

BUILDING A
EUROPE AFRICA
VISION

Training for Volunteers

**LIST OF
ORGANISATIONS
INVOLVED** IN THE
PROJECT "BUILDING
EUROPE-AFRICA'S
VISIONS ON
SUSTAINABLE
VOLUNTEER'S
TRAINING »

ABSV, Burundi
ASTOVOT, Togo
CIVS, Kenya
CCIVS, Coordinating Committee for International
Voluntary Service
FAGAD, Togo
Java, Belgium
Peaceworks, Sweden
Solidarités Jeunesses, France
UPA, Uganda
VAP UK, UK
VWAN, Nigeria
YAP, Italy
YAZ, Zambia



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EDITORIAL

Local development, learning opportunities, intercultural exchanges, personal development and concrete construction of peace are indeed essential elements of international voluntary service (IVS). Is IVS perceived the same in Europe and in Africa? Is there the same vision about which should be the priorities of IVS? During volunteers training do organisations in both continents emphasize on the same points? Those were some of the questions that shaped the project Building Europe-Africa's vision on sustainable volunteers training. They also prompt us to invite partners from Africa and Europe to reflect upon and come out with common understandings. Thus the project aimed to improve the understanding of the methods used by European and African organisations in the preparation of the volunteers, as well

as the comprehension of volunteers' motivation and project needs and achieve a better balance between local development and learning opportunities. The inputs in this manual were written and selected by organisations on both continents thanks to four trainings that were organized in different countries in Europe and in Africa. Though we regret that due to visa problems not all of the african partners were able to participate in the trainings in Europe. This publication aspires to contribute in the implementation of sustainable trainings that could meet both the expectations of IVS organisations in Africa and specific needs of volunteers.

Matina Deligianni
National Delegate
of Solidarités Jeunesses



HISTORY OF INTERNATIONAL VOLUNTARY SERVICE

Extract from CCIVS «White paper on international voluntary service», developed during the project «Global strategies for for global challenges»

International Voluntary Service (IVS) was born in 1920. Pierre Ceresole, a conscientious objector during the WW1 and an advocate for Peace organised the first reconstruction camp near Verdun in France, with the participation of German volunteers, despite the reluctance of local inhabitants for whom the Germans were still the enemies. [...] A couple of years later in 1923 a French officer Lieutenant Etienne Bach of the forces then occupying Germany realised the need for reconciliation. The organisation he founded in 1923, known as Knights of the Cross, grew out of the early discussion and study groups he brought together. In 1947 the movement was reorganised and became Christian Movement for Peace (CMP), an international peace movement which aims for societies of peace, justice, and self determination. In 1953 CMP organised its first "workcamp" (an international group of volunteers working on a specific project). This became CMP's main tool to create international understanding and community development. The movement changed its name in 1994 to Youth Action for Peace (YAP) as many non-Christians were active including groups in predominantly Muslim countries.

In the 1930s Pierre Ceresole had the chance to meet Gandhi; both recognised that they shared the same interests in the work for Peace. After this meeting a workcamp was organised in the 30s in India, meanwhile workcamps continued over Europe and volunteers could also be found supporting Spanish refugees in France escaping from the civil war by providing canteen service. International movements during the 30s increased in size with member organisations starting up in most European countries.

After WWII, faced with the challenges of post-war reconstruction and an increasing number of volunteer organisations, discussions occurred at UNESCO about ways to coordinate and encourage the efforts of volunteering. In April 1948 the International Workcamp Organisations Conference took place and the Coordination Committee for Voluntary Workcamps was established and based at UNESCO headquarters in Paris becoming later on the Coordinating Committee for International Voluntary Service (CCIVS). The Committee of workcamp organisations tried to develop a humanistic spirit which was already being manifest by voluntary organisations at that time, to repair the material damages and remedy the human misery caused by war. This was the basis for the organisation of workcamps in the countries most hit by the war. They were set up in countries on both sides of the war, most of the time on an internationalist basis for reconstruction of the ruins left by the War, as well as to help the people to regain pressing material needs at a time when everything was in short supply. The young people who participated in these actions during the War became known as the «youth of goodwill», these were young people who in an internationalist and pacifist spirit called for international reconciliation and the safeguarding of peace.

IVS soon experienced a series of tribulations created on the one hand by the objective conditions of that period, i.e. world developments and, on the other, by a deeper subjective reflexion about the spirit of the voluntary movement and its role in the modern world. In fact, the events put this early internationalist and pacifist spirit to a real test: the Cold War, i.e. the open opposition between the two blocs and the convulsions provoked by the decolo-

nization movement obliged existing voluntary movements to focus on the problems of these peoples, motivated by a strong collective will to achieve national independence, as well as on the nature of relations between these peoples and the great powers. In addition, the tasks of post-war reconstruction declined with time. These tendencies provoked a general backlash in IVS in the 1950s which was larked by the overwhelming predominance of European organisations, orientated towards the internal social problems of each country. [...]

In the 1960s, there came a new preoccupation with the problems created by the emergence of new nations and states in search of their own identities and of development. Before the US war of aggression in Vietnam, pacifism and internationalism had but watered themselves down and then cede their places to an active struggle against this aggression. In a way the Vietnam War revealed structures of domination by great industrialised powers and helped young volunteers to recognise the organic ties between the problems of peace, development and international relations. This critical consciousness was soon extended to IVS itself. The status of the volunteer became subject to questions, mainly that of the volunteer coming from an industrialised country and performing its activity in a developing country. This volunteer was identified, in exaggeration as a missionary of old times who was trying to establish or confirm a relationship whereby the community in which he worked was dependent on him. This analysis, although negativist, helped the voluntary movement to clarify certain essential data concerning the status of the volunteer and the relations he had to maintain with the community he was working in. Many organisations adopted this phrase created by an Aboriginal activists group in the 1970s "If you have come here to help me, you are wasting your time. But if you have come because your liberation is bound up with mine, then let us work together". This phrase reinforces the vision of working together and not "helping" in a negativist sense, in order to achieve a concrete goal, in the case of IVS, for peace.

After 1965 CCIVS began to make contacts with youth organisations in the then socialist countries of Eastern Europe and in the 1970s and 1980s it served as a crucial neutral platform which enabled volunteer youth exchanges between east and west to be organised. In 1971 CCIVS was also associated with the creation of United Nations Volunteers.

The 1970s were marked by IVS organisations being confronted with the problems of development and peace, which are really the main problems of our times. This shock was imprinted on the way of thinking at the end of the

1960s and gave a place for the reorientation of main CCIVS activities. [...] The reflection provoked by this failure helped to declare the persistence of the structures of exploitation in the developing countries controlled by the advanced industrialised countries. At this time a struggle was begun for the establishment of a new international and national economic order combining the struggle against imperialism and neo-colonialism with that for endogenous development, for a genuine national independence and for justice and equality in international relations. These new internatio-

If you have come because your liberation is bound up with mine, then let us work together

nal tendencies had a deep impact on CCIVS as did the more active presence of voluntary organisations from developing countries which resulted in a greater mobilisation and a more concrete concept of development problems. At the 18th, 19th and 20th CCIVS conferences more flexible structures were adopted, and reflected the more important position occupied by developing countries, creating the major conditions for reorientation. The struggle for development became one of the main poles of the actions of voluntary organisations.

At the end of the 1970s threats to transform Europe into a battlefield became clearer. The struggle for peace came to the forefront. The search for the quality of life and more specifically, environmental protection, when faced with the squandering and pollution caused by the forces of industrialisation became one of the main concerns of IVS organisations.

In 1983, with 115 member organisations of a national, regional and international character a third of which come from African, Asian and Latin American organisations, CCIVS became the most representative network of non-governmental IVS organisations. The activities of CCIVS and of its members covered more than 100 countries. During the 1980s the number of East-West projects across the «iron curtain» increased. In 1987 CCIVS was awarded the title «Messenger of Peace» by UN Secretary General, Perez de Cuellar. The developments in Latin America and the liberation theories definitely influenced the North-South cooperation in general in CCIVS. The sending of volunteers to development countries was questioned and a new approach based on equal partnerships was envisaged. National committees, branches, regional coordinating offices were set up all over the world at the

same time that new independent organisations arose. By the 80's and 90's regionalisation brought the conformation of networks such as the Alliance of European Voluntary Service Organisations, the Association of Voluntary Service organisations (AVSO), the Network for Voluntary Development in Asia (NVDA), the East African Workcamp Association (EAWA), the Southern African Workcamps Cooperation (SAWC), the West African Volunteer Association Network (WAVAN), the South East Youth Network (SEEYN) and different working groups on the regions such as Abya Yala, the regional working group of Service Civil International (SCI) for America and the Latin American Working Group in YAP. More recently a Latin American Alliance of Voluntary Service organisation was created, and in 2011 based on the needs of the IVS organisations in the American continent a new non-formal American Platform of IVS Organisations was born.

Along with this new approach in the 1990's global exchanges became increasingly important introducing South-South exchange, strengthening of regional networks, the development of IVS organisations in Asia and the reinforced efforts of IVS organisations working in conflict and post-conflict areas such as Algeria, the Balkans, Palestine, and West Sahara. As an example, although relief work had taken place in the Middle East, Palestine took a forefront with the YAP movement in the 1990s, when new partnerships were created with organisations in Palestine and Israel. IVS gave the opportunity to raise awareness about the conflict in the region, to work together with the people in the country, to show support and to develop common projects. There were also many study visits in order to see where IVS could make an intervention; for example after the War in Lebanon in 2006. In addition to this, the outbreak war in former

In the 1990's global exchanges became increasingly important introducing South-South exchange

Yugoslavia made organisations, especially in Europe, aware of the importance of intercultural education and the role of IVS organisations in tackling these issues. From the 1990s, the space for the improvement of quality standards for exchanges and for discussion on the development of IVS was provided exclusively by CCIVS. Leading the reflections of the organisations on the impact, recognition and policies related to IVS, CCIVS members focus around the key topics of Intercultural Dialogue, Sustainable Development, World Heritage, Health and Conflict Trans-

formation; at this point the CCIVS Charter for International Voluntary Service is created by CCIVS member organisations in Rabat, becoming a useful tool for the representation and explanation of IVS. [...]

The 2000s witnessed a direct influence of the high-speed developing technology to the way IVS organisations approach world problems. As internet became the tool to communicate, to share, to cooperate and to exchange, everything moved 'faster' and volunteers found it easy to identify volunteering opportunities without the involvement of any IVS organisations. This forced IVS organisations to reconsider their role and to find new ways of working and responding to contemporary problems. At the end of the first decade of the 2000s, not only linked to technology advancement but also to the changing world, the fight to adapt and to find new ways of working, IVS lost one of its founder organisations, YAP, that after an 85 year history, had to close its doors.

During this period several IVS programmes contributing to the Decade on Education for Sustainable Development or to social inclusion were implemented. They responded to the arising needs of the 21st century society and particularly to those of young people. The inclusion projects developed by Alliance, and YAP in the late 90's have offered a great learning experience that enabled organisations to better plant their initiatives. [...] The current context of the socio-economic crisis pushes IVS organisations to capitalise on their past experiences and to innovate both in terms of the content, the educational and thematic approach of the projects they implement.

Through this process of re-thinking and re-designing the work, the thematic of Cultural Heritage was introduced to the agenda of IVS organisations. Jointly implemented by the UNESCO World Heritage Centre and CCIVS, the World Heritage Volunteers initiative has seen an increase in young volunteers from 153 volunteers in the projects implemented in 2008 to 364 volunteers in 2010 and an estimate of over 600 volunteers in 2012.

Currently, besides the Cultural Heritage thematic, four (4) other thematic have made their way to the agenda of IVS organisations: Human Rights and Peace, Environment and Sustainability, Active Participation and Social Inclusion, Poverty and Health. The approach that IVS organisations have at the moment towards the thematic areas is further developed in the White Paper. •

To read the complete version of White Paper on International Voluntary Service «Global Strategies for Global Challenges», please visit the CCIVS' website on: <http://ccivs.org/>

HOW AFRICA JOINED THE WORKCAMP MOVEMENT

It all started in Ghana, Togo and Morocco.

In Ghana a British teacher and member of IVSP (SCI), Gordon Green, began organizing workcamps with secondary school students in the 1950s and in 1955, there was the first volunteer to come to Europe, Ben Korley, in Germany. After he went home, Gordon and others in 1956, one year before independence, founded VWAG (better known as "Volu") which grew into a big association running many "national" and "international" camps each year and playing a leading role in CCIVS.

In Togo Gerson Gu-Konu, a young politician who had had contact with SCI in France, founded Les Volontaires au Travail, which later became Astovot and is still going strong. Togo became independent in 1960 and after Africa's first coup d'état in 1963 Gerson was imprisoned. After his release he came to France and for many years worked as SCI's "delegate to West Africa" supporting the development of voluntary service in that region.

In Morocco French rule ended in 1956 and most of the area under Spanish rule was taken over. To forge the country's new unity a "route de l'unité" was built as an enormous volunteer project involving 12,000 volunteers. This sparked the idea of volunteering in Morocco and from that day to this the country boasts many volunteer associations and a well-established national co-ordination structure, UMAC. SCI had again played a supportive role in Morocco, as it was later to do in Tunisia, but in fact the first real workcamp organisation in Africa had been in French Algeria, where there was for a time a branch of SCI, with Algerian members and running a large relief project during the war of independence. It was not popular with the colonial regime and closed down at independence. Jean-Pierre Petit of SCI France

has continued to support volunteering up to today.

Kenya was another pioneer. Cephas Munanairi, a Zimbabwean living in Kenya, founded KVDA in 1962. He was always known as "Mr. Africa", determined to develop a pan-African volunteer body. This led to animated arguments with Gerson who believed in a less ambitious approach, starting with regional structures. Oneka Munanairi, the present director of KVDA, is Mr. Africa's son.

In the 1960s workcamp associations grew up in Nigeria, Sierra Leone, Cote d'Ivoire, the Gambia, Uganda, South Africa and Lesotho. In the 1970s IVS GB helped the growth of the movement in Lesotho, Botswana and Swaziland. SIW in the Netherlands played a key role in developing and questioning north-south volunteering, and later, CCIVS ran several training seminars. These led to the founding of workcamp associations in Zimbabwe, Zambia and Mozambique in the 1990s. More recently Malawi, Tanzania, Burkina Faso and Burundi have followed and other strong associations have developed such as UPA in Uganda and FAGAD in Togo.

Co-ordinating structures have been created in west, east, southern and northern Africa but they have been very weak due to lack of money. The same is true of inter-African volunteer exchanges which could do much to help create internationalism on an African level. The result is a very unequal north-south programme with most of the African associations too dependent on short term workcamps and (now increasingly) on medium term volunteers coming from the "north" (that includes Asia) who pay fees. •

Nigel Watt

Focus

AIMS AND OBJECTIVES OF THE PROJECT

After the Euro-African project, « Culture meets concepts. How to match the expectations and improve communication between European and African sending and hosting organisations of IVS projects » that was coordinated by CCIVS and took place in 2009, Solidarités Jeunesses thought it was interesting and important to propose a follow up project focusing on training and the reinforcement of training skills both for European and African trainers. The project aimed to improve the understanding of the methods used by European

Reinforcement of training skills both for European and African trainers

and African organisations in the preparation of the volunteers while building together a training for representatives of European and African organisations, who are involved in project management and volunteers training as well as for volunteers who would like to participate in different projects in Africa. It also aimed to improve the understanding for both sides on volunteers motivation and project needs and achieve a better balance between personal and local development.

The project included a training for trainers which gathered youth workers and trainers from European and African organisations working to improve understanding on Euro-African context in voluntary service as well as acquire specific tools, methods and skills for preparing volunteers during pre-departure and on-arrival trainings in Europe and in Africa.

During the second phase of the project which included a pre-departure training in France and two on-arrival trainings in Africa, some of the African trainers were involved in the organisation of the pre-departure training in France and personally led workshops during the training. On the other hand some European trainers participated in the organisation and leading of on-arrival trainings in Africa.

The objectives of the activities were:

- Give a common definition to the notion of training within the Europe-Africa context.
- To develop competences of facilitators within the frame of non formal education and within an intercultural context.
- To reinforce the capacity of participants to tackle sensitive subjects and questions.
- To reinforce the awareness of participants concerning non formal education.
- To exchange on qualitative criteria on trainings.

- To offer to the participants an introduction to local culture and its complexity.
- To analyze the cultural differences and similarities and to explore their potential.
- To have a better understanding of themes such as conflict management and problem solving.

A steering committee gathered several times during the project to make sure the objectives of the project were respected and to establish the planning for the activities to come.

Throughout the project, outcomes of each activity were gathered, tools used during the different workshops of the trainings were evaluated and during the evaluation meeting, the team of the steering committee finalized the toolkit according to the feedback they had from each activity.

The project was carried out with different phases:

- I. A training for trainers, April, 23rd-29th 2011 in Namur, Belgium
- II. A pre-departure training in June, 18-19th 2011 in La Ferté Sous Jouarre.

- III. An on-arrival training in July, 16-17th 2011 in Kpalimé, Togo.
- IV. An on-arrival training in August, 4-5th in Kampala, Uganda
- V. An evaluation meeting on November, 23rd-24th 2011 in Roma, Italy

The idea behind this toolkit was to provide facilitators a practical back up to use during the trainings and which tackled various themes that are essential for the preparation of volunteers. It does not claim to be exhaustive, but simply to give a broader idea of what is implemented by European and African organisations in the field of pre-departure and on-arrival trainings. The work done during all the project was to discuss about key thematic to be tackled, to share tools that could enable facilitators to bring those thematic in the discussions with volunteers and to put into practice those tools in trainings. The team of facilitators then evaluated what were the tools that seemed the most adapted to be included in this toolkit. The will is that, throughout the years and trainings implemented, the toolkit can be completed or adapted according to specific organisations' or trainings' needs.



SETTING UP A TRAINING ACTIVITY FOR VOLUNTEERS

Defining training in the International Voluntary Service context

There is no general accepted definition for volunteer training as it is clear that depending on the organisational and cultural context in which it takes place and on the aims and values of its organi-

sers, it can take various forms. From this perspective, the volunteer trainings organised in Europe and those taking place in Africa are different. Despite most of the times having the same content, the trainings differ not only due to the various approaches specific to the European and African continent, but also to the various regional specificities, as trainings in East Africa are distinct from those implemented in Western or Southern Africa.

However, in the context of youth and voluntary service work, young people and youth workers defined some of its common outstanding features such as:

- Provides tools, skills and ability to act
- Involves and empowers people
- Offers experience and theories

The benefits of youth volunteer trainings are also pointed out by AVSO (Association of Voluntary Service Organisations): «throughout non-formal learning experiences young volunteers improve and/or acquire competences for their personal, educational and professional development as well as for their social integration. The learning elements consist of a mutually agreed definition of the expected learning outcomes, processes and methods, the certification of the acquired competences, the participation of the volunteer in the IVS training cycle

and the continued provision of task-related, linguistic and personal support, including a crisis prevention and management mechanism.»

This chapter attempts to capture theoretical and practical elements to be taken into account when organizing training courses addressing the needs of young volunteers and implemented in Europe-Africa contexts. As a vast range of resources has already been developed on the topic of youth training, non-formal education or training methods and methodologies, the toolkit will only include some of the most relevant aspects related to these.

I. Learning Objectives

Defining your objectives for training is a critical step in the whole development process, as without training objectives trainers don't know exactly what it is to be transmitted and participants don't know what they should expect. Training objectives can be regarded as check points on a roadmap. If they are done correctly, they clearly define the route to get from point «A» to point «B».

When formulating objectives, it is important to ensure that they are appropriate for the training and the participants that join the activities. The most well-known models for objectives' formulation are 'SMART'.

The **SMART**¹ model allows you to plan the training in a very clear way, thus making it very easy to verify along the way or to evaluate at the end of the training. The acronym 'SMART' stands for:

- **Specific** – Objectives should specify what they want to achieve.
- **Measurable** – You should be able to measure whether you are meeting the objectives or not.
- **Achievable** – Are the objectives you set, achievable and reachable? Is the 3% objective for the 12 months achievable? Does the company have the resources, man power and finances to achieve it?
- **Realistic** – Can you realistically achieve the objectives with the resources you have?
- **Time** – When do you want to achieve the set objectives?

1. T-Kit on Project Management – ©, Council of Europe and European Commission, November 2000, p. 54

Tips

- The core trainer/organiser must know the profile of the other trainers before selecting them to be part of the training team. Knowing each trainer's competences helps in sharing roles and responsibilities in carrying out training. Last minute selection of trainers can negatively affect the delivery of the training in terms of coordination and team work.

II. The team of trainers

In conducting training, the selection of a team of trainers is quite possibly the most important decision you will make. An honest relationship based on two-way communication is essential.

It is essential to ensure a team with complementary skills, thus creating a team that has the skills to cover all the training needs from content to team management, from communication to time management, as finally, a good team of trainers is a recipe for meeting the objective of the training.

III. Preparation of the training

Like any project, the process of preparing for training involves lots of tasks. You might be responsible for carrying out all of those tasks yourself, or you might have help with some of them, such as those related to making the logistical arrangements, notifying participants, and preparing the materials. But even if you do not carry out all the tasks yourself, keep in mind that you have a real stake in whether or not everything is done, and done right, because you are

Tips

- Workshops require lots of materials — trainer guides, handouts or participant workbooks, prepared flip-chart pages, posters, writing tables, marking pens, props, videos, game materials, and more. All that materials takes time to produce and assemble. To avoid last-minute panic and keep from exhausting yourself before the workshop, think carefully about exactly what you need and leave enough time to produce or obtain each item.

the one who will have to deal with any problems on workshop day. And, as you will see, there are certain preparation tasks that only you can do.

IV. Selection of participants

Most of the participants' selection processes are done according to criteria set up in the Calls for participants. Despite of having filled an application form – the basis for their selection – many participants in trainings apply for various reasons that may go beyond the purpose of the training or their personal interest.

- Make contact with participants before the training. The personal contact with participants will enable them to feel more comfortable when meeting the first time and it will prepare them for their learning experience. For those that did not sign up by themselves this process will be a great opportunity to update themselves about the content of the training and to identify their own learning needs.

Tips

Therefore participants are selected in different ways. Some are 'self-selecting' - they make the decision to attend a workshop on their own, because they are interested in the topic or think that the training will be useful to them. Some have no choice about attending - the training is required for their work. Others are "strongly encouraged" to attend by their sending or receiving organisations, possibly to improve a real or assumed performance deficiency or to prepare them to take on new responsibilities. Some will already be familiar with the workshop because they were involved in its design; many will learn about the training contents for the first

- At the end of each day the trainer has to check which set of expectations were met;
- At the end of the training workshop the trainer must ask the participants if the expectations they wrote down at the beginning of the training were met and which ones were not met if any.

Tips

time when they receive notice that they have been enrolled.

People who walk into a training workshop knowing only the title, the location and the time are likely to spend most of the first hour, or even the first day, trying to figure out what it's all about and what it has to do with them. On the other hand, those who have a good understanding of why the workshop is being held, what will be covered, how the subject relates to them and their work, and the ways in which the training will benefit them are more likely to arrive ready to learn. The more you can do to prepare participants for the workshop, the quicker you will be able to engage them in the learning process.

V. Expectations of participants

Developing group expectations allows group members to share the reasons they have come together. It is very informative to both the group and the facilitator. Gathering expectations gives the group a sense of ownership; it also gives the facilitator a better idea of what the group would like to experience during their time together.

How to generate expectations:

- Explain what expectations are to the participants and provide them with a couple of examples;
- Ask the group members to take a few minutes and silently think about what they would like to get out of the experience;
- Prompt the group to share their expectations;
- Lead the brainstorm by modelling strong facilitation skills and recording expectations on paper;
- Read through the expectations and check for understanding from the entire group.

Usually at the end of workshop on expectations trainers have the opportunity to give feedback to participants by comparing what had already been prepared for the training and what participants expect. And following the principles of non-formal education that place the learner in the centre of the learning process, it is also the time to reflect on what are the possible changes that may need to be implemented in the training in order to address the needs expressed by partici-

pants through the session on their expectations.

VI. Ground Rules

Training ground rules represent means to create a safe and supportive environment in which group members can interact better with each other and practice new behaviours for more effective communication.

General Practice

The generation of the list of ground rules differs from organisation to organisation, from trainer to trainer.

The trainer often asks participants what they, as individuals, need in order to ensure a safe environment for performing efficiently as a team or for discussing and debating difficult and often controversial issues. If certain issues that the trainer considers important for the training do not come up, participants may be guided through questions and eventually concrete examples from previous training activities in order to succeed to identify, to discuss them and to agree (or not) on the need of adding them to the list.

Once the list is completed, the trainer makes sure that participants agree and commit to the ground rules, and that they are displayed on a flipchart in the training room, so as to easily make reference to them if needed.

Variations, Ideas

Variation

Different trainers and facilitators have different approaches in handling the process of creating ground rules. This process also depends often on the time that is allocated to it. If time is an issue, the trainer may simply list the ground rules for the groups and ask participants for their agreement. It is important to explain participants that if time would have been sufficient, the process of creating the ground rules would have been a participative one, and that a choice for using ground rules from previous experiences was chosen as a way to maximise the available time for group work.

Ground Rules or No Rules?

The process of creating a set of ground rules is meaningless if the trainer does not uphold them. In order for this to happen in an effective way, the trainer should have the necessary soft skills of enforcing the ground rules without coercing parti-

cipants. The role of the trainer is to facilitate the learning process of participants who 'break' the agreed list of ground rules, rather than pushing for the rules to be obeyed, thus empowering participants and supporting them in transforming the ground rules in the group's goals.

Working without ground rules from the very beginning of a training can be beneficial as it allows for authenticity in the expressions of participants. It also allows the group to experience the various incipient stages of group development without any external pre-settings. This enables the trainer to build the ground rules on the group's concrete behaviour thus giving authenticity to the process itself.

VII. Designing Training – content, session outlines, programme

The process of designing training has to take into account the specific context in which the training will take place and the purpose that has been set for the training.

As a consequence there are several elements that should be taken into account when proceeding to the design of the training :

- Needs assessment
- Personal motivations
- Organisational aims
- Profile of participants
- Resources available
- Timing constraints

It is important to understand that often the results of the **needs assessment** do not reveal the actual needs but rather the perceived needs – the 'wants'. In the context of Europe-Africa trainings, this difference may also be influenced by cultural differences and therefore further clarifications may be needed. The current project has been exploring the gaps caused by the different perceptions of training needs in the European and the African contexts.

The profile and selection of participants is also influencing the designing of training as usually in the application forms further **personal motivation** and **learning needs** are identified and offer further insights regarding the needs to be addressed.

² Some factors are mentioned in T-Kit No.6 on Trainings Essentials, Council of Europe and European Commission, 2002, p. 68.

The available **resources** are another factor that influences training design. One of the most important and difficult to secure, especially in the Europe-Africa context, is funding.

The immediate point of concern after securing the funding is the **human resources**: the team of trainers. Depending on the group of participants – usually an average of 20-25 participants per training course – the training team should not be very large. Most training activities are led by international teams of 3-4 trainers with different backgrounds and skilled and knowledgeable in the field of the training's theme. Choosing the trainers is a process that should include a serious reflection on the competences that the ideal team members should have.

The **venue**, and more specifically the **training room**, is another factor to consider when designing training sessions. As the 'home' of the training, the choice of training room influences the methods to be used and the way the methods are implemented. Closely connected to the training room, the **materials** that are available have the biggest influence on the methods chosen.

One last element that should be taken into account in the design of the training is the timing. From the time of the year when the training takes place (especially if specific outdoor activities are planned during the training), to the daily timeframe of the programme (specific needs of participants such as meals, prayers, etc. should be considered) or to the time management of each workshop, these are all details that the team of trainers should take into account when designing the training.

General practice

The first step in drafting the programme of training is deciding on the **content elements** that should be addressed. Depending on the situation this step may be taken with the team of trainers or prior to the creation of a team. If done before the creation of the team, it should be clearly explained to the selected trainers how the programme was created and why certain subjects were preferred. In this case, the team should also be given the freedom to contribute to the programme with its own inputs and suggestions.

In both cases, it is recommendable to keep track of all ideas that need to be

considered, coordinated and structured in order to decide the content. The most common process of content development includes the following steps:

- Listing possible content elements
- Discussing content elements – what do we actually understand by the contents?
- Agreeing on content elements
- Prioritising content elements – which are the most important elements? What do we want to spend most time on?
- Putting the content elements in order – creating a programme flow which incorporates a consideration of group dynamics and the training strategy
- Creating a day-by-day programme of content units
- Creating session plans for all units

An example on facilitating the team discussions and definition of the content elements leading to a draft programme is described below:

1. All trainers write down the content elements they wish to see in the programme, one element per post-it. All post-its are then put up on the wall for the whole team to see.
2. Clarify elements, where necessary. Similar elements are grouped together.
3. Make titles for the groups of elements on different colour post-its. What is it that makes them a group?
4. Take off all post-its except those with the titles and put them aside. The remaining post-its (with the titles) will be your programme content elements.
5. Discuss the outcome. Are you happy with these elements? Is anything missing? If needed, have a look at the original post-its again.
6. Arrange the elements into a programme flow.
7. Draw up a day to day programme based on this programme flow.

In most youth trainings, including the Europe-Africa ones, there are several programme elements that are common, regardless of the specificity of context, objectives and content. Programmes are based on the resources, dynamics and development of the group, introduce new knowledge and create possibilities for new experiences and their applied transfer. These phases, as essential programme parts, can be found in any youth educational activity, be it a one-day workshop or a one-week training course. The graph below³ helps visualise the programme

³ T-kit on Training Essentials – © Council of Europe and European Commission, October 2002, page 72

Welcome, introduction, getting to know each other

Group building

Sharing experiences

Analyses and reflection

New knowledge, information, experience, creation

Transfer

Action planning, follow-up

Conclusions and closure

Evaluation

Beginning

Duration of the training programme (time)

flow that includes the above-mentioned elements.

Most of these programme elements are specialised and either fit to certain specific parts of the programme (beginning or end of the activity/training) or can be quite flexibly arranged throughout the entire programme. From this perspective, sharing experiences, analysis and reflection and gaining new knowledge, skills and experiences are integral parts of the whole training process, while the transfer and evaluation should also be ever present, to support and monitor the learning process.

Once the programme flow has been designed, it is time to zoom in and focus on the workshops as the individual pieces of puzzle that create the overall image of the training. Despite the fact that there are many ways or formats for presenting session outlines, in terms of content, the fundamental elements that should be ever present include the following:

- **Background information** – a brief explanation of why this session is needed and how it fits in the overall plan of the training, possible connections with other sessions may be included;
- **Objectives** – what do you aim to achieve with the session – linked directly to the intended outcomes; - you may include personalised objectives according to the SKA model (Skills, Knowledge, Attitudes); some sessions only address Skills, others only Knowledge or Attitudes, and/or other combinations among the three;
- **Time** – how long is the session going

to last

- **Step-by-Step description of the session** – under this section each activity is described in details, including instructions to be given to participants, things to take into account, timing of each exercise, debriefing main questions or direction, etc;
- **Materials required** – an inventory of the materials that may be needed in order to smoothly run the session (e.g. markers, scissors, tape, flipchart paper, video projector, etc.)
- **Comments** – any notes you may take during the planning or just before the session
- **Points raised during the session** – usually completed during the session or right at the end of it, noting the main points mentioned by participants that will be relevant for the next sessions or for reporting;
- **Main outcomes** – usually linked to the objectives, a description of the learning points that were evoked during the evaluation/discussion at the end of the session.

When finalising the overall session outlines, it is important to allow for some time to review the overall training objectives and to see if the individual session outlines still align with them.

The **ROPES** model, described in the tables below, allows you to develop your training plan by applying the methods and training materials you have developed to express the content through a step-by-step process. Ideally each trai-

ROPES	
Steps	Purpose
Review	To conduct a review of the learners' general knowledge of and experience with the topic. Can also help identify prerequisites.
Overview	To establish a connection between the learners and the training content that will engage the learner and motivate them to learn. Also helps set context.
Presentation	To present the content to learners in ways that helps them retain the information.
Exercise	To enable the learners to practice using the training content in order to build and reinforce skills.
Summary	To summarize and clarify what was learned and bring closure to the training sessions. Sometimes includes evaluation.

ning session should include the different ROPES stages.

Ideas – Methods

The session outlines should include if possible a combination of methods that enable all learning styles participants to grasp the content that is to be transmitted. In other words, the methods used should give space to all participants to experience, to speak out, to participate.

In the spirit of the programme flow, as mentioned before, methods should ideally build on the experience of the methods used in the preceding sessions and bring participants to a new level of understanding, learning and participation. It also keeps participants fresh and motivated to see what happens next.

Tips – Planning the informal time

Trainers can use the informal time during breaks or meals to 'throw random topics in discussion' – hobbies, traditions in various countries and regions of the world, gender roles, etc. The exchanges that take place during discussions on such topics enable participants to share their ideas and to move beyond possible prejudices about each other.

Ideas – Programme

The participation of trainers that are not in charge of the sessions that are being implemented may allow participants to experience the trainers in a different way, as most of the times, participants expect trainers to separate and isolate themselves from the rest of the group. Most of the times, the involvement of the trainers inspires participants, as they lead by example.

Tips – Timing

In terms of timing, it is highly recommended to allocate enough time to each session and not to over-charge the sessions with activities that end up pushing the time limit beyond the limits. Often it is

better to have one or two activities during one session and to give them enough time to go deeper and reach better results that to have more activities and to treat them superficially.

On a separate note, out of professional courtesy, trainers should make sure they are present in the training room at least 15 minutes before the start of each session. If they are responsible for the session and cannot be there on time, they should ensure that one of their colleagues is present and can handle the group before he or she is able to join.

Tips – Materials

Materials should be mentioned in the session outline and provided on a separate list to the organisers prior to the preparation meeting that usually takes 1-2 days before the training kicks off. They should be checked and prepared – separated, counted, etc – before the start of the training. In this way the items that are missing can be obtained in time, or, if they are absolutely necessary for the methods and cannot be obtained, the trainer has a buffer-time for replacing the methods with new ones that do not require such 'rare' materials. Ideally, someone in the trainer's team could be assigned to manage all the materials and to be the link with all the trainers and supply them the needed materials. Usually the materials and equipment that will be required for the sessions depend on the methods that are used. Some will be needed for preparation (eg computer, printer & photocopiers) and others during the workshop itself. No list of these things would ever be complete but here are some ideas for starters – it is very helpful if each team of trainers brainstorm and categorises them in their own checklist!

Tips – Venue and training room

Appointing a responsible for the venue

Equipment	Materials
Blackboard/ Whiteboard	Markers (black/coloured)
Flip Chart	Felt pens (water/ spirit)
Overhead projector	Flip Chart paper
Film/ Slide projector	Sellotape/ masking tape
TV/ Video + remotes	Blutak
Cassette/ CD Players	Drawing Pins
Sound System + Mikes	Post-it pads
Video Camera	Pens/pencils
	Rulers/ geometry sets
	Calculators
	Scissors
	Stapler/ staples
	Writing paper
	Folders/ files
	Overhead Transparencies
	Slides/ videos/ cassettes
	Storage boxes
	Attendance register
	Expense claim forms

and the training room among the team of trainers or the organisers is very helpful; this decision can take place during the preparatory meeting before the training. Below there is a check-list with issues that should be identified and clarified with the representatives of the venue during the preparatory meeting preceding the training?

Tips – Administrative support

It is very important that the team of trainers is aware of who is the person in charge of all the technical aspects of the training and what are his/her agreed responsibilities: This will help clarify several questions that may arise both from participants, trainers and the venue representatives such as:

- Who can he/she call upon for day to day advice and support?

- Who is responsible for setting the timetable of events and for sending invitations?
- Who deals with the meals and the accommodation details and with reimbursing travelling expenses of participants?
- Is technical support available and if so how much and from whom eg stationery supplies, typing, photocopying, collating and binding, purchasing materials and equipment needed for workshops?

VIII. Methods and Methodology

The terms of methods and methodology are very often mistaken in youth training, and therefore it is important to clarify the

Venue Check-list

Heating	Does it exist & who is responsible for turning it on?
Lighting	Is it adequate and are there blackout facilities if you need to show a film?
Electricity	Where are the sockets, will you need an extension cable and special adapters?
Furniture	Are there enough chairs and tables and is it OK to shift them around?
Walls	Is it OK to stick things on the walls or will you have to bring flip chart stands?
Equipment	What equipment is available, is it working, are there spare bulbs?
Kitchen	Can food be prepared at the venue? What are the eating times?
Toilets	Do they exist in the building, are they clean, is there toilet paper, will they be open?
Access	Is it easy to find the venue or will participants need a map? Car parking? Disabled access?
Internet	Is there access to internet? Is it free? Is it wireless or ADSL? How much does it cost?
Telephone	Is there a public phone? Where can you get phone cards? Is it possible to buy mobile phone SIM cards? How much do they cost?

Depending on the trainer's experience, choosing methods for training sessions can be a challenge as well as a beautiful creative process. Here are a few tips for trainers when choosing a method*:

- Feel confident and convinced about the method;
- Whenever possible, have experienced the method fully as a participant (or be part of a team where people have had that experience and can workshop it with the rest of the team);
- Be in a position to anticipate the outcomes but also deal with unexpected ones;
- Be aware of the place of their own opinions and interpretations, and work with the interpretations and associations of the participants;
- Make the objectives of the program unit clear, while avoiding dogmatic facilitation;
- Try not to use methods that might cause feelings in participants or the group which cannot be dealt with during the training;
- Accept that some people may not wish to participate in a particular exercise;
- Have a carefully worked out strategy for debriefing and feedback, which can also be adapted to deal with unexpected outcomes;
- Be aware that learning is change, and that this can be an uncomfortable experience. Participants may make the method (or, indeed the trainer) responsible for their discomfort. The trainer has to carefully analyse whether the discomfort was caused by the method or by the feelings and discoveries elicited by the method.

* T-kit on Training Essentials" – © Council of Europe and European Commission, October 2002 page 55

Tips

les of participants, the sequences in the programme flow, the individual or group focus you give to the activities, etc. In practice, it is important to have an overview of all the training aspects and therefore a clear understanding of the methodology before choosing the concrete methods to be used. The choice of the method has to be in line with the overall methodology and must relate to the vision and purpose of the training.

Below you may find a few questions that are meant to facilitate the process of understanding how we choose methods for training:

- Is the chosen method in line with the values that are transmitted in the content and by the aims of the training?
- Can the method deliver the objectives specified for this stage of the training strategy? (Complete this sentence: at the end of this session I would like to say that participants.....)⁴

The list of questions is completed by a deeper reflection based on the Theme-Centered Interaction⁵ (TCI) theoretical model on group learning processes.⁶

Evaluation

Even though it is the last stage of training, it should not be forgotten or treated superficially because it is actually the stage that offers a clear view on the results of the training from all perspectives: trainer performance, organisational objectives, participants learning process, etc. However, there is always the temptation to put an emphasis on all the sessions of the training that focus on its content and to leave the evaluation at the end, without a proper evaluation plan.

Depending on the context of the training, make sure that you evaluate the training using different methods: oral, visual, written. As in the vast majority of cases the training report implies a financial and narrative report too, it is highly advisable to have an evaluation form prepared and to perform a written evaluation at the end of your training. Besides being able to focus

existing differences. While the method is the activity which you plan, giving a framework to a certain part of the programme, the methodology you choose is the pedagogical approach that you favour based on all the relationships that exist among the various element of the training – from the non-formal education aspect of the training to the learning sty-

4. "T-kit on Training Essentials" – © Council of Europe and European Commission, October 2002, p. 55
 5. According to the Theme-Centered Interaction (TCI) theory of group and learning processes developed by Swiss psychologist Ruth Cohn (1981) each learning situation can be seen as determined by four factors:
 - I (individual): the motivations, interests, personal histories and levels of involvement of the individual participants, as well as the by now infamous luggage they may bring with them, the relationships and cooperation in the group
 - WE (group): the relationships, dynamics and types of cooperation within the group.
 - IT (topic): the subjects and content of the training.
 - Globe: the training and organisational environment (also partly represented by the participants)

6. "T-kit on Training Essentials" – © Council of Europe and European Commission, October 2002

both on the qualitative and quantitative aspect of the training, the form would also give the possibility to create statistics and also obtain quotes from participants that you can later use in reporting or in planning future activities.

If the training activity is longer than 1 or 2 days, consider having daily evaluation meetings with participants in small groups; assign to each of the team members a group of participants, decide on a common approach to be taken during the evaluation meetings and collect participants' feedback at the end of each training day. This monitoring process will enable you to better adjust the programme to the needs of participants as the training advances and solve important issues.

In order to better prepare evaluations, please find below a series of aspects to keep in mind in the various phases of the training:

Before the Implementation Phase

- Methods to be used – would they provide participants the knowledge, skills or attitudes that you intend to transfer?
- Testing – test the methods with your colleagues

• Styles – are the methods suitable in terms of addressing the learning styles of the participants?

During Implementation of Training

- Conduct monitoring meetings – in the form of the evaluation meetings previously described

After Completion of the Training

- Final evaluation – use a written evaluation to record the learning of each participant
- Ex-ante evaluation – if you have the means, keep in touch with participants and follow-up the course with an ex-ante evaluation 6 months after the project to see what exact learning outcomes were used by participants
- Participants' organisations – keep in touch with the organisations of your participants in order to monitor their progress.



THEATER OF THE OPPRESSED

*Introduction to the Theater of the Oppressed and the Forum Theater.
How it can be used within intercultural workshops and training volunteers*

What is the Theater of the Oppressed?

Created by Augusto Boal in 1960s Brazil, it is now used in more than 70 countries worldwide. The Theater of the Oppressed is an opportunity to act out struggles that concern and connect us all. The aim is to get everyone to take part in their own liberation process from any oppressive context (social, family, religious, psychological,...). Everyone is considered equal and able to fight and liberate themselves.

The idea is to focus on a given oppressive situation and make the audience think of several solutions to free themselves from that oppression. The Theater of the Oppressed is based on a methodology that is structured around workshops that develop different capacities.

It is practiced by oppressed people for oppressed people. Using the Image Theater, the Invisible Theater and the Forum Theater, it can be used as a tool for social transformation. The central aim is to reflect upon and clarify problems we face in life, and then what we can do change them for the better. The spectators should not be passive and interact with the performers on stage, looking for a way to transform reality together.

What is Forum Theater?

The Forum Theater is a powerful tool of reflection and social change. It differs from the traditional theater by creating proposals: it requires the audience to take part in the play and change the direction of the scenes, whilst performing on stage.

All stories told in the Forum Theater come from personal experiences. The scenes that are performed introduce situations of unresolved conflict or injustice, where the oppressed is not seen as a passive person, but as someone that tried to make things change but hasn't as yet, been able.

First part: a true story

In the Forum Theater, actors start by telling us a true story and try to throw light on what's at stake. Some characters show us how they tried to change a situation. Some stay passive, whilst others are faced with a suggested change. Far from being neutral in the conflict, the audience knows what they want to change! The question that rises and fascinates them is: How to fight for this change?

Second part: Stage debate

The audience then becomes spectator. The "joker" questions the room: Are we used to these situations? On which side do we take? Actors play the scene a second time and spectators that want to take part, can intervene any time to try to change the situation. They can stand in for the original character, improvising, and confronting other characters in the flesh, with their energy and their emotions. They must try to make a true attempt. Other interventions can follow, and they might be contradictory to previous ones. That is how a stage debate then takes place: Forum Theater. The joker insures that there is respect for each other during interactions.



To build the fight against oppression, we practice on stage and debate.

How to use Forum Theater in a training for Volunteers?

It is not really possible to use Forum Theater in a short training exercise like a day for pre-departure or on-arrival. It requires practice and knowledge, to understand what it is and what it implies. However, even for inexperienced people, it can be very interesting to use some of its concepts, such as the Image Theater.

The Image Theater consists of representing themes and words simply with a body image, making the group discuss and be aware of the different perceptions people can have on a particular subject.

Forum theater is not normally used within an intercultural group. However it can be very interesting to use it in that specific environment, because the intercultural differences induce different visions and point of views on one subject and make the debate even richer with other alternatives and solutions.

This method can also be used as a team building exercise for shorter workshops because they help people get to know each other quicker through creativity. The discussions that come out of those workshops also break down barriers and develop discussions within the group. Talking about certain subjects, right from the start, helps participants to avoid focusing on differences but rather on finding common solutions and agreed definitions.

Image Theater also helps participants to realise the importance of non-verbal communication with in a diverse world, the role of leadership, and the will to take their own initiatives.

N.B: Examples of Image Theater's workshops can be found in workshop #11

Workshop #1

MOTIVATION PYRAMID

"Travel" ... "Learn a new language" ... "Knowing myself better" ... Motivations can be diverse, talking about them can be useful for future volunteers.

Getting started

Facilitators:

1 minimum of 2 or more, or at least 1 per group

Participants:

between 6 and 35 (split into groups of 5 to 10)

Duration

- 40 mins to 1 hour
- 5 mins for introduction and division into small groups
 - 5 mins for individual reflections on motivations and writing on post-it notes
 - 15 mins for discussions in small groups and creation of a common pyramid
 - 3 mins for each group presentation in plenary
 - 5-10 mins debriefing

Materials:

- post-it,
- paper board,
- markers,
- pens

Objectives:

- To make volunteers reflect both on their own motivations and on the hosting partner's expectations, so that they begin to understand that neither are likely to be fully met, and that both parties do not necessarily expect the same results.
- To link volunteers' motivations and expectations to the reality in the field, in order to avoid future conflicts between the volunteers and the organisations involved.
- To inspire the participants to share a deeper understanding of their reasons and motivations to go to a workcamp.

Instructions :

The participants are divided into smaller groups (5-10 people per group). Each participant receives 2/3 post-its, in order to write their individual motivations (1 per post-it). The facilitator for each group collects the post-its, and while explaining the next steps, adds more post-its with motivations made by the facilitators. The aim of these additional motivations is to provoke discussions amongst participants. Facilitators then dispose all the post-its in the middle of the group, and ask them to organise the post-its in the form of a pyramid of priorities, with the most important at the top. Back in plenary, each group makes a short presentation of their pyramid, followed by any questions or remarks. There is then a short conclusion by facilitators.

Examples of additional motivations:

- to help others
- cheap holidays
- to learn a language
- to travel
- to find love
- to escape
- gain maturity

- It's better not to have too large groups at the beginning, otherwise the first stage can take too much time.

- Concerning the shape of the "pyramid", participants may prefer to create a "snail" or a "net" ... up to their creativity !

- Good time keeping. Try to get all the groups to finish their tasks simultaneously, to keep a good group dynamic.

Tips

Debrief

In this workshop, a short conclusion/debriefing is enough : the most important time is the sharing moment in smaller groups, among participants.

The facilitators shouldn't judge the motivations of participants - all the motivations are okay. The facilitators could use some of their examples and try to match them to the reality in the field (some things are not going to be as they expect them to be). It is also possible to give them some suggestions e.g be flexible, communicate, try to understand, respect other opinions etc. If a participant has a question, the facilitator can ask back to this person - "what do you think?" or ask the whole group if someone has an answer to the question.



FEARS

This workshop enables future volunteers to exchange fears about volunteering in a country with a completely different culture. They can name their fears and try to find the best way to deal with them.

Getting started

Facilitators:

A minimum of 2.
Up to 6 for large groups

Participants:

15-35

Duration 30 min to 1 hour max

- 5 mins of introduction by the facilitators and split into groups
- 25-55 min in small groups with 1 or 2 facilitators
- 5 min debriefing

Materials:

- Paper Board with 4 different empty columns (daily life, environment, emotions, others)
- Check list of different types of fears

Objectives:

- To become aware of popular fears caused by unknown and unfamiliar places.
- To express these fears and to share them with other people.

Instructions:

The group should be divided into smaller groups, in order to create a relaxed atmosphere where participants feel at ease to share their fears. The facilitator should explain to the participants the objectives of the workshop, making a short summary about the context of the training: departure to an unknown country and the discovery of a new culture and living conditions...

A flip chart displaying the 4 columns is used to write down the participants fears; the choice of column can also create a discussion. Facilitators should keep time but also lead participants to talk about other topics which are not mentioned, from their check list. Facilitators should be very attentive to what is said by participants, so as to be able to support them in their train of thought.

Daily Life

- Water: access, quantity, quality
- Food: quality, taste
- Hygiene: toilets/shower, female hygiene facilities
- Closest hospital/First aid box location
- Languages

Environment

- Insects, animals
- Heat/ Seasonal changes e.g. heavy rain or heat
- Sun protection
- Natural disaster

Emotions

- Life in a community (lack of private space)
- Communication: local and international level
- Unrealistic expectations: disappointment, cultural shock, misunderstandings
- Role of women/ gender relations (how to deal with friendship, love)
- Social activities: who is in charge? Who decides?
- Anxiety, hypochondria

Others

- Habits, behaviours, code of conduct (politeness, life in society: food, clothes,...)
- Concept of time
- Alcohol, drugs
- Transports

The introduction should be brief in order to let the participants come up with their own questions.

Variations can include: Use photos as backup material; pictures of a village, a project, a similar place to where the volunteers might go and ask the question - If you had to participate in this project, what would be your fears about the living conditions?

Tips



Debrief

Debriefing can be done in small groups: it's more a continuation of the discussion than a debriefing. The main objective of this workshop is for the participants to share and express their fears. There's no need to have answers to all the ques-

tions. Facilitators can reassure participants, emphasising that these are common fears and they are not alone. They should feel free to share them with sending and hosting organisations as well as workcamp leaders ...

Workshop #3

EURO-RAIL "À LA CARTE"

This activity is about looking at prejudice using an everyday situation : travelling together on a train. This workshop deals with prejudice, limits of tolerance, stereotyping about minorities.

Getting started

Facilitators: 2 to 5
(depending on size of the group)

Participants:
5-40

Duration: 1 hour

- 15 min introduction by facilitators, individual session and division into groups
- 20 min for group session
- 15 min for presentation in plenary
- 10 min debriefing

Materials:

- Copies of scenario, one per participant
- A pencil for each participant

Objectives:

- To challenge participant's stereotypes and prejudice about other people and minorities, and about the images and associations the text raises.
- To reflect on the perceptions different participants have of minorities.
- To raise self-awareness about the limits of tolerance.
- To confront the different values and stereotypes of the participants.

Instructions:

- Give a copy of the scenario to each person and tell them to read the descriptions of the people travelling on the train.
- Now ask each person individually to choose the three people they would most like to travel with and the three they would least like to travel with.
- Once everybody has made their individual choices, ask them to form into groups of four to five and to:
 - Share their individual choices and the reasons for them.
 - Compare their choices and reasons and check where there are similarities.
 - Come up with a common list (the three pluses and the three minuses) by consensus.
- In plenary, ask each group to present their conclusions including the reasons for their common choices. They should also say in which «cases» there was most disagreement within the group.

The scenario

You are boarding the «Deer Valley Express» train for a week-long ride from Lisbon to Moscow. You are travelling in a couchette compartment, which you have to share with three other people. With which of the following passengers would you prefer to share?



1. A Serbian soldier from Bosnia.
2. An overweight Swiss financial broker.
3. An Italian disc-jockey who seems to have plenty of dollars.
4. An African woman selling leather products.
5. A young artist who is HIV positive.
6. A Roma man (Gypsy or traveller) from Hungary just released from jail.
7. A Basque nationalist who travels regularly to Russia.
8. A German rapper living a very alternative lifestyle.
9. A blind accordion player from Austria.
10. A Ukrainian student who doesn't want to go home.
11. A middle-aged Romanian woman who has no visa and a 1-year old child in her arms.
12. A Dutch hard-line and aggressive feminist.
13. A skinhead from Sweden ostensibly under the influence of alcohol.
14. A wrestler from Belfast apparently going to a football match.
15. A Polish prostitute from Berlin.
16. A French farmer who speaks only French and has a basket full of strong cheese.
17. A Kurdish refugee living in Germany who is on his way back from Libya.

Debrief

The debriefing and discussion will be based on the group's reports. Comparing the different results is a good way to introduce the discussion.

- How realistic are the situations presented?
- Has anyone in the group experienced a similar situation in real life?
- What were the major factors that determined your individual decisions?
- If the groups did not manage to reach common conclusions, why was this?

- What was most difficult?
- What factors prevented you coming to a consensus?
- Which stereotypes does the list of passengers evoke?
- Are the stereotypes given in the descriptions or in our minds and imagination?
- Where do we get these images from?
- How would it feel to be in a situation in which nobody would want to share a train compartment with you?

Tips

- The list of passengers can be reduced to 10-14 and adapted to the context of the group you work with. It is very important that some of the passengers' descriptions correspond to minorities which are familiar to the group, including «invisible» minorities such as homosexuals, people with disabilities, someone who is HIV positive etc.
- In many cases the groups will not manage to come up with a common list. It is equally interesting to check why it is difficult to reach a consensus on a matter like this.
- It is important for everyone to respect each other's opinions and not attack people for their personal views. It's very easy to turn this activity into a condemnation session! For this reason beware not to let the discussion develop into «who's got the least prejudice?» but rather to work on the fact that we all have prejudice.
- It is also important to discuss and explore the fact that the description of the passengers is very brief, we know little about the personality or background of people. But isn't that the way we normally react to information in media and in conversations or when meeting people for the first time?

TAKE A STEP FORWARD

We are all equal, but some are more equal than others! In this activity participants experience what it is like to be someone else in their society. The issues addressed include social inequality, discrimination, exclusion, empathy and its limits.

Getting started



Facilitators: 1 or 2
(depending on size of the group)



Participants:
10 to 30



Duration 1 hour
• 10 min introduction by facilitators and time to get into their roles;
• 30 min for reading the situations and taking position
• 20 min debriefing



Materials:
• Role cards
• A copy of the questions
• CD player and relaxing music (up to facilitator's choice)

Objectives:

To promote empathy with others who are different
To raise awareness about the inequality of opportunities in society and between different parts of the world
To foster an understanding of possible personal consequences of belonging to certain social minorities or cultural groups

Instructions :

Hand out the characters at random, one to each participant. Tell them to keep it to themselves and not to show it to anyone else. Then invite them to sit down (preferably on the floor) and to read their character.

Now ask them to begin to get into role. To help, read out some of the following questions, pausing after each one, to give people time to reflect and build up a picture of themselves and their lives:

- What was your childhood like? What sort of house did you live in? What kind of games did you play? What sort of work did your parents do?
- What is your everyday life like now? Where do you socialise? What do you do in the morning, in the afternoon, in the evening?
- What sort of lifestyle do you have? Where do you live? How much money do you earn each month? What do you do in your leisure time? What you do in your holidays?
- What excites you and what are you afraid of?

Now ask people to remain absolutely silent as they line up beside each other (like on a starting line). Tell the participants that you are going to read out a list of situations or events. Every time that they can answer «yes» to the statement, they should take a step forward. Otherwise, they should stay where they are and not move.

Read out the situations one at a time. Pause for a while between each statement to allow people time to step forward and to look around to take note of their positions relative to each other. At the end invite everyone to take note of their final positions. Then give them a couple of minutes to come out of role before debriefing in plenary.

Example of characters:

- You are a disabled young man who can only move in a wheelchair.
- You are a 17-year-old Roma (Gypsy) girl who never finished primary school.
- You are an HIV positive, middle-aged prostitute.
- You are an unemployed schoolteacher in a country whose official language you are not fluent in.

Example of situations or events:

- You feel your language, religion and culture are respected in the society where you live.
- You feel that your opinion on social and political issues matters, and your views are listened to.
- Other people consult you about different issues.
- You are not afraid of being stopped by the police.

For more characters and situations, please refer to the annex.

Sources:

Compass (www.eycb.coe.int/compass)
Salto Youth (www.salto-youth.net)

Debrief

Start by asking participants about what happened and how they feel about the activity and then go on to talk about the issues raised and what they learnt. Explore how participants knew about the character they had to play. Was it through personal experience or through other sources of information (news, books, and jokes)? Are they sure the information is reliable? Introduce how stereotypes and prejudice work.

- How did people feel stepping forward - or not?
- For those who stepped forward often, at what point did they begin to notice that others were

not moving as fast as they were?

- Can people guess each other's roles? (Let people reveal their roles during this part of the discussion)
- How easy or difficult was it to play the different roles? How did they imagine what the person they were playing was like?
- Does the exercise mirror society in some way? How?
- Could anyone say that their human rights were not being respected or that they did not have access to them?

- This workshop can be done outdoors.

- It is possible that some participants may say that they know little about the life of the person they have to role-play. This does not matter, they should use their imagination to do the best they can.

- Make sure that whatever the group size you have, there's a large variety of characters represented.

- This activity is particularly relevant to make links between the different generations of rights and the access to them and the different individual perceptions concerning access to human rights.

Tips



Workshop #5

THE CONCEPT OF CULTURE – THE BOX

*Thinking outside the box, a challenge for changes ?
This activity allows participants to concretely tackle the concept of culture while opening up the reflexion on the subject*

Getting started



Facilitators:

1



Participants:

5 to 20



Duration :

30 min



Materials:

- Box/ basket
- Various objects to represent different elements of culture
- Paper board

Objectives:

- make participants aware about what we mean with culture and how we use the word
- make participants aware about their personal culture

Instructions :

The trainer starts the session by asking participants what, in their understanding, is culture, and how is culture formed. Various answers and also other questions are collected.

The concept of Culture as a Box that represents a symbol for culture of each one of us, is then introduced, using the answers to the above mentioned questions. It is then explained how each person has a culture, referring to different ways people from the same country/continent interpret things.

Visualizing the concept of culture as a box that we all carry along with us our entire lives is the next step. As we are born, we start learning things about the outside world and we 'put' them in our box; so we learn for example that the grass is green, that snow is white, we have our first friends and learn what friendship is, then we fall in love for the first time and we know what love is. However, later, as we meet other people we also learn that friendship can also mean something else than what we thought initially, e.g. that it is not only about being there for the other person, but also asking help when you need it. Seeing 'personal' culture as a box is creating awareness regarding the limits of the way we define everything. Every encounter with other peo-

ple represents a unique opportunity to stretch our boxes, to allow other people's definitions to alter the ones we have.

To have the participants visualize the concept of culture as a box, facilitators should use objects (pens, markers, tape, balls,...) to represent different elements of culture. For example pen is for the perception of family, tape for gender relations, ball for food...

The facilitator puts the objects altogether in the box/ basket and carry it on their head to create the image of a personal box for each of us and the way one develops their own perceptions of things. Then they should also explain that this box can be expanded through new situations in life, new encounters, ...

- Facilitators should introduce the idea of the box with all the materials in an enthusiastic manner.

- It can be helpful to use definitions to summarize concepts at the end of the workshop. For example, Intercultural Education is "a process of social education aimed at promoting a positive relationship between people and groups from different cultural backgrounds" (Equipo Claves, 1992:82).

- This definition is used in the following article : "Against the waste of experiences in intercultural learning", European Commission and Council of Europe: <http://youth-partnership-eu.coe.int/youth-partnership/publications/Coyote/13/Index>

Tips



Debrief

Participants are asked if it makes sense to them and if they recognize this happening both in their daily lives and in workcamps/training situations. So, if we understand and accept that we are filtering the facts constantly through our concepts, most of the time we base our decisions on interpretation of facts, presumptions

Principles for intercultural understanding - What are some of the techniques to support interaction between two people?

- Listening & understanding – start by understanding the other before you expect to be understood;

- Use different communication/listening techniques in communication (asking open questions, rephrasing, clarification of meaning, confirmation).

Techniques to bring clarity in communication

- Question of clarification – I have the idea/impression that you are upset, is it true? (checking facts/reality)
- Rephrasing – check your understanding - So you are saying that (say what s/he said in your own words), do I get you right?
- Repeat key words

Workshop #6

MOVING DEBATE

To spark off a collective discussion on volunteering, the meaning & impact of local projects... Through this activity, participants will have the opportunity to think about their own opinion and to express and to argue on them.

Getting started

Facilitators:
2 per group

Participants:
10-20

Duration 1 hour

- 5 mins for brief introduction by facilitators;
- 2 mins for reading the statement and taking positions.
- 10 min for a debate on the statement
- 3 min for a debriefing of each statement (conclusions)

Materials:

- the list of statements
- a "check-list" of topics to be tackled during the debriefing (that the preparation team agreed on beforehand)
- Posters "AGREE", "DISAGREE"

Objectives:

- To promote critical thinking and discussion.
- To learn to respect the views of others.
- To focus the discussion on the issues tackled during the training, such as the aim of the workcamps, inter-cultural learning, cultural shock etc.

Instructions :

Two large posters are placed at the opposite ends of the room. One reads I AGREE, the other I DISAGREE. Participants stand in the centre of the room. The facilitator reads out a statement relating to a topic or issue. Participants have to take a position. If they agree they move closer to the I AGREE poster, and vice versa. If some participants are neutral, they can remain in the centre, but will not be allowed to express opinions, until they take a clear position on either side. The 2 groups discuss and express their point of views, trying to convince the opposite participants to join their side. Each participant can change their position during the debate. After 10 minutes, the facilitator calls the participants to stand in their final position. The facilitator then makes a short conclusion, and then calls everyone to the centre again, ready for the next statement.

Example of statements:

- Workcamps in "Southern Countries" are humanitarian work;
- Some physical tasks should be reserved only for male participants;
- The project you are going to take part in, should be described exactly on the web site/ infosheet/ presentation
- Volunteers must adapt to the project and the country they are going to; (use gender inequality examples, food issues - vegetarian, allergies etc)
- In volunteering the work itself is the most important; volunteers are only cheap labour;
- participation in a workcamp will change my life
- Good group dynamics depend on the competence of the camp leader;



- It is an obligation for every volunteer to participate in a pre-departure training before attending a workcamp in a "Southern country";
- People have a right to their own culture, language, and style of dress where ever they are;
- you are going to suffer from cultural shock;
- People who come to our country should learn to do things our way;
- Everyone has the same chance to take part in a workcamp/ volunteering.
- Conflict is positive and should be encouraged as much as possible
- Conflict does not have to result in winners and losers

Debrief

Two ways of doing are possible :

- A short debriefing or conclusion can be done after each phrase.
- A general debriefing can be done at the end of the workshop : in that case, it is useful that one of the facilitator takes notes, in order to be sure that the topics of your check-list will be tackled.

There's no "right answer", but facilitators

should pass on the values or philosophy of the organisation. Why do you agree with the statement? Why do you disagree? Why are you in the middle? What made you change your mind during the discussions? Have you thought of these topics before? What does mean this word to you ? Do we all give the same meaning to this word ? (ex : humanitarian work).

Tips

- It's good to do this workshop near the beginning of the training, so links to the topics mentioned can be made later.
- It's better when the groups are not too far from each other, and the facilitator encourages the participants to discuss amongst themselves.
- It is useful to think of alternative arguments, in case all the participants take the same position, provoking them into a discussion.
- It is important to make sure that all the participants express themselves.
- It works when facilitators use a participative attitude : it encourages participants to share more about their opinions.
- Create the "check-list" can be a support for facilitators to discuss beforehand the definitions and what we mean behind the words we use.

Workshop #7

LEGO GAME

How is it to be in conflict (feelings, emotions, reactions)? This workshop enables participants to stay aware and recognize those reactions when they occur.

Getting started



Facilitators:
1 or 2



Participants:
6 to 24



Duration 40 mins
• 5 mins for division into groups
• 5 mins to give instructions
• 10 mins to build the house
• 5 mins to correct
• 15 mins of debriefing



Materials:
• Lego game

Objectives:

- To challenge participants to step out of their comfort zone;
- To identify various characteristics caused by conflicts (feelings, experiences, reactions, emotions, energy, etc.);
- To raise awareness about assumptions, how they operate and interfere in human behaviour;
- To discuss about culture shock and importance of communication.

Instructions:

The exercise starts with a group division – participants receive small pieces of folded paper with various names of animals written on them (e.g. monkey, donkey, rooster). Without speaking, but by using the sounds made by those animals they are asked to find the groups they belong to.

Having created the groups (3), participants receive the following instructions:

- Using the materials that will be given to you, you have 10 minutes to build one house!
- No talking to the facilitator is allowed once the exercise starts
- Participants will be announced when time is up.

Each of the (three) groups receives a set of Lego.

After about 7-8 minutes, the facilitator asks them if they have finished their task and checks the results of their work.

Once the three groups present their own house, the facilitator points out that they have not followed his instructions and repeat the initial instruction. Facilitator gives them 5 extra minutes to accomplish it.

- In case one of the participant questions the instructions (getting close to the result of ONE house): simply repeat the instructions
- In case the first result is ONE house (keep in mind this option): ask if all of the participants has understood the instructions in the same way; facilitator reacts on this result; ask if the instructions were clear;
- The facilitator who gives the instructions should leave the room while participants are building houses so that when he comes back to check the result, he should look surprised and be irritated when repeating the instructions.

Tips



Debrief

The debriefing session focuses on the how communication was made when the message was passed to the whole group, how it was passed and the way it was understood by participants.

The initial message given by the facilitator was to build ONE house, and participants built three separate houses before the facilitator interrupted them. Usually the fact that the exercise starts by a group separation acts as a pre-requisite for group division; no clarification was requested from any participants.

The communication based on previous experiences, especially in an intercultural context, can

cause misunderstandings. Often things are taken for granted, or we have the impression that we understand each other and therefore less importance is accorded to non-verbal communication and to the context of the situation. The fact that we have common language does not always prevent from misunderstandings either, as we all have different backgrounds and perceptions on the meaning of words.

- How did you feel? (understanding, frustration, anger etc)
- How do we make sure we understand the same things? (repetition of the instructions and questioning)

THE ALBATROSS

A nonverbal simulation activity aiming to bring out that first sight interpretations can be misleading and to point out the complexity of cultures.

Getting started

 **Facilitators:** 2

 **Participants:** 12 - 15

 **Duration:** 1h30-2h

Materials:

- chairs and colorful carpets
- One small bowl for hand washing
- Some kind of liquid to drink (lemonade or punch is fine)
- Some food to eat (small cookies or crackers work well)
- Sheets or other cloth for the use of the Albatrossian man and woman
- Candles, incense or other «extras» as desired.

Objectives:

- To get to know one's own reactions, feelings and interpretations in an unknown cultural context
- To observe codes of another culture, to identify different cultural systems

Instructions :

Preparations:

The participants are only told they will be guests in another culture and that all women should take off their shoes. Then you make them step into a room, where two other Albatrossians (facilitators) act out a welcome ceremony.

The Ceremony:

An Albatrossian man and an Albatrossian woman sit on their proper place: the man on a chair, the woman kneeled down on the ground beside him. The participants are guided into the room, where a circle of chairs is waiting for them: the men go and sit on a chair, the women on the ground beside them. The women take off their shoes, the men don't. The Albatrossian couple is dressed in special clothing, the woman barefoot, the man with shoes on.

All communication between the two Albatrossian people and between the Albatrossian people and their guests happens in a special Albatrossian language. The Albatrossian people are calm, reserved, kind and loving. They certainly don't shock their guests. Touching someone is only done during ritual ceremonies, like greeting. The attempt to get all participants on the place where they belong, mainly happens by:

- humming mhmhmhm!!! = approval
- hissing sssssssssss!!! = disapproval
- clicking the tongue = to draw attention and pass on pure information

Next comes the greeting ceremony: the Albatrossian man stands up and greets every male visitor by holding him at his shoulder and middle and ru-

bbing his right leg to the visitors right leg. After the greeting, the visitor has to sit down again. Then the Albatrossian woman will greet all female visitors. She kneels down in front of every (standing) woman and rubs her hands over the legs and feet of her visitor. Then the participant kneels down.

After the greeting there is a pause. Everyone waits. The Albatrossian people remain serene, with a nice expression on their face but without smiling. They do not show their feelings by means of expressions. They don't react to what is going on in the group. Guests who giggle or talk or disturb the ritual, get to hear a kind but firm hissing.

Then the Albatrossian woman brings round a bowl of water. Starting with the Albatrossian man, each man dips the fingers of his right hand into the water and then shakes his hand gracefully to dry it. The hands of the women are not washed. The Albatrossian woman returns to her place and waits a few minutes before the next ritual begins.

The man gives a sign by clicking his tongue. The woman rises and offers some food to each man, starting with the Albatrossian man. She puts some food into each mouth. The Albatrossian man reacts with a loud humming or a groan. When the men have been fed, the Albatrossian woman also feeds the women. Then she goes back to sit next to the Albatrossian man.

The pauses should be stretched as long as possible to strengthen their effect. During these pauses the Albatrossian man pushes the head of the Albatrossian woman gently towards the ground.

Then a drink is offered. The Albatrossian woman first gives the glass to the Albatrossian man, then to the male guests and then to the female guests. She returns to her kneeling position next to the Albatrossian man.

After another pause both Albatrossian people stand up and walk round the circle of guests, communicating with one another by means of clicking sounds. Without making this clear to the participants, they pick out the female guest with the largest feet. This guest is guided towards the place next to the chair of the Albatrossian man. She has to kneel down there, just like the Albatrossian woman.

At last there is the repetition of the greeting ceremony. The Albatrossian man rises and greets every male participant. The Albatrossian woman greets every female participant. Then they give the selected female guest a sign to stand up, and the three people leave the room together.

Cultural assumptions and reasoning

One of the goals of the exercise is to give the participants a chance to learn through observation, to look for a meaning in a series of events. Since this 'cultural observation' is important, it is necessary to do the exercise as precisely as pos-

sible. The facilitators who play the Albatrossian people need to have the same idea about the cultural suppositions at the fundamentals of the Albatrossian culture, since it is precisely those suppositions the other participants will probably discover. Even though the participants will probably draw the opposite conclusion, the Albatrossian culture honours women more than men.

The Earth is sacred. Fertility is blessed. Those who bring new life are one with the Earth and only they can be in direct contact with the ground, thanks to their inherent qualities. That is why men have to wear shoes and why their greeting takes place further from the ground. When women greet each other, the Earth (ground and feet) is directly involved. And only women are able to prepare and offer the fruits of the Earth.

The role of man and woman in this society is a reflection of their relation to the Earth, though a visitor will very likely assign another meaning to these roles. The fact that the man pushes the head of the kneeling woman towards the ground, is a proof that he fulfils his duty in this community: it is his task to remind her of her holiness. He only drinks and eats first to protect her - and everything she represents - from evil or sacrilege.

The Albatrossian have a language, but only a small part of it is used during the greeting ceremony: the clicking, hissing and humming. Albatrossian people communicate through mental tele-path. The sounds they use are only meant to draw someone's attention.

The society appreciates composure and serenity. The Albatrossians are peaceful, generous, hospital, loving and tolerant. They eat and drink things they like - though a visitor might see this otherwise. They regard their lifestyle and ceremonies, like greeting, as polite, correct and evident.

It is important for the Albatrossians to realise that what is, is... Albatrossians do not differ from other people in their subconscious suppositions that they are 'normal'. In other words: each culture supposes subconsciously that its way of living is the normal way of living. So they believe their guests want to be greeted, that they know as well as themselves which is the correct way to greet someone (though they are tolerant for 'mistakes'), that the woman with the largest feet is completely in accord with the necessity of her selection, etc.

Debrief

The discussion is the most important element in this game. The coach should make sure to be very well prepared for it. You will have to encourage the participants to let their imagination run free about the country or place where they think to have been.

Debrief

The goal is to make them situate the culture in the world they know. For example, some people will probably think they have been in a Muslim culture. It is important to let them talk first and then look for the origin of their opinion. Which elements they saw make the participants think of that specific culture? This explains a lot about the image the participants have of, for example, the Islam.

This is the most important part of the exercise. There are two levels in the Albatross exercise. The



first is the «cultural observation». It gives participants a chance to test their powers of observation and to get some idea of what the Albatross society is like. The second level is about self-awareness. Participants can assess their own reactions and feelings and add to their self-knowledge.

A. Collect objective ideas on «where they have

been, what they have seen...» as well as objective impressions: «They did this...» or «Their language is...». The participants tell a lot but are inclined to add immediately some interpretations and even opinions. Do not accuse them of subjectivity, but repeat and reformulate the assignment again and again, until the participants realise it is almost impossible to be objective. This part of the discussion will get into whether they visited a culture where women are oppressed, etc. It is best to let all ideas flow freely and not supply «answers». Likewise, it is best if contrary views can arise from within the group rather than from the facilitator. Eventually, someone will question the assumption of male superiority, and the facilitators can build on it naturally. The major points which need to be realized are: how our observations are colored by our cultural assumptions; how well we observe even to begin with (do we really notice details, or pay close attention?); that we can, in fact, infer a lot of useful information and learn what is expected of us without being told in so many words; that things don't always mean what they seem. This part of the discussion consists of sharing (1) information and (2) opportunities to be thinking about the participant's own skill in observation. At some point it will be valuable to make the additional point clear that many, if not most, of the observations offered by participants will be highly value-laden. Here again, one of the participants will eventually probably point this out, and the facilitator needs to be alert to see that the idea is heard and digested by the whole group.

In this area of observation, there will usually be a strong tendency on the part of participants to want answers from the discussion facilitator: «Why did they do...?» «Do all Albatrossians...?» The goal here should be to try to get responses to such questions from the group itself, varied ones, contradictory ones, some of which at the appropriate moment the discussion facilitator can confirm, or suggest be taken as probably right, or as hypothesis. The facilitator should try to help the group see that questions as «Do all Albatrossians...?» are inherently meaningless question in light of their own common sense and cultural experience. Finally, the facilitator should be alert for ways in which to see that some grasp of the limitations in

«why» is gained. This means that «Why do Albatrossians do such because of...» «simply confirms in participants a limiting pattern of thinking. While some questions might be given «here's why» answers, the facilitator should aim toward creating the awareness that the «why's» of human behavior do not usually lend themselves to simple, neat (sociological/ anthropological) concepts and answers.

B. When the purely information elements begin to get exhausted, it is good to move the direction clearly into the area of personal feelings and reactions, «I got tired of sitting...» or «interesting...». It may take prodding to get participants to express more extreme opinions and reactions, positive or negative. The thing here to try for is to help participants see that their own reaction is very relative: that next to them is sitting someone with quite a contrary reaction. In other words, a good discussion facilitator takes opportunities as they arise to enable participants to see that the exercise is not «good» or «bad» or «boring» or any other categorical label. Rather, that the exercise was none of these things, but takes on this or that character through the experience of individuals, that each person sees through a pair of personal glasses. The basic idea here is to let any and all reactions be expressed, yet to develop the awareness in each participant that he or she is essentially responsible for what «happened».

C. As participants often do not like their own reactions and behaviors, inevitably the comments arise that «if the exercise were done differently...» or «had it not been an artificial situation, I would have...» Sometimes this question of artificiality arises from someone who had no adverse reactions, but who wants to offer advice on how the exercise can be improved.

The question of artificiality is central to the whole matter of those insights into self-awareness the exercise offers. The facilitator must make it clear that the Albatross exercise was artificial insofar as it was a simulation. It was not «artificial» in the aspect which matters most: that during a given period of time, a group of people did such and such in that room, and that each participant had real reactions. It may help to run it realistically and theatrically well (for the benefits to be gained from the cultural observation level), but as an event in the lives of the participants, it was as real as anything which may happen to them.

The insight, if it can be gained, is valuable. It will seem self-evident to some, and totally meaningless or alien to others, but the facilitator should try. In this, it helps to point out to the participant that Albatross is a device he personally can use to look at himself. Each person knows how he reacted. It is up to each person to realize that (1) those reactions happened and were real, (2) whatever caused those reactions,

There is no set sequence or necessary pattern to follow. You can create your own variations to meet situations, such as having participants all of one sex, or too many Albatrossians to include, etc. What is important, is to have clear objectives and valid reasons for what is done.

Performers of Albatross may wish to create various philosophical or behavioral rationales. During the discussion following the activity, any inconsistencies in performance, or tricky questions can always be explained as «tribal differences.»

It is important for those doing Albatross to make the jump into a different culture, one that is not at all needing to be «explained» or justified. One should attempt to enter into a spirit of «suchness,» i.e., that an Albatrossian is as much of a whole, self-evident, implicitly assumed person as everyone else.

Tips

he has responsibility for what he does with those reactions, and (3) there is no «right» or «wrong» to the exercise, simply it means whatever it can be seen to mean in each person's inward awareness.

The second thing you ask the participants is to describe what they have seen, as objectively as possible. Experience has proved that this is very difficult. The participants tell a lot but are inclined to add immediately some interpretations and even opinions. Do not accuse them of subjectivity, but repeat and reformulate the assignment again and again, until the participants realise it is almost impossible to be objective, contrary to what they usually think about themselves.

The third question asks what values they believe the Albatross culture cherishes and what they think about that. Then the Albatross people explain the real version. To conclude you can ask the participants how they have felt during the exercise. These feelings are important. Let all participants have their say, because often they repress these feelings so that they cause blockades. You can also ask the participants if they have ever felt the same in real life like they have during the game.

Reference:

Gochenour, Theodore. *The Albatross*. In *Beyond Experience: The Experiential Approach to Cross-Cultural Education*. D. Batchelder and E.G. Warner

BARANGA

Playing cards can teach you much more than you could imagine at first !
This activity allows participants to experiment «intercultural encounters» through card playing which will then enable them to reflex on what is at stake in intercultural learning.

Getting started

Facilitators:
minimum 2
(up to 6 depending on the group size)

Participants:
12 - 30, divided into tables of 4 - 6 people

Duration 1h-1h30

- 5 min : introduction (facilitators)
- 5 min : to practice and get to know the rules (participants)
- 1 min : rule of silence (facilitator)
- 20 min : duration of the tournament (participants)
- 30 min : debriefing (facilitators and participants)

Materials:

- Stickers in different colors with table numbers
- decks of playing cards
- several tables spread apart from each other
- rules

Objectives:

- To make participants reflect on their own and others reactions to intercultural situations.
- To understand the reasons for instinctive reactions, in order to be aware of cultural perceptions and to facilitate intercultural experiences.
- To reflect on intercultural approaches.

Instructions :

A chief facilitator starts by introducing Baranga as a simple card. The different stages of the game are explained as well as the materials found on each table. The facilitator then asks if anybody has already played Baranga, and then makes these people observers. The task of other supporting facilitators is to insure that the rule of silence is respected, and to observe participants reactions as these will be very important for the final debriefing session.

The participants are then seated in smaller groups around each table, and are asked to begin playing according to the rules they read. The participants learn, explain and practice the rules at each table. Facilitators and participants should deal with any queries discretely at the table, and according to the rules they have.

Once every table has read the rules and started to practice, the real tournament begins. The chief facilitator then announces the rule of silence. From this moment onwards people are not allowed to speak at all, nor use any written words. The sheets with the rules are taken away. After each round, the loser from each table moves a table down (the tables should be numbered) and the winner goes up one table. This process continues for 4-5 rounds and should last around 20 minutes in total. After the game, the group comes together for the debriefing session.

The principle behind this card game is to simulate cultural encounters. Everybody has their own set of rules or cultural norms and behaviours. Within the context of the

game, these are acquired in the first round of practicing at your own table. This can be compared with socialising during childhood. The rules become yours and you don't need the sheets of paper anymore to be able to play the game e.g. the parents don't have to tell you how to greet visitors or how to eat appropriately anymore. You take your rules for granted. It becomes more complicated when you change tables (simulating meeting different cultures) or when someone else from a different table comes and visit yours (immigrants or tourists). Sometimes players didn't even realize that the rules were different at another table (ethnocentrism) and just thought that the players had misunderstood the game. There are different strategies in order to be able to continue playing a game (managing cultural differences). You can impose your original rules, you can take the rules of the other (in order to win) or you can create a new game with new creative rules. The most important element in this process is communication, which was non-verbal in this simulation. The more you change tables (traveling, living in different countries, doing exchanges), the better you can deal with the differences, because you already expect them to be different and you learn new skills to discover the rules (intercultural sensitivity) and in negotiating them or adapting to them.

For more info, please refer to the annex.

Debrief

Begin the discussion with what happened during the game, particularly the participants' reactions. Facilitators should ask participants different questions, and encourage participation as much as possible, whilst keeping in mind the objectives of the game and so directing the discussion in that way.

- How did you feel (Frustrated? Interested? Curious? Disrupted? Confused?)
- When did you realise that the rules are different on each table?
- How did you react?
- What happened during the tournament?
- What are the links between this game and reality?
- What would you do differently next time?

Facilitators should invite all participants to express their feelings and opinions.

- Did you observe anything else during the game?

Thematics to be tackled:

- Differences of 'rules' among countries
- Inherit norms and standards that influence our reactions
- Importance of being understood or to understand what is said
- How we behave in a foreign country, from our own cultural viewpoint. At what point can an individual accept the local rules and when can they try to impose their own rules?
- The Right to have a critical eye, discuss and learn from constraints and then find a common solution

It is useful to use examples of intercultural situations (concrete situations, food, clothes,...) to point out the reactions of the group to intercultural elements and/or when the discussion starts to drift. It's also interesting to highlight different views on personal or social beliefs.

To finalise the debriefing, facilitators can use a useful tool called the iceberg. It enables everyone to visualise what is due to immediate perception and what is not an intercultural encounter. (see Toolkit 4 : « Intercultural learning » - p.19, on http://youth-partnership-eu.coe.int/youth-partnership/publications/T-kits/T_kits). The iceberg shows what elements of a culture that can be seen at first sight and what elements need some time to be discovered. It gives concrete examples after the theory of the debriefing. The facilitator draws and records the 'iceberg' of cultural elements on a paper flipchart.

To close the discussion:

- Be careful not to give the final word and not to give general instructions like do's and don'ts, but instead leave the discussion open.
- To remind participants that intercultural process is, before anything else, a personal journey.

Tips

- As debriefing is the most important, it is important to prepare it in advance, within the preparation team.
- Try to be mysterious while facilitating this workshop: the interest of this game is mostly in the surprise it creates.
- Be careful to keep a relevant atmosphere; the team should be concentrated and silent. If facilitators talk too much with participants they divert participants from the main objective of this game.
- Pay attention to what's going on within groups (questions, difficulties,...), what is said can be very sensitive.
- It is possible to have the same rule twice in different groups, however the tables should be far away from each other

Workshop #10

ROLE PLAY

This tool can be adapted according to needs and thematic to be tackled during the training session: such as intercultural learning, conflict management, north/ south relations, sustainable development...

This is a tool using theater methods but actors skills are not required. Everyone should be able to participate.

Getting started



Facilitators: 2
(up to 6 depending of the group size)



Participants:
15-35



Duration 1h-1h30

- 5 min of introduction (facilitators)
- 10 min of preparation (participants)
- 2 to 4 min rôle play (Participants)
- 10 minutes debriefing (facilitators and participants)
- 10 min debriefing

Materials:

- Situations to be played
- Guidelines for debriefing

Objectives:

- To underline the cultural differences according to individual perceptions and common rules of different groups (perception of time, of work,...)
- To use the material of the previous experiences based on real situations experienced by former volunteers. To experiment for myself the way I could react facing this situation.
- To support participants in building together suitable solutions to the local context.

Instructions:

The group should be divided in smaller groups according to the number of situations to be played.

The facilitators explain the rules and give 10 min for the preparation of the rôle play.

Participants have to discuss on the problematic situation given and have to propose a solution.

Each group has 2 to 4 minutes to present their situation in plenary in order to discuss the problematic and possible solutions and to explain why they chose this solution.

For scenarios please refer to the annex

- For this workshop, consider the way you divide the group according to the time you have

- It is important to give enough time for the preparation of situations to provide the space and to encourage reflexion and exchanges on the issues among the participants.

- No more than 4 or 5 situations recommended during the workshop as it could be repetitive and it could extend the time frame.

- Keep in mind the objectives according to the choice of the situation

- During the debrief, facilitators should be careful not to drift to subjects that will be tackled in the following situations.

Tips

Debrief

Debriefing for 10 minutes after each presentation. Questions to be asked:

- What happened in this situation?
- Why have you chosen this solution? Do you think it is satisfactory?
- What others solutions could you think of?

Facilitators should ask other participants if they agree with the solution given by the group and how would they react in this situation.

Facilitators should keep in mind the topics defined in the objectives and encourage the participants to discuss those topics. However if the outcomes of the group discussion don't cover all the important topics, then facilitators should introduce them.



IMAGE THEATER

Image Theatre is an interactive theatre method, encouraging participants to reflex on how non verbal communication occurs in the interactions between people. This realization can be very useful for volunteers who will experiment interculturality on a first hand basis.

Objectives:

Image Theater includes a variety of workshops designed to develop individual skills of observation and group interaction. In Image Theater, the body is used to create images that help participants to explore effects of communication, unconscious thoughts or group solutions to concrete problems.

Instructions:

First technique of the Image-Theater : Workshop on the image of a word

The facilitator tells a word, and participants, individually, position themselves in an image to represent what the word means to them. They observe other's « sculptures » and gather by resemblances. A work on the representation is done, what can be seen on images.

Realized with the following words : Anger/ Freedom/ Africa/ Europe

Second technique of Image-Theater :

In group of 4-5 people, participants build a painting (still with a body image) that expresses solidarity in which everyone has its own role and everyone complements each other.

Third technique of Image -Theater : Kodak Photo

In two teams. In one of the group, participants place each other in a fixed scenery that illustrates an event given by the facilitator. When the signal is given, the other team turns back to take a picture of that scene – and they comment what they see.

Workshop realized with the following events : a wedding ceremony, a demonstration, the first rain of the season, a funeral

Workshop on collective construction and rhythm : Machines

The objective of the group is to create imaginary machines. The specificities of a machine are that it is composed of several connected pieces, that it always keeps

the same function, that it always repeats the same movements and keeps making the same noises.

Each participant is going to be one piece of the machine which is going to gradually become more complex and sophisticated.

The first person comes to the center and starts making one gesture and one noise, which he/she keeps repeating (tell him/her to choose a comfortable enough position). A second person comes to complement what the first one is doing with another gesture and another noise, making sure the two pieces are connected in a way or another and complement each other nicely. They both keep repeating what they are doing and another person joins them, and so on... until all participants are included (if the group is very big, stop the process when you have 10-12 people).

The facilitator can slow the machine down, stop it, start it again, accelerate it until it explodes.

Then the participants are asked to describe the kind of machine they made (the rhythm, the atmosphere, the speed, etc.) and to say what the machine was making according to them (try to get symbolic things from the participants).

The second step is to do the same but giving them a theme before they start (example: a machine that makes happiness, misery, dreams, that takes revenge, that discriminates, that includes, that comforts people, etc.)

The third step is to put them in groups of 5-6 and ask them to make a machine, choosing a function themselves. They work on their machine during 5-10 minutes and then show it to the other groups. You ask the audience first what they see and get them to say what kind of machine they think it is, then check with the group what machine they invented.

- These exercises were experienced during a training with an international group however it can also be done with a group composed of one nationality as it reflects different individual perceptions within the same group, country.

- Facilitators should adapt the words used, the words should be relevant to the context and to the common references of the group.

- These exercises should be done in the beginning of the training as it contributes to the group dynamics.

Tips

Realized with the following words: dream machine and machine of cooperation

Fourth technique of Image-Theater :

In two groups, participants must build an image of the ideal society and an image of a successful volunteering project.


Fifth techniques of Image-Theater :


In 3 different teams, participants have to create a story in 3 distinct images.


Given situations to the sub-groups : cultural shock, intercultural learning, conflict resolution.

Getting started

 **Facilitators:**
1

 **Participants:**
5-15

 **Duration:**
1h

 **Materials:**
List of words and themes to be used

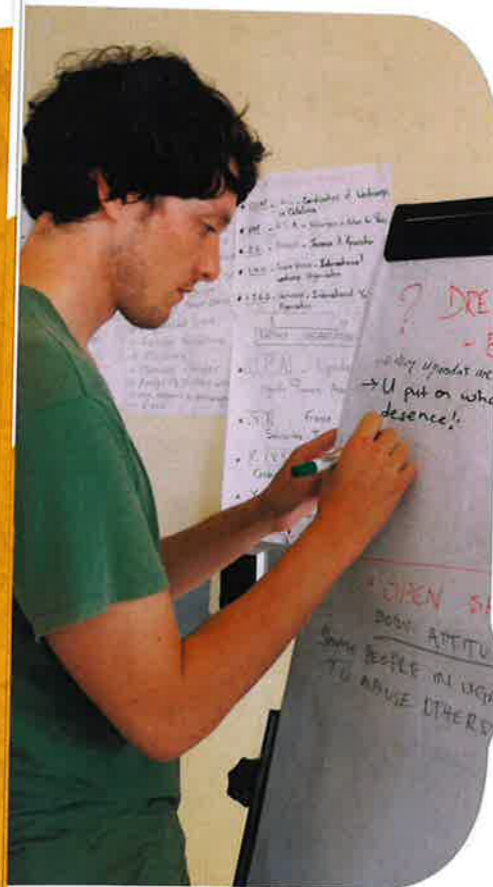
Debrief

It is important to point out:

- the diversity of opinions and of points of view/ references (that are not necessarily linked to the culture of the participants),
- the importance of non verbal communication, the risk of misunderstanding due to the lack of communication or a bad communication,
- the will to change others and their points of view without being ready to change ourselves, -the richness of exchanges through this type of workshops and the richness of confrontations.

EVALUATIONS

Evaluations enable facilitators to adapt, maintain or change the initial plan according to the feedbacks on an action's results.



Objectives:

- To collect data concerning the results of the activity led and that will be used for the final report of the activity.
- To enable participants to conclude the training or the experience in a collective but also in an individual way

Instructions :

There are different types of evaluations :

- **Collective (usually oral evaluations)**
- **Individual (usually written evaluations)**

Collective Evaluations

- **Thermometer :** one side of the room represents the « + » side and another one, the « - » side. Participants position themselves according to their experience and to what is being evaluated (workshops, accommodation, etc.)
- **Smiles and grimaces:** Draw a smile on a page and a grimace on a second page. Pass on the pages to the people so that everyone can comment and express what they feel about the training according to different elements. Participants can discuss about their opinions altogether afterwards.
- **Spidernet :** Draw a net on the floor with themes you want to tackle at each outer end of the net. Participants have to draw a sign more or less close to the centre according to their satisfaction (the closer it is, the more satisfied they are).
- **Potatoes :**
 - Take pieces of paper of different colours and draw faces

with different expressions ("motivated", "worried", "reassured", "quiet", "calm", "unhappy", "exhausted", etc.) and put them in different places on the wall in the room.

- Explain the participants that faces on the wall should express what they are feeling at this moment. They can pick different faces and can move around explaining why.
- Each participants comment their choice(s)
- Faces on the paper can also be represented by different persons

Individual Evaluation

- Written evaluation (cf annex)
- Evaluation Tree¹: It can be a useful tool when working with people who respond better to visual tools. Facilitators should ask the person to point to a figure on the diagram to show how they feel. They can talk about the reason of their choice and where they would like to be. Facilitators can do the exercise at regular intervals to show any change. They can only do it twice, at the beginning and at the end of your training for example. (refer to the annex)
- The « good » final evaluation questionnaire was created by a team of youth workers². It can also be used as an inspiration guide to create your own questionnaire.

For more info, please refer to the annex.

1. The Community and Voluntary Organisations Tree « The Evaluation Trust »
 2. T-Kit 10 Educational evaluation in youth work – © Council of Europe and European Commission, p. 96-101



- Combine an oral evaluation (30 min) and a written evaluation (10 min) is a good way to reach the objectives that are decided for an evaluation

- All through the training, it is advised that some people take notes. To make them useful and interesting, it is important to keep in mind the objectives of the training; tips for a future training, writing of a final report, etc. Objectives have to be set by the team of facilitators beforehand.

- Different reflections on the concept of evaluations in TKit 4 - *Intercultural Learning* p. 77 and TKit 6 - *Training Essentials*, p.74 to 80

Tips

ANNEXES

Workshop #4 TAKE A STEP FORWARD

Examples of role cards:

- You are an unemployed single mother.
- You are an Arab Muslim girl living with your parents who are devoutly religious people.
- You are the daughter of the local bank manager.
- You study economics at university in Casablanca.
- You are the 19-year-old son of a farmer in a remote village in the mountains in Peru.
- You are a soldier in the army, doing compulsory military service.
- You are a 24-year-old refugee from Afghanistan.
- You are an illegal immigrant from Mali.
- You are the president of a party-political youth organisation (whose «mother» party is now in power).
- You are the son of a Chinese immigrant who runs a successful fast food business.
- You are the daughter of the American ambassador to the country where you are now living.
- You are the owner of a successful import-export company.
- You are a retired worker from a factory that makes shoes.
- You are the girlfriend of a young artist who is addicted to heroin.
- You are a 22-year-old lesbian.
- You are a fashion model of African origin.
- You are a homeless young man, 27 years old.
- You are a 37 years old Brazilian transvestite.
- You are a young homosexual in Malawi.
- You are a young Indian employee in an NGO.

Example of situations or events:

- You know where to turn for advice and help if you need it.
- You have never felt discriminated against because of your origin.
- You have adequate social and medical protection for your needs.
- You can go away on holiday once a year.
- You feel comfortable kissing your partner in public.
- You can invite friends for dinner at home.
- You have an interesting life and you are positive about your future.
- You feel you can study and follow the profession of your choice.
- You are not afraid of being harassed or attacked in the streets, or in the media.
- You can vote in national and local elections.
- You can play football easily.
- You can celebrate the most important religious festivals with your relatives and close friends.
- You can participate in an international seminar abroad.
- You can go to the cinema or the theatre at least once a week.
- You are not afraid for the future of your children.
- You can buy new clothes at least once every three months.
- You can fall in love with the person of your choice.
- You can use and benefit from the Internet.
- You have never encountered any serious financial difficulty.
- You have decent housing with a telephone line and television.

Workshop #9 BARANGA

BARANGA 1

- Cards** 32 cards are used
Ace is the lowest card (Ace < 7 < 8 ...)
- Players** Usually 4-6, sometimes varies.
- Deal** The dealer shuffles the cards and deals them one at a time. Each player receives 4-7 cards, (or some other amount, depending on the number of players).
- Start** The player to the left of the dealer starts by leading (playing) any card. Other players take turns playing a card. The cards played (one from each player) constitute a trick. For the last trick, there may not be enough cards for everyone to play.
- Winning** When each player has played a card, the highest card wins the trick. The one who played this card gathers up the trick and puts it face down in a pile.
- Continuation** The winner of the trick leads the next round which is played as before. The procedure is repeated until all cards have been played.
- Following** The first player for each round may play any suit.
- Suit** All other players must follow suit. (This means that you have to play a card of the same suit as the first card.)
If you do not have a card of the suit asked, play a card of any other suit. The trick is won by the highest card of the original lead suit.
- Trumps** In this game, spades are trumps. If you do not have a card of the first suit, you may play a spade: this is called trumping. You win the trick even if the spade you played is a low card. However, some other player may also play a trump. In this case, the highest trump wins the trick.
- End/Win** Game ends when all cards have been played. The player who has won the most tricks wins the game. The player who has lost the most tricks loses the game. In case of equality, play the game Rock/Paper/Cissors

ace♥8♠♣5♦ace

BARANGA 2

- Cards** 32 cards are used
Ace is the lowest card (Ace < 7 < 8 ...)
- Players** Usually 4-6, sometimes varies.
- Deal** The dealer shuffles the cards and deals them one at a time. Each player receives 4-7 cards (or some other amount, depending on the number of players).
- Start** The player to the left of the dealer starts by leading (playing) any card. Other players take turns playing a card.
The cards played (one from each player) constitute a trick.
For the last trick, there may not be enough cards for everyone to play.
- Winning** When each player has played a card, the highest card wins the trick. The one who played this card gathers up the trick and puts it face down in a pile.
- Continuation** The winner of the trick leads the next round which is played as before. The procedure is repeated until all cards have been played.
- Following** The first player for each round may play any suit.
- Suit** All other players must follow suit. (This means that you have to play a card of the same suit as the first card.)
If you do not have a card of the suit asked, play a card of any other suit. The trick is won by the highest card of the original lead suit.
- End/Win** Game ends when all cards have been played.
The player who has won the most tricks wins the game.
The player who has lost the most tricks loses the game.
In case of equality, play the game Rock/Paper/Cissors

ace♥3♠♣7♦ace

BARANGA 3

- Cards** 32 cards are used
Ace is the highest card (Ace > King > Queen ...)
- Players** Usually 4-6, sometimes varies.
- Deal** The dealer shuffles the cards and deals them one at a time. Each player receives 4-7 cards, (or some other amount, depending on the number of players).
- Start** The player to the left of the dealer starts by leading (playing) any card. Other players take turns playing a card.
The cards played (one from each player) constitute a trick.
For the last trick, there may not be enough cards for everyone to play.
- Winning** When each player has played a card, the highest card wins the trick. The one who played this card gathers up the trick and puts it face down in a pile.
- Continuation** The winner of the trick leads the next round which is played as before. The procedure is repeated until all cards have been played.
- Following** The first player for each round may play any suit.
- Suit** All other players must follow suit. (This means that you have to play a card of the same suit as the first card.)
If you do not have a card of the suit asked, play a card of any other suit. The trick is won by the highest card of the original lead suit.
- Trumps** In this game, diamonds are trumps.
If you do not have a card of the first suit, you may play a diamond: this is called trumping. You win the trick even if the diamond you played is a low card. However, some other player may also play a trump. In this case, the highest trump wins the trick.
- End/Win** Game ends when all cards have been played.
The player who has won the most tricks wins the game.
The player who has lost the most tricks loses the game.
In case of equality, play the game Rock/Paper/Cissors

ace♥6♠♣4♦ace

BARANGA 4

- Cards** 32 cards are used
Ace is the highest card (Ace > King > Queen ...)
- Players** Usually 4-6, sometimes varies.
- Deal** The dealer shuffles the cards and deals them one at a time. Each player receives 4-7 cards, (or some other amount, depending on the number of players).
- Start** The player to the left of the dealer starts by leading (playing) any card. Other players take turns playing a card.
The cards played (one from each player) constitute a trick.
For the last trick, there may not be enough cards for everyone to play.
- Winning** When each player has played a card, the highest card wins the trick. The one who played this card gathers up the trick and puts it face down in a pile.
- Continuation** The winner of the trick leads the next round which is played as before. The procedure is repeated until all cards have been played.
- Following** The first player for each round may play any suit.
- Suit** All other players must follow suit. (This means that you have to play a card of the same suit as the first card.)
If you do not have a card of the suit asked, play a card of any other suit. The trick is won by the highest card of the original lead suit.
- Trumps** In this game, heart are trumps.
If you do not have a card of the first suit, you may play a heart : this is called trumping. You win the trick even if the heart you played is a low card.
However, some other player may also play a trump. In this case, the highest trump wins the trick.
- End/Win** Game ends when all cards have been played.
The player who has won the most tricks wins the game.
The player who has lost the most tricks loses the game
In case of equality, play the game Rock/Paper/Cissors

ace♥1♠♣9♦ace

Workshop #7 ROLE PLAY

Each situation tackles a given thematic, it's up to you to choose the situations according to the topics that are important to the training you're having.

- Conflicts due to cultural differences (situations 1,2 and 3)
- Idea of equality (situation 4)
- Gift management (situations 4, 5, 6 and 7)

Situation 1: 3-5 persons

A dog called Bibi, became very friendly with a group of volunteers who are renovating a school. The volunteers then discover that on the opening day of the school, the local village will kill and cook the dog to honour their hard work.

Situation 2: 4-5 persons

The atmosphere of the workcamp has not been good for a few days. International volunteers spend their evenings drinking beers and not talking to anyone else, whilst the local volunteers only communicate in their own language. A fight starts between an international and a local volunteer.

Situation 3: 4-5 persons

You are invited into a local volunteer's family home, with whom you get along well. You are a vegetarian and the family serves only one meal with meat, that the mother cooked for hours.

Situation 4: 4-5 persons

You have been on a workcamp for 10 days. Some of the european volunteers want to visit a very touristic place that is 200km away. A 50€ contribution is asked. Local volunteers on the workcamp have never been to that place but have no money to go.

Situation 5: 4-5 persons

During the workcamp, you sympathised with a girl that spent time with you. At the end of the project, she asks you to give her your ring as a present. The ring means a lot to you in terms of personal value.

Situation 6: 4-5 persons

You leave some pens and notebooks with a local volunteer for his little brother to use. On the last day of the workcamp, he asks you whether you can also send him \$100 to finance his brother's school.

Situation 7: 4-5 persons

You have some medicines with you (aspirin, antidiarrheal, antimalaria, antibiotics,...) that you might need during your workcamp. Local volunteers ask if they can have them.

Workshop #12
EVALUATION

EVALUATION

Name: _____

Are you satisfied with :

	Really satisfied	Satisfied	Unsatisfied	Completely Unsatisfied
- The organisation of the training				
- The team of facilitators				
- The atmosphere				
- The accommodation				
- The food				
- Contents				

Remarks:.....

Did you find useful the contents of:

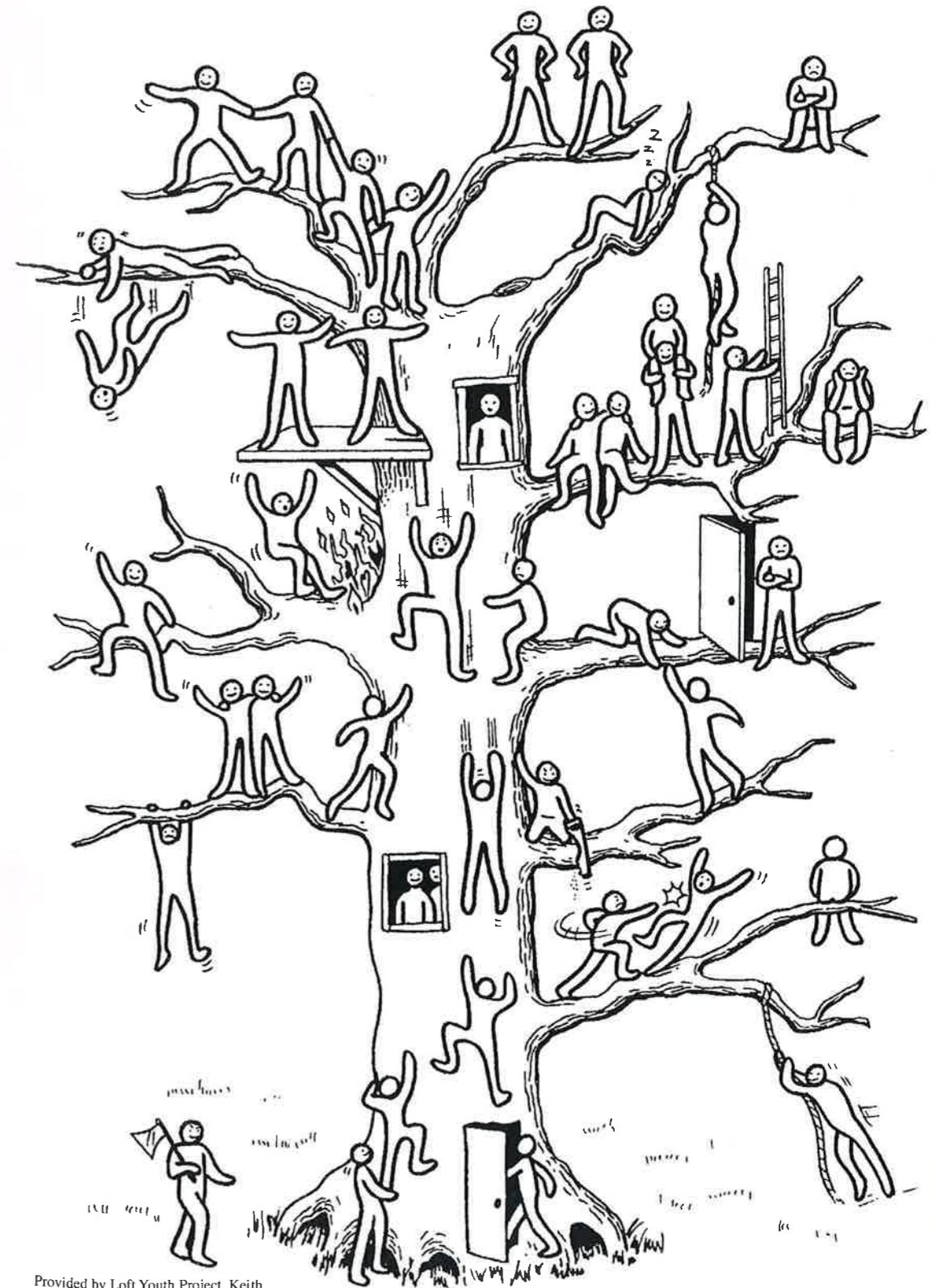
	Really useful	Useful	Useless	Completely Useless
- Moving debate				
- Intercultural workshop				
- Motivation Pyramid				
- Case study				
- International Context				

Personally speaking:

- Did the training meet your expectations?

- Do you have any suggestions to improve this training?

- Do you have any other remarks?



Provided by Loft Youth Project, Keith

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ITECO (Centre de formation pour le développement et la solidarité internationale) : <http://www.iteco.be/>

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BUILDING A EUROPE AFRICA VISION

Training for Volunteers

This toolkit was realized after the input of the training for trainers and the different trainings (pre-departure and on-arrival) that were implemented during the project « Building Europe-Africa's vision on sustainable volunteer's training » both in Africa and in Europe.

The first part of the toolkit includes an introduction to the history of the International Voluntary Service, a presentation of the project and practical information on how to set up a training.

In a second part, it gathers different workshops to be used in training for volunteers with practical information on how to implement them, tips and themes to tackle during the debriefing.

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