



# 51 Recipes For teachers

How to cook with a volunteer group at my school

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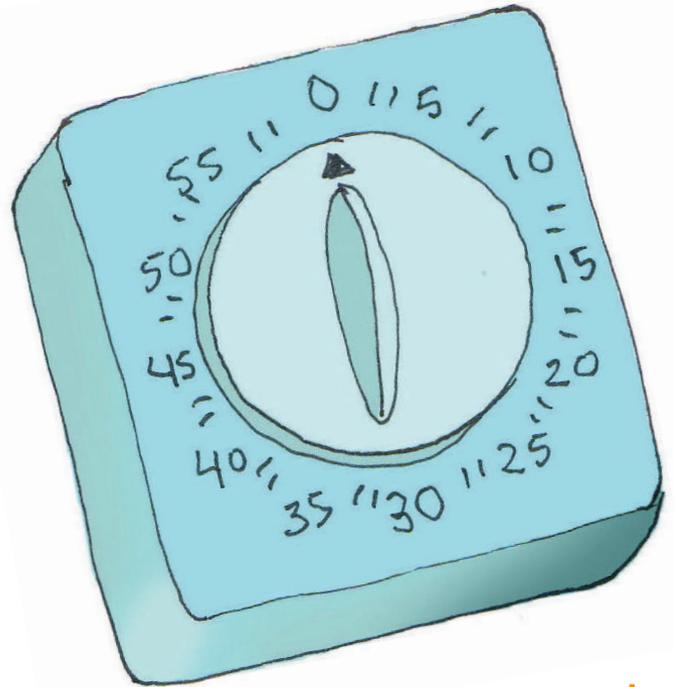
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# 1. Why are we presenting these Recipes?



*Tell me and I forget Teach me and I may remember Involve me and I learn.*

*B. Franklin*

A school in the community, and a community at the school. That is the horizon proposed by ALBOAN for educational centres, building an itinerary that is shared with others. A school that opens up to its neighbourhood or its town, which also counts on openness from the environment; these are the challenges posed for an education that seeks to transform the person and society and, at the same time, recuperates the social dimensions of the training processes.

The educational and training role at the centre is assumed from the perspective of teachers, non-teachers, mothers and fathers of the pupils, and also from the background which inspires the educational institution on a day-to-day basis, from the community to which it belongs. This fact enables pupils to train and become part of the social change, as actors and actresses of this transformation.

Taking this link between the school and the community into account, and based on the idea that our influence does not end among the people we know, and, hence, that our actions could reach people whom we don't even know (theory of the "six degrees of separation", by Stanley Milgram), this recipe book aims to be a tool for teachers who create, train and accompany volunteer groups.

- ## Objectives
- Inspire and thrill those people who are implied in processes of accompaniment of young people.
  - Enrich the task of accompanying persons, generating new ideas and proposals.
  - Show the different methodologies that accompanying persons can rely on.
  - Gather and show different examples of real and successful projects.
  - Present bibliographic resources and useful materials for accompaniment tasks.
  - Enable connections for the creation of teachers' networks that inspire their work.

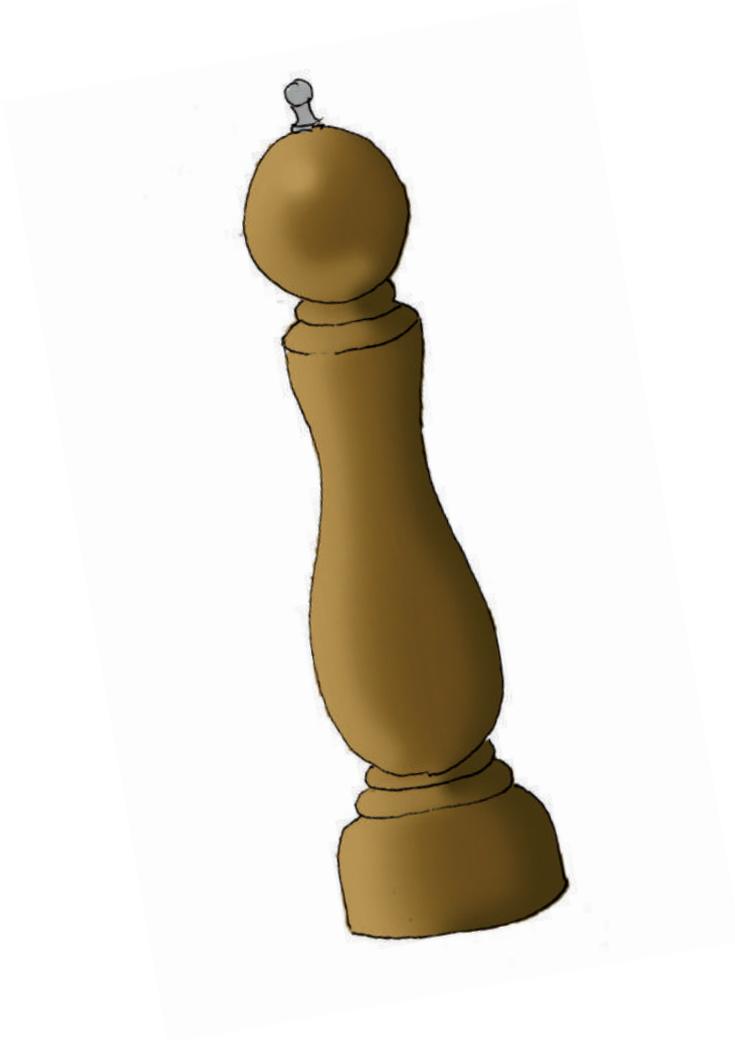
Ultimately, with the recipes and proposals presented herein, you will be able to create your own training and actions programming, adapted to the group that you accompany. You will also be able to choose the evaluation that fits in better with your context and group. And, finally, you will have the opportunity to learn about the successes and good practices experienced by other teachers, who, like you, engage in accompanying young girls and boys in processes involving the transformation of reality from their schools..



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One could say that the key word is commitment. Commitment and “implication” are fundamental to be part of social change. (16 years old, volunteer and pupil of San Ignazio Ikastetxea, Donostia).

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## 2. Basic ingredients to begin to cook.

*"The more historically anesthetized we are, the more fatalistically we are immersed in a reality that is impossible to touch, and let alone transform, the less future we'll have"*

*P. Freire, *A la sombra de este árbol (At the shade of this tree)*, El Roure, Barcelona, 1997, III*

In **ALBOAN** we feel that an education that promotes critical attitudes among the pupils, that enables reflection and changes at personal level and surrounding area is fundamental, in order to build a fairer world for everybody.

To this avail, we are committed to solidarity projects and volunteer work at educational centres, which seek the participation and involvement of the whole school, ranging from pupils to non-teaching staff, teachers, the management team and families. We believe it is fundamental to give value to this type of projects and ensure that these form part of the school curriculum. For this purpose, one of the possibilities is to link the skills used for volunteer and solidarity projects to the achievement of curricular competences, reinforcing and enriching the task undertaken from the different ambits. Specifically, they can be related to social and citizen competences and personal autonomy.

There are many methodologies that the volunteer groups can base their work on and draw inspiration during their training and accompaniment processes. We herewith present various sources that you can draw inspiration from when designing a project and which will lay down the bases for working with the pupils in this field. We share a few examples of the various methodological proposals so that you can subsequently make an in-depth study of those that may be more useful and interesting for your accompaniment task.

## 1. Learning and Service

Educational practice wherein boys and girls can learn while acting on real necessities in the surrounding area, in order to improve the same.



Integrate the service in the community learning about contents, skills and values within a common educational project.



- **Learning:** has an explicit educational intentionality, linked to the acquisition of knowledge, skills, attitudes and values.
- **Solidarity service:** mobilizes the role of its protagonists towards a community service.
- **Learning and Solidarity Service:** links learning to the exercise of an active citizenship.



<http://www.zerbikas.es>, <http://www.aprendizajeservicio.net>

**Learning and Solidarity Service** provides the combination of both elements as a novelty, and mutually enriches the same. The Service gives meaning to learning, making it functional and useful, as well as enabling other didactic, curricular and organizational elements. Learning magnifies the quality of the service, giving it more depth: it fosters the reflection over what is being done and why it is being done. Thus, the result goes beyond the simple addition of both components creating a new product. (Zerbikas Fundazioa, Guías Zerbikas 2).

According to Puig, Batlle, Bosch and Palos, Learning and Service is an educational proposal that combines the processes of learning and providing service to the community in a well articulated single project wherein people participating in the same learn while also working on the real needs in the environment in order to improve the same.

At the same time, Learning and Solidarity Service fosters inclusion processes and stimulates self-esteem, avoiding exclusion processes.

## 2 Learning communities

Educational practice that perceives the educational centre as being a human and territorial community with its own educational and cultural project, wherein everything that is done is geared toward helping girls and boys to learn more.



Build the educational project of the school involving all the people who form part of the same and based on a diagnosis of its weaknesses and strengths.



- **Community:** the group of persons, teachers, managers, non-teaching staff, school, district, environment, which conform the classroom and who participate, between all of them, to build up the pupils' knowledge.
- **Dialogical reading:** methodology through which learning is intensified via the interactions established between the various boys and girls as regards the same text. Dialogical literary talking-shops or shared reading with families are some of the examples.
- **Dialogical learning:** dialogue on a basis of equality among all the educational community, with the solidarity objective of attaining educational equality for all the pupils.



<http://www.comunidadesdeaprendizaje.net/>

We understand a **Learning Community** as a human and territorial community which assumes its own educational and cultural project, framed and orientated towards the common good, local and human development, to educate itself, and children, young people and adults, thanks to the cooperation and solidarity effort, based on the diagnosis of its weakness in order to overcome the same and its strengths, to boost the same. In our case, we refer to the learning community as the classroom, the educational centre and its environment.

The learning communities involve all people who directly or indirectly exert an influence on learning and the development of students, including teachers, family, friends, neighbours from the same district, members of associations and neighbour's and local organizations, volunteers, etc.

### 3. Popular Education

Transforming process wherein the students participating in the same become the protagonists. This educational practice has different phases which follow a circular outline: analysis of the reality and the action itself, reconsidering other forms of action in order to improve the reality, acting to transform the reality. (Social Documentation, 1998; Marlén Eizaguirre, Hegoa dictionary.)



Shape pupils to become the protagonists of change and transformation



- **Pedagogy of the oppressed:** humanistic and liberating pedagogy which experiences two phases: a first phase where oppression becomes a commitment to transformation, and a second one wherein reality has changed and oppressed people become liberated men and women.

- **Liberating dialogue:** is established between the educator and the alumni during the educational process. This is what Problematized Education entails, promoting the construction of active alumni in the transformation of reality by humanization of the same.



[http://www.uhu.es/cine.educacion/figuraspedagogia/0\\_paulo\\_freire.htm](http://www.uhu.es/cine.educacion/figuraspedagogia/0_paulo_freire.htm)  
<http://www.dicc.hegoa.ehu.es/listar/mostrar/83>

The methodology proposed by Freire for Popular Education can be inspiring as a base of the accompaniment processes. Alumni in these cases become an active participant in a learning community that exists within a social context, and assumes the responsibility for its own learning. Wegner sustains a very similar concept, by maintaining the idea that human beings form communities that accumulate their collective learning within an act where all people participate.

## 4. Cooperative Learning

Learning method based on teamwork by the alumni, who work using different techniques to attain common objectives.



It sets up a relationship between pupils and the people around the same, and that requires dialogue, debate, listening, comparing, handling of conflicts, participation ... to this avail, teachers must foster a climate of trust in the group, responsibility and critical thinking.



- **Positive interdependence:** this is attained when the whole group has a bond with the rest of the people that form part of the same and discovers that the success of their individual learning depends on the success of the whole group.
- **Simultaneous interaction:** for Cooperative Learning, the group must share what they learn and debate from the different points of view, sharing the same physical space.
- **Individual responsibility:** tasks are shared individually within the group, hence every pupil will be responsible for the final result, demonstrating his/her capacity to learn and also contributing to the learning of the team.



[http://innovacioneducativa.upm.es/guias/Aprendizaje\\_coop.pdf](http://innovacioneducativa.upm.es/guias/Aprendizaje_coop.pdf)  
[http://dpto6.educacion.navarra.es/publicaciones/pdf/apr\\_coop.pdf](http://dpto6.educacion.navarra.es/publicaciones/pdf/apr_coop.pdf)

According to Kagan (1994) **Cooperative Learning** “refers to a series of strategies that foster cooperative interaction between the pupils on a subject, as an integral part of the learning process”. Thus, the student becomes a protagonist in the educational process, and seeks personal as well as group achievements.

Some of the competences developed in Cooperative Learning, according to Apodaca (2006), are as follows: search and organization of the information, creative solution to the problems, social expression, interpersonal skills such as conflict management, teamwork, the meaning of individual responsibility, etc.

## 5. Educational plan of action FROM the volunteers

This methodology follows the outline: analysis of reality, diagnosis of social reality and that of young people from the school, approach on the working priorities, formulation of the project and laying down the internal organization of the member-voluntary (socio-voluntaria) action, coordinating with surrounding organizations.



Prepare a proposal and the commitment of the educational centre as a whole to create a plan for and from the volunteers, with the alumni as the basis and in coordination with the district and the organizations that are active where the school is located.



- **Aperture:** L. Aranguren (2001) refers to aperture as a glance that contemplates new possibilities, enabling interconnections in education, leading to a cross-sectional line of thinking at the school, which is essential within the context we are in, in order to achieve the change.

- **Formulation of the action project:** lay out the activities that can be carried out at the centre after analyzing the requirements and the reality based on three modalities; activities with minimum planning, scheduled activities and activities for a daily task and socialization activities generated spontaneously and immediately.

- **Territorial Educational Network:** facing a complex reality in the neighbourhood, in the environment, and at global level, creating a Territorial Educational Network (RET) is important (L. Aranguren, 2001), whose leitmotif is global education for the children in the neighbourhood, and the school needs to collaborate with the institutions in the area to achieve this task.



<https://www.raisfundacion.org/sites/default/files/GUIA%20VOLUNTARIADO%20RAIS.pdf>

A school that is open to the neighbourhood is the basis of the work for a school that “educates for life and enables human beings capable of inserting themselves both critically and creatively into an ongoing society”, according to Luis A. Aranguren. According to his words, responsible citizenship is built through the conquest of rights and via the development of duties and, for this reason, we must work on strategies that dwell on students’ responsibilities and commitments towards their environment, which go beyond the city and finally acquire planetary consciousness. Aranguren lays down the basis of this conscience based

on the following characteristics: an ecological conscience which reminds us of our vital links and respects life, a selection of the information that enables critical analysis of reality, a global response capacity which connects problems and local and global realities to provide a better response, and, finally, a specific profile of a person who lives life as a process and constructs history from there, being a protagonist in the same.

## Pedagogy of St. Ignatius of Loyola

An approach on reality which stems from experience, reflection and action from the alumni, and which proposes continuous changes so that the teacher can facilitate learning and critical capacity to the students, confronting them to the truth and the meaning of life.



It seeks the development of more complex learning skills such as comprehension, application, analysis, synthesis and assessment, and complemented with a component of reflection, motivating the students to integrate the significance of what they study and the importance of the human being, helping them to mature and become sensitive to compassion.



• **Assessment:** goes beyond academic aspects, as it dwells “on the balanced development of the student body as persons who are open to others”. The periodic assessment of the progress of students as regards their attitudes, priorities and actions in accordance with this objective is essential. (Javier Duplá SJ, La pedagogía ignaciana, una ayuda importante para nuestro tiempo) (The Ignatian pedagogical paradigm, an important help for this day and age).

• **The centre is happiness:** Making decisions is easier when we are happy. St. Ignatius of Loyola stated that “in times of desolation, don’t move house”, and this basic principle is also applicable to the students participating in the volunteer groups, as they are being trained and building their critical conscience and are subject to continuous changes and having to make choices.

• **Living experience:** the process is built based on previous training and the experience attained by the students as regards contact with reality. At all times, the role played by the teachers is to accompany the students to interpret the situations that they encounter and to guide them as regards the steps that they are taking.



<http://www.acofipapers.org/index.php/acofipapers/2013/paper/viewFile/458/216>

[http://www.cerpe.org.ve/tl\\_files/Cerpe/contenido/documentos/Identidad%20Ignaciana%20-%20Modulo%20del%20DGS/M1PIIUnidad1\\_T3\\_8p.pdf](http://www.cerpe.org.ve/tl_files/Cerpe/contenido/documentos/Identidad%20Ignaciana%20-%20Modulo%20del%20DGS/M1PIIUnidad1_T3_8p.pdf)

**The Ignatian paradigm** is another pillar on which to build the task of accompaniment for a group of volunteers, providing a spiritual component and the basis for action and participation for the students. The Ignatian paradigm is built on five steps: context, experience, reflection, action and assessment. And these steps are rendered in a continuous process that assists in opening up to growth throughout life. (Ignatian pedagogy, a practical approach. V. Dominuco) (La pedagogía de los jesuitas, ayer y hoy (The pedagogy of the jesuits, yesterday and today). 3rd edition, 2005).

In “La persona en el camino de Ignacio, Ediciones Mensajero, 2005” (The person in Ignatius’ path) 4 fundamental traits that are developed in the human being via this methodology are mentioned, and, among these, one is linked to the spiritual experience. The four traits are:

- Personality: traits linked to growth as reconciled persons.
- Solidarity: traits that refer to being persons who are open to others.
- Sense of belonging: characteristics to help one become a person with others.
- Spiritual experience: traits linked to the vital experience that everything is given to us, hence we are invited to correspond equally; grateful people who live in a free-of-charge culture.

Ultimately, a process based on the Ignatian paradigm inspires the development of competent, conscious, compassionate, committed, creative persons who can cohabit together. The last two characteristics are contributions made from ALBOAN, as we consider that a person who can undertake this itinerary can live in harmony and respect with all people and can develop strategies to coexist in a more equalitarian manner.

*“...see the people ... hear what they are saying ... look at what they are doing ...”*

*((Spiritual exercises by Saint Ignatius of Loyola, 106-108))*

## 7. Education FOR participation

Create, manage and enable skills to be part of spaces of participation that enable the generation of collective and social capacities entails educating for participation. They are slow and costly processes that require the coordination of various elements to achieve changes within the people themselves and their environments, both local and global. (Participation: key to development. Four experiences of citizen participation, ALBOAN.)



Seeks to comply with the right to participation for all citizens and develops guidelines and skills so that young people can exercise the same with responsibility, become full actors/actresses in social development.



- **Community network:** this is a privileged and essential space for participation. The school is also part of the community, and, hence, one of the actors that must convey the capacities, attitudes and skills to the students so that they may participate in their environment, with a critical vision and a capacity to transform.

- **Process:** education for participation is a process that must comply with a series of conditions. People participating in the same must be sensitive and have capacity for conscience and understanding; decisions must be made as a team and in an organized manner throughout the process; commitment and responsibility as regards the decisions made is necessary, and also an effort to continue: finally, internalization of the actions undertaken is also essential.

- **Experience:** the practice or realization of experiences is what enables one to learn and continue making progress; it is the way one acts over reality which enables us to transform it with the keys that have been assimilated during the previous process.



<http://redasociativa.org/creandofuturo/>

<http://www.injuve.es/sites/default/files/guiaeducacionparalaparticipacion1.pdf>

**Education for participation** is essential for accompaniment processes for volunteer groups who wish to become involved in the transformation processes. These processes, according to Renée Jablkowski, must perform assessing and rescuing subjective functions that enable full subjectivity, enabling those people who make up the group to become actors and actresses, interacting creatively and with full prominence.

Many projects are based on this method of learning and working with the students, seeking the development of the learning skills for human beings, learning to learn, and learning to make mistakes, as well as learning about communication and dialogues.

### 8. Community ART

Art and creativity as a model for social participation and learning also present at the educational centre. Through artistic experiences the students build projects that foster participation and social commitment, the symbolic use of objects and images to express actions, reflection, creating meaningful art, which promotes investigation, creation and transformation.



Transforming the students and their environment via open artistic activities, such as theatre, music, art and dance workshops, etc., accompanied by a teacher who is an agent for social transformation and who stimulates creativity.



- **Open to the environment:** educating from the connection to life for people and agents working at the centre and the environment, both local and global, connecting realities and experiences, fostering empathy and the need to become involved in change.

- **Flexible:** methodology that adapts to change, to the process, and which also contributes to rendering flexible students who become transformed during their training.

- **Originalidad:** seeks to pose new queries to the realities that are already known, enabling new responses, solutions and ways of acting and performing. This enables the students to develop their creativity.



<http://didacticarte.weebly.com/5-arte-comunitario-modelo-de-participacioacuten-social-a-traveacutes-del-arte.html>  
<http://www.utp.edu.co/~chumanas/revistas/revistas/rev29/aguirre.htm>

Art as a means for learning is also a basic pillar for the accompaniment of young people in their training for action processes. Education goes beyond cognition and art enables working with feelings and affection. The use of art has demonstrated its relevance in the level of satisfaction of expectations and personal and social requirements (Eisner, 1995) and has a great capacity to arouse sensibility, foster personal growth, develop each person's critical capacity, increase self-esteem or acquisition of techniques in the art that each one is working on (Lancaster, 1990).

## 9. TRANSFORMING pedagogy

Victoria Subirana's method is based on the development and mental maturity of a person from their childhood and is based on the pedagogic philosophy dedicated to the study and knowledge of human minds to enable the conservation of equilibrium and reaching mental maturity.



Beginning to work from early childhood, the aim is to apply it to any person in any part of the world and ensure a harmonic development at personal level and for any collective.



- **Mental maturing:** training that must be acquired by all human beings, a training method applicable to any person, in any ambit and space. It enables working with students in different spaces, and at the same time.

- **Curricular plan:** the transforming pedagogy requires a curricular plan that is parallel to traditional plans. This enables the students to embrace different techniques which enable the same to transform their feelings into positive values, such as for example, egocentrism in empathy.

- **Identify, interiorize, transform:** these are the three basic principles of the methodology. With the first principle, the students are conscious of their learning, the process being applied, and in the second stage, the students have interiorized the knowledge, the attitudes, which are fundamental for going on to the third stage and to be able to transform and change, stemming from the students towards their environment and the situations of injustice.



[http://eduqual\\_web.pangea.org/wordpress/?page\\_id=12381](http://eduqual_web.pangea.org/wordpress/?page_id=12381)

<http://lilimafe.blogspot.com.es/2012/10/pedagogia-transformadora.html>

The **transforming pedagogy** gives prominence to the skills that help to develop the harmony and maturity of the mind. That pedagogy enables a more complete mind among the students which guarantees the acquisition of study habits, disciplines, solving conflicts, emotional stability, good family or social relationships, and, in short, to attain more personal happiness.

### 10. Methodology FOR social impact

A methodology that becomes a specific itinerary which offers people, or groups who wish to transform their reality, a series of steps as a guide, with activities, ideas and examples of other experiences on participation and impact.



The group of people participating in the same shall undertake a process of detection of needs in their environment, in order to be able to organize an impact action based on the social development of all collectives that form part of this reality and serve as an example and model to other groups with the same concerns about participation and transformation.



• **Social development:** methodology is centred on attaining social development for the group's environment, or for the students acting within the same and proposes to define the social development it is seeking, and from there, centre the action on a specific subject that is channelled towards the same. As mentioned during the Social Development Summit in Copenhagen (1995), this concept enables pupils to be conscious that it is not possible to attain a sustainable social and economic development without the full participation of women and that equity between man and woman is a priority for the international community.

• **Access to information:** information as a resource to be aware of reality and how to transform it is a fundamental and essential resource. Methodology presents access to information as a possibility that is difficult to attain in some spheres or for specific subjects, and this entails a double challenge to students: more effort to access specific data, being aware of their own rights as citizens to have access to public data.

- **Incidence and follow-up:** the process of searching for data is completed with the preparation of an influence action, dissemination of the same and follow-up of the proposal for change in the future. The action entails teamwork from the students to make decisions as regards the strategy, the public it addresses and the design of the action. Once it has been developed, it is important to disseminate the full process and also to carry out a follow-up of the situation as regards the changes expected (whether they have taken place, if they have been maintained over time, etc.).



[www.tomalosdatos.alboan.org](http://www.tomalosdatos.alboan.org) y <http://www.alboan.org/info-accion>  
<http://www.utp.edu.co/~chumanas/revistas/revistas/rev29/aguirre.htm>

**The Methodology for Social Impact**, “Take the data”, (ALBOAN, 2010), is a support material for the work of organized groups who seek the structure, resources, references and the strategies required to be able to contribute, from their local sphere, to transform the reality. This proposal is framed within a wider movement, such as Social Watch, an international network of community-based organizations that defend policies against poverty and gender equality. Stemming from this reference framework, one can also contribute to social development in the close environment and even in other environments or realities.

*“Educate means helping to get to know each other, understand each other and value each other to be able to fully develop all talents and undertake the mission in life with the rest of the people. This is the empowering sense: to enable the students to be their own subjects, capable of committing themselves to a transformation of society.”*

*(International Federation of Faith and Happiness, 2011)*

## 11. Design FOR Change.

International movement that offers young people the opportunity of putting their own ideas for changing the world into practice, with the process being applied within their closest environment. In Spain, this methodology is known as “Yo Diseño el Cambio”. (YoDC) (I design the change).



Promote student participation, both among boys and girls, giving them the necessary tools so that they can be protagonists in the change. The teachers' figure is that of an accompanying person for the process who leads and motivates the group so that they will investigate, get to know, discover, create and devise proposals for change and action.



• **4-step Process:** the process is developed based on four stages. The stages are: **feel** (that is the moment when one observes the environment and discovers it through the senses), **imagine** (that is the moment when one thinks of possible solutions to the problems encountered or posed during the previous stage), **act** (one tries to go from theory to practice during this stage, planning the performance and launching the operation), **share** (this is the moment for sharing the process and the achievements, and it is essential that the school should open up to the environment, family, neighbourhood and spread the work). A fifth stage is recommended, **reflect**, which enables the assessment of the process experienced, how the work has been carried out and to think of improvements for subsequent processes.

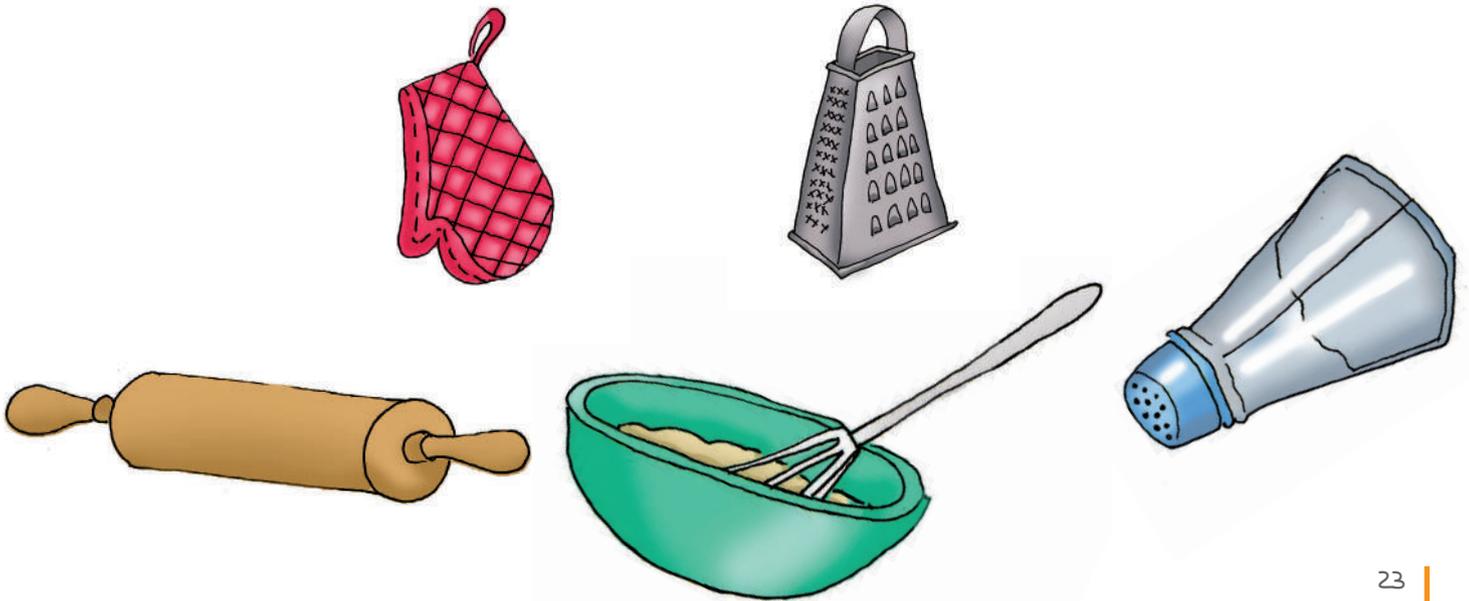
• **Students as protagonists:** girls and boys are responsible for launching the project, discovering the reality, analyzing the problems, outlining the solutions and putting them into action. The educator is the group's escort and must guide and provide the pupils the necessary resources to develop the proposal.



<http://www.dfcworld.com/> y <http://www.dfcworld.com/dfc/spain/>

Kiran Bir Sethi is the creator of the Design For Change methodology, a global movement which originated in Riverside School, a school from Ahmedabad, in India.

The idea is to undertake simple projects, which stem from the needs detected by the pupils and whose result is close and real. These types of projects enable the development of competences for critical thought, creativity, teamwork, communication and students' reflection, improving their capacity to be able to form part of the change and transformation in their environment. Moreover, they work from the motivation of students, who have no doubts at all times as regards their objective, public, problem and the value of their work.



## 12 Processes FOR commitment.

Reference framework for the International Federation of Faith and Happiness for Non-Formal Education and Social Promotion programs. This program is conceived as “The collective action that seeks to develop the potential of people and the community to collaborate in the transformation of society and the construction of a world that is fairer, more participative, sustainable and supportive” (Faith and Happiness, 2009)



Impinge on the improvement of quality of economic, social, cultural and political conditions applicable to the lives of people and communities through a process that strengthens the commitment of the group participating in the same.



- **Awareness:** is the human and social process that connects feelings with reality; they must be present in history in order to analyze them towards people and their dignity, which is the most important issue in social transformation.

- **Awareness-raising:** understood as a reflection that manages the specific action and enables a change. A change in all the persons involved within the group and also in their environment and in their reality.

- **Empowerment:** working on the development of this capacity with the students participating in the group is essential; the idea is to enhance the group's capacities of powers, enabling it to decide what it seeks to transform and with the ultimate objective of acting to achieve the same.

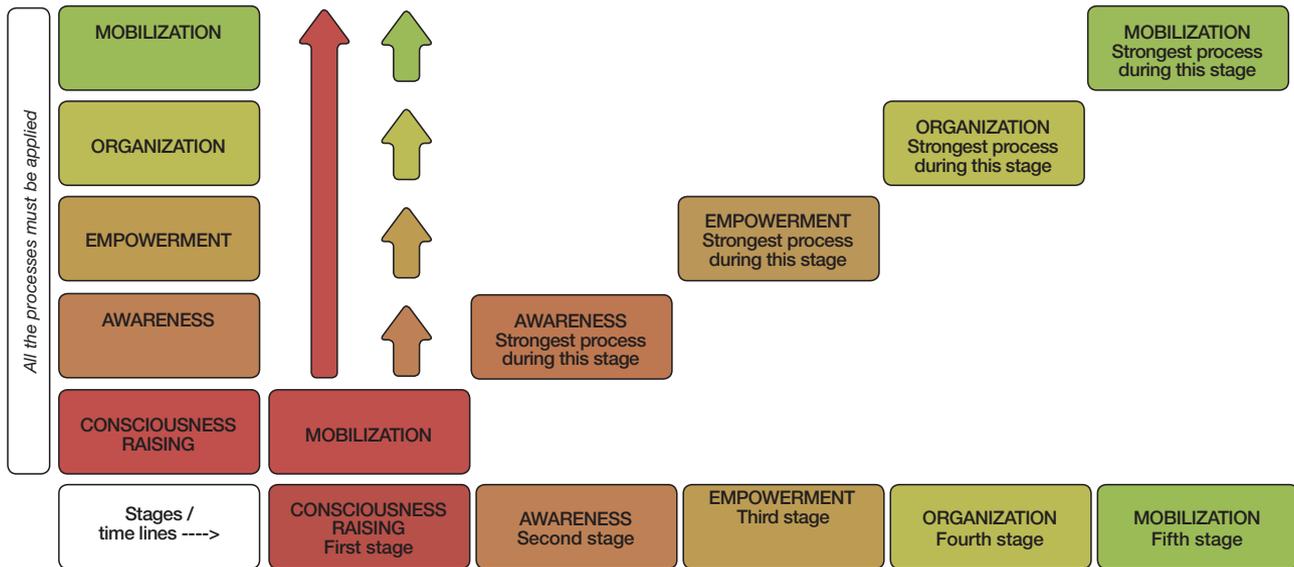
- **Organization:** is the key for teamwork. Organization is necessary to be able to transform and change the reality. This action must be structured, sharing the tasks amongst the people who form part of the group, in order to successfully undertake the same.



<http://www.feyalegria.org/es>

<http://www.feyalegria.org/es/biblioteca/publicaciones-acci%C3%B3n-p%C3%BAblica/marco-referencial-del-programa-educaci%C3%B3n-no-formal-promoci%C3%B3n-social>

A group participation process like the one shown herein leads the boys and girls involved in the same to acquire a commitment for change. To this avail, their continuous and prepared participation is necessary. The following chart shows the stages that the students go through, from awareness to mobilization in the “**Process for commitment**”.



All these methodologies, various pedagogies and teaching proposals will help you by indicating the possible routes to follow and basis on which to lay down the accompaniment task with your group. They are only brief sketches of theories with a deeper development, which we invite you and encourage you to delve further into this. You can find references on this subject from our virtual resource centre ([www.centroderecursos.alboan.org/](http://www.centroderecursos.alboan.org/)) and we can also give you advice through ALBOAN's materials, if you contact us by calling any of our headquarters in Bilbao, Donostia, Vitoria-Gasteiz or Pamplona.



## 3. Recipes



Herewith we present a series of initial dynamics which can help create a climate of trust within the group, followed by different training proposals, organized by blocks, to undertake with the group that you are accompanying. The recipe section ends with a block dedicated to assessment and another to the dissemination of actions.

Each of the blocks commences with a brief presentation of the topic being dealt with, the objectives it seeks and after this, the development of a series of activities to put into practice with the students.

Our proposal is open so that this will enable you to choose the activity or activities that better adapt to your group: previous training, time, resources, etc. All activities are addressed to boys and girls aged between 12 and 18, and the educator can easily adapt the explanations to each stage.

If you are working with an A-level group of students you can make the process more participative by suggesting that they decide between various subjects the training that they want to receive, or encouraging them to organize the training based on the references that you indicate.

*Remember! All options are good and possible and you can find more activities and resources in our training webpage*  
[www.educacion.alboan.org](http://www.educacion.alboan.org).



subject



time



materials



development



example

*"Three-fourths of the miseries and misunderstandings in the world will disappear if we step into the shoes of our adversaries and understand their standpoint".*

*Mahatma Gandhi.*

Finally, one recommendation before beginning with the programming. We encourage you to ask yourself the following questions which will help you pave the way:

- How is the project located within the educational offer of the school centre? *Mainstreaming of the proposal in the curriculum, management team involvement and awareness of the project and also from the school staff... the educational community.*

- Who do I want to offer this project to? *Number of boys and girls in the group, ages, interests.*

- Who are the persons responsible for the accompaniment of the group? *There are more people who support me and with whom I can coordinate the daily task and/or for specific actions and moments.*

- What sustainability has this project got as time lapses? *Look at the project as a long-term process: how it is going to continue during the next courses, years ...*

- How and when is the process, training and actions going to be assessed? *Assessment with the pupils within the group itself; assessment with the teachers responsible for the same; assessment from the school.*

- What kind of actions are they going to undertake: at the school centre, in their environment, with different organizations, collectives? *Assess the possibilities stemming from the different kinds of action, knowledge from other organizations in the environment where the work is to be undertaken.*

- How much time can the students dedicate to this project? What commitments must they assume? *Voluntary time and/or school hours destined to training, time for volunteer actions, commitments assumed over dedicated volunteer time.*

To be part of the change, the first thing and most important thing I have to do is to become involved and dedicate the necessary time to each thing. Being part of the change for me means being on the front line for everything and participating in as many proposals as I can, which help or give support in situations of exclusion. (17 years old, volunteer and pupil of first year of A levels at the Jesuitak Indautxu School in Bilbao).

{ Dynamics to know each other and create a climate of trust in the group. }



## Who are we?



Personal introduction, Acknowledgement of personal qualities, Cooperation, Teamwork.



45 minutes



Palazzo Paletti (on loan from ALBOAN's Resource Centre [www.centroderecursos.alboan.org](http://www.centroderecursos.alboan.org))



This is a cooperation game wherein the people participating in the same attempt to place the columns on the different boards and levels of Palazzo Paletti, adding an extra level every time a person is blocked at the last level.

We could add one more requirement to the game: that the players, apart from moving the column indicated by the dice, must reply to 4 types of different questions, depending on the colour:

- Red: introduce yourself, say your name and state a personal quality that contributes to create a united group.
- Green: give the reason why they want to participate in that group.
- Blue: mention a challenge, difficulty that arises when participating in the group.
- Yellow: state how they feel that they can transform the reality by participating in this group.

When we build the Palazzo Paletti, we will reflect on the replies that have been given for each colour when throwing the dice, reinforcing the positive aspects that each person can contribute to the group. We will assess and also recognize the importance of teamwork for building, handling conflicts and transforming the reality.

2.

I'm  
Falling

Capacity to help, altruism.



10 minutes



Open space where one can move, better still if there are carpets and pillows on the floor, book exercise: Games that unite 2. Trust and frankness during the initial stage for a group. Vopel, Klaus W. (2009), on loan from ALBOAN's resource centre: [www.centroderecursos.alboan.org](http://www.centroderecursos.alboan.org).



If the room is very large, it's better to limit the play area. Twelve people participating need a space between 15 and 20 square metres.

We ask them to walk around the room. From time to time, when we give a signal establishing visual contact with them, one of the girls or boys will say: "I'm falling!" and will let herself/himself drop to the floor. The rest of the group must react quickly and move closer to try and prevent him/her from falling and hurting himself/herself. When the person has been "rescued", the game will continue until the next signal is made, repeating the formula and generating an ambience of union and group confidence.

# 3. The Blind Train



Interpersonal feelings and communication. Handling of conflicts.



30 minutes



Scarves for blindfolding travellers, activity card (The blind train, “Munduko hiritarriok”, “Manejo de conflictos” (Handling conflicts) block, downloadable from [www.educacion.alboan.org](http://www.educacion.alboan.org))



How can a mute train driver direct blind passengers so that the train can move without crashing? What strategies can we devise to transmit this information? And, what attitudes do we need to avoid problems?

The large group is divided into several small groups, and each group will set up a train where the train driver (the last person in queue) can't talk and the passengers have their eyes covered and can't see. Each train must move around the space without crashing against the rest of the trains and, to this avail, must follow the indications made by the train driver, who, as he/she cannot speak, will use signals and pat the person standing before him/her on the shoulder, who at the same time, will transmit this information until it reaches the first person in the queue.

- Signals:
- *Begin to walk: one pat at the same time on both shoulders.*
  - *Turn right: two pats on the right-hand shoulder.*
  - *Turn left: two pats on the left-hand shoulder.*
  - *Go backwards: 2 pats at the same time on both shoulders.*

When the game is over, the group will reflect on the importance of trust and communication in the group's experience and also as regards the need to take time and not go too quickly when trying to do things properly.

# OUR GROUP



Identity, group, union, creativity, generating ideas.



45 minutes.



One sheet of paper, a pen, a case containing the resources (various objects of all kinds, such as small toys, badges, kitchen elements, papers ... all is valid for promoting creativity). There must be the same amount of objects as the number of people in the group; activity based on similar exercises as in [www.neuronilla.com](http://www.neuronilla.com)



We begin by preparing ourselves to create and to this avail, it is essential to know how our body moves and how it feels at that moment. Creativity is promoted with varied body movements, original, our own; in essence, beyond conventional patterns and also if those movements manage to integrate the different parts of the body. To prepare our body, we will encourage the group to undertake the following exercise: they will spread around the room and must walk, moving around the same, and each time they bump into another person, they will greet each other. The greeting will be a consignment that the person accompanying the group will convey to them during a previously specified timing.



First greeting: frightened, without looking at each other's face, scared.



Second greeting: with a bit of mistrust, but with a minimum of physical contact.



Third greeting: as if they wanted to sell something to the person that they have met.



Fourth greeting: as if the other person was someone very special whom you had not seen for a long, long time.

Once the last greeting was made, we will reflect on the postures that the body adopted, depending on the slogan. We encourage the group to stick to the last one; the close one, the open one, which permits ideas to flow and generates confidence in the group. That is the attitude that we need.

Once we are ready to generate ideas, we will take the second step in this exercise. We will bring up the question: How do we want them to call us? What name identifies us as a group?

To be able to come to a conclusion as regards the name, we will help the boys and girls as follows. We place our resources bag in the centre of the room; we ask them to pick up one sheet of paper and a pen and we tell them that they will have to get up, pick up an object from the bag, sit down again and think, for 4 minutes, about ideas for the possible use of the object which will help us respond to the question posed. Encouraging the group to write the largest possible number of ideas is important, even if they think it's crazy, because this is where we will draw the final name.

After some time has lapsed, we will gather the people into 4 or 5 groups. In each group, each person will give the person who is standing to the left, their sheet of ideas. After reading the same, they will share them. First they will read them to see how many are the same or similar, they will write them to group them up and end up selecting 3.

We will place the cardboards on the wall and we will distribute colour stickers on them; each person will have 3. These stickers will represent their votes. They will get up individually to read all the names proposed and will vote with their points by placing the sticker on the idea that they like most. Finally, the idea with more stickers will be the winner: here we have the name of our group!



If my object is a net, one possibility could be to think that the net can tangle and that what we want with our group is to “fish” or “involve” people and build up a network so that these people can join us and help us achieve change. Hence, the name of our group could be: “Set up a network for change!”.

# FIRST COURSES

## { Southern Reality Block. }

In this block we present activities that show the reality experienced by southern countries, revealing the causes of injustice and the relationship that the northern countries (and the pupils) have with this situation.

Through the analysis of the situation pertaining to women, of the reality of refugees, the situation as regards education or the origin of the natural resources that are used by millions of people on a daily basis, one deals with the reality in the South.

The objective is to raise awareness among the students as regards the situation of the people who live in Southern countries, informing them of the disputes, the work, the effort that these people have to make to defend their rights and relate this to the responsibility that the young people in the group have to contribute to change and transformation attaining a fairer world for all persons.



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Because I feel good giving my time, my smile, sharing with young people. And that makes me feel that I contribute something to this society. (17 years old, volunteer and pupil at EGIBIDE Fundación Diocesanas – Jesús Obrero Fundazioa in Vitoria-Gasteiz)

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# 1. Outlook For the Future, sharing dreams



Refugees, Childhood, Africa.



1 hour and a half.



Sheets of paper (present, past, future), coloured pencils, drawings and texts from the publication Outlook for the future (free of charge at ALBOAN's headquarters and downloadable version from [www.educacion.alboan.org](http://www.educacion.alboan.org).)



We present the work group for the session, commenting that you are going to be working on the reality of refugees. You can talk about the publication "Outlook for the future" and how it was developed, speaking of the reality in the field of the refugees in Liberia.

We distribute the different texts and drawings from the boys and girls who formed part of the project in Liberia. Gathered in couples, the boys and girls from the group will organize the texts and the drawings that they have received, classifying them into three moments, depending on how they feel that they have been drawn:

**Present (the reality that the boys and girls who draw are living in the field of refugees).**

**Past (the reality that the boys and girls who draw used to experience in the small village, or during the war, prior to the field of refugees).**

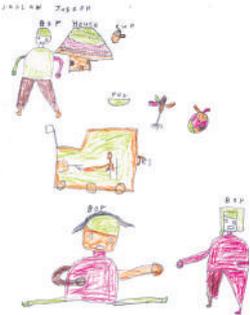
**Future (the dreams that the boys and girls who draw have for the future).**

After working in couples for a while, they share how they have classified the testimonies and the drawings with the large group, and how they have felt after gaining more insight into that reality.

To finish off, they will reflect on the dreams of one group and another, recognizing that we have similar wishes, shared from both realities. They can conclude by reflecting on what we have to do to try to make all the person's wishes come true.

**Arthur Cooper (3rd grade)**

The history of my life is that before arriving here, the war had started. Many people died of hunger and people combated each other on the roads. Many of my relatives died during the war. Soldiers killed the war enemies and the Government was fighting against everybody.

**Tarnue Mayayeh (3rd grade)**

This is my home. I go to the Salala 2 school for internally displaced people. I come from the Lofa county, from the city of Vonjama. At home, my mother cooked rice with bread. My father used to cultivate for us. My teacher's name is Don Gbouam. My mother, my father, my brothers, my sister and I live in the camp for displaced people. We go to the SJR school, we are all displaced in Salala. The World Food Program (WFP) helps us in the camp for displaced people. Residents in Salala. We want to go back home. We are sick of being displaced.

**Harris Flomo (2nd grade)**

Harris Flomo (2nd grade) They will take us home and we will go to school, I will cultivate the land for me and my family. My father and mother will send me to school. I will be a farmer for my mother and father. I will slaughter the animals that we eat. I will work the land for our people in the name of our lord Jesus Christ, and I will cultivate palm for my mother. I will live with my mother and father. When I grow up, I will be a doctor and will help my family.

MARY KEWITT 2008-10-10

**Anonymous**

I have hope for the future because I know that conditions are not always going to be the same. So my situation will change in the future. I will receive help for my education. I will live a life that will please the Lord. So I will not worry because I don't know what tomorrow may bring. While there is life, there is hope.

# 2. Binta and the great idea



Southern reality, Africa, Education, Participation, Woman.



1 hour and 30 minutes.



Sheets of paper for personal work, pencils or pens and short film "Binta y la gran idea" (Binta and the great idea), (directed by Javier Fesser and included in UNICEF's DVD "Every so often in the world", on loan from: [www.alboan.org/centroderecursos](http://www.alboan.org/centroderecursos)).



Before the projection, we contextualize the subject and the activity. One can ask what the title suggests to them, based on the ideas of what reality is like in Africa, etc.

Viewing of the short film "Binta and the great idea".

We ask the group to fill in the following table by pairs describing the cases of situations of injustice reflected in the short film. When this has been completed, the information will be shared.

We end up with a final reflection with the large group, based on the following sentence from the short film:

"My father says that we should learn from the behaviour of birds. Birds are so clever that they take the best from the north and the best from the south." Binta

First courses



Fields of injustice / Cases	Case 1	Case 2	Case 3
Education			
Trade relations			
Woman			
Health, health service			
North-South relations			
Village/District/City Community			
Infancy			



# 3.

## In the Rucksack



Refugees. Southern Reality.



45 minutes.



Photocopy of the rucksack, motivation text, dossier with the didactic proposal for “A school in a tent” (You can download this from [www.educacion.alboan.org](http://www.educacion.alboan.org))



Contextualize the activity that is going to be carried out with the group bringing up the following questions: How would we feel if, suddenly, we had to flee from our homes, our country, our city? What kind of things would we feel were essential to take with us? After this, ask the group to put themselves in the place of people who, in many parts of the world, have to flee from their homes to save their lives, which can be done by reading the following text:

*Combats in your village don't cease; you have to flee from danger with your family and leave everything behind: your home, your friends, your things, your school... You have five minutes to abandon de house and leave your country. What would you put into your rucksack knowing that you will have to bear the weight for many miles? Your family's survival may depend on your choice; therefore you must choose the objects that are most essential to you, but you can only take 10 objects with you.*

You distribute the photocopy with the rucksack and allow them 5 minutes so that they can individually write down their list, reminding them that they can only take the things on the list and that they have to fit these into the rucksack. After the time has lapsed, they will be distributed in pairs and will have 10 minutes to make the list again, sharing it between each pair, thus reducing it to 5 objects per person. The activity will be rounded off sharing the information among the large group as regards the objects that have been chosen, giving reasons as to why they would take those objects, if they have a sentimental value, or else the choice is based on necessity... one can also talk about how they've felt having to flee and encourage them to think how millions of refugees and displaced persons currently experience that situation in the world.





## gLoBingo



Globalization, Southern Reality, Interconnection.



45 minutes.



Photocopy of the index card, pen, Peters world map, stickers, exercise taken from GREIG, S., PIKE, G., SELBY, D. "Earth rights. As if the planet really mattered" Editorial Popular, 1991. (pp. 39 and 40).



We present Globingo as a way of proving that we are surrounded by global elements in our most local day-to-day basis.

The game consists of the following: a photocopy with the boxes and instructions is distributed to the girls and boys. They must fill in as many boxes as possible, obtaining information from the rest of the participants. When someone is able to answer a question, they must fill in the name of the country and of the person who has provided the information in the corresponding box. The name of that person can only appear once on the piece of paper. When a row of boxes has been completed (horizontal or vertical), they must shout: Globingo! At that moment, the game will stop and the person who has shouted must mark the countries that have been written down in his/her page with stickers on the map. The game will continue and the same dynamic will be repeated until the group fills in all their boxes and the map is full of stickers marking countries.

Once the game is over, we will finish off with a reflection in the large group, mentioning the amount of links we have with other countries, analyzing the type of relationship, such as: commercial, personal, family, study issues, etc... This exercise will enable the location of the students in a global context and also remind them, when we show the connections, of the relevance of small-scale actions that can be carried out in our close environment to be able to make a change at global level.

*Find a person who has:*

1. Travelled to a foreign country
2. Who is exchanging letters with someone from another country.
3. Who is learning another language.
4. Who has family in another country.
5. Who has helped a tourist from another country.
6. Who likes a music group from another country.
7. Who wears clothes manufactured in another country.
8. Who likes food from another country.
9. Who knows the name of an athlete from another country.
10. Who has a foreign car.
11. Who has spoken to someone who has lived abroad.
12. Who lives in a house where more than one language is spoken.
13. Who has read news from another country in the newspaper.
14. Who has recently learnt something about another country on TV.
15. Who has a household appliance manufactured in another country.
16. Who has a relative who was born abroad.

A. Name: Country:	B. Name: Country:	C. Name: Country:	D. Name: Country:
E. Name: Country:	F. Name: Country:	G. Name: Country:	H. Name: Country:
I. Name: Country:	J. Name: Country:	K. Name: Country:	L. Name: Country:
M. Name: Country:	N. Name: Country:	O. Name: Country:	P. Name: Country:

## 5.

## Colouring Mandalas FOR the Millennium Development Objectives.



Poverty, Inequality, Southern Reality, Inner Being, Personal reflection.



50 minutes.



Paints, copies of mandalas (notebooks available from ALBOAN's headquarters and downloadable in pdf from [www.educacion.alboan.org](http://www.educacion.alboan.org)).



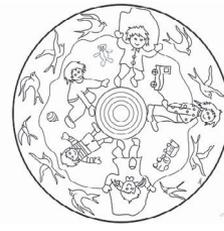
We begin by contextualizing the global situation as regards Millennium Development Objectives in the world. Motivating the group to undertake this activity is important, because, to obtain a good result, they need to be ready to express their feelings, willing to paint and discover their most emotional component.

Texts, such as the following, can be used:

*"Although progress has been unequal, great achievements have been made in the battle against world poverty. Within the period ranging between 1990 and 1999, the percentage of people who lived with less than one dollar a day lowered from 30% to 23%. The majority of Asian and North African countries are on track to reach the goal of reducing extreme poverty by half."*

At ALBOAN's Resource Centre ([www.centroderecursos.alboan.org](http://www.centroderecursos.alboan.org)) you can find more information, documentation and data regarding the ODM.

After presenting the subject, we will leave a space for personal reflection, leave paints and mandalas all over the room, so that each boy or girl can pick up the drawing that he/she likes most and can begin to colour the same. When it's finished, we will share and encourage them to express the feelings that have aroused when painting, always based on "What can I do?".



# Free of conflict technology



Relation between everyday use objects and other countries, production chain, Inequality, Southern Reality.



90 minutes.



Cardboards, markers, photographs in PDF: <http://bit.ly/1ew6QSE>, educational file card included in the Free of Conflict Technology Campaign, for more information visit [www.tecnologiaibredeconflicto.org](http://www.tecnologiaibredeconflicto.org).



The group is divided into small groups and the photographs are distributed to each group. We ask them to think about the itinerary that a mobile phone follows from the moment it is “born” until it “dies”; afterwards, they will have to indicate this on the cardboards and explain it to the large group. To share this, we ask the following questions:

- Were you conscious of the different steps involved in the manufacture of a mobile phone?
- Did you know the impacts linked to this process?
- How do you feel once you have found out these impacts?
- Do you think the price of a mobile phone reflects the costs of all this process?
- What do you use your mobile phone for?
- How often do we change our mobile phone?

To finish off, we ask them to think about the impacts and what we can do to eliminate them, or at least, reduce them. We write our proposals on a cardboard with the ideas that have been drawn from the debate



## 7

Religions  
in the  
world

Interculturality, Respect, Religions in the world.



60 minutes.



Index card to be filled in, cardboards, markers, Peters version world map, activity based on Intercultural material for Primary school from the proposal We are the protagonists of our World by ALBOAN: [www.educacion.alboan.org](http://www.educacion.alboan.org).



We divide the class into groups and each one will belong to an area of the world. Each group will have to find information on religious movements present in their assigned area. After this, the information will be presented to the rest of the group in a summary table which contains the most significant characteristics of each one of them

We will place the cards on the corresponding places of the world over a map to visualize the religious diversity present at global level.

After the sharing process, we will open a debate on the knowledge we had about those religions before commencing the activity, what can be done to learn more, and what we all share in common independently from the religion that we belong to (sense of justice, closeness with the weakest people, specific rites ...).

Card: summary table  
Religions of the world

Name: \_\_\_\_\_

God: \_\_\_\_\_

Origin: \_\_\_\_\_

Morals: \_\_\_\_\_

Rites: \_\_\_\_\_

Geographical areas: \_\_\_\_\_

More data of interest: \_\_\_\_\_

# 8. TRUE OR FALSE? OR, IS IT RELATIVE?



Inequality, Southern Reality, India, Woman, Poverty.



50 minutes.



Map of India, questions to be introduced in the context, pens, photocopied table of statements, more information in the didactic guide "Your life in India" at [www.educacion.alboan.org](http://www.educacion.alboan.org).



We begin by contextualizing the reality of India and to this avail, you can use the following map and questions so that the group will try to reply and between all locate the country and its reality

*What countries border with India?*

*What religions are practiced in India?*

*What languages do they speak?*

*What relationship do you see between the Indian culture and our own?*

*Do you know any female or male authors from India?*

*What historical or public celebrities do you know of Indian origin?*

*Do you know anybody from this country?*

*And, anybody who has travelled to India?*

*What did they tell you about it?*

*What image do you have of this country?*

*What is the landscape like?*

*How do people live?*

*What do they do?*

*What are their habits?*

Outline some of India's characteristics.



We distribute the following photocopied table to each person in the group. Individually, they will reply to the questions and afterwards we shall share each one in the group. We will mark a line on the floor with a tape in such a way that one side represents the “true” box, and the other the “false” box and the “relative” box will be on the line, and, one by one, the boys and girls will place themselves in the space corresponding to the box they have marked. With each assertion, they will share their points of view, giving reasons and arguments.

	True	False	Relative
India is a poor country.			
Women do not have any rights in India.			
Indian legislation does not fully protect its citizens.			
Indian boys and girls cannot study because they are obliged to work.			
Education serves to have a good job in the future.			
Cultural coexistence has always been pacific in India.			
The Adivasi communities have one person who presides over the village and makes all the decisions.			
The Adivasi communities live permanently in the woods.			
The castes system is no longer in force in India.			
Dowry is common in marriage in the Adivasi communities.			
The Adivasi communities mainly survive on hunting.			
Warli art forms part of the Hindu culture.			
Adivasi women are dedicated to looking after the family.			

Your task as an escort will be to guide the debate and orientate the reflection so that the group may come closer to the reality in India, and feel questioned to transform that and also other realities.

# 9. Tai Chi Chih



Inner being, Group feeling, Martial Art



30 minutes.



Tai Chi songs, CD player, an ample and peaceful space (indoor or outdoor).



We present the origin of Tai Chi (which means “the last great way of life taught through movement”), as a martial art, and we contextualize it as an inner being activity, to connect boys and girls with their own being, with others, and to learn other techniques and other cultures.

We place the group in the area where the activity is going to be held. For 30 minutes, the group will be guided by the teacher who accompanies them to carry out a series of Tai Chi Chih movements, developed by Justin Stone and other more traditional Tai Chi movements.

We inform them that this activity seeks to empower the person so that he/she may discover and follow their own flow and shape, and to rediscover energy (Chi), in his/her own body.

Here we present a series of movements to develop the session; each movement can be repeated 8 to 10 times.

Once explained, we will play the music and carry out movements, guided by the teacher.



Motivating and preparing the group prior to this activity is very important. Exercises, such as this one, help to integrate mind and body and enable working through emotions, feelings, incorporating the heart.

# MOVEMENTS

## 1. Rocking chair.

Standing up, with our legs separated at the same distance as our shoulders, hands to the sides. Lift up the heels at the same time as you lift your hands with the palms upward at chest height. Turn the palms around and move your hands downward while you lower your heels and lift your toe's fingers, moving forth towards them. Imagine your balance centre in the abdomen, like a long umbilical cord that connects it to the earth.

## 2. Circle of light.

With your left foot to the front and the palms of your hand facing down, form a circle of light with your fingers. Move the circle of light clockwise, giving and receiving energy. Repeat on the right hand side with the movements of the hand in the opposite direction, anticlockwise. Imagine that you are giving and receiving energy.

## 3. Balloon of light

With the left foot forward, form a balloon of light between your hands at shoulder level, and playfully throw the ball towards the world and return your hands to your chest. Repeat this action various times.

## 4. Shower of light.

With the left foot forward, move your hands in circles upward until you reach your head and then downwards, as if you received a shower of light. Repeat afterwards with your right foot forward.

## 5. Give and receive.

With your left foot forward, the palms of your hands facing down, gently curved and at chest level, push your arched hands outwards, releasing all the tension, negativity and violence you have inside. Put the palms upward and bring them back to your chest, breathing in the goodness and abundance of life. Repeat this action using your right foot.

## 6. Fly through the air.

With the left foot forward, your left hand lifted and the elbow bent, the palm open, your right hand placed at the same height as your waste. Swim or fly through the energizing air.

## 7. Clouds going by.

With your knees slightly bent and your feet placed at the same distance as your shoulders. Move your arms in circle in line with your eyes beginning with the right arm.

## 8. Window open to eternity.

Take a moment to meditate before returning to daily activities. With your left foot heel lifted and balanced against the eye of your right foot, interlace your fingers and lift the palms of your hand a little, until they are just below the level of your eyes. Relax your eyes and look towards the horizon above your hands, without focusing. Feel united with your body, mind and spirit, enjoying a moment of peace, knowing that the light is always within you.

## 9. Namaste greeting

When practicing exercises in a group, we end up greeting each person. Join your hands together at chest level, as if you were praying and make a reverence before each person of the group bowing your head with a greeting.

# Second courses

## { Northern Reality Block }

The activities presented in this block will help us analyze the reality in our closest environment. The students and the group must know the history, the origin, who live there, what is the economic activity, and in essence, how the day-to-day tasks evolve and what needs there are in the place where they live, go to school, or where their mothers and fathers work. The second courses will enable the analysis of the close reality, establishing links with global realities and with themselves.

The objective is to ensure that they know about their closest environment and the situation that the people who live in their neighbourhood, village or city are experiencing, in order to raise awareness and encourage them to become involved and become an active part in the political, economic and social life of their environment.

*"Another world is not only possible, she is on her way.  
Maybe many of us will not be here to welcome it, but on a quiet day, if I'm really  
listening, I can hear her breathing."*

*Arundhati Roy*



## The papalagi



Diversity, interculturality, prejudices.



45 minutes.



Text "The Papalagi" (Activity of the didactic guide JANAVAK: [www.educacion.alboan.org](http://www.educacion.alboan.org)), paints (finger paints for a mural, markers for individual drawings ...), large sheet of paper, or A4 paper.



The teacher will ask the group to draw the Papalagi as they visualize them, while the text is read out loud. You can read it a second time. After this, the drawings are shown and talks begin about the Papalagi and their traditions, and why they have drawn them like that and what they imagine they do. After the debate, the identity of the people represented by the Papalagi is unveiled and a group discussion commences about diversity, prejudices, etc.

*"The body of the Papalagi is entirely covered in loincloths, mats and animal hides, bound so tight that neither the human eye nor the rays of the sun are able to penetrate them. So tight that his/her body turns a pale white and looks tired like a flower that grows in the dense wood under heavy trees. Around the feet they tie a soft, pliable skin and also a sturdy one. Usually, the soft skin is elastic and moulds itself nicely to the shape of the foot, but the tough one doesn't do that at all. They are made of thick animal hides that have been soaked in water, and have been scraped off with knives, and beaten and hung out in the sun for so long that they have tanned and toughened.*

*Using this, the Papalagi build a kind of canoe with high sides, just big enough for the foot to fit in. One canoe for the right foot and one for the left. These small "foot-ships" are fastened*

around the ankles with ropes and APRR hooks, so as to hold the foot inside this capsule, like a snail in its house. The Papalagi wear these skins from sunrise to sunset, and even wear them when they travel or dance. They wear them when it is as hot as the weather before a tropical rainstorm.

The Papalagi are poor because they chase things like mad. They just cannot live without things. When they have made an object out of a turtle shell, used for fixing their hair, they make a carcass for that tool and for the carcass they make a box, a bigger box.

When go into the hut that the Papalagi use for cooking, you see so many pots for food that it is impossible to use them all the same time.

All of you, brothers and sisters, know that I'm telling the truth that I have seen with my own eyes, without adding or inventing anything."

Adapted from: AMANI Collective (1994). Intercultural education. Madrid: Ed. Popular. S.A.



Questions  
after  
Reading:

- What are the Papalagi like?
- What do you think of their habits?
- Would you like to live there?

- Why?
- Who are they?
- What nation?



They are European white men and women, as described by the Samoan chief Tuiavili in Tiva in South Pacific circa 1929, after travelling to Europe. Now that you know who they are: Does this change your vision? How do you feel?

## 2.

Talking  
maps

Local reality, group organization.



2 sessions consisting of 60 minutes.



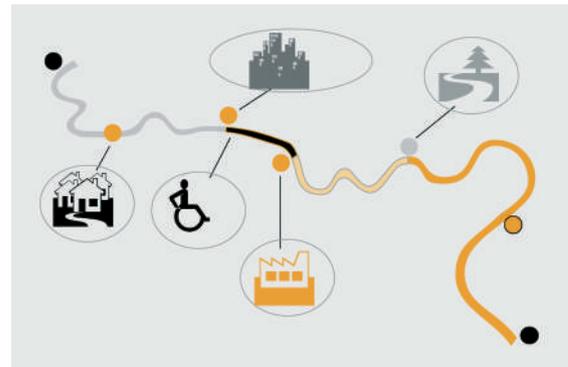
Methodology for incidence, Take the data.



The first thing to do is to present the definition of what a talking map is: that which can be used to gauge the different perceptions that the people who live in a town have.

The group will prepare a talking map of their neighbourhood, village or city, and to this avail, they will be divided into smaller groups and for 45 minutes, they will go for a walk, observe, look at things and talk to people, etc. This is when they should take note of existing needs, of details that need to be improved in the environment. Each group can focus on a specific subject: mobility of the population, natural resources or green spaces, accessibility to specific spots, pedestrian areas, health centres, location in educational centres, services for specific collectives (elderly people, youth groups, migrants, women's groups, etc.).

The information obtained will be gathered during the second session, analyzed and transferred to the map: it can be a drawn map, a cartographic map and even scale models can be used.



# 3. The world market



Fair trade, trade relations, small local shop.



1 hour plus previous preparation.



For previous preparation, access to Internet has to be available, or the possibility of leaving the centre; for the activity, pen and paper will be required. The activity is adapted to Munduko Hiritarrock materials. For participation visit [www.educacion.alboan.org](http://www.educacion.alboan.org).



We divide the group into smaller groups. Each group will have to look for labels for products that have been made in a Southern country. After this, they will think of the different steps that they product undergoes until it reaches the shop in their neighbourhood and will calculate the percentage of the final price that the agents who intervene in the commercialization:

**Producer:** *Person who produces the raw material, farmer, artisan...* **Producer countries:** *the government of the producer country.* **Intermediaries:** *commerce, transport and import companies, international companies.* **Processing companies:** *factories and industries that process the raw material.* **Retailers:** *shopkeepers in shops and markets.*

When the percentages for each product have been calculated, these will be compared with the following percentages by groups:



Finally, a map of their neighbourhood will be drafted, indicating the points where one can find the products that have been analyzed, adding the list of products to each point. The local shops that have been analyzed will be shared among the large group, and the route followed by those products until they reach the shops will be deliberated upon. They will be asked to analyze which persons benefit from the same and which persons do not benefit from this distribution, and what can be done to ensure a fairer distribution.

# kili-kolo



Rights and duties, responsibilities.



1 hour.



Kili-kolo game (you can find it on loan from ALBOAN's resource centre: [www.centroderecursos.alboan.org](http://www.centroderecursos.alboan.org), in the table version and also for a large game).



We present the dynamics; this is a game to gain consciousness of the rights that we have as citizens and which also enables us to see the responsibilities that these rights entail.

The group is divided into 2 smaller groups. Each group will write a list of rights that they feel that they have or must have; after this, they will place the wooden pieces that symbolize the rights one by one, with one right each. Each time a group places a right, the other group must place a duty on the opposite side of the board (unstable), with a paper that contains the corresponding obligation in writing, and trying to balance the two pieces. The dynamics continue until all the rights and duties of the list have been balanced.



After the game, we propose a debate in a large group. Questions, such as, were you conscious of your responsibilities?, do you think that you comply with those obligations?, and, what about the people around you?, or, how could we make people more responsible for their actions?, can all help you reflect on this.

## 5.

Where  
am I?

Personal encounter, relaxation, inner being.



5 minutes.



Open and peaceful space.



The idea is to prepare a brief exercise that can be used as a starting dynamic before working on the analysis of the Northern reality. The educator can begin by talking about the benefits of the relaxation exercises: Normal breathing, not forced, Tension elimination sensation, Activation of circulation, Stimulation of the imagination and intuition, Stimulate concentration and attention.

The person who is accompanying the group will guide the exercise. The group will be encouraged to find a comfortable place in the area, standing up, with their feet a little apart and the knees slightly bent. They will be asked to hang their arms without effort, just hanging loosely on the sides. Afterwards, they must close their eyes and take the following steps:

**1. Be conscious of your head**, starting from the crown and feel it relaxing until it reaches the muscles on your face.

**2. Be conscious of your shoulders** and gently shake them, relax them.

**3. Feel the thorax** and the front part of your body, feel the natural breathing.

**4. Relax your back**, feel how all the muscles are loosening.

**5. Relax your arms** until you reach the tips of your fingers, every one of them.

**6. Relax your legs**, first one and then the other. And reach to the toes, feeling how the tension is released from your body.

**7. After all the body has relaxed, now relax your mind.** Get rid of worries or thoughts about pending issues. Leave what comes to your mind aside.

To finish off, we encourage the group so that, in their current state, they project the work that they are going to undertake in the next session, so that from above, as if they were birds flying over their city or neighbourhood, they could visualize buildings, streets, parks, the environment, people walking, means of transport, the shops open or closed... In that state of relaxation and calm, we finish the dynamics.



A uniform  
world  
• A diverse  
world



Education for all people. Inclusive education.



45 minutos.



Activity based on the materials used for the World Camp Mundial por la Educación 2014 ([www.cme-espana.org](http://www.cme-espana.org))



The person who pumps up the group proposes that they describe and imagine what a planet, or a specific territory where the uniformity consignment is a priority issue, would be like. They must describe how they would eat, dress, the language spoken, who would manage it, the priority production, the currency used, etc.

Then, a proposal is made to imagine and describe a planet or specific territory where the slogan:

**“Let’s join capacities. For an inclusive education”.**

Once both exercises have been carried out, the advantages and disadvantages of each of the options will be written down on a cardboard in the large group. Afterwards, the teacher will propose that they study the consequences of these cases in our current situation and as regards education.

After the analysis, we will read the following definitions:

\* **Inclusive education:** EThis is an educational model that seeks to deal with the learning needs of all children, young and adult persons, with special emphasis on those who are vulnerable to marginality and social exclusion.

Inclusive education is deemed as a process that takes into account and responds to the various needs associated to disability and the atmosphere, but not exclusively to the same. This implies that the schools must recognize and respond to the various needs posed by the students, without distinguishing race, gender, social or cultural condition.

Although the concept of inclusive education can be associated to an educational response that integrates children with special capacities at the common schools, the term goes beyond that and makes reference to a progressive transformation of the educational systems, guided to ensure that these provide a quality education to all the people on an equal basis and adapted to diversity.

\* **Capacity:** this refers to the resources and aptitudes that an individual, entity or institution may have to undertake a specific task or mission..

And between all of us, we will reply to the following questions:

- *What must a school that fosters an inclusive education be like?*
- *How do I value them?*
- *How does it do that?*
- *Is my school like this?*
- *What are the main barriers that a disabled person comes across to access education?*
- *And what about the schools in my neighbourhood or city?*
- *How are disabled people valued in my environment?*
- *Is my school a centre that is committed to eliminating those barriers?*

## 7

What  
glasses  
do you  
wear?



Types of people, coexistence.



60 minutes.



Cardboards, markers, crayons, cello tape, stickers, wools, plastic glasses, materials for decorating, building and creating.



The person who accompanies the group will commence by presenting the activity; they will have to make an analysis of the society in which they live, observing the different types of people who live in their neighbourhood, village or city. They will begin by brainstorming their ideas on a blackboard, creating the different categories of people whom they think they have in their environment.

After the brainstorming session, they will select one or two of those categories in pairs and they will build a pair of glasses each, which will represent a vision of the reality that the person whom they have selected has on his/her day-to-day activities.

Once all the glasses have been prepared, the game will consist of each person in the group wearing a pair and trying to see the reality from that point of view, imagining how that person behaves on a day-to-day basis, where he/she studies, how he/she dresses, how he/she treats other people, what he/she would like to be when he/she grows up, etc. During the game, they will experience various sensations, and they will be encouraged to observe how they feel, how they talk to him/her, how he/she talks to the people that he/she encounters...

After the experience of putting yourself in different people's shoes, we will debate again in a large group on specific glasses: the solidarity glasses. The teacher will ask them where they can find solidary people in our closest environment, people willing to transform the reality with them.

We present some glasses and categories that can help you give ideas to the group:



We present some glasses and categories that can help you give ideas to the group:

**Sunglasses:** some people find it impossible to see the bright side of life. They only focus on the negative side; their perception of others is conditioned towards the disagreeable stimuli, their vision of the world is pessimistic and sceptic; things are so bad that it's better not to do anything.

**"Fashion" coloured glasses:** on the contrary, other people see everything "super-super". For them, life is a raffle of light and colour. They are excessively optimistic

**Diving goggles:** some people spend the day diving in other peoples' depths. They want to access their secrets, their past, their obscure problems, because they think this is the only way they can help them.

**Reading glasses:** They waste their time on irrelevant details, leaving important issues aside.

**Bulging eye sunglasses:** They are nosy, curious people to look for gruesome and

tremendous aspects of other people's misfortunes.

**Mirror glasses:** some people are mirrors of reality, they reflect it as it is, but this reality does not go through them, does not question them, they do not feel it.

**Jokers' glasses (those with a large nose):** some people do not take life seriously. They even laugh at their shadow. They joke about difficulties. They very often don't know where the limit is.

**Anti-blow glasses (the kind that are used for DIY tasks):** some people have insurance for all kinds of risks. They perceive the world as a dangerous place and are scared of being contaminated with other people's ideas and ways of seeing life.

**Multi-task glasses:** people who are practical in their vision of others, who like

to be prepared for everything and fill up their toilet bag with remedies and "just in case" prescriptions.

**Eye-covering scarf:** there are also those who cannot see. People who are so devoted to themselves and so worried about their small daily problems that are incapable of perceiving other people's needs.

**Glasses with spotlights:** for those who are scared of the dark, of diving into other realities. That is why they have spotlights and they don't act until they see the solution.

**Solidarity glasses:** each time, more people (so we hope), see others through solidarity glasses. These glasses see other people from the heart, and from there, they put themselves in their shoes, feel with the person and hence they see and understand what is happening to them more clearly. Other people feel that they listen to them, understand them and value having them on their side.

## 8.

## Anti-Rumour



Prejudices, stereotypes.



45 minutes.



Masking tape, markers, sheets of paper.



Different nationalities of origin or cultures are written on a masking tape: Moroccan, Peruvian, Rumanian, Gipsy, American, Russian, German, Basque, Congolese, Chinese, Spanish, Japanese, Italian, Portuguese, Colombian, Brazilian, Indian and Palestinian.

The teacher places one of the tapes on each person's forehead, not allowing the person to see which one has been attached; a white sheet of paper will also be placed on each person's back.

As from that moment, they are asked to walk around the space seeing what each person has on his/her front and writing on the back what that culture suggests, how they react when they meet someone with that nationality ... they are encouraged to write "the first thing that comes to mind", without racking your brains.

After 10 minutes, they will sit among the large group and will remove the sheet of paper. Each person will read what they have written and will have to guess what their bit of masking tape says.

Once they have guessed, the large group will debate on the thoughts that have been written. Some questions that can be of help to reflect are:

- Do you personally know people from the cultures, nationalities that have been described?
- Do you act towards them in the way that you have described?
- Do you think that those characteristics are real?
- Do you think that we have stereotypes or prejudices about other cultures?
- Are many of those ideas rumours?
- What could we do to end those rumours?

# 9. What are public budgets destined for?



Public budgets, military expenses, social expenses.



60 minutes.



Newspaper cuttings, Internet connection (for mobiles, computers), data on military and social expenses in your community or country.



Before the session, the group is asked to find news about war conflicts that are taking place at international level, cut them out and take them to the classroom. Once they are in the classroom and with the news, the group will be divided into smaller groups. Each group will prepare a collage with the newspaper cuttings and will reply to the following question: **where do countries get the money to be able to buy armament and finance the wars?**

Afterwards, they will be asked to think, in the same groups as above, how public budgets are destined in their municipality: social expenses, education, healthcare, military expenses, other expenses. They are asked to write down these expenses on the sheet of paper and to look for this data in Internet, from the web pages of their municipalities, and they are asked to check it. Once the search is over, the large group will explain their posters and they will be asked how they feel about the distribution of public expenses, if they believe that this is handled correctly at their municipality, or to what they would destine more or less amounts. The following data pertaining to 2010 from the Antimilitarist Coordinator, Kakitzat, can help to explain this, and it can be used for analyzing the changes that have arisen during the last few years, as from that date:

## military expenses

*The military expense at state level for the year 2010 was 18,000 million euros, and 1,500 million euros come from the Basque Autonomous Community. This means that each person from the Basque Autonomous Community contributed 725 euros. The Basque Autonomous Community sells military material for a value of 600 million euros a year. 75 companies from the Basque Autonomous Community are dedicated to the manufacture and design of arms.*

## expenses for social needs

*In the year 2010, 128,201 persons were unemployed and 48,000 did not receive any kind of benefit. 117,394 families suffered from poverty, and 182,240 families had difficulties to make ends meet.*

# Desserts

## { Participation and Volunteer Block }

We reach the pudding stage with activities that train the students on subjects such as participation, commitment, volunteering, etc. This block enables one to see the connection there is between the reality of the South and North, between global and local issues, between injustice and the options available to combat the same, showing the boys and girls the possibilities that they have to transform the reality.

The objective is to reflect on their capacity to be able to be part of the change and to offer tools so that they can make it come true.

*"Each day a battle, a rule that we break,  
A miracle that we create to continue to be  
Crazy alone, sad in full force.  
Crazy women, intense, crazy true women"*

*Rosa Maria Roffiel*

# 1. What is citizenship about...



Citizenship, rights, responsibilities.



15 minutes.



Blackboard or cardboard and markers.



The word Citizenship will be written on the blackboard vertically, with the letters separated.

The boys and girls in the group are asked to come to write the first word that comes to mind when they read "Citizenship" on the blackboard. They will do it like a game of Scrabble, linking the words with one of the letters that they share in common.

When all the people have written and explained at least one word, we will try to build the definition of citizenship according to each of the boys and girls in the group. One person will write the definition on a cardboard to be able to have it available throughout the school year.

*"We are not human beings having a spiritual experience. We are spiritual beings having a human experience"*

*Teilhard de Chardin*



## 2.

Leadership  
Dance

Commitment, community, leadership, celebration.



30 minutes.



Leadership Dance (you can find the music in the Cantera-Nicaragua Ritual Dances CDs on loan from [www.centroderecursos.alboan.org](http://www.centroderecursos.alboan.org)) CD player, for the centre you can use the Mandala adivasi of the five senses (available on loan from the exhibition Your life in India at [www.centroderecursos.alboan.org](http://www.centroderecursos.alboan.org)), or prepare a Mayan Altar (you can also prepare a centre counting on the presence of the four elements), candles, incense.



This dynamic requires previous motivation with the group. You will ask the boys and girls to orientate themselves on the importance of connecting their body and their mind; hence this activity is developed with a text, a dance, and a space for sharing in community.

Begin by preparing and giving ambience to the space. Use an ample and comfortable place where you can take your shoes off to be able to be in contact with the earth (or the floor). You can create a centre or altar in the middle, using material such as the Mandala adivasi, or else build it yourself with different elements from nature. You can put a bit of incense before the group arrives, so that the senses will be more sensitive and open. You can play the dance music right from the beginning, so that they familiarize themselves with it and internalize the same.

When the group is in a circle, you will explain the importance of being silent during the exercise and to respect one another. Encourage them to make themselves comfortable, taking off their shoes if they prefer. Afterwards, read the following text by Eduardo Galeano.

*A man from the village of Nequá, on the coast of Colombia, was able to go up to the high heavens. When he returned, he spoke about it. He said he had contemplated human life from above. And he said we were a sea of small fires. The world is that -he revealed- a lot of people, a sea of small fires. Each person shines with their own light, among the rest. There are no two fires alike. There*

*are large fires and small fires and fires of all colours. There are people with a serene fire, who never feels the wind and people with a crazy fire which fills the air with sparks. Some fires, silly fires, do not light up nor burn, but others fire up life with so much eagerness that one cannot look at them without blinking, and if anyone goes near, it lights up*

After reading this, you ask them to think of what makes them shine, what makes them become fire and gives them the power of transforming reality. Share a little candle with each person and they will light it and place it in the centre that you have prepared, representing their little fire and building a sea of small fires between all of them.

Carrying on with this dynamic, you will introduce the Leadership dance. This is a dance that represents the leadership of the indigenous communities, of the groups such as the one that they have created. This dance has four steps that symbolize different moments or attitudes among the groups::

**Step 1. Tenderness, affection, trust**

*With your right hand you tenderly caress the left arm Repeat this step 4 times, changing arms.*

*At the same time, the points of your fingers go up when your arms go up and the heels go down when your arms go down, imitating the movement of a rocking chair. Repetition 4 times.*

*with others. Repeat the movement inward, towards oneself, symbolizing what we collect from the group and from the persons who make up the same. Repetition 4 times*

*Repetition 4 times. In the same position, move around the space towards others; it is the group celebration. Repetition another 4 times.*

**Step 2. Patience**

*With the palms of your hand in an upward position and the arms on your sides, swing going upward and with the palms downward you make the movement downward.*

**Step 3. Give and receive.**  
*With a leg tilted toward the centre, move both arms in a circle towards the centre of the group, simulating all that you offer when you share*

**Step 4. Celebrate with yourself and with others.**  
*Lift your arms upward and, moving them in circles and rotating the palms, make circles around yourself.*

**The 4 steps are repeated until the song has finished.**

Once the dance is over, ask the group to maintain the connection feeling with each one and that feeling of community that has been created during the rest of the session.

## 3.

The most  
Beautiful in  
the world



Commitment, thrill, willingness to transform.



30 minutes.



Song "Lo más bello del mundo" (The most beautiful in the world), from the CD "Nunca es tarde" (It is never late) (2012) by Canteca de Macao, CD player, Photocopy with the words of the song.



In a large group, introduce the girls and the dynamic, with eyes closed and focused on the feelings that the music that they are going to listen to conveys, the song by the group "Canteca de Macao", for the first time.

When the song is over for the first time, play it again, and this time ask them to continue keeping their eyes closed and listen to the words, underlining the sentence that is the most outstanding to them on the photocopy.

When the song is over, ask them to write on the blackboard the sentence that they have chosen so that they can build a new song between all of them.

Afterwards, open the reflection among the group, bringing up some questions, such as: what is the most beautiful thing in the world to which they could dedicate themselves? Do they think that they can dedicate themselves to something and, at the same time, transform the reality? Do they think that change is possible and that there are people who have a strong impact and are willing to end injustices in the world?

## Lo más Bello del mundo.

*Tormenta de un huracán que avecina cambios.  
Mochila cargada a la espalda pa' caminar.  
Respiro aire puro al pensar que está en nuestras manos  
seguir manejando el timón de la libertad.*

*Se escuchan los pasos que vienen pisando fuerte.  
Se asoma un rayito de sol en la oscuridad.  
Es tiempo de las ideas, de reinventar el presente,  
empujar con más fuerza y dejar de mirar atrás.*

*El ruido del corazón, motor de cambio.  
La sonrisa entre tú y yo, motor de cambio.  
Al final es algo más profundo,  
me dedico a lo más bello del mundo.*

*Se entiende que nunca es fácil abrir camino,  
pero la marcha más larga con un paso ha de empezar.  
Cuidado con la chispa pequeña que es la que prende la mecha,  
se contagia deprisa, no avisa y no va a parar.*

*Sembrar ilusiones y verlas crecer.  
Pasito a paso, tranquilita y acompasando.  
Colorear cada momento como regalo.  
Sortear las olas sin bajarme de este barco.  
Me atrapa de nuevo el compás,  
este tren no tiene pinta de parar.  
Tremenda máquina para olvidarse de todo.*

*El ruido del corazón, motor de cambio.  
La sonrisa entre tú y yo, motor de cambio.  
Al final es algo más profundo,  
me dedico a lo más bello del mundo.*

*Y no sabemos si nos miente  
este sistema de hacer lo que uno siente.  
Y no sabemos no, si nos miente  
esta manera de hacer lo diferente.  
Pero sí sabemos a quien le duela  
que lo importante es gozar con la gente del mundo.*





# 5. Outline



Diversity, feelings, interpersonal communication, interculturality.



60 minutes.



Flip chart, markers; the activity forms part of the didactic guide Janavak, which you can find at [www.educacion.alboan.org](http://www.educacion.alboan.org).



One person from the group will place himself/herself over the brown paper and his/her outline is drawn on the paper. The outline is divided into two equal parts.

On the right hand side, the stereotype that other cultures have of this culture will be written or drawn. To this avail, the following can be suggested: How do people from other cultures think that they see them? How will they be labelled?

On the left hand side, they will represent their own vision of their culture, how they see themselves from within.

Every time that they write or draw something on one of the sides, they will explain this to the rest of the group.

When the exercise has finished, they will have an outline that represents the people's different points of view, also recognizing lack of information and lack of knowledge of the different realities. You will encourage them to think of the reasons for not being well informed and proposals for reconciling each one's ideas about the data that form part of the same body.

# 6

## Another world is possible



Human Rights, social participation, genre equality, education for all people.



60 minutes.



Game of the goose in a table version, or large version, both available on loan from the Resource Centre [www.centroderecursos.alboan.org](http://www.centroderecursos.alboan.org).



Divide the large group into smaller groups. Each group will be a chip, a character or colour, and the game will begin. The objective is to advance on the board looking for clues for transforming the reality, overcoming tests or answering questions that will lead to the end of injustices. This is based on the traditional game of the goose, and girls and boys will throw the dice and continue with the boxes until a fairer world is attained.

# 7. Building new paths with words



Right to education for everybody, literacy, poverty, inequality, social participation.



2 sessions consisting of 60 minutes.



Computers or mobile phones with access to Internet, cardboards, markers; the activity can be found in the materials for the World Education Campaign for the year 2009 (Open a book, open the world, [www.cme-espana.org](http://www.cme-espana.org)).



Information on various literacy campaigns undertaken in different countries, either through governments or NGOs specializing in education will be searched by participants working in pairs. Each pair will search for information on a specific country, for example: Bolivia, Nicaragua, India, Chad, Congo, Zimbabwe, Peru, Colombia, Guatemala, Mexico, Spain, China, etc. The 2-people groups will write down the information they have found on the campaigns carried out in that country and, selecting one or two, they will answer the following questions:

- Where did the campaign take place?
- During which historical moment was it developed?
- What was the objective of the campaign?
- What sectors of society were mobilized?
- Who assumed the role of applying literacy?
- Was the campaign successfully put into practice?

When each pair has collected the information, they will share it within the large group. Each group will present their campaign and will place a post-it note with the name of the same over the corresponding country on a Peters Map.

After this has been carried out and in a large group, they will debate as regards the actions that should be undertaken to launch a literacy campaign in their community. A brainstorming session must be implemented and the reality analyzed, the objectives must be stated, and from there, select the steps to be undertaken and organize them chronologically. They must also devise the plan of action for the campaign, how it will be disseminated and the organizations with whom they could form an alliance in order to put it into practice.

# 8

## We can change our history



Collective construction, participation, probable future and desired future.



60 minutes.



3 large cardboards, markers or coloured crayons.



Divide the large group into three smaller groups. Each group will be responsible for sketching their neighbourhood or city, from a bird's eye view, at a specific moment in history. One group will represent the past (50 years ago), another group will draw the present, and the other group the future (in 50 years' time).

To help them create, here are some questions or ideas:

- *If you flew over your city, what would you be looking at?*
- *Number of inhabitants, description of the people who live there (age, race, language...).*
- *How those people live, if there are there any social problems (excluded groups, mistreated people, elderly people on their own, homeless people ...)*
- *What is nature like, is it well looked after, or is it in a bad condition?, The parks, rivers ... How do they handle the trash collection service and recycling?*
- *What are the schools that you see like, who goes to school and to university or to any other training centre?*
- *What is the hospital or the health centre like? Can any person who is ill attend free of charge?*
- *What is the most widely used means of transport?*
- *How are public decisions made in the city, who decides and how does he/she do this?.*

After doing the sketch, the groups will explain what they have drawn and why. Once the projection to the future has been observed, the teacher will ask the class if they all share the same vision. They will be asked if there are things that they deem probable, but not desirable. What could be done to transform these situations and enable them to become desirable? In a large group, 5 points or commitments will be decided upon which can be personally assumed and which will enable the desirable to become a reality and the probable, not.

# 9.

## Subtle ill-treatment and girl's things



Equality between men and women, participation, dignity, respect.



60 minutes.



Photocopy with data, cardboards, markers, computer and PC projector to show the video "El maltrato sutil": [http://www.youtube.com/watch?v=0y9zJ5J2bWA&feature=player\\_embedded](http://www.youtube.com/watch?v=0y9zJ5J2bWA&feature=player_embedded).



You can introduce the following activity any time of the year, or work on it linking it to the 25th of November, which is the International day against Gender Violence.

Begin by sharing out a photocopy with the following data extracted from the study "Violencia psicológica en las relaciones de noviazgo" (Psychological violence during courtship relations), drafted in 2008 by Norma Vázquez, Ianire Estébanez and Itziar Cantera.

- 80% of girls and 75% of boys do not relate lack of love with abuse. They feel that one can attack and hurt someone that one loves.
- They do not identify psychological abuse conducts as violence. When they think of abuse, they think of serious physical aggression.
- They consider jealousy as a sign of love.
- They do not detect control conducts as violence indicators.
- Some sexist stereotypes continue to be present among young people (such as the "accessory woman", so present among the boys).
- They are capable of identifying situations of discrimination towards women in society and their environment, but in their own partner relationship, they do not identify abuse conducts and minimize the importance of violence situations.
- When describing their "ideal partner", boys do so as a sexual object and girls chose the "bad boy", cheeky or rebel (which is the attractive model). The socialized models of attraction among young people are not equal.
- As regards the models and references of masculine and feminine behaviors amongst young people, there is a "fifty-fifty" change: inequalities latent among young people. From experience stemming from diagrams and traditional models (daughters and sons are assumed to be linked to the mother; the girls are in charge of provi-

*ding affection and understanding in relationships, and boys are in charge of the public aspect of the couple ...). Chauvinism can be expressed in an underground manner.*

*- Boys show more sexist attitudes, more rigid genre stereotypes and more tolerance towards mistreatment than girls.*

*- Frequency of violence in heterosexual relations: 33% of the women who have received attention for violence are under 25.*

In small groups, we will ask them to reflect on this data and comment if they agree, if they have come across similar situations, or if they feel identified with any of these.



In the large group, view the video “El maltrato sutil” (The subtle abuse). After watching the video, they will be asked how they have understood the same, what they think about the story, if they agree with the idea that in some cases, society, through different means, wants girls and women to have a low self-esteem so that they are under their control.

After reflecting on this, write a list of action guidelines to be followed by your group, centre, family, friends, to be able to set up equal relations between boys and girls in all spheres of life.

# Healing Foods

## { Evaluation }

*"The commitment is to make a decision to work for the cause of poor people. To be able to get there one needs to be affected by the reality of impoverished people, allow this to touch and affect you. This is how an ethical indignation arises which moves one to commitment."*

*Fernando Cardenal SJ*

During all the programming of activities and the drafting of the training plan with the group, one has to bear in mind the evaluation moment. The evaluation will be used for systematizing the process and to be able to measure the results attained with the students. It will also help you to add improvements or changes to the program.

### Keys FOR a good evaluation:

1. Simple design: a format with few questions and with a direct text that is easy to understand will help the boys and girls to respond with more motivation.
2. A before and after: prepare a questionnaire that you can present at the beginning of the process (to see the base line from which you stem) and which you will present again at the end (enabling you to compare the achievements attained individually and as regards the starting point).
3. Keep a balance between quantitative and qualitative data. You will need both to be able to attain a more thorough evaluation.
4. Do not neglect the emotional evaluation, work on the feelings emanating from the group, helping them to be aware of them, to get to know oneself and value oneself from there.
5. It is important that you leave a space every day to evaluate what they think about the subject, how they feel and what would they improve. You can help yourself with a sentence or a short text, related to the work undertaken during the session, which helps them become orientated during the evaluation.

Healing Foods

To Be Filled in BEFORE the Training commences

To Be Filled in when the Training IS over.

Name and surnames School Date Name of the group Since when have you been part of this group	Name and surnames School Date Name of the group Since when have you been part of this group
How would you define the participation? - -	Has your definition of participation changed? - -
Do you feel that there are differences between men and women in your environment? And, at global level? - -	Has your idea about the differences between men and women changed somewhat? - -
What do you think you can contribute to the group in which you participate? - -	Do you think you have contributed as much as you could? - -
What are your expectations for this course? What do you expect to learn? - -	Do you thing your expectations have been fulfilled? What have you learned? - -
How do you feel before you start? -	How do you feel when training has finished?
-	Rate your level of satisfaction with the training from 1 to 10.
-	Rate your participation from 1 to 10. Rate the group's participation from 1 to 10. Rate the speakers' training from 1 to 10.

- Useful
- Trusting
- Secure
- Insecure
- Sad
- Free
- Happy
- Disappointed
- Nervous...

# Sauces FOR serving with dishes

## {Dissemination}

Dissemination of the activities and the process is another fundamental issue. Gathering of graphic documentation throughout the process is vital because it will help to disseminate the same; at the end of this process, videos, montages, and even magazines can be set up to relate the process experienced.

The dissemination of the activities carried out encourages other people to join the cause, the battle to build a fairer world, and it can also give ideas to other groups who are developing similar process, but, mainly, it will motivate the group, the students with whom you work, as they will see themselves reflected on those photographs or videos, and feeling recognized for their work, thus feeling valued.

### Keys FOR dissemination:

1. Be visual.
2. You must be brief.
3. Use a straightforward language, which is different from simple (as in naïve).
4. Humour is the key, make people smile.
5. Specify the public to whom the message is addressed.
6. Use different resources.

## Spaces FOR dissemination of actions:

### OFF Line:

- Participation in staff meetings, internal actions, meetings at the school to narrate the experience.
- AMPA meeting or training.
- School celebrations.
- Posters or brochures distributed in the neighbourhood, city.
- Mobilization or local actions, on the streets.
- Participating in the annual gathering of ALBOAN's Network of Young People for Solidarity ([www.educacion.alboan.org](http://www.educacion.alboan.org)).



### ON Line:



- [www.educación.alboan.org](http://www.educación.alboan.org), to disseminate experience, you can upload the material you have used and share it with other educators to encourage them to undertake a similar project at their schools.
- [www.tomalosedatos.alboan.org](http://www.tomalosedatos.alboan.org) dissemination of incidence actions in a global map; you can see what other groups have done in other areas of the world.
- <http://gaurkoemakumeak.wordpress.com/> dissemination of experiences in coeducation from your work.
- [www.change.org](http://www.change.org), this platform will enable you to spread the action undertaken and ask other people to join your cause.
- Facebook from the Young People's Network: space where the group can share their experience with other groups: <http://bit.ly/red-jovenes-alboan>
- Web platforms, on-line spaces, blog, your school's facebook page.

# 4. Let's go to the table! We're going to have Lunch

Activities and methodologies that have helped you provide a basis and tools for your group so that they can become critical boys and girls, with resources to participate in society and connect with other realities, even transforming local and global situations of injustice.

The students must also be endowed with practical and experiential activities so that they can assimilate knowledge, put it into practice and enrich the same. Below we present different proposals for action, so that you can choose the one that better adapts to the reality of your group, or complement the same creating an integral and more complete proposal.



## At the centre:

If you are working with boys and girls from Secondary Education, undertaking actions at the school is easier when permits have to be requested, and some organizations do not admit volunteer work with students under 16.

### **Volunteer work with Campaigns promoted by ALBOAN:**

Proposals by ALBOAN which connect North and South.

- Organize the Day of Peace for the school. You can link this to the campaign “Menores soldado” (children soldiers).
- Create an ALBOAN-Volunteer group at your school. You can have a space at the school where you present information on the different campaigns “Un cole en una tienda de campaña” (“A school in a tent”), and you can decorate this with posters and organize a monthly activity.
- Set up a Fair Trade stall on the Day of Peace at the School.

### **Volunteer work with other organizations:**

Volunteer work activities collaborating with organizations in the environment.

- Collaborate with school support organizations at the school, organizing education reinforcement activities.
- Organize a round table at the school presenting the different organizations in your environment where boys and girls like you can volunteer or collaborate.

Contact us at [educación@alboan.org](mailto:educación@alboan.org). If you want them to know about ALBOAN'S VOLUNTEERS OFFER

As an incredible experience, let's see if next year I'll have the opportunity of continuing to work on something similar. And I encourage everybody to participate in groups such as these. (16 years old, volunteer and pupil of San Jose Jesuitak Ikastetxea in Durango).

## Outside the school:

If you work with A-level students, you can easily find organizations in your neighbourhood with which you can collaborate.

### **Volunteer work with Campaigns promoted by ALBOAN:**

Proposals by ALBOAN which connect North and South.

### **Volunteer work with other organizations:**

Volunteer work activities collaborating with organizations in the environment.

- Present the Global Campaign for Education at the neighbourhood square.
- Participate in the Zero Poverty campaign
- Organize a flashmob in a park with the Courageous Women campaign.
- Carry out a collection of signatures for the Conflict-Free Technology in different spaces in your city.
- Participate in ALBOAN's Network of Young People for Solidarity, sharing your work with others.
- Soup kitchens.
- Disabled people Associations.
- Homes for the elderly.
- Associations working with immigrants.
- Women groups.

## And afterwards, what?

The schooling period is limited at your school centre, and to this avail you must offer the girls and boys in your group who are about to finish this process other options for involvement and participation. Make sure that they get to know other organizations, get them hooked on ALBOAN's Network of Young People for Solidarity and try to make sure that they establish contact with other people of their age who wish to continue linked to these processes ... don't let them go adrift!



## 5. Cooking tips

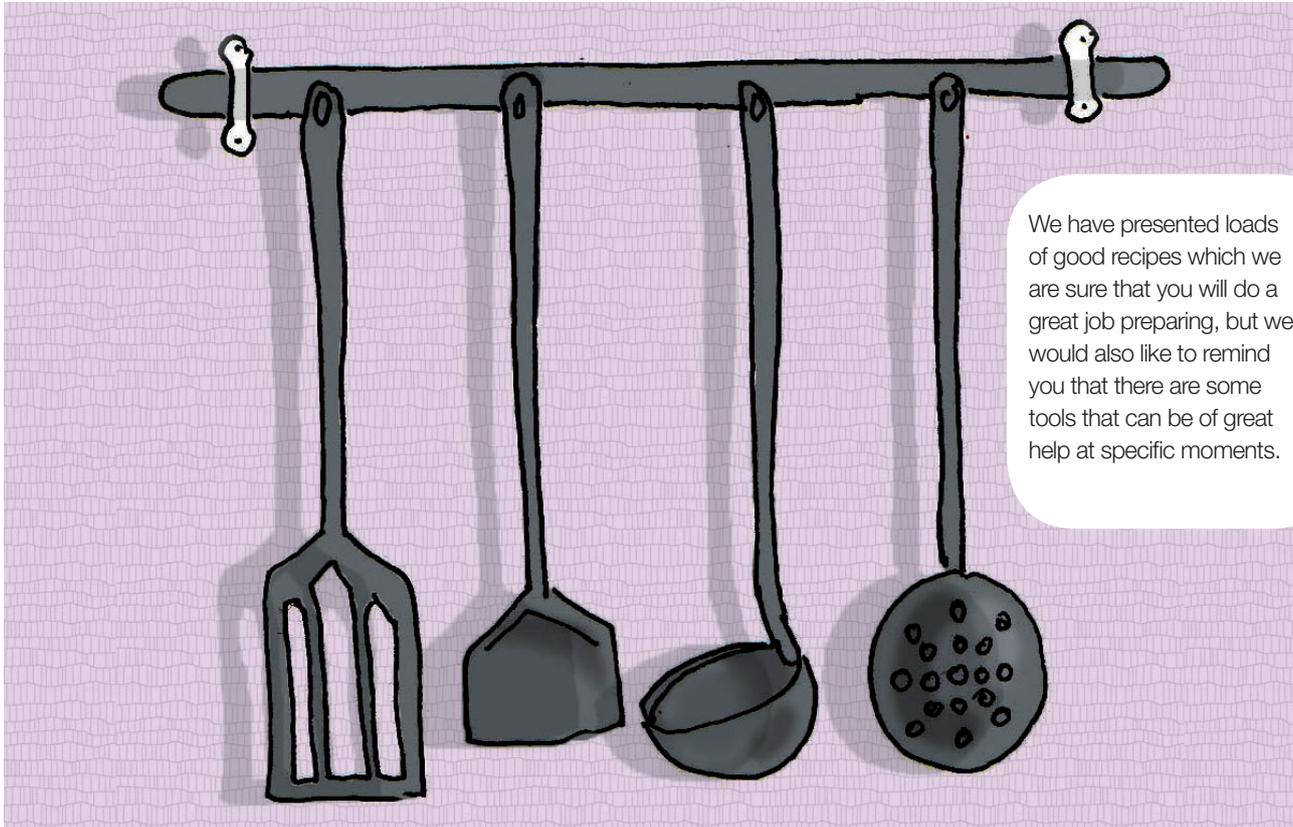
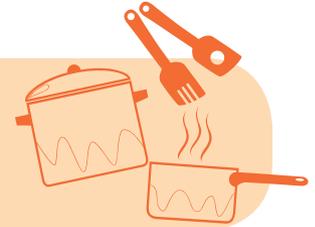
Here in ALBOAN we have been cooking for over 10 years, accompanying other teachers through different processes and paths. We have gathered all those experiences from this cookbook and we now give you some clues that can help you when you start up.



Being a volunteer and involved in this group means contributing my grain of sand to change the world. (14 years old, volunteer and pupil at Colegio Sagrado Corazon Rekalde in Bilbao.)

- Your motivation is fundamental to accompany the group; you transmit the energy and the willingness to implicate yourself. To the extent that you commit yourself, they will also do this.
- Create a climate of trust so that the group can dialogue and wish to express their feelings and exchange their opinions. Thus, you will achieve that they listen to each other, give each other advice and you will be able to handle conflict situations in a positive way.
- Systematize the whole project, the sessions, trainings, actions or the volunteer work. If the project is properly systematized, the educational community will find it easier to understand, figure it out and support it.
- Disseminate all the actions undertaken by the group. This will encourage them to continue doing more and to wish to continue to be implicated.
- Always link local to global, the actions that you undertake with their impact on other realities, the North with the South.
- Allow the girls and boys to make decisions during the process. You will thus promote their initiative and will give them tools to progressively allow them higher responsibilities.
- Combine training sessions with different people, counting on speakers from the school and also, external testimonies are a formula that boosts the pupils' interest.
- Structure the project in depth right from the beginning. Begin to write down your ideas here, on this notebook – you have space for this at the end!
- Foster a group ambience with sense of belonging, of identity. This will help them unite and strengthen as a group, developing actions with a higher impact.
- Link this project to other subjects at the school, do this in a cross-sectional manner and make it visible.
- Insist on how relevant it is for the school to recognize your task and that of the group's; you are doing a good job.
- Look after each person in the group, related persons are fundamental.
- Work online with other organizations; this will enrich proposals and increase your achievements.
- And, never forget that you are starting with a slow process with long-term results. Do not give up!

## 6. Cooking tools



We have presented loads of good recipes which we are sure that you will do a great job preparing, but we would also like to remind you that there are some tools that can be of great help at specific moments.

**Please ask us for more proposals!**

From ALBOAN's headquarters:

**Bilbao**

C/ Padre Lojendio 2. 2º.  
48008.  
94 415 11 35

**San Sebastián**

C/ Andía, 3  
20004  
943 275 173

**Pamplona**

Avenida Barañain 2  
31011  
948 231 302

**Vitoria**

C/Monseñor Estenaga 1  
01002  
945 202 676

  
\* Please also visit our resource centres!

From the webpages: [www.alboan.org](http://www.alboan.org) | [www.centroderecursos.alboan.org](http://www.centroderecursos.alboan.org) | [www.educacion.alboan.org](http://www.educacion.alboan.org)

**Contact with other teachers who are already on their way!!**

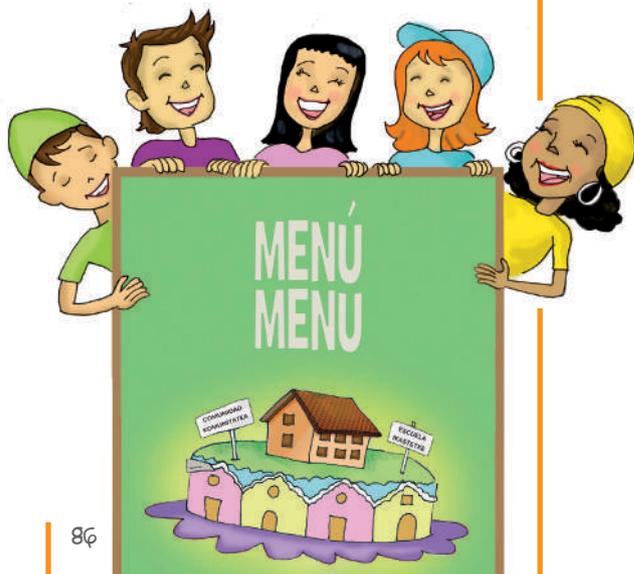
- Colegio San Ignacio in Pamplona. Contact person: Gabriel Moreno
- San Ignacio de Loyola Ikastetxea in San Sebastián. Contact person: Jon Arruti
- Colegio San Francisco Javier in Tudela. Contact person: Jose Ángel García
- Nuestra Señora de Begoña - Jesuitak Indautxu from Bilbao: Contact person: Roberto Navarro
- San Jose Jesuitak Ikastetxea in Durango. Contact person: Eva Rodríguez
- Colegio Sagrado Corazon Rekalde in Bilbao. Contact person: Mertxe Aguirre
- EGI BIDE Fundación Diocesanas – Jesús Obrero Fundazioa in Vitoria-Gasteiz. Contact person: Ainhoa Pereda
- Centro Formación Somorrostro in Muskiz. Contact person: Miren Ruiz

They have undertaken similar experiences at their schools. You can call them or ask for them and they will tell you how they do it.

**Ask us to accompany you!!**

**educacion@alboan.org**

7. Write down  
your menu  
here for this  
school year



Basic ingredients to begin to cook	Recipes	Appetizers
1. Learning and Service		1 Who are we? <input type="checkbox"/>
2. Learning communities		
3. Popular Education		
4. Cooperative learning		2. I'm falling <input type="checkbox"/>
5. Educational plan of action from the volunteers		
6. Pedagogy of St. Ignatius of Loyola		
7. Education for participation	Questions which will help you pave the way <input type="checkbox"/>	3. The blind train <input type="checkbox"/>
8. Community Art		
9. Transforming pedagogy		
10. Methodology for social impact		
11. Design for Change		4. Our group <input type="checkbox"/>
12. Processes for commitment		

First courses	Second courses	Desserts	Healing foods	Sauces for serving with dishes	Let's go to the table!
1. Outlook for the Future, sharing dreams <input type="checkbox"/>	1. The Papalagi <input type="checkbox"/>	1. What is citizenship about... <input type="checkbox"/>	A before and after evaluation. <input type="checkbox"/>	Participation in staff meetings <input type="checkbox"/>	Street action <input type="checkbox"/>
2. Binta and the great idea <input type="checkbox"/>	2. Talking maps <input type="checkbox"/>	2. Leadership Dance. <input type="checkbox"/>	Evaluation from the emotions and feelings. <input type="checkbox"/>	School celebrations <input type="checkbox"/>	Space at the school where you present information on the different campaigns <input type="checkbox"/>
3. In the rucksack <input type="checkbox"/>	3. The world market <input type="checkbox"/>	3. The most beautiful in the world <input type="checkbox"/>		AMPA <input type="checkbox"/>	Participation on a particular day <input type="checkbox"/>
4. Globingo <input type="checkbox"/>	4. Kili-Kolo <input type="checkbox"/>	4. Betting slip for participation. <input type="checkbox"/>		Posters or brochures distributed in the neighbourhood <input type="checkbox"/>	Collaborate with a neighbourhood organization <input type="checkbox"/>
5. Colouring Mandalas for the MDO <input type="checkbox"/>	5. Where am I? <input type="checkbox"/>	5. Outline <input type="checkbox"/>		Mobilization or local actions, on the streets <input type="checkbox"/>	Volunteer work with a neighbourhood organization <input type="checkbox"/>
6. Free of conflict technology <input type="checkbox"/>	6. A uniform world. A diverse world <input type="checkbox"/>	6. Another world is possible. <input type="checkbox"/>		www.educación.alboan.org, <input type="checkbox"/>	Petition <input type="checkbox"/>
7. Religions in the world <input type="checkbox"/>	7. What glasses do you wear? <input type="checkbox"/>	7. Building new paths with words <input type="checkbox"/>		http://bit.ly/red-jovenes-alboan <input type="checkbox"/>	Participate in ALBOAN's Network of Young People for Solidarity <input type="checkbox"/>
8. True or false? Or, is it relative? <input type="checkbox"/>	8. Anti-rumor <input type="checkbox"/>	8. We can change our history <input type="checkbox"/>		<input type="checkbox"/> 	
9. Tai Chi Chih <input type="checkbox"/>	9. What are public budgets destined for? <input type="checkbox"/>	9. Subtle ill-treatment and girl's things <input type="checkbox"/>			









From ALBOAN we work on the construction of a fairer world, and from that challenge we are committed to Education for Development to educate people to become critical, coherent, responsible for their actions and with capacity to exercise their rights and duties as citizens of a world that is increasingly interconnected.

This book of recipes stems from within this framework of generating citizenship in which we offer accompaniment to teachers who impart formal and informal education, and who seek to transform through their work. Recipes that will help you work with the students, with the young people whom you are going to transmit a series of solidarity values, to whom you are going to propose specific transformation actions so that they will also be part of this change.

And, of course, we are grateful for your interest for these recipes and, the fact is that by cooking them, you are part of the change, continue to transform and contribute to the fact that that other possible world, will soon become a reality.



GARAPENERAKO  
LANKIDETZAREN  
EUSKAL AGENTZIA

AGENCIA VASCA DE  
COOPERACIÓN PARA  
EL DESARROLLO



ALBOAN



EUSKO JAURLARITZA  
GOBIERNO VASCO