



**TAKE ACTION**  
**IN INTEGRATION**

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# Toolkit

*inspirations and good practice examples  
of integration of migrants and refugees  
including a game*



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*"Cultural integration doesn't happen  
by you boasting about your culture,  
it happens by you coming forward  
enthusiastically to learn about  
another culture."*

Abhijit Naskar, Mücadele Muhabbet: Gospel of An Unarmed Soldier

# Introduction

## *About the project*

The “Take Action in Integration” project is a small-scale partnership within the Erasmus+ programme that brings together two organisations, a municipality and a company from Poland, Spain, Ireland and Italy. It has been developed to support adults working with migrants and refugees so that they can work even more effectively towards integrating them into the local community and, more widely, into the EU.

A number of activities took place as part of the project, including a meeting of project partners which included study visits to:

- "Centre for Integration of Foreigners in Leszno", where we explored good practices in supporting foreigners arriving in Leszno;
- "Przystanek Leszno" which immediately after the outbreak of war in Ukraine, provided a place for safe play and fun for refugee children;
- "First contact point for refugees from Ukraine", where we learned about the biggest challenges and problems faced by people arriving in new communities.

A 5-day training course was held in Cork where we learnt about the different types and reasons for migration, and through the participation of people with migration and refugee experience in the training, we also learnt people's real stories and perspectives. This gave us a deeper understanding of the community and its diversity. We also took part in a number of practical workshops, as well as a study visit to “Cork Migrant Centre”, where we learnt about the whole range of activities undertaken to support migrants and refugees.

The above activities and experiences prepared our partnership to create this toolkit.



## *Project aims*

The “Take Action in Integration” project aimed at supporting **adults with fewer opportunities, especially those at risk of social exclusion, discrimination and with limited access to education and quality learning, through collaborative learning, awareness and knowledge enhancement and skills development of those working with migrants or refugees in order to develop interaction between migrants and refugees with EU citizens.**

Through the implementation of the project we have been able to:

- promote:
  - social inclusion, support equality and justice;
  - active citizenship, tolerance and knowledge as well as the appreciation of social diversity including intercultural knowledge;
  - an attitude of openness and integration of local communities with migrants and refugees;
- prevent discrimination including overcoming fears and stereotypes;
- to influence and reach out to those who deal with migrants’ and refugees’ issues at different levels: local, national, and European.

## *The toolkit*

This Toolkit has been created **for those working with migrants and refugees to provide a handful of inspiration and examples of good integration practices.**

But before reading it, we want to tell you how our partnership understands INTEGRATION and TAKING ACTION IN IT actively.

Firstly, we believe that for integration to be effective, it must involve all people, not just those with a migration or refugee background. This approach allows us to build communities united in diversity, based on respect, empathy, dignity, and tolerance. Understanding, valuing and recognising diversity is fundamental to our work. Conducting one-sided activities which focus on the “integration” of migrants and refugees alone, results in doing nothing more than trying to assimilate them into “our” culture.

This Toolkit consists of the following parts:

- **Chapter 1, where we approach the topic of what we think INCLUSION is and how we can TAKE ACTION IN IT.** There are also guidelines on how to support the process of making friends, how to support feelings and emotions, self-confidence, hobbies and fun, sports, as well as language. At the end of the chapter there are two sample activities to help you work on INCLUSION;
- **In Chapter 2 we look at DIVERSITY and its benefits.** We deconstruct personal and the so-called “country” culture, and suggest why intercultural education is so important in understanding and appreciating diversity. At the end of the chapter, we included two sample tasks to help you when developing the topic of DIVERSITY;
- **In Chapter 3 we focus on HUMAN RIGHTS AND CITIZENSHIP.** We look at both what the law says and what the reality is. We share an inspiring story, good practices and again two activities that might be helpful if you are working on the topic of HUMAN RIGHTS;
- **Chapter 4 is a SIMULATION GAME** that gives the players the chance to live a transformative experience playing the role of migrants in the process of the first access in the Country of Destination facing Border Control policies and ordinary challenges that a migration brings along.
- **In Chapter 5, you will find a GLOSSARY** that can help you understand some complex terms you might have encountered while reading this Toolkit.

We hope you will find this publication, which is the outcome of an international and cross-sectoral collaboration, useful and inspiring for your daily work towards inclusion, integration, valuing diversity, and ensuring that the rights of others are respected.

# Taking action in INCLUSION

As migrants enter Europe and permanently settle here, it's important that they feel included and connected to their city, to their country, and to Europe as a whole.

An aim set out by the European Union is to “enhance social cohesion and solidarity among EU countries.” When migrants are integrated into their community through inclusion efforts, the area that they live in is strengthened because the people who live there are all able to contribute to the community.

Additionally, the outcomes in migrant quality of life are improved when we make the effort to make them feel included in their local communities. Human beings thrive when they develop support networks, or groups of people that they can rely on for comfort, safety, vulnerability, and fun. Social fitness is when people have strong support networks that attend to many of their needs, and this is a strong predictor of happiness and health over a long life.

Our aim is to help migrants build support networks within the places they live, work, and play. In addition to wanting them to feel like they are connected to individuals, we want them to learn about the values of their new country and Europe, and to feel attached to them. Creating a secure connection to the place you live, as well as the people you live with, helps vulnerable migrants to form a strong sense of self. Integrated migrants are more protected from human trafficking, exploitation in work, and school violence when they have a community of people to look out for them. Confident and integrated migrants are also less likely to become radicalised or turn to crime in order to feel like they belong. The efforts we take to make migrants feel included are the same efforts we take to make our communities

safer. In this chapter, you will read an anecdote about a migrant family that hopefully energises you to do this important and meaningful work. Next, you will learn about the best practices for developing migrant inclusion. Lastly, you will find some tips on supporting migrants through several different areas of their life. These include making friends, expressing feelings and emotions, building self-confidence, finding hobbies and ways to have fun, engaging in sports, and learning to speak and understand the native language.

## ***Inspiration***

Oleksandra is an economic migrant. She moved to Poland to make her life more “comfortable”, but initially she didn't feel that her life in the new country was more “comfortable” at all. The fact is, that she was earning more money, so she could even support her family who stayed in Ukraine, but her life in Poland was simply a nightmare. She only knew a few of the most important places in town like her workplace, the municipality and the grocery shops.

She was afraid to go to places like the cinema, gym, library or theatre, as she still didn't understand the language well, and therefore, had low self-esteem. But one day she came across a local foundation that was organising integration activities in the town. She went together with Poles and other foreigners to museums, concerts and even street festivals. They had some socialising meetings as well as meetings with counsellors who told them everything, and they could ask them about anything that was new and unclear to them in this country. She opened up a lot, but the others opened up to her as well. The language barrier turned out not to be a problem anymore because the language was just one of the means of communication. They always get along somehow, even when they have to draw or express things without using the language. She is grateful that there are places and people who think about migrants and who want them to be part of local communities. And that the local people are open to meeting and becoming friends with them.

She can now say that she is from here. She already has her favourite cafés, gym and other places, and she walks around town with her head up, saying hello to people on the street



every now and then. Because it's a small town and she already knows a lot of people. She is no longer and she can be herself again.

Oleksandra's story shows how important it is to carry out integration activities aimed at including people at risk of social exclusion. However, when we talk about inclusion, we must not forget to invite everyone to join in. After all, we do not want to build separate communities, but rather communities that are able to coexist despite their diversity. If we organise integration and inclusion activities only for migrants and refugees, we will end up alienating them. Organising inclusive activities involving all stakeholders will result in shared learning, building respect, understanding, exchange of experiences and the ability to interact and coexist in society.





## *Good practices*

### **Supporting with making friends**

When migrants develop friendships locally in their community, they are given a safe space to put down roots in their new country, share their interests and desires with others, and access resources in order to grow and give back to their community. When working with migrants, it's important to be aware that they're going through several life transitions, and making friendships is another type of transition. For this reason, aim to provide support that is non-judgmental but not overbearing. Don't be disappointed or frustrated if it takes a while for someone you're working with to open up to you, or if they are not fully engaged with the activities you have planned.

On the other hand, migrants can have great outcomes when they are given the space and time to express themselves and learn about the people in their community on their own terms. This might look like someone visiting a book club you've set up. Maybe they come infrequently at first, and they're quiet when they come, but as they feel more comfortable speaking and listening to others, they start to come more often and discussion comes more easily.

It can be a good first step to organise events and activities around common interests in the community. Some examples include the aforementioned book club, movie nights, or crafting groups. No matter what interest-based activity you choose, remember to be gentle when encouraging migrants to stick around and enjoy what you have to offer.

One consideration to keep in mind is how to support the friendships of migrants in different stages of life. For instance, the circumstances of a migrant who is a mother may differ from those of her teenage son. The son might have opportunities to meet people his age at school, but it's also possible that he struggles to adapt to his classes or to speak the language, in addition to the social struggles that all teenagers go through as they develop their own identities. Meanwhile, the mother may be busy with work or caring for younger children and struggle to find the free time to meet other adults who share her values and

interests In short, when helping migrants connect to others and make friendships, try to offer options that can adapt to the range of experiences and interests that a migrant and non-migrant community has. No matter what specific activities you plan, making space for social connection is a great investment in the migrants' well-being, and it is also an investment in the strength of your community as a whole.

### **Supporting with feelings & emotions**

As migrants feel more comfortable and have their basic needs met, a mix of complex and sometimes confusing emotions can arise. In general, anyone who migrates from one country to another has had to leave friends, family, and their home communities in pursuit of a better life. If they are fleeing persecution, war, poverty, or other crises, they may have experienced trauma that they may not have been able to process properly at the time. Keep this in mind as you build relationships with the migrants you serve.

### **Supporting with self-confidence**

Self-confidence is a vital tool to help migrants obtain gainful employment, integrate within the community, and advocate for their own rights and safety. However, self-confidence is difficult to nurture in anyone, and it gets harder for migrants who may still be struggling with unresolved trauma and weak community connections. When working with migrants' self-confidence, remember to make room for migrants to share their unique experiences, and celebrate their achievements as they work to connect with others and develop proficiency in the native language. One strategy may be to create lesson plans that reference local places and events so that migrants can relate what they learn to the places and people they see every day.

When working with adult migrants to build self-confidence, it's important to blur the boundary between teacher and learner, or between the "native" and "non-native." Migrants will naturally feel confident when they feel that their perspective matters and that they are accepted by the community, even if they make grammatical mistakes or aren't familiar with some of the values of their new country.

Emphasise that learning is a process, and take time to celebrate migrants' accomplishments and help them internalise the fact that they are growing.

### **Supporting with hobbies and fun**

Helping migrants integrate into the communities isn't always serious business. A strong sense of humour and joy is an important way to balance the often-upsetting life experiences that migrants may share or have to process. In interest-based groups that you might develop to foster friendship, you can also exchange information about hobbies and games from the migrants' backgrounds, as well as from their new country. Migrants can share their traditional pastimes with you and with other participants, and that cultural exchange is a simple but effective way to broaden migrants' horizons and help them get accustomed to EU values such as equality and democracy.

### **Supporting with sport**

While hobbies are an effective way to share culture and interests among migrants integrating into a new country, sports combine this with a sense of teamwork,

collaboration, and belonging. Teenagers who may be struggling to keep up with school may find that joining a sport allows them to feel comfortable expressing themselves and feel like they bring a unique value to their community. Adults who are used to working or caring for young children in the home can find sports to be a good way to let off steam from their other responsibilities, as well as to trust their community members and be vulnerable with them. For all ages, several sports are played around the world and can provide a relaxing contrast to the other struggles a migrant endures every day. Migrants who struggle to adjust to a new language and new customs can relax when they step onto a football pitch.

A sports pitch is also a great example of a "third place," or a place a person can go to that isn't home or work/school. Third places allow migrants to develop a sense of place and an incentive to care about what happens in the community.

### **Supporting with language**

When forging connections between migrants and their communities, language learning (or difficulty thereof) can pose a significant barrier. However, when combined with creative approaches to communication and

the creation of a safe space for vulnerability, migrants may find that there are many other types of ways to communicate with their new neighbours and friends.

In terms of straightforward language education, two keys to language retention are patience and practice. Support your learners and create a space where grammar or pronunciation mistakes are not scary enough to stop them from being heard. Moreover, make sure to create as many opportunities as you can think of to get migrants into the practice of speaking, reading, writing, and listening. Introduce them to music, movies, books, and other media that are important to your country. You can even try to find examples of media from their home countries that are translated into your country's language because a migrant listening to or reading a familiar story can make language learning less distant and more interesting.

Learning a second language is tough enough, especially for older children and adults, but for many migrants from intercultural areas, or for people who have travelled to multiple places, your country's language may be their third, fourth, or even fifth language.

Nevertheless, in a warm and accepting environment that encourages all forms of communication, this does not need to get in the way of connection and understanding. Don't be afraid to employ nonverbal communication such as gestures, tone of voice, body language, facial expressions, and drawings. If someone tries to communicate with you in their native language, or a broken version of your country's language, make it known that you are interested in what they have to say. It can be challenging to get creative with finding out what someone wants or thinks, even if they aren't comfortable in your target language just yet. However, it's a vital investment that goes a long way in helping migrants feel like it is worth learning your language and connecting to this new community.

## *Activities and games proposals*

<b>Exercise Title</b>	<b>Present Your Country</b>
Language Difficulty	Basic knowledge of a common language is required
Recommended Age	16+
Materials Required	Paper and writing implements, ideally coloured pens; a notice board/ interactive whiteboard, appropriate for presenting; access to the internet for each participant (their phones will suffice if they have them)
Group Size	4+ (the more the better)
Estimated Duration	60 minutes on average (depending on group size)
Aim	This activity, whilst a relatively simple exercise, has proved in the past to be a key instigator in cultivating an awareness (and corresponding respect) around participants' backgrounds in a manner favourable to people as yet unacquainted.

Description  
/Instructions

This task involves the group learning about each other's home countries, towns, locales, etc.

- Assess the demographics of group members before beginning the task. If each member is from a different country, this task will involve them presenting their countries to the rest of the group. In a situation where multiple people are from the same country, allow them to briefly touch upon that country, but encourage a focus on the town or locale they are from instead, to impart the activity with some diversity.
- Providing each group member with access to paper and pens, they should make notes of facets of their country or locale about which they deem worth presenting to the class. For example, a person from Ireland might make notes about the country's pagan heritage and its megalithic monuments. Using the internet, or other appropriate research resources, participants can further investigate their heritage to embellish their presentation.
- In addition to notes, participants can use the paper to make colourful displays with simple images or text to highlight parts of their presentation; this could, for example, be used to indicate on a simple outline of their country the specific place within it they are from.
- After a suitable amount of time (around half an hour, or whenever most people look like they are finished making notes), stop the participants, having given them at least a five-minute warning beforehand, and select one (or invite volunteers) to take the stage and give their presentation. If there is enough time, encourage participants to ask questions after each presentation.



Exercise Title	Name This Colour
Language Difficulty	Knowledge of a common language is not required
Recommended Age	13+
Materials Required	Fruits, vegetables, coloured objects and balls corresponding to the colours of the fruits, vegetables and objects
Group Size	4+
Estimated Duration	30 minutes on average (depending on group size)
Aim	<p>The aim of this game is to break the barriers between participants by learning together some basic phrases such as the name of a fruit/vegetable/object and colour, in different foreign languages. The game also shows that those belonging to the so-called 'privileged group' (the majority - those who are natives and speak the native language of the country), do not have any advantage in this game, as they also learn new phrases in other languages, which turns out to be challenging for them as well. This enables mutual understanding and building respect for others.</p>

Description  
/Instructions

- The group sits in a circle, objects and balls are in the middle of the group.
- The facilitator starts the game by grabbing an object and a ball of the same colour, saying in his/her language e.g. "Red like a tomato" (pointing to the ball and then the object). He/she then passes it to the person on his/her right and the person repeats, and so on over and over again.
- Then the next person in the group takes the ball and the object, saying this time in his/her own language, e.g. "Green like a cucumber", and passes it on.
- Once each participant has named the colour and the object in his/her language and everyone has repeated it, the game becomes more dynamic. Now the participants randomly throw the balls to the others and they have to repeat the name of the colour and the object in the language in which it was named.
- In this way we integrate, learn basic words in each other's languages and become aware of similarities and differences. The task is also a challenge for the facilitator, which additionally motivates the group and shows what difficulties we encounter in a foreign language.



*yellow as a lemon*



*gelb wie eine Zitrone*

*amarillo como un limón*



# Taking action in DIVERSITY

People move for many different reasons and in many different circumstances. Usually, a refugee or migrant will look at alternatives before deciding to leave home. Most people would prefer to stay in their home countries, close to their families, support systems, native language and culture. However, when someone is deprived of secure living conditions and elementary opportunities to survive, earn money and meet their basic needs, they often choose to migrate.

One of the main reasons people move is to escape war and violence.

Other reasons for fled include persecution for political involvement, religious beliefs, gender, sexual orientation, gender identity, skin colour, ethnicity or other aspects of identity.

People also migrate for environmental, social and political reasons. For example, a prolonged drought can force people whose main livelihood is agriculture to migrate. Environmental disasters, such as oil spills, also result in people having to leave an area. Climate change can cause large-scale migrations.

The decision to migrate may also be driven by other personal needs, such as better education or living closer to family members living abroad.

As such we cannot assume that refugees and migrants are a homogeneous group. Let's keep in mind that each person has a very diverse identity, background and reason for migration. Being a migrant or refugee is only one of its many elements.

## ***Diversity as an opportunity instead of a threat***

While causing concerns among many, diversity brings many benefits such as:

- various, broader points of view,
- different ideas, based on experiences,
- enrichment and impact across many areas of life (culture, food, music, film, literature, etc.),
- developments and innovations,
- keeps life interesting, without being boring and homogeneous,
- offers us a variety of choices,
- ensures and stimulates curiosity,
- brings in some “fresh air”,
- allows us to be unique.

Even historically, migration has been crucial for the development of countries and cities. Refugees and migrants can contribute to economic development and fill labour market gaps in destination countries. Migrants bring new ideas, energy, determination, knowledge, and experiences – the diversity that drives change and progress. Cultural and ethnic diversity and the presence of migrants in our immediate neighbourhood should be therefore seen as an opportunity for the local community, not a threat.

## ***Let's learn to appreciate it***

The basis of diversity, equity, and inclusion is celebrating what makes us all distinct and unique, as well as acknowledging the beneficial influence that diversity has within our families, communities, and workplaces.

Both diversity and equality are a top priority for the European Commission. To fight discrimination and push for more equal societies, the Commission has adopted a proactive approach, with targeted action plans and measures. The European Union's slogan, "United in Diversity," was first used in 2000. It represents how Europeans have banded together in the framework of the EU to strive for peace and prosperity while being enhanced by the continent's many cultures, customs, and languages.

## *But how to celebrate diversity properly?*

“Recently, while visiting a colleague’s classroom to facilitate a conversation about race and poverty, I asked a group of African, American and Latinx 10th-grade students about their school’s upcoming Diverse Friends Day. For one lunch period, they would be forcibly integrated, and coerced into celebrating diversity by sitting with classmates racially or ethnically different from themselves - classmates with whom some of them normally wouldn’t socialise. “They mean well, but this activity is racist,” Pam shared “I don’t know about racist,” Tariq responded, “but I don’t want to do it.” José added, “A lot of the white students don’t like us. I don’t want to be forced to hang out with them.” I asked Pam to elaborate on her observation that Diverse Friends Day is racist. “There’s a lot of racism in this school,” she insisted. She wondered how disturbing her lunch - the only time she could relax in a predominantly white school - was going to change that. “I think Diverse Friends Day is for white people,” she concluded.

Is she wrong? I don’t think so, especially in the absence of more serious racial equity efforts, which these students agreed were missing from their school. In my experience, many “celebrating diversity” initiatives are crafted to help white students learn about diversity - not racism, but diversity - in ways that will be most comfortable for them. In some cases, students of colour are used essentially as props for the gentle diversity education of white students through activities like Diverse Friends Day. This allows white people to opt out of considering racial justice while deriving social and cultural benefits from diversity awareness. It creates the illusion of diversity appreciation while entrenching inequity. Requiring students of colour to participate in these diversity spectacles while failing to attend adequately to inequity can be exploitative. Pam, Tariq, and José didn’t need to share lunch with white students to learn about differences, much less how racism operated around them. They developed these insights as a matter of survival. White educators were asking them to celebrate a diversity in which their experiences were invisible. This is one-way white privilege persists even in the context of diversity efforts.” (Gorski, Paul. (2019). Avoiding Racial Equity Detours. Educational leadership: journal of the Department of Supervision and Curriculum Development, N.E.A. 76. 56-61.)

As you can see from the example above, it is very easy to fall into the trap and instead of

celebrating diversity, we can end up in a situation where we perpetuate stereotypes, make white culture the norm, trivialise culture and narrow it down to traditional costumes or food. Instead, it is worth having a group discussion about what individual culture actually is, and why, even if we come from the same country, we are so diverse and unique . Let's appreciate these differences by, for example, organising an exercise called "Only me", in which each participant has to name three things that he/she thinks only he/she in the room can do or has. Another idea is organising a talent fair in our course/workplace. Such activities can prove our diversity and uniqueness, and not necessarily have anything to do with stereotypes.

### ***Inspiration***

Celebrating diversity also means recognising it and respecting, for example, the holidays and rituals of others. Ewelina went on her one-year volunteering project to Turkey right after university. She went from a small town in Poland to Istanbul, a city of 16 million people, where the main religion is Islam. She worked there as a volunteer in one of Turkey's largest NGOs. From the very beginning, her coordinator made it clear that she was entitled to days off during Turkish religious and national holidays, and that she had the right to take additional days off on Polish religious and national holidays. In this way, the organisation and the coordinator showed respect and appreciation for diversity. As a result, Ewelina was able to return home for Christmas and also spend Easter with her Polish friends who lived in Istanbul.

The story shows that a lot depends on our goodwill and who we are as people. If we respect and acknowledge diversity, we will find ways for others to celebrate the holidays that are important to them. If we are working with a diverse group, for example teaching them language, let's ask at the beginning of the course what their needs are, and when they would like to have time off, because it's important to them. Surely, with a bit of goodwill, we can adjust the calendar so that no one misses out. Especially if we do it well in advance. Then we can plan everything properly.

## *Good practices*

### **We are all different**

“The illusion of monoculturalism has been at the basis of historical and current conflicts and wars. Underlying and inherent to monoculturalism are constructions of “we” and “they”, in which the human ability to identify with others is artificially coned to the parameters of only one cultural dimension or the quasi-fixed combination of a number of specific parameters to represent the “us” group as inherently different from “them” in terms of nation, region, religion, language, or ethnicity”. (Philomena Essed).

To understand diversity even better, let's think about what culture is in general. Let's start with personal culture and what it consists of. It certainly will be:

- religion,
- language,
- geography,
- history,
- hobbies,
- food,
- music,
- style of clothing,

and one could go on and on.

Would you agree that the above characteristics make up a person's culture?

Let us now apply this to a country. Take Italy, for example. What makes up the culture of this country? Would it be:

- religion - NO, after all not every Italian is of the same religion;
- language - NO, there are dialects, the language also differs between generations, and increasingly older people are having trouble understanding those younger ones. So can we say that all Italians speak EXACTLY the same language? NO;

- geography - NO, it depends on whom you ask - some live in the mountains, others by the sea, others in the centre of the country. So everyone has different challenges and problems. So can we talk about the same geography for every Italian? Definitely NO;
- history - NO, this one will also vary, it depends on who tells it and what their personal experiences are;
- hobbies - definitely NO;
- food - NO, to say that all Italians only eat pizza and pasta is to reproduce stereotypes. What about people who don't eat gluten, what about those who just don't like it?
- music - NO, surely not every Italian starts their day by turning on a song by Eros Ramazzotti, Andrea Bocelli or any other Italian artist we have heard of in Europe;
- style of clothing - NO, style of clothing is another very individual thing, and our image that all Italian women wear little black dresses, or traditional folk outfits, is another misleading stereotype.

So let's acknowledge that we are all different and each of us has a different culture. Even within a country, we cannot say that we all have the same culture. Each family is a different culture. And even each member within a family may have their own distinct culture.

Since each of us has a unique culture, we cannot categorise people under “Muslim”, “Latino”, “Polish”, “Roma” and other labels. Look at the people around you, your family members. How often do you argue about many issues? Would you then like to be grouped together under the label “Typical Bulgarians”? Of course not, because who among you would be the more typical and who the less!?

Let's agree that this approach to understanding culture and people is untrue and only perpetuates stereotypes. Each of us is a unique individual, so we need to keep this in mind when working with migrants and refugees in particular. We shouldn't put any labels on them. Instead, let's recognise this diversity and reap its benefits.

## Intercultural education is the key

Now that you have understood that we are all diverse, the question is how to educate others. And how to empower migrants and refugees too? Intercultural education could be the answer. And why intercultural and not multicultural or immigrant education?

The main difference lies in the goal we want to achieve through this education:

- Immigrant education = assimilation ( in many cases this is what compulsory and inadequately taught language courses result in);
- Multicultural education = one-sided integration (here we look down on migrants and refugees by organising all those multicultural days where they have to dress up in “traditional costumes”, offer us “traditional food” and are in a way forced to do so);
- Intercultural education = mutual integration (we focus on all learners, not just those with a migration or refugee background, and culture is a broad concept, as we described earlier).

Multicultural education focuses on stereotypes and a narrow understanding of culture, based on generalised ideas about “national culture”. Diversity is linked to belonging to a particular nation rather than being an individual, with a focus on what makes us different rather than what ties us together.

Intercultural education, on the other hand, treats culture in very broad terms, and diversity itself as an advantage that prevents stagnation.



## *Activities and games proposals*

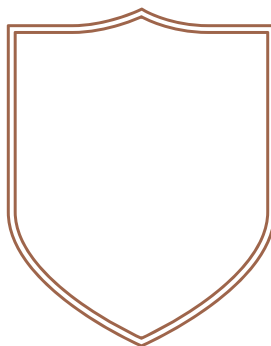
Exercise Title	Planning a vacation
Language Difficulty	Basic knowledge of a common language is required
Recommended Age	18+
Materials Required	Sticky labels, flipchart paper, markers
Group Size	minimum 10 people to create at least 2 groups
Estimated Duration	45 minutes on average
Aim	The aim of this game is, by planning holidays together, to draw the group's attention to its diversity and different needs. It will help them to understand that when planning any future activities in the community they must take into account the diversity of the group and tailor the programme to their needs.



<p>Description /Instructions</p>	<ul style="list-style-type: none"> <li>• Divide individuals into groups of five. We need a minimum of two groups to carry out the activity. We can have more.</li> <li>• Each group sits in a circle and has paper and markers in the middle. Stick a label on each participant's forehead describing a characteristic of that person: e.g. "doesn't like the sun", "lazy", "vegetarian", "blind" etc.</li> <li>• Everyone sees the label of others in the group but does not know what feature is on their forehead.</li> <li>• The group's task is to plan a vacation together, taking into account the needs of each person in the group.</li> <li>• They have to plan: <ul style="list-style-type: none"> <li>◦ where they will go,</li> <li>◦ who will share a room with whom (there are 2 double rooms and 1 single room),</li> <li>◦ what they are going to do each day of their vacation - they have 5 days to plan.</li> </ul> </li> <li>• All the ideas are written down on a flipchart.</li> <li>• Next, each group presents their holiday plans with information about where they will go, who will share the room with whom and what they will do.</li> <li>• The facilitator asks people if they can guess which characteristic they have on the forehead. Participants can then check their etiquette and share their thoughts on whether they think their needs were addressed in the vacation plan.</li> <li>• Finally, we discuss the importance of including everyone in the activities we plan. How important it is to see the needs, dangers and risks so that everyone can feel comfortable.</li> </ul>
<p>Additional information</p>	<p>Remember that we only write the characteristics like "vegetarian", "lazy" etc., we do not write e.g. "Muslim", "Roma" or "Refugee" - because by doing so we will be reproducing misleading stereotypes, which do not define all Muslims after all!</p>

Exercise Title	My Coat of Arms
Language Difficulty	Basic knowledge of a common language is required
Recommended Age	16+
Materials Required	A4 paper, markers, crayons
Group Size	4+
Estimated Duration	30 minutes on average (depending on group size)
Aim	<p>The aim of the activity is to sensitise people to the other person and to make them realise that everyone has a value in themselves, which is discovered through cognition. The workshop also aims to familiarise participants with diversity in its broadest sense, to prepare them for intercultural contacts and to show appropriate reactions to learning about differences between each other.</p>

<p>Description /Instructions</p>	<ul style="list-style-type: none"> <li>• Each participant is asked to draw a coat of arms, divided into 4 parts.</li> <li>• In the upper left corner, participants have to draw their names without using words.</li> <li>• In the upper right corner, they draw their role in the family, society, language class, group, work, etc.</li> <li>• In the bottom left corner, participants draw their greatest passions.</li> <li>• In the bottom right corner, participants draw their plans for the upcoming weekend.</li> <li>• Once everyone has finished drawing, we move on to presenting their coats of arms.</li> <li>• The facilitator starts by saying e.g. "Hello, my name is Ipek. I drew a silk scarf because IPEK means silk in Turkish. My role in the family is mother, so I drew children to whom I read a fairy tale. My biggest passion is cooking and reading, so I drew baklava and books here. My plans for the coming weekend are to go for a walk with my family, so I drew a park and people walking here."</li> <li>• In this way, we get to know each other, and we realise our diversity, but we can also see some similarities in it.</li> </ul>
<p>Additional information</p>	<p>The activity can be conducted with both children and adults, especially newcomers, with language difficulties, as drawing helps them break communication barriers and fears.</p>



# Taking action for HUMAN RIGHTS & CITIZENSHIP

This section is dedicated to the recognition of human rights and citizen participation of migrants in relation to the diversities that their specific condition of being migrants implies. As for the integration processes, this section offers an approximation of the social inclusion services that migrants can find in the recipient society.

The recognition of fundamental rights and freedoms is a priority to allow the individual and collective development of people, as Article 2 of the Universal Declaration of Human Rights states "Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status. " This principle was embodied in 1966 in the International Pacts on Civil and Political Rights and on Economic, Social and Cultural Rights.

The Treaty on the Functioning of the European Union establishes that the Union "shall frame a common policy on asylum, immigration and external border control, based on solidarity between Member States, which is fair towards third-country nationals.". In practice, this common policy is intended to manage migratory flows and rests on the action of the States within the framework of European directives.

In recent years, cities have emerged as central political actors in migration governance, inclusion processes, and social cohesion. Cities have begun to manage their own political agendas based on their own way of understanding how the diversity present in their territories should be managed. The latter could not be otherwise if one takes into account the fact that it is in the cities where the integration processes of the new neighbours are anchored, creating continuous exchanges between them and the institutions, social groups and people who inhabit the city.

The reality of migrant groups is not monolithic but diverse, due to both their nationality and their ethnic and cultural origin or social class, and, especially, with regard to their legal status. Their illegal situation constitutes a factor of extreme vulnerability that generally leads to social exclusion and, in too many cases, to being a victim of abuse and exploitation. Ethnic origin and religious confession are also elements that are sometimes used as a stigma and as a reason for discrimination.

In the current context, with the rise of xenophobic and racist ideologies, it is relevant to contribute to the design of a comprehensive migration policy which takes into account all dimensions of inclusion and coexistence. Likewise, it is important to establish effective coordination mechanisms between the various areas of government and the participation of social entities which represent migrants or work to meet their needs. Municipalities have an important role to face the challenges associated with migration from an inclusive and intercultural perspective. The areas of competence attributed in Spain to local entities in social services must guarantee the rights of everyone, favour social cohesion and promote diversity as a value that enriches society.

In the Spanish legal system, of which the International Treaties ratified by Spain and Community Law are part, the reference regulation with regard to immigration is the Organic Act 4/2000, of January 11, on the Rights and Freedoms of Foreigners in Spain and their Social Integration, issued under the exclusive competence of the State on nationality, immigration, emigration and foreigners. The Autonomous Communities can develop policies for the inclusion of migrants by exercising their competencies in matters such as "education", "health", "housing" and "social assistance". The Statute of Autonomy of the Valencian

Community, in its article 10.3 provides the rights and social attention of immigrants living in the Valencian Community as one of the primary areas of action of the Autonomous Government and, in its article 59.5, establishes that the Autonomous Government will collaborate with the Government of Spain regarding immigration policies. This statutory mandate materialised in the approval by the Valencian Court of Law 15/2008, of December 5, of the Autonomous Government, on the Integration of Immigrants in the Valencian Community, which had its regulatory development with the approval of Decree 93 /2009, of the Autonomous Government, and different official orders in subsequent years.

In relation to the Spanish local scope, Law 7/1985, of April 2, regulating the Local Government, establishes in its articles 25 to 28 the assumption of competencies and the provision of services by local entities. According to this regulation, in relation to immigrants, and any other group at risk, the design and development of local integration programs is justified. Additionally, Law 8/2010, of June 23, on the Local Government of the Valencian Community, in its article 33, establishes the competencies of the municipality, in section k) Provision of Social Services, promotion, social reintegration and promotion of policies that allow progress in the effective equality of men and women.

Law 3/2019, of February 18, of the Autonomous Government, on Inclusive Social Services of the Valencian Community, constitutes the regulatory framework for the organization of the Valencian Public System of Social Services. This Law frames Social Services as a structure intended for the achievement of the different objectives of public policies in the scope of Social Services, which will be oriented towards Equality; Equity; Promotion of Social Justice; Human Development; Community Approach; Gender and Childhood perspective; Non-Discrimination and Equality in Diversity.

The wide development of Spanish regulations on the matter is the reflection of a recent society that in a very short period of time has seen how its reality was changing qualitatively and quantitatively. To that, the obligation of the Spanish State to transpose European Directives must be added, which make up a common European regulatory framework on immigration in which Spain actively participates. In this sense, local administrations are increasingly aware of the need to address the reality of the phenomenon of immigration from a global perspective, being the fundamental objective to achieve the comprehensive social integration of migrants.

State and local authorities can implement strategies, approaches or activities that favour the integration of migrants in their respective cities. We could define the following actions on which the integration of migrants can be favoured:

- Facilitate the civic and linguistic integration of immigrants
- Access of migrants to the labour market and business initiative
- Access to housing and social services, including access to long-term residence and citizenship and healthcare services
- Prevention and fight against racism, xenophobia, discrimination and hate crimes against immigrants
- Integration of immigrants in the educational system (in particular, integration of children and young people)
- Integration of immigrants in civic and political life on a local and national level
- Undocumented immigrants

In particular, the active participation of immigrants in the civic and political life of the host town is an important aspect of their integration. Promoting their participation favours their sense of belonging to the host society and reinforces social cohesion.

Access to all civil and political rights is frequently associated with citizenship, however, non-nationals are also entitled to political rights and subjected to obligations depending on their country of residence. In Spain, there are differences in entitlement and access to certain rights. For this reason, a distinction has been made between people who are entitled to all the rights and freedoms provided for in the Spanish Constitution, such as Spanish citizens and those other people who may not be entitled to certain rights, such as foreigners. Among foreigners, there are also large differences in entitlement and, especially, the access with regard to community and non-community people, and those who are in a legal and illegal situation.

Social inclusion is "a process that ensures that people at risk of poverty and social exclusion obtain the necessary opportunities and resources to participate comprehensively in economic, social and cultural life and enjoy a standard of living and well-being that is considered normal in the society they live in. Social inclusion also ensures that vulnerable groups and individuals have a greater involvement in decision-making that affects their lives

and that they can access their fundamental rights" (European Commission, 2010, p. 1). Within this multidimensional phenomenon that involves social, economic, professional, educational, political and cultural life, people of migrant origin are at greater risk of social exclusion and marginalisation.

Migrants expect their migration experience to cause changes in their lives. A set of social inclusion policies focuses mainly on employment, education, housing and health: if approached in an inclusive way, these factors will introduce migrants into social, cultural and political participatory processes for them to take part in the host society.

Several relevant studies have highlighted the fact that processes of social inclusion and citizen participation are best promoted through the sociocultural participation of both migrants and the surrounding social context. From another perspective, it is work and professional achievement that allow a greater degree of social inclusion and active participation.

We could reach the conclusion that the services intended to facilitate the social inclusion of migrants are provided by the following entities:

- Territorial immigration offices
- Public employment offices
- Training agencies and educational institutions
- Religious and charity entities, NGOs and non-profit entities
- Migrant associations

## ***Inspiration***

The interviewee is a man over 60 years old coming from Cuba. He left his country almost 8 years ago to come to Spain to settle an issue related to a family inheritance. This situation, added to the illness of a family member, led him to ask for a leave of absence from work and make the decision to remain in the country. In Cuba, both the interviewee and his wife had a job appropriate to their university education: he was a lawyer and she was a teacher.

When they arrived in Spain, they went to the Social Services of the Municipality where they live and got advice on receiving income support, renting a home and offered them the



opportunity to take several training courses for work and Valencian language courses to contribute to their linguistic integration. Regarding work, integration was hard at first due to the difficulty in obtaining a residence permit. Three years passed before he could get the required papers to work. When he finally got this permit, the jobs which he could apply for were not appropriate to his qualifications due to the awkward procedure for the official recognition of his degree.

To facilitate his integration, he regularly went to the public library and studied Spanish culture and legislation. It is through the Department of Social Services of the municipality that he began his active participatory work as a volunteer, teaching computer lessons, acting as a language partner and accompanying other immigrants in their administrative relations. His dedication was intensified during the confinement months due to the pandemic when he spent much of his time carrying the necessary supplies to the most vulnerable people.

The interviewee is a person who finds it easy to establish relationships with other people. Thanks to his work as a volunteer, he met a person in the municipality who provided him with the means and procedures to obtain, for instance, a driving licence which facilitated his access to work.

At the Municipal Department of Economic Development Promotion, he contacted the Employment Counsellor who guided him in his job search and advised him on training courses. Although he is a person with a university degree, the lack of official recognition prevents him from finding a suitable job for his work profile. This situation forces him to work in the construction industry and collect citrus fruits. He has had opportunities to find better jobs, but companies cannot hire him because he does not have the required qualifications in Spain.

In the beginning, not only he received support from the Municipality, but also from other organisations such as Caritas, the National Social Security and the National Employment Service.

Currently, he is unemployed because he recently finished a temporary job. In Spain, jobs that do not require qualifications are mostly temporary. However, he continues to be very energetic, like his wife, in the active search for employment and in the process of official recognition of his degree.

He has just obtained Spanish nationality and hopes to improve his professional situation when he obtains the official recognition of his degree. However, for his wife, the situation is getting more complicated. To work as a teacher, it is no longer enough to have a teaching degree, a minimum certification of B1 in English is required as well.

At the end of the interview, he explains that he continues with his work as a volunteer and that his outgoing personality, his participation in volunteer activities and the services provided by the Municipality have been crucial in favouring his integration process in the town and feeling like a local citizen.



## *Good practices*

The efforts for the integration of migrants through social inclusion and their citizen participation can be observed through the point of view of good practices, implemented at several territorial levels (national / international, regional / interregional, local). The processes of social inclusion and citizen participation of migrants imply an overall commitment of the various entities involved in the matter, that is, public bodies, local authorities, civil society organisations, NGOs, diaspora organisations, cultural associations, etc., in order to achieve good results and practices.

Next, some of the most widespread social inclusion practices, in general terms, are introduced, followed by the ones developed in the Municipality of Manises:

- Educational integration programs
- Language courses for adults: the main objective of linguistic training is that migrants achieve fluency in oral communication, basically aimed at facilitating their access to the labour market, therefore, part of the study plans are based on everyday situations
- Cultural-linguistic mediation is a fairly widespread integration tool in several European countries: the service is used to a large extent within educational systems, employment offices and in the scope of health care (hospitals).
- Information help desks (offices, online platforms, telephone lines, etc.) created by NGOs, and associations at several territorial levels, from local to international: covering different areas (family, education, employment, health, housing, socialisation, bureaucracy, etc.), these organisations handle a series of integration services which are insufficient or inadequate to be tackled by the public administration. These include basic information and advice, mediation, legal assistance, educational and training programs, language courses, employment guidance, psychological support and other services aimed at joining the parties involved (migrants and natives) and facilitating the social inclusion of migrants.
- Labour integration for adults in general and also migrants:
  - Training for employment that aims to strengthen their professional and social skills, facilitating their inclusion through professional qualification in different occupations.

- Temporary contracts within the mixed employment and training programs, and specific employment programs to work for the municipality itself.
- Job guidance and inclusion in the municipal employment agency.
- Active participation of migrants in sociocultural and sociopolitical life: these actions are promoted mainly by NGOs and migrant and local associations, and involve a long series of activities, such as artistic workshops, awareness campaigns, intercultural activities, maintenance of cultural identity and linguistics, public lectures, research and documentation activities, etc.
- Social support networks: the creation of networks has produced good results at several territorial and operational levels: friendship and family networks are considered essential for the inclusion of migrants in host societies, especially at the beginning of the migration experience itself. Social support networks, often made up of associations, NGOs, religious entities, etc., constitute a vital resource for effective inclusion, offering a greater possibility of social, cultural and political representation and citizen participation.
- Specifically, in Manises, the following actions have been launched:
  - Manises Migration Local Plan (<https://www.manises.es/es/migracion/pagina/plan-local-inmigracion>)
  - Manises PANGEA Agency has developed training programs on office applications for migrants, language exchange, gastronomic and book exchange, elementary and advanced Spanish classes (<https://www.manises.es/es/benestar-social/page/immigration>)
  - Actions in job guidance and entrepreneurship
  - Social Services Actions:
    - Individual or family comprehensive attention for migrants to cover social or basic needs.
    - Prevention and detection of risk situations, analysing situations of social vulnerability
    - Improvement in the quality of life of the migrant population.
    - Campaigns to raise awareness and sensitivity among citizens about the situation of social vulnerability in order to combat any type of discrimination, promoting solidarity and equality.

- Protection and personalised attention to people, families or cohabitation units who are in a situation of vulnerability or risk.
- Guarantee benefits in terms of social services.
- Advice on the requirements to regularise those migrants who do not have a residence permit.
- Information and guidance on applications for a Social Ties Report
- Issuing Social Ties Reports, provided that they meet the requirements to be able to obtain a temporary residence authorization due to exceptional circumstances.



## *Activities and games proposals*

<b>Exercise Title</b>	<b>Do you know your rights?</b>
Language Difficulty	Basic knowledge of a common language is required
Recommended Age	16+
Materials Required	Chairs, a printed chart with human rights
Group Size	10+
Estimated Duration	45 minutes on average (depending on group size)
Aim	The aim of the game is to familiarise participants with basic human rights, as well as with institutions and organisations that provide support if individuals feel their human rights are not being respected.

<p>Description /Instructions</p>	<ul style="list-style-type: none"> <li>• Participants sit in a circle on chairs. There is one less chair than there are people. The facilitator stands first in the middle of the circle and says out loud, e.g. "All those who think they have the right to be treated equally stand up". Those who think so, switch places with others.</li> <li>• The person who does not have a chair stays in the middle of the circle and says another sentence, e.g. "all those who think they have the right to privacy stand up". And so on for several rounds until the ideas are running out.</li> <li>• The facilitator then encourages discussion about why there were doubts with some sentences and not with others.</li> <li>• The discussion takes place in an open atmosphere, the facilitator has to take care of the participants' comfort.</li> <li>• At the end of the activity, the facilitator gives the participants a printed chart with human rights and tells them where in their local community/country they can report if they feel that their rights are violated.</li> </ul>
<p>Additional information</p>	<p>Many migrants and refugees think that they have fewer rights in a foreign country. However, human rights are indisputable and must be equally respected. Through this exercise, you can sensitise them to this, but also look into their situation and react accordingly. Do not be indifferent!</p>



Exercise Title	Step by step
Language Difficulty	Basic knowledge of a common language is required
Recommended Age	16+
Materials Required	A room, or outdoor space, where participants can stand in a line. Pre-prepared roles and a pre-prepared list of statements.
Group Size	10+
Estimated Duration	60 minutes average
Aim	The aim of the game is to show participants how difficult the daily life of underprivileged people or those belonging to different minorities is. The roles and questions should be carefully designed keeping in mind your target group, so that they are not too touchy or difficult.



<p>Description /Instructions</p>	<ul style="list-style-type: none"> <li>• Participants stand in a line, and each is given a card with their role, e.g. "24-year-old Syrian refugee, does not speak the language of the country she is in, no job", "20-year-old student, works in a café", "A 40-year-old single mother with dark skin, works in a school".</li> <li>• Participants become familiar with these roles and, for the duration of the game, try to identify with their characters.</li> <li>• The facilitator starts reading the statements with "IT IS EASY FOR ME TO...". e.g. "...find a legal job".</li> <li>• If participants agree with the statement, they take 1 step forward. If not, they stay still.</li> <li>• In the end, after at least 10 such statements have been read, large disparities in the group are visible - some participants are at the very front, and others have only taken 2 steps.</li> <li>• The facilitator then asks the group about possible sources of such disparities. He/she asks how those at the very front and those at the very back feel. He/she then asks everyone to reveal their role and share their thoughts and feelings.</li> <li>• The facilitator ensures that participants are comfortable and emotionally safe.</li> </ul>
<p>Additional information</p>	<p>You are the one who has to come up with the characters and the list of statements. Don't look for ready-made ones on the internet, as it all depends on the group you are working with. Be sensitive to its diversity and needs.</p>



# RefugIn game

*Wherever the refugee goes, he is unwanted, and nothing is done to hide it from him*  
[Zygmunt Bauman, *ibid.*]

**RefugIN is a simulation experience** created by Tou.Play based on “role play”, a method that requires participants to play in the role of "actors" interacting with each other and the environment, alternating between activity and observation. This allows for a subsequent analysis of experiences, of interpersonal dynamics, of the methods exercising specific roles, and more generally of the communication processes acted out in the context represented.

RefugIN is a valuable tool to grow by experience (learning by doing). The experience is structured in such a way as to be engaging from an emotional point of view, reversing the roles of local and foreigner. The characteristics of this technique provide multiple learning stimuli through imitation, action, observation of others' behavior and the comments received on one's own, through the analysis of the entire process.

*If you tell me I'll forget  
If you show it to me I'll remember  
If you involve me, I'll understand*



<b>Aim</b>	To promote reflection on diversity and inclusion
<b>Difficulty</b>	Medium
<b>Recommended age</b>	14+
<b>Staff</b>	4 Actors (speaking in a foreign language, must have migration background) + 1 Conductor + 2 Assistants
<b>Group size</b>	1 to 5 participants (must not have a migration background)
<b>Duration</b>	50 minutes
<b>Setting</b>	4 fitted rooms
<b>Resources</b>	Each scene has specific resources + <b>Graphic materials</b> ✨



## Scene 1 - Start (10 minutes)

The Conductor welcomes the players into the first room. A video of a beach will be played in front of them in a loop (you can use [this link](#)). After gathering the participants, the conductor explains the main elements of the game.



*"Welcome to RefugIN, a simulation game made to encourage reflection on the theme of diversity. During this journey, you will play the role of a refugee who has just landed in a foreign land, of which you do not know the language, written nor spoken."*

The host gives each player:

- A Passport, which contains information about his Character: his story, his dreams, his fears;
- A Notebook, where the player can write down reflections;

*"The Passport represents your new identity.*

*The role you will have to play in this journey, inspired by a true story. Read it and make it yours."*

*"I will show you three scenes, which I will punctuate with the ringing of this bell.*

*At the end of each scene you will have to write a word or phrase in your notebook that represents how that scene made you feel.*

*Now is the time to read the Passport and transform yourself.*

*You can leave your belongings in the closet: you won't need them.*

*When you're ready, join me."*

After giving everyone time to leave their personal belongings, the Conductor gives 5 more minutes to read their passport and positions themselves on the side of the projector. When all players have joined them, they activate the smoke machine

*"Exiles, what are your names?"*

Players speak their "new" names.

*"Very well, travellers. If you are here, in front of the boundless misty sea, it is because each of you, for a different reason, dreams of getting on the dinghy boat running away towards a different future.*

*We are in [your country] now. The first stop in our journey are the Police Headquarters"*

The Conductor invites the players to the first room: the Police Headquarters.

The first bell rings. The game has begun.

### Scene 1: Preparations

- Set up a table and chairs corresponding to the number of players in the center of the room.
- It is necessary to place the projector facing the table and chairs.
- Place the smoke machine on the side of the projector.
- The projector shall play this video, without interruptions: [\[4K ASMR\] PERFECT SUNSET 60min Ocean Waves, Beach Sunset | No Loop](#)
- There must be a locker in the room to leave personal belongings.
- The conductor will have any of the following badges hung around his neck in the badge holder:
- Place a colored spotlight so as to illuminate the room entirely.



### Scene 1: Resources for the logistic area

- Projector
- Locker
- Laptop
- Smoke machine
- RGB Lamp
- Bell
- [Player passport](#)
- 5 Notebooks + 5 Pens (one per participant)



## Scene 2 - The Police Headquarters (10 minutes)

1. The players, guided silently by the Conductor, enter the second room.
2. They take their seats, waiting for the cop to call them to the identification desk, behind which the cop is sitting.
3. The cop, helped by their assistant (assistant 1) (with whom he quarrels in an incomprehensible language), takes the fingerprints of each player and attaches them to the relative Identikit form, then hands it over (they must never leave it or lose it, it will be used in the following scenes).
4. Sometimes the cop asks the player questions (in the actor native language) getting impatient when he is not understood
5. When the last player has received his file, the cop looks at his cell phone and initiates a call in their language. Impatient, they push everyone away with their hand, turning their back to the players.
6. The bell rings, ending the scene. The Conductor, silent until now, intervenes:
  - *"How did you feel, what did you feel? I invite you to write down your emotions on your notebook"*
7. He waits for the players to write, then continues.
  - *"Now you are ready for Hospitality: the second stage of your journey"*

## Scene 2: Preparations

- Place the table and chair at the back or center of the room for the cop. In front of and at a reasonable distance from the cop's desk, place the chairs corresponding to the number of players. Place on the cop's table: L shape sign holder containing the police's sign; the identikit forms and fingerprint toolkit (see sign and see form) ✨
- To separate cop and player, place the clear Police sign.pdf shield on the cop's table.
- Using separator poles, create a corridor or a path inside the room that starts from the players' chairs and arrives at the cop's table.
- Throughout the scene, it is necessary to place an audio speaker in the room with the following playback in the background, without interruptions:
- Video Game Ambience Asmr - (Heavy Rain) Busy Police Station Atmosphere | Relaxation/White Noise ✨
- The players must be illuminated by a colored beacon (green or red) when they sit in front of the cop.
- The conductor and the cop will have one of the following badges hung around their necks in a badge holder:

## Scene 2: Costumes

- The actor who plays the cop must wear the police uniform.
- Assistant is dressed in formal clothing

## Scene 2: Resources for the logistic area

- Clear cough shield
- L shape sign holder
- Portable Speaker ✨
- Separator poles
- Communication holder A4
- Fingerprint toolkit
- 5 Identikit sheets ✨
- Cop costume
- RGB Lamp



### Scene 3 - Welcoming (10 minutes)

1. The players, following the **conductor**, move to the third room.
2. In front of the cafeteria, the **reception manager** (assistant 2) awaits them, inviting them to sit down.
3. Each player takes a seat, finding in front of them: a closed food box, a bottle of water and some cutlery.
4. When they open the box, what they find is completely unappetizing: an uninviting mock-up of a national dish, recreated with undesirable combinations of ingredients (still safe to eat).
5. The players showing dismay will badly upset **the manager**, who will call on the **chef** (actor) showing them a poster depicting the wonderful iconic dish, nation's pride.
6. Visibly annoyed by the lack of respect, the **chef** takes off his uniform and leaves the room.
7. The bell rings, ending the scene. The Conductor (remained silent until now) intervenes:
  - *"How did you feel, what did you feel? Write it in the notebook."*
8. He waits for the players to write, then continues.
  - *"The third stage of our journey is the Audience, where your destiny will depend on an Interpreter, who will listen and report your story to the examining commission. Good luck."*

### Scene 3: Preparations

- It is necessary to place a projector in front of the players' table. Throughout the scene it will be playing a slideshow of national dishes (example for Italy); ✨
- Place a table in the center of the room surrounded by chairs corresponding to the number of players.
- In the center of the table place a picture of the national dish (IT e.g.). ✨
- Place the picture inside the plexiglass sheet holder.
- On the table place trays for as many players as there are. In the tray you have to put: a bottle of water, disposable cutlery and the take away box containing the "meal".
- The conductor and the cook and the reception manager will have the following badge hung around their necks in their badge holder. ✨

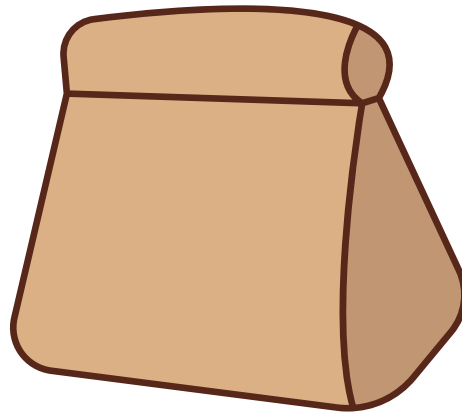


### Scene 3: Costumes

- Assistant 2 (Head of Reception) will be dressed informally.
- The actor who plays the cook will have to wear the cook costume.

### Scene 3: Resources for the logistic area

- Take away boxes
- Unconventional food ingredients
- Water bottles
- Single use cutlery ✨
- 5 Plastic trays
- National dish poster (IT e.g.) ✨
- Chef costume





#### Scene 4 - The Identification Hearing (10 minutes)

1. The players enter room 4.
2. In front of them there will be the **Interpreter** (actor), who explains that now the players will have to face the hearing before the **Territorial Commission for the recognition of refugee status**: they will therefore have to take turns presenting themselves to the Commission.
3. When it's not their turn, the player will sit inside large room, containing only chairs and a large desk where the Commission sits: the **President** (actor) reads the files (passport and identikit sheet received at the Police Headquarters) and has the gavel in front of him with which to spell out the various hearings; the operators sit down and are part of the Commission (they never speak).
4. The **interpreter** positions themselves next to the chair of the interviewed player. With his hand he invites the players to stand up and sit down in front of the commission.
5. When it's their turn, the player gets up and, after handing over their file to the **Commission** (formed by the President and the 2 assistants), they tell their story: why they fled, why this country, etc.
6. During their turn, the Interpreter translates the player's speech into their language (different from the players).
7. When the hearing ends, the **Commission** bangs with the gavel and sentences: the **Interpreter** will say that they will let the outcome of the hearing has been postponed.
8. The rest of the Commission just listens and looks askance at the players.
9. When the last player has their hearing, the bell rings, ending the scene.





#### Scene 4: Preparations

- Throughout the scene, it is necessary to place an audio speaker in the room with the following playback in the background, without interruptions: [Video Game Ambience Asmr - \(Heavy Rain\)](#)   
[Busy Police Station Atmosphere | Relaxation/White Noise](#)
- Place a large table with 3 seats for the commission in the center of the room. On the committee table, place the 2 flags and the president's gavel. Only one member of the commission will have the pc in front of them, placed on the table.
- Each member of the commission and the interpreter must wear the following badge around their neck, placed in the appropriate badge holder:  
[https://drive.google.com/drive/folders/1U9ymXKp77eDqawqTFZy6MpG\\_j0lwK5fB](https://drive.google.com/drive/folders/1U9ymXKp77eDqawqTFZy6MpG_j0lwK5fB) 
- In front of the commission table, place chairs for the players, corresponding to the number of the latter.
- Players must be illuminated by a colored beacon (green or red) when they sit down in front of the committee.

#### Scene 4: Costumes

- The actor who plays the president of the commission will have to dress in formal clothing.

#### Scene 4: Resources for the logistic area

- Secretary laptop
- [President hammer](#) 
- National table flag
- [Europe table flag](#) 
- RGB light
- Speaker

### Debriefing (10 minutes)

1. The Conductor calls for an applause for the actors and, immediately afterwards, invites everyone to sit in a circle.
2. The Conductor invites the players to use the notebooks as a useful tool for final reflection.
3. The scenes are now one by one evaluated: the conductor asks the players to read the words/phrases transcribed at the end of the scene in the Police Headquarters and to argue (possibly) what he wrote. After the first feedback, he repeats the dynamic for each scene
4. When all the players have given a brief feedback on each scene, the Conductor (or one of the actors if they feel like it) talks about the inconveniences associated with identification at the Police Headquarters, the cultural shock associated with having to eat anything and give thanks, even when it goes against one's food culture and the inconvenience associated with entrusting one's future to an Interpreter, who often does not speak their own language well or is just not interested nor motivated.
5. The moment of reflection proceeds with an open question: *what has this experience left you?*
6. The moment of reflection ends with a written feedback: a word from each participant to describe this experience. The words must be written on an A2 or bigger sheet, scattered in the space of the sheet.
7. The Experience ends with a group photo, with the players surrounding the sheet covered in words.

### Debriefing: Preparations

- Place chairs in a circle corresponding to the number of players in the center of the room.
- Have all actors participate in the debriefing.

### Debriefing: Resources for the logistic area

- Group photo (camera or smartphone)
- Markers
- A2 or bigger sheet/poster

# Glossary

- **Access to healthcare** - Healthcare entitlements enjoyed by third-country nationals (migrants, applicants for international protection and refugees) in EU Member States and in their countries of origin
- **Acquisition of citizenship** - Any mode of becoming a national, i.e. by birth or at any time after birth, automatic or non-automatic, based on attribution, declaration, option or application
- **Application** - A formal request submitted to the competent authorities accompanied by the required documents for entry and stay in an EU country
- **Border (external EU)** - The land borders of EU countries with non-EU countries, including river and lake borders, sea borders and their airports, river ports, sea ports and lake ports. These borders should not be confused with internal EU borders, which are those between EU countries
- **Border control** - Border checks and border surveillance
- **Citizenship** - The particular legal bond between an individual and their State, acquired by birth or naturalisation, whether by declaration, choice, marriage or other means according to national legislation.
- **Community** - Community is a group of people united by similar interests and who have common interests. In other words, they are groups organised among themselves according to certain goals and share common values and beliefs based on language, customs, cultural and historical heritage, geographical location and world perspective. Within a community, it is usual to create a mutual identity which is different from other groups. Usually migrant communities are supported by other migrants from the same nationality, which contributes for the creation and maintenance of informal networks playing a role in guidance and preservation of their own culture for future generations

- **Country of destination** - The country which is a destination for migratory flows (legal or irregular)
- **Country of origin** - The country which is the source of migratory flows and of which a migrant may have citizenship
- **Culture** - The set of distinctive spiritual, material, intellectual and emotional features of a society or a social group encompassing, in addition to art and literature, lifestyles, ways of living together, value systems, traditions and beliefs.
- **Cultural Diversity** - Community or group where it can be identified a variety of cultural and social differences. These differences rely on various forms of expressions based on race, ethnicity, nationality, religion, sex, gender, socio-economic position, language, physical and psychological abilities, beliefs, values and traditions
- **Diaspora** - People or populations who leave their traditional homelands, being dispersed throughout other parts of the world and who feel a strong connection to their origins
- **Directive** - An EU legal instrument that is binding, as to the results to be achieved, upon each EU country to which it is addressed. Each country is responsible for implementing the Directive into its own national legislation
- **Economic migrant** - A person who leaves his or her country of origin purely for economic reasons
- **Foreigner** - In the global context, a person who is not a national (native or citizen) of a given State. In the EU context, a person who is not a national of an EU Member State
- **Human rights** - Agreed international standards that recognise and protect the dignity and integrity of every individual, without any distinction (UNHCR Master Glossary of Terms); human rights form part of customary international law and are stipulated in a variety of national, regional and international legal documents generally referred to as human rights instruments [EMN Glossary, 2018, p. 195]. A set of basic rights regarded as belonging to all persons, and to which every human being should be entitled; civil and political rights: the right to life, justice, liberty, freedom of expression, or freedom from unlawful imprisonment, torture, execution; social, cultural and economic rights: the right to participate in culture, the right to food, work and education
- **Immigration** - In EU context, the action by which a person from a non-EU country establishes his or her usual residence in the territory of an EU country for a period that

is, or is expected to be, at least twelve months

- **Integration** - According to Asylum and Migration Glossary 6.0, in the EU context, integration is a dynamic, two-way process of mutual accommodation by all immigrants and residents (EMN, 2018, p.214). However, some critical theorists argue that integration presupposes the adoption by minority groups of the social norms and values of the dominant culture
- **Labour market** - The labour market consists of labour supply of the population on the one hand and labour demand of enterprises and other production units on the other hand. Labour markets may be local or national
- **Member States (EU)** - European countries that are members of the EU: Austria, Belgium, Bulgaria, Cyprus, the Czech Republic, Denmark, Estonia, Finland, France, Germany, Greece, Hungary, Ireland, Italy, Latvia, Lithuania, Luxembourg, Malta, the Netherlands, Poland, Portugal, Romania, Slovakia, Slovenia, Spain and Sweden.
- **Migrant** - A broader-term of an immigrant and emigrant that refers to a person who leaves from one country or region to settle in another, often in search of a better life
- **Protection of Human rights** - The HRBA is a conceptual framework for the process of human development that is normatively based on international human rights standards, and operationally directed to promoting and protecting human rights: this approach entails consciously and systematically paying attention to human rights in all aspects of development. The objective of the HRBA is to empower people (rights-holders) to realize their rights and strengthen the State (duty-bearers) to comply with their human rights obligations and duties. States' obligations to human rights require them to respect, protect and fulfil women's and girls' rights, along with the rights of men and boys
- **Refugee** - In the global context, either a person who, owing to a well-founded fear of persecution for reasons of race, religion, nationality, political opinion or membership of a particular social group, is outside the country of nationality and is unable or, owing to such fear, is unwilling to avail themselves of the protection of that country, or a stateless person, who, being outside of the country of former habitual residence for the same reasons as mentioned before, is unable or, owing to such fear, unwilling to return to it
- **Regularisation** - In the EU context, state procedure by which illegally staying third-country nationals are awarded a legal status

- **Social Inclusion** - Definition in the EU context, a framework for national strategy development, as well as for policy coordination between the EU Member States, on issues relating to tackling poverty and social exclusion
- **Social Inclusion policies** - They consist in designing public policy instruments that guarantee the full exercise of citizenship rights in all spheres of life. Inclusion strategies focus on ensuring full civic participation of all groups (including minorities). Social inclusion policies give expression to constitutionally guaranteed rights at political, economic and social level. In the field of migration, social inclusion policies are designed in fields such as health, social security, work, associative movements and others. These practices contribute to social cohesion and the vitality of civil society, contributing to a greater expression of cultural diversity
- **Social Inclusion Services Actions** and attitudes developed with the purpose of deconstructing stereotypes and prejudices in order to impact on the reduction of discrimination while promoting effective conditions for participation in society. The social inclusion services inform and promote opportunities for access to the labour market, clarifying the rights and duties of migrants, transmitting and following up the regularisation process in the host country, pointing out solutions related to health, education or legal support
- **Social Protection benefits** - Transfers, in cash or in kind, by social protection schemes to households and individuals to relieve them of the burden of one or more of the risks defined in the European Commission's Mutual Information System on Social Protection
- **Social welfare** - The well-being of a community or society at large, reflected in the welfare of its individual members with special regard to health and economic matters [adapted from Lexico, 2022 & Oxford Reference, 2022]. Social welfare or S. protection. The set of organised public (State/government) or private services, policies and programmes aimed at preventing, reducing and eliminating economic and social vulnerabilities to poverty and deprivation of disadvantaged groups (poor, ill, old people, etc.)
- **Third country** - A country or territory that is not in the EU



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