learner-centred approach, REFLECT aims to adapt to the needs of the participants. The trainer discusses with all participants in a plenary session how to deal with group dynamics and difficult participants.

---

<sup>1</sup> Abbreviation for “Regenerated Freirean Literacy through Empowering Community Techniques”.

## Time Frame

95 minutes

Phase 1	Phase 2	Phase 3	Phase 4
20 minutes	25 minutes	30 minutes	20 minutes

## Materials

- Flip chart/laptop and projector (depending on kind of input in phase 1)
- Markers
- Moderation cards
- Colour pens

## Further Information

- Read the dossier REFLECT and Learner-Centred Teaching as background information for the input.
- Choose one of the REFLECT tools for phase 2. More information on the tools is also available in the dossier REFLECT.
- Read the dossier Seminar Planning as background information for the discussion in phase 4.
- In the training of multipliers (implementation tier 1), the exercise is preceded by a role play on the teacher- and learner-centred approaches (see method Diverse Teaching and Learning Approaches). Therefore, the discussion in phase 4 is a wrap-up of both exercises.



# Chair Sharing

## Fun energizer with physical activity

### Module 3:

How can we learn together? Diversified methodologies for learning from one another

### Target Groups

- Instructors and volunteer learning guides working with refugees

### Learning Objectives

1. Participants are able to explain and apply learner-centred and participatory methodologies. (M 3.2)
2. Participants are able to reflect on group dynamics.
3. Participants are able to compare and develop different strategies for dealing with conflicts of interest.

### Instructions

**Preparations:** The trainer prints out some paper sheets with different tasks.

**Task 1:** Put all chairs in a circle.

**Task 2:** Remove all chairs from the room.

**Task 3:** Put the chairs close to the wall.

1. All participants are asked to move around freely in the room. Then, the trainer distributes the prepared printouts. The participants are now asked to complete their task without talking or revealing what their task is.
2. The exercise mostly turns out to be rather chaotic. The trainer should encourage the participants to complete their tasks in about five minutes. When participants feel frustrated or the exercise is stagnating, the trainer should freeze the action for a short interim evaluation.
3. Next, the trainer asks the following questions – while participants are allowed to talk but should not reveal their tasks:
  - Is there a group that has already accomplished their task?
  - Do you think there is a conflict of interest?
  - What strategies did you use to implement your tasks?
  - What effects did your strategies have?

4. The trainer explains that one scenario exists that allows each group to achieve their goal, and he asks the participants to try again. The exercise is then resumed.
5. Questions for reflection:
  - What were your tasks?
  - How did you feel during the exercise?
  - What strategies did you use this time?
  - What was the outcome?
  - What was different?
  - How can we apply the lessons learnt in this exercise to our seminar topic?

**Solution:** Put all the chairs outside the room in a circle next to the wall.

### Time Frame

30 minutes

Phasen 1 and 2	Phase 3	Phase 4	Phase 5
10 minutes	5 minutes	5 minutes	10 minutes

### Materials

Paper, sufficient chairs

### Remarks

- The trainer must ensure that the various tasks correspond to the room situation. If necessary, the tasks should be adjusted to allow for a solution.
- The exercise may provoke strong emotional and sometimes even aggressive responses. When evaluating the exercise, the trainer should pay attention that these feelings are adequately addressed.

### Authors

Adapted from Deutscher Olympischer Sportbund (Eds.) (n.d.). Sport interkulturell: Fortbildungskonzept zur kulturellen Vielfalt im sportlichen Alltag. Available at: [https://cdn.dosb.de/user\\_upload/www.integration-durch-sport.de/Service/Fortbildungskonzeption\\_Sport\\_interkulturell.pdf](https://cdn.dosb.de/user_upload/www.integration-durch-sport.de/Service/Fortbildungskonzeption_Sport_interkulturell.pdf) (Accessed 18 September 2018).



# Plan Your Own Lesson

## Applying knowledge gained throughout the training

### Module 3:

How can we learn together? Diversified methodologies for learning from one another

### Target Groups

- Instructors and volunteer learning guides working with refugees

### Learning Objectives

1. Participants are able to evaluate the relevance and suitability of activities and techniques in terms of usage in their own course contexts. (M 3.3)
2. Participants are able to list and adapt a variety of teaching techniques that stimulate learning. (M 3.4)
3. Participants are able to create a participatory lesson for refugees.

### Instructions

1. The group takes a closer look at their target group, i.e., refugees. (If available, the participants can reflect on the personas created during the seminar.) What characterises them? What are their needs and expectations in terms of teaching?
2. Groups of three persons are formed. Participants agree on a topic for a lesson and then plan the lesson applying the new methods and contents that they have learned in the seminar. They prepare a presentation of the outcome.
3. Each group presents its plan for a lesson in five minutes. The others take notes to provide feedback.
  - a. How well does the plan of the lesson reflect the content of our seminar?
  - b. How interactive and participatory is the lesson?
  - c. To what extent are the needs of the target group met?
  - d. What are the highlights and the disappointing aspects?
4. Once all four groups have presented their results, feedback is shared and any unresolved issues can be discussed.

### Time Frame

120 minutes

Phase 1	Phase 2	Phase 3	Phase 4
15 minutes	60 minutes	25 minutes	20 minutes

### Materials

- Flip charts
- Markers
- Moderation cards
- Colour pens
- Handout [Feedback Rules](#)

### Further Information

The dossier [Diverse Teaching and Learning Approaches](#) can be used as background information for phase 1.

### Remarks

If the trainer has the feeling that there are tensions in the group and feedback could cause problems, or that the group is not used to giving feedback, the document [Feedback Rules](#) can be distributed to the participants.





# Plan Your Own Lesson Feedback Rules – Handout

## Module 3:

How can we learn together? Diversified methodologies for learning from one another

Feedback is a form of communication to tell others how I see them or to learn more about how others see me. Feedback therefore consists of two components, namely providing feedback and receiving feedback.

### Feedback Rules

1. Feedback should not only be negative. Feedback should keep a balance between praise and suggestions for improvement (keyword “sandwich feedback”). If there are no suggestions for improvement, give praise.
2. Do not address anything that cannot be changed. Feedback must relate to things that can be changed.
3. Feedback is most helpful when it is specific. Example: “When you were moderating the discussion, you were only addressing and looking at one person all the time.”
4. Be specific, not general. The feedback should be limited to a specific behaviour and should not be an assessment of the whole personality of the participant.
5. Try to describe, not to judge. Feedback should be given as a subjective expression and not in a generalised form. For example, “It seemed to me that you lost the thread when you presented the agenda” and not: “That was all totally confusing.”
6. Express appreciation. Feedback should be solution-oriented and helpful. Example: “Next time, delegate the task of noting down the discussion points to your co-trainer, then you can concentrate on the essentials when you moderate the discussion.”

### How I Provide Feedback

- I address my counterpart directly.
- I say “me” and not “one”.
- I make it clear that I am talking just about my impressions, my feelings, etc.
- I also think of emphasising positive things.
- I say something about the concrete, actual situation.

### How I Receive Feedback

- I listen to my counterpart. His or her feedback is important to me.
- I only ask if something is unclear to me.
- I let my counterpart finish.
- I do not justify or defend myself.
- I accept the feedback from my counterpart and I am not offended by his or her openness.
- I am free to use the feedback.

### What Do These Rules Imply?

Giving and receiving feedback according to certain rules should not be understood as a mere technique. These rules should be internalised as a personal attitude that is outlined in key words below:

- Appreciation and goodwill is needed from both sides.
- No general judgements are made and feedback is expressed as individual opinion.
- The counterpart has the freedom to do what he/she wants with the feedback. He/she alone is responsible for changing his/her behaviour.
- As recipient, I welcome feedback and deal with it seriously. But I also clearly say when I have had enough and when I no longer like it.

### References

Fengler, Jörg (1998). Feedback geben, Weinheim.

Macke, Gerd (2008). Hochschuldidaktik, Weinheim.

Stangl, Werner (n.d.): Gutes Feedback – was ist das? Available at:  
<http://www.stangl-taller.at/ARBEITSBLAETTER/KOMMUNIKATION/Feedback.shtml>  
(Accessed 12 March 2018).





# Meta-Hat and Meta-Pinboard

## Transfer of the acquired knowledge to different target groups

### Module 3:

How can we learn together? Diversified methodologies for learning from one another

### Target Groups

- Instructors and volunteer learning guides working with refugees

### Learning Objectives

1. Participants are able to evaluate the relevance and suitability of activities and techniques in terms of usage in their own course contexts. (M 3.3)
2. Participants are able to apply learner-centred methodologies.
3. Participants are able to discuss methods on a meta-level.

### Instructions

Throughout the seminar, regular discussions should be held on how the methods presented can be applied to different target groups of the project.

In order to make it clear to participants that the trainer or participants are talking about the meta-level, he or she can put on a hat. By wearing the hat, the trainer signals that the respective comments, recommendations, etc. refer to different target groups. The participants are encouraged to transfer and adapt their acquired knowledge and experience to different target groups.

Comments and outcomes of discussions presented with the meta-hat should be noted on cards and attached to the meta-pinboard, which should be visibly placed throughout the seminar.

Example: The instructors and volunteer learning guides carry out the exercise [The room is a Map of the World](#). When evaluating this exercise, it is also discussed how it can be used in class and adapted for refugees. The trainer puts on the meta-hat and writes the outcome of the discussion on the meta-pinboard.

### **Time Frame**

Depending on the number of methods to be reflected.

### **Materials**

- Hat (could also be made of paper)
- Pinboards
- Moderation cards
- Markers

### **Remarks**

- The meta-hat as well as the meta-pinboard should be introduced at the beginning of the seminar.
- The meta-pinboard can also be used for the final résumé of a seminar day in order to summarise all the methods and training elements applied by referring to the different target groups. A hat is not required in this case.



# Emotional Picture Feedback

## An easy-to-use visual feedback tool

### Module 3:

How can we learn together? Diversified methodologies for learning from one another

### Target Groups

- Instructors and volunteer learning guides working with refugees
- Refugees participating in German language courses, initial orientation or integration courses, etc.

### Learning Objectives

1. Participants are able to apply learner-centred methodologies.
2. Participants are able to review the contents of the seminar day.
3. Participants are able to reflect on their feelings and perceptions of the seminar day.

### Instructions

1. The trainer asks the participants to form a circle and then gives each person a printout of the feedback picture.
2. The participants are invited to select two colour pens from a box in the middle of the circle. Then they are asked to choose one colour to draw a circle around the picture showing how they are feeling at that moment, and another colour around the picture showing how they would like to feel.
3. Next, the trainer invites them to form groups of two or three persons and to share their decisions with each other.
4. At the end, the participants come together and comment on the feelings and perceptions of their group.

### Time Frame

15–20 minutes

Phase 1	Phase 2	Phase 3	Phase 4
2 minutes	3 minutes	10 minutes	5 minutes

### Materials

- Printout of feedback picture (see next page)
- Colour pens

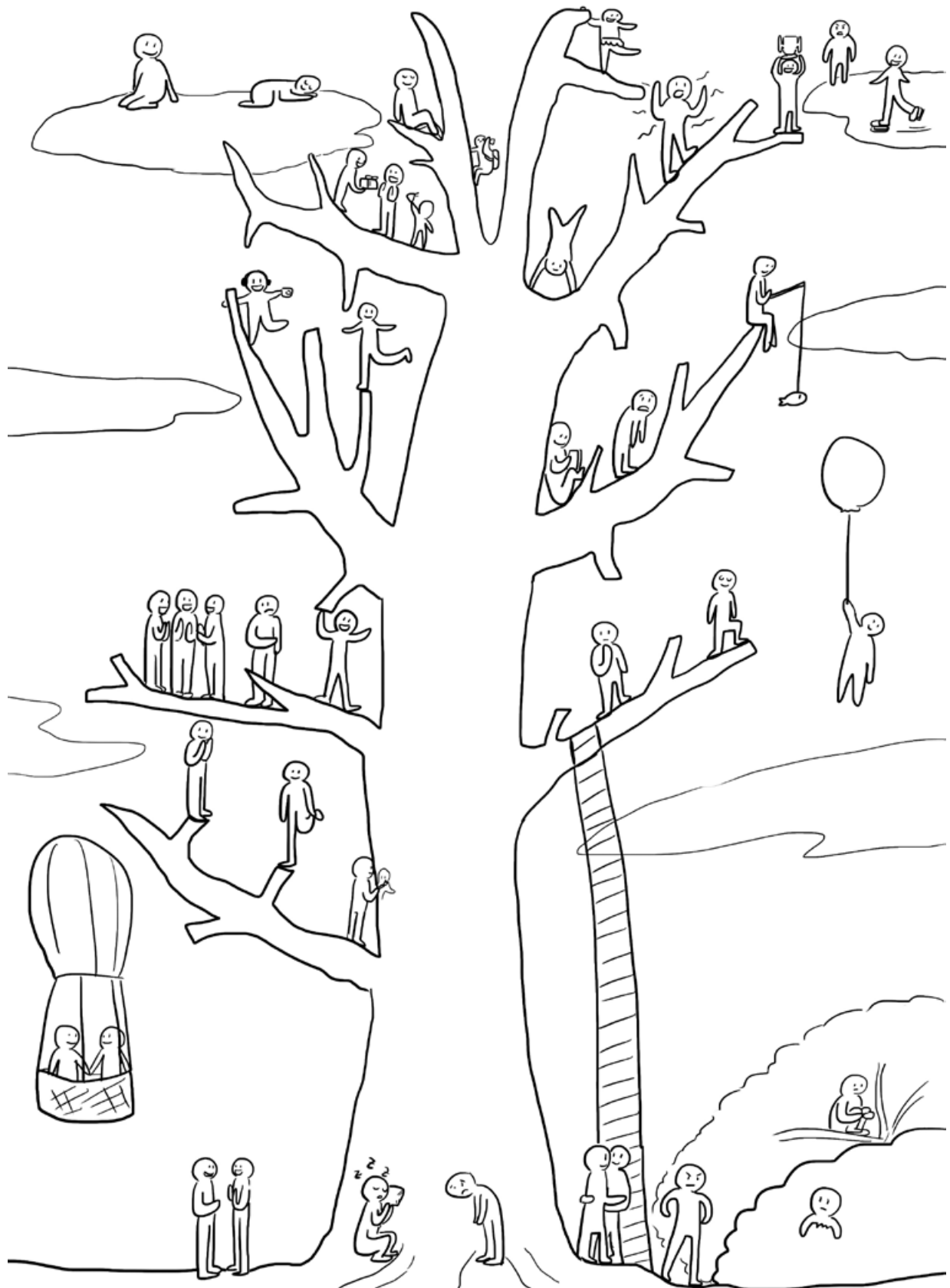
### Remarks

Variation of phase 3: If the trainer wants to find out about the expectations of the participants, he can also ask them how they feel at the beginning and at the end of the day.

### Authors

Vaida, Bogdan (2015). Emotional Feedback Tool for Introverts (and Others), Salto Youth Net Toolbox. Available at: [www.salto-youth.net/Tools/toolbox/tool/emotional-feedback-tool-for-introverts-and-others.1618/](http://www.salto-youth.net/Tools/toolbox/tool/emotional-feedback-tool-for-introverts-and-others.1618/) (Accessed 18 September 2018).









# 5 Finger Feedback

## A simple feedback tool

### Module 3:

How can we learn together? Diversified methodologies for learning from one another

### Target Groups

- Instructors and volunteer learning guides working with refugees
- Refugees participating in German language courses, initial orientation or integration courses, etc.

### Learning Objectives

1. Participants are able to evaluate the relevance and suitability of activities and techniques in terms of usage in their own course contexts. (M 3.3)
2. Participants are able to apply learner-centred methodologies.
3. Participants are able to reflect on the highlights and disappointing aspects of the training day.
4. Trainers are able to obtain a benchmark of how participants feel about the training.

### Instructions

1. The trainer shows a flip chart with a picture of a hand and the feedback categories on it, and explains how the feedback works.
  - Little finger** – What did not get enough attention?
  - Ring finger** – I take home with me...
  - Middle finger** – I didn't like!
  - Index finger** – That could be better!
  - Thumb** – That was great!
2. Participants are given a blank sheet of paper and are asked to draw an outline of their hand on it.  
Then everybody writes down their individual feedback on each finger.
3. Next, each participant explains his or her feedback hand in plenary.



### Time Frame

15–20 minutes depending on group size.

1. Step	2. Step	3. Step
2 minutes	5 minutes	10–15 minutes

### Materials

- Flip chart with hand and feedback categories – see above
- Blank paper sheets and pens

### Remarks

- The group can also be split in two to make the exercise shorter. Each trainer receives feedback from half of the participants.
- When used by instructors or volunteer learning guides with the target group of refugees, you should have in mind that gestures mean different things in different countries, and therefore the meaning of feedback fingers has to be discussed before.





# Visualised Feedback

## A relaxing feedback method

### Module 3:

How can we learn together? Diversified methodologies for learning from one another

### Target Groups

- Instructors and volunteer learning guides working with refugees
- Refugees participating in German language courses, initial orientation or integration courses, etc.

### Learning Objectives

1. Participants are able to apply learner-centred methodologies.
2. Participants are able to review the contents of the training day and to reflect on different aspects of the training or lesson.
3. Participants are able to use visualised feedback as a means of evaluation for target groups with language barriers.

### Instructions

Visualised feedback can be used as an alternative or in addition to paper-and-pencil or open feedback rounds. Participants have the opportunity to give anonymous feedback in a more informal setting. The trainer can put up several pinboards as feedback stations on different topics.



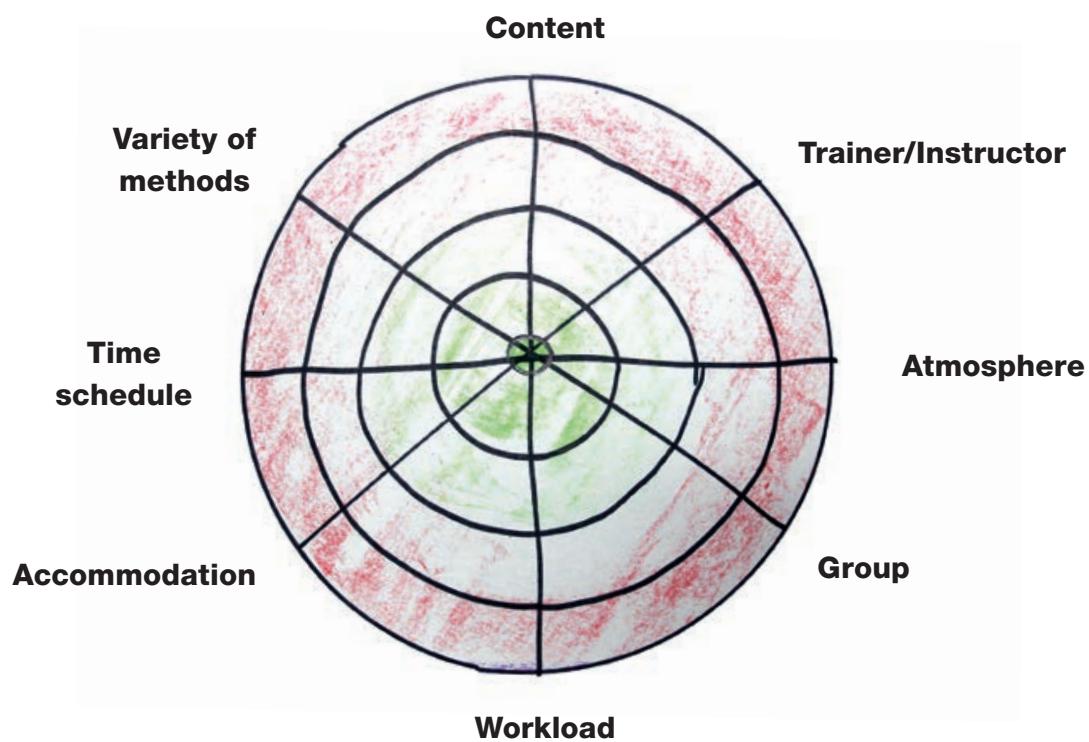
Here are a few examples:

1. If you want to have an overall evaluation of how participants liked your seminar, course or lesson, you can use the target. Participants can rate the single categories with dot stickers or by making crosses with markers. The categories can be adapted to your needs.

Rating:

- right in the middle of target: very satisfied
- far end of target: not satisfied

(Text on target clockwise: Content, Trainer/Instructor, Atmosphere, Group, Workload, Accommodation, Time schedule, Variety of methods).



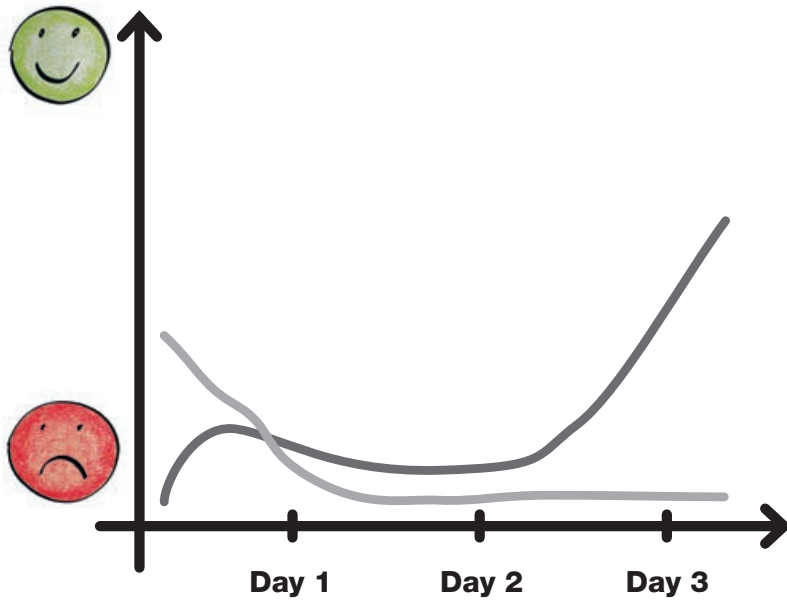
2. You can use the bag to find out what participants liked most and want to take away. Put the leading question and picture of bag on a pinboard. Participants are supposed to write on the bag.  
What are you taking away from the lesson or seminar?



3. If you want to know what participants didn't like and want to leave behind, you can use the bin. Put the leading question and picture of the bin on a pinboard. Participants are supposed to write on the bin.  
What didn't you like about the seminar or lesson?

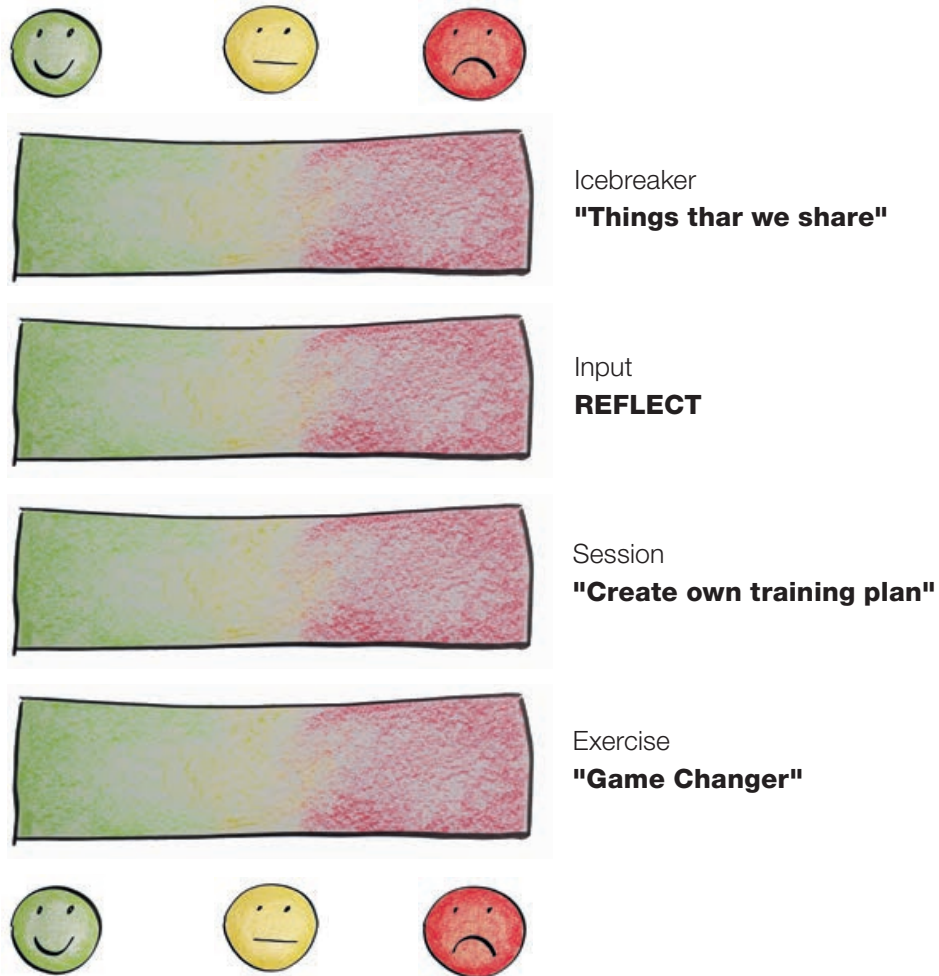


4. How was the atmosphere during the day/the entire seminar?  
Use a coordinate chart, plotting time on the x-axis and mood on y-axis (e.g., using smileys and frownies).  
Everybody draws his or her own mood line.



5. How did you like the different contents of the seminar/lesson?

Draw pillars on a flip chart – one pillar for each content/session. The participants then rate how they liked each session with sticker dots or by making crosses with markers.



All images by Meike Woller

### Time Frame

Can be adapted to different needs, depending on how many feedback stations there are.

### Materials

- Markers
- Colour pens and crayons
- Flip charts
- Pinboards

### Remarks

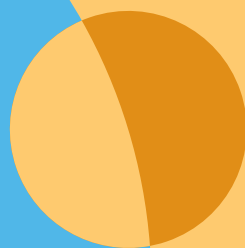
- This type of feedback is especially suitable when working with refugees who have little knowledge of German; they may find it tiring and time-consuming to give written feedback.
- If you want the feedback to be anonymous, make it clear in advance. Make sure that you as a trainer do not look. or even leave the room.
- Visualised feedback can also be used for evaluating whether the learning objectives of a seminar were achieved. The learning objectives should be made transparent at the beginning of the seminar. A flip chart with learning objectives – preset or individual learning objectives collected together with the participants – should be put up and be visible throughout the seminar. At the end, it can be used as a self-assessment tool. Thus, trainers receive feedback regarding participants' learning success.

### Author

Meike Woller

# MODULE 3

Thematic Dossiers









# REFLECT

## Background, educational approach and use in integration work

Author: Meike Woller

### Module 3:

How can we learn together? Diversified methodologies for learning from one another

### What is REFLECT? Background

REFLECT stands for “Regenerated Freirean Literacy through Empowering Community Techniques” and is an innovative approach to adult education aimed to bring about social change. Since its initial use in 1985 by the NGO ActionAid, the approach has been successfully applied worldwide. REFLECT is based on the theories of the humanist and pedagogue Paulo Freire on the one hand and the Participatory Rural Appraisal (PRA) approach that is used in development cooperation on the other.

The political objective of both approaches is to empower marginalised population groups, whereby education is seen as a tool to promote empowerment, self-efficacy, reflection and critical faculties of individuals. Freire assumes that poor and oppressed people are creative and certainly capable of describing their life situation themselves, analysing their problems and needs to try and find solutions.

More information about Freire’s life and pedagogical work is available at <http://ptoweb.org/aboutpto/a-brief-biography-of-paulo-freire/>.

Background information on Participatory Rural Appraisal (PRA) is available at <https://participedia.net/method/4907>.

## REFLECT Approach

Freire replaces paternalism practiced by know-it-all elites with dialogue and equality between learners and teachers. Teachers do not just pass on knowledge, but they also moderate, share, empower and support. The learners identify their own topics and interests, create and use their own materials.

“The teacher is no longer merely the-one-who-teaches, but one who is himself taught in dialogue with the students, who in turn while being taught also teach. They become jointly responsible for a process in which all grow” (cf. Freire 1973: p. 64).

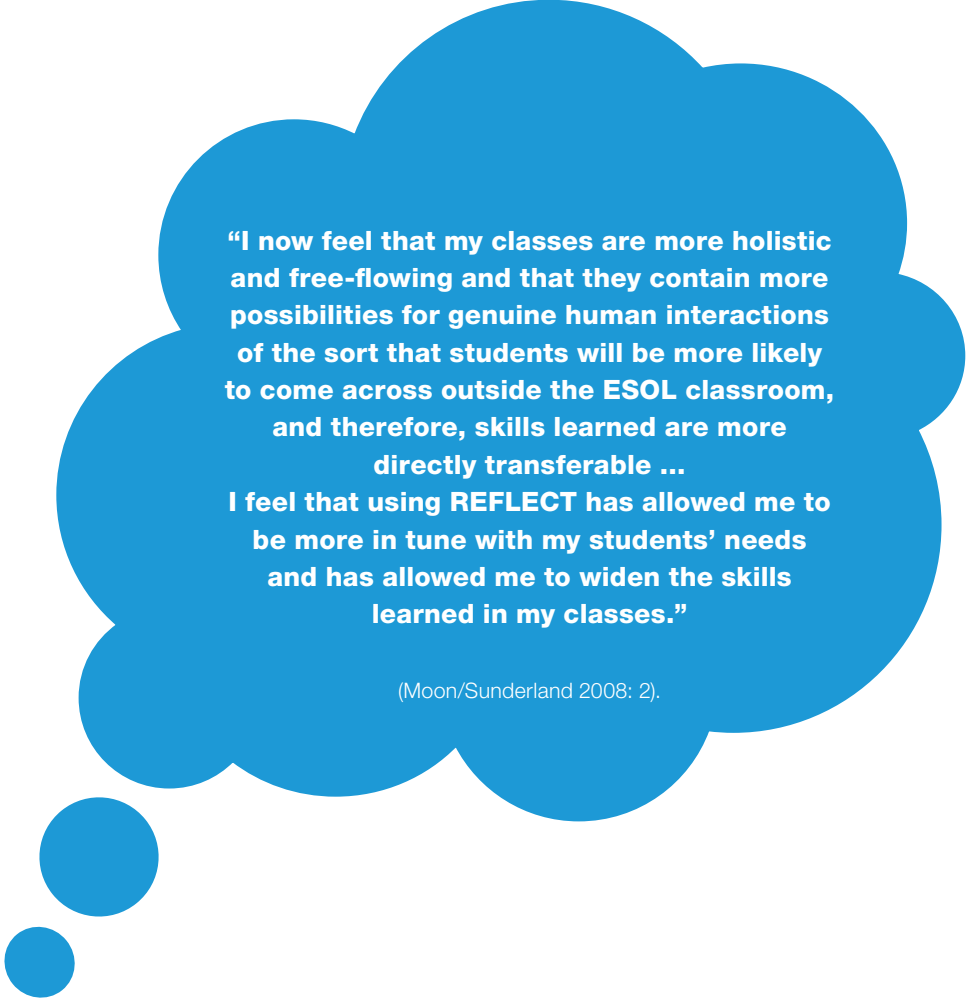
REFLECT works along the following basic principles (see Cardiff et al. n.d.):

- REFLECT wants to encourage learners to reflect and be active, and to help them fight for their place in society;
- REFLECT emphasises the responsibility and the right of everyone to have a say – teachers as well as learners are responsible for shaping the learning process;
- REFLECT relies on participatory rather than traditional, hierarchical teaching methods to create an open, democratic learning environment;
- REFLECT works with learners' experience and knowledge rather than rigid curricula and textbooks;
- REFLECT initiates reflection on power relations in teaching and in society;
- REFLECT promotes independence and self-organisation.

### Reflect as a Method of Integration Work

REFLECT is suitable for use in development cooperation as well as integration work as it is based on principles such as empowerment, participation and questioning of power relations. Thanks to its participatory methods, which convey learning contents by other means than language and writing, REFLECT provides added value in particular to target groups such as refugees and migrants. The focus is not only on language learning but also on the opportunity to empower these target groups to take an active role in society.

Some methods as well as basic principles of the approach can be applied for the participatory and interactive design of workshops and seminars with different target groups. More information on the potentials of REFLECT is given in the final evaluation report of the REFLECT method by Moon/Sunderland (2008).

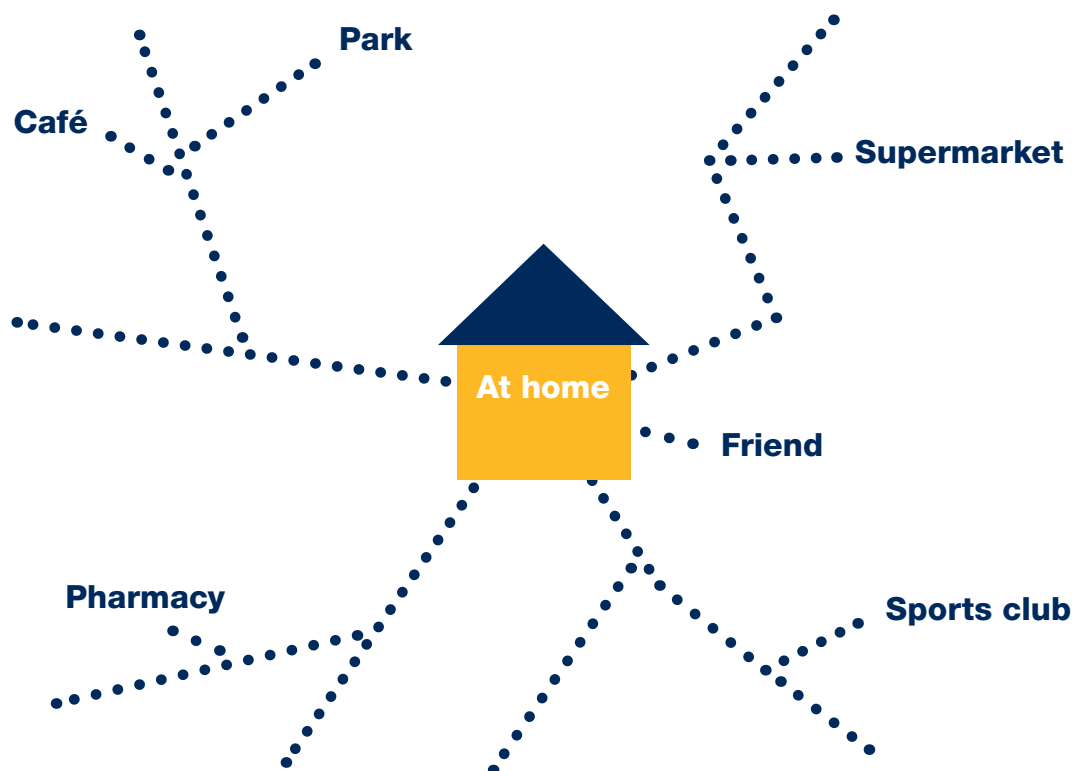


**“I now feel that my classes are more holistic and free-flowing and that they contain more possibilities for genuine human interactions of the sort that students will be more likely to come across outside the ESOL classroom, and therefore, skills learned are more directly transferable ... I feel that using REFLECT has allowed me to be more in tune with my students’ needs and has allowed me to widen the skills learned in my classes.”**

(Moon/Sunderland 2008: 2).

## REFLECT – Use in Practical Work

REFLECT consists of a wide variety of participatory methods, such as role-playing, theatre and dance, and visualisation methods, such as calendars, maps, rivers and trees, that are of particular interest. The aim of these methods is to encourage participants to activate and share their experiences, knowledge and feelings without encountering language and writing barriers. Different from conventional language teaching, which uses textbooks and follows the alphabet, in the REFLECT approach, it is the learners who determine the topics to be covered. The idea behind working with graphics and visual materials is to stimulate discussion about the realities of learners' everyday lives; thereby generating relevant and real-life vocabulary and making use of it (cf. Moon/Sunderland 2008). For example, learners can be given the homework assignment to prepare a map of their neighbourhood and mark it with the relevant words. For consolidating the vocabulary, the neighbourhood map can be followed by a role play with dialogues taken from individual stations on the map. Thereby, the focus is on learners developing their own materials and taking action instead of passively receiving and copying.



All information around the use of REFLECT in language courses (exercise instructions, materials, etc.) and further seminars is available in the following document “Adult Literacy REFLECT Training Manual” at

<https://pakolaisapu.fi/wp-content/uploads/2019/03/REFLECT-Training-Manual.pdf>



Photo: ChristianChan/GettyImages

## References and Literature

Cardiff, Piers; Newman, Kate; Pearce, Emma (n.d.). Reflect for ESOL, London.

Moon, Pauline; Sunderland, Helen (2008). Reflect for ESOL Evaluation: Final Report, London.

## Further Reading

ActionAid (n.d.). Networked Toolbox. Available at:  
<http://www.networkedtoolbox.com/> (Accessed 23 August 2018).

ActionAid India (n.d.). Video Reflect Circle. Available at:  
[https://www.youtube.com/watch?v=obYX\\_lqnHuk](https://www.youtube.com/watch?v=obYX_lqnHuk) (Accessed 23 August 2018).

Archer, David; Cottingham, Sara (1996). The REFLECT Mother Manual – A New Approach to Literacy, London.  
Available at:  
<http://netbox-production.s3.eu-central-1.amazonaws.com/resources/5a4dbe0f6b344789810584f8b-1b23ea7.pdf> (Accessed 23 August 2018).

Freire Institute (2018). Talk with Paulo Freire. Available at: <http://www.freire.org/paulo-freire/>  
(Accessed 23 August 2018).

Freire, Paulo (1985). The Politics of Education, New York.





# Learner-Centred Teaching

## How do I design learner-centred seminars?

Author: Meike Woller

### Module 3:

How can we learn together? Diversified methodologies for learning from one another

### What Do We Understand by Learner-Centred Approach?

The learner-centred approach<sup>1</sup> is a didactic guiding principle that is intended to align a seminar or teaching unit with the needs, expectations, interests and experiences of the participants. In this context, the following questions are central in planning and implementing educational offers:

- What do (or should) learners want to learn and for what purposes?
- What prerequisites do learners have for certain learning processes based on their abilities, their age and their specific life and learning experiences?
- What are their preferred learning styles?

Accordingly, a learner-centred course or seminar implies that knowledge and skills are mainly acquired or “constructed” by the learners themselves in an independent learning process rather than through chalk-and-talk teaching (teacher-centred), as was the case until the 1960s/70s. This also has an impact on the role of teachers. Whereas in teacher-centred teaching, the emphasis is placed on the delivery of subject matter with the teacher providing the essential impulses, activities and decisions, it is the teacher’s task in learner-centred education to facilitate, moderate and support.

“The most important ‘material’ is already available in your course: the knowledge and skills of the adult learners. And it is your task as a teacher to make this a basis for your teaching/learning process – involving acceptance, empathy, methods and processes” (Nuisl/Siebert 2013: 89)

---

<sup>1</sup> Instead of learner-centred teaching, the terms “participant-centred” and “target-group-centred” can also be used; the former referring to the organisation of educational activities, the latter to their planning. More information is available at <https://www.wb-web.de/wissen/lehren-lernen/teilnehmerorientierung-in-der-erwachsenenbildung.html> (Accessed 9 November 2020).

### Teachers or Learners at the Centre?

Whether teacher-centred or learner-centred teaching – both forms of teaching have advantages and disadvantages. Depending on content, target group and time horizon, it may be appropriate to choose one or the other teaching style. Successful lessons are best achieved through a healthy mixture of these two forms of teaching.

More information is available at

<https://www.britishcouncil.org/voices-magazine/do-learner-centred-approaches-work-every-culture>.



Photo: Foto Prasch



### Why Learner-Centred?

Learner-centred teaching seeks to enable learners to explore topics on their own and to feel responsible for what and how they learn. By involving and activating learners and their life reality, it aims to enhance the following characteristics:

- Self-initiative,
- Self-management and control,
- Self-responsibility,
- Critical thinking,
- Creativity, etc.



Photo: Nicola Katie/GettyImages

People who take responsibility for their own learning process are also more likely to take responsibility for society, question power relations and hold their own positions. The learner-centred approach is therefore linked to participatory approaches such as active citizenship, which aim to promote civil society initiatives. People should participate in society in an active rather than a passive way, and they have rights but also responsibilities in this respect. Learner-centred education is the key to promoting democratic awareness and participation.

For target groups that tend to be disadvantaged, such as refugees and migrants, it is of particular importance to design seminars and lessons with a learner-centred approach in an open and democratic atmosphere. More information on this is available in the dossier [REFLECT](#).

For more information on active citizenship, see the video “What is Active Citizenship?” by the British Council at [https://www.youtube.com/watch?v=kiZNO\\_Lca8k](https://www.youtube.com/watch?v=kiZNO_Lca8k).

### How Do I Design Learner-Centred Seminars or Lessons?

Designing seminars and teaching units in a learner-centred way can have many benefits. Nevertheless, teachers should keep in mind that there are pitfalls in their implementation. For example, some target groups such as refugees may have different experiences and expectations regarding their own role as learners and the role of the teacher if they are used to other teaching styles from their countries of origin. For more information, see the dossier [Diverse Teaching and Learning Approaches](#).

#### Principles of learner-centred teaching for planning seminars and lesson units:

- Analyse your target group and their needs, expectations, backgrounds, etc., in detail and tailor the content accordingly.
- When deciding on how to implement the content, make sure you opt for the most interactive and participatory methods in order to activate and involve your learners. For more information on both points, see the dossier [Seminar Planning](#).

## Learner-Centred Approach in the Teaching Praxis of Seminars and Lesson Units

Learner-centred education in this context means that the educator closely observes learners while perceiving what is happening in the room, in the group or with the individual. When participants' needs, interests and experiences are no longer taken into account, the educator needs flexibility to adapt methods or content. This also includes responding competently to

- **group dynamics**  
<https://www.facultyfocus.com/articles/teaching-and-learning/what-group-dynamics-can-teach-us-about-classroom-learning/>
- **difficult participants**  
<http://www.skillpower.co.nz/2017/05/13/dealing-with-difficult-participants/>
- **different types of learners**  
<https://www.literacyplanet.com/au/news/engage-7-types-learners-classroom/>
- **conflicts**  
<https://www.frontiersin.org/articles/10.3389/feduc.2020.00005/full>

## References and Literature

Nuissl, Ekkehard; Siebert, Horst (2013). *Lehren an der VHS: Ein Leitfaden für Kursleitende*, Bielefeld.

## Further Reading

Hyytiä, Jaako (2017). *Adult Education as a Means to Active Participatory Citizenship*. Available at:  
<http://blogs.uta.fi/edumap/2017/08/21/adult-education-as-a-means-to-active-participatory-citizenship-a-concept-note/> (Accessed 8 January 2020).

Pretty, Jules N.; Guijt, Irene; Thompson, John; Scoones, Ian (1995). *Participatory Learning and Action: A Trainers Guide*. London.





# Seminar Planning

## The OCM formula and the PITT model

Author: Meike Woller

### Module 3:

How can we learn together? Diversified methodologies for learning from one another

### What Are the Steps in Planning Seminars, Lesson Units and Courses?

Whether your seminar hits the bull's eye or misses its target depends largely on good preparation. In this respect, the following questions need to be considered: What are the learning objectives? Which content is suitable to achieve these learning objectives? And what methods should be used to convey this content? Below, you will find the [OCM formula](#) (based on German initials known as ZIM formula) (cf. Glossner 2013), a structure for planning seminars, courses, lesson units, etc.



#### Objectives and Target Groups

- Who is in the target group? What are the prerequisites, previous experiences, expectations, motivations, etc., they possess?
- What are the desired learning outcomes on the part of the employer? What are my teaching objectives as a trainer?
- Formulate learning objectives. More information is available at <https://courses.lumenlearning.com/educationalpsychology/chapter/formulating-learning-objectives/>.



#### Contents

- Which content is suitable to achieve the learning objectives?
- Collect the contents, e.g., with a Mind Map.
- Structure content blocks: What does it all involve? What fits the target group?
- Formulate sub-goals for each content block.



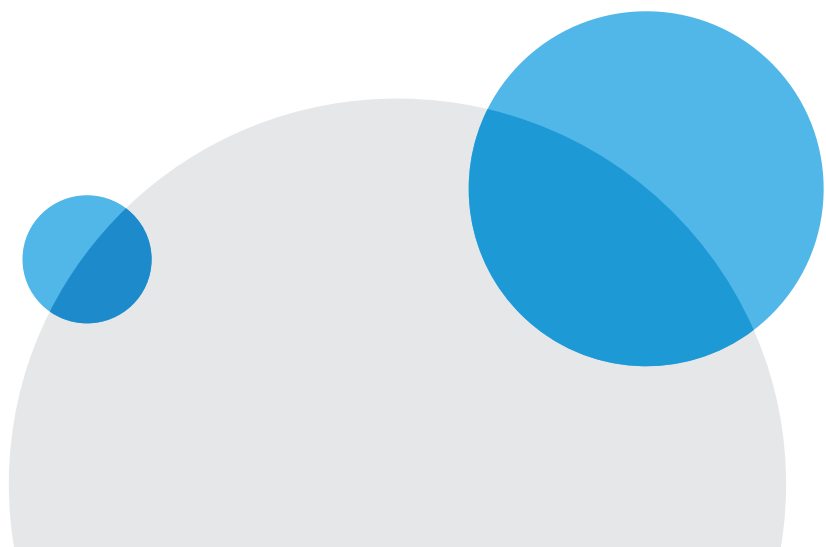
Photos: Adobe Stock/undrey

### Methods

- What are the appropriate methods to implement the contents?
- When do I work in which social setting?
- Which are the most appropriate methods for the target group?
- A toolbox of methods is available at <https://www.salto-youth.net/tools/toolbox/search/>.

This is followed by planning a detailed time schedule to be included in a seminar or course plan. For a template, see the following link

<http://trainersadvice.com/resources/training-plans-templates/>.



## Going into Detailed Planning – the Pitt Model<sup>1</sup>

The objectives have been set and a basic content plan has been drawn up – but what happens next?

This section introduces you to methods for structuring content delivery.



### Problem expounding phase:

#### What do I learn this for?

#### Establishing a link between the participants and the topic

- For a start, ask yourself: Why do I, of all people, guide you, of all people, and on this, of all topics?
- Establish a clear reference to previous or subsequent topics.
- Stimulate readiness to learn and motivate the participants.
- Appropriate methods: metaphors, quotations, short presentations, small exercises to activate experiences, tasks, discussion, flashlight, short videos etc.



### Information phase: gathering information and initial exploration of the topic

- Activate participants' previous knowledge and familiarise them with new knowledge.
- Provide input (tools, contents, theories, etc.), but also involve the participants through the elaboration of their own content.
- Appropriate methods: lecture, discussion, content elaboration through group, partner or individual work, interactive forms of elaboration, creative presentations, etc.

---

<sup>1</sup> Cf. Glossner (2014).



### Training phase: repetition, practice and in-depth exploration of contents

- The longer, more intensive and more often we work with information, the better it is retained in long-term memory.
- Give participants the space to assess information, compare it with their own experiences, repeat and consolidate it.
- Appropriate methods: partner and group work, role play, learning games, working on tasks, exercises and texts, creating a Mind Map, classify/structure cards, practical exercises etc.



### Transfer phase: transfer of the acquired knowledge into everyday life

- All learning processes only make sense if they are transferable to everyday situations.
- This step is rarely given comprehensive coverage in the seminar situation, but the impetus for transfer should be provided.
- Appropriate methods: Letter to oneself, learning tandems, preparing checklists, problem-solving tasks in individual or small group work, exercises, casework, etc.

Photos: Adobe Stock/stockphoto-graf

The sequence of problem expounding, informing, training and transferring can be covered by a complete seminar, but it can also be applied to individual seminar or teaching units.





Photo: SaskiaAcht/GettyImages

### Notes on the Application of the Models

All these steps take time. If time is short, just pick out some important aspects.

- For example, if you have already given many German courses but not yet for the target group of refugees, then focus on the “O” of the OCM formula. Research background information on refugees and their learning habits, find out the expectations refugees have by talking to other trainers who have experience with the target group, and consider how the learning objectives of refugees differ from those of your usual target group.
- Since you have been running a course for a long time, do you have the feeling that the participants have lost their attention? Why not concentrate on the M of the OCM formula? Invest time to explore new methods that are creative and interactive, to convey the content in a different way.

### References and Literature

Glossner, Albert (2013). Seminare planen mit der ZIM-Formel: Die Strukturhilfe für Trainer. Available at: <https://www.abb-seminare.de/blog/seminare-planen/> (Accessed 23 August 2018).

Glossner, Albert (2014). Seminarplanung mit dem PITT-Modell. Available at: <http://www.abb-seminare.de/blog/seminarplanung/> (Accessed 23 August 2018).

### Further Reading

SALTO Training and Co-operation Resource Centre (n.d.). Search for Tools. Available at: <https://www.salto-youth.net/tools/toolbox/search/> (Accessed 9 November 2020).





# Diverse Teaching and Learning Approaches

## Education systems in refugees' countries of origin

Author: Meike Woller

### Module 3:

How can we learn together? Diversified methodologies for learning from one another

### How Do Education Systems in Refugees' Countries of Origin Look?

Since 2015, an increasing number of refugees coming to Germany originate from countries such as Syria, Iraq, Iran or Afghanistan. There are profound social, institutional, economic and political obstacles to the dissemination of basic education and knowledge in these countries. The education systems in a number of countries of West Asia are characterised by lack of funding, partly outdated teaching methods, overcrowded classes and poor access. Many children do not yet have the opportunity to attend primary school; illiteracy rates are high. The situation in the universities does not look much better. For a long time, there was a decline in the number of students in higher education institutions and in public spending on education (cf. UNDP 2003). In recent years, however, large sums have been invested in education in many Arab states, such as Egypt and Tunisia, and the number of university graduates has been growing. Nevertheless, in terms of international comparison, there are still major deficits with regard to quality and quantity of educational institutions, which is partly due to the effects of regional conflicts and wars.



Photo: afishman64/GettyImages

Education systems in the countries of West Asia are characterised by (cf. Mudhoon 2012):

- High numbers of school and university students (school class sizes of 50 to 70 and more students),
- Often poorly paid instructors with inadequate pedagogical and professional qualifications,
- Insufficient number of educational institutions due to strong population growth,
- Other instruction forms and learning materials: often chalk-and-talk teaching and rote learning instead of exploratory, application-oriented learning,
- Inadequate adaptation of teaching content to the requirements of the labour market – few practitioners in teaching and only rare cooperation between businesses and universities offering on-the-job training or internships,
- Influence of autocratic politics as well as conservative and religious values on teaching content (more on this at <https://de.qantara.de/node/25399>);
- Large differences between rural and urban areas and between private and state institutions. It is precisely those in need of social advancement who usually do not have access to good education that would be required for that social advancement.

Nevertheless, the education systems of the various countries of origin sometimes differ widely. Country-specific analyses of the education systems are available at <https://www.bq-portal.de/en/db/laender-und-berufsprofile>.

### What Type of Teaching Are Refugees Used To?

The above-mentioned deficits in the educational systems of the countries of West Asia influence the teaching approaches, learning methods and learning environment. Another factor is the education at home. In many families in the region, the style of parenting is rather authoritarian and often over-protective at the same time. As a result, children are less encouraged to question, explore things, and show initiative (cf. UNDP 2003: 5).



Photo: hadynyah/GettyImages

Many refugees are familiar with the following teaching principles from their countries of origin (cf. Ackermann/Hülshörster, n.d.):

- Chalk-and-talk teaching. Chalk-and-talk instruction is consistently given at public schools in the countries of West Asia. The teacher presents and explains, formulates questions and answers, provides the students with what they are supposed to learn.
- Rote learning. At public schools, students often do not practise content thinking, text analysis and text interpretation; universities offer limited space for scientific, critical discussion.
- Low practical relevance of teaching content.
- Authoritarian teachers.
- Poor staff-student ratio due to high numbers of school and university students and the fact that teaching staff frequently perform their teaching duties alongside their actual profession;
- Strict and authoritarian learning atmosphere. Educational institutions often restrict intellectual freedom and the culture of discussion;
- There are very few opportunities for school and university students to play an active role in the classroom.

These teaching principles have consequences for learners. Hence, they often adopt the knowledge offered by the teacher on a one-to-one basis. Analytical skills and independent thinking are less promoted, and self-development is curtailed in favour of a conformist mindset. Instead, obedience is encouraged to avoid questioning authority (cf. Divan 2016). Critical questions or disagreement are rarely desired (cf. Ackermann/Hülshörster n.d.)



## **Link Between the Education System and Social Values Such as Active Citizenship**

According to the “World Value Survey”, citizens of the countries of West Asia do have a lower preference for democracy, less civic engagement, greater respect for authority and more patriarchal values by international standards (see Diwan 2016). This is the result of authoritarian governments that have ruled over large parts of the region for the past 50 years and of their strong influence on the education system. This is apparent, for example, in the fact that many countries of West Asia are lagging behind in the production of knowledge – measured in terms of patents, research, innovation, etc. The political and social climate prevents knowledge from thriving. However, it is in particular new knowledge that makes societies develop further and change. That is exactly one of the major development constraints that the countries of West Asia are currently facing, since most of their governments strive to retain outdated political and social structures (cf. Baumgarten 2004). Education can only have the potential to produce independent, responsible, innovative and socially committed personalities in a society where citizens are informed about their rights and responsibilities and where an atmosphere of dialogue and freedom of expression prevails (cf. Badr 2012).

“Civil society activists will have to fight for a change of values in their education systems by encouraging active citizenship, establishing democratic principles, supporting gender equality and promoting diversity and pluralism. Only if these values are successfully established in every school will they be strong enough to set a new course for Arab societies” (Ishac Diwan, Belfer Center’s Middle East Initiative at Harvard 2016).

## How Can I Deal with Diverse Types of Educational Imprinting with Refugees?

Educational work with refugees has to take into account that they are used to different forms of learning and teaching from their countries of origin and thus have different expectations towards teaching staff, the organisation of lessons and their own role as learners.



Photo: Kenishirotie/Getty Images Plus/iStock

### Tips

- Since many refugees are used to chalk-and-talk teaching, they need to readjust to becoming active themselves, asking questions and working in different social settings (group, partner or individual work, etc.) and methods. Therefore, select a combination of interactive and conventional, chalk-and-talk teaching/learning methods and then gradually introduce refugees to a different style of teaching. Also, keep in mind that a learner-centred approach is not suitable for all situations (for more information on this see the dossier Learner-Centred Teaching).
- Observe or indirectly learn what refugees expect from you as a teacher. From their home countries, they are accustomed to often authoritarian, in part predominantly male instructors. Keep this in mind in case of disagreements and adjust your teaching style accordingly.
- Owing to an often precarious state of education in their countries of origin, there are not only illiterate persons but also many refugees who are unaccustomed to learning. Be sensitive to their needs.
- If you need feedback on your teaching, look for methods and ways to practise criticism and feedback through indirect means.

## References and Literature

- Ackermann, Janina; Hülshörster, Christian (n.d.). Bildungshintergründe von geflüchteten Studierenden aus Syrien. Available at:  
[https://www.daad-akademie.de/medien/ida/webversion\\_ida\\_bildungshintergr%C3%BCnde\\_syrien.pdf](https://www.daad-akademie.de/medien/ida/webversion_ida_bildungshintergr%C3%BCnde_syrien.pdf)  
(Accessed 23 August 2018).
- Badr, Hanan (2012). Zur Ware verkommen: Bildung in der arabischen Welt. Available at:  
<https://www.goethe.de/ins/eg/de/kul/mag/20714519.html> (Accessed 23 August 2018).
- Baumgarten, Reinhardt (2004). Bildung in der arabischen Welt. Available at:  
<https://de.qantara.de/node/7059> (Accessed 23 August 2018).
- Diwan, Ishac (2016). Noch kein Frühling für Bildung in Sicht. Available at:  
<https://de.qantara.de/node/25399> (Accessed 23 August 2018).
- Faour, Muhammad (2013). A Review of Citizenship Education in Arab Nations. Available at:  
<http://carnegie-mec.org/2013/05/20/review-of-citizenship-education-in-arab-nations-pub-51771>  
(Accessed 23 August 2018).
- Mudhoon, Luoy (2012). Kein arabischer Frühling in der Bildung. Available at:  
<http://de.qantara.de/node/1528> (Accessed 23 August 2018).
- UNDP (2003). Arabischer Bericht über die menschliche Entwicklung 2003, Deutsche Gesellschaft für die Vereinten Nationen, Berlin.

## Further Reading

- Deutscher Volkshochschul-Verband e.V. (2016). Refugees: A challenge for adult education. Available at:  
[https://www.dvv-international.de/fileadmin/files/Inhalte\\_Bilder\\_und\\_Dokumente/Materialien/IPE/IPE\\_76\\_EN\\_web.pdf](https://www.dvv-international.de/fileadmin/files/Inhalte_Bilder_und_Dokumente/Materialien/IPE/IPE_76_EN_web.pdf) (Accessed 9 November 2020)







# Brief Portraits

- DVV International
- Experts
- Authors





# DVV International Overview

DVV International is the Institute for International Cooperation of the Deutscher Volkshochschul-Verband e.V. (DVV), the German Adult Education Association. DVV represents the interests of the approximately 900 adult education centres (Volkshochschulen) and their state associations, the largest further education providers in Germany.

As the leading professional organisation in the field of adult education and development cooperation, DVV International has committed itself to supporting lifelong learning for more than 50 years. DVV International provides worldwide support for the establishment and development of sustainable structures for Youth and Adult Education.

We are a professional partner in dialogue with the local people. To achieve this, we cooperate with more than 200 civil society, government and academic partners in more than 30 countries in Africa, Asia, Latin America and Europe. Our country and regional offices build local and regional cooperation and ensure the quality and effectiveness of our action in our partner countries. Our work focuses on literacy and basic education, vocational training, global and intercultural learning, environmental education and sustainable development, migration and integration, refugee work, health education, conflict prevention and democracy education.

DVV International finances its work through funds from the Federal Ministry for Economic Cooperation and Development (BMZ), the German Federal Foreign Office, the European Union, as well as other donors. In concert with national, regional and global adult education associations, DVV International promotes lobby work and advocacy for the human right to education and for lifelong learning. To achieve this, we orient ourselves on the UN Sustainable Development Goals (SDGs), the global education agenda Education 2030 and the UNESCO World Conference on Adult Education (CONFINTEA). DVV International supports the European and global exchange of information and expertise through conferences, seminars and publications.



Education for Everyone. Worldwide.  
Lifelong.

# Our Vision

We fight poverty through education and support development. As a globally acting professional organisation for adult education, we build a sustainable system for further education along with citizens, educational organisations and governments. Together with the people in our partner countries, we establish places for lifelong learning.



# Brief Portraits of Experts

The members of the international team of experts and the authors are briefly introduced below to provide an insight into their views and professional expertise.

## International Team of Experts

Contributors	Brief presentation of professional expertise
<b>Jawad Al Gousous</b>	At the Jordanian Ministry of Social Development, he worked for ten years in the field of community development. He has vast experience in social development, non-formal and informal education and participatory approaches, mainly in the REFLECT approach. He served as a consultant with UNESCO's Iraq Office in literacy and adult education and has also delivered various consultancy services on social development and education in the West Asia region. Since 2012, he has been the International Country Director of DVV International's Jordan Office. He holds a Master's degree in Social Work.
<b>Zainab Alkhalil</b>	As Head of the Accountability Unit with the NGO Arab Renaissance for <i>Democracy and Development (ARDD)</i> , she manages projects to promote human rights, accountability and equal access to quality education based on a human rights approach. She worked together with the UNESCO Office for Iraq (education sector) in planning and implementing projects to promote human development, livelihood skills and education. During her partnership work with UNESCO, she helped to open more than 140 Community Learning Centres in Iraq, targeting illiterate children and adults, including vulnerable Iraqi internally displaced persons and Syrian refugees. These centres aim to ensure access to quality literacy and self-development training. Alkhalil holds a Master's degree in Peacekeeping Management.
<b>Mohanad Berekdar</b>	He is currently Co-Director of Asasat – Organisational Consultancy and Social Development Centre (Palestine/Germany). He gained work experience as an organisational consultant and capacity-building specialist in several NGOs in Palestine, Jordan, Turkey and Germany. For the past ten years he has worked as a consultant and trainer with instructors and policy-makers involved in formal and informal systems in adult education and lifelong learning. He believes in mission-led organisations that practise their purpose and values in their daily work. He holds a Master's degree in Organisational Analysis and a Bachelor's degree in Psychology.

## Contributors

## Brief presentation of professional expertise

**Karen Langer**

She worked for DVV International both in Bonn, Germany, as Senior Desk Officer for the Middle East and Afghanistan, and later in Amman, Jordan, as Regional Director. Furthermore, she gained experience in systemic coaching, (intercultural) training and organisational development of NGOs. She is currently working in the organisational development department at the Goethe-Institute in Munich, Germany. She holds a Master's degree in Islamic Studies.

**Dr. Maria del Mar Logroño Narbona**

She is an experienced development consultant, and she has conducted cultural analyses for U.S. government agencies and gender analyses among Palestinian refugees in the Middle East with UNRWA, among others. She was also involved in the Life Skills and Citizenship Education Initiative for the Middle East and North Africa with UNICEF and in programme development for refugees with the Jordanian NGO ARDD. She holds a PhD from UC Santa Barbara, 2007, and she has served as an Assistant Professor at U.S. universities. She was awarded two Social Science Research Council grants under their *Islam in World Contexts* programme.

**Anna Rein**

She is currently working as an educational coordinator for immigrants in the administrative district of Kassel, Germany. She gained experience at a German adult education centre, focusing on cultural projects for equal educational opportunities for adolescents and young adults (talentCAMPus) and as a social worker and manager in a home for unaccompanied refugees. Furthermore, she acquired skills in the areas of project management and e-learning through an EU project on climate change. She holds a Master's degree in Educational Sciences and additional qualifications in Intercultural Communication.

**Jannik Veenhuis**

At present, he is instructing trainers in the fields of migration, development and human rights as well as Islam at the adult education centre in Hamburg, where he was previously involved, for example, in cultural projects for equal educational opportunities for young people (talentCAMPus). He gained practical experience in mobilising adolescents and adults to promote cross-cultural communication between the West Asia region and Europe. In this context, he was, among other things, co-founder and workshop leader of the NGO "LIQA" in Germany, Egypt and Tunisia and worked as a freelancer. He holds a Master's degree in Islamic Studies.

**Martti Zeyer**

He has extensive experience in teaching German at universities and in integration courses. He worked at Rhein-Erft adult education centre [Volkshochschule] in Germany as section head for languages, integration and intercultural projects. Furthermore, he was Project Coordinator for Global Learning at the Catholic adult education centre in Bonn, and did research on migration with the Friedrich Ebert Foundation in Ecuador. His interests are in the fields of ethnicity and cultural memory. He currently works as a lecturer for German as a Foreign Language and regional studies at the Bosphorus University in Istanbul, Turkey. He holds a Master's degree in Social Anthropology.

## Brief Portraits of Authors



**Dorina Kastrati** is a communication scientist in multilingual contexts who holds a Master's degree in Intercultural Human Resources Development and Communication Management. She provides intercultural training and consultancy services in the areas of migration, integration and refugee work.



**Jannik Veenhuis** graduated in Islamic Studies and history from the University of Hamburg, completed several semesters abroad in Cairo and Tunis and works on the topics of Islam and migration. Through lectures, workshops and intercultural training, he advocates the idea that we can learn a great deal about the supposed "others" by starting with ourselves.



**Isabelle Mischke** graduated in English, American Studies and Educational Science. She is an advocate for the right to education and lifelong learning opportunities, in particular on behalf of women and disadvantaged groups.



**Meike Woller**, who holds a degree in Social Economics, is a Senior Desk Officer for Intercultural Training with DVV International and works as a freelance trainer for intercultural competence and global learning. She has managed various projects focusing on integration, and she conducts intercultural training courses for staff working with refugees.





# Imprint

**Published by**

the Institute for International Cooperation of  
the German Adult Education Association (DVV International)

Königswinterer Straße 552 b  
53227 Bonn  
Germany

Phone: +49 (0) 228 97569 – 0  
Telefax: +49 (0) 228 97569 – 55

E-mail: [info@dvv-international.de](mailto:info@dvv-international.de)  
Website: [www.dvv-international.de/en/](http://www.dvv-international.de/en/)

First edition  
2020

**Responsible**

Christoph Jost

**Concept and Editorial Work**

Meike Woller, Noemi Donner and Jil Holtbernd

**Editing/Proofreading**

Danny Antonelli

**Translation**

Constanze Prehl

**Layout**

designlevel 2, [www.designlevel2.de](http://www.designlevel2.de)

**Photo credits**

Nola Bunke

**ISBN**

978-3-942755-40-5

Bibliographic Information published by the Deutsche Nationalbibliothek.

The Deutsche Nationalbibliothek lists this publication in the Deutsche Nationalbibliografie.

Detailed bibliographic data is available at [https://www.dnb.de/EN/Home/home\\_node.html](https://www.dnb.de/EN/Home/home_node.html).

**Licence Information**

Unless otherwise specified herein, and insofar as no rights of third parties are infringed, the materials on this website are subject to the following license:



These teaching and learning materials of DVV International are published under the Creative Commons License Namensnennung – Weitergabe unter gleichen Bedingungen 4.0 International, Attribution-ShareAlike 4.0 International (CC BY-SA 4.0).

Further information is available at <https://creativecommons.org/licenses/by-sa/4.0/deed.en#>.

Copyright information on photos/graphics, etc. is provided directly with the figures.





Institute for International Cooperation of the  
German Adult Education Association (DVV)  
Königswinterer Straße 552 b  
53227 Bonn  
Germany

Phone: +49 (0) 228 97569 – 0  
Telefax: +49 (0) 228 97569 – 55

[info@dvv-international.de](mailto:info@dvv-international.de)  
[www.dvv-international.de/en/](http://www.dvv-international.de/en/)



SPONSORED BY THE



Federal Ministry  
of Education  
and Research