



Lifelong Learning Programme

IGIV – Guide

Pedagogical Method

Name	TO FEEL IN/ OUT/ DIFFERENT (or a combination of ME/ NOT ME and As in Real Life)
Time	30 minutes to 2 hours
Target Group	Teachers, pedagogues, social workers, street workers
Material, space, number of rooms if needed, etc.	A space (indoor or outdoor) for the group work, e.g. one room
Work Area	Project
Learning Results	
» <i>Knowledge</i>	To understand the importance of (self)reflection as a first step towards full comprehension of social dynamics and dominance relations within the society: intersectionality becomes an instrument to understand social dynamics, the own place in the organization and in the society, related to the conditions of young people.
» <i>Skills</i>	To manage exercises and techniques of deconstruction of dominance relations inherent to society. To manage a group of young people offering them a key to read their place in society and to become aware of the interrelated systems of domination and subordination. Challenging professionals' models: what it means that an educator or a social operator should have an increased level of awareness of the social dynamics and of the own position within those dynamics while creating relations with the youths. In that way the model of the professional characterized by a certain sterility of the educational relation can be overcome. In the old/traditional professional model teachers avoid to put themselves at stake. Opposed to this, the intersectional approach requires it from the adults in order to develop real relations with the young persons. To operate in a network of organizations dealing with youth and youth violence prevention using an integrated approach.



Lifelong Learning Programme

<p>» <i>Competencies</i></p>	<p>Apply intersectional keys to their own experience in order to identify the mechanisms of domination and marginalization in organizations and in the society. It will enable them to better understand the practical uses of an intersectional approach to the issue of youth violence prevention. Analyze relations with the general political context in the country where you work.</p>
<p>Guide</p> <p>» <i>Introduction/ Background information</i></p> <p>» <i>Step by step know-how</i></p>	<p>The discussed method is proposed for presenting the issue of intersectionality by using a role game and the method Me/ Not Me which reflects on multiple belongings and discrimination, typical for the project Peer Think (www.peerthink.eu/Manual), but modified in order to acquire efficiency in the involvement of the project's target group, who are not the youngsters (as in the case of Peer Think), but those people, with whom the youngsters enter into an educational relation.</p> <p>After the introduction about the theoretical principles, participants get involved in two role games aimed at the promotion of self-reflection, about one's own position in social dynamics, one's own relation with the mechanisms of social domination.</p> <p>In the first activity (ME/ NOT ME) has a personal dimension, because the participants are asked to move themselves and to choose their place between two groups according to their affiliation/sense of belonging to one of them. In fact, the game leader asks questions (for example: are you an only child? Do you live in the country where you were born?), and the participant can only choose between Me/ Not Me, so between Yes and No, by moving him/ herself to one of the two different places in the room (one dedicated to ME and another to NOT ME).</p> <p>In the second game (AS IN REAL LIFE), on the other hand, the participants get role cards and have to identify with a social status different from their own one. Then they have to position themselves on a straight line based on their answers to the questions put forward by the game leader.</p> <p>The title of this set of methods, "To feel in/ out/ different" (combining the two methods "Me/ Not Me" and "As in real life") appears meaningful, because the participants make a strong experience of the subjective point of view. Even if in the beginning of the role game, it is explained to the participants that they can lie, it becomes clear that the fact of moving between groups or the simple moving forward/ stopping/ downgrading in the social path place the participant into an important moment of self-reflection.</p>



Lifelong Learning Programme

	<p>It is possible to use the two activities from the Manual Peer Think in several variants, for example by using a series of questions designed to better delineate the social context, in which one works and lives and to expose risks of exclusion-inclusion.</p> <p>Me/ Not me: Signs with Me and Not Me are placed on each side of the room. Participants have to move to one side of the room in accordance with their answers to the questions. In this exercise the option ‘in between’ doesn’t exist. The participants have to decide between Me and Not Me.</p> <p>These are new questions compared to those included in the project Peer Think. We consider those questions useful for identification of new, significant areas of inclusion/ exclusion in the current society: Can you drive a car?/ Do you know how to dance ?/ Can you sing?/ Can you play a musical instrument?/ Do you live at home with one or two of your parents? / Have you ever participated in a theatre group?/ Did you attend University?/ Do you have relatives in the world of organized crime?/ Do you wear glasses?/ Have you ever felt offended by a joke of a friend or colleague about a physical characteristic or about your way of acting?/ Have you ever felt offended by a nickname applied to your geographical origin?/ Do you smoke?/ Is there an alcoholic in the family?/ Have you ever had alcohol problems?/ Do you have a relative with AIDS?/ Have you ever spoken in public?/ Have you ever been applauded?/ Have you ever been abroad?/ Have you ever been praised in public?</p> <p>As in real life is a simple role game with short role cards. Your moves depend on the answers to several questions: the participants can move forward or stay behind. The result is an image of society with certain dominance relations.</p> <p>As the final positions of the participants in the room will give a map “as in real life” of the different discriminations, dominance relations, privileges of the different “characters”, the trainer shall discuss the results with an intersectional approach: analysing the impact of the different social categories and intersection among those, as follows:</p> <ul style="list-style-type: none"> • According to which dimension do discriminations mainly occur? Who is included? Who is excluded? • What does this tell you about your privileges? • Which combination of social categories (gender, sexual orientation, and other) leads to inclusion/exclusion? •
<p>Applicability and Limits</p> <p><i>The following should be pointed out:</i></p>	
<p>» <i>The optimal size of the</i></p>	<p>Minimum 10 participants.</p>



Lifelong Learning Programme

<p><i>group</i></p> <p>» <i>The point of time in a certain working process when the method can be used</i></p>	<p>The method is a self-reflection method so you can use it at the beginning of the formative process.</p>
<p>» <i>Necessary prerequisites for the trainer</i></p>	<p>The game leader has to be aware of dealing with sensitive/ delicate matters, which in some cases can provoke unwanted action of rejection; there are topics (like those related to sexuality, for example, physical disability, social status), which can create discomfort and resistance of the participants.</p> <p>The task of the leader is to create a friendly and relaxed atmosphere; the awareness of the possibility of lying determines a safety margin for the course's participants.</p>
<p>Suggestion for continuing work</p>	<p>The participants (of the method) TO FEEL IN/ OUT/ DIFFERENT could be stimulated by this experience to use the experience of the Theatre of the Oppressed in their own pedagogical practice and in social work</p> <p>We suggest that the whole experience of the Theatre of the Oppressed should be enhanced by this method.</p> <p>www.theatreoftheoppressed.org</p> <p>The Theatre of the Oppressed is a method that uses theater as a means of transmitting information and language, as an instrument of transforming the inner reality and social relationships. The method provides analytical tools, liberation and awareness through a non-directive approach and a dialogic relationship, which cancels the aspects of violence. The method does not give answers but raises questions and creates contexts to search collective solutions.</p>
<p>Comments, experiences and risks</p>	<p>(Self)reflection is the base for the construction of an intersectional method in pedagogical activity.</p> <p>People playing in Me/ Not Me reflect about themselves, their life, their social position, the road-blocks they met on their way. So they will become open minded and more flexible in their ways of acting.</p> <p>As a result we expect an educator or a social worker who is able to critically re-consider their own professional conduct, and to also face their own relations with so-called difficult “youngsters” with more maturity.</p> <p>A risk can emerge from a situation in which an educator or a teacher rejects these methods because it requires a considerable personal involvement from them. For that reason it is very important that whoever introduces the method explains clearly the main goals, but also shows the way of “escape” (a possibility to lie while answering questions).</p> <p>In the pilot trainings, the participating adults remained extremely</p>



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Lifelong Learning Programme

	<p>moved by their increased awareness provided by those methods. It happened thanks to experiencing in their own skin the feeling of being excluded or well adjusted in the group, being a part of minority or majority as well as - experienced during the second part of the method - being a part of the social scale and feeling the consequences of one's own position.</p>
Source	Anti-Bias Werkstatt and "Peer Think" Manual

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