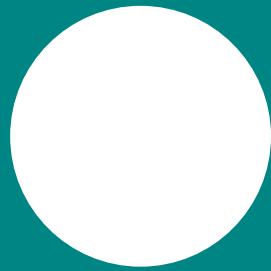
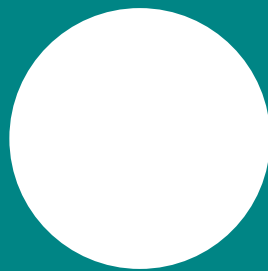
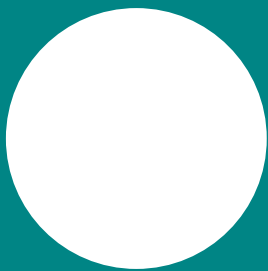


PODER

Integrating
the intercultural
approach in structural
competency training



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Table of Contents

A guide for change	4
I. Structure of the training	13
II. Identity	18
III. Culture	19
IV. Structure	20
V. Theory of change	22
Methodological cards	30
4 Corners	30
Who am I ?	33
Tables of statuses and contexts	37
Onions of analysis	40
Chairs of power	44
Culture in the room	46
Identity wheel	49
Images for decentering	54
Manifesto collage	58
Onion	60
Power matrix and social action	64
Take a step forward	68
The nature of structure	74
Value cards	78
Web game	85
Annexes	88

A GUIDE FOR CHANGE

ÁGNES KOVÁCS, DIANA SZÁNTÓ, MARIANA HANSEN, VERA VÁRHEGYI

Overcoming the divide between culture and structure. A theoretical introduction.

One important objective of the Poder project is to examine if it is possible to use Cohen-Emerique's critical incident methodology¹ to understand and overcome conflicts around group-based power hierarchies in the training room, combining the intercultural approach with the theoretical foundation of the Structural Competency school². We therefore set out to create a training integrating both approaches. We expect from the combined training that it will help participants look at social conflicts in a new way, taking into consideration their intercultural dimension on the one hand, and their structural determinations, on the other hand. The underlying hypothesis is that this new knowledge and set of competences will give them tools to help them start working towards some ethically and practically positive outcome, within the narrow context of the conflict situation, or beyond it. What the positive outcome may be is not obvious: it must be reflected upon in each situation, balancing between the double ethical exigences of the intercultural and the structural ways of looking at the world. Ideally, outcomes should obey four principles: 1. justice, 2. recognition (respecting the identities and sensitivities of the actors in the situation) 3. mutual acceptability (opening ways towards a feasible and acceptable solution for all parties), and 4. common good (contributing to, or at least not diminishing the benefit for all, or most members of the collective in the largest sense).

4

Target group

Although such knowledge and competences are useful for everybody, in our case the training targets adult trainers with the specific aim to help them face difficult situations in the training room where conflicts often emerge because of perceived or real power hierarchies. Such conflicts might oppose trainees to trainers, trainees amongst themselves and trainers to fellow trainers. They can hinder, or in the worst case, render learning in the group impossible.

Theoretical background(s)

In Western Europe, the intercultural approach took off in the 90ies, in traditional immigrant countries, answering to the need of managing social relations in a multicultural society in a fair way, preventing or at least mitigating cultural oppression of minorities by the majority. Intercultural training has usually been addressed to public service providers (for example social workers), so that they can do better their job, developing strategies of intervention that respect the cultural values of their public.

The structural competency approach was born in North America, in the 2010s, specifically in the field of health. It started from the realization by health professionals and anthropologists that many patients suffer unnecessarily because of the position they occupy in a hierarchical social structure. It became clear that medical services are not only unable to redress such injustices, but rather they tend to exacerbate them. Developing structural competency was conceived to work against the oppressive nature of the system while helping the professional to give the patient more adequate care.

¹ For more information, see <https://www.training4interculturality.eu/>

² <https://structuralcompetency.org/>

The similarities between the two approaches and numerous:

- They both result from a reflection on social injustices, giving a tentative answer to the question of how to redress these in the professional context.
- They both address professionals whose power distance from the people they work with is objectively big and thus they might - even involuntarily - contribute to oppression.
- Both intend to question and deconstruct taken for granted (cultural or social) structures.
- Both strive to develop more self-awareness and a more open, generous attitude towards those on the lower ends of the social hierarchy.
- Both have a symmetric vision, applying the same analysis and extending empathy to all protagonists of a case instead of seeing them as antagonists.
- Both use a methodology based on case studies, i.e. lived real-life situations.

However, there are considerable differences too:

- The main value that underlies the intercultural approach is cultural relativism³ (in the sense that it recognizes the role of culture both in the mainstream society and in minority groups), while the main value underlying the structural competency approach is political consciousness (in the sense that it calls attention to the vulnerability of persons of low social status and contests the naturalization of their subjugation).
- One has its vision focused on cultural difference, the other on class and social statuses derived from different identity and status groups.
- The structural competency approach is wary of the notion of culture, because of its propensity to naturalize inequalities and to create stereotypes. The intercultural approach neglects speaking about structure as it considers it implicitly included in the “context”. The structural approach may neglect giving sufficient importance to cultural meanings inadvertently leading to a form of rejection of cultural identities.
- One intends to create change working on value systems, the other ultimately aims at affecting redistribution.

Relations with identity politics

Both approaches have some affinities with identity politics, sharing its revolt in the face of injustice and oppression. At the same time, both the intercultural and the structural approaches take a certain distance from the intransigence of identity politics, which assumes that true understanding, cooperating, and strategizing together between people belonging to higher and lower statuses is neither possible, nor desirable, because it would soften the struggle and it would play into the hands of those occupying the upper position on the ladder. This combativity is refused by the intercultural perspective because it goes against its ideals of solidarity, mutual trust, and its vision of an integrated society. These values are also important for the adepts of structural competency, who pay tribute to the vision of Martin Luther King and his concept of the “beloved community”. Additionally, from a structural perspective, identity politics sins in putting the emphasis on personal relations instead of the material conditions of these. Within identity politics, structures are criticized but also essentialized. Sexism, racism, ableism, etc. risk to become seen as the incurable disease of men, white and non-disabled people, etc. Opposed to this theoretical essentialism, structural critique sees structures in their concrete reality, embodied in mundane institutions, which can be challenged by concrete steps, such as reforming the taxation system, reinforcing labor rights, empowering trade unions, facilitating legal migration, or prioritizing pain management in the care of drug users. In other words,

3 Cultural relativism in the anthropological sense is not ethical nihilism suggesting that every value worths the same. To the contrary. It comes from the ethically grounded recognition that hegemonic cultures tend to impose their values as universal, and this might lead to cultural violence. Many a time the speaker partakes in these universalizing tendencies. Cultural relativism encourages self-inspection and cultural humility: the realization that MY world, might not be THE only po world. Cultural relativism does not instigate to ethnical neutrality but to a constant self-vigilance and opening to dialogue even with people that you do not necessarily agree with.

the ideological foundation of structural competency naturally embraces - if not an openly anti-capitalist stance - at least a strong critique of the present rules of the global capitalist system. Neither the intercultural way of thinking, nor identity politics are interested in such a clear manner not only in changing the rules of the game, but even in kicking off the table on which the board lies.

Why is a new, combined training methodology antagonists needed?

Societies are changing, their challenges too. We now live in a very different world than in the 90ies or in the early 2000s. On the one hand, the liberal world order that seemed to be uncontested after the end of the cold war is clearly in crisis, authoritarian regimes and self-proclaimed illiberal leaders rising everywhere, inciting intolerance and hatred as a means to capture power, making different groups scapegoats, and turning people against each other. In the face of this rising wave of the extreme right, there is a need for progressive civil society to unite across national, ethnic, racial, gender and class boundaries. This alliance, however, is greatly improbable under the present conditions where society is more than ever fragmented, where boundaries between identity categories are more and more reified, and class is declared to be unable to unite people across borders. In this word, the idealist quest of dialogue of the interculturalist seems to be naïve, slightly outdated. However, their capacity to pinpoint the cultural basis of oppression may be strategically important: deconstructing common sense by making it visible and thus questionable can be turned into a weapon in the hands of those who desire to attack oppressive social structures. Probably new ideologies are needed to face the reality of this new world but for the time being we can look at the existing, taking away what can be healing, not being afraid of combining different approaches if the combination offers new solutions, or any solutions at all. We can start this work in the training room.

6

The combination of the intercultural and the structural approaches is based on their complementarity. The intercultural approach insists that self-awareness, the conscious work against ethnocentrism and the effort to understand the “Other” wherever they stand can repair the torn fabric of society. The structural approach intends to encourage people to turn against oppressive structures.

What the combination promises is a new theory of change, aiming to deconstruct the common sense in the situation in order to make possible the dismantling of harmful ideologies and institutions in the larger context. The intercultural approach would gain by making the structure an explicit target of its contextual analysis. At the same time, the structural approach would gain by borrowing a method allowing to start the transformative work not in the somewhat remote future, as a next step (joining for example an activist group) but in the present, without stepping out of the situation. The work that must be done is double: the vulnerable must be empowered and the structure that disempowers them must be denaturalized. This is not only theoretical or psychological work, happening in the realm of ideas, but work practically acted out in the interaction.

The big synthesis: how to proceed in practice?

For the purposes of training-building, compatibility may imply two options for a synthesis. A weak synthesis would proceed by introducing the two approaches within one single frame, still separately. A strong synthesis would imply the creation of a third way, a new training, in which the roots of the two models remain recognizable, however, forming a coherent theoretical basis and a unified methodology. We opted for the second solution.

Methodological comparison

Because both approaches are essentially practice oriented, the possibility of their encounter can be easily experimented in a training process, where the theoretical foundations can be brought to a common platform and a focused selection of training tools makes an integrated methodology possible.

THE INTERCULTURAL APPROACH

Schematic description of the methodological building blocks of an intercultural training

1. Establishment of a common vocabulary: definition and interpretation of key concepts: culture, identity, (frame of reference), decentration, context, ethnocentrism, communication, cultural relativism, stereotypes and prejudices, empathy, culture shock (critical incident), negotiation.
2. Interactive exercises to experience the impact mechanisms of the studied concepts (bringing abstractions down to Earth).
3. Study of critical incidents (situations of culture shocks, occurring preferably in professional contexts).
4. Input from experiential experts (persons belonging to categories labeled as "Others" by mainstream society). These guests share their personal testimony and reveal how the world looks like from a non-majority point of view.
5. Sociological input to put the individual testimonies into a broader social context.
6. Elicitation of critical incidents from the participants.
7. Collective analysis of the critical incidents narrated by the participants with the help of a pre-established analysis grid.
8. Brainstorming and experimentation with different scenarios which might positively affect the outcome of the critical incidents.
9. Establishment of a treasury of resources used and possible other resources that could be exploited.

The order of the building block is not fixed. What is fixed though is the consecutive steps that lead the participants from recognition of their and the other's culturally determined position through critical reexamination of their own practices (decentration) to creative re-engagement with the situation, through making steps toward understanding the possibility of a different position (stepping in the reference frame of the other), shaped by contextual elements and persona biographies.

The steps to build intercultural competence are:

1. Developing a higher level of self-consciousness, i.e. the awareness of one's cultural values and meanings (decentration).
2. Developing a higher level of openness and the capacity to imagine the world from a different perspective (understanding the frame of reference of the other).
3. Searching for a common ground where the need of recognition is respected and identities are protected by both sides, at the same time bearing in mind the strategic (usually professional) objective of the interaction.

THE STRUCTURAL COMPETENCY APPROACH

Schematic building blocks of a Cultural Competency training:

(Based on the practice of SCWG -Structural competency working group)

1. Establishment of a common vocabulary: definition and interpretation of key concepts: structure, beloved community, structural vulnerability, structural violence.
2. Discussion of structural effects on health⁴ (statistics, geographical distribution of health issues, and their explanation).
3. Case discussion – extended life stories, searching for structural elements.
4. Discussion on naturalizing frames: (culture, individual choices, biology/genetics).
5. Exercises to identify these frames in relation to lower status groups (media or other sources on migrants, Roma, homeless, etc).
6. Comparison of structural competency with cultural competency (definition of structural competency). Introduction of structural humility, which is new concept, modelled on the more well-known one of “cultural humility”.
7. Inverse analysis: Case study of the situation of a professional, to demonstrate the structural effects on their professional life story.
8. Searching for and presenting good practices.
9. Presenting levels of possible intervention and brainstorming on possibilities to intervene.
10. Discussing the vision (the beloved community) and how to get there.

Steps of a Cultural Competency training⁵:

1. Understanding the force of structure on people’s lives (patients, victims of oppression).
2. Understanding the importance of structural competency.
3. Understanding the force of structure on health providers, extending it to better self-understanding.
4. Imagining and Implementing Structural Interventions, towards the “Beloved Community”.

DECIDING ON THE NEW TRAINING OBJECTIVES

Possible objectives of the combined training: to develop a culturally sensitive self-awareness and a critical social consciousness, through

- understanding the weight of culture on the way we see the world
- understanding the performative force of world views, impacting on social structure
- understanding the connection between culture, worldview and ideology
- understanding the tension between structure and agency
- understanding how structures may become oppressive, by limiting individual and collective agency
- Becoming able to step up against structural injustices, in the lived situation or beyond
- Becoming able to find solutions to interpersonal conflicts resulting from power hierarchies and structural oppression,
- Becoming open to dialogue and listening
- Becoming capable of conceiving a different world and of working for it

⁴ This is because the approach was developed in the health context, not because it is only relevant in that specific sector. It is possible to transpose this method to other sectors, but here we remain faithful to the original framework.

⁵ These steps have been identified based on the 2019 updated curriculum of the Structural Competency Working Group and, on a training, delivered by Dr. Seth Holmes in Vienna on the 14.01.2019

1. A unified conceptual universe

Concepts evoke models and theories, they give us tools to speak about reality in shorthand. They set the path in an already existing intellectual universe, so that we do not have to start finding orientation without any clues. The concepts that an educational program chooses to transmit foreshadow the content, the discipline, the school of thought and a system of values and ideals (otherwise known as ideologies). It is useful then to take inventory of the concepts the training intends to introduce, and which orient to the proposed learning not only intellectually but also politically.

It is a good idea to start with the key concepts: culture and structure. The task here is to become aware of how they are intertwined. This is a way to say that we must understand structure more culturally, and culture more structurally. It is easier than one would think. The link is anthropology. Cohen-Emerique is a social psychologist, but she has extensively read anthropological literature. Her conception of culture is first of all anthropologic. Seen through the anthropological lens, the distinction between culture and structure does not stand. Because, roughly, culture is what people do, and because what people do include building social and political systems, it is understood that structure (a web of social institutions resulting in a sense of order and a set of ideologies justifying their existence) is necessarily part of culture. The consequence of this formulation is that structure appears suddenly as man-made and thus changeable (although change encounters obstacles because institutions have the tendency to sustain themselves), and not as a rigid, intimidatingly solid entity.

Cohen-Emerique rarely speaks about culture as a noun. She prefers the adjective form. In her theory of the cultural encounter, she insists that “cultures never meet”, as they do not exist autonomously elsewhere than at the two places where they are anchored: in individuals’ minds (“inside”) and in their collective actions and interactions (“outside”)⁶. Cultures then realistically exist only in this double location: as embodied individual predispositions – habitus, in Bourdieu’s language⁷ and in the social context which gives meaning to habitus. The social context is independent of anybody’s particular actions, still it is the result of the totality of everybody’s actions in the past and the present. It is made of relations and shared expectations that make those relations stable. Stabilized social relations are then rigidified into becoming “structure”, experienced as existing in an autonomous realm. Just like structure, culture also tends to be essentialized, sometimes loathed as harmful traditions, sometimes venerated and celebrated as cultural inheritance, in both cases regarded as a single, permanent unit, existing for itself and in itself, untouched by the inevitable change of the context and by external influences. Culturalization is a visual distortion due to the essentialization of culture, it consists in giving a deterministic and tautologic answer to the question why people think and behave in specific ways within the context.

To avoid essentialization, Cohen-Emerique prefers to speak about frame of reference instead of culture, the previous understood as a necessarily composite and unstable cultural predisposition, that orients people’s understanding of the world as well as their actions. This conceptual substitute frees us from the essentialist, reified, monolithic conception of culture. It makes another, more flexible visualization possible. Frames allow certain visions and exclude others, but they are not immutable: they can be broadened and shrunk, they can be shifted and dislocated. They are not cut of one single piece, either. They are fabrications borrowing from different cultural universes. They owe their existence to preexisting collectives, but they do not just reproduce cultural patterns in a deterministic way.

Structure, from the structural competency position, is defined as “the policies, economic systems, and other institutions (judicial system, schools, etc.) that

⁶ Although culture is an abstract concept, describing what makes people’s actions meaningful, it can be observed simply by observing what people do and make – this is what American anthropologist Clifford Geertz means by the phrase “culture is public”.

⁷ Habitus is an important concept in Bourdieu’s theory of practice. It can roughly be translated as embodied cultural predisposition.

8 Melino K. Structural Competency in Health Care. *Nurs Clin North Am.* 2022 Sep;57(3):433-441. Epub 2022 Jul 21.

9 Foucault, M. (1975). *Discipline and punish: The birth of the prison.* New York, NY: Vintage Book

10 Laclau, E., & Mouffe, C. (1985). *Hegemony and socialist strategy: Towards a radical democratic politics.* London, UK: Verso

11 Freire, P. (1994). *Pedagogy of hope: Reliving pedagogy of the oppressed.* New York, NY: Continuum

12 Bourdieu's theory of capitals is useful to understand the tension between social structure and agency. The most succinct elaboration of the theory can be found in: Bourdieu, P. (1986). *The Forms of Capital.* In J.G. Richardson (Ed.), *Handbook of Theory and Research for the Sociology of Education* (pp. 241-258). Greenwood Press.

13 The concept of culture used in this text draws on Geertz' semiotic interpretation: «The concept of culture I espouse, and whose utility the essays below attempt to demonstrate, is essentially a semiotic one. Believing, with Max Weber, that man is an animal suspended in webs of significance he himself has spun, I take culture to be those webs, and the analysis of it to be therefore not an experimental science in search of law but an interpretive one in search of meaning.” In: Geertz, C. (1973). *The interpretation of cultures.* New York, NY: Basic Books

have produced and maintain modern social inequities as well as health disparities, often along the lines of social categories such as race, class, gender, sexuality, and ability.”⁸ There is nothing in this enumeration which would not fit in the description of culture as we have tried to sketch above, if not the immediate equation between structure and inequality. From an intercultural perspective structure indeed supposes some forms of hierarchy, but not necessarily inequality. That is why the quest must not be for a utopian structure-less society, but for a society where the social structure erases inequalities instead of exacerbating them. The problem is not with the structure but with inequality, so we must examine carefully how known structures that we live with contribute to or reduce inequality. As an example, the modern school system - we know it from Foucault⁹ - contributes to the reproduction of a layered class system playing into the hands of capitalism. At the same time public schools have (or might have) a formidable effect of leveling. The best idea would not be to ban schools altogether but rather to make sure that they contribute to social mobility rather than to the naturalization of the dominant ideology. A deterministic vision of structure does not offer any viable solution. It is a more liberating idea that structures can be changed, and made better, as anything man-made. There never is full determination. Agency gives individuals and communities a certain freedom to make subversive choices even in the face of the most oppressive structures.

The term “naturalization” evokes the tendency of cultural beings that we are to take what we create, such as institutions and ideologies, as objectively existing things, naturally given. This is the domain of common sense, that blind spot in our cultural frame of reference, the “cultural black hole”. The cultural blind spot is made of unquestionable values, basic assumptions and what keeps them together: them being taken for granted. We are not very far from the concept of cultural hegemony of Gramsci¹⁰. Hegemony for Gramsci derives from the capacity of the ruling elite of making their ideology (i.e. their value system serving their interests) experienced as the common sense, i.e. natural, taken for granted, uncontested and uncontestable. This is what explains why Latinx working class people vote for Trump believing that his anti-migration stance will protect them from losing their jobs. The same happens in Hungary where a considerable part of the population are convinced that their prime minister actually “protects” them against the danger that their life might change - which it will anyhow - forgiving for this imaginary protection that in all measurable and practical ways the distance between the powerless and those on power is growing in brutal ways, and despite the fact that most people belong to the first category. This is what is happening in France, Italy, the UK, Spain, more or less in all European countries where the right is growing in power and moving towards more securitarianism. Naturalization means that there seems to be no alternative to fences that separate borders, to the dwindling of the public services and the welfare state, and the need to keep out and down certain populations in the interest of all. Denaturalization means to point at the constructed nature of ideology, liberating creative energies to imagine other possible worlds. Freire would call this “conscientizacao” and the “pedagogy of hope”¹¹.

We are not suggesting that the short training that we propose must be full of little classes about Gramsci, Bourdieu¹², Clifford Geertz¹³ or Freire. What is important here is that the trainers are equipped with enough theoretical knowledge to step in an ongoing conversation with relevant authors with sufficient self-confidence, choosing and consciously using an intellectual context. This theoretical background helps them to keep in focus where they want to lead the discussion in their groups, instead of leaving it free floating and pointless.

14 For further explanation of the most common concepts, see the “Theoretical framework” part of this chapter, and the glossary of our other publication under the present project: The reader “Identity, power, inequality”.

15 Emic in anthropology is the opposite of etic (not to be confused with “ethical”). It denotes a type of understanding other people life worlds from their own perspective as opposed to impose one’s on categories and conceptualization on others (the etic point of view)

Other concepts¹⁴ that may be introduced in a structurally oriented intercultural training, include: ethnocentrism and culture shock (to discuss culture’s impact on our perceptions), positionality, intersectionality, social status, social-, cultural-, economic and symbolic capital (to discuss identity), structural violence, structural vulnerability and agency (to discuss oppression, social determinism and individual freedom), imaginability, “conscientization”, and the “beloved community” to discuss resistance, political action and activism. These concepts are intentionally borrowed from different schools of thought and made to be working together within a single frame. Whenever they become necessary to highlight some aspect of reality, they are naturally introduced and simply explained at the point where they emerge from the lived experience produced intentionally in the interactive exercises. In our training theories never stand alone, they always follow practice.

2. *Building blocks of the new training*

- After this summary of the guiding ethos of the new composite training derived from its heteroclitic intellectual origins, let’s see how the new training would be assembled. Although trainers always have considerable freedom to build up the program of their training, these steps look important to achieve the pedagogical goals:
- Establishing common ground: values, aims and objectives
- Decentration1: Understand how culture defines our life, especially our professional life
- Decentration2: understand how context and our position within it shape our identities
- Building structural consciousness: understand what structure is and how it affects our life
- Highlighting the connection between identity, culture and structure
- Building the capacity of emic understanding¹⁵: making conscious effort to understand where the “other” stands. Understanding the social forces behind seemingly individual stories and disentangle how they affect personal frames of references (statistics, Durkheim, life stories, experiential experts)
- Decentration3: Understand the propensity for naturalization and culturalization (ex. Culturalization of poverty, biologization of deviance)
- Analyzing own critical incidents with a new, combined grid
- Establishing criteria and a possible hierarchy of “positive outcome”
- Experimenting with new scenarios in practice to get to a (more) positive outcome for both parties. (for example, trying out new strategies using Forum-Theater methodologies)
- Stretching the frames: brainstorming on further steps outside of the context of the critical incident

11

New proposed training structure for combined training for structural competency and critical incidents

QUESTIONS OF COMPATIBILITY

Before we set down to combine akin but different methodologies, we have to address a few theoretical questions. On the answers may depend the success of our enterprise.

- Are these approaches really compatible?
- The strong emphasis of the structural approach on social justice might

be seen in contradiction with the intercultural approach which always seeks common ground. The structural approach identifies oppression within the structure and therefore, it is less interested in bringing people closer together than in redressing injustices.

- Are these approaches compatible with other frames of social justice?
- Not with everyone. Some social justice perspectives, for example, that of identity politics (referenced above) prefer to focus uniquely on the victims of oppression to empower them or to protect them. Strategically this one-sidedness is sometimes necessary, even essential. Notwithstanding, no matter how close the two approaches are in their objectives, practically they may be incompatible as they pursue different outcomes.
- Is it practically possible to combine the intercultural and the structural approach?
- Developing intercultural sensitivity takes a lot of effort and time. Adding new content to an already complex and lengthy training risks producing a new, unmanageable level of complexity. The same thing should hold inversely. The hard task then is to give equal value to the two original approaches, renouncing to retain all expected results.
- Do we need intercultural training first to prepare participants?
- One solution to the complexity problem would be to imagine the two types of training as complementary rather than combined. The structural competency training could be in this way a useful second step, an advanced level learning opportunity. While this would be maybe optimal, there is little chance that we could retain the same public for two trainings taking several days.

I. Structure of the training

The training is made of a 3 day training session, composed of 4 conceptual, plus one introductory module. In the center of each conceptual module, there is a different concept, which is explained and clarified with the help of assorted activities. The following activities can be used together or selectively. New activities with the same pedagogical goals can be added to the list. The five modules are: 1, Introduction, 2 Structure, 3, Identity, 4, Culture, 5, Theory of change. In the following we describe an ideal training course with each of the modules well developed. The trainer can decide to put the emphasis on one or another module and choose from the proposed activities accordingly.

I.I. INTRODUCTORY SESSION

1. Aims of the training: to develop understanding and sensitivity for the social and cultural determinants of individual actions, to better control situations where power hierarchies, structural constraints or cultural differences cause misunderstanding, conflicts and suffering, protecting the self and turning with empathy towards others.
2. Theoretical introduction: Being clear of the double origin of the training is essential, as much as for theoretical as for ethical reasons. This clarification may help participants to understand the complexity and the eventual diverging learning points. Also, we owe to pay tribute to those whose work made possible the combination. Many concepts we use still carry the trace of their original use in the two separate training methodologies.
3. Making explicit the structure of the training: Explaining that the following modules are based on 4 key concepts that we will explore together.
4. Defining Structural Competency: The ability to recognize situations and conflicts arising from oppression, injustice and inequality and to be able to take steps towards positive solutions to these situations. Positive resolution in this case means:
 - maintaining dialogue
 - moving the relationship towards reconciliation where possible
 - fostering a sense of community
 - eliminating or reducing injustice (in the short or long term) resulting from inequality
 - eliminates or reduces inequality
 - eliminates or defuses the causes of inequality
 - Re-balancing power among social groups

13

I.II. GROUNDING THE TRAINING

Activity: **Web game**

Goal: This exercise grounds the training in the political. It calls attention to the fact that being “political” is not a choice: we are all cast in the political domain as the world in which we live is calling us to give answers to challenges that are threatening our existence. The precarity and vulnerability that we experience might lead us to anger or to resignation. A third way would be to accept precarity as the shared natural condition of humans and the non-human world alike and to see how resistance can be developed from that point.

Short description: The game explores how participants perceive the diffe-

16 Tsing, A. L. (2015). *The mushroom at the end of the world: On the possibility of life in capitalist ruins*. Princeton, NJ: Princeton University Press

17 Butler, J. (2016). *Rethinking vulnerability and resistance*. In J. Wallace & C. Ross (Eds.), "Anthropocene Feminism" (pp. 121-138). University of Minnesota Press

rent crises affecting them, and creates connections between these, in order to show that it is possible to apprehend them as many manifestations of the same crisis: the one that throws the world out of balance, affecting the relations between humans as well as the relation of humans with nature. The oppression of people and the exploitation of nature are two sides of the same coin. In the second phase of the game participants reflect on the possible points of intervention.

Theory: Anna Tsing¹⁶ says that the present-day multiple crisis is provoked by the failure of capitalism, and with that, the crumbling of everything we have taken for granted. She thinks that one possible way out of this dead-end is to renounce the dream of the plenty (the capitalist dream) and to accept that precarity is the natural condition of humans, as well as that of most living creatures in the world. Accepting precarity as an inevitable shared condition may allow us to find new ways to live together with it and with each other. This quest demands cooperation across boundaries of all sorts. Judith Butler¹⁷ also reflects on the relation between vulnerability and resistance, criticizing the position which opposes vulnerability to agency. She proposes a form of politics that is embracing vulnerability and mobilizing it for resistance. Butler refuses to identify vulnerability with victimhood. She contends that even oppressive systems are vulnerable to resistance. Vulnerability then appears as a shared condition and a precondition for change.

Quotes: Life on the ruins of capitalism.

"What if, as I am suggesting, precarity is the condition of our time - or to put it another way, what if our time is ripe for sensing precarity? What if precarity, indeterminacy, and what we imagine as trivial are the center of the systematic we seek?..."

Thinking through precarity changes social analysis. A precarious world is without teleology ((no more progress)). Indeterminacy, the unplanned nature of time is frightening, but thinking through precarity makes it evident that indeterminacy also makes life possible."

(Anna Tsing: *The Mushroom at the end of the world*)¹⁸

"In this way the dependency on human and other creatures on infrastructural support exposes a specific vulnerability that we have when we are unsupported, when those infrastructural conditions start to decompose, or when we find ourselves radically unsupported in conditions of precarity."

"Once we understand the way vulnerability enters into agency, then our understanding of both terms can change, and the binary opposition between them can become undone. I consider the undoing of this binary a feminist task"

" I have suggested that vulnerability is neither fully passive nor fully active, but operating in a middle region, a constituent feature of a human animal both affected and acting

It would seem that without being able to think about vulnerability, we cannot think about resistance, and that by thinking about resistance, we are 19 already underway, dismantling the resistance to vulnerability in order precisely to resist"

(Judith Butler: *Rethinking vulnerability and resistance*)

Activity: **Value-cards**

Goal: to create a community of values (participants sharing the same commitments), but also to allow possible contentions emerge. While it is important to create a community of values that is open to a wide range of ethical commitments, it is also important to map and make explicit the key values behind the training. In this way the exercise is also a conver-

18 Tsing, A. L. (2015). *The mushroom at the end of the world: On the possibility of life in capitalist ruins*. Princeton, NJ: Princeton University Press

19 King Jr., M. L. (1958). *Stride toward freedom: The Montgomery story*. New York, NY: Harper & Brothers

20 Gilroy, P. (2019). *Hollberg Lecture. | Never Again: Refusing race and salvaging the human* <https://holbergprize.org/en/news/holberg-prize/2019-holberg-lecture-laureate-paul-gilroy>

21 <https://thekingcenter.org/>

sation starter and serves as an introduction to the value system of the training.

Short description: Participants chose from a set of values, (with the possibility to add new values to the collection) the values most important for them, and from the chosen values they create in small groups a collective manifesto, illustrating it with a picture or a coat of arms.

Theory: The most important concept from where the idea and theory of the structural competency training comes from is the “Beloved Community”. This term comes from Martin Luther King¹⁹, and it is inscribed in the tradition of non-violent social struggle. The vision of MLK is not simply about acceptance and forgiveness, it is a radical vision of building a society where material inequalities are not dividing people. He just inverses the steps of the struggle. He says that to overcome inequality and injustice, people first have to overcome division, not the other way round. The “Beloved Community” is a religious concept and for this reason it might sound strange to some people. The same idea, however, is expressed by some contemporary authors and social justice activists with other words. One of them is Paul Gilroy²⁰, who speaks from the point of view of “planetary humanism” to underline the importance of coming together to fight common dangers. This term carries a lot of resemblance to the “Beloved Community”, but it also expands the collective of love beyond the human. The kind of politics these authors envision echoes what Tsing says about the necessary collaboration “on the ruins of capitalism”. She understands collaboration as contamination, i.e. a process of reciprocal change in the interaction, warning against idealization of purity.

Quotes:

The beloved community

“The end of nonviolent action is reconciliation; the end is redemption; the end is the creation of the Beloved Community. It is this type of spirit and this type of love that can transform opponents into friends.”
(Martin Luther King, quoted by the King Center)²¹

“Dr. King’s Beloved Community is a global vision, in which all people can share in the wealth of the earth. In the Beloved Community, poverty, hunger and homelessness will not be tolerated because international standards of human decency will not allow it”
(The King Center)

Planetary humanism

“In opposition to the rarified habits of high theory, I propose a lowly orientation. It corresponds to what we can learn about the primal responsibility we bear towards others by observing humane, selfless and generous responses to elemental perils like flood, drought and pollution as well as acute, deadly emergencies and risky activities like sea-travel undertaken by fugitives and refugees....”

Collaboration as contamination

“Some years ago, musing on these very themes, the poet and essayist June Jordan suggested that “... the ultimate connection must be the need that we find between us”. We can still learn from the challenging words she spoke to and for her political generation: “It is not only who you are... but what we can do for each other that will determine the connection... I must make the connection real between me and these strangers... before those other clouds unify this ragged bunch of us, too late.”
(Paul Gilroy: Never again)

23 Parsons, T. (1937). *The Structure of Social Action: A Study in Social Theory with Special Reference to a Group of Recent European Writers*. New York: Free Press.

Collaboration as contamination

“Staying alive - for every species - requires livable collaborations. Collaboration means working across differences, which leads to contamination. Without collaboration, we all die.

Thinking through self-containment and thus the self-interest of individuals (at whatever scale) made it possible to ignore contamination, that is, transformation through encounter. “

(Anna Tsing: *The Mushroom at the end of the world*)²²

I.III. EXPLORING STRUCTURE

Activity: **Body sculptures**

Goal: Explore the connotations participants bring in the discussion on key-concept of the training, share some definitions with participants to create a common vocabulary.

Short description: Participants create sculptures using their body, responding to key words: e.g. power, hierarchy, agency, structure, order, etc.

Variation: **Body sculpture in pairs with cards**

There are two piles of cards. Two groups have two different types. A: power, hierarchy, agency, structure, order B.: collective, oppressive, liberating, subversive, inverse. Pairs combine randomly and create a sculpture from their bodies from the combined meaning of their cards.

Theory: According to Talcott Parsons²³, social structure is essentially normative, it consists of «institutional patterns of normative culture». Social structure creates power relations. Power tends to create asymmetry. Asymmetry tends to create oppression. Structure, just like culture, is not visible, it can only be identified by its effects. When you look for structure, probably you will find institutions, people holding power, ideologies, rules and norms. These are the things of which social structure is made of. (for further discussion, go to glossary)

Activity: **How structure works**

Goal: Demonstrate what we mean by structure when we strive to identify structural reasons of human (and natural) suffering, and also why it is difficult to “see” structure.

Activity: Facilitator shows a picture of devastation made by human agency to the classroom (a picture of deforestation can be a good example), participants discuss causes. Then small groups get additional information in the form of short newspaper articles, and they create theories about who is responsible for the devastation and what should be done. The information will be different for each group. The facilitator then collects all the theories and shares one more piece of information with the whole class, which clarifies that the smaller theories are just part of a bigger picture and all the actors identified act under constraints that are due to power inequalities on a bigger scale. After explaining the difference between the structural and other explicatory frames, the facilitator shares sentences that explain causes of deforestation in different manners and participants attempt to identify the frame.

Theory: Humans must explain everything they come across with. They especially like explaining human behaviors or their consequences. Humans tend to naturalize their explanations. There are two essential ways of naturalizing: essentialization, and individualization. Essentialization attributes some inalienable common characteristics to a group of people. Individualization regards all action as a result of individual choices. Struc-

tural explanations seek to debunk those forces that make certain choices and certain outcomes more likely for some, constraining their agency. Finding structural causes of outcomes is the opposition to naturalization.

I.IV. EXPLORING POWER SHOCKS

Activity: **Studying critical incidents**

Goal: Understand what a power shock means, what are its main characteristics

Short description: Participants read a few cases, compare them and try to find common traits. From there the class attempts to create an understanding of “power shock”. The facilitator then proposes a definition.

Theory: A «power shock» is a situation of social interaction in which people’s hierarchical positions in relation to each other becomes the center of a conflict. Either because the parties challenge the perceived status hierarchies, or because they do not agree on the norms that follow from these. This can happen because they believe that the status they are entitled to by virtue of their group affiliation or their social roles are not sufficiently taken into consideration in the interaction. The expectations that are the most commonly hurt in these situations are the ones related to hierarchy and equality.

Shortly, a Power Shock is a culture shock caused by different readings of the identities present, or by a violation of the values related to the preferred social structure.

Variation: **Apply the explanatory frameworks**

Participants are asked to use the explanatory frameworks we already learned. They should give different interpretations of the cases, using individualist, essentialist, structuralist, or circumstantial explanations for what happened. The latter explains situations by the random constellation of circumstances.

Variation: proposed choreography: we divide the space into 4 parts: culture // personality // structure // context=(here random circumstances, not structure). We project on ppt short descriptions of different situations and invite participants to think of what may be in their view the main explanation to the behaviour of the protagonists: is it their personality? their cultural norms / values? the random context? or the structure? We invite participants to stand in the quarter corresponding to their answer and invite for a short debate. In the end we give some background theory to the “patterns of explanation” that humans often favour, which focus on internal, intentional and essentialising explanations. see concepts above.

Activity: **Elicitation of cases**

Goal: To collect cases of power shock lived by the participants, which can be analyzed later on in small groups.

Short description: Participants can be simply asked to write down similar cases that happened to them, or they can be put first in small discussion groups where they can help each other evoke such situations. Facilitators can animate the discussion with questions: Have you ever been in a similar situation? What happened? How did you interpret the situation? What did you do? It has to be explained that the written cases will be shared in the class and will be used in the following for analysis in small groups. So participants are expected to write down only cases that they are ready to share.

II. Identity

II.I. PLAYING WITH IDENTITY

Activity: **Identity onion**

Goal: Provide an experiential basis for a discussion about identity

Short description: Participants receive 4 sets of papers with 4 sets of questions about themselves. Once they answer the questions, they create a layered ball of the papers. The facilitator then explains that the exercise is about modeling identity and gives a definition.

Theory: Identities are social, i.e they are a combination of attachment of different groups where we learn our values and vision of the world. Identity makes us unique, but we would not be who we are without those around us. We share our groups (affiliations), roles, even our preferences with many others. (for further discussion see: the Glossary)

Variation: Who am I?

Participants receive the instruction to answer the question “Who am I?”. They are supposed to answer it several times, so at the end everyone has a list. They can share in plenary what they wish, and out of these contributions the group together construct a definition and a theory of identity:

Theory: Identity is made of group affiliations, social roles and strong commitments to certain values and preferences.

Quotes: «identity is morally infested»²⁴. (Bamberg: Who am I?)
“subjective sense of an invigorating sameness and continuity”²⁵
(Erikson: Identity: Youth and crisis)

Variation: Identity wheel

Goal: This activity aims to explore and become aware of how different facets of our social identities will influence the way we can engage in intercultural relations. In addition, make participants realize that identities are contextual: in some situations, some identities become more salient than others; or some identities can give us more or less power depending on these. For instance, introducing the concept of intersectionality that emerges from this reflection.

Short description: Participants identify themselves in relation to a set of social identities that are presented. The trainer will then read some questions and should answer by positioning themselves near the identity category that they feel is true for themselves in relation to the question that was shared.

Theory: Program on Intergroup Relations and the Spectrum Center, University of Michigan. Resource hosted by LSA Inclusive Teaching Initiative, University of Michigan (<http://sites.lsa.umich.edu/inclusive-teaching/>).

II.II. CASE ANALYSIS. ANALYSIS GRID 1.

Short description: Participants are divided into small groups. In each group there is a “case owner”, somebody whose case the group will analyze, and some helpers. Helpers ask questions to explore more the case and the group together answer the questions of Grid 1, about the context and the identity of the actors in the situation. Then the groups present their work in plenary.

²⁴ Bamberg, M. (2010). Who am I? Narration and its contribution to self and identity. *Theory & Psychology*, 21, XXX-XXX.

²⁵ Erikson, E.H. (1968). *Identity: Youth and crisis*. New York, NY: Norton.

III. Culture

III.I. PLAYING WITH CULTURE

Activity: Analyzing intercultural short films

Goal: Address the concept of culture in the anthropological sense. Define culture shock.

Short description: the classroom watches one or several of the intercultural short films of the HSCB series²⁶, then they discuss what happened with the help of the facilitator. The latter presents the iceberg model of culture and asks the class to place on the iceberg what can be directly accessed on the surface level, and what is hidden underneath: meaning, values, norms.

Variation: Instead of the iceberg, the onion model can also be used in the same way. In the middle of the onion there is a “black hole”, the most inaccessible part of the “onion”, it is inaccessible because this is what makes “common sense”.

Theory: Both the iceberg and the onion model demonstrates that culture is made of many layers and what can be seen or heard represents just a small part of it. Most of it is made of meanings, values and norms that we take for granted. Culture shocks can make these invisible layers visible. Culture in the anthropological sense has nothing to do with “cultivation”, it is ordinary and omnipresent in our life. Only an encounter with the difference can make it manifest. Culture shock is the way we sense “culture”.

(For further discussion: see the Glossary)

Quotes:

“Culture is an invention, tied up with the invention of anthropology (Wagner, 1975). Unlike earlier generations of anthropologists who thought of culture as a tangible fact we now realize that culture is a creation on our part. Whether construed in the singular, and denoting a philosophical counterpoint to nature, or in the plural, designating sociological entities, we can no longer claim culture to be an objective fact. Even in the plural, cultures are not only comparable, but also implicitly comparative (Boon 1982). For a culture to materialize it requires an external «other,» in relation to which difference can be perceived and exaggerated. Anthropology cements the exaggeration; the «other» culture is described as everything one’s own culture is not. Conversely, the others present simulacra of themselves in order to satisfy our search to understand their specificities (Ardener, 1989:22)

“Cultures materialize in contradiction to each other. Differences are exaggerated in the process”

Culture is sensed only by way of culture shock, summing up in dramatic form the exposure of another culture”

(Hastrup: The Ethnographic Present: A Reinvention)²⁷

III.II. RECOGNIZING CULTURE

Activity: Culture in the room

Goal: To make participants attentive of manifestations of culture and enable them to analyze its different layers. To understand that if we can read “culture” it is because we have interiorized it. It is part of our frame of reference.

Short description: Participants are asked to identify elements of culture visible in the room and represent them on the iceberg, or on the cultural

26 https://www.google.com/search?q=hsbc+intercultural+short+films&rlz=1C1CHBD_huHU1064HU1064&oq=hsbc+intercultural+short+films&gs_lcrp=EgZjaHJvbWUyBggAEEUYO-TIGCAEQRRg7MgYIAhBFG-DvSAQg5NDg5ajBqN6g-CALACAA&sourceid=chrome&ie=UTF-8#fpst=ive&ip=1&vld=cid:36d69f6f,vid:GOHvMz7dl2A,st:0

27 Kirsten Hastrup, 1990. The ethnographic present: a reinvention. In: Cultural Anthropology, Vol. 5, No. 1 (Feb., 1990), pp. 45-61 Published by: Wiley on behalf of the American Anthropological Association

onion model: They separate the sensory elements from the values and norms behind them. In the debrief the trainer introduces the concept of Reference Frame (of frame of reference).

III.III. CASE ANALYSIS. ANALYSIS GRID 2.

Short description: The small groups continue to explore the case they were looking at. The group together answers the questions of Grid 2, about the frame of reference of the actors in the situation. Then the groups present their work in plenary.

IV. Structure

IV.I. PLAYING WITH STRUCTURE

Activity: **Wall of success**

Goal: Experience the effect of social status on people's life chances, understand how social status is constituted by different factors.

Short description: Participants stand up in a line. Each one gets a role card. The trainer reads out statements, the participants can take a step ahead if they think the statement is valid for their role. At the end the space in the room is filled with role players distanced from each other. The visual picture represents "the social structure". In the discussion the trainer returns to "structure", explains social status with Bourdieu's theory of capital, and introduces the notion of agency.

Theory: Bourdieu's theory of capital

Quote: "Capital can present itself in three fundamental guises: as economic capital, which is immediately and directly convertible into money and may be institutionalized in the form of property rights; as cultural capital, which is convertible, on certain conditions, into economic capital and may be institutionalized in the form of educational qualifications; and as social capital, made up of social obligations ("connections"), which is convertible, in certain conditions, into economic capital, and may be institutionalized in the form of a title of nobility."

(Bourdieu: the forms of capital)²⁸

Activity: **The king is naked**

Goal: to introduce the concepts of ideology and hegemony and link those to the concept of culture and structure

Short description: The facilitator tells the story of the emperor who did not have clothes. They ask the group why they think that nobody said the obvious, that he was naked? Different explanations might be given (they were afraid people would think they are stupid, they really believed they were mistaken, they did not only believe, they actually saw the cloth as a result of mass hypnosis) The facilitator sorts these out: What are the explanations that mobilize culture? (All: they are all based on a shared understanding of the situation by the people, they are all based on shared values and norms). Next question: where do participants see power in this story? On whose side? Facilitators explain the relation between culture, ideology, and structure. The story illustrates how ideology works to preserve a power structure.

Theory: Facilitators explain that by combining power with culture we obtain "ideology". By creating systems of enforcement of an ideology, we

28 Bourdieu, Pierre. 1986. "The Forms of Capital." Pp. 241-258 in Handbook of Theory and Research for the Sociology of Education, edited by J. G. Richardson. New York: Greenwood Press.

29 <http://beautifultrouble.org/theory/cultural-hegemony/>

30 Benedict, R. (1934). *Patterns of Culture*. Boston, MA: Houghton Mifflin

obtain “institutions”. By combining ideology and institutions, we obtain “structure”. Gramsci thinks that the elite owes its power to the fact that it is able to make its values system, i.e, its ideology taken for granted for the population. This is what he understands by hegemony: Culture is not “innocent”, it is normative, i.e. it has an ideological dimension.

Quotes: «The power of cultural hegemony lies in its invisibility. Unlike a soldier with a gun or a political system backed up by a written constitution, culture resides within us. It doesn't seem “political,” it's just what we like, or what we think is beautiful, or what feels comfortable. Wrapped in stories and images and figures of speech, culture is a politics that doesn't look like politics and is therefore a lot harder to notice, much less resist. When a culture becomes hegemonic, it becomes “common sense” for the majority of the population”²⁹

(Stephen Duncombe: Beautiful trouble)

Activity: **Structure in the room (see activity card: Culture in the room)**

Goal: make participants realize that what is taken for granted in culture is precisely the ideology and the institutions that protect and safeguard a particular social structure.

Short description: Participants are asked to go back to the previous exercise and to match each cultural element they identified on the cultural iceberg with the underlying ideologies (value systems that maintain and support certain power hierarchies) and institutions that protect these.

IV.II. HOW DO WE INTERNALIZE CULTURE AND STRUCTURE?

Activity: **Decentring pictures**

Goal: to demonstrate that we do not only passively bear the imposition of cultural norms, but we internalize them (and with that we contribute to safeguard and perpetuate them). Ideologies are part of our identities! To introduce the concept of frame of reference.

Short description: The facilitator places pictures on the ground, or on the wall. The participants choose the one that challenges them the most. Then with a discussion the facilitator helps the participants identify the ideologies that trigger them and find institutions that support these. In an inverse movement, participants also identify their own values that are challenged and attempt to see what ideologies they correspond to and what institutions withhold those.

Theory: Ideology is not considered here as “false consciousness”, but as a value system that is inherently political, in that it interferes with a given social order (by supporting it or by challenging it) (For further discussion, see the Glossary). A frame of reference is the entirety of cultural values, norms, ideologies that influence how a person sees the world around them and what meaning they attribute to facts and situations.

Quote: “No man ever looks at the world with pristine eyes. He sees it edited by a definite set of customs and institutions and way of thinking.”

“Ruth Benedict: *Patterns of Culture*”³⁰

IV.III. CASE ANALYSIS. ANALYSIS GRID 3.

Short description: The small groups continue to explore the case they were looking at. The group together answers the questions of Grid 3, about the structural forces in the situation and the power hierarchies between the actors. Then the groups present their work in plenary.

V. Theory of change

V. I. TRANSFORMATION

Activity: **Power matrix and social action**

Goal: Map institutions and organisations that build the structural forces we live in, founded on their level of power and how close or far away they are from our values/beliefs. Based on this cartography, develop better competencies to plan strategic social actions that will change unequal power balances imposed by the structure.

Short description: The participants, in small groups, choose one oppressive structure and the context they want to explore. Using the model of the “power matrix”, they will discuss and name organisations/institutions that compose this oppressive structure. In the second moment, small groups will construct a concrete action to try to reinvert the matrix.

Theory: Theory of change and Community Organising (Saul Alinsky)

Quote: “Change comes from power, and power comes from organization. In order to act, people must get together.”

V. II. CASE ANALYSIS. ANALYSIS GRID 4.

Short description: The small groups continue to explore the case they were looking at. The group together answers the questions of Grid 4, about the possibilities to act in the situation and retrospectively on the longer run.

Alternative: explore possible solutions with form theater.

Short description: The participants replay the analysed situations and show the scene to the group. Anybody who want to propose a different line of action can step in the place of the protagonist and try out his idea. The group discusses then the effects of the different “solutions”

Theory: Negotiation (see in the glossary)

V. III. ENVISAGE THE BELOVED COMMUNITY

Activity: **The ideal world**

Goal: realize that imagination can challenge the taken for granted nature of the given structures.

Short description: In small groups make a collective drawing or collage to represent a world without the oppressive structures identified previously that create the power asymmetries in the case you analyzed.

ALTERNATIVE:

Activity: **Manifesto Collage**

Goal: Use collage to explore visual representation of a manifesto. Disseminate an idea through artistic mediation.

Short description: Collage activity in small groups in order to give an artistic representation to the manifesto that has been created in the beginning of the training.

V. IV. CREATE THEORIES OF CHANGE

Activity: **Expert panel**

Goal: realize that how we explain the world affects what we do with it.

Short description: Propose short stories, with 4 types explanations (see above: explicatory frames): Participants in small groups produce explanations according to a given explicatory frame and suggest interventions accordingly. They learn that the solutions proposed depend on the original analysis in the first place.

Theory: Theory of change is an idea about how what I do will change what I want to change.

Activity: **Expert pannel2**

Goal: render the learning applicable to real situations.

Short description: The “panels of experts” are asked to create a plan of intervention using the structural frame for the situations they have analyzed.

V. V. BRINGING IT ALL TOGETHER

Activity: **Puzzle**

Goal: remind participants of the path covered and help them make their learning conscious.

Short description: participants in small groups are given cards with key words from the training. The task is to create a coherent representation of the connections on a flipchart paper, using the cards. All participants are free to draw their own conclusion. However, the facilitator can resume their own vision after the discussion.

Theory: The past modules were not only about what identity, structure and culture are, but also about how they are interrelated. The fact that culture is internalized means that we are perpetuating cultural norms and enforcing them silently with our expectations. These are part of our identity. The fact that culture creates ideologies and institutions means that culture sustains structure. The fact that ideologies preserve structure by making it matter of fact shows that cultural hegemony has strong political power. The fact that power depends on culture shows that it can be challenged, changed or overthrown.

V.VI. CLOSING CIRCLE

Theoretical framework as glossary

This glossary does not offer simple definitions. It aims at offering some orientation to the trainer, as to how these concepts might be addressed and explained during a Structural Competency training.

Culture is common sense

If we consider culture in the anthropological sense, i.e. not as “cultivation”, meaning a sophisticated and highly valued layer in people’s education, making them able to enjoy a classical concert and to distinguish between a good and a bad novel, neither as “folklore”, meaning parts of peoples’ lives that are considered emblematic and are easy to share with others, like folk songs, dances, food, artifacts - parts which have lost their original meaning but remain important markers of collective identities, then

31 In *The Interpretation of Cultures* (1973)

32 *Idem*

we have to look at culture as something ordinary, ubiquitous in our everyday lives, without us even realizing that it is there. This sort of culture remains invisible from the inside, because it incorporates what goes for granted, it is just sensed as the “common sense” i.e. what is “normal”. Therefore, usually only others, or people that are considered “other” are attributed this kind of culture, as only the common sense of others appear as strange, and therefore visible and nameable as “culture”. Culture in this sense can be understood as a whole way of life, incorporating the norms, rules and value systems that make this particular way of life possible and meaningful.

Culture is semantic and public

“The concept of culture I espouse . . . is essentially a semiotic one. Believing, with Max Weber, that man is an animal suspended in webs of significance he himself has spun, I take culture to be those webs, and the analysis of it to be therefore not an experimental science in search of law but an interpretative one in search of meaning. It is explication I am after.”³¹

“Culture is public, because meaning is”³²

According to the American anthropologist, Clifford Geertz, culture is a web of meaning around us. This web in which we live without noticing it constrains our movements and actions as it renders some of our actions unimaginable, meaningless or unacceptable. Culture is therefore first of all about meaning. The question is always what makes people behave the way they do, and the answer is always because in their cultural context that action makes somehow sense for them. That is what he calls the semantic concept of culture. However, he insists that we do not have to mindread if we want to understand culture. All we have to do is to observe people do different things with different others and reconstitute from there the web of meaning that makes their actions meaningful. Culture is not hidden in people’s minds and hearts, it is out there, in the public space. Culture, therefore, is both semantic and public!

24

Culture is not a prison, not immutable, not determined

The metaphor of the spider’s web conveys one more important idea. Although the web the spider spins delimits its possible space of movements, it would be a mistake to consider it the prisoner of an objectively existing, limiting structure on which it does not have any power. The web is its creation! It is also in constant shape shifting. It is never finally finished, it evolves constantly as long as the spider is alive.

Culture is collective, transactional and fractional

The spider in the web is not a single person. It represents “man” in the sense of the abstract human, the main characteristic of whom is that it can only be conceived in plural. Human is a social animal, living in bigger and smaller groups. The web would not exist if it was not a collective creation. Culture is created, learned, and transformed in interactions with others. Humans, as the most extensive group of the species, all share the capacity to create culture, attach meaning to things of life and evaluate these through a moral lens. Concrete cultures, however, are all different, as the groups in which interactions take place have boundaries within which these interactions remain meaningful. No matter how different they are, all cultures of the world are all variations of the same theme, all characterizing a particular bunch of people functioning as a group. These groups can be bigger or smaller, geographic or occupational. Regions, countries, cities and villages, religious communities, professions and working places, age groups and people sharing the same passion, or the same vice, all

have developed common values and signs through which they understand each other and exclude other people. In all societies people belong at once to various groups, in more complex societies these groups tend to multiply. Therefore, any collective of people shares a lot of common characteristics, while no two persons in it belong exactly to the same cultural universe.

Culture is not a treasure box to safeguard, but a tool-box to use and share

Culture is never whole, complete, finished, it is in constant transformation. New elements appear and get adopted if they make sense for the collective while others become obsolete and get dropped. Change can come from inside or through exchange. The fact that all groups have boundaries does not mean that these boundaries are impermeable. Groups, just like people, interact with each other. More precisely, groups interact because people interact. Culture is never pure, it is always, necessarily hybrid. Cultures that refuse to change become paralyzed and get reduced to folklore or become unpardoning and violent, because only violence can maintain the appearance of boundedness, timelessness and immutability. In reality, culture is always plural and evolving even under the harshest authoritarian regimes as people develop strategies of everyday resistance and borrow cultural elements from groups outside of the rule of the prince.

Culture is world-making

During a life-time people do not only learn norms and identify with values, they act accordingly and while they do so, they transform their environment, materially, biologically, ecologically, and socially. The next generation will be born into that world determined by what is already there - created, built, accepted, valued - and will transform it in the same way. In one given time, many cultural worlds co-exist, each a complex whole, each interacting with its environment in its own way. Cultural worlds also follow each other in time as history evolves. To say that culture is world-making is also to remember that humans do not live alone on the Planet, they depend on other creatures and on natural resources and impact these with their sheer existence. World-making is a circular process of effective transformation, adaptation, and interpretation.

25

Socialization

When the baby is growing into its family and slowly becomes a child, it becomes at the same time member of a group, learning to be a human in a very specific way, which is the way of its group. This process is called primary socialization. The group for the baby is THEwhole world, and it is impossible for it to imagine that other worlds exist until it meets other groups, learns other ways and becomes a unique person with the imprint of a variety of cultures. This process is called secondary socialization, and it never stops. It lasts until death.

Frame of reference

If culture is what we learn in groups about what is right, good or beautiful and what is unfair, ugly or taboo, and if the groups shift and multiply as we move in the social space, it is to be expected that our own personal culture is also plural. Our socialization depends on the groups we identify with, on significant others whom we meet and on our availability to certain influences in certain times. Out of these influences we develop a singular way of seeing the world, which is just ours, still we owe each part of it to others. It functions as a lens, a looking glass, or a frame through which

the things we see take on their proper meaning. It is our singular and still cultural frame of reference.

Culture shock

As the “normal” is what is never questioned, never made conscious, we can only grasp our own cultural embeddedness when we meet difference. In these moments we face a threat, because to realize that for other people other things seem normal challenges our own concept of normalcy, decentering us from our usual place: each of us sitting unreflectively, in the center of our personal universe, mistaking it for the objective center of the world.

Identity

Today identity is in all the battles. Identity politics is debated in all corners, to such an extent that the distinction between social justice struggles and identity struggles becomes blurred. This is understandable as many forms of exclusion are happening on the basis of identity (racism, misogyny, xenophobia, ableism, etc.) and collective identity has a huge power of mobilization. In the discourses surrounding these battles identity often appears as bounded and exclusive, and that from both sides : people are seen uniquely as Black, Roma, Disabled, Migrant, Women, etc. This is Identity with a big I. This I is big, because it expresses as overdetermined, indivisible and self-explaining belonging, based on an unalienable imaginary essence, which is not shared with any others outside of the identity group. Identity with a big I is essentialist. However, people’s identity is composed of a lot of affiliations and filiations, they belong to different identity groups, they play different roles in society, which confer on them different social statuses. This is a composite Social Identity which is translated at the end as an overall Social Status, which might be changing depending on the social context and of which the most visible identity categories are just a part, even though certainly an important part. Finally, all these different affiliations and filiations confer to the person not just a sense of belonging but also a world view: made of meanings and values that just feel “natural” and convey a feeling of “being at home” in the world. This is cultural identity, best to picture written with a small i. This is small, because cultural identity is usually not even conscious as long as the meanings, values and norms that are taken for granted are not challenged by an encounter with the difference. Identity groups chosen or imposed on as most important places of belonging, composite social status and cultural identity are 3 different aspects of the person’s identity. The combination of these elements creates uniqueness, while no single element is purely individual. Without belonging and unconscious adoption of culturally shared ways of seeing and acting in the world, little would remain of the person. Identity is therefore both singular and collective. Its function is more than orienting the person about their place in the world. It is essential so that a sense of self-sameness and coherence across time and different social spaces can be maintained, without which the personality would decompose. Identity is therefore not only a sociological, objectively existing, and therefore describable entity. It is also a deep psychological need. The possibility of the negation of its positive recognition leads to great vulnerability, which makes social interaction always a hugely dangerous terrain.

Ideology

In common parlance ideology is either a political system of thought imposed by those on power on their constituency, or simply false consciousness (the Marxist interpretation). In more neutral terms, it is possible to say that ideology is a system of ideas and ideals that orient people’s lives. Because culture has been defined as a system of meaning orienting

33 According to Marxist theory, society is composed of structure and superstructure. The first is the hard, material basis of the second, ideological part. For Marx, superstructure depends on the structure, and so it is secondary to it. Superstructure in this way is a function of the mode of production, which is the determining force shaping the structure. For Gramsci, although he is also a Marxist thinker, the relation is not unilateral dependency. He argued for the importance of the realm of ideas in shaping the social structure. See also the entry “Structure and Superstructure” below.

34 See also: <https://policy-practice.oxfam.org/resources/questioning-empowerment-working-with-women-in-honduras-121185/>

people’s movements in life, the distinction between ideology and culture is necessarily blurred. It is both possible to say that ideology is cultural or that culture has an ideological dimension. What we mean by that is that all cultures have a normative function: it prescribes valued and acceptable ways of acting and thinking, and contains sanctions against those who transgress these norms. Ideology therefore would be that part of the culture whose function is to maintain, preserve, or to the contrary, challenge a particular social order.

Hegemony

For Marx, ideology (superstructure)³³ was dependent on the structure (the material organization of production). He therefore conceived the revolution as starting from the reorganization of material conditions. The Italian Marxist philosopher and anti-fascist resitant, Antonio Gramsci suggested another relation. He attributed to ideology a much greater importance. For him, ideology was a way through which class domination became obscured and normalized as being made part of everyday culture. In other words, he recognized the political power of popular culture! In this Gramscian sense, ideology is the value system of the elites, being made accessible, shared, normalized, and - by that - made invisible for those who are excluded from power, that he calls the “subaltern”.

We can find parts of ideology in values and conceptions that many people uncritically share and which contribute to maintain and normalize certain social hierarchies. These values are often expressed in a taken for granted manner in popular adages: “only those who work should eat”, “the place of the woman is in the kitchen”, “a person is worth as much as he possesses”, etc. The privilege of the ruling classes to define and share “the rules of the game”, i.e. that part of culture which people accept as “the common ground” is what Gramsci calls hegemony. According to Gramsci, our epoch is characterized by a form of governance which mixes coercion with cultural hegemony. The subaltern in this world obeys not only out of fear but because they accept and internalize the norms that are imposed on them.

Power

Power is force. Without force, society, even nature, would be inert. Force is therefore positive in itself. It allows life and movement. However, its use may turn it negative. Many people think that power becomes bad when it creates hierarchies. It is easy to see that hierarchy allows some to impose their will on others. However, some hierarchies are necessary and not all imposed will is vicious. A parent that holds the hand of a child lest it runs under a car is not a tyrant. A leader who is making a hard decision for the wellbeing of the collective is not a mad emperor. Power is dangerous because it has the potential to become oppressive. The dividing line is thin and not all leaders can make the distinction.

Oppression

Oppression is power gained, maintained or used to the detriment of others. It is when one needs to subjugate others unconditionally to build or keep power that the result of power is oppression - which, at the end, is always resisted. Effectively, only power can resist power³⁴.

Structure (and superstructure)

Ideology and hegemony have no material existence. In the Marxist tradition, ideology is what makes the superstructure. Marx thought that the superstructure is determined by the structure: the material conditions and

the objectively existing institutions that make social life possible within a given social-economical-political order. These conditions wire invisibly the whole society, together they act as an invisible blueprint, which designates a more or less defined place for each individual depending on socially sanctioned characteristics (identity, class, social status, etc.) Unlike ideology, structure is objectively existing, it is materialized in modes of production, reflected in the economic relations between the different social actors. However, it is not less invisible than ideology. It is not invisible because it exists in another dimension, but rather because it surrounds us everywhere in the very dimension where we spend our every day. We are lost between so many trees that it is virtually impossible to notice the forest. That is why structure seems to possess a magical power. To say that something is structural is practically to say that we cannot do anything against it. It is therefore useful to remember that structure is made of decisions made by flesh and blood people (men in powerful positions, in most of the cases), and other decisions are equally possible that would change the structure. Obviously to make those decisions, the hegemonic ideology should be weakened and new ideas should emerge. That is why Gramsci denies the priority of the structure over the superstructure. Rather, he imagines the two dimensions as two sides of the same reality. You cannot touch one without affecting the other.

Agency

The question is tantalizing: if the structure determines people's place in society, attributes meaning to their actions and constrains their choices, what is the margin of maneuver of the person or even of the group? The answer is tricky. If we maintain that people's will and strength of character can overcome all obstacles, it is very easy to slide in the "blame the victim" ideology. For some, this is a comfortable position: if the poor deserved to be poor and the rich to be rich without any doubt, then ours would definitely be the best of worlds. On the other hand, if a person had no chance to break away from the limits their destiny imposes on them, free will would lose all its meaning, we would all be reduced to playing a scenario written by others from cradle to tomb. More than that, if social positions were immutable, there would be hardly any rationality in social struggles. Anti-racism, feminism, even the disability rights or LGBTQ movements would be futile. Sometimes agency manifests in almost invisible ways, in the power of people to refuse collaboration with oppressive forces. This tactic has been promoted by Ghandi and the non-violence movement. Agency then must remain in a middle-ground. It exists on this thin but important margin between the structure, circumstances and inherent qualities of the person or the group. Free will, however, should not be imagined as necessarily opposing the structure. Gramsci and Bourdieu convincingly show that the strength of hegemony is such that sometimes even persons or groups in a subordinate situation integrate the value system that maintains the very structure that oppresses them.

Politics and political

It is a common mistake to think that politics is what politicians do. Depending on the perspective, this opinion might go together with the despise of politics (seen as "dirty" or fake) or with admiration (as requiring special skills and high social position). In one way or the other, the consequence is the same: common people do not usually think of themselves as political actors, neither are they encouraged to do so. However, because we all live in societies traversed by tensions provoked by power hierarchies, neither of us can stay outside of politics. Our position on simple questions dividing the society counts as so many political manifestos: what we think about refugees, the place of women, legitimate or illegitimate sexual relations,

how disabled people should be helped (or not), even what we think about the national cuisine, past events that happened 1000 years ago, directly interferes with the political sphere. In fact, these choices are all ideological, in the sense that they are about what we think about the right society and relations within it. We are all involved in politics because we are all influenced by culture and culture in any given society has got an ideological dimension. According to Gramsci, the par excellence place of politics is civil society, as these ideas get expressed, defended, or contested within this sphere. This is where hegemony forms, this is also here from where change can be provoked. Change is not necessarily good or bad. Its assessment depends again on the subjective position of the viewer. However, from the position of social justice it can be affirmed that change is positive if it leads to a higher level of equality between people. The range of political actions then goes from maintaining a position through expressing it to acting towards it. Resisting the status quo then is as political as supporting hegemony (and vice versa). Resistance can be silent or passive (refusing to actively cooperate), subversive or direct. Direct action can be violent or non-violent. Subversion is the subtle transformation of meanings in any given social system in a way that it contests existing power hierarchies. Humor and art therefore are the par excellence weapons of subversion. The political has many options.

Methodological cards

4 CORNERS

Credit Created by elan intercultural for the PODER project.

Overview This activity wishes to explore the concept of culture and identity. It can also serve getting to know each other, but not as a first exercise, as the information we write in our onion may have sensitive components that are more difficult to unveil (or name) to total strangers.

Objectives

- Becoming aware of the usual biases that influence how we explain other people's behaviour
- Identifying the multiplicity of factors that influence the behaviour of others: culture, context, personality or structural constraints.
- Arming ourselves against the culturalisation of behaviour that is not linked to culture, but rather the result of structural constraints.

Learning context The version described here is for physical presence, but it could be adapted for an online version using jamboard.

30

Estimated Time needed About 30 minutes (depending on number of participants).

Number of participants Adaptable for 6 to 20 participants.

Materials

- 4 A4 sheets with the inscriptions explained below
- Overhead projector in case participants need to see the sentences to understand them better (instead of hearing them).
- Adhesive tape to separate the room in 4 segments

Preparation

- Print the 4 directions: «structure», «culture», «personality», «context».
- Stick a cross in the middle of the room to indicate the division of the space along the 4 segments.
- Prepare 4-5 short descriptions of situations where there is some ambiguity in the behaviour of the other person («other» in relation to the person describing the situation).
- You will find below 5 examples of affirmations. Feel free to change them to make them more relevant to your group.

Step-by-step instructions

1. Intro, instructions

We contemplate (and evaluate) others through our own cultural frame of references: our norms, values, and representations - which are linked to the groups to which we belong (nationality, religion, sub-culture, sexual orientation, profession, etc.). What's more, our angle on others is also deeply marked by our personal dispositions and our life experiences. As a result, each of us has a very specific window on others, and the probability that two people share the exact same window is very small. This can lead to ambiguity and errors in interpreting the actions of each other. This activity attempts to explore this ambiguity and possible errors.

Our starting point is as follows: in any given situation, each person's behaviour can be determined by a) their cultures b) their personality c) the concrete context of the situation d) structural constraints. Of course, some of these factors are likely to be intertwined. Nevertheless, it is interesting to explore them independently, even if this exploration serves to observe how certain factors, such as culture and structure, fit together. Let's take an example: a man stands 30 centimetres away from a woman he doesn't know. What explains this behaviour? Let's open the four different factors:

- Cultural: in their culture, according to the rules of proxemics, 30 cm is the polite distance between two strangers.
- Personal: this is a person who seeks physical proximity with strangers, regardless of whether they are male or female.
- Situational: we are on public transport and passengers are distributed in the space available to them.
- Structural: This distance serves to reinforce the domination of the other person by relying on the dominant sexist model in society.

Check that the example is clear to everyone.

Ask the participants to listen to the examples you read, and for each situation to position themselves in the part of the space that corresponds to their hypothesis about the person's behaviour. If there is a divergence of responses, you can give the floor to a person «from each corner». The aim is not to have a debate or to convince each other, just to give space to the many possible explanations, while looking for plausible or probable answers (not to look for fantastic and improbable explanations).

2. Reading situations and spatial responses

Read the following situations. After each situation, give the group time to decide which answer they think is «most likely». If there is a difference, invite other participants to share their interpretation of the situation. Together, explore the most likely explanations.

- a. A young Indian intern cannot say no (pronounce the word) to her French boss.
- b. In a language class some students do not want to sit next to the trans student
- c. A participant in a training is furious when she comes back from coffee break 4 minutes late and the group has already started an activity.
- d. A Muslim colleague does not want to attend the organisation's end of the year picnic party because some colleagues will be drinking alcohol.

Discussions For the debriefing, you can suggest that the group explore what they think are the most typical biases in our societies when it comes to explaining the behaviour of others. In modern Western cultures, there is a strong preference for «internal» explanations, i.e. those that look for and imagine an intention, a will. This would seem to push us towards personal explanations. Nevertheless, in certain contexts culturalist explanations are also very accessible. Especially in contexts where there are easily accessible stereotypes about the groups to which the people whose behaviour we are observing belong. These culturalist biases can easily lead to essentialisation and contribute to the maintenance or reinforcement of prejudice (see below).

In some activist contexts in the social justice movement, structural explanations are often the most accessible. On the one hand, this is a response to the all-too-frequent failure to take account of power relations. However, like any 'exclusive' and over-hasty response, structural explanations can also imply a loss of meaning, in concrete terms by failing to take into account an important cultural meaning for the other. The emblematic example is interpreting the Islamic veil exclusively as a sign of oppression of Muslim women, without considering the meaning of the veil for them.

This activity online IS THIS IMPORTANT FOR US??
To carry out the activity online

- Theory**
- Social perception
 - Fundamental attribution error
 - actor-observer bias or difference (Nisbett, Caputo, Legant, & Marecek, 1973; Pronin, Lin, & Ross, 2002).
 - Culturalisation
 - Essentialisation

WHO AM I ?

Credit The activity was originally created by Artemisszio Foundation.

Overview This activity aims at providing an experiential foundation for learning about identity without essentializing it.

Objectives

- Understand the complexity of identity.
- Comprehend the concept of narrative identity.
- Integrate the fact that all identities are socially constructed and culturally shaped.

Learning context Although in principle the exercise can be done individually, the group experience adds to the richness of the learning. In theory it is possible to organize this exercise in the online space, but an in presence training situation is preferable.

Estimated Time needed About 30 to 45 minutes, depending on the depth of the conversation.

Number of participants Adaptable for 3 to 20 participants.

Materials

- A flipchart or a white board to note the answers of the participants
- Adapted pens

Preparation

- There is no need for specific preparation for this exercise, but it is possible to give trainees some literature to read before the session. In particular, the following paper is recommended:
- Bamberg, M. (2010). Who am I? Narration and its contribution to self and identity. *Theory & Psychology*, 21, XXX-XXX.
- The paper can also serve as theoretical input for the trainer.

Step-by-step instructions

1. The trainer explains participants that they are going to work individually. They will need a piece of paper and a pen. They will hear questions and it is important that they give a sincere answer without much mediation. They should give the first answer that comes to their mind, without commenting the question or the answer loudly. In order to create a feeling of security it can be added that the question is going to concern them personally, but no personal conclusions will be drawn. Also, they will only share the answers that they are willing to.
2. When the group is ready, the trainer tells the participants: Please ask yourself the question and answer "Who am I?"

When everybody has written down the answer, the trainer asks again the same question, waits for everybody to answer in written and asks the question again. Now tells the group that they should ask the same question themselves at least 10 times and write down the different answers that come spontaneously to their mind.
3. Once everybody is ready the trainer asks "Who would like to share? Give us some of the answers you have written down." Then they note the randomly given answers on the whiteboard or the flipchart. Then asks the group: "What do you see? What general observations can you make?"

Discussions

The discussion that follows starting with the above question aims at categorizing the answers into broader categories.

Some of the categories that might appear:

Nationality, religion, gender, profession, family status, etc.

These can be further generalized into:

- Affiliations (groups that one belongs to): student, catholic, Hungarian, woman are such belonging, 23 year old (belonging to a certain age group)
- Social roles (certain categories organize society in hierarchical relations and come with some obligations and duties as to how to behave in these relations. Some of the answers that belong to this category: I am the daughter of my father, the sister of my brother, a first year student.
- Remark: most social categories (such as students, teachers, women, men) function both as a marker of group affiliation and an indication of social roles.
- Some answers seem to be more idiosyncratic or poetic. For example: „I am the one with a vulnerable body and a restless body“
- Some speak about preferences, or aspirations
- Some are more universal: I am a human or an Earth dweller.

Starting from the categories that are created on the whiteboard or on the flipchart by drawing different answers together, the conversation follows in a direction that allows generalized statements about identity. These statements might also be written down, or just verbally shared. The group arrives at the general conclusions with the help of the questions the trainer asks:

1. Identity is situational: in each context different elements seem to be salient

Do you think that the context influenced your answers? What would happen if you were to answer the same question in a situation when you are abroad? If you were sitting in a room where nobody else is representing the same gender, nationality or race, do you think that this would influence your responses?

2. Identity is dialogical: it is formed in a social milieu, in conversation with significant others. Significant others can be those with whom you would like to identify, or to the contrary, those whose difference seem significant. The question of who I am comes with the one whom I am not.

What does it mean that you define yourself as a man/or woman, or a transgender? What does it mean that you define yourself as a Hungarian or a person of colour? What are some of the affiliations that can be included in that category, what are the affiliations that are excluded?

3. Identity is mutable, but only to some extent: Identity is composed by different social categories, some of them are elective, some are innate or imposed.

How free you are to choose your identity? What are the elements that can be chosen, others that are not?

4. Identity is both continuity and change

Are there elements in this list that define you continuously in time? What are those that change or that have changed during your life course?

5. Identity is what makes you unique, a singularity in the universe, however all the categories that makes you YOU are shared with a limitless number of others

Which are the elements of this list that you think are unique, that you share with nobody in the universe? Does it make you interchangeable with those with whom you share most of these elements?

6. Identity is narrative: Identity is how you see yourself. It becomes objectified when you make it conscious and/or share it with others. Then, identity becomes the story you are telling about yourself to yourself.

Do you think somebody else would define you in the same way? What elements would go unchanged? What a different person would not know about you? In what ways would you be described by a stranger, by somebody in your family, by a friend? Is identity then is real or a representation?

7. "Identity is morally infested": Identity gives a person a position in the world. Because for humans orientation in the world means constant choices between the good and the bad (and corresponding antagonistic categories), finding an anchor in the world means first of all finding an anchor that gives moral orientation for life.

How do you understand this quote from Bamberg? What do you think it means? What elements of identity on the white board has got a moral quality? Why do you think morality is so important for us, humans?

8. Identity is both a fact, a choice, a representation, and a need: Because identity anchors the person in the world, having an awareness of our identity is a very important need. Not only we need to have an idea about who we are, we need to be able to give a positive meaning to this idea and we need that others reflect this positive meaning back to us. This need is called "recognition". It is an expectation that we

have in relation to others. When recognition is denied we become vulnerable.

The elements on the table represent you in this particular place and time. Some of them are purely contextual, some are more constant.

Have you ever had a situation where what you thought about yourself was not confirmed by society? How did you feel? Do you think it is important how others see you? Why? Or why not? Is it possible to become completely independent of how society views an individual or a group? What tools do we have to change an identity category marked with a socially negative label?

Hint The debriefing questions and the conclusions above are only indicative. No two group discussions look the same way. How the discussion goes depend a lot on the theoretical intentions of the trainer but also on the sensitivities and the most burning questions of the group.

This activity online Because of the sensitive nature of the discussion involved in this exercise, it is not recommended to lead it in an online environment, where the reactions and expressed vulnerabilities of the participants cannot be immediately captured by the trainer.

Theory Bamberg, M. (2010). Who am I? Narration and its contribution to self and identity. *Theory & Psychology*, 21, XXX-XXX.

“GRID1”

ANALYSING THE IDENTITIES OF THE PROTAGONISTS AND ELEMENTS OF THE CONTEXT

Credit Adapted by Élan Interculturel and Artemisszió Foundation for the PODER project.

Overview This method card describes the process we propose for analysing the social categories of the people present in the “power shocks” as well as elements of the context that may have an impact on the situation.

- Objectives**
- Map the different identities and social categories of the protagonists of a power shock: the person who narrated the situation and the person(s) who triggered it.
 - Explore the relative statuses attached to the social categories of the protagonists, and their overall relative power positions
 - Identify features of the context from three different angles: physical context, interpersonal context and structural context
 - Analyse how the above contextual elements could impact the situation, possibly favouring one or the other protagonist

Estimated Time needed About 45 minutes.

Number of participants Adaptable for 4 to 20 participants.

- Materials**
- Table of positionalities and contexts printed out for each participant
 - Pens

- Preparation**
- The most important preparation is to have collected “power shocks” / critical incidents that participants have experienced
 - We can propose that each participant fills out the tables for their own incident, but alternatively the activity could be carried out in a group, in this case it should follow the constitution of groups of 3-5 people that analyse the same situation.

Step-by-step instructions

Introduction of the table of positionalities

The table consists of 5 columns, which may need some introduction for the participants.

Column 1: here we propose a list of social categories that are often relevant in “power shocks”. However, there may be further social categories that are relevant for a specific case, so participants are invited to add these in the empty lines at the bottom of the table.

Column 2 and 5: these are the columns where participants should write the respective social category for the narrator of the situation (column 2) and the other person(s) who triggered the situation (column 5). While the narrator is present in the analysis and can give specific information about their own social categories, they may not have information about the categories of the other person(s). In this case the line can be left blank. Projections and guesses may be interesting to notice, but they should not be considered as objective information.

Column 3: “status asymmetries in society” questions the statuses connected to the social categories of the protagonists in the large social context. For instance if the narrator is a man and the other person is a woman, and the situation is from France, here we have to establish whether in France there are status differences between these two categories. This is not a subjective question (how we feel about the statuses) or a prescriptive question (how the relative statuses should be) but an objective analysis of group-based hierarchies. We use the signs $>$, $<$, $=$ to note whether or not we identified status asymmetries. In our example we’ll have to use the “ $>$ ” sign, showing that the social category of man currently has more status than that of woman.

Column 4: “status asymmetries in the context” invites to consider whether the specific context of the situation changes the hierarchy. Going back to the previous example, while our male narrator may have more status than the woman who triggered the shock in general in France, if the situation happens in a feminist conference, the status may be reversed, and female category may carry more status than male.

The following short table helps us to create a general picture of the relative statuses of the narrator and the other person, using Bourdieu’s vocabulary of the different capitals. Overall, we wished to

38

Introduction to the context table

This table explores the context of the situation from three different angles (1st column).

Line 1 inquires about the physical context, where the situation happens, the physical arrangement. Whether an interaction happens in public space or the private space of one of the parties can influence the situation.

Line 2 asks about the interpersonal and relation context, which can include two aspects. First, the personal history of the protagonists of the situation, whether or not they met before, have a preexisting relationship, etc. Whether or not there are other people present in a situation also has importance: they can influence how protagonists behave, whether or not they have allies etc.

Line 3 inquires about the structural constraints or group-based hierarchies that are relevant for the social groups of the protagonists. This can be considered a “control question” for the status questions in the previous table.

For each line, participants should give a descriptive answer in column two and an analysis of the impact that the specific context has on the situation in column 3. The ultimate objective is to explore how contextual elements can favour one or the other protagonist and how it influences their perceptions and actions.

Discussions

- Check how the participants experienced the process: what was it like for the narrators and other people? What discoveries have they made?
- The data gathered here should inform the next steps of the analysis: the social categories and identities can help us formulate hypothesis on the values, norms and representations of the protagonists. Their relative power positions can help us understand the dynamics of the situation and possibly formulate structural hypothesis, analysing how structural constraints may have influenced the interaction.

Hints

Some participants may be concerned about naming social statuses connected to the social categories, believing that through this naming we contribute to anchoring a specific status to the social categories. However, the social statuses are not a question of our subjective feeling, they are objective features of our societies, though (luckily) not necessarily static and permanent. Still there should be verifiable indicators to identify them. Whether or not we choose to acknowledge them will not change the status hierarchies, merely help us to remain in a pleasant avoidance.

Theory

Cohen-Emerique, Margalit; Rothberg, Ariella. 2015 La méthode des chocs culturels. Presses de l'EHESP

Cohen-Emerique, Margalit 2011 Pour une approche interculturelle en travail social Théories et pratiques. Presses de l'EHESP

“GRID2”

“ANALYSIS OF INCIDENTS USING THE METAPHOR OF “ONIONS”

Credit Adapted by elan intercultural for the PODER project, based on Margalit Cohen-Emerique’s method of critical incidents.

Overview This method card proposes a process for analysing “power shocks” inviting for a double perspective: giving importance to structural constraints as well as cultural meanings.

- Objectives**
- Analyse power shocks experienced by participants
 - Identify how structural constraints influence and limit the margin of behaviour of the protagonists
 - Identify elements of cultural reference frames (norms, values and representations) of the protagonists connected to their social categories and identities (already mapped in grid 1)
 - Become aware of how one’s own norms, values and representations influence the way they perceive, interpret, evaluate others
 - Develop more precise hypotheses about the other person’s rationality (values, norms, representations) and also the structural constraints that could influence their behaviour.

Estimated Time needed About 45 minutes.

Number of participants Adaptable for 4 to 20 participants.

- Materials**
- Sheets of flipchart paper to draw the identity onions.
 - Post-its in different colours, markers
 - As many tables as sub-groups, with chairs for everyone

- Preparation**
- The most important preparation is to have collected “power shocks” / critical incidents that participants have experienced
 - Before engaging in this grid, participants must have already filled out GRID 1 including:
 - o The social categories and status table
 - o The context table

- To help participants understand the structure proposed, prepare an analysis of one of your critical incidents using the onion model, to give an example of where we want to get to (points to watch out for: how to use the visual onion metaphor, what level of detail is needed in identifying values).
- Provide flipchart paper, post-its and markers for the sub-groups
- You may want to print the “steps to follow” for each sub-group so they don’t need to rely on their memory and have guidelines to follow

Credit **Create sub-groups**

Invite participants to create groups of 4-5 participants along the situations that they would be interested in analysing. This can be done by inviting each narrator to read their incident, writing each title on a flipchart, and choosing together the ones (2-4 depending on the size of the group) that seem most relevant for the group.

Group-work - allow 45 minutes for work in sub-groups, with the following instructions:

- The narrator uses his/her situation and experience to help the group learn. The group does not judge («ah you weren’t up to it here...»), does not suggest alternative behaviours («ah, what I would have done is...») but tries to ask hypotheses and questions to deepen the understanding of the situation.
- The narrator does not lead the sub-group’s work or take notes and will not present the analysis. The group should appoint other participants for these three roles.

41

Steps to follow – ask the subgroups to go through all points below:

1. The narrator shares the situation with the group, and they should check whether the situation is clear.
2. Together, the group takes the sheets of flipchart paper, draws the onion (3 concentric circles) according to the model on their handout.
3. Write on post-its the structural constraints / systemic oppressions that have been identified as relevant for this situation and stick them on the outside of the circles to make them visible as important elements of the context.
4. The group should start by identifying the main moments of the conflict: what phrases or behaviours triggered the emotional reactions, what was said, what did the protagonists do? Tell them to write each «trigger» on a different post-it.
5. Explore the emotional reactions that these sentences/behaviours have elicited in the narrator. Don’t talk about the other person’s emotions, only if you have objective signs that they are present: they mentioned them explicitly or displayed unambiguous expression of emotions. Write these on post-its of a specific colour.
6. Explore the meaning/interpretation of a first “trigger” sentence/behaviour for the narrator and the other person. Write these interpretations on post-its of a specific colour.
7. Explore the underlying values & norms for both people. Check whether there may be structural constraints that explain the sentence / behaviour. Write these also on post-its of a specific colour.
8. Repeat the work with each «trigger element».

9. Compare the narrator's norms/values with those of the other person. Does the specific cultural context favour one group of values or another? Are the narrator's values closer to the dominant/hegemonic values of society or are they the other person's values/standards? What institutions seem to support the values/norms of the narrator and the other person? Do you identify any asymmetry?

Plenary presentation of analyses

Invite each sub-group to present their analysis. Make sure that it is not the person who experienced the incident who presents the situation.

- Start by checking if everyone is familiar with the situation that was the subject of the analysis, if necessary, invite the reporter to summarize it in a couple of sentences, check if it is clear.
- Ask the reporter to identify which elements of the context may be relevant to the situation.
- To share the analysis, ask the reporter to start each time with a «fact» or «visible element» and then add the emotional reactions, explain the meaning, the interpretation for each person in the situation, explain what is important for each person (the values). So we start at the outside of the onion and work towards the centre.
- After the presentation ask the group to make new hypothesis if they have any, you can add your own.

Discussions

- Check how the participants experienced the process: what was it like for the narrators and other people? What discoveries have they made?
- It is particularly interesting to check whether - and to what extent - the image that the narrators had of the people causing the shocks changed as a result of the analysis.
- The main impact of the analysis lies in the extent to which it has helped to explore and envisage new avenues for resolving the situation.

Hints

Using the onion metaphor is not the only way to carry out analyses. The iceberg metaphor (see the «culture in the room» or «decentring through images» activities) makes for a slightly simpler analysis for groups who may have less curiosity or analytical rigour. The appendix presents the two options.

During the sub-group analysis, go round the sub-groups several times to check their progress and make yourself available if they have any questions. You can also check where they are with identifying norms and values. If necessary, you can push them to go further, to describe the norms/standards more precisely, to think of new norms/standards.

People (and subgroups) tend to lean towards one of the two biases: either overestimating the role of culture to the detriment of structural constraints or vice versa. Encourage them to explore even the field that is less familiar or evident for them.

When sharing the analysis, don't hesitate to add details to deepen the analysis.

Risk of stereotyping: The «power shocks» and the analysis could be interpreted as stereotypes if what we find is applied to entire groups. Emphasise that we are not trying to generalise these situations and extrapolating them by imagining that everyone in the same social group would do the same. In fact, stereotypes are shortcuts to explaining the behaviour of others, and our mission is precisely to analyse this behaviour in all its complexity, with precision.

Theory

Cohen-Emerique, Margalit; Rothberg, Ariella. 2015 La méthode des chocs culturels. Presses de l'EHESP

Cohen-Emerique, Margalit 2011 Pour une approche interculturelle en travail social Théories et pratiques. Presses de l'EHESP

CHAIRS OF POWER

Credit This activity was adapted by Élan Interculturel based on the exercise from Augusto Boal's theatre of the oppressed techniques.

Overview Exploring the concept of power.

- Objectives**
- Becoming aware of the different types of power that can exist in a group
 - Discuss representations of power in adult education and connect with personal experiences

Learning context This activity is possible only in physical settings.

Estimated Time needed About 30 minutes (depending on number of participants).

Number of participants Adaptable for 6 to 15 participants.

44

- Materials**
- A room wide enough to allow the group to form a circle with enough space in the centre
 - 5/6 chairs

Preparation Prepare a circle of chairs, and leave the 5 or 6 chairs in the centre disorganised, without representing any specific constellation.

Have a look at the theoretical explanation of the different types of power:

Power over

The power to control, to dominate. Power over is the way power is most often understood. This type of power is based on force, coercion, domination and control and is motivated primarily by fear. This form of power is based on the belief that power is a limited resource that can be held by individuals, and that some people have power and others do not.

Power with

Power with is shared power born of collaboration and relationships. It is based on respect, mutual support, power-sharing, solidarity, influence, accountability and collaborative decision-making. Power with can help build bridges within groups (families, organisations, social change movements) or across differences (gender, culture, social class). Rather than domination and control, Power with leads to collective action and the ability to act together.

Power to

Power to refers to the productive or generative potential of power and the new possibilities or actions that can be created without recourse to relations of domination. It is based on the unique potential of each person to shape his or her own life and world. It is the power to make a difference, to create something new or to achieve goals.

Power within

Power within is linked to a person's sense of self-worth and self-awareness; it includes the ability to recognise individual differences while respecting others. Inner power implies that people have a sense of their own capabilities and worth. Inner power enables people to recognise their «power to» and «power with», and to believe that they can make a difference.

Step-by-step instructions

1. Ask participants to sit in a circle, and propose to one participant at a time, for those who volunteer, to form a constellation with the chairs in the centre that represents “power”.
2. After each proposition, ask the participant: what did you want to represent? why? Do others agree?
3. Do the exercise 4 or 5 times in order to explore different constellations and visions of power.

45

Discussions

After the propositions of constellations, explain the four concepts of power and how this can impact their postures as trainers, facilitators and educators.

Often, people think of power as the definition of “power over”, however, it is important to remember power as something we can use positively to promote change. Being aware of the power we have, when and how can also help us reflect on actions to defy oppressions and walk through equality.

Theory

Lisa VeneKlasen and Valerie Miller, whose 2002 book *A New Weave of Power, People and Politics: The action guide for advocacy and citizen participation*.

“CULTURE IN THE ROOM”

Credit Created by élan interculturel.

Overview What is culture, and where is it? This activity invites us to understand that culture is present everywhere around us - and even within us. Training rooms, living rooms, dining rooms as well as the public space are “full of culture” and obey the norms, the rationality, the preferences of the cultures that created them. No built space is neutral and free from the normativity of its cultures. By the same token to appropriately decode a space we need to be aware of the norms and values of its builders and inhabitants.

- Objectives**
- To make participants attentive of manifestations of culture and enable them to analyze its different layers.
 - To be able to decode the hidden norms, values and representations that sustain the visible manifestations of culture.
 - To overcome the illusion of cultural neutrality.

Learning context The version described here is for physical presence, but it could be adapted for an online version using jamboard.

Estimated Time needed About 45 minutes (depending on number of participants).

Number of participants Adaptable for 6 to 20 participants.

- Materials**
- Whiteboard
 - markers

Preparation As a preparation, draw the silhouette of an iceberg on a flipchart paper, stick it on the wall.

Step-by-step instructions

1. Invite participants to look around in the room where you are and identify visible manifestations of culture. Not any particular culture (French, Dutch, etc.) but culture in general. Invite participants to write down 3 such manifestations.
2. If you are more than 6, create several small groups and invite participants to share what they have identified and choose 3 that interests them the most. Collect these items on post-it papers and stick them on the iceberg illustration, always verifying whether everyone agrees that that is indeed a manifestation of culture.
3. Explain why the iceberg is a good metaphor of culture: it has visible manifestations – that is the part above sea level – but the bigger part is under water, and this is what constitutes the real meaning of the elements above. In this below the sea-level part we find the values, norms, representations.
4. Invite participants to identify the below-sea-level component to a couple of manifestations. Complete if necessary, if they have not touched the probably important values.
5. If they are not from the dominant culture or have several cultural references you can invite them now to connect to the values different manifestations. For instance, how are values of conviviality or politeness respected in their culture?

Discussions

To debrief, ask participants to share with you what they think were the learning points of the activity – “what have you learnt?”

Explore the following points:

Everything in the room is “cultural”; it is not likely that there are elements outside of culture. As such, everything is connected to values, representations. For instance, the furniture can reflect a desire for horizontality or to the contrary status asymmetries.

Even people bear visible signs of culture: the way they sit or stand, the way we are dressed. Only our genetic material is not cultural, but even how we name or reflect on it is again cultural.

Hints

Sometimes for some participants, the invitation to identify «visible signs of culture» is complicated before we define together what culture is. Here are several options:

- a. Invite the participants to follow their own interpretation of what «culture» is, saying that it's OK if we find differences, we'll agree on a common definition at the end of the activity.
- b. If the previous option does not yet allow people to engage in the activity, you can share with the group the definition proposed by UNESCO:

«Culture, in its broadest sense, is regarded as the set of distinctive spiritual, material, intellectual and emotional features of society or a social group. It encompasses, in addition to art and literature, lifestyles, fundamental human rights, value systems, traditions and beliefs».

Mexico City Declaration on Cultural Policies. World Conference on Cultural Policies, Mexico City, 26 July - 6 August 1982.

This activity online

Assign 4 different colours to the four “paper layers” discussed above. Ask participants to give their answers to the groups of questions using one post-it of a specific colour for all their answers. Eg: layer 1: yellow, layer 2: pink, layer 3: green, layer 4 blue.

Make groups of 3-4 people and offer each group a separate “room” and a separate “sheet” for jamboard (or any other app with possibility of placing and moving post-its of different colors, where multiple pages can be established).

Assign one slide of the jamboard for each trio (this is important so the quantity of information on one slide is manageable and not confusing).

Ask each participant to give their answers to all questions, using the 4 coloured post-its that they group together. Tell them that they have 10 minutes to give their answers. When the 10 minutes are gone, they should distribute the “packages” of post-its so everyone reads the 4 post-its of someone else and they try to guess who wrote what.

From then on the debriefing happens in plenary, the same way as offline.

Theory

Geert Hofstede’s explanation for his metaphor of culture as an onion: <https://news.hofstede-insights.com/news/what-do-we-mean-by-culture>

Diana can add her own so we arrive at our desired conclusions

(ideology, common sense, institutions. Message: Culture is normative, normativity supposes power to enforce rules. Power is political. Hence culture is political. Structure and culture are the two sides of the same coin.)

IDENTITY WHEEL

Credit This activity was adapted by Élan Interculturel based on the Program on Intergroup Relations and the Spectrum Center, University of Michigan.
Resource hosted by LSA Inclusive Teaching Initiative, University of Michigan (<http://sites.lsa.umich.edu/inclusive-teaching/>).

Overview Giving up the illusion of neutrality: some identities are more valorised than others, some may be sources of discrimination.

Objectives

- Becoming aware of how different facets of our social identities will influence the way we can engage in intercultural relations
- Realising that identities are contextual: in some situations, some identities become more salient than others
- Introduce the concept of intersectionality

Learning context This activity can be done online, offline with social distancing, and offline with physical contact.

Estimated Time needed About 45 minutes (depending on number of participants).

Number of participants Adaptable for 6 to 15 participants.

Materials

- A room wide enough to allow movement
- Identity categories printed out
- Small papers distributed to participants: as many per participants as categories you wish to use
- The list of questions printed out

Preparation Have a look at a proposed “categories of identity” list to make your selection of the categories you wish to use, depending on which identity labels that are relevant to you / make sense in your context.

Nationality, Gender, Sex, Sexual orientation, Religion/spiritual affiliation, Health, Race, Age, Social class, Mother tongue, Level of studies, Financial situation, Administrative situation, Professional identity, Employment status, Territory, Body dimension. You can find an annex to this activity with the definitions of each category, in order to explain to the participants in the case of need.

Check whether the “spectrum questions” are in accordance with your objectives and context. Feel free to make the adjustments that are neces-

sary. Here is a list of spectrum questions from which you can choose or which you can use as source of inspiration:

1. **What part of your identity do you think people first notice about you?**
2. **What part of your identity are you most comfortable sharing with other people?**
3. **What part of your identity are you least comfortable sharing with other people?**
4. **What part of your identity are you most proud of?**
5. **What part of your identity did you struggle the most with growing up?**
6. **What part of your identity is the most important to you?**
7. **What part of your identity is least important to you?**
8. **What part of other people's identities do you notice first?**
9. **For what part of your identity do you feel you face oppression for most often?**
10. **For what part of your identity do you feel you receive privilege for most often?**
11. **Your own identities you would like to learn more about.**
12. **Identities that have the strongest effect on how you see yourself as a person.**

Step-by-step instructions

1. **INDIVIDUAL WORK** Present the identity categories one by one. First check whether participants understand it, then ask them to identify and write on a small piece of paper their own identity. For instance, if the category is "nationality" each participant can write down their respective nationalities. They don't need to read out or present what they wrote down.
2. **CREATING A DISPLAY THE FLOOR** When all the categories are presented and identified, place the identity category words printed out on the floor, in a circle shape, so you reproduce in the space the identity wheel.
3. **ANSWERING THE SPECTRUM QUESTIONS** Tell participants you are going to read sentences and they should answer by positioning themselves near the identity category that they feel true for themselves, they can also stay in the center if they do not want to answer the question. Before reading the spectrum questions you can make a test "what is the identity you think about the most often?". Check if the instructions are clear.
4. After each sentence, where participants found their answer you can give them space to share why they chose that particular identity. Participants however are not forced to speak up, it is possible to remain silent. You can also tell participants that there are no right or wrong answers for the questions. It is also possible that there are several answers for a specific question, so they can choose with which identity they wish to answer.

Discussions Depending on the constitution of the group, it is possible that the activity brings awareness of important differences between participants. Some may be more privileged in different aspects of their identities, and some may be disadvantaged in some aspects of their identities.

It is important to give importance to these inequalities. At the same time, we should also stress that each person has a variety of identities, and no one is reduced to one single identity. What's more, who we are, what we can do is never entirely prescribed by the social identities we have, each identity can be experienced, enacted in many ways. The unique combination of identities that have, combined with our life experiences and our personality create unique always diverse constellations.

Hints It may require a substantial amount of trust and sense of safety for participants to unveil and / or discuss aspects of their identity that for some reason are sensitive to them. More than just "personal sensitivities" this can be related to different status, social recognition attached to different identities. Depending on the context, some identities may have a negative, even stigmatized representation. It is very important, that we give sufficient importance to the recognition of such phenomena, naming power relations, exclusions, oppressions. We should also be attentive of not victimizing members of specific groups. We recommend using an empowerment activity after this sequence.

The "race" category is well accepted in English-speaking contexts, but for many other languages it is not used to describe groups of human beings, as human race is defined as one. In this case we suggest to not translate this category and use only "ethnicity", "skin colour" or another label accepted in the given context.

This activity online The activity can also be conducted online. In this case, instead of displaying the identity categories on paper on the floor, we recommend using jamboard. You can prepare jamboard slides with the identity categories you chose displaying them in a circle shape using the 'text' function. Participants can use post-its to add their own identity elements.

ANNEX: DEFINITIONS OF CATEGORIES OF IDENTITIES

Nationality

Legal identification of a person to a country. Nationalities come with rights but also obligations, depending on each country. Nationality can be acquired by birthright (being born somewhere), by descent (direct family is from somewhere), or by residency (having lived somewhere for a certain period of time) - according to each country.

Gender

The historical, social, cultural, and psychological construction of a bicategorization between sexes and between the values and representations associated with them (masculine/feminine/non-binary).

Sex

Refers to the biological constitution such as primary and secondary sexual characteristics. Primary and secondary, genes and hormones. Legal sex is generally assigned at birth and has traditionally been understood as consisting of two mutually exclusive groups, namely men and women. In addition to the above, the legal definition of sex should also include inter-sex individuals.

Sexual orientation

Type of romantic and/or sexual attraction. It can involve individuals of the opposite sex or gender, the same sex or gender, both sexes, more than one sex, or no sex. Similarly, this pattern can be consistent or vary over time.

Religion / spiritual affiliation

A particular system of faith and worship.

Physical ability / health

Health is a state of physical, mental and social well-being in which disease and infirmity are absent.

Racial category

How you are perceived by society. Goes beyond skin colour. Example: "white" woman; "black"; "Arab"; "Asian", etc.

Age

A person's lifespan.

Social class

The social class, also called class, is a group of people within a society who share the same socio-economic status. Nowadays, and after the two recent global economic crises, what was once known as the middle class is slowly disappearing, leaving only individuals from the upper class and the lower class. Dominant class and dominated class for some authors. In recent times, economic factors are more relevant than social or productive function in defining an individual's social class.

Native language

Language acquired in early childhood because it is spoken in the family and/or is the language of the region where the child lives. Someone who has more than one mother tongue is considered bilingual or multilingual.

Level of education

The level of education, from an identity perspective, refers to a concept which states that completing a recognized cycle of education provides an individual with a set of knowledge, skills, and competencies. The attainment of a level of education is certified by certificates issued by institutions recognized by society.

Financial situation

The financial situation is the economic situation of an individual. It can be said that the financial situation is the money someone owns versus the money they owe.

Administrative situation

The administrative situation refers to a person's legal status in accordance with various public administrations. In the context of migration, the administrative situation refers to being in possession of the documents that allow a person to reside in a territory. The administrative situation also refers to other legal statuses, such as possessing a passport or equivalent travel document, being an asylum seeker, being a minor in state care, having a criminal record, among other legal categories.

Professional identity

Professional identity is defined as the concept of oneself in a professional context based on attributes, beliefs, values, motivations, and experiences.

Employment status

Employment status refers to the employment situation of an individual (i.e. employed, unemployed, student, retired, etc).

Physical appearance

Physical appearance refer to all parts of our body and how we are seen by the others. It can relates to the size, shape and visible marks of different parts of the human body. These characteristics play a key role in our physical abilities, health status, and aesthetic appeal according to the norm from hegemonic culture.

“IMAGES FOR DECENTERING”

Credit Created by elan intercultural

Overview This activity wishes to demonstrate that we do not only passively bear the imposition of cultural norms, but we internalize them (and with that we contribute to safeguard and perpetuate them). Ideologies are part of our identities! To introduce the concept of frame of reference.

- Objectives**
- Simulate the experience of culture shock to become aware of the dynamics it can awaken
 - Understand that the emotional reactions aroused by encounters with culturally different behaviour are mediated by our own frame of reference: our norms, values and representations of sexuality.
 - Becoming aware of different sensitive areas: aspects that tend to give rise to misunderstandings and tensions
 - Awareness of the process of identifying one’s own norms, values and representations behind the emotional reactions that emerge when encountering other cultural models.

Learning context The version described here is for physical presence, but it could be adapted for an online version using jamboard.

Estimated Time needed About 45 minutes (depending on number of participants).

Number of participants Adaptable for 6 to 20 participants.

- Materials**
- 6-10 images representing «unusual» cultural practices for members of the group in relation to power?.
 - ‘blue tech’
 - Whiteboard or flipchart paper, felt pens

- Preparation**
- This activity works best if the group has already developed a degree of trust and participants feel free to express their doubts, reveal their prejudices, etc. Make sure you have done some trust-building activities and agreed on explicitly on the collaboration process.
 - Select the images you wish to use, considering the context of your course (in terms of geography, cultures represented). Try to have a geographically balanced selection, including images from your own cultural context.

- Even if this is not the theme of the activity, you need to know the context of the images you are presenting.
- You need to think in advance about the values and standards that might be evoked by these specific images.
- Before starting the activity, arrange the pictures on the wall, as if to display them, or if you don't have any clay, you can also arrange them on the tables.
- Keeping it hidden at the beginning of the session, write the four questions below in point three on the whiteboard, so that participants can remember them.

Step-by-step instructions

1. Intro

Before starting the activity, we recommend warning the group about the sensitivity of the activity. We will be working with images of people who are not with us, representing different cultures, contexts. We can honour the protagonists of these images. This doesn't mean that we can't talk about how we feel or what we think about these images. In fact, the activity only works if we suspend our desire to be perfectly intercultural and politically correct. This is not easy, especially if at the start of the training you have created an «anti-oppressive space» that invites you to censor yourself. Here, on the contrary, the aim is to let ourselves be surprised and to allow ourselves to name it. To allow ourselves to do this, we have to allow ourselves to make mistakes, to speak openly, not to judge each other. For the same reason, what we do must remain confidential and must not leave the room (except, of course, what the facilitators say).

2. Choice of image

Invite the participants to visit the «exhibition» you have created and take a look at each image. Ask them to choose the image that triggers the strongest emotional reaction in them (whether positive or negative). At this stage, they should not talk about or analyse the images, but simply choose one. The first choice is often the best. Several people will probably choose the same image, and that's OK. In the next stage, you will create small groups around the images. Groups of 3-4 people work best, try to ask participants to be no more than 4 with the same image. If there are people who have chosen an image on their own, they can work alone, or with another person who is alone with their image. In this case, the pair will have to analyse two images, which may take them longer.

3. Answer three questions

Invite the small groups to explore three questions together (they don't have to agree):

- a. How does the image make them feel?
- b. Which of their own values, norms or representations are affected by the image? (Which values explain the emotional reaction?)
- c. What could be the values, norms, representations of the people on the image?
- d. Complementary to the values / norms, are there any structural constraints that may explain the behaviour of the people on the image?

Check that the participants have understood the questions. Remind them that they don't need to agree on the answers, they may have different emotions, opinions and values. Usually 7 minutes is enough for the groups to answer the questions, but if necessary offer more time.

4. Plenary session

After 7 minutes (or when each group has finished) invite the groups to return to the plenary and sit in a circle. Draw four columns on the whiteboard to structure the collection of responses (emotions, own values, values of people in the image, structural constraints). Depending on the time you have available and the size of your group, you may be able to see all the images or just some of them. If so, let the group know in advance to avoid disappointment. Invite the first group to show the others the image they have chosen and to give their answers to the four questions. Take care to help the participants stick to the questions: when they are asked to talk about emotions, make sure they talk about emotions and not, for example, about values or interpretation. Tell them that this requirement for clarity and detail is part of the method. As they give their answers, you can write them on the respective column. When collecting values, participants often need help to find the right words - it's not usual to think about the values and norms underlying our reactions, and for many participants this will be the first time in their lives. Don't hesitate to help them be more precise when naming emotions or values - it's not always easy.

Discussions

We can use this activity as an introduction to the concept of culture shock, and to Margalit Cohen-Emerique's intercultural approach. To do this, after collecting the participants' answers, ask them what they could learn from this activity. There are a multitude of possible «good answers» that participants will spontaneously name. They will also often name the following two ideas, but if they don't, you can add them:

- a. The activity shows that in intercultural contact we can experience intense, sometimes negative emotions. The activity also illustrates that these emotions are not the consequences of other people's values and standards, if not our own: they indicate that values/standards that are important to us have been affected or relativised by a different setting. The activity illustrates «decentration»: taking account of our own standards, values and representations. We are not usually aware of them, but the emotional reaction can help us to identify them.
- b. The activity simulates the phenomenon of culture shock, i.e. an encounter between people with different values, norms and representations.

56

Hints

Participants may not be familiar with the concept of «value». Ask them to imagine values as compasses, which indicate for a given society what is important and valuable, for example: freedom, equality, etc. Norms indicate behaviours and traits considered good and worthy: direct communication, using polite rituals, being polite to strangers, etc. Representations include images, patterns that indicate preferences between a multitude of possibilities: for example, the basic representation for a couple is a heterosexual couple (among many other possible constellations); the representation of the «family» consists of a cis mother, a cis man and two children (instead of the extended family, etc.). To familiarise yourself with the concept and method of decentring, consult our documents in the «reference framework (I don't know what you're going to call it officially in FR)».

This activity online

To carry out the activity online you can use jamboard (or any other interactive online board with the same features). Offer an overview of the images you choose maybe pasting them on a single slide to share. Add numbers to each image. Carry out step 1 and then step 2, check which participants chose which image. Create separate subgroups and invite them to work on a separate sheet of jamboard where you will have already copied their image and made four columns. Invite them to carry out step 3. Stop the subgroups for the plenary sharing phase.

Theory

Margalit Cohen-Emerique 2015 An intercultural approach to social work Theories and practices (Presses de l'EHESP)

MANIFESTO COLLAGE

Credit The activity was originally created by Elan Interculturel.

Overview Collage activity in order to give an artistic representation to the manifesto that has been created in the beginning of the training.

Objectives

- Use collage to explore visual representation of a manifesto
- Disseminate an idea through artistic mediation

Learning context This activity is possible only in physical settings

Estimated Time needed 2h (depending on number of participants)

Number of participants Adaptable for 6 to 15 participants.

Materials

- For collages: newspapers, magazines, etc.
- Scissors, glue
- For the manifesto: assortments of stamps with the letters of the alphabet
- Space: chairs and tables

Preparation After the training, participants shared knowledge, experiences and desire for change. The manifesto collage aims to close the workshop and connect to the community of values created at the beginning.

Step-by-step instructions

Step 1: intentions for the collage (30min)

With the group they created the manifesto, ask the participants to define their intentions:

- Who will be the recipients of the collage? Strangers? or your enemies?
- How do you want to distribute them? Will they be distributed by hand, left out in public places for strangers to see or mailed directly to the recipient?
- Would you like a reply?
- Will they be reproducible or unique?

Step 2: collage (1h)

Ask participants to create a collage and a drawing. Propose to the participants to use the stamps to illustrate their manifesto.

Step 3: sharing and closure (30min)

If you have the time, ask for each group to share their collages and their experience of making it.

Discussions After the activity, the trainer can discuss with the group how to make the productions visible, and go beyond the classroom. Where and how can they be disseminated?

Hints During the activity, you can put on some relaxing music to stimulate creativity.

ONION OF IDENTITY AND CULTURE

Credit The idea of using onion as a metaphor for culture comes from Geert Hofstede.

The activity was originally adapted from pre-existed material by Artemiszió Foundation and Élan Interculturel And for the PODER project.

Overview This activity wishes to explore the concept of culture and identity. It can also serve getting to know each other, but not as a first exercise, as the information we write in our onion may have sensitive components that are more difficult to unveil (or name) to total strangers.

Objectives

- Creating a common framework based on values.
- The introduction of the beloved community and the explanation of some of the consequences of this framework for the preferred solutions of conflicts and tensions.

Learning context The version described here is for physical presence, but it could be adapted for an online version using jamboard.

Estimated Time needed About 45 minutes (depending on number of participants)

60

Number of participants Adaptable for 6 to 20 participants.

Materials

- 4 pieces of A6 size papers for each participant, preferably with the questions already printed on them.
- A bag or hat in which you can put the papers for everyone to pick one out.

Preparation Cut A6 size papers of four different colours for each participant (everyone should have 4 different colours).

Print the questions below on the four different colours. This should save you time to deliver the activity.

1st paper: perceived categorisations & perceptions

- How old do I look?
- What do people perceive about my gender?
- What do people perceive as my ethnicity or skin color?
- What are the clothes in which I feel the best?

2nd paper: heroes, groups I identify with

- How old do I feel?
- Who are my heroes?
- To what groups do I belong that others don't see?
- To what groups do I belong that I identify with?

3rd paper: rituals

- What are my favourite celebrations?
- What are parts of my body that I like to cover in public?
- What's my favourite way of greeting someone new? (handshake? Kiss? Etc..)

4th paper: values, black hole

- What do I think about the meaning of life?
- What are the three most important values for me?
- What is it that I would never do?
- What is it that I don't consider edible?

ADAPTATION FOR R4 training (to be discussed?)

1st paper: perceived categorisations & perceptions

- How old am I?
- What is my gender?
- What is my ethnicity or skin color?
- What are my favourite clothes?

2nd paper: rituals & heroes

- What are my favourite celebrations?
- Who are my heroes?
- What are parts of my body that I like to cover in public?
- What's my favourite way of greeting someone new (independent of context)? (handshake? Kiss? Etc..)

3rd paper: values, black hole

- What are the three most important values for me?
- What do you consider non acceptable?
- What is it that I would never do?
- What is it that I don't consider edible?

Step-by-step instructions

1. Tell participants you will distribute to them papers, one each 3 minutes. They should answer the questions they see in the paper. They should write in a way that someone else is able to read. If there are questions which they perceive as too personal that they don't feel comfortable sharing, they can just leave the line blank. From here you can go to step 2 or 3, or directly to the plenary discussion.
2. Once you distributed all the papers, and participants wrote their answers to all the questions, invite them to place the papers one on top of the other in the order they received them: i.e. the first paper is in the bottom and the last one is in the top. They should make a ball out of the 4 papers keeping the bottom paper as an outer layer. Invite them to put this "onion" in a bag and hat.

Once you collected all the "onions", you can invite each participant to choose one. Ask them to check if they did not pick their own, if so, they should pick another one and then put theirs back. Invite each participant to read the onion they have chosen and try to find the author of this onion. Who could it be? They should go around asking questions. Once they found the author of the onion they should give it back to them.

3. Small group discussion

Create groups of 3-4 people and invite them to discuss the following questions:

- Which papers were easier and more difficult to answer?
- Is there a paper that they feel „characterizes them more“ than others?
- Is there a paper that is more or less important for them than the others?

4. Plenary discussion

This is where we get to culture, ideology, common sense, institutions. Message: Culture is normative, normativity supposes power to enforce rules. Power is political. Hence culture is political. Structure and culture are the two sides of the same coin.)

This activity online

Assign 4 different colours to the four "paper layers" discussed above. Ask participants to give their answers to the groups of questions using one post-it of a specific colour for all their answers. Eg: layer 1: yellow, layer 2: pink, layer 3: green, layer 4 blue.

Make groups of 3-4 people and offer each group a separate "room" and a separate "sheet" for jamboard (or any other app with possibility of placing and moving post-its of different colors, where multiple pages can be established).

Assign one slide of the jamboard for each trio (this is important so the quantity of information on one slide is manageable and not confusing).

Ask each participant to give their answers to all questions, using the 4 coloured post-its that they group together. Tell them that they have 10 minutes to give their answers. When the 10 minutes are gone, they should distribute the "packages" of post-its so everyone reads the 4 post-its of someone else and they try to guess who wrote what.

From then on the debriefing happens in plenary, the same way as offline.

Theory Geert Hofstede's explanation for his metaphor of culture as an onion:
<https://news.hofstede-insights.com/news/what-do-we-mean-by-culture>
Diana can add her own so we arrive at our desired conclusions
(ideology, common sense, institutions. Message: Culture is normative, normativity supposes power to enforce rules. Power is political. Hence culture is political. Structure and culture are the two sides of the same coin.)

POWER MATRIX AND SOCIAL ACTION

Credit This activity was adapted by Élan Interculturel inspired by Community Organising methods

Overview Mapping Map institutions and organisations that build the structural forces we live in, based on their level of power and how close or far away they are from our values/beliefs.

Objectives

- Identify powerful institutions/organisations using the “power matrix”
- Develop a clearer vision of institutions that compose our structure
- Understand and put in practice theory of change in order to promote strategic social action

Learning context This activity is possible only in physical settings.

Estimated Time needed 2h30 (depending on number of participants).

Number of participants Adaptable for 6 to 15 participants.

Materials

- Flipcharts
- Post-it
- Pens

Preparation In the context of community organising, a Power Analysis is a tool that helps us begin to understand where power currently sits within a community. By investigating the individuals and organisations who have power, we can get a sense of the current power balance and begin to devise strategies for how to shift it. We can also learn the strengths and weaknesses of both allies and opponents, as well as reflecting on our own base of power and how ready we are to engage with others. 2 Finally, on a practical note, knowing who the powerful people in the community are is a good idea before we start engaging with people and potentially bump into them!

Step-by-step instructions

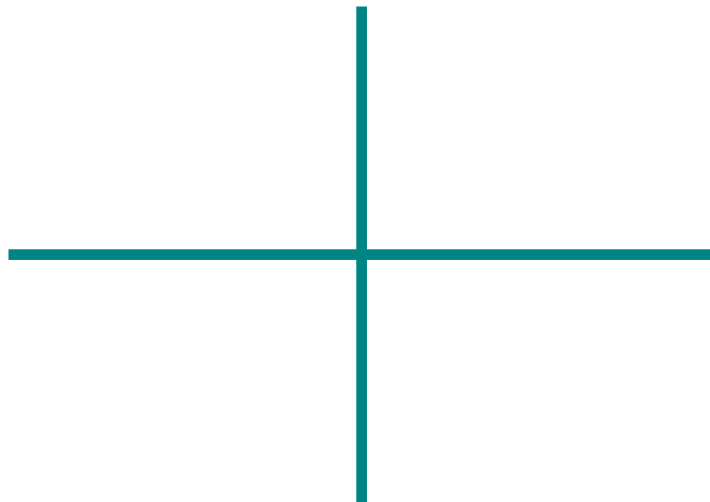
Introduce the activity and their objectives, explain where it comes from and how we are using it in the context of adult education.

Step 1: Identifying power structures (30min)

1. Ask participants to form small groups of 4 or 5 people.
2. Ask each group to identify the topic concerning oppressive structure and the context you want to explore, based on the critical incidents that had been collected or other topic that seems relevant to the group. Example: Transphobia, sexism, etc.
3. Then, ask the group to identify institutions/organisations that are part of this issue (including their organisations, if they are part of one), and write one per post it. Ask participants to specify institutions that are part of the oppressive structure, and name individuals who hold power in these institutions.

Example: if we name sexism, and we start naming the ministry of gender equality, which institutions are more directly involved inside this issue, concerning adult education? Who is in charge of these institutions?

4. Organise these structures/institutions/organisations according to the power matrix (for the horizontal line, ask the question: how much do they agree/disagree with us?)



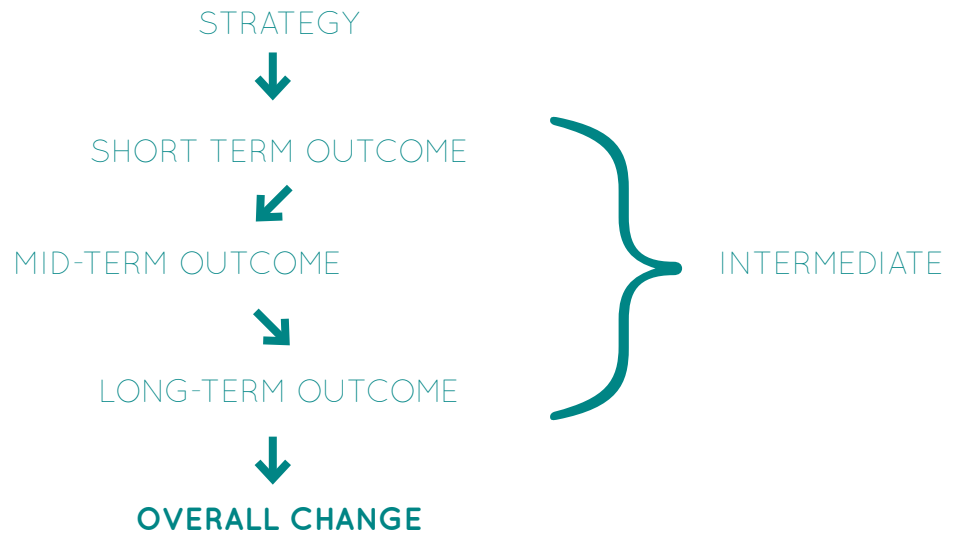
Step 2: Strategy (1h)

1. Choose a target

Once institutions are identified, the next step is to pick up a target and move to social action. Ask each group to choose an institution, and to think how to engage with this organ to promote social action (it can mean how to make a powerful institution come closer to “our side”, or how to cooperate with another institution who shares our fight and give it more power).

2. Think of a strategy

Before thinking of a concrete action, propose to the participants to use theory of change to imagine what kind of change they want to achieve. For that matter, we can use the step by step reflection:



How do we move one of the “enemies” closer to our side? How do we give some more power to one of ours? Think of possible problems and risks, based on:

- Research
- Case study development
- Policy Briefs

Step 3: Action (30min)

The last step is to think about a concrete action to be organised. For creating actions, ask participants to think about:

The description of the action

How making it creative

What can you do to make it successful?

What is the interesting reaction? (or the impact of the action, what is expected afterwards concretely?).

Step 4: Closure (30min)

Each group presents their action plan. The group can ask questions and give feedback.

Before ending the activity, do a circle of final comments and feelings about the process:

What had been easy in the activity? Which challenges?

How did it feel?

What can be useful for the future?

Discussions Social action will be meaningful and effective when attacking structures. In order to attack structures, collective strategy is needed. In real life we are used to proceed with “action/reaction” processes, but in order to promote real change and transformation, it is important to take some time to reflect in a group, take a step back, build and review our plan.

Hints If you don't have enough time, as a trainer you can go through only steps 1 and 2, and propose to the participants to come back to their organisations in order to organise concrete actions afterwards. Another option is to prepare beforehand the power matrix (based on critical incidents that had been collected, or the topic that is being discussed in the group), and ask participants to think about the actions.

Theory <https://oxfamilibrary.openrepository.com/bitstream/handle/10546/621048/gd-influencing-for-impact-guide-150920-en.pdf;jsessionid=9F6366EF6DD843439E2465F94ECEA6AC?sequence=1>
<https://commonslibrary.org/power-mapping/>

TAKE A STEP FORWARD (WITH THE ADDITION OF BOURDIEU'S CAPITAL THEORY)

Credit It is a common and popular exercise, there is an extensive description in the “Compass: Manual for Human Rights Education with Young People” published by the Human Rights Education Youth Programme of the Directorate of Youth and Sport of the Council of Europe. Many other variations exist. This variation is developed by Artemisszió Foundation.

Overview This activity is wishes to facilitate a deeper understanding into structural inequalities. It wishes to teach that advantages in one area of life (financial, cultural or social resources) often not only overlap, but enhance each other, which is the reason why it is hard for people to break out from disadvantageous life situations.

Objectives

- Creating awareness of structural inequalities/power dynamics.
- Introduction of Pierre Bourdieu's theory on Capitals, which will be later also mentioned in the analysis grid.

Learning context The version described here is for physical presence only, but may be suitable to be developed into an online version as well.

68

Estimated Time needed About 45 minutes (depending on the number of statements the facilitator choose to include and how long the discussion on Bourdieu's Capitals is planned)

Number of participants Adaptable for 6 to 20 participants. Best with 8-12 participants.

Materials

- A room or space where all participants can line up next to each other and take at least 10-15 steps forward (Since the activity is designed in a way that not all participants will take steps forward or at the same pace, a narrower space does not hinder the success of the activity).
- Role cards for every participant

Preparation Role Cards

1. You are a single mother, with three children, living in a smaller town. You receive no child support and work part time. You are the first in your family to graduate high school.
2. You are a 20-year-old International Business Economics student. You are the daughter of a successful banker who pays for the rent of your apartment in the capital city.
3. You are a 24-year-old Muslim refugee. You have arrived in this country with one backpack and one friend. You had to drop out from university after the first year and flee.
4. You are a young professional in a wheelchair. You earn enough money for a personal carer.
5. You are a lesbian high school graduate working as a waitress. Your parents disowned you and you live with friends in similar situations in an apartment in the capital city.
6. You just finished university and are looking for a job. Your parents can only support you financially for a few months during your job search which makes you stressed.
7. You are a 17-year-old high school student and the son of a Chinese entrepreneur with two restaurants. You also work in one of the restaurants as a cashier.
8. You are a master's degree student and also the president of the youth organization of the most successful political party in your country. Your parents fully supported you while you earned your prestigious BSc degree in a neighboring country.
9. You are a university educated, middle aged homeless man. You have been living on the streets for 2 years since the rent on your apartment became too high for you to be able to pay. You have lost your white-collar job due to becoming homeless.
10. You are in your 70s. You are a retired factory worker earning a very small pension.
11. You are the 19-year-old son of a farmer in a small, hidden village in the backwoods of your country. You also work as a farmer. You have 3 little siblings still in school.
12. You are a young university dropout. You live with your boyfriend in a small apartment and financially support the both of you. Neither of you have any contact with your parents and you both live with addiction.
13. You own a successful international company doing foreign trade with 200 employees. Some of your most steady business partners are old friends from your university years.
14. You are a young prostitute. You have dropped out of high school. Most of your friends are also working alongside with you. You are HIV positive and cannot afford treatment.
15. You are 25 years old and are a second-generation immigrant who only finished the 7th grade of primary school. You have only ever done occasional work.
16. You are the 16 years old daughter of a diplomat deployed in this country. You study at a prestigious international high school. You have private tutors that help you to keep your grades high and foreign language skills for your upcoming university entrance exam in 2 years. You have been receiving help and accommodations for your learning disability since it was first identified at 6 years old.

17. You have been diagnosed with a treatable, but not curable chronic illness and due to this you have lost your job. You are in your early 30s. You moved back home to your elderly parents in a smaller town while you recover and have to take to train every time for hours to visit your doctor for appointments.
18. You are quite a successful fashion model working in the capital city for a luxury brand. You have arrived from an African country 3 years ago and support your family back home with your income.
19. You are a social worker and the first person in your family to receive university education. You have a lot of empathy for your clients as you faced some of the hardships during your childhood as they do now. Recently it is harder and harder for you to get by.

Meditation exercise:

1. What was your childhood like? What kind of house did you live in? What kind of toys did you play with? What job did your parents have?
2. What is your present daily life is like? Who do you meet with on a usual basis? What do you do in the mornings, during the day, and in the evenings?
3. What is your life like? Where do you live? Roughly how much do you earn in a month? What do you do in your spare time? What do you do when you are on vacation? What are you afraid of?

Statements:

1. You live in a comfortable home. Every member of your household has a good working smart phone, laptops with additional features, and their own rooms.
2. You feel that the society in this country and the people around you respect your culture, language, and religion.
3. You know that if you are in need, you have people you can turn to for advice and help.
4. If you need social or medical help, you know you will receive it or you (or your family) will be able to pay for it privately.
5. You can invite over friends to your house for dinner.
6. You never experienced negative treatment due to your background (ethnic, national, religious, medical etc.)
7. You don't worry about the future welfare of family members (parents, children, siblings, partner etc.)
8. You are able to buy new clothes and shoes for yourself multiple times a year.
9. You are able to work the job that is suitable for you, or you have earn your degree for OR you are able to study at the school/university you would like to.
10. You have a broad social circle with family and friends, or friendly co-workers.
11. You know that your opinion matters, others ask what you think in different questions.
12. You are able to go to a vacation every year.
13. You would be able to attend a course or seminar held abroad.
14. ou are able to go to the cinema, to the pub or café with friends on a weekly basis.

15. You are allowed to vote in the parliamentary elections.
16. You are not afraid that the police will stop you and ask for your documentation.
17. You have never faced serious financial problems in your life.
18. You have an interesting life and you feel optimistic about your future.
19. You can choose your partner freely.

Pierre Bourdieu's theory on Capitals (short version)

Pierre Bourdieu was a French sociologist and intellectual who is famous for his work regarding the dynamics of power in society. When it comes to structural inequalities, we see that opportunities and resources are often transferred from generation to generation and through this power is often maintained with the same group of people, and social privileges are maintained with the ruling class and intellectual class. Bourdieu wrote numerous publications describing the subtleties that are behind this dynamic. What are these subtleties?

Habitus: this concept describes a set of behaviors, thought patterns and strategies that people receive through their socialization process from their childhood, and continue to unconsciously further develop in their adulthood. Every distinct area of life, such as (arts, literature, politics, education, the medical field, the civic field and so on) operates through a set of practices. These fields possess expectations around acceptable behaviors, language use, clothes, thought patterns and social relations. While members of these distinct fields learn how to meet these expectations, they further develop their habitus. It is often unconscious as the person's goal is to learn their profession, develop relationships with people around them and be a productive, accepted member of society. The route to meet this goal is to develop the necessary habitus for that field. It is easier to do if our family of origin helped us to develop it.

Capitals: are the sum of distinct resources. Bourdieu describes 3 principal capitals and 1 additional.

- **economic capital:** the sum of economic resources, such as one's wealth, income, assets compared to the relative needs that person has living in that specific society and its present economic situation, such as: how much does it cost to rent an apartment, buy a house, buy clothes and necessary electronics or raise a child in that country and at that time.
- **cultural:** the sum of cultural resources, such as one's educational level, educational background, knowledge gathered from other sources such as: books, articles, studies, media, courses, trainings or during employment.
- **social:** the sum of social resources, the network of your relationships, such as our family, friends, co-worker, acquaintances that can lead us to better opportunities in life. It may be accumulated in one's lifetime, or from the past through previous generations.
- **symbolic:** some resources might not seem as beneficial to everybody (such as having a certain degree), but in other situations they can give benefits and advantageous to people. The symbolic capital can enhance the effect of the 3 previous, principal capitals.

The question is how can these resources of a person support them in life or gave them advantages in certain situations that help them accumulate power?

It is important to note two aspects:

- these resources do not appear from a vacuum. We can inherit some resources from family (such as houses, assets or money) and family might help as accumulate these resources (provide us with opportunities to enter “good” schools, offer monetary support during our schooling, introduce us to people in their social circle which can later lead to carrier opportunities.
- these resources often strengthen each other. Such as economical capital can help us achieve more cultural capital (e.g. with more money we can buy books or pay for educational courses), or cultural capital can be connected to social capital (the friends we make in school can become our important social circles in our professional lives). This is one big reason why social privileges are often maintained through generations.

Some modern societies and welfare states offer varying solutions to provide opportunities to people to better their situation (such as break out from poverty) who don't have enough resources, such as with monetary aids, scholarships to universities, schools with universally good quality education to oppose educational segregation etc.

Step-by-step instructions

1. Preparations

Prepare as many Role cards as many participants you have in your group. You can select the roles that you think fits the best what kind of discussions would you like to have later.

Have statements also ready for yourself. 10-12 statements could be enough. Choose the ones that you think better support you during the discussion in the last part of the exercise.

2. Meditation (5-10 minutes)

Have the participants seated in a comfortable positions and ask them to pull one Role from a box or hat and not yet show it to others or tell others what they have. Invite them for a short meditation exercise so they can better embody their characters and imagine the lives of their characters better. Participants can close their eyes while they listen to your questions, but they are not obligated to. Make a short pause after the questions, so participants have a little time to think about their answers. They only answer to themselves and not speak out loud. You can include more questions if you deem necessary.

3. Take a step Forward (10 minutes)

Ask participants to stand up in a straight line. They should have enough space in from of them to be able to step forward 10-12 steps (depending on how many of the statements will you include. Tell the participants that you will read out loud 10-12 statements. If they think that statement is true for their characters (not for themselves), they can take a step forward. If they feel like they don't know the answers or they are unsure, they can use their imagination and make a guess. There will not good or bad guesses. You can tell them that they might will take steps forward at different paces and it is part of the game. Read out loud your chosen statements. Leave a bit of time for participants so they can think and make their guesses.

4. Discussion (10-15 minutes)

Engage a conversation with the participants while they still stand in position. Ask them how did they feel during this exercise. What was it like to take the steps forward, or to not make as much steps? What were their thoughts during the game? Some of them are more forward, some of them are more in the back. What do they think, how can this symbolise the social structure of society and why? Towards the end, all participants can share what was their character (if not everybody spontaneously shared yet)

5. Bourdieu's theory on Capitals

Ask your participants to go back to their chairs and explain them Bourdieu's theory on Capitals. You can use presentations, flipchart to describe the theory. Ask the participants what connections they see between this theory and their characters. How can the accumulation or the lack of certain capitals lead to a better or worse position of their characters?

Theory

Pierre Bourdieu's theory on Capitals. There are multiple translations to various languages. For the English version see:

Bourdieu, Pierre, *Forms of Capital: General Sociology, Volume 3 Lectures at the Collège de France 1983–1984* (2021) Cambridge: Polity Press.

THE NATURE OF STRUCTURE

Credit The activity was originally created by Artemisszio.

Overview This activity aims at demonstrating that people tend to give individualist, circumstantial or cultural explanations to problems that occur, rather than structural ones. It is also a good starting point to discuss and define the concept of structure. One possible line of continuation is to follow this exercise with the introduction of the concept of power shock.

Objectives

- Comparing different explanatory frames in relation to a disaster
- Generating structural explanations
- Defining structure

Learning context The version described here is for physical presence, but it could be easily adapted for an online version using breakout rooms for small group activities or by transforming small group activities into individual tasks.

Estimated Time needed About 45 minutes

Number of participants Adaptable for 6 to 20 participants.

Materials

- Printed pictures, printed quotes from fictive journals
- A ppt (optional)

Preparation In this version we use an example of a devastating landslide that happened in Freetown, capital of Sierra Leone in 2017. One can find a lot of news about this event online. We need three or four quotes for 3 or 4 small groups that we intend to create for this exercise. It is also possible to write quotes according to the purpose. It is also good to find one picture as illustration of the quote. As an example:

→ Explanation using the individualist framework:

Tragically, on August 14th, 2017, the Sugar Loaf Mountain in Freetown, Sierra Leone, suffered a massive mudslide. Figure 1 below shows the areas affected by the disaster. According to a World Bank report, 1141 people have been declared dead or missing as a result of the event [1].

Freetown is plagued by unregulated construction of large apartment blocks on hilltops.

Fatmata, who fled the sea of mud with her newborn child, admits that she knew the place was dangerous, but her husband convinced her that it was a good choice as it was the cheapest place to build in Freetown.

→ Explanation using the culturalist framework

Mudslides and torrential flooding following heavy rains killed more than 300 people in and around Sierra Leone's capital early Monday morning, with many victims trapped in homes buried under tons of mud.

Deforestation for firewood and charcoal is one of the main reasons for the worsening floods and mudslides. People are generally aware of the danger, but a culture of passivity and resignation has prevented any form of prevention.

→ Explanation using the circumstantial framework

On 14 August 2017, after three days of heavy rainfall, the massive side slope of Sugarloaf, the highest mountain in the northern part of Sierra Leone's western peninsula, collapsed and slid into the Babadorie River valley.

The mud avalanche affected around 6,000 people. Up to 1141 of them are reported dead or missing. The deadly disaster also caused extensive damage to infrastructure near the capital Freetown.

What caused the slope to collapse? Several complex factors, such as record rainfall and the nature of the slope, may have contributed to the event.

→ Explanation using the structuralist framework

Tragically, on 14 August 2017, a massive mudslide occurred on Sugar Loaf Mountain in Freetown, Sierra Leone

The death toll and injuries were extremely high due to overcrowding caused by the dense clustering of houses on the mountainside. After the country's civil war between 1991 and 2002, many families moved to the capital Freetown in search of work and settled in the nearby hillside town of Regent, leading to overcrowding. Sierra Leone, a country boasting with exceptionally rich diamond reserves is one of the poorest countries in the world. It was a British colony but even after its liberation in 1961, most mines remained in foreign hands. The war worsened the situation and deprived hundreds of thousands of people from their livelihood. The impoverished masses flooded the capital, which was not prepared to accommodate so many newcomers.

Instead of building new homes, the international organizations that came to help, preferred to put emphasize on democracy building and anti-discrimination. Aid money pouring into the country created a lot of corruption and inequality rose. Next to the poor, who illegally built slums on the hill sides, the new rich started to build huge residences which finished to destroy the remaining forest. This deforestation led to a lack of natural drainage systems and made the soil unstable and more prone to collapse.

Step-by-step instructions

1. Give the participants a short theoretical introduction. At this point they already might know about the structural competency approach. If they are new to the topic, you can explain them shortly where the approach comes from (<https://structuralcompetency.org/>) and what the problem is that it was proposed as an answer to: professionals in helping professions (in this particular case health workers) often come to blame the people they assist. They are also blind to the many biases the pressure due to their own position in bigger social systems is imposing them. The result of a biased explanatory frame is a necessarily unadapted professional response. Structural competency is the learned capacity to recognize how structural forces shape situations and the reactions interlocutors give to those. But why were American doctors so unable and slow and reluctant to recognize those forces? Because we all are. This is what we will learn to realize in the following.

Let's reflect on misfortunes happening to others. People are wired to create an explanation to everything they experience, especially misfortune. These explanations can be varied but the variations come in a limited number of explanatory frames. Let's explore these.
2. Give the participants a short contextual introduction. You might say: As an example I want to mention a terrible thing that happened in Sierra Leone in the summer of 2017. During the rainy season the heavy rainfall swept away a huge chunk of a hill slide in the middle of the capital, killing more than 1000 people. Although landslides are usual in this country, this was an exceptionally tragic incident. You might ask the people what they know about Sierra Leone. Add a few details: one of the world's poorest countries, although it is rich in minerals, especially in diamonds. However, all the mining fields are in foreign hands. During colonization it also exported agricultural products. It was liberated from the British in 1961. Its economic situation got worse soon because of the fall of commodity prices, took loans from the IMF that imposed harsh austerity measures. Its ruler supported by the international community was happy to pay his clientele and privatising national property while curtailing public services. This situation led to a civil war that ended in 2001. It remained under UN custody until 2014. Despite the huge influx of aid money after the war, the situation of the people has not changed much compared to the prewar times.
3. Create small groups. Tell participants you will distribute 4 papers to the groups, a different one to each. Tell them these are cuttings from different papers describing the circumstances of the land slide. They will have 8 minutes to read in their small groups and discuss: what was the cause of the misfortune according to the article. Distribute the quotes (without the titles).
4. Come back to the plenary. Each group tells the others what their cutting is saying and interpreting it by saying who or what was the cause of the landslide. You might take notes on the flipchart. Tell the group (pointing at the flipchart): these are explanatory frames. Let's start to give a name to each frame. Write the three first explanatory frames in big on the flipchart. Leave the structural frame at the end. Discuss how it is different from the others. What is still missing there? What could be added based on what they know or think.
5. Close the exercise by explaining that in our cultural context that corresponds to an individualistic, relatively rich, modern, secularised Western society we tend to use a lot the individualistic response. The ideology of meritocracy justifies poverty and ill fate by emphasising

zing how people are responsible for their situation. In each country some quotes from politicians popularizing this ideology can surely be found. The next most common frame is a collective, essentializing one. “Culture” can be used in this way, insinuating that some people (in the plural) usually get in this sort of situation because of their own deep collective inclinations. If any of these explanations cannot work, we might turn to the circumstantial one. It gives a response taking out the responsibility altogether from humans’ hand. The structural one is the most invisible one. It supposes that people start to see how victims of certain circumstances are created by decisions some people take about infrastructure, laws and policies. Ideologies that justify those decisions also belong to those forces that maintain and stabilize social structures. To start to change those structures we have to recognize them first but they are hidden from us by our preferences towards the first three explanatory frames.

Discussions The discussion might continue by asking the participants to reflect on what was said or to bring more examples from the country’s political life for the use of the mentioned explanatory frames.

Hints It is easy to combine this exercise with the introduction of “power shocks”. The next step might be to distribute a few collected cases and ask the participants to decide what explanatory frames the author used. The structural one is usually missing. Then participants might be asked to try to build a structural explanatory frame for the same cases.

This activity online Although this activity can be organized in small groups distributed in breakout rooms and the facilitator doing a presentation online, it is probably best doing this activity in a room.

This activity online [Jonathan M. Metzl](#) and [Helena Hansen](#): Structural competency: Theorizing a new medical engagement with stigma and inequality. *Soc Sci Med.* 2014 Feb; 103: 126-133.

Paul Farmer: On Suffering and Structural Violence: A View from Below. *Daedalus*, Winter, 1996, Vol. 125, No. 1, Social Suffering (Winter, 1996), pp. 261-283

VALUE CARDS

Credit This activity was developed by Artemisszio Foundation, based on the training material of Structural Competency <https://structuralcompetency.org/>

Overview This is an introductory exercise setting the objectives in a playful, self-reflective way.

Objectives

- Creating a common framework based on values.
- The introduction of the beloved community and the explanation of some of the consequences of this framework for the preferred solutions of conflicts and tensions.

Learning context This activity can be done online, offline with social distancing, and offline with physical contact.

Estimated Time needed About 45 minutes (depending on number of participants).

Number of participants Adaptable for 6 to 15 participants.

Materials

- A room wide enough to allow movement
- Value cards printed out
- A3 sheets for vision statement and coloured markers.

Preparation Have a look at the “identity categories”, deck to make your selection of the categories you wish to use, depending on which identity labels that are relevant to you / make sense in your context. We recommend using 6-8 categories in total, choosing one of each colour: . (if the categories of categories are displayed through a colour code)

Check whether the “values” on the cards represent what you and your organization feel important, make adjustments if necessary. Read the theoretical part about the “beloved community”. Make sure its values are represented on the cards.

Here is an initial list of values:

- Non-violence
- Justice
- Rights
- Equality
- Equity

- Non-discrimination
- Connectedness
- Understanding
- Solidarity
- Activism
- Love
- Respect
- Collaboration
- Togetherness
- Empathy
- Recognizing privileges
- Artis értékek!!!
- Democracy
- Acceptance
- Anti-racism
- Spirituality
- Kindness
- Care
- Freedom
- Direct Action

Prepare in advance the power point explaining the concept of the Beloved Community

Step-by-step instructions

1. **INDIVIDUAL WORK.** Participants each chose three value card each from the pile that seems to be the most important principle for their lives. If somebody choses the card one wants too, it is allowed to choose a second card and group with the first person.
2. **CREATING SMALL GROUPS.** Create small groups of equal size (3-5 persons). Participants who have chosen the same cards are put in the same groups.
3. **CREATING A VALUE HIERARCHY.** In small groups members of the small groups create together a hierarchy of values on which they can agree. If there is no agreement on a value, it has to be dropped.
4. **CREATING A VISION STATEMENT.** On the basis of the value hierarchy collectively created, the members of the small groups now formulate a statement about a future state of the world where these values will be universally respected and followed. The statements are written on the A3 sheets. The pages can also be decorated to give more expressivity to the statements.
5. **SHARING THE VISION STATEMENTS.** The small groups share their statements in plenary.

Discussions

During the debrief participants are asked to compare the statements. What is similar, what is different. They can be asked how easy it was to get to a common list and to create from it a joint statement. What were the easy points of agreements and what were the points of debate?

It is important to point out that most of these values are universal. People usually want a better world, for themselves and for their children, the debate is more about what is more important (ex. Equality or freedom) or how to get there (non-violence or revolution).

This introduction can be used to present the general frame of the training: it is explained that this training is a synthesis of two approaches (one French and one American) to develop competencies which help professionals to work better with diverse people in the context of a high level of social inequalities.

All professional training is based on a set of values, even if it is not always made explicit. These values define what attitudes, answers, actions are to be encouraged and what suggested solutions to problems are preferred.

THIS training is based on a set of values, that can be called “intercultural” (based on connection, instead of separation, on dialogue, instead of judgement, on community, instead of individuality). These values are expressed in the concept of the Beloved Community, which was the vision of Martin Luther King. We chose this concept as the starting point for our training.

At this point the idea of the Beloved community is explained, eventually using a ppt presentation. (see the theoretical part below)

What follows from MLK’s ideas is that we will seek here solutions to problems that

- Go towards reconciliation (instead of the elimination of the point of view of one party)
- create and foster a stronger feeling of community and togetherness
- address injustices practically, attacking their foundations
- create in the present or potentially in the future greater equality - not only that of rights but of the possibility of effectively enjoying those rights (substantive rights!). Here an example can be given for example to contrast a declaration of housing as human rights with the creation of social housing to address effective housing inequality.

80

Hints

The beloved community is a very American concept. It can be resisted for its idealistic and religious connotations. Its principles might also be actively resisted by militant anti-racist activists. These resistances might be reduced by putting the teaching of MLK’s in a historical perspective, explaining his role in the American civil rights movement and his inspiration from Gandhi achieving India’s independence with non-violent means. Participants can be asked what they can accept from his philosophy and what they contest. We can come back to these contestations at the end of the training, asking them if their vision has changed.

This activity online

The activity can also be conducted online. In this case, instead of displaying the values on paper, we can prepare them on jamboard. Small groups can be constituted in break-out rooms.

Theory

What is the beloved community?

It is the description of humanity's utopian state where individuals, groups, nations etc. live with each other peacefully, sharing equally the Earth's resources. It is a planetary vision, formulated as an attainable objective not an idealistic impossible goal.

In the Beloved community:

- People are not separated by hatred, intolerance, distrust
- People can profit equally from the riches of the world
- The domain of social is not separated from the spiritual and the „natural“
- Resistance is nonviolent
- Ideas and injustices are overcome, not people
- The biggest enemy of the beloved community is violence, bigotry and segregation
- The triple evil to be overcome: poverty, racism and militarism

Quotes from MLK:

Our goal is to create a beloved community and this will require a qualitative change in our souls as well as a quantitative change in our lives.

There are certain things we can say about this method that seeks justice without violence. It does not seek to defeat or humiliate the opponent but to win his friendship and understanding. I think that this is one of the points, one of the basic points, one of the basic distinguishing points between violence and non-violence. The ultimate end of violence is to defeat the opponent. The ultimate end of non-violence is to win the friendship of the opponent. It is necessary to boycott sometimes but the non-violent resister realized that boycott is never an end within itself, but merely a means to awaken a sense of shame within the oppressor; that the end is reconciliation; the end is redemption. And so the aftermath of violence is bitterness; the aftermath of non-violence is the creation of the beloved community; the aftermath of non-violence is redemption and reconciliation. This is a method that seeks to transform and to redeem, and win the friendship of the opponent, and make it possible for men to live together as brothers in a community, and not continually live with bitterness and friction.

from "Justice Without Violence," April 3, 1957

Love is creative and redemptive. Love builds up and unites; hate tears down and destroys. The aftermath of the 'fight with fire' method which you suggest is bitterness and chaos, the aftermath of the love method is reconciliation and creation of the beloved community. Physical force can repress, restrain, coerce, destroy, but it cannot create and organize anything permanent; only love can do that. Yes, love—which means understanding, creative, redemptive goodwill, even for one's enemies—is the solution to the race problem.

—Martin Luther King, Jr., 1957

The Beloved Community” is a term that was first coined in the early days of the 20th Century by the philosopher-theologian Josiah Royce, who founded the Fellowship of Reconciliation. However, it was Dr. Martin Luther King Jr., also a member of the Fellowship of Reconciliation, who popularized the term and invested it with a deeper meaning which has captured the imagination of people of goodwill all over the world.

For Dr. King, The Beloved Community was not a lofty utopian goal to be confused with the rapturous image of the Peaceable Kingdom, in which lions and lambs coexist in idyllic harmony. Rather, The Beloved Community was for him a realistic, achievable goal that could be attained by a critical mass of people committed to and trained in the philosophy and methods of nonviolence.

Dr. King’s Beloved Community is a global vision, in which all people can share in the wealth of the earth. In The Beloved Community, poverty, hunger, and homelessness will not be tolerated because international standards of human decency will not allow it. Racism and all forms of discrimination, bigotry, and prejudice will be replaced by an all-inclusive spirit of sisterhood and brotherhood. In The Beloved Community, international disputes will be resolved by peaceful conflict-resolution and reconciliation of adversaries, instead of military power. Love and trust will triumph over fear and hatred. Peace with justice will prevail over war and military conflict.

Dr. King’s Beloved Community was not devoid of interpersonal, group, or international conflict. Instead he recognized that conflict was an inevitable part of human experience. But he believed that conflicts could be resolved peacefully and adversaries could be reconciled through a mutual, determined commitment to nonviolence. No conflict, he believed, need erupt in violence. And all conflicts in The Beloved Community should end with reconciliation of adversaries cooperating together in a spirit of friendship and goodwill.

As early as 1956, Dr. King spoke of The Beloved Community as the end goal of nonviolent boycotts. As he said in a speech at a victory rally following the announcement of a favorable U.S. Supreme Court decision desegregating the seats on Montgomery’s buses, “the end is reconciliation; the end is redemption; the end is the creation of The Beloved Community. It is this type of spirit and this type of love that can transform opponents into friends. It is this type of understanding goodwill that will transform the deep gloom of the old age into the exuberant gladness of the new age. It is this love which will bring about miracles in the hearts of men.”

An ardent student of the teachings of Mohandas K. Gandhi, Dr. King was much impressed with the Mahatma’s befriending of his adversaries, most of whom professed profound admiration for Gandhi’s courage and intellect. Dr. King believed that the age-old tradition of hating one’s opponents was not only immoral, but bad strategy which perpetuated the cycle of revenge and retaliation. Only nonviolence, he believed, had the power to break the cycle of retributive violence and create lasting peace through reconciliation.

In a 1957 speech, “Birth of A New Nation,” Dr. King said, “The aftermath of nonviolence is the creation of The Beloved Community. The aftermath of nonviolence is redemption. The aftermath of nonviolence is reconciliation. The aftermath of violence is emptiness and bitterness.” A year later, in his first book “Stride Toward Freedom,” Dr. King reiterated the importance of nonviolence in attaining The Beloved Community. In other words, our ultimate goal is integration, which is genuine inter-group and inter-personal living. Only through nonviolence can this goal be attained, for the aftermath of nonviolence is reconciliation and the creation of The Beloved Community.

In his 1959 Sermon on Gandhi, Dr. King elaborated on the after-effects of choosing nonviolence over violence: “The aftermath of nonviolence is the creation of The Beloved Community, so that when the battle’s over, a new relationship comes into being between the oppressed and the oppressor.” In the same sermon, he contrasted violent versus nonviolent resistance to oppression. “The way of acquiescence leads to moral and spiritual suicide. The way of violence leads to bitterness in the survivors and brutality in the destroyers. But, the way of non-violence leads to redemption and the creation of The Beloved Community.”

The core value of the quest for Dr. King’s Beloved Community was agape love. Dr. King distinguished between three kinds of love: eros, “a sort of aesthetic or romantic love”; philia, “affection between friends”; and agape, which he described as “understanding, redeeming goodwill for all,” an “overflowing love which is purely spontaneous, unmotivated, groundless and creative”... “the love of God operating in the human heart.” He said that “agape does not begin by discriminating between worthy and unworthy people...It begins by loving others for their sakes” and “makes no distinction between a friend and enemy; it is directed toward both... Agape is love seeking to preserve and create community.”

In his 1963 sermon, “Loving Your Enemies,” published in his book, “Strength to Love,” Dr. King addressed the role of unconditional love in struggling for The Beloved Community. “With every ounce of our energy we must continue to rid this nation of the incubus of segregation. But we shall not in the process relinquish our privilege and our obligation to love. While abhorring segregation, we shall love the segregationist. This is the only way to create The Beloved Community.”

One expression of agape love in Dr. King’s Beloved Community is justice, not for any one oppressed group, but for all people. As Dr. King often said, “Injustice anywhere is a threat to justice everywhere.” He felt that justice could not be parceled out to individuals or groups, but was the birthright of every human being in The Beloved Community. I have fought too long hard against segregated public accommodations to end up segregating my moral concerns,” he said. “Justice is indivisible.”

In a July 13, 1966 article in Christian Century Magazine, Dr. King affirmed the ultimate goal inherent in the quest for The Beloved Community: “I do not think of political power as an end. Neither do I think of economic power as an end. They are ingredients in the objective that we seek in life. And I think that end of that objective is a truly brotherly society, the creation of The Beloved Community.”

In keeping with Dr. King’s teachings, The King Center embraces the conviction that The Beloved Community can be achieved through an unshakable commitment to nonviolence. Study Dr. King’s six principles and six steps of nonviolence, and make them a way life in your personal relationships, as well as a method for resolving social, economic, and political conflicts; reconciling adversaries; and advancing social change in your community, nation, and world.

<https://jacksonadvocateonline.com/what-is-the-beloved-community/>

The principles of non-violence

PRINCIPLE ONE: Nonviolence Is a Way of Life for Courageous People.

PRINCIPLE TWO: Nonviolence Seeks to Win Friendship and Understanding.

PRINCIPLE THREE: Nonviolence Seeks to Defeat Injustice, or Evil, Not People.

PRINCIPLE FOUR: Nonviolence Holds That Unearned, Voluntary Suffering for a Just Cause Can Educate and Transform People and Societies.

PRINCIPLE FIVE: Nonviolence Chooses Love Instead of Hate.

PRINCIPLE SIX: Nonviolence Believes That the Universe Is on the Side of Justice.

<https://thekingcenter.org/about-tkc/the-king-philosophy/>

WEB GAME

Credit The web game exists in different versions. This version has been developed by Artemisszió.

Overview This is a good introduction to any training focusing on topics of global education. Participants start to reflect on the different crises in the world and visualize their interconnectedness.

Objectives

- Start a reflection on issues around sustainability
- Understand that if the problems are many and complex, they are rooted in human decisions, which means that different decisions are also possible.

Learning context This is an in-presence activity. Some online adaptation of it might be possible without connecting the different problems with an actual thread, but the visualization the latter allows is an important part of the collective learning.

Estimated Time needed About 35-50 minutes (depending on number of participants)

Number of participants Adaptable for 6 to 20 participants.

Materials

- Flipchart or black board with pen or chalk
- Post-its
- A ball of yarn
- Optional: projector and loudspeaker to screen Saskia's Sassen's short vide on "Dead Land":

<https://studio.youtube.com/video/2M78T4Kq28c/edit>

Preparation

- Prepare a few "problem cards" in case the participants cannot think of any. These can be of any nature, but it is important to vary environmental and societal threat. For example:
- Loss of biodiversity
- Drug resistant microbes
- Loss of jobs due to robotization

Step-by-step instructions

1. Collect problems

Tell participants to brainstorm “problems” that threaten our common future, that should be addressed urgently. Write these down on the black board.

2. Create “problem cards

Ask participants to add new items to the collection, writing one single problem on a post-it, In the meanwhile transcribe the problems on the blackboard and distribute them to the participants.

3. Hierarchize problem cards

Divide participants into small groups. Ask the small groups to chose the most important ones from them. They should chose as many as they are in the group.

4. Randomize the distribution of problem cards.

Collect all the problem cards from the small groups, mix them and redistribute them in a way that at the end each participant holds a card.

5. Create circle of problems

Ask a volunteer to start. The volunteer reads out loudly the problem on their card. They hold the ball of yarn in their hand. Whoever can find a link between the first card and the card in their hand, reads out loudly the card they hold and the first participant throws the ball the the second. The third participant will be somebody who can find a link between the second card and their “problem”. The second participant throws the ball to them. In this way the ball of yarn goes around, at the end creating an intricate web connecting the participants through connecting problems.

86

Discussions

1. Discussion

The trainer asks questions: What do you see? Why is the web so complex? Are there any issues that are more important than others? Are there any issues that generate others? If you would like to solve all these problems, where would you start?

2. Extend discussion after watching Saskia Sassen’s short video (optional)

After screening the video, the trainer calls attention to the connection between the exploitation of nature and the dispossession of people. Saskia points at one single phenomenon behind the two processes: this is global capitalism gone astray. This might be very intimidating as it is very difficult to imagine how to impact the global economic system. However, it is not true that economic systems self-regulate. They depend on politics and politics depend on people. The point is that we are not trapped in our systems if we understand when they become destructive and self-destructive.

Hints It is important not to leave the participants overwhelmed by the weight and complexity of the problems. The trainer should facilitate the possibility of humans to act against problems that they themselves have created.

Theory The discussion after the activity (or the film) might be based on Sassen, S. (2014). *Expulsions: Brutality and complexity in the global economy*. Belknap Press of Harvard University Press.

ANNEXES

Annex 1. Analysis Grid: Identities in the situation and context of their encounter

1. POSITIONALITIES

- Who are the actors involved in this cross-cultural situation?
- What are their social identities (statuses and roles: age, sex, origin, profession, etc.)?
- What kind of connection are there between them and between their corresponding social groups? What brings the actors together, what creates a distance between them?

STEP 1		STEP 2		
NARRATOR		PERSON TRIGGERING THE SHOCK		
Use the categories that are relevant	Identities and social categories	status asymmetry in society	status asymmetry in the context	Identities and social categories
Age				
Migrants/non migrants				
Years in current country				
Education				
Family status				
Gender				
Job status (employed unemployed retired student)				
Legal status				
Minority or not?				
Nationality				
Native language				
Position in organisation				
Profession				
Religion / worldview				
Social class				
Sexual orientation				
Race/ethnicity				
Abled bodied/disabled				
Role in the situation				
Something else?				

2. What is the context in which this scene takes place (physical context, social, historical, psychological, etc.)?

IMMEDIATE CONTEXT - PHYSICAL, INTERPERSONAL, STRUCTURAL

How does the context influence the situation?

	OBJECTIVE DESCRIPTION	HOW DID THIS INFLUENCE THE SITUATION ?
Physical: Where is the situation happening? Whose territory is this? What are the physical markers of the place?		
Interpersonal: Does this interaction have a history? Are there other people present ? Who? How their bodies are occupying the space?		
Structural: What is the relation between the groups the protagonist represent? Are there any social inequalities impacting on the situation? What are the institutions, ideologies, practices that maintain the relevant power asymmetries?		

Annex 2. Analysis Grid: Shock reaction and reference frames in the situation

1. The shock reaction:

- What are the feelings of the case owner concerning the situation?
- How were these emotions expressed?
- What causes these emotions?
- In what way the incident threatens their identity?

2. The frames of references of the persons who participated in the situation?

First Re-create the context by marking the relevant social structures listed in Annex 1 on a post-it, and place the post its around the "onion".

Second: take a different color for each question to write your answers on a post-it to be placed on the onion.

Consider the sides of the onion as representing the position of the two protagonists.

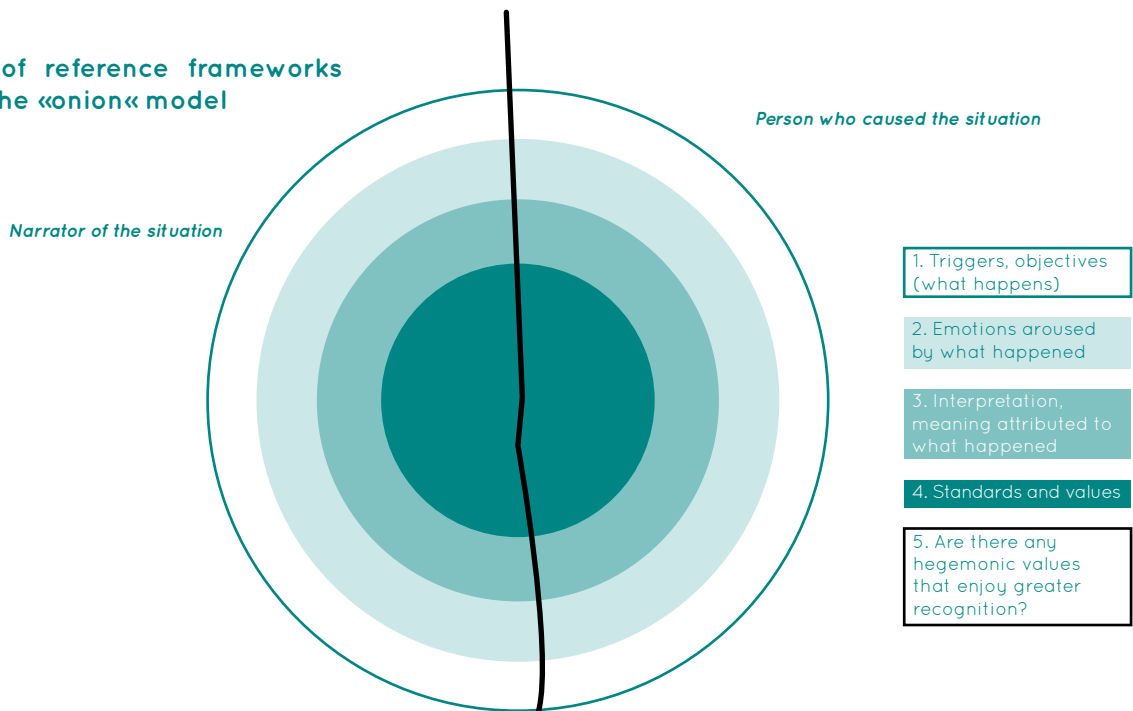
Identify and mark on the different layers of the “onion”:

- the visible, audible elements that are accessible to everyone: what caused the conflict on the surface?
- The emotions that can be revealed or concealed,
- The meanings that are rarely verbalized
- The values that are rarely made conscious.

Consider if any of these values enjoy greater/stronger/broader recognition.

Use the two sides of the circle for the two protagonists.

Analysis of reference frameworks through the «onion» model



Annex 3. Analysis Grid: Structural forces affecting the situation

1. Based on the identities of the protagonist, analyzed in annex I. what general conclusion can you draw on the protagonists' social status?

	NARRATOR	<, >, OR =	OTHER PERSON
Capacity to mobilise economic power in the context (economic capital)			
Capacity to mobilise social network in the context (social capital)			
Capacity to mobilise cultural capital in the context			
How do their different group affiliations influence their social status?			
Overall social status hierarchy: what can be said about it?			

2. What are the structural forces to be reckoned with

WHAT SORT OF LARGER, STRUCTURAL OPPRESSION DOES THE SITUATION POINT AT?	MARK THE RELEVANT IDENTITY CATEGORY	HOW DO THESE INFLUENCE THE SITUATION?	WHAT ARE THE INSTITUTIONS, IDEOLOGIES, PRACTICES THAT MAINTAIN THE RELEVANT POWER ASYMMETRIES?
Gender			
Race			
Economic status			
Education			
Sexual orientation			
Class			
Position in the world system			
Abled/disabled			
Mother tongue			
Other?			

Annex 4. Analysis Grid: Possible solutions on the short and long term

1. Negotiation. What is the margin of maneuver of the case-owner in the situation to go towards solutions that work against oppressive structures, while respecting and protecting both parties' identities?

- What resources/strategies were used in the situation by the case owner to come to better solutions to all involved?
- What else could be done by the case owner under the present structural constraints? (possibility to explore it with forum theater methods)

2. Agency. What are the structural constraints limiting the margin of freedom of the actors?

- What else could the case owner do in the longer term to address the structural constraints and inequalities affecting the situation?
- What options do we have to tackle oppressive structures in general, and how does each of us do this in our own area?

Power dynamics
in education
revisited

