

NEW BEGINNINGS

**A collection of methods
to support diversity
in communities**



Erasmus+

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1. INTRODUCTION – WHAT IS THIS BOOKLET ABOUT?

This booklet has been designed as an outcome of the project New Beginnings. The project started as a reaction to the situation that Europe has experienced in recent years. There was a significant wave of people fleeing conflict, poverty and lack of opportunities and there has been an enormous media discussion about these people whether their “cultural differences” prevent them from integrating, actively participating in the society and understanding the EU values.

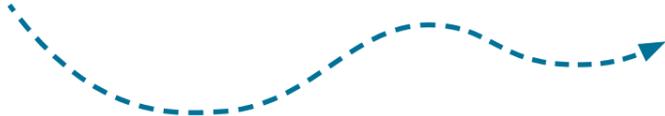
This project was aimed to fill in the gap in the know-how of organizations working with young people from migrant and majority background. During this time, we tried to develop innovative approaches on how these two target groups can be involved in active citizenship.

This project was unique in a way as it connected social and environmental organizations and we spent time working together on the topic of refugees and migration - we shared our experiences and methods through transnational meetings, study visits and nonetheless, Skype calls. Our experience is diverse - as we are four organizations from different countries, backgrounds, and national contexts. We are from Sweden, Slovakia, Austria and Czech Republic. Sweden and Austria are experienced countries with migration and have a variety of programmes and organizations working with migrants. Czech Republic

and Slovakia are countries with little immigration experience, but due to aggressive media, a strong political discourse and other factors the public is rather hostile to people from migrant and refugee background and there is a great degree of discrimination towards migrants and refugees, especially to people of muslim background.

So, after more than a year of work, we would like to present our booklet, where we gathered activities, methods and best practices to foster more diverse communities through creative and participatory activities and community events. This booklet is an invitation for each and everyone to use these methods and be part of our New Beginnings! Each of the activities and methods is explained with a Step by Step instruction so that you can easily replicate them.

**Enjoy the reading and start your own
New Beginnings!**



The main motivation behind this booklet is to gather and offer unique experiences and inspirations from four European organisations working closely with youth of refugee and migrant background. As mentioned in the introduction above our different backgrounds and contexts allowed us to compile a huge variety of activities, games, methods and public events to foster more diverse communities.

2. MOTIVATION AND REASON BEHIND THE BOOKLET

All the activities and methods described in this booklet follow a common goal: to reflect the needs of people from different cultural, religious and ethnic backgrounds in their inclusion and active engagement in new environments. At the same time, our aim was to avoid another “theoretical” booklet with the data and description of the challenges and problems related to inclusion work.

We acknowledge all the limits, challenges and obstacles that organisations working with sensitive issues have to face. But instead of reasoning these challenges we decided to offer a practical guide that is easily applicable in different contexts and helps to include youth from different backgrounds through playful and interactive workshops, activities and community events thus helping them to feel accepted and welcomed in the new environments.

Our main principle while discussing and designing these activities and methods was to engage migrants and refugees throughout the process. We tried to avoid the philosophy of “helping the others” and focused on creating “welcoming environments” in which people regardless of their cultural background, religion or gender feel included and invited. Instead of pointing on the “exclusivity of migrants and refugees” we strived to be open for all and created spaces for mutual understanding and sharing between locals and migrants. Through that approach “safe” environments are created in which relationships can naturally unfold without forcing integration. Another approach was to invite migrants and refugees to be the active subjects in carrying out the workshops and community activities.

So who should read the booklet?

The main target groups of the booklet are community organisers, youth workers, trainers, project managers, volunteers and organisations that deal with the issue of inclusion of youth with migrant background and seek for innovative and participatory methods that activate young people from different backgrounds to foster more diverse communities.

What will you find in this booklet?

The booklet is the collective work of four organisations, namely Jordens Vänner from Sweden, GLOBAL 2000 from Austria, Mareena from Slovakia and Syreczech from Czech Republic. Each organisation brought a unique perspective to the work with young migrants and refugees. Partners from Austria and Sweden shared activities and methods from the fields of environmental education and climate justice, whereas Mareena and Syreczech offered experiences and ideas from community building.

The booklet is structured into 6 chapters. The first chapter offers a short introduction

of the participating organisations. The following chapter is dedicated to the qualitative analysis of interviews and questionnaires each organisation conducted in their respective countries. This analysis focuses on the main challenges, needs and expectations young migrants and refugees face related to their active engagement in community issues. The results do not have the ambition to be representative due to a limited number of people participating in it. Yet the results gave us a good base analysis for the project and had influences on the design of the activities. The third chapter is the core of the booklet: here you will find step-by-step instructions for activities and methods as well as further inspirations and ideas for community building activities and events. The activities and methods offer reflections on current issues such as climate change, identity, discrimination or community building and are used by the participating organizations in their work with young people with different cultural, religious and ethnic background. Here is a short overview of the activities and methods you will find in this booklet:

GLOBAL 2000,

Friends of the Earth Austria, introduces nature walks and theatre workshops that foster language acquisition through environmental topics. Through this approach young people improve their German language skills while at the same time they learn more about the cultural and environmental context.

Syreczech,

from Czech Republic, is building bridges between locals and migrants to create a welcoming culture. You can find unique games and a public event as an inspiration to foster mutual understanding and encourage a sense of belonging for migrants and refugees.

Jordens Vänner,

Friends of the Earth Sweden, gives an insight into their workshops on fostering a more inclusive environmental movement. By reducing obstacles such as language-skills and focusing on interactive methods, where people share their knowledge with each other, everyone, regardless of their background are able to be part of the workshops and the movement.

Mareena,

from Slovakia, builds more inclusive communities through various innovative methods. In this booklet the methods image theatre workshop and city walks (this method is offered by Milan Šimečka Foundation but it is described here as a good practice) are described, as well as community activities and events such as cooking classes, brunch, movie evenings etc.

All the activities are described by step-by-step instructions, so you can easily use them in your work.

3. THE ORGANIZATIONS – WHO WE ARE

3.



GLOBAL 2000, Friends of the Earth Austria

GLOBAL 2000 is an independent Austrian environmental organization and a member of Friends of the Earth, the largest international network of environmental organizations. Since 1982, GLOBAL 2000 has been working on controversial social themes to uncover potential hazards for humans and the environment. GLOBAL 2000 closely monitors the development of environmental policy in Austria and is committed to ecological fairness and a future worth living both locally and around the globe.

In 2014 GLOBAL 2000 started the project Zam.wachsen (engl. growing together) in which environmental workshops with migrants and refugees are held. The aim of the project is to foster integration and to build a more inclusive environmental movement. The project is carried out together with Verein menschen.leben, a partner organization which is working with the target group.

<https://www.global2000.at/>



SYRECZECH

Syreczech

Syreczech was founded in October 2014 by Syrians and Czechs living in Brno. The name derives from a combination of the words Syria and Czech, which in the Czech language sounds like "sýreček" - a typical Czech cheese. The name symbolizes the connection between people from Syria and the Czech Republic.

The objectives of Syreczech are to build bridges between Czechs and migrants and refugees, to establish an intercultural dialogue and to build a community of people with different cultural backgrounds. We believe that community-based approaches help foreigners to gain a better understanding of the host countries system such as the areas of law and other eventualities connected to their everyday lives without the unnecessary power-disparity between "helper" and the "person being helped". Through this approach foreigners can deal with the bureaucracy connected to their everyday life (e.g. foreign police, employment department, etc.) without any help from the public sector or nongovernmental organizations and thus are more self-independent. Apart from this it gives Czechs the opportunity to meet people from different backgrounds and cultures which makes them more open-minded and more informed about the diversity in the World.

www.syreczech.cz



Jordens Vänner, Friends of the Earth Sweden

Friends of the Earth Sweden is an independent environmental organization and a member of Friends of the Earth International, the largest international network of environmental organizations. Friends of the Earth Sweden's objective is to fight climate change, defend the environment and promote global solidarity and climate justice. The methods they use are public information campaigns, mobilising action and influencing decision-makers on a wide range of topics on all levels – from daily household decisions to national and international policies.

The organisation has been working with young unrepresentative groups within the environmental movement in Sweden, among these young migrants since 2009, focusing on active civic participation. The methods used were primarily informal education with the concept "by young, for young." That way, they were able to learn Swedish as well as inspire each other to be engaged and take an active part in civic society and to promote climate justice.

www.jordensvanner.se

Mareena

Mareena's mission is to contribute to building a Slovak society which appreciates diversity and accepts people from other countries regardless of their religious, ethnic or national backgrounds. Mareena's goal is to support the integration of refugees and migrants in Slovakia. Mareena assists migrants in the integration process through a customised volunteering programme, provides them with educational and skills-based courses and creates a safe space for locals and foreigners to meet through community activities. Mareena also raises awareness about the issues of integration and migration amongst the majority public.

Currently Mareena runs these programs:

1. Volunteering
2. Education and professional development
3. Community programm
4. Awareness raising

www.mareena.sk



OUR BASE-ANALYSIS – WHAT ARE THE MAIN CHALLENGES MIGRANTS FACE?

Based on our real-life-meetings with young migrants, we found out that many of them face challenges and obstacles in regards to being included and taking an active part in civic society. Although the character and the degree of the challenges differ between the four host countries, it remains a fact that the people we have met want to be more involved and included in civic society.

So what is the character of challenges young migrants are facing today?

In our conversations with the target group in the different host countries, we can see that the biggest challenge that the countries have in common is language barriers. Not having enough skills or knowing the language is a huge challenge that affects one's participation in civic society.

“Language barrier is the biggest problem. Once you know local language, things get much easier – participant”

This, along with inaccessibility in terms of societal information becomes an even greater obstacle for being a part of the community and communicating with "natives". The feeling of not being accepted or having a hard time to get to know people within the community, is also a shared experience amongst those young migrants that we have been talking to. Many of the individuals that we have met have a desire to meet "natives", make new friends and feeling a sense of belonging within the community. The language barrier presents

a serious challenge with navigating the life in the host country; many individuals say they do not have enough knowledge about the environment and opportunities in the host country that prevents them from participating and feeling like they belong.

“I want to make friends and get their trust.”

“I want to organize more opportunities for the immigrants and the host to further meet and get to know each other.”

Also, there is a huge disparity between experience of men and women foreigners, especially for Muslim women wearing a veil. Particular disenfranchised feeling is among stay-at-home women that wear veil. Every woman that was interviewed and was wearing a veil reported some kind of hate speech, discrimination or violence from the majority population. Most of the attacks were verbal abuse, but there were cases of strangers taking videos of them or prohibiting them to enter public

transportation. These women often do not speak the local language fluently compared to their husbands and usually also have fewer ties to the majority population (e.g. fewer local friends). However, they have much stronger ties to the community of immigrants of the same country of origin as they are, so it is very useful to address women when there is the need to spread information within the community.

Another prevalent challenge that foreigners often face is contact with the families and friends that stayed in their countries of origin. The strict visa and immigration policies prevent them from seeing their families for sometimes several years. This together with social distance in the host countries makes many individuals feel uprooted.

“I have a son and wife that I have not seen for 4 years and because of the strict policies they cannot visit me here nor I can visit them.”

One of the biggest challenges many individuals face is the difficulty to find a job, especially one that corresponds to their previous experiences and education. Often they settle for jobs that require low qualification such as working in a restaurant or an exchange office; even though, their education is much higher,

As for the social engagement, many foreigners state that they would like to be socially active, but have little knowledge about the opportunities in the host countries. Many have tried to be active, but failed because of the lack of knowledge of the local language.

5. READY-MADE ACTIVITIES

In this chapter you will find the collection of activities and methods we shared and applied for our work with the foreigners, migrants, refugees and locals. The methods are divided into four parts, each part focusing on the different set of activities that different organizations are using: integration through environmental education, creating a welcoming culture, building more inclusive global justice movement and community building activities. The methods can be easily adjusted to your needs and the local context.

The methods vary according to the topic, group size and the difficulty. Some methods are for groups as small as 6 people, some methods can have 100-200 participants. For each activity or workshop you can find aim or objective of the activity,

approximate duration of the activity, the size of group this activity is suitable for, short description of the activity, materials needed, setting suitable for the activity and the difficulty to organize it.

5.1 GROWING TOGETHER – INTEGRATION THROUGH ENVIRONMENTAL EDUCATION

Since 2014 GLOBAL 2000 is running the project Zam.wachsen (engl. growing together) to foster integration of newly arrived people and to build a more inclusive environmental movement.

Our base analysis (see chapter 4) showed that two of the major challenges newly arrived people face to settle in the host country are a lack of language skills spoken in the host country as well as possibilities to get in touch with the local community. To address these needs we developed two sets of activities: theatre workshops on various environmental topics to foster

language acquisition and nature walks which bring together people from different cultural backgrounds. In the following section we will explain these two activities in more detail. Our experience has shown that working with theatre methods to foster language learning is very well received by the participants. Apart from improving language skills the participants learn about different environmental topics and are encouraged to share their own experiences from their countries. Thus all the participants and the facilitator of the workshop get to know new perspectives and a mutual learning takes place. Our nature walks

follow the aim to create a space in which locals and migrants can meet to get to know each other and have a good time together. At the same time the participants learn more about the surrounding nature and might get to know places for

recreation they didn't know before. The workshops as well as the nature walks can be a first contact for migrants to the environmental movement in Austria and are an invitation to join it.

5.1.1. ENVIRONMENTAL WORKSHOPS FOR LANGUAGE COURSES

Short description:

Environmental Workshops to foster language acquisition using theatre methods and environmental education

Aim & Objectives:

- foster language acquisition
- raise the awareness on different environmental issues
- show possibilities on how to get active for the environment in the host country

Difficulty Level:

difficult; if you hold such a workshop be aware of the language level people are at

Length: 3 hours

Size of Group: 8-20 people

Materials: see method descriptions below

Setting: an open workshop space in which the participants can freely walk around

Description:

Environmental topics include a nice range of vocabulary and are thus a good way to foster language acquisition. At the same time the awareness on different environmental issues is raised. In 2018 GLOBAL 2000 developed an environmental-workshops series which addresses existing language courses and groups. The three hour long workshops are on waste, nutrition, consumption and energy, each of them focussing on a different language level starting from A1 to B1. In the workshops we use methods from theatre and environmental education. Through this practice-based

approach the participants are stimulated to speak the language while at the same time acquiring important environmental values. The workshops can be a first contact for participants with environmental topics and follow the aim to inspire participants to get active for sustainable development. To get an idea of how this could be done two methods are described below which are used in the different workshops. It is crucial that you always adapt the methods according to the language level you work with.

1. Walk in Space – Warming up the Body

Required materials: cards with the most important vocabulary (A5), for the vocabulary (bold) see the story below

Usually our workshops start with a walk in space. It is preparing the participants for the work with theatre methods and introduces them to the topic. In our B1 workshop on energy our walk in space focuses on energy consumption. Through a story combined with movements the participants experience that energy consumption is part of our everyday lives. The facilitator is leading through the story with words and movements while in the latter the participants join in. Make sure to leave some breaks for the participants to act the movements out and repeat crucial vocabulary.

Imagine, it is early morning. You wake up and switch off the **alarm clock**... you turn on the **light** and walk to the toilet. You flush and wash your hands. Now you walk to the bathroom and turn on the **shower**... You wash your hair... you are staying underneath the shower for a long time because... it is so nice. Finally you switch off the water. Put on the clothes. Next you are drying your hair with a **hairdryer** and are shaving with an **electric razor**. You walk into the kitchen where you turn on the **radio** and the **coffee machine**. Then you switch on the stove to cook

some eggs for breakfast. You make some orange juice with the **electric juice maker**. And finally you have breakfast. While you eat you are checking your **mobile phone** for emails and you use it also for reading the news. After eating you put your plate into the **dishwasher** and go to the bathroom to brush your teeth with your new **electric toothbrush**. You take your bag and leave the house. The **car** is standing in front of the house. You get in and see: the tank is almost empty. So next stop: the gas station. You put the fuel inside and are on the road again. But there is a traffic jam. You leave the engine running. Finally you arrive at the office. You get another coffee and **turn on your computer**.

The story is just an example and can be adapted according to your needs.”

Debriefing:

- How was this walk for you?
- When did you use energy?

Combine the second question with a set of cards which have the most important vocabulary of the story connected to energy consumption on them. When a participant says a word show the vocabulary card and pin it up so that it is seen throughout the workshop.

2. Building a Net

Description:

Building the Net is a method to dive deeper into the topic of how our consumption choices impact producers and the environment. It is part of the workshop on nutrition.

The target group for this workshop are language learners on A2 level. The participants read simple sentences out loud and have a conversation on a basic level.

Required materials: role cards (see annex), wool, prepare two pieces of paper one saying: "I agree", the other one "I disagree"

Length: 25-30 minutes

Step 1: Distribute the role cards amongst the participants. All the participants with a "1" (=food items) on their card form the inner circle. All participants with a "2" (=systems) make a circle around them and all participants with a "3" (=impacts) form the outer circle. Your participants should be now standing in three concentric circles.

Step 2: Everyone reads their role card for themselves.

Step 3: The trainer asks one person from the inner circle to read the text on the card out loud. He/she gets the ball of wool and keeps it for the moment.

Step 4: The trainer now asks the group: "Which other card fits to that one? Who is feeling connected to that card in the middle?" The first person who answers to that is now asked to read out his/her role and why he/she feels connected. The person from the inner circle who has the ball of wool keeps the beginning of the wool and tosses the ball to the person who felt connected. Again the trainer asks who feels connected to this role and after it is read out the person who has the ball of wool grabs it and tosses the ball on to the next person. Slowly a visual net is built up in which all the participants are connected. If no one feels connected the wool just goes back to circle one and

another product starts off the process again. In the end each person should be connected to the web.

Note: it is important that the participants don't let go off the wool - they should feel the connections between the different elements.

Step 5: Once everyone is part of the net the participants can step slightly apart in order to tense the string and make the connections even more visible and tangible.

Step 6: The participants can now experience what happens if one element goes missing in the system: the person who has the role of the bee lets go off the wool. Now ask the participants: "Who felt that something changed? What changed? What would happen if a lot of bees would die in real life?"

Step 7: After discussing these questions drop the wool and come together as a group for the debriefing.

Debriefing with a Spectrum line:

The participants remain in their roles. They imagine an invisible line on the floor. On one end of the room put a paper which says "I agree" on the other side of the room "I disagree". The participants are asked to position themselves according to the statements read out aloud. They can also position themselves somewhere between the two poles of agree and disagree. After each statement ask one or two people why they positioned themselves there.

- In my role I felt strong.
- In my role I felt bad.
- In my role I felt good.

5.1.2. NATURE WALKS

Short description: Nature Walks are a joyful way of connecting people and help people to familiarize with the natural surroundings in the host country.

Aim & Objectives:

- getting to know the nature in the host country
- connecting people from the host country with migrants and refugees
- foster language acquisition

Difficulty Level: easy

Length: around 3 hours

Size of Group: 10-20 people

Materials: blindfolds for half the participants of the group, laminated pictures in A4 or A3 showing site specific natural phenomena such as wild animals of the area

Preparation/Setting: Choose a nice natural surrounding where you can do the walk. Before you go there with a group make sure you have once done the walk yourself. Choose the spots where you want to do games or you would like to tell something interesting about the natural site in advance. Decide for a meeting point and invite foreigners and locals to your event.

Description:

Often there is a lack of possibilities where foreigners and locals can meet to get to know each other. Inclusion is a two sided process in which locals and foreigners learn from each. Nature walks are a good opportunity to open up a space for connecting people and at the same time raise the awareness about the natural surroundings. Below you will find methods that can be used during the nature walk:

1. Name and favourite place in nature

This is an easy exercise to welcome the group and to get to know the participants.

Stand in a circle. One after the other is introducing him or herself by saying the

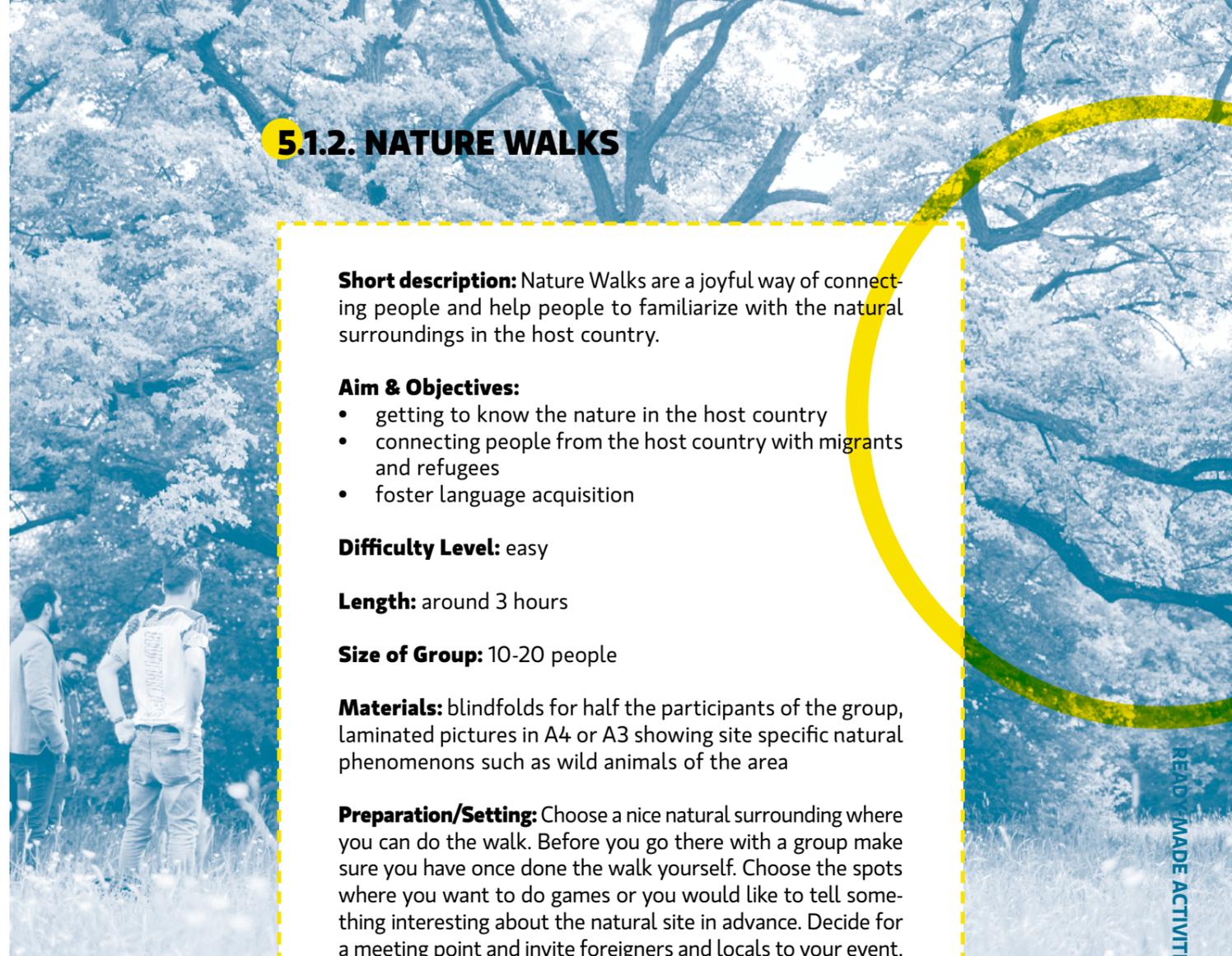
name and his/her favourite place in nature. This can be a specific site or something general like the sea or the mountains.

2. Find your tree

required materials: blindfolds for half the participants of the group,

In this exercise the participants experience nature without their sight. Choose a spot which is surrounded by trees.

The participants get together in pairs. One person is A, the other person B. A is blindfolded. B spins A a couple of times that A loses the sense of orientation and will then lead his/her partner to one tree. A explores the tree by feeling its bark and



texture with the fingers. Other senses like smelling can be used too. Once A is done B leads A back to the starting point. Now the blindfold is taken off and A tries to go back to the tree he/she just felt. After that roles are exchanged.

Advice: Before the participants do the exercise give one example of how it is done.

3. The Deer and the Wolves

required materials: one blindfold

This game helps to sharpen the senses by being aware of the surroundings. Choose a natural opening with an underground covered with grass or/and twigs.

The participants form a circle. One volunteer will stand in the middle of the circle. This person is the deer. The participants forming the circle are the wolves. The deer in the middle is blindfolded. The wolves want to hunt the deer by tapping it on the shoulder. However the deer is really alert. Once it hears the sound of an approaching wolf the deer can point into that direction and the wolf has to freeze and can no longer approach the deer. If a wolf wants to approach he/she raises the hand. On the command of the facilitator the wolf can slowly sneak toward the deer. The facilitator can send one wolf after the other but also more wolves at one time can be sent. Once the deer is touched or

all wolves are in a freeze position the game is over and roles are swapped.

4. Information

required materials: laminated pictures in A4 or A3 showing site specific natural phenomena such as wild animals of the area

Depending on the natural surroundings it is good to give site specific information. If you do the walk for example in a national park, talk about the site in the beginning. Look for what could be interesting in the natural surroundings and plan not more than 2 spots where you actually sit down with the participants to talk about prepared topics. Some of the topics we focus on in our nature walks are: wild animals and nature destruction in the host country. For these spots we use laminated pictures of wild animals. Other than that you can also point out animals or plants on the way. Especially edible or poisonous plants could be interesting to the participants.

5. Feedback Round

In the end of a nature walk it is always nice to have a feedback round.

Stand in a circle, one after the other gives a short feedback on how the nature walk was for them.

Nature Walk” Adapted by Syreczech

Inspired by GLOBAL 2000s “Nature Walks” Syreczech organized a “Sunday Walk” to bring locals and migrants together. The event was announced on facebook in three different languages (English, Czech and Arabic) to encourage a variety of people to come and join the walk.

Walking through nature was a great experience for the participants and new things about the surrounding nature were learnt. At one point of the walk an impulse on trash and recycling was shared by a member of Syreczech with the participants of the walk. It covered the following aspects: What is recycling? Why is it important? What happens to garbage which is thrown away

in nature? How can I recycle my trash in Brno? After this impulse the participants were split into two groups and each of the groups received a bag full of priorly cleaned garbage from five different categories. The aim of the game was to separate the garbage according to these five categories. The group which finished the task first won the game. The participants enjoyed the game and most of them said that they learnt something new. In total 13 people participated in the walk from which 5 were locals and 8 foreigners. The walk connected the group in a very good way. The participants liked the whole event and asked if we were going to do it again. Some participants exchanged contacts with each other. To summarize it, the event was a big success.

5.2 CREATING A WELCOMING CULTURE

As far as the inclusion of foreigners into the society is concerned, the work with the migrants are only one side of the coin. The other aspect is to have a society that is willing to accept them and “let them be integrated”. In order to achieve this, we need to work with the majority population in order to disperse their fears towards the unknown, work with the stereotypes or prejudices they might have and provide a safe space when the majority a migrants can meet.

The methods described here are migrant-centered, as the logic of the creating activities is reversed: the activities are NOT created FOR migrants by locals, but are created WITH both migrants and locals

for the majority population. This approach not only redefines how we are working with foreigners, but also empowers the migrants to create events that they are interested in for the majority population. It gives them a chance to develop their organizational skills and present their culture; thus, redefining what is known or said in the media about their countries/cultures/traditions. It gives a space for migrants to get out of the dangers of the single-story narrative and paint more vivid picture of their culture, country and people. It also allows the majority population to peek into the World of migrants, their culture, and traditions, and in informal setting redefine the one-layer image they might have about the migrants.

5.2.1. INTERCULTURAL DIALOGUE EDUCATION

Short description:

Give a chance for migrants and locals to meet and give newcomers a chance to inform locals about their culture, religion and traditions in a place they usually meet (e.g. mosque, temple, community centre) and use fun feel-good activities for the locals to get acquainted with their culture

Aim & Objectives:

- reduce prejudice and foster intercultural dialogue
- locals get the chance to discover new places in their city and learn about other cultures
- locals and migrants learn about similarities and differences between the cultures

Difficulty Level: difficult

Length: 90 -120 minutes

Size of Group: 15-30 people

Materials: projector, powerpoint with questions, flipchart, markers, paper, pens

Preparation/Setting: This activity takes place in a place that is common for newly arrived people to meet. It can be a place of worship (such as praying room, temple or mosque) or place that foreigners usually meet (like a community center, admission centre for refugees). The main idea is to give the newcomers a chance to show the locals their day-to-day lives and for locals to learn more about the culture of migrants. This description of the activity is specifically targeted to learn more about Islam in a local mosque, but it can be adjusted and fitted to the different circumstances and local context.

1. Getting to know the place

Ask somebody from the migrant community whether they would be interested in participating and co-organizing this kind of event; they will serve as a bridge between you and the organization (mosque, temple, community centre) and they will be co-organizing the event with you. As we have organized this event in a mosque, from here on we will be describing it as intercultural learning about Islam in a local praying room, but it can be adjusted to the different circumstances and local context. Ask the person to contact the administrators of the place (in this context mosque) to organize an intercultural dialogue education workshop. The person from the community has probably already gained the trust of the administrator, so it will be easier to explain the administrator the plan and get their support to organize the event. Find 15-30 people who are interested in an intercultural dialogue. It is important that the participants are respectful and open-minded.

Ask the person from the community to prepare a small introduction about the place and its parts and the rituals that are doing there. It is probable that many people haven't been in a mosque before and they don't know anything about how the different parts are used etc.

When you arrive at the mosque, ask the participants how much they already know about the mosque, whether they've been there etc. to identify the level of knowledge in the group.

Afterwards, let the person from the community give a guided tour around the mosque describing the rooms, when people usually come to the mosque and what they do. Let the participants ask any questions they have regarding the mosque if they have.

2. Quiz about Islam:

IMPORTANT! The aim of the activity is not to convert the participants or to prove that this religion is right/wrong, but it is to inform people about it, clear some misconceptions they might have, so adjust questions accordingly. It is also important to communicate this to the participants as well as the organizers of the quiz.

Before the event, ask 2-3 newly arrived people to write a quiz (powerpoint) about interesting facts about Islam, or Muslims (e.g: How many muslims have won the nobel prize? or What does Islam and Christianity have in common?). Try not to give multiple answer choices, but leave it to the participants to brainstorm and give the answers they have in their minds. After each question the answer is revealed and you will have a short discussion about it. Let the quiz be conducted by one person, and another person help to write down the score. The best practice is to divide participants into smaller groups of 4-5 people and let them compete against each other. When splitting into groups remember to mix locals and migrants or people that don't know each other, so they



communicate with each other and facilitate building new connections. For the quiz, you can use slides and answer sheets or online apps like Kahoot (accessed at kahoot.com). After each question, give a space for some questions or discussions. After all the questions, count the score and name the winner. You can also buy some small prizes related to the things the workshop was about (e.g. as the quiz was done by Syrians, we provided money and asked them to buy small prizes connected to the topic, such as Baklava or Hummus).

3. Debriefing and learning more

As the quiz is only an introduction to the topic, now is the time to let the participants ask questions they might have about the issue. Encourage the participants to also ask difficult questions as long as they are posed in a respectful manner. For this activity it is suggested to prepare in advance or to invite the administrator of the mosque or person very knowledgeable about the topic. You may try to identify the questions that might be posed and prepare for them in advance. Communicate with both participants and the migrants about the goal of the activity and try to use methods of nonviolent communication. Be sure that both the participants from the local

population and the migrants feel comfortable answering the questions and that they have a chance not to answer if they do not feel like it. Serve as a "neutral" for both migrants and locals and be sure that none feels offended. Allocate specific time for each question not to get stuck too long on discussing on one issue. Give enough space for this activity (at least the same amount that was dedicated to the quiz).

4. Reflection & wrap-up:

- What did you learn today? Was there anything new?
- What was surprising for you?
- Thermometer: How much did you know about the topic before and how much now? (ask the group to show this on a scale: low being not much and high being a lot)
- Would you recommend this workshop to your friends? Any other feedback/comments
- You can go with the answers one-by-one or let people talk when they are ready and want to share.



5.2.2. PUBLIC EVENT: A DIVERSITY FIESTA

Short description:

An evening “gala” where locals and migrants can meet.

Aim & Objectives:

- locals can meet migrants in an informal setting, providing safe spaces for the locals to get to know different cultures
- creating spaces in which friendships between migrants and locals can unfold, help incomers to integrate and get a better understanding of their cultural differences
- empower migrants to organize public events, support the development of their civic competences

Difficulty Level: difficult

Length: 2 hours

Size of Group: 30-200 people

Materials and Preparation: venue booking, music, food and dances coming from the migrant culture (also, you can play music from your own source, such as a laptop)

Setting: Choose location that is easily accessible for both migrants and locals. Be prepared that the number of participants of the event can vary greatly, so adjust accordingly!

1. Preparation

Get in touch with a group of incomers and ask them if they would like to organize an event about their culture and traditions. Be careful not to push your ideas on them and listen to what they want to do. Scavenge the skills and resources you have within the group, maybe somebody can play an instrument, do a stand-up show or would like to make a storytelling session about their life in the countries of origin? If they are interested and book a venue which is big enough for your event. After booking the venue and first meeting with your organizing team, create a Facebook event. Try to come up with an interesting graphic design, invite your friends and also people working in this sphere (it can help you to network and find new possibilities on how to work together). Try to use friendly and welcoming language, so that people will feel comfortable. Also try to use languages that can be understood by both locals and foreigners.

What works very well is to encourage people coming to the event to bring their traditional cultural food - everyone can bring something and share it! (Tip: remind people to write down the ingredients of the food - to make it easier for people with allergies etc.) Also, one of the best solutions is to ask incomers themselves if they are interested to cook for this event? This option worked very well for us. We gave the chance to a group of Syrian women which had troubles in finding a job - this was a nice way for them to have some income.

Try to engage the foreigners as much as possible tailoring the level of their engagement to their willingness to participate or other factors that may influence their engagement (volunteering to greet people, preparing the food, participating on the programme, give opening/closing speech etc.)

2. The event

After the initial welcome, try to use some ice-breakers to help people mingle and get to know each other. Create a set of questions or use the ones in the appendix and encourage the audience to talk to people they do not know. After discussing, let them exchange the questions, so each time they will get a new question to discuss with a new partner. Translate the questions to relevant languages.

We recommend to conduct the programme in at least two languages - local, English + language of the majority of the migrants, so people who do not speak the local language yet can also be included.

Afterwards, you can continue with the program the migrants prepared and then finish the evening with the tasting of the food, music and dance. Very low-barrier activity is to learn how to dance a foreign dance (e.g. dabke) that can be taught by a volunteer-migrant.

Tips & tricks:

Make your event child-friendly with a corner for kids! Provide cards they can paint, or paint their faces (so they will not get bored during the event). This will open up your event also to families!

“Bring your own pot” is a very effective way how to engage more people in the event, reduce the costs and increase the ownership of the event. You will find that people will introduce their food to the others and soon many will be exchanging recipes! Bring some boxes for the leftovers to reduce food waste.

5.2.3. INTO THE DARK: AN ESCAPE ROOM ABOUT SOCIAL EXCLUSION/INCLUSION

Short description:

Educational escape room/quest game that lets the participants explore the topic of social exclusion and radicalization in an immersive and interactive environment. Detailed manual with pictures and printable materials can be found at bit.ly/SE-room

Aim & Objectives:

- To get the participants reflect upon social exclusion, both personally and on a societal level

Difficulty Level: Difficult (especially to prepare for the first time)

Length: 60-90 minutes (20-30 minutes of gameplay, 30-60 minutes debriefing)

Size of Group: 2-6 people

Materials: Several locks (with digits, letter and otherwise), lockable boxes, drawers, UV flashlight+invisible ink, screwdriver, scissors, backpack, several pre-designed puzzles. Exact materials can be found in the scenario linked in the description of the method.

Setting:

1. Choose a room/environment that is appropriate to be switched into an escape room (get creative, for the gameplay during the training we used an office that was transformed into two rooms by the use of several barriers and a fake door.
2. Adapt the scenario to your specific needs. Carefully read the detailed instruction manual and decide how many riddles/puzzles you want to use and what is your capability in creating the materials.
3. Create/buy the materials needed.
4. Set up the escape room and test by yourself if it works.
5. Welcome the participants, explain the rules and lead them into the room.
6. Be prepared to give the players hints in case they need any.
7. As the participants solve the mystery, applaud them and proceed to debriefing.

Description:

Carefully read the complex manual of the escape room that can be accessed from bit.ly/SE-room – including a folder with

pictures of the materials to be printed. The method needs a thorough preparation that can take several hours. However, once you have the materials ready, the escape



room can be replicated in almost any environment easily. Remember that the riddles/puzzles presented in the manual can be easily modified according to your own needs. For this specific run, many of the puzzles were simplified and their amount was shrunk from original 11 to 7.

For the version presented at the method sharing workshop, the facilitator decided to simplify the escape room a lot, which made the preparation easier, as well as playing time shorter, without endangering the desired learning outcomes.

Start: The players arrive at the front of room one. The game master/facilitator reads the introduction story and explains the rules. The story revolves around Jeff, a missing high school student, who moved to a new place and struggles with a lot of hardships in life, including losing father and brother and feeling uncomfortable in his new high school. The players (Jeff's classmates investigating his disappearance), uncover the story of him being approached by a possibly radical group that recruited him to join them.

After, they are led into the room 1.

Room 1 puzzles (chosen for the specific simplified scenario):

Puzzle one - HOPE

Materials: Puzzle of "Hope" paper cut into pieces, decoder, BOX n.1, locked with a 4 digit lock

In the room when they enter there are 2 pictures (PHOTO n.1 and n.2, see materials to print in the linked folder), a piece of paper with the word "Hope" on it, cut into 6 pieces, as well as a box with a 4 digit lock. This is hidden in different places, and first the players have to search the room, to find the above mentioned elements.

When they have all the pieces, they can assemble the puzzle and spell the word hope. They use the decoder to find the code to the lock. This code opens box 1.

Puzzle two - CONSTELLATIONS

Materials: Map of star constellations hanging on the wall (with number of stars in each constellation visible), paper with copy of star constellation map with 3 of the constellations missing, lock with 3 digits, BOX n.2 locked with a 3 digit lock.

The players figure out which 3 constellations are missing on the map they found. According to number of stars in the missing constellations, they figure out the 3 digit code and open the lock.

PHOTO n.3 of the main character with his brother (see materials to print in the linked folder).

Puzzle three - PITY IN BROCHURES

Materials: 4 brochures: example: one for feeling alone, one for grieving the loss of a loved one, 2 for different radical groups, decoder used in puzzle one, BOX n.3 locked with 4 digit lock,

In BOX n.2, players find 4 different brochures with one letter circled in each of them. They figure out the word is PITY and by using the word decoder, they enter a 4 digit code into the lock, opening BOX n.3

Puzzle four - MAGNET

Materials: 2 magnets, cardboard on the wall/box – with 10-20 random words on it (on the other side under one of the words, a magnet is glued), 4 letter lock, door.

The players use the magnet they found in BOX n.3 on the cardboard/box with different words on it. The magnet gets stuck on one of the words because of the second magnet attached from the other side. The players thus find the word to open the 4-letter lock that open the door to the next room.

Room 2 puzzles (chosen for the specific simplified scenario):

Puzzle one - SCREWDRIVER

Materials: screwdriver, small box screwed into a piece of furniture, scissors, first part of a letter to the main character. Players find the screwdriver hidden somewhere in the room and use it to unscrew the lid off the small box, giving them access to scissors.

Puzzle two - LOCKER+BACKPACK

Materials: locker, rope, beer bottle, backpack locked with 4 letter lock, photo of Michael Jackson, phone/PC with music, second part of a letter to the main character. Players use the scissors to cut the rope that is blocking them from opening the locker. Inside, they find the second part of the letter, photo of Michael Jackson and a bottle with writing on it: _ _ A _ , indicating a 4 letter word. After they read the letter to the main character, the facilitator plays Beat It by Michael Jackson. The players figure out that the word BEAT is the code to open the backpack lock.

Puzzle three - UV LIGHT

Materials: UV light inside of the back pack, third part of a letter to the main character. The players read the third part of the letter. Afterwards, they use the UV light to

find a hidden message written by the main character on the other side of the letter that was written by the main character himself, doubting his decision of leaving and joining the group. There is a way how to contact him in case someone still cares about him. Upon acquiring this information, the group has succeeded and the game ends.

Debriefing:

Greet the players. Tell them firstly when they come out that they did a good job. Give a positive feedback.

Process the feeling: how was it? What did you experience? (How were the puzzles? What was difficult/easy?)

Dive deeper in the story + moral.

What was it about? What problems on personal level did Jeff suffer from?

- Jeff moved and travelled a lot - lost friends often
- His dad left - possibly problems with identification
- His brother died - grievance
- New friends - influence
- No feeling of having a community in general - isolation
- Depressed feelings - all of this: slippery slope!

With the description of these personal problems, you can explain to the group how this can lead to radicalization of a person.

- What would you do if you were his classmates?
- In what way can this be prevented?
- Is there anything you can think of?
- Are there situations that you know from your own reality that are similar?

5.3 BUILDING AN INCLUSIVE ENVIRONMENTAL MOVEMENT

Climate issues and justice questions are connected. We cannot talk about environmental issues without having a holistic view of how it affects all people locally, nationally and globally. Nor can we create a just and solidarity-based environmental movement if we don't challenge and deal with unequal power structures in society, such as racism and sexism.

The fact that there are homogeneous groups within organizations today is nothing new. Today we see that it is a recurring problem that other organizations also suffer from. We write sufferers because we believe that it is a problem that young newly arrived individuals, as well as young individuals with multi-ethnic background, do not get the same active space in civil society. The fact that underrepresented groups are not included as a natural part of organizational life in the same way as other groups, hardly have to do with disinterest. Instead, it is about informal structures that prevent active engagement in the same

way as it does in other areas of society, for example in the labor and housing market.

As a climate justice organization, Friends of the Earth Sweden believes that it is one's right to participate in and work with organizations on equal terms, regardless of one's background or knowledge. We push for democracy, a just, social and economic distribution of the earth's resources, equality and diversity. Through our methods we have transformed our vision for diversity into action. We have highlighted the importance of a democratic, just and inclusive environmental movement and actualized it by giving the space to young newly arrived individuals as well as young individuals with multi-ethnic background in the Swedish environmental movement. Our hope is that more non-profit organizations will use and develop such methods as we did in this manual so that together we can work to include young underrepresented groups into civil society and the environmental movement.

5.3.1. WHAT IS CLIMATE JUSTICE? - A WORKSHOP

Short description:

A workshop that connects questions regarding climate change, justice and human rights using interactive methods.

Aim & Objectives:

- allows time for reflection on different issues connected to climate justice
- The participants learn from each other by sharing their knowledge about climate change
- Showing that the consequences of climate change varies in different places in the world and affects people differently
- Creating a understanding of climate justice
- showing possibilities on how to get active for the environment in the host country

Difficulty Level: “difficult”; if you hold such a workshop be aware of the language level people can talk

Length: 3 hours

Size of Group: 10-15 people

Materials and Preparation: See method descriptions below and be aware that the language level should be suitable for your target group.

Setting: Indoors, preferably with tables and chairs

1. Introduction:

This workshop will be about climate justice and migration. Mention that you will talk about what climate change is, how it affects people in different parts of the world and how climate change forces people to migrate, the workshop is also what we can do about the climate change

Let the groups know the duration of the workshop and when you will take breaks. Tell the participants that they can raise their hands if they have questions and that participation is optional

2. Name round:

When we do a round, only one person speaks at a time.

We will use a talking stick which means that the person who holds the stick is the person who has the word, no other person is allowed to disrupt or comment during that time. When a person is finished talking, you will pass it to next person.

It is always possible to say “pass” if you don’t want to share anything in the round.

3. Common mind map - What is climate change?

Short description: This method is a good introduction to the topic of climate change and climate justice. Let the participants sit two and two and brainstorm around the word “climate change”. Length: 20 - 30 min
Materials/preparation: whiteboard, whiteboard markers, post-its

Description: Start by asking the participants: What is climate change? What do you know about climate change? (2 min) Tell everyone that they can show a hand if they want to say something.

Write “climate change” on the board. Start with a common mind map about climate change together with the participants and go around the groups and let them share what they were discussing.

(If the group seems to be silent: Give all post-its to write words first, and read them outloud. (5 minutes)

- Acknowledge all the words that the participants give you by repeating them and writing them on the board. Ask participants what the words mean and confirm / clarify / correct if necessary. Also, try to ask supplementary questions to start a discussing or to widen the knowledge. For example; would you like to comments further? Could you give examples of that?

- Examples of words about climate change that may occur:
Greenhouse effect
The atmosphere
Fossil fuels (coal, oil, gas → energy)
Global warming
The ice melts (please tell us about the consequences)
Carbon dioxide and methane gas
Industrial Revolution
Agriculture as one of the major sources of greenhouse gas emissions
deforestation

If it does not come up, please also mention that: The climate on the Earth is getting warmer due to human emissions of greenhouse gases. There is a difference between weather and climate. Weather is what we experience at the moment. Climate is the average weather conditions for a long period of time, for at least several decades - there is no way to make any conclusions about how the climate changes by looking at a single year.

4. Families around the world

Length: 30 - 45 min

Materials/preparation: whiteboard, whiteboard markers, information sheet of the families (is found in the appendix)

Description:

This method is a good introduction to the topic of climate change and climate justice. Divide the participants into groups of about four people. Each group gets a fictional story about a family in a country. The stories describe a family and how they live their lives. It also describes how the country is suffering from climate change. Participants will read the story together and then discuss the questions on the next page. In the meantime, facilitators will

go around and help students during the exercise, asking; do they understand all the words, how are the discussions going? Then a joint review is made. Each group tells about the family on its example and re-tells the discussions that they had.

If it does not come up, please also mention that:

Even though the families are imaginal, they represent an average person in the country and how they live and suffer from climate change.

A warmer climate has different effects in different parts of the world. All countries will be affected by climate change, but we are affected differently, and that is what we call climate injustice. The world we live in today is unjust because the richer countries are emitting greenhouse gases, now and historically and are not as affected by climate change.

It is mainly poorer countries and poor people who suffers the hardest from climate change. although they have not contributed at all to the greenhouse gases and climate change. This is unfair. Therefore, richer countries have to take responsibility for counteracting climate change by reducing our own emissions quickly and partly by financing emission reductions and adaptation measures in poorer countries.

5.3.2. COMMUNITY GARDENING

Short description:

- A method that is used for community building, connecting environmental knowledge and exchanging knowledge between migrants and the local community. With this method we have been able to strengthen individuals with multi-ethnic backgrounds by creating a platform where they can use and share their skills in sustainable farming methods, and at the same time inspire others to engage in a sustainable development of the community at a social, ecological and economical level. You can also connect young and adults to get engaged and contribute to the positive development of the neighborhood and at the same time creating knowledge exchange and building generational borders.

Aim & Objectives:

- Creating a platform for migrants and people in the host country to meet and work together
- Strengthen individuals who have migrated by creating a space where they can use their gardening skills and share their knowledge
- Connecting local environmental questions to global climate issues such as food supply

Difficulty Level: Medium- make sure you have resources for gardening materials and long-term commitment

Length: Long term during spring season

Size of Group: Depends on the amount of space for gardening that exists. The more space, the bigger the group.

Materials: Gardening equipment and other necessary equipment needed for gardening

Setting: Outdoors during spring season

Description:

It is crucial to start the community garden just before the farming season begins. In Sweden, the farming season begins during March, so we had our first invitation to an information meeting in January.

Focus on getting in touch with relevant networks and individuals who have the knowledge, experience or just the interest in sustainable gardening methods. Make sure you reach out with the information about the gardening project in local areas, in which you can invite people to an information meeting about the project.

During the meeting, identify the interest, knowledge and need of the group that is interested in starting a community garden

project. From there, let the group design their own project, in terms of timelines and materials using participatory methods, where the group has a central role in the creation and implementation of the process in the gardening project. One of our groups focused a lot on urban cultivation that would be available for everyone and sustainable from a climate point of view. That way, you can integrate discussions about local food production with global food waste. Also, the availability of the gardening, being open to everyone, can inspire others to engage in local sustainability and, at the same time bring together different individuals from different groups in society, promoting diversity.

5.4. COMMUNITY BUILDING

Community Activities and Events are the core of Mareena’s community program. Below you will find a list of best-practice examples: In community activities and events it is crucial to engage migrants while respecting their autonomy and initiative. Mareena tries to avoid the philosophy of “helping the others” and focuses on the philosophy of “stimulating opportunities” for our target groups and beneficiaries. We try to create natural environments in which everybody regardless of their country of origin, religion or gender feels included and invited. Instead of pointing on the “exclusivity of refugees” we strive to be open for all and create spaces for mutual understanding and sharing between locals and refugees.

This way helps to create “safe” environments and build relationships naturally without forcing the integration. The other important thing is to give enough space for migrants, to invite them either as active contributors to the programme (preparing and delivering workshops, helping with logistics, preparing food) or “just” guests who enjoy events such as brunches or movie nights. We noticed that the recognition by both migrants and general public have risen through the community activities and these are a great way of promotion of the organisation thus attracting the attention also to the other activities we do.

5.4.1. COMMUNITY ACTIVITIES AND EVENTS

Afghan pop-up dinner

The principle of the pop-up dinner is to publicise only the content but keep the place and exact time secret until the last day. In our case the dinner took place in the new community centre that was still in the middle of reconstruction. The dinner was prepared by two Afghan cooks that are part of the migrant community we work with. In total 25 guests attended this activity.

One of the main goals of the event was to engage migrants actively and create relationships between supporters/general public and the organisation. We also used this opportunity to advertise the upcoming community activities.

Sunday brunches

Sunday brunch is one of the regular formats that takes place once a month. Each brunch has a special “theme” such as Afghan brunch, Easter brunch, Syrian brunch etc. The main goal of this activity is to



create a space in which locals and migrants can meet to have an intercultural dialogue whilst eating food. This format is successful and invites diverse groups of locals and migrants.

Ladies' night

This is a special event only for women. The reason behind this is to offer a safe space for women to express themselves freely and to connect different female groups with migrant background. This event can include small refreshments, discussions, handicrafts and dance. The main asset of the activity is to provide a "safe" space for vulnerable groups of women (mostly muslim women) and thus create relationship between these women with both volunteers and members of the organisation.

Cooking classes

Cooking together is a great way to get to know not only different cuisines but also the story of a person. We invite people who can share a traditional recipe which is cooked together. Throughout the evening visitors can learn how to cook this, learn phrases in other languages or basic facts about different countries. The main principle is to involve all people therefore the cooking class is for a limited amount of people.



Evening with...

While thinking about introducing diverse people with different backgrounds we used to invite interesting guests with migrant and refugee background to share his/her story, country of origin, culture and the view on a new life in Slovakia. We gave people from Iraq, Somalia, Burundi and Afghanistan the possibility to share their

stories, each on a different evening and invited locals to the events. The goal of this activity is to introduce personal stories as we see each individual has a unique story thus breaking stereotypes about whole communities.



[fjúžn] walk - Bratislava through foreigner's eyes

This activity is organised by Milan Šimečka Foundation and Mareena collaborated on two walks as a partner organisation. It is an interactive walk through Bratislava with foreigners (usually with refugee or migrant background) visiting important places for the "guide" 's first steps in Slovakia. The aim of the walk is to present Bratislava through migrants' eyes. To finish the walk we went to Mareenas Community centre and had some snacks there. It is important to prepare the walk beforehand, to meet the "guide" and visit all the places together. The main goal of the walk is not sightseeing but rather storytelling. It is a great way to see your own city through the eyes of a newcomer as well as to get to know the integration process.

Soup at Mareena

Regular activity in which staff members of Mareena prepare a soup and invite everyone who is interested to learn more about Mareena's activities. This is also an opportunity for migrants to get advice on practical issues related to integration in Slovakia.

Workshops for kids

The main goal of the workshops is to associate children from local families and from families with migrant background. We offer interactive workshops using music, creative reading, painting and visual arts techniques, drama, games for children with diverse background.



Folkekøkken

is a Danish concept for common dining and combines sharing stories and having food together with people from all over the world. Our version of Folkekøkken introduces locals to newcomers who start to live in Slovakia and their cuisine, but we also serve Slovak specialities. We always prepare vegetarian food in order to attract more people.

Language café

Open non-formal space where anyone can enter and sit at a table with different native speakers. We offer to improve Slovak, English, German and Spanish language skills.





5.4.2 IMAGE THEATRE WORKSHOP

Short description:

Image Theatre is a performance technique which gives an opportunity to open and discuss issues of identity, personal stories and discrimination of young refugees and migrants who experience stories of the oppression.

Aim & Objectives:

- To create trust in a diverse group of people and to open the discussion about discrimination in a safe environment
- To introduce games and exercises from Augusto Boal (founder of Theatre of the Oppressed)
- To learn some basic techniques of the Theatre of the Oppressed particularly Image theatre

Difficulty Level: advanced - the work with stories of your participants requires experience in leading diverse groups through experiential methods.

Length: 4 - 8 hours (it depends on the time but the more you have the deeper with discussions and debriefing you can go). Do not forget to make breaks every one or one and half hour.

Size of Group: 10 - 20.

Materials: mentioned in the description of the games, for participants - comfortable shoes and clothes.

Setting: an open workshop space in which the participants can freely walk around.

Description:

Image theatre originated as a form of theatrical protest in the Theatre of the Oppressed created by Augusto Boal in the 1960s. Image Theatre is a performance technique in which one person, acting as a sculptor, moulds one or more people acting as statues, using only touch and resisting the use of words or mirror-image modelling. It gives an opportunity to open and discuss issues of identity, personal stories and discrimination of young refugees and migrants who experience stories of the oppression. And it is also a good way to create a trust in diverse groups. Even though some knowledge of theatre of the workshop is recommended to do the whole workshop, you can use games described in the workshop also as warming up, teambuilding or icebreaking activities as part of your work with young people.

1. Introduction of the workshop

Material: big paper, markers

Set up basic rules with the group, this will be the common agreement (e.g. phones are silent, everyone has the freedom to participate or not if some exercise is not comfortable for her/him...)

Ask everyone to write the word oppression in his/her language so all participants understand the meaning, you can give some examples of the oppression. Tell the group the workshop today will be about oppression, discrimination, prejudices and discussing the roots and possible solutions to them.

2. Getting to know each other and ice-breaking games

You can choose various games from Augusto Boal's Games for actors and non-actors.

These are our suggested ones:

Rhythm with names and movements
Participants form a circle. One of them

starts and makes any kind of movement, as strange or unusual as she likes, accompanied by her name said with voice and sound she chooses and in a rhythm of her own invention. All the others imitate her, trying to reproduce exactly her movements, sounds and name. Then the other continues until the whole circle make the movement, sound and names.

Walking in the room with tasks

Ask participants to walk freely in the room. Tell them to relax, to feel their bodies, find the rhythm of their walk. The game then goes in three steps:

- Change the speed and style of the walk - you can ask them to walk faster, then slower. Give them instructions - e.g. they should walk in couples, next to each other, touching arms; in triples; they could look in the eyes of the ones they meet; they could greet someone as a good friend etc. (you can invent your own instructions).
- Ask the group to get back to their regular walk. They walk freely in the room. Tell them that you will say instruction and the number for that instruction - one is changing the direction of their walk, two is to stop, three is to go, four is to jump, five is to clap the hands. Give some time to the group to adjust instruction and then you can vary them. Two, four, three, one, five etc.
- Ask the group to get back to their regular walk. The final instruction will be to stop and start the walk at the same time without the clear leader. Try until the group is synchronized.

In the end of the icebreaking games, you can try one integration game

Grandma's steps

Material: objects you will find in the room (e.g. chair, blanket, pillow...)

Person A stands facing a wall, facing away from the others, who start off some distance back and then move forwards with the goal of touching A without being caught moving. In some versions, A counts 'One, two, three', either slowly or very fast, before she swings round to face those

approaching; in other versions, she can just turn without warning. Whichever version is followed, when she catches someone moving, A calls out their name and that person must go back and start again. The winner is the person who manages to touch her without being caught; this person becomes the next one to stand facing the wall. You can also add variations to the game - bring few objects in the room and lay them down (on one side of the room) between the group and the person facing the wall. Tell the group that one of them can touch the person facing the wall only after objects are taken to the other side of the room. You can observe what strategy the group choose (if only few people try to bring the objects to the other side or if it is the effort of the whole group). You can debrief on their strategies after the game.

3. Games for demechanisation of the body, feeling what we touch, listening to what we feel

These games help the participants to feel their senses and to demechanise their bodies. They also help to feel more relaxed, get attached to the space and the group. Last exercise Colombian hypnosis is a very sensitive one, so do not forget to do debriefing after that one.

Forest of sounds

The group divides up into pairs: one partner will be blind, the other will be her guide. The guide chooses any noise/sound (e.g. animal noise, whistling, melody or anything else) and her partner listens. Then all the blind people are to close their eyes and all the guides, at the same moment, start making their sounds, which their blind partners must follow. When the guide stops making the sound, the blind person should stop moving. He should change his position frequently. If his blind charge is 'good', if she is managing to follow him, the guide should move as far away as possible. The blind person must concentrate on her own noise, even when there are lots of other noises all around her.

Point of focus, the embrace and the handshake

The participants are asked to fix their gaze on a fixed point somewhere in the room, anything they like – a window, a mark on the wall, a radiator, etc.; they each choose their own point of focus. They must then close their eyes and try to make their way slowly towards their own particular point. After they reach their point, they can open eyes. A second attempt is made; this time, all those who found their mark easily choose a more distant point, and all those who had difficulty choose a closer point. Next, they must get into pairs and hug their partners. In mid-embrace, they must close their eyes, release one another, and walk backwards for a preordained number of steps (facilitator counts the steps, we suggest 5); then they retrace their footsteps to reconstitute their embrace with the same person. The same exercise is done at least twice, changing partners each time. Finally, the most difficult version. In pairs, the actors shake hands, close their eyes, break the handshakes, walk backwards for a preordained number of steps (facilitator counts the number of steps), return and try to re-shake the same hand.

The bear of Poitiers

One participant is designated the bear of Poitiers (a French town where this game is played). She turns her back on the others, who are the foresters. The latter busy themselves with their forestry tasks – woodcutting, planting, tree-felling, taking a break, whatever. After an interval, the bear must give an enormous growl, whereupon all the woodcutters must freeze in their position, not making the slightest movement, absolutely motionless as if their life depended on it. The bear goes up to each one of them, growling at will, tries any trick she can think of to make them laugh (without touching them), to make them move. When the bear succeeds, the forester who has moved becomes a second bear, and the two bears set off to do the same thing to the other foresters, who still try not to move. Eventually there are three bears, then four, and so on until there is the last one.

Colombian hypnosis

One participant holds her hand palm forward, fingers upright, anything between 20 and 40 centimetres away from the face of another, who is then as if hypnotised and must keep his face constantly the same distance from the hand of the hypnotiser. The hypnotiser starts a series of movements with her hand, up and down, right and left, backwards and forwards, her hand vertical in relation to the ground, then horizontal, then diagonal, etc. – the partner must contort his body in every way possible to maintain the same distance between face and hand, so that face and hand remain parallel. The hand must never do movements too rapid to be followed. The hypnotiser can force her partner into all sorts of ridiculous, grotesque, uncomfortable positions. Her partner will thus put in motion a series of muscle structures which are never, or only rarely, activated. After a few minutes, the two participants change, the follower and the leader.

Variation

Hypnotism with two hands. Same exercise, but this time the participant is guiding two fellow participants, one with each hand. She can cross her hands over each other and force one actor to pass underneath the other. The roles are swapped, so that all three participants have the experience of being the 'leader'.

Debriefing of games

Ask participants to sit in the circle and discuss their feelings after this block of exercises.

- How did you feel about it?
- What did you like and what was uncomfortable or hard for you?
- What did you learn about yourself or the others?

Special focus could be on Colombian hypnosis as it might trigger negative feeling about being submissive. Allow enough time to talk about feelings.

4. Words, sounds and image games

Two games that make a bridge between previous games and the image theatre. First one is focused on expression of emotion through sounds related to the letters and words. The other one is an image game that helps participants to tune out for the image theatre techniques that will follow after these games.

How many „A's“ are in a single A

Form a circle. One actor goes into the middle and expresses a feeling, an emotion or an idea, using only the sound of the letter 'A' in any of its possible inflections, plus a movement or gesture that goes with it. All the actors in the circle repeat that sound and action three times. Then another actor goes in and expresses a different idea, emotion, or feeling, and again the circle repeats it three times. And so on. Then the same thing with 'E', 'I', 'O' and 'U'. Then with a single word. Finally with a sentence.

Complete the image

A pair of participants shake hands. Freeze the image. Ask the watching group what possible meanings the image might carry: is it a business meeting, lovers parting for ever, a drug deal, they love each other, they hate each other, etc.? Various possibilities are explored to show all the 'meanings' a single image can have. Everyone gets into pairs and starts with a frozen image of a handshake. One partner removes himself from the image, leaving the other with his hand extended. Now what is the story? Instead of saying what he thinks this new image means, the partner who has removed himself returns to the image and completes the image, thus showing what he sees as a possible meaning for it; he puts himself in a different position, with a different relationship to the partner changing the meaning of the image, but conveying an idea, emotion, feeling – this is a dialogue of images, not just a juxtaposition. Then the first partner comes out of this new frozen image and looks at it. When he was inside it, he had a feeling; outside it, the remaining partner in the image staying frozen and now alone, the image will have a different meaning,

evoke a different emotion, idea, etc. So, he completes it, changing its meaning again. And so on, the partners alternating, always in a dialogue of images.

5. Image theatre – sequence of activities

It is important to go from simple to complex. Start with individual images and simple words and end with the images that describe stories of oppression and discrimination. These could be individual stories of participants or (if you notice this might be too sensitive) stories they have been told or experienced as witnesses. Leave enough space for debriefing and reflection.

a) Individual images

Group stand in a circle facing out. Facilitator says a word or a theme and counts down from 3 to 1 at which time the participants turn and face into the circle presenting a frozen image of that world. Start with simple positive words - family, friendship...and after two or three rounds you can work with more heavy words like conflict, oppression...

You can add dynamization to the individual images:

e.g. The Family

1. Each participant creates an image of a family.
2. Participant are asked to start a rhythmic movement to accompany the image.
3. Each participant then adds a phrase or a word that relates to the character's situation and personality.
4. The facilitator then asks each character to show the movement that would follow the original image.

b) half of the group creates an image and other half proposing the subjects

Divide the group into 2 (or 3 if the group is big) smaller groups. Ask each group to propose a word or a subject for the other group. The group that "performs" stands in a row with each participant facing the wall. The other group suggest a theme. Participants from "performing" group turn around

one by one, show an image and freeze for a while. After each of them shows her/his image they all turn again at the same time and show their image. After this the groups change and the whole process is repeated for the other group. You can make two or three quick rounds.

6. Image theatre: models and dynamisations

Dealing with images we should not try to 'understand' the meaning of each image, to apprehend its precise meaning, but to feel those images, to let our memories and imaginations wander: the meaning of an image is the image itself. Image is a language. All images also are surfaces and, as such, they reflect what is projected on it. Images reflect the emotions of the observer, her ideas, memories, imagination, desires. . . . The whole method is based on the multiple mirror of the gaze of others – a number of people looking at the same image, and offering their feelings, what is evoked for them, what their imaginations throw up around that image. This multiple reflection will reveal to the person who made the image its hidden aspects. It is up to the protagonist (the builder of the image) to understand and feel whatever she wants to or is able to take from this process. The method is great for people who might face discrimination, but do not dare to talk about it openly. It also opens the discussion about the oppression, systemic discrimination and possible solutions to it. After exercises, allow participants to reflect on the process.

a) Image of the word: illustrating a subject using other people's bodies

The participants keep the division into 2 groups. Ask group to suggest a theme. Facilitator asks a first volunteer from one group to illustrate the theme proposed by the group (it can be proposed by the same or the other group), using the bodies of other members of the group. This sculptor chooses who to use and places them in relation to each other to form a single image composed of several bodies and, if desired, simple objects that are to hand (chairs, table, etc.). She physically

manipulates and moulds their bodies into the right shapes; and/or the mirror mode, whereby she shows them with her own body the positions she wants them in, and they arrange themselves accordingly. The one tool she may not use is the spoken word. It is important that the person who is 'sculpting' the image works fast, so that she will not be tempted to think in words (verbal language) and then translate into images (visual language).

When the model is finished, the facilitator consults the group, who may well disagree with the image shown (in which case the model is taken to pieces); or they may agree with it (the model is retained as it is); or they may agree with it in part. In this last case, the facilitator consults the group and removes from the image those elements the group considers to have no function or convey no meaning.

Ask the other group what do they see in the image, let few suggestions being said and discuss for a while. Then go for dynamisation of the image.

First dynamisation

Make a rhythmic movement which is contained within the image. Each character can add his/her own rhythmic movement. Then they can repeat one by one or all at the same time, to create a "machine". The movement should provide more information about the image.

Second dynamisation

The image, as well as making its rhythmic movement, utters a phrase or a word which, in the actor's view, fits with the character on show.

Third dynamisation

The image repeats its rhythmic gesture, saying its phrase, and then starts doing something, some movement or action of which the static image contained a hint; in other words, if the subject is eating, what will he do afterwards? If he is walking, where will he go afterwards? If he is being aggressive towards someone, what will the consequences of his aggression be? After all dynamisation discuss with the other

group what image do they see, what are the relations between characters, (if the topic is oppression) who is oppressor and who is the oppressed etc. This first model is an entree to the other steps where you work with the oppression.

b) storytelling - personal stories of oppression

Leave some time for groups to talk about their personal stories of oppression and/or any kind of discrimination. Get back to the words oppression from the beginning, so everybody knows the meaning. You can start with talks in couples, then bigger groups in order to create safe atmosphere. Do not force participants to be personal, let them speak only if they wish to speak. The stories can be also those who they have witnessed or coming from their experience.

c) image of transition

The same model as above but this time the subject matter of this model must be an oppression, of whatever kind, which the group has suggested or derived from personal stories. First group creates an image (either individual is sculpting or group create an image collectively). This may then be discussed with the audience (other group) to agree upon the "Real image" of the oppression. The facilitator then asks the actors within the image to change in order to represent an "Ideal Image! whereby the oppression is no longer there (try not to be too magic in this presentation). Reshowing the original "Real Image" the facilitator then asks the actors to move in slow motion from the "Real Image" to the "Ideal Image" - this is the "Image of Possible Transition". This may be modified also throughout by audience members to make the transition as realistic as possible. Leave enough space for more possible transitions. Repeat the process with the second group.

7. The Debriefing

Sit with the group in the circle and discuss the last exercise Image of transition. You can ask these questions:

- What oppression did you see in the images? Who was the oppressor and who was the oppressed one? Who were the possible allies?
- What strategies have you found to go from Real to Ideal Model? How does it reflect to the real world? What other strategies can we think of? Where are the roots of oppression we saw?

After discussion, you can debrief the whole workshop:

- How did you feel in the workshop? What was the most intense/interesting/powerful moment for you?
- What exercises did you like? And why?
- What did you learn about yourself and the group?
- What did you learn about oppression? How you can utilize it in the real world?

And the last activity should be more relaxed, if you have music instruments, it could be free jam session or you can try this one:

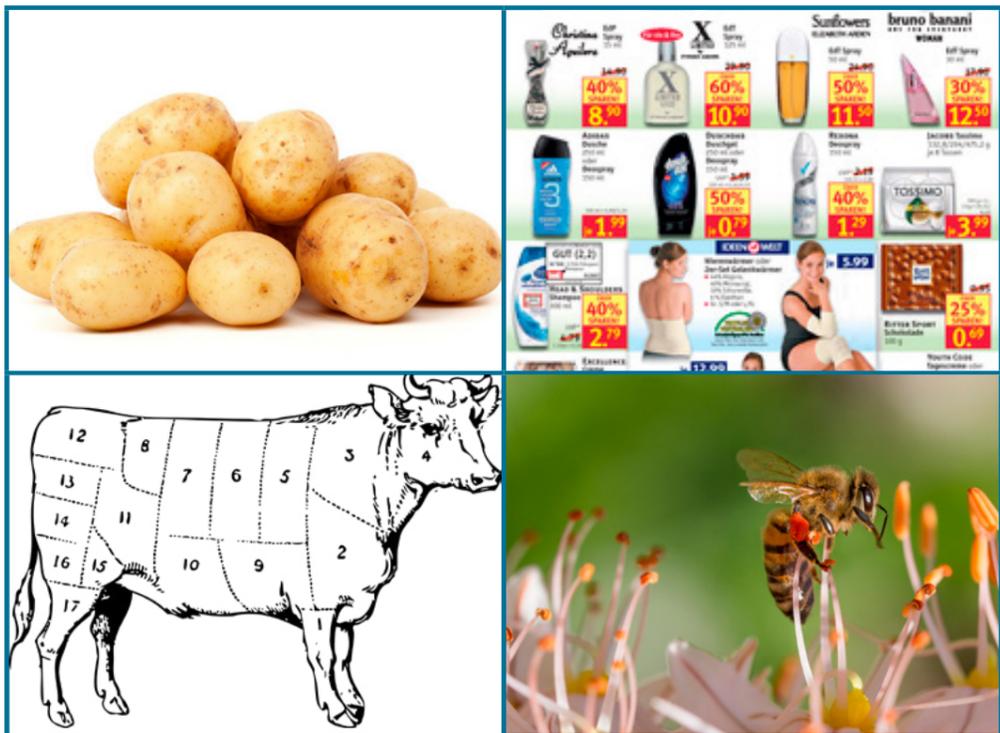
Circle of knots

The group stand in a circle and all participants hold hands. Each person must remember who is standing on his left and his right. The facilitator then asks the group to spread out around and begin to walk freely in the room. After a while, facilitator ask everyone to freeze where they are stood and to locate person who originally stood to their right and the person to their left. Very slowly, people will then begin to stretch and then move towards their two neighbours until the entire group are holding hands. This will be a tangle. The group must then try to untangle themselves, without letting go of their neighbours' hands.

6. APPENDIX

a) Building a Net - Role Cards

<p>2 I am a commercial I am on the radio, the internet and the newspaper. I tell you what you should buy.</p>	<p>1 I am a potatoe Some People love to buy me because I am organic. Unfortunately I cost a little bit more like than other potatoes.</p>
<p>3 I am a bee I am really important for our plants and our food. Because of all the chemicals on the fields, I can fall sick. If a bee gets sick it dies. But can humans live without us?</p>	<p>1 I am the meat of a cow I lived with many other animals on a huge farm. We didn't have much space and our food was really bad.</p>
<p>1 I am the rice I am very small, but taste very nicely. A long time ago rice grew in Indian gardens. Today I grow in wide fields. This is bad for the soil and the farmers earn very little money for the hard work they do.</p>	<p>3 I am the air All living things need me, without me they can't survive. But I have been polluted more and more over the years. The transport with trucks, cars and ships produces gases and is really bad for me.</p>
<p>2 I am a meat producer Because I want to earn a lot of money the animals live in a small space and get low-quality food. That the animals do not get sick, I give them numerous antibiotics. I also pay my workers very little.</p>	<p>3 I am the soil I get no breaks. All the time the same crops grow on me. I can't get a rest and therefore I am in truly tired.</p>



<p>2 I am the supermarket I want to make as much money as possible. I sell everything! You don't have enough time for cooking? No problem! I have frozen pizza! Strawberries in the winter, meat from over the sea, and all this real cheap? I've got I all!</p>	<p>3 I am the raw oil Humans need me every day. The need me to heat, for their cars, medication, plastics and their food. Maybe in the year 2050, they don't need me anymore.</p>
<p>1 I am a banana I am yellow, tasty and cheap. I come from Southamerica. I travelled 10.000 kilometres towards Europe. The fields I grow in are really huge. Before I grew in them it was a beautiful rainforest.</p>	<p>1 I am the frozen pizza People love to buy me because the picture on the package just looks great. I am made of really cheap ingredients but am very tasty. That's the most important thing, isn't it?</p>

<p>2 I am Nestle I produce many of the groceries you buy in the supermarkets. It doesn't matter if it is healthy, I only want to make a lot of money.</p>	<p>3 I am the water I am more polluted than ever before because every day more chemicals are thrown inside me. Humans and animals need me to survive but in some places I am not healthy anymore.</p>
<p>3 Hello, my name is Helmut! I live in a really small apartment in Vienna. At the moment, I have no work and very little money. I can only afford cheap food. Therefore I only buy frozen Pizza, but this is unfortunately not really healthy.</p>	<p>3 I am a farmer My name is Hans and I am a farmer from Niederösterreich (Lower Austria). I want the people to eat healthy food, therefore all my fruits and vegetables are organic. I work really hard, but sadly I don't earn much</p>



b) Material for the method “Families around the world”

The Information in these materials is mainly from the World Bank’s climate knowledge database.

Climate change in Bangladesh



About the family

This is the Malakar family. In the picture we see mom Megh, father Sumon and their son Rimi. Megh and Sumon work in a clothing factory every day. The family also grows rice and sweet potatoes. The family lives and grows near the river Megna. Rimi goes to school. In the evenings he helps with the crops. The family gets the most of their food from the farms. If there is a bad harvest, they get less food to eat and to sell. Then Rimi has to stop school and help to make money at the clothing factory. The family travels with a Rickshaw. It’s like a taxi but with a bike.

Bangladesh and climate change

The country of Bangladesh is located low above the water surface. Floods often occur. There will be even more and bigger floods when the climate gets warmer. This is because water levels rise in the ocean. Further up in the country, near the

mountains, it may become drier instead. If the climate becomes so much warmer as we fear and if sea levels rise large parts of Bangladesh may fall underwater in the future. The sea can rise by up to one meter. When it gets warmer, there may be more and stronger storms in Bangladesh. Bangladesh releases about 0.4 tons of carbon dioxide per person per year.

Questions

- How is the family affected by climate change?
- Do you think their lives will be harder or easier when the climate changes?
- How much carbon dioxide do you emit per person in Bangladesh?

Climate change in Malawi



About the family

In the picture we see Esnart and her son Mwai, and Esnart's sister Mallory. Esnart has three children. Esnart and her children live in the countryside in Malawi. In the picture they pick up twigs to use for burning. They are cultivating peanuts, tea and potatoes. The children may go to school for free for five years in Malawi. Esnart wants the children to go to school more. But it costs money. Between November and April, it rains a lot in Malawi. Between May and September, there is no rain at all.

Malawi and climate change

Climate change in Malawi may cause less food in the country in the future. It can be harder to know when the rain is coming. The period of cultivation can be shorter and the crops do not grow as good. In Malawi, droughts and floods has become more common. The families in Malawi are dependent on knowing when the rain is going to come in order for them to grow. The people who are dependent on cultivation are sensitive to the changing climate. Malawi releases about 0.1 tons of carbon dioxide per person per year.

Questions

- How is the family affected by climate change?
- Do you think their lives will be harder or easier when the climate changes?
- How much carbon dioxide do you emit per person in Malawi?

Climate change in Maldives



About the family

In the picture you see Gamini. He lives on the island of Gaadhoo, belonging to the country of the Maldives. The Maldives consist of several hundred islands. Gamini has a son named Arzan. Both are fishermen. They fish several hours a day every day of the week. They sell the fish to hotels and restaurants. There are many tourists in the Maldives. Therefore, there are many hotels and restaurants. Gamini and Arzan sometimes have difficulty catching enough fish. Most of the Maldives live from tourism. Arzan and his wife Mariamme expects a child. Gamini worries about how Arzan's family is going to support themselves and how the child will support itself in the future if it is impossible to fish.

Maldives and climate change

The Maldives consist of many small islands in the Indian Ocean. Scientists believe that the world's sea level can rise up to one meter by year 2100. The Maldives have an average height of two meters above sea level. This means that risk for the Maldives to fall under water in 100 years is big. If the sea rises, perhaps fewer tourists

will come to the Maldives. The country is also at risk of storms. Storms contribute to the destruction of the coast. As the climate gets warmer, the sea also gets warmer. Coral reefs around the islands are destroyed when the sea is getting warmer. Coral reefs are important for fish. Fish live and eat among coral reefs. Maldives release about 3.3 tons of carbon dioxide per person per year.

Questions

- How is the family affected by climate change?
- Do you think their lives will be harder or easier when the climate changes?
- How much carbon dioxide do you emit per person in the Maldives?
- per person in Malawi?

Climate change in Honduras



About the family

This is the Rosales family who lives in a town in the hills of Honduras. In the pictures we see father Javier and his son Francesco outside their home. Javier and his wife Maricel work in a coffee shop. In recent years, coffee growers in Honduras have suffered from a disease called La Roya. This means they get less harvest that they can sell. Now, the family must also grow corn to survive. Mom Maricel and Dad Javier cannot read. They do not know what they would do if they could not sell coffee and corn. In 1998, the family and country were affected by a hurricane. The hurricane caused the family's house to be destroyed. The coffee cultivation also got destroyed. But the family is glad that everyone in their city survived. The children go to school. Maricel and Javier are glad that Francesco can educate himself so he doesn't have to be addicted to coffee cultivation in the future.

Honduras and climate change

In Honduras, storms can be stronger in the future if the climate gets as warm as we predict. Storms destroy buildings and

damage agriculture. Floods and landslides can also become more common and worse in the future Honduras emits about 1.1 tons of carbon dioxide per person per year.

Questions

- How is the family affected by climate change?
- Do you think their lives will be harder or easier when the climate changes?
- How much carbon dioxide do you emit per person in the Honduras?

Climate Change in Sweden



About the family:

Emelie Mendoza is 13 years old. Emelie's sister Fatima is 6 years old. Emelie's and Fatim's father is Alejandro and comes from Chile. Alejandro is a doctor. Emelies and Emmas mother's name is Eva. Eva works as a teacher. The family has a summer house in Värmland. In the picture they are swimming at the summer house. The family lives in a house in Västra Frölunda, outside Gothenburg. In the summer the family usually swim in the sea, and go to the summer house in Värmland and swim in the lake. Sometimes they go abroad. Last year they were in Spain on vacation. Emelie and Fatima have also been to Chile twice to meet relatives.

Sweden and climate change

In Sweden, the temperature will increase more than average on earth. In Sweden it rains more during parts of the year when the climate gets warmer. This can lead to floods. It gets hotter in the summer and milder in winter and the water level can rise. In Sweden, it can also be more common with heavy storms. Sweden releases about 5.5 tons of carbon dioxide per person per year

Questions

- How is the family affected by climate change?
- Do you think their lives will be harder or easier when the climate changes?
- How much carbon dioxide do you emit per person in Sweden?

c) Questions for Public Event: Syrian Fiesta

b.) Questions for Public Event: Syrian Fiesta

1. If you didn't have to sleep, what would you do with the extra time?

!لغفت اذام ,موزنلا لكي عل بحوت ي نكي مل اذا

2. What's your favorite piece of clothing you own / owned?

!للمت يتلا قلفضللمل سباللمل عطق يهام

3. What hobby would you get into if time and money weren't an issue?

!تقولو لاملل كيدل ناك ول اهب موقتس يتلا قياوهدلا يهام

4. What would your perfect room look like?.

!قيلالملا كتفغرغ وديبت فيك

5. How often do you play sports?.

!قضاي رلا سرامت قداغلاب مك

6. What fictional place would you most like to go?

!هروزت نأ بحت يذلا يل ايخلل ناكلمل وه ام

7. What job would you be terrible at?

!هيف عيس نوكتس هب تمق ول يذلا لمغلل وه ام

8. When was the last time you climbed a tree?

!هرجش تقلست قمر رخال تناك يتم

9. If you could turn any activity into an Olympic sport, what would you have a good chance at winning medal for?

لماخذ! مت ول شي ح ,نوكتسي اذام قيبلموالا باعاللا يف لماخذ! لئللم ي طاشن كانه ناك ول هيف قيبهدلا قيلاديلما زرحت

10. What is the most annoying habit that other people have?

!نورخال اهب موق ي يتلا اجاعزا رثكالل قداغلل يه ام

11. What job do you think you'd be really good at?

!هيف مايقلاب دي ج نوكتس ققتعت يذلا لمغلل وه ام

12. What skill would you like to master?

!اهيف دي ج نوكت نأ ينممت يتلا قرامملا يهام

13. What would be the most amazing adventure to go on?

!امضوخ نأ بحت يتلا لمجالا قرداغملا يهام

14. If you had unlimited funds to build a house that you would live in for the rest of your life, what would the finished house be like?

هيف يضلقتس يذلا يدبالا كتيب ينبت نأ ديرت تنكو . ريفو لام كيدل ناك ول

!تبيبلل اده نوكتي نأ بحت فيك .لكرم ع قيقب

15. What's your favorite drink?

!لضفملا لغبورشم وه ام

16. What state or country do you never want to go back to?

!ادب! هيللا دوع نأ ديرت ال يذلا دلبلل وه ام

17. What song (s) have you completely memorized?

!ظلمك امر كذنت لئللم ي يتلا ينأغلل يه ام

18. What game or movie universe would you most like to live in?

! . هيف شيعت لئلل ول ينممت يذلا لمغلل وا قبالل يهام

19. What do you consider to be your best find?

!نالل متفرع قق عيش لصفأ هربتعت يذلا عيشللا وهام

20. Are you usually early or late?

!اليلق رحاتم وا ,تقولو لعل ع قداغلل يف تنال

21. What pets did you have while you were growing up?

!ار ي غص تنك امدن ع متكلم يذلا ناويحلل وهام

22. When people come to you for help, what do they usually want help with?

!هيف مدهعاس تل لئلل نوبلطي يذلا رمالا ام قداغ . قدهعاسم لئلل بلطت سانللا امدن ع

23. What takes up too much of your time?

!لقتقو نم اريشك ذخال يذلا عيشللا وهام

24. What do you wish you knew more about?

!رثكالل من ع تملل ع لئلل ول ينممت يذلا عيشللا وهام

25. What would be your first question after waking up from being cryogenically frozen for 100 years?

!كجارخال مت مة ماع 100 كدمل قجالث يف تعضو لئلل ول من ع لائلستس يش لوا وهام

26. What are some small things that make your day better?

!لصفأ لملوي لعلت يتلا قري لصلل اعيشلالا يهام

27. Who's your go to band or artist when you can't decide on something to listen to?

!ام عيش يف زكرت نأ ديرت امدن ع اهيللا عمتست يتلا/يذلا انفلل وا ققرفلل يهام

28. What shows are you into?

!اهبحت يتلا جماربلل يهام

29. What TV channel doesn't exist but really should?

!اهشال نأ بچي ه نأ ققتعت تنال لئللو ,مذجوم ريغلل قينوي لفلتلل تاونقلل يهام

30. Who has impressed you most with what they've accomplished?

!مهتاز اجنال لال خ نم كليف اورثأ ن يذلا سانللا مه نم

31. What age do you wish you could permanently be?

!مرمغلل لوط لملمت لئلل ول ينممت يتلا لمغلل وه ام

32. What TV show or movie do you refuse to watch?

!دهاش نأ صفرت يذلا لمغلل وا ينوي لفلتلل جم انربللا وهام

33. What would be your ideal way to spend the weekend?

!عوبساللا قلطع اعضقلل كيارب قيلالملا ققيرطلل يهام

34. What's something you like to do the old-fashioned way?

!قم يذق ققيرطب هب موقت نأ بحت يذلا عيشللا وهام

35. What's your favourite genre of book or movie?

!بكتللل وا مالفالل نم كيدل لصفملا بولسالل وهام

36. What have you only recently formed an opinion about?

!ارخوم من ع يار ذاختاب تمق دي ج نم يذلا عيشللا وهام

37. What's the best single day on the calendar?

!يونساللا ميقوتلا يف دوجوم موي لصفلا وهام

38. What are you interested in that most people haven't heard of?

!من ع عمت مل سانللا مطعم لئللو اريشك هيف متهم تنال يذلا عيشللا وهام

39. How do you relax after a hard day of work?

!قائش لم ع موي دعب حاترت فيك

40. What was the best book or series that you've ever read?

!تارق يتلا لمجالا بكتللل لئللس يهام

41. What's the farthest you've ever been from home?

!هيف تنك يذلا كتيب نم دعالل ناكلمل وهام

42. What is the most heartwarming thing you've ever seen?

!اريشك رثائتي لمللق لعل يذلا عيشللا وهام

43. What is the most annoying question that people ask you?

!من انللا هاي! لئلل اس ي يذلا اجاعزا رثكالل لاوسللا وهام

44. What could you give a 40-minute presentation on with absolutely no preparation?

!ريضحت نودب قق قق 40 قدمل سانللا امامأ من ع ملكتلل لئللم ي يذلا عيشللا وهام

45. What is something you think everyone should do at least once in their lives?

!مهتاي ح يف قمر يش لقا مل لغفت نأ بچي سانللا نأ ققتعت يذلا عيشللا وهام

46. What's worth spending more on to get the best?

لصفلالا لعل لصفحتس ملال خ نمو اريشك هيلل ع فرصت نأ قحتسي يذلا عيشللا وهام لصفلالا

47. What is something that a ton of people are obsessed with but you just don't get the point of?

!لئلل نم قدياف يادجت ال تنأوسانللا هيلل ع قنم يذلا عيشللا وهام

48. What are you most looking forward to in the next 10 years?

!تاونس 10 دعب (هارتل رظنت نأ لئللم ي ال) مل قوتم تنال يذلا عيشللا ام

49. Where is the most interesting place you've been?

!اقبسم هيللا تبحذ يذلا قعتم رثكالل ناكلمل يهام

50. What's something you've been meaning to try but just haven't gotten around to it?

!دعب قصرفلا لئلل حنست مل نكللو ,هبرجت نأ تلواح امل اطلل يذلا عيشللا وه ام

51. What's the best thing that happened to you last week?

!يضملا عوبسالل يف لئلل لصف ح يش لمجالا وهام

52. What piece of entertainment do you wish you could erase from your mind so that you could experience for the first time again?

قذل قوندنت نأ دوت لئلل ,لكتركاذ نم هيجمت نأ ينممت يذلا لمجلل عيشللا وهام

!للالا قمرللل متبرجت

53. If all jobs had the same pay and hours, what job would you like to have?

!هب موقت نأ بحت يذلا لمغلل وه ام ,ببتارللا سرفن عفدت لامعالل لك نال ول

54. What amazing thing did you do that no one was around to see?

!دجال لئلل نكي مل نكللو , هب تمق يذلا عئارللا رمالا ام

55. How different was your life one year ago?

!قنس لبلق كتاي ح نيبيو ناللا كتاي ح نيبيو فالخالل ام

56. What's the best way to start the day?

!مويلا ادبل ققيرط لصفلا يهام

57. What kind of art do you enjoy most?

!يش رثكالل هيف عمتست يذلا نفلل عون ام

58. What city would you most like to live in?

!اهيف شيعت نأ ينممت يتلا قن يذلل يهام

59. What movie title best describes your life?

! كتاي ح حرشي يذلا لمفلل ناونع وهام

60. What's the best way a person can spend their time?

!امل اقبط متقو اعضقلل صخشلل نكلم ي ققيرط لصفلا يهام

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