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EMPOWERMENT THROUGH LIFELONG LEARNING

Handbook for Adult Trainers

To Foster Personal, Intercultural, Social and Citizenship Competences for Lifelong Learning to Empower Migrant Adult Learners.

Co-funded by the European Union

Handbook for Adult Trainers

This handbook has been developed in the framework of the project
PRISCILA – Fostering Personal, Intercultural, Social and Citizenship Competences for Lifelong Learning to Empower Migrant Adult Learners
(Project number: 2023-1-ES01-KA220-ADU-000165731)

Authors
Maila Leoni, Marta Ilardo, Eleonora Bonvini, Marta Salinaro, Morena Cuconato, Silvia Demozzi (UNIBO); Ana Bustamante, Ángela Campos, Marine Masson, Meritxell Martínez Bellafont (La Xixa); Chebi Cherry Bouroncle, Rodrigo Araneda Villasante (ACATHI); Cihan Koral, Gozde Sekercioglu (HASAT); Aleksandra Sikorska, Eva Salomonova, Martina Bachmeier (VHS Cham); Viola Pinzi, Marina Sakač Hadžić (EAEA), Pietro Floridia, Marta Laureanti (Cantieri Meticci)

Year of publication: 2025

Priscila Project Partners:
- La Xixa Spain www.laxixa.org
- ACATHI Spain www.acathi.org
- Hasat Turkiye www.hasat.ngo
- Department of Education Studies of the University of Bologna Italy www.unibo.it/en
- APS Cantieri Meticci Italy www.cantierimeticci.it/en
- Volkshochschule im Landkreis Cham e.V. Germany www.vhs-cham.de
- European Association for the Education of Adults eaea.org

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Inclusive Language Disclaimer

This Handbook has been written in line with PRISCILA's Inclusive **Language and Writing Norms**, which embody our commitment to equality, respect, and intersectionality.

We recognise that language shapes the way we see the world. We adopt an inclusive and critical perspective on gender and power relations as reflected in language, understanding gender as a social construct shaped by cultural, historical, and personal experiences. We know that human identities extend far beyond binary categories, and our aim is to use terms and representations that honour this diversity.

We also acknowledge that language is not neutral. The structures and categories we use often reproduce dominant narratives, silencing or erasing the perspectives of those historically marginalised — including migrant, refugee, and asylum-seeking communities. Our choice of words is therefore deliberate: we strive to challenge exclusionary patterns, centre people's agency, and reflect intersectional realities.

We are conscious that, in English, there is no officially standardised gender-neutral grammar, and some formulations can involve mirroring the power dynamics of western societies according to gender, race, age, nationalities. Please, note that we are aware of this situation and work-in-process, and we constantly

- Work on re-constructing a more inclusive language.
- We use gender-neutral pronouns (they/them) unless a specific pronoun is self-identified.
- We avoid binary expressions (he/she, men/women), preferring inclusive terms (people of all genders).
- We prioritise people-first language (people with disabilities, communities experiencing structural discrimination).
- We follow self-identification and avoid generalisations that erase diversity.
- We consistently use approved acronyms:
  - 3KCLL – Three Key Competences for Lifelong Learning
  - PSLL – Personal, Social, and Learning-to-Learn Competence
  - Cult. Aw. – Cultural Awareness Competence
  - Ctz – Citizenship Competence
  - TO – Theatre of the Oppressed
  - DD – Deep Democracy
  - SA – Spatial Assemblage
  - CI – Critical Incident
  - LLL – Lifelong Learning
  - EU – European Union

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01 Introduction

1.1. Project

The **PRISCILA Project** – Fostering Personal, Intercultural, Social, and Citizenship Competences for Lifelong Learning to Empower Migrant Adult Learners has been funded by **Erasmus+** and responds to the complex and often invisible challenges faced by adult migrants, refugees, and asylum seekers. These challenges are not only about disrupted education or unrecognised qualifications; they are also about navigating new cultural landscapes, overcoming linguistic and bureaucratic barriers, and doing so while carrying the weight of past and present experiences.

In PRISCILA, we believe these realities must be met with learning opportunities that honour each person's story, build on their strengths, and create space for agency and participation. The project brings together six partner organisations from four countries — **La Xixa** (coordinator) and **ACATHI** from Spain, **Hasat** from Türkiye, the **Department of Education Studies at the University of Bologna** and **APS Cantieri Meticci** from Italy, **Volkshochschule im Landkreis Cham e.V.** from Germany — alongside the **European Association for the Education of Adults (EAEA)** in Brussels.

Our work aligns with the European Union (EU)'s vision of promoting social cohesion through upskilling and reskilling, while recognising that skills alone are not enough. They must be accompanied by the recognition of rights, the dismantling of systemic inequalities, and the creation of spaces where all voices are heard and valued. At the heart of PRISCILA are the **Three Key Competences for Lifelong Learning (3KCLL): Personal, Social, and Learning-to-Learn Competence (PSLL)**, which nurtures self-awareness, adaptability, emotional resilience, and reflective capacity; **Cultural Awareness Competence (Cult.Aw.)**, which fosters appreciation of diversity and the ability to engage in meaningful intercultural dialogue; and **Citizenship Competence (Ctz)**, which empowers people to take an active role in civic and community life.

Our pedagogical approach combines innovative, learner-centred methodologies in the field of non-formal education, drawing on four methodologies — Theatre of the Oppressed (TO), Deep Democracy (DD), Spatial Assemblage (SA), and Critical Incident (CI). Each is chosen for its ability to spark creativity, critical thinking, and collective problem-solving, connecting the personal histories of participants with their aspirations for the future and building bridges between lived experience and opportunity.and discrimination. For example, when using the activity 'Image theatre' to address gender stereotypes, participants have fun exploring freely with their bodies, it's a way of reversing power, and also of expressing themselves without necessarily talking about 'themselves'. The performance offers plenty of scope for interpretation, and makes it easier for the facilitators to bring in theoretical support when needed.

The **PRISCILA Handbook** is one of the project's most tangible legacies: a multilingual, practical companion for adult trainers, educators, and facilitators. It offers a detailed explanation of the principles and values underpinning the PRISCILA Method, guidance on preparing and facilitating sessions in diverse contexts, and ready-to-use thematic activity sheets designed around the **3KCLL**. It includes structured learning pathways, case studies and examples from pilot implementations, self-assessment tools, facilitation checklists, and practical tips for creating safe, inclusive learning environments. More than a manual, it is an invitation to build learner-centered spaces that value cultural richness and promote mutual understanding. The Handbook works in synergy with the **PRISCILA Guide for Quality Provision and Recognition through Micro-credentials**, ensuring that competences gained in non-formal settings can be formally recognised and valued, and that educators have the tools to link their practice to wider recognition and quality assurance systems.

1.2. Project Objectives

The PRISCILA Project responds to systemic barriers that migrant adult learners, refugees, and asylum seekers encounter in accessing education and **Lifelong Learning (LLL)** opportunities. These barriers include disrupted or incomplete schooling, difficulties in learning or certifying a new language, and limited recognition of competences acquired before migration, alongside the challenge of rebuilding social and professional networks in contexts where their voices are often undervalued.

Our objectives are rooted in the belief that education should not be an act of assimilation into a dominant culture, but a process of mutual enrichment in which every participant's skills, knowledge, and life experience are recognised as resources for collective growth. PRISCILA seeks to:

- Empower adult migrant learners by fostering personal, social, cultural, and civic competences that strengthen employability, social participation, and personal agency.
- Equip trainers and educators with an adaptable, innovative, and activity-based methodology sensitive to the cultural, emotional, and educational needs of diverse learners.
- Integrate recognition mechanisms such as **European micro-credentials,** enabling learners to gain formal acknowledgement of competences acquired in non-formal contexts.
- Foster inclusive, learner-centred environments where linguistic, cultural, and experiential diversity is valued as a resource.
- Test, refine, and validate the PRISCILA Method through pilot implementations in partner countries, ensuring its quality and adaptability

1.3. Target Groups

The PRISCILA Handbook is primarily intended for adult trainers, educators, and facilitators working in formal, non-formal, and community-based settings, as well as for community and cultural organisations, vocational training providers, and institutions delivering education to adult migrants, refugees, and asylum seekers. It is also relevant to support staff and practitioners engaged in social inclusion, intercultural mediation, and community development, as well as to policy-makers seeking to strengthen inclusive practices in adult education.

The primary beneficiaries are adult migrants, refugees, and asylum seekers who often experience marginalisation, fragmented educational backgrounds, limited access to formal learning pathways, and a lack of recognition for competences developed through work, community engagement, or previous study. By equipping educators with tools and approaches tailored to their realities, PRISCILA aims to create learning environments where these individuals' histories are valued, their capacities strengthened, and their pathways to full civic and professional participation made clearer and more accessible.

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1.4. Expected Outcomes

Through the implementation of the PRISCILA Method and this Handbook, the project aims to achieve:

- **Enhanced trainer capacity:** Strengthening competences in participatory, creativity-based, and reflective methodologies adapted to migrant learners and intercultural contexts.
- **Enhanced learner agency:** Supporting migrant adults in developing transversal competences, self-confidence, and active participation in civic life, cultural exchange, and the labour market.
- **Recognition of competences:** Enabling learners to obtain micro-credentials for **PSLL, Cult.Aw.**, and **Ctz**, aligned with **EU** frameworks, supporting mobility and empowerment.
- **Sustainable learning models:** Creating transferable, adaptable approaches for diverse organisational and community settings, ensuring long-term impact.
- **Inclusive learning environments:** Strengthening social cohesion through equitable, respectful, and culturally responsive educational spaces.

1.5. Meet the Project Partners

The PRISCILA consortium unites organisations with complementary expertise, bridging theory and practice, local and international perspectives:

La Xixa (Spain)
Project coordinator; specialist in participatory methodologies and social inclusion.

ACATHI (Spain)
Works at the intersection of migration and LGBTQIA+ rights, advocating with and for communities facing multiple forms of discrimination.

Hasat (Türkiye)
Expert in DD and community development, facilitating spaces for dialogue across differences.

Department of Education Studies, University of Bologna (Italy)
Leader in academic research and pedagogical innovation.

APS Cantieri Meticci (Italy)
Pioneers in SA and intercultural artistic projects for community transformation.

Volkshochschule im Landkreis Cham e.V.
Adult education centre with extensive experience in inclusion programmes.

European Association for the Education of Adults (EAEA)
Pan-European network advocating for LLL and policy impact.

02 PRISCILA an innovative approach in Europe

2.1. Background Research and Best Practice in Europe

2.1.1. Background Research on European Level

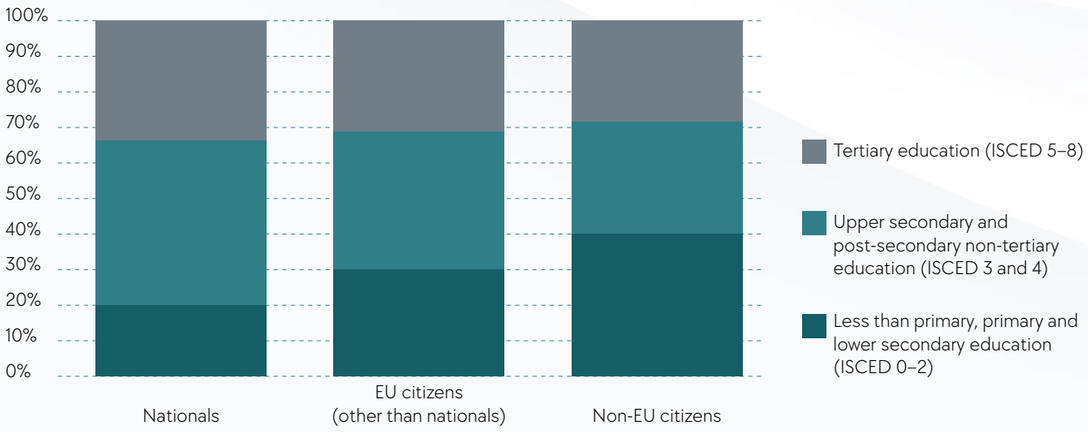
Migration and adult education in Europe

According to Eurostat, in 2023, there were 448.8 million inhabitants living in the EU, with 27.3 million being non-EU citizens (6% of EU's total population) and 42.4 million people were outside the EU (9% of all EU inhabitants). As for the reason to stay in Europe, only a 4% is related to education and about a 21% to work (European Commission, 2025)

As for the education attainment level, again from Eurostat data from 2023, non-EU citizens had higher shares of people with at most lower secondary education (43.3%) and lower shares concerning tertiary educational attainment (27.9%), in comparison with nationals.

Test, refine, and validate the PRISCILA Method through pilot implementations in partner countries, ensuring its quality and adaptability.

Persons aged 15–74 years by citizenship and educational attainment level, EU, 2023 (%)



Source: Eurostat (online data code: edat_lfs_9911) eurostat

Finally, according to the same source, "**Participation in learning during the previous 12 months was most common in the EU in 2022** (the latest data available) among nationals and least common among citizens of other EU countries. Equally, this share was higher for women than for men, in all categories of citizenship. The highest share was 26.5% among female nationals, while the lowest was among male citizens of other EU countries (18.0%)" (Eurostat, 2024).

Aligned with the European Union's broader goal of **fostering social cohesion by upskilling and reskilling its population in response to the rapidly evolving labour market** (European Commission, 2022), the PRISCILA project advocates for inclusive educational practices for adult migrants, refugees, and asylum seekers, whose educational rights are mainly disrespected, although the EU emphasises the critical role of Lifelong Learning (LLL) in supporting the educational needs of vulnerable groups (European Commission. Joint Research Centre., 2020)

A variety of European initiatives identify education as one of the core pillars of migration policies, the more relevant being the **Action plan on Integration and Inclusion 2021-2027**, which proposes concrete actions to support Member States and other relevant stakeholders in overcoming integration-related challenges for migrants and EU citizens with a migrant background, based on four policy areas: housing, education, employment and healthcare. The Plan states that "From early childhood education and care (ECEC) to tertiary and adult education and non-formal education, education and training is the foundation for successful participation in society and one of the most powerful tools for building more inclusive societies." (Action Plan on Integration and Inclusion 2021-2027, 2020)

In the frame of the ongoing global crises, migrants, refugees, and asylum seekers are faced with a **multitude of systemic challenges** upon arriving in host countries, including limited access to education, language barriers, and difficulties in navigating labour markets and social structures (Andersson & Guo, 2009; Diedrich et al., 2011). These challenges are often exacerbated by the traumatic experiences of either conflict-induced or disaster-induced displacement, and negative stereotypes perpetuated by agenda-driven media sources in host countries and politicians that pave the way to their exclusion and marginalisation.

When it comes to the **specific challenges of migration related to adult education**, several stakeholders agree on the core support needed for adult migrant to fully access the education system, with the most common challenges being, just to mention a few: the acquisition of the hosting country language (or languages), supported in a continuous manner till intermediate and advanced levels and tailored to the specific needs of the learners' groups; supporting and integrated services, such as information, social services and employment and career guidance service, as well as access to financial support for training and childcare facilities; global citizenship education and personal and social competences learning activities, to be able to participate fully in the hosting society.

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On the other hand, adult education constitutes a fundamental right and a relevant instrument to support inclusion, helping for example to tackle and combat stereotypes and xenophobia, radicalization etc. while fostering mutual understanding and respect.

In a broad sense, adult learning and education plays a fundamental role in fostering social justice, embracing diversity, and promoting inclusion. Research evidence shows that ALE offers individuals from disadvantaged backgrounds a chance to enhance their education, increase their job prospects and improve the quality of their life. Critical thinking and problem-solving skills are crucial for active participation in the processes of a democratic society. Active participation promotes social justice by ensuring that diverse voices are heard and respected. Transformative learning methodologies empower adult learners, especially those who are not participating in learning activities, to participate more – in society, community, democracy, economy, arts, and culture (Ebner & Motschilnig, 2018, p. 17). Furthermore, EAEA identifies also an important role for adult education specifically related to migration and its dynamics.

Accessible and affordable learning opportunities for migrants, along with the recognition and validation of prior skills and learning, are vital. ALE serves as a crucial bridge between immigration, service providers, and society, facilitating skills acquisition and inclusion, especially for disadvantaged individuals and newcomers. Europe must prioritise accessible learning and offer language training for migrants to foster active participation in society, including the labour market, and prevent brain drain from other, less advantaged parts of Europe and the world. ALE also plays a key role in harnessing the skills of highly skilled migrants for the benefit of society.

At the same time, ALE must create a space where individuals and communities who feel alienated and threatened by migration are supported in acquiring competencies to understand migration and inclusion processes. This includes combating fake news and other forms of disinformation, but also promoting life skills such as empathy, critical thinking, and active citizenship. In addition, ALE can play an important role in promoting better working conditions for all, mitigating competition between different population groups, and avoiding brain drain from other countries for certain professions (Ebner & Motschilnig, 2018, p. 25).

Recognition of prior learning

According to the Action plan on Integration and Inclusion 2021-2027, "Facilitating the recognition of qualifications acquired in third countries, promoting their visibility and increasing comparability with European/EU qualifications, while offering bridging courses to help migrants complement the education acquired abroad, is key to a faster and fairer inclusion of migrants into the labour market and enables them to fully use their competences and skills. This can also help migrants pursue their studies in the host country thus increasing their level of participation in higher education and lifelong learning." In this area, the European Commission identify **a clear objective of improving the recognition of qualifications**, for example through fostering cooperation between national authorities in charge of integration and national centres for the recognition of qualifications, supporting transparent qualification systems and transparent recognition practices of qualifications and providing information on recognition practices (Action Plan on Integration and Inclusion 2021-2027, 2020).

Furthermore, in 2023, the European Commission delivered also a recommendation to Member States to support a simplification of the recognition of qualifications for third-country nationals, which aims at outlining how European countries can improve the recognition of qualifications for accessing regulated professions and the labour market, as well as further learning and training opportunities (European Commission, 2023).

Finally, several agencies and networks are operating at EU level to support Members states to develop common frameworks and processes, such CEDEFOP - the European Centre for the Development of Vocational Training, ETF – European Training Foundations and the ENIC (European Network of Information Centres) and NARIC (National Academic Recognition Information Centres in the European Union) Networks.

Beyond the multiple and long-standing European level policy initiatives, including common frameworks and standards, recognition and validation of qualifications and prior learning, acquired through any formal, non-formal or informal education activity is a responsibility of each Member states, with still substantial differences on approaches and processes.

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Recognition and validation of qualifications

Related to formal education, relevant work is done by ENIC/NARIC networks, which offer guidance and support regarding recognition of qualifications, for individuals, evaluators and institutions, across Member states and not only (ENIC-NARIC, 2025b).

In particular, dedicated resources are available for the recognition of qualifications of refugees, displaced persons and persons in a refugee-like situation, including examples of successful national and international collaboration, such as the European Qualifications Passport for Refugees (EQPR) and the UNESCO Qualifications Passport for Refugees and Vulnerable Migrant (UQP) (ENIC-NARIC, 2025a).

Furthermore, CEDEFOP, the European Centre for the Development of Vocational Training, supports the development of the European Qualifications Framework (EQF) and related National Qualifications Frameworks, to make qualifications from VET formal education paths more transparent and portable across countries, including from and to countries outside of European Union. CEDEFOP also collaborates with ETF (European Training Foundation) and UNESCO to monitor the global development of qualifications frameworks (CEDEFOP, 2021b).

Very importantly, CEDEFOP publishes studies and tools on qualifications and validation processes that supports in practice both comparability and implementation of services, such as the (CEDEFOP, 2023b).

Recognition and validation of non-formal and informal education

As per the definition provided by the Council Recommendation on the validation of non-formal and informal learning, "Validation means a process of confirmation by an authorised body that an individual has acquired learning outcomes, measured against a relevant standard and consists of the following four distinct phases:

1. IDENTIFICATION through dialogue of particular experiences of an individual;
2. DOCUMENTATION to make visible the individual's experiences;
3. a formal ASSESSMENT of these experiences; and
4. CERTIFICATION of the results of the assessment which may lead to a partial or full qualification (Council Recommendation of 20 December 2012 on the Validation of Non-Formal and Informal Learning, 2012).

Related to these processes in EU Member States, very relevant for the ALE sector, CEDEFOP is running a continuous initiative on validation of non-formal and informal learning (ENIC-NARIC, 2025a).

Within this initiative, CEDEFOP has developed the European guidelines for validating non-formal and informal learning and an extensive report on the state of play for validation, with examples of how EU countries are developing and implementing validation, the European inventory of validation of informal and non-formal learning (CEDEFOP, 2023a).

The last version of this report is from 2023 available as a report (CEDEFOP, 2024) and as a dynamic navigation tool through the Cedefop information hub on validation of non-formal and informal learning. This tool offers the possibility to browse the tools and arrangements by country and to also to make comparisons between European countries - **https://www.cedefop.europa.eu/en/tools/validation-non-formal-informal-learning.**

Organisations and initiatives on migration and adult education

A variety of organisations are operating at international and European level in the field of migration and inclusion, with focus both on policy and implementation actions.

In the following, we present some relevant organisation and also initiatives and projects supporting policy and activities related to adult education and migration and the development of learning opportunities for migrant adult learners.

- IOM - nternational Organization for Migration - **https://www.iom.int**
- UNESCO and Global Education Monitoring Report - GEM - **https://www.unesco.org/en/education and https://**www.unesco.org/gem-report/en
- SIRIUS Network - **https://www.sirius-migrationeducation.org/sirius-project/**
- Migration Policy Group - **https://www.migpolgroup.com/**
- European Association for the Education of Adults - **https://eaea.org/**

National initiatives and projects

- Melissa Network - **https://melissanetwork.org/**
- DAS Kollektiv - **https://das-kollektiv.at/**
- SALAM - Sustainable Accessibllity to the LAbour Market | Interreg Europe - **https://www.interregeurope.eu/salam**
- DIVERSITY – Including Migrants through Organisational Development and Programme Planning in Adult Education - **https://www.aewb-nds.de/themen/eu-programme/diversity/**
- MOVE-UP - MOtherhood Valorisation and Empowerment for professional development Upskilling Pathways - **https://academyofentrepreneurship.org/move-app**

2.1.2. Background Research in Spain

Migration and adult education in Spain

Spain has seen an increase in migration flows in recent years, with migrants primarily originating from Morocco, Venezuela, and Colombia. A significant proportion of newcomers are women (56%), and many are between the ages of 25 and 44. Educational backgrounds vary widely, but many migrants possess mid-to-high levels of education, with university degrees being relatively common among South American migrants. Despite educational qualifications, many face challenges related to recognition of credentials and adapting to the Spanish labor market .

Spain has experienced a notable increase in migration, particularly in 2023, which saw record numbers of applications for international protection (163,220) and irregular entries. Last year (2024) it experienced a modest increase, but was positioned as the second EU country with more applicants just behind Germany. By 2024, the largest groups of asylum seekers came from Venezuela, Colombia, and Mali, which together accounted for nearly 70% of all asylum applications. Migrants are predominantly of working age (18–34), comprising 51.1% of applicants -from 5% to almost 20% of the total population in the last few decades (CEAR, 2025).

Migrants arriving in Spain exhibit varied educational backgrounds. Many South American migrants hold secondary or tertiary-level degrees, although highly skilled individuals often face deskilling due to challenges in credential recognition. The socioeconomic conditions of migrants differ based on origin: non-EU nationals are disproportionately affected by poverty, material deprivation, and social exclusion, with 52.6% living in poverty and 22.6% experiencing severe deprivation (CEAR, 2025).

Gender disparities persist: migrant women are concentrated in low-paid, precarious jobs and have limited access to unemployment benefits. Young migrants and unaccompanied minors face structural obstacles to integration, including difficulties in continuing education and early transitions into the labor market without adequate support systems.

Recognition of prior learning

Recognition of migrants' prior educational attainment in Spain remains complex. Spain has a formal process for the recognition of foreign academic and professional qualifications through the *homologación and equivalencia* systems. However, this process is often lengthy, bureaucratic, and costly, deterring many applicants. There is also a significant discrepancy in the treatment of academic versus vocational training, with academic qualifications much more likely to be recognized.

For migrants from Latin America and the EU, the recognition process tends to be somewhat smoother due to bilateral agreements and regional alignment, but nonetheless challenges remain. Most qualified professionals work in low-skilled sectors due to this lack of recognition or delays in assessment. Non-formal and informal learning is rarely recognized in formal systems, though local NGOs and adult education centers offer bridging programs and orientation courses.

Some regional governments and the Ministry of Education are piloting initiatives to better assess and validate foreign qualifications and skills. These include tailored counseling services and language support to ease the homologation process, especially for asylum seekers and refugees.

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Recognition and validation of non-formal and informal education

Non-formal adult education in Spain encompasses a wide range of activities aimed at social integration, personal development, and employability. These include language workshops, vocational training, cultural orientation, digital literacy classes, and civic education. Providers include local governments, NGOs, trade unions, universities, and community centers.

While non-formal education plays a vital role in integration, it is often undervalued in the formal education and labor systems. There is no national framework for accrediting non-formal learning outcomes, although some regional initiatives and EU programs (like the European Skills Agenda) are pushing for the development of systems to recognize prior learning.

Some progress has been made in vocational training under the National Qualifications Framework, where professional experience and informal learning can be assessed for certain jobs. Additionally, programs aligned with the European Upskilling Pathways and Erasmus+ initiatives aim to bridge the gap between non-formal and formal learning.

Recognition typically comes in the form of certificates of attendance or competence issued by the organizing body, which may help in job seeking or access to further training but hold limited formal weight. Calls for a national strategy to validate non-formal learning remain ongoing.

Legal and real framework for migrants inclusion in each country

In Spain, migrants with regularized status are legally permitted to work, though administrative delays often hinder this right in practice. Asylum seekers must wait six months after filing their application to access the labor market. Legal reforms have aimed to simplify residency and employment authorizations, though inconsistencies persist across regions that mainly affect asylum seekers who stay in illegal conditions if their asylum claims are denied. This problem is aggravated in a scenario where: 1. 81,5% of the claims were rejected in the year 2024; 2. where asylum seekers are forced to quit their status in order to apply for any type of residence path, which leaves them in a “limbo” situation with no right to work and with no access to public services (including the Health system); 3. and where the only possible way to register an asylum claim is by a busy Police phone number that holds months of delays just for appointments (CEAR, 2025).

Language acquisition is a cornerstone of integration. Free Spanish language courses (ELE – Español como Lengua Extranjera) are offered through public adult education centers, local governments, and NGOs. These courses often use participatory methodologies such as conversation circles, real-life simulations, and community-based immersion. Integration courses cover civic values, legal rights, and labor market orientation.

Welcome policies vary by Autonomous Community. Some regions offer comprehensive inclusion plans, including housing, education, healthcare, and psychological support. Others rely heavily on NGOs to fill service gaps. Pilot programs funded by EU Recovery Funds have tested innovative approaches, such as community mentoring, host family initiatives for refugees, and programs for emancipating migrant youth.

While legal provisions for integration exist, real-world implementation is uneven, especially in rural areas or among undocumented migrants. Language, digital barriers, and administrative rigidity remain critical obstacles.

Organisations and initiatives on migration and adult education

Numerous organizations support adult migrant learners in Spain, bridging gaps left by public services. Public Adult Education Centers (CEPA) offer accessible Spanish language and literacy courses, digital skills training, and pathways to secondary education for adults. These are often the first point of educational contact for migrants.

NGOs play a vital complementary role. Organizations such as CEAR (Spanish Commission for Refugee Aid), Red Acoge, ACCEM, and the Fundación Secretariado Gitano provide language instruction, legal aid, employment counseling, and psychosocial support. They often serve the most vulnerable: undocumented migrants, asylum seekers, and those experiencing homelessness.

Once again, accessibility varies regionally: urban centers are well-served, but rural areas often lack adult education infrastructure. Digital learning platforms and mobile outreach units are being piloted to reach remote populations. Likewise, EU-funded initiatives and national programs like PROA+ and the MUS-E project also support inclusion through intercultural education and classroom integration strategies for children and families. These organizations work in networks, often in partnership with municipalities, to ensure comprehensive support. Many provide certificates of participation, though these are not formally recognized as qualifications.

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2.1.3. Background Research in Turkey

Migration and adult education in Turkey

As of 2025, Türkiye continues to host the second largest number of refugees globally, including over 3 million Syrians under temporary protection. The majority of these individuals originate from Syria, with additional populations from Afghanistan, Iraq, and other neighboring countries. Demographically, the migrant population in Türkiye is diverse, encompassing various age groups and a relatively balanced gender distribution. Educational backgrounds among migrants vary widely, ranging from individuals with limited formal education to those with advanced degrees. Türkiye has implemented several policies and programs to support the integration of refugees into society. These include language courses, vocational training programs, and social cohesion projects. Additionally, supportive programs have been established in schools to ensure refugee children have access to education.

Recognition of prior learning

Türkiye has implemented measures to recognize the prior educational qualifications of migrants and refugees. The Ministry of National Education (MoNE) facilitates the evaluation and recognition of foreign diplomas and certificates, enabling migrants to pursue further education or employment opportunities commensurate with their qualifications.

Recognition and validation of non-formal and informal education

Non-formal adult education plays a pivotal role in Türkiye's educational landscape, especially for migrants. Programs offered by Public Education Centers and NGOs encompass literacy courses, vocational training, and language education. While these programs are instrumental in facilitating integration and skill development, the formal recognition of non-formal education outcomes remains limited. Efforts are ongoing to enhance the accreditation and acknowledgment of competencies gained through non-formal channels.

Legal and real framework for migrants inclusion in each country

The legal framework in Türkiye provides for the inclusion of migrants through various initiatives. Work permits are accessible to refugees under temporary protection, subject to certain regulations.

Türkiye has implemented various adult learning programs through Public Education Centers (Halk Eğitim Merkezleri), universities, and non-governmental organizations. These programs provide literacy courses, vocational training, and language education, helping migrants integrate into Turkish society and the labor market.

One of the most significant aspects of adult education for migrants in Türkiye is Turkish language education, which is essential for social and economic integration. Programs such as the Turkish Language Education for Foreigners (TÖMER) courses and specialized classes in Public Education Centers help migrants acquire the language skills needed for daily life, employment, and accessing public services. Additionally, vocational training programs equip migrants with skills in sectors such as construction, agriculture, and handicrafts, enabling them to contribute to the economy. Non-formal education initiatives also focus on basic literacy, financial literacy, and entrepreneurship, empowering migrant adults to become more independent and self-sufficient.

Despite these efforts, challenges remain, including language barriers, financial difficulties, and cultural adaptation issues. Many migrant adults face obstacles in accessing education due to work obligations, childcare responsibilities, or lack of awareness about available programs.

Organisations and initiatives on migration and adult education

Several organizations are active in supporting migrant education and integration in Türkiye. Public Education Centers provide a range of adult education programs, including literacy and vocational training. Universities and non-governmental organizations (NGOs) also contribute by offering specialized courses and support services tailored to migrant needs. These institutions strive to make learning opportunities accessible, addressing barriers such as language and financial constraints.ation due to work obligations, childcare responsibilities, or lack of awareness about available programs.

2.1.4. Background Research in Italy

Migration and adult education in Italy

In 2024, Italy continues to be a key destination for asylum seekers and refugees, reflecting significant migration trends in Europe. The latest data shows (UNHCR, 2024) that Italy's asylum seeker population is mainly composed of young adults (around 180.062), with the majority aged between 18 and 35. Among these, a higher percentage are males, which is largely attributed to the risks and challenges associated with irregular migration routes. For refugees (around 306.908), the gender distribution is more balanced and the most common country of origin include people from Ukraine, west and Central Africa (Nigeria) and Asia and the Pacific (Afghanistan and Pakistan). The most common country of origin among asylum seekers include people from Asia and the Pacific (Bangladesh, Pakistan), Middle East and North Africa (Egypt, Perù, Burika faso, Marocco, Cote d'Ivoire, Tunisia, Mali, Georgia...).

Educational background is a critical factor in assessing integration potential. Data from the ISMU 30th Italian Report on Migrations 2024 (**Zanfrini, 2025**) indicates that approximately one-third of asylum seekers have a low level of formal education, often limited to primary schooling. Around 40–45% have completed secondary education, while roughly 15–20% possess higher education qualifications. Among refugees, similar trends are observed, although a slightly higher proportion tends to have attained secondary or higher education. Despite these qualifications, many face challenges such as non-recognition of their credentials and language barriers, leading to underemployment. Italy's response includes tailored policy measures such as language courses, vocational training, and systems for qualification recognition, aiming to enhance integration into the labor market. The combined focus on protection and integration is essential to address the complex needs of both asylum seekers and refugees, ensuring that their diverse educational backgrounds are effectively leveraged for social and economic inclusion.Data for these insights is drawn from national migration statistics and the ISMU 30th Italian Report on Migrations 2024, providing a comprehensive snapshot of the current situation in Italy.

Recognition of prior learning

In Italy, over 2.3 million foreign nationals are employed, representing about 10% of the workforce. Despite improved post-pandemic employment trends, migrant workers are often concentrated in low-skilled jobs. Overqualification is a major issue: 73.6% of non-EU workers with university degrees are employed in roles requiring lower qualifications, compared to just 17.5% of Italians. A key barrier is the complex process for recognizing foreign qualifications. Although EU and national laws guarantee equal treatment for refugees, practical implementation remains difficult. Recognition procedures are often unclear, discouraging qualified migrants from pursuing skilled employment. According to national transposition legislation (Article 26 of Legislative Decree 251/2007), as amended by Legislative Decree 18/2014, states that "holders of refugee status or subsidiary protection are subject to the same provisions regarding the recognition of diplomas, certificates, and other foreign qualifications as those applicable to Italian citizens". In this sense, refugees may access some procedures, especially when official documents are missing, enabling partial or comparative evaluations of their education levels (CIMEA, 2024; MIUR, 2024) but these procedures are often unclear, discouraging qualified migrants from pursuing skilled employment. At the regional level, although no legal recognition of academic qualifications is granted, local governments (e.g., Lombardy, Emilia-Romagna) offer programs that assess and validate informal or non-formal skills. These include vocational training, apprenticeships, and guidance services, often implemented through integration projects like SAI (ex-SPRAR). Nonetheless, bureaucratic delays and lack of uniform practices create significant barriers.

Recognition and validation of non-formal and informal education

In Italy, the education and training system is primarily focused on formal pathways, which can result in the undervaluation or exclusion of learning experiences outside institutional settings. However, non-formal education has proven to be highly effective in fostering inclusion, particularly for learners from migrant backgrounds (Fierli et al., 2024). While formal adult education is mainly provided through CPIAs, non-formal learning occurs in a variety of contexts, such as third-sector organizations, cultural associations, and local initiatives (Formenti, 2021). These environments help adults develop soft skills, digital literacy, and civic competencies, which are often not formally certified but are fundamental for active citizenship and employability.

To address the recognition gap, Italy introduced the National System for the Certification of Competences (Legislative Decree 13/2013), in line with EU recommendations on validating non-formal and informal learning (2012/C 398/01). These recommendations encourage Member States to create systems for identifying, documenting, assessing, and certifying competences acquired outside formal education. While Italy's system enables this validation, implementation is uneven across regions. Certification procedures are mostly linked to vocational training, limiting access for learners in non-formal contexts (Formenti, 2021). However, positive practices are emerging in regions with stronger cooperation between public and civil society actors (Musso, 2024).

Legal and real framework for migrants inclusion in each country

EU countries are governed by the Decree on Immigration Quotas and Procedures (Decreto Flussi), which sets annual quotas and procedures for entry (D.Lgs. 286/1998). Migrants seeking asylum are allowed to work after two months of application, as per the Legislative Decree 130/2020. This legal framework promotes early autonomy for asylum seekers, a significant shift from previous laws.

Language courses play a crucial role in integration, as Italian language proficiency is required for long-term residency permits (minimum A2 level). These courses are provided by Provincial Centres for Adult Education (CPIA) and NGOs, facilitating access to citizenship and social integration. The "Integration Agreement" further promotes the migrant's responsibility by linking language acquisition and civic knowledge to the renewal of residence permits. Additionally, the Reception and Integration System (Sistema di Accoglienza e Integrazione-SAI) ensures an integrated approach to reception, providing not only housing but also legal support, cultural mediation, and job orientation (Ministero del Lavoro e delle Politiche Sociali, 2024).

International guidelines, such as those from the EU and UNESCO, emphasize the importance of intercultural competence. The EU's 2016 Action Plan stresses the role of language acquisition in fostering effective communication between migrants and host societies (Portera, 2013). Nationally, the 2017 integration plan for international protection holders promotes coordination across initiatives, while methodologies such as peer education and participatory approaches are employed to enhance learning and intercultural dialogue. These frameworks contribute to the development of critical thinking and active participation in democratic society (Dewey, 1916). However, challenges remain, particularly in adapting methodologies to meet the diverse needs of vulnerable migrants (Zoletto, 2012).

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Organisations and initiatives on migration and adult education

In Italy, adult education for migrants is primarily organized through the Provincial Centres for Adult Education (CPIA), which were established under the D.P.R. n. 263 of October 29, 2012. These autonomous institutions offer a structured approach to education, addressing the needs of adult learners, especially migrants, across three levels: administrative (Level A), educational (Level B), and training (Level C). Level A focuses on basic education and language learning for foreign adults, while Level B addresses secondary education, and Level C provides additional training, such as citizenship and employability skills, through partnerships with local and regional entities. This organizational structure ensures a localized, comprehensive approach to adult education, responsive to regional needs (MIUR, 2015).

Language acquisition plays a crucial role in migrant integration, with learning the second language (L2) serving both as a tool for empowerment and as a means of fostering community dialogue (Salinaro, 2023). Pedagogical research stresses the importance of intercultural approaches in education, recognizing the need for cultural awareness to build effective social and educational relationships (Abdallah-Pretceille, 1983; Cohen-Émérique, 2007; Salinaro, 2023). In the context of globalization and increased migration, international organizations such as the Council of Europe (2014) and UNESCO (2013) have emphasized the necessity of intercultural competence to navigate interactions between culturally diverse populations. The European Commission's 2016 Action Plan for the integration of third-country nationals underlined the centrality of language learning for successful integration (Diadori et al., 2009). The "Integration Agreement" (2012) further mandates Italian language acquisition for migrants, which is essential for long-term residency. This aligns with the CPIA's offerings of Italian language courses, targeting a minimum level of A2 for permanent residency. In this framework, language learning is not just about communication but also about empowerment, enabling migrants to engage actively in their new communities and fostering social cohesion.

2.1.5. Background Research in Germany

Migration and adult education in Germany

At the end of 2024, Germany's population stood at approximately 83.5 million (Destatis, 2025a)

Around 21.2 million residents had a migration background. This group includes individuals who migrated to Germany after 1950 (first generation) as well as their descendants when both parents were born abroad (second generation). On average, people with a migration background were noticeably younger than the rest of the population. Their mean age was 38.2 years, compared with 47.4 years among those without migration experience. Since 2015, nearly 6.5 million people have migrated to Germany. About 4.2 million arrived between 2015 and 2021, mainly from Syria, Romania, and Poland. From 2022 to 2024, an additional 2.2 million entered, with the largest numbers coming from Ukraine, Syria, and Turkey. The main reasons cited for migration since 2015 were flight, asylum, and international protection (31%), followed by employment (23%) and family reunification (21%) (Destatis, 2025b).

In the first half of 2025, most initial asylum applications were submitted by individuals under 30 years of age. Children and adolescents under 16 formed the largest group, followed by young adults aged 18 to 25. Roughly one fifth of applications concerned children younger than four years. Overall, men accounted for a higher proportion of applications than women (Bundeszentrale für politische Bildung, 2025). Among refugees from Ukraine, however, the pattern differs. As of July 2025, of the approximately 1.2 million registered individuals, nearly two-thirds were women (Mediendienst Integration, 2025)

Recognition of prior learning

The recognition of foreign educational and professional qualifications is a crucial factor for migrants' integration into the German labour market. Recent statistics highlight strong growth: in 2023, approximately 65,300 foreign qualifications were recognized, representing a 25% increase compared to 2022 and more than a doubling since 2016 (Destatis, 2024).

Women accounted for the majority of successful applications in 2023 (58%), and 94% of recognitions were granted to individuals with foreign citizenship. Recognition remains highly concentrated in healthcare: around 69% of all recognized qualifications related to medical professions, an increase of 27% compared to the previous year.

Formal documentation, such as diplomas, is typically required for recognition. However, in cases where such documents cannot be provided—common among refugees—alternative pathways exist. Skills may be validated through work samples, qualification analyses, adaptation training, or equivalency examinations (Anerkennung in Deutschland, 2025). These mechanisms ensure that both formal and informal competences are taken into account.

Recognition and validation of non-formal and informal education

The German Qualifications Framework (DQR), updated in 2020, emphasizes learning outcomes and supports the validation of non-formal and informal learning. It contributes to transparency and comparability across education sectors. Legislative frameworks, such as the external students' examination under the Vocational Training Act or the Crafts Code, enable experienced workers to obtain full, formally recognized qualifications based on demonstrated competences (CEDEFOP, 2021a) .

In Germany, non-formal adult education is offered by a diverse network of public, private, and church-based providers, including community adult education centres (Volkshochschulen), public libraries, music schools, trade unions, chambers of commerce, political associations, companies, and higher education institutions (Eurydice, 2025). Volkshochschulen play a central role, providing a broad and regularly updated range of courses that address diverse social needs and individual learning objectives.

Non-formal education also enables adults to obtain formal school qualifications. Evening schools (Abendhauptschulen, Abendrealschulen, Abendgymnasien) and full-time adult schools (Kollegs) allow adults to acquire qualifications such as the First School Certificate, the Intermediate School Certificate, or the Higher Education Entrance Qualification. These programmes particularly support young people with migrant backgrounds in completing school-level education and creating a foundation for professional and academic integration.

Recognition of non-formally acquired skills is partially achieved through certificates issued by education providers and, in combination with formal qualifications, can facilitate further vocational training and access to the labour market.

Legal and real framework for migrants inclusion in each country

The legal framework for migrants' inclusion in Germany is shaped by residence law, language promotion, and labour market policies. A central tool is the integration course, to which all foreign nationals are entitled if they have received their first residence permit after January 1, 2005, and intend to stay permanently (Residence Act, 2020, para. 44). Certification of entitlement is provided by the local immigration authority. Newly arrived migrants are obliged to participate if they lack sufficient German language skills, while long-term residents may be admitted if places are available (BAMF, 2025).

Employment rights vary according to legal status. Citizens of the EU/EEA enjoy unrestricted access to the German labour market, whereas third-country nationals may work only if their residence permit explicitly allows it. For low- or semi-skilled migrants, opportunities remain limited, while legal barriers have been lowered for highly qualified professionals. Since 2012, the EU Blue Card has facilitated entry for academics with recognized university degrees and a concrete job offer. The main requirement is a minimum annual gross salary threshold (EUR 56,400 in 2022) (Federal Foreign Office, 2025).

Beyond these formal rules, a wide range of "welcome policies" exists at the municipal level, including language support, counselling services, and integration projects.

Organisations and initiatives on migration and adult education

Support for adult migrants in Germany is organized through a wide range of national and local institutions, backed by federal funding. A key measure is the Migration Counselling for Adult Immigrants (MBE), established in 2005 and available to individuals over the age of 27. The program primarily targets newcomers within the first three years after arrival. Its goal is to facilitate linguistic, professional, and social integration, while enabling migrants to handle everyday challenges independently (Federal Ministry of the Interior, 2025).

Counselling is provided by the six umbrella organizations of the German welfare sector—Arbeiterwohlfahrt, Caritas, Diakonie, Deutscher Paritätischer Wohlfahrtsverband, German Red Cross, and the Central Welfare Board of Jews in Germany—as well as by the Federation of Expellees. The Federal Ministry of the Interior (BMI) funds the program, while implementation is managed by the Federal Office for Migration and Refugees (BAMF). Nationwide, around 1,300 counselling centres exist. In 2023, about 594,000 people used MBE services, and in 2024 the number reached approximately 540,000.

The counselling covers a wide range of issues, including access to language courses, employment, housing, healthcare, childcare, schooling, and basic legal questions. In this way, MBE complements integration courses by offering individualized and easily accessible support.

In addition to the major welfare associations, municipal providers and specialized migrant organizations also play an important role.

2.2. PRISCILA: Good Practice Collection

The partner organisations were able to identify a range of good practice approaches and activities throughout Europe – all of these related to three relevant topics addressed by PRISCILA:

Working with migrant, refugee, and asylum seeker adult learners	Key competences development in adult education	Non-formal learning methodologies with evaluation
Feeling Home	*ÍTACA Project*	*Non-formal Education for Language Training of Migrants*
Good Practices Adaptation for Practitioners	*Improving the quality of the intervention with refugees*	*European guidelines for validating non-formal and informal learning (Third edition)*
Multiculturalism in Turkey & France Living Together: Possible Together?	*Women's Participation for Sustainable Cities*	*Empowering Incarcerated Mothers in Türkiye through Participatory Design*
Atlas of transitions	*Beyond Theater*	*QUALTRACK*
CitizensXelerator - Citizens Xelerator for democratic and civic participation	*Seniors Perceive A Common Europe (SPACE)*	*ONE – Networks for Quality Adult Learning*
Motherhood Valorisation and Empowerment for professional development – Upskilling Pathways / MOVE-UP		

Name of the Best Practice	**Feeling Home**	**Country / Countries of Implementation**	Germany, Sweden, Spain, Greece & Italy
Source + Link	Official project website – Feeling Home Project **https://feelinghomeproject.eu/**		
Objectives	• Reduce the risk of social exclusion among migrant women by promoting education, enhancing tolerance, and motivating both learners and trainers toward lifelong learning. • Develop informal language learning opportunities tailored to migrant women's needs. • Increase the competences of educators for delivering informal training, including digital skills support.		
Main Target Group(s)	• Migrant women, particularly those at risk of social exclusion due to limited access to formal education or language training. • Language trainers and educators working with migrants		

Description	Feeling Home is an Erasmus+ KA2 adult education project offering informal language courses for migrant women across five European countries. Participants explore their host cities through guided tours, collaboratively create city guidebooks, and produce documentary films about their experiences. The project also delivers national informal language curricula, a methodology handbook for trainers, and an open interactive Moodle platform featuring multilingual teaching resources and digital tools to extend informal training and inclusion.

Which ideas of this initiative make it a Best Practice with regard to the PRISCILA Project?

Its learner-centred, informal methodology—combining real-world experiences (city tours and guide creation) with language building—empowers migrant women and addresses inclusion. Meanwhile, it strengthens educators' digital and didactic competencies through practical tools and resources. This dual focus on learner engagement and trainer upskilling aligns closely with PRISCILA's emphasis on tailored adult education and capacity building.

Potential for adaptation/ In which way is this practice replicable?

The model of combining city exploration with language learning can be adapted in diverse urban contexts. The Moodle-based open platform, methodology guide, and multilingual resources make it easily transferable to other regions, target groups, or educational settings. Trainers can reuse the curriculum and tools across contexts.

In which way is this best practice innovative?

It uses experiential, place-based learning (tours + guide creation) to foster language acquisition and social inclusion.
Its dual innovation lies in simultaneously empowering learners through creative tasks and enhancing trainers' competencies via digital and informal pedagogy tools.
The production of city guides and documentaries rooted in participants' authentic experiences adds a creative, culturally responsive dimension.

Impact/results - Effectivity of the best practice?

Around 150 migrant women enhanced their language skills, expressive capability, and inclusion through active participation.
25 educators improved their informal teaching competences.
More than 5 city guides and 5 documentary films were produced.
An open Moodle platform and a trainers' handbook with best practices and methodologies were successfully developed.

Lessons learned

Informal, context-driven learning that values participants' voices and experiences improves motivation and inclusion.
Combining creative tasks (guide-making, film) with language learning offers deep engagement.
Equipping educators with digital tools and informal pedagogies is crucial for adapting to learners with complex needs.
Multilingual, open-access resources support scalability and cross-cultural adaptation.

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Name of the Best Practice	**Good Practices Adaptation for Practitioners**	**Country / Countries of Implementation**	International
Source + Link	**https://integrationpractices.eu/what-is-a-good-practice** 1. Good_Practice_Adaptation_toolkit.pdf 2. Spring_handbook_v11-1.pdf 3. **FORM to Evaluate your integration practice**: The aim of this evaluation tool is to examine different aspects of migrant integration practices to assess their quality. The process takes a few minutes and gives you the opportunity to check the strengths and weaknesses of your practice and improve it (**https://form.typeform.com/to/ioZykifi?typeform-source=integrationpractices.eu**).		
Objectives	The SprINg initiative aimed to change this by empowering practitioners to identify, adapt and upscale promising existing practices to their specific contexts. We explored the qualities of 'good' practices, while also introducing SprINg's tools to help practitioners with identifying and transferring practices to meet their needs.		
Main Target Group(s)	Its primary target audience is practitioners interested in following a good practice found elsewhere, working in the non-governmental sector, public authorities and services, or any other organisation or initiative concerned with migrant integration. Practitioners looking to spread their existing practice and share their know-how, or who are already involved in transfer processes, may also learn from this toolkit.		
Description	Practitioners are often forced to 'reinvent the wheel' — creating entirely new integration practices from scratch. The SprINg initiative aimed to change this by empowering practitioners to identify, adapt and upscale promising existing practices to their specific contexts. **The SPRING Project explored the qualities of 'good' practices, while also introducing SprINg's tools to help practitioners with identifying and transferring practices to meet their needs**.		

Which ideas of this initiative make it a Best Practice with regard to the PRISCILA Project?

The tools provided by this large project (whose ultimate goal is to expand a broad network of researchers and practitioners in the field of migration) are to monitor the successful transferability of a good practice. For example in the toolkit, There are 12 questions everyone interested in adapting an integration model practice should ask herself or himself. The more questions can be answered in a satisfactory way, the higher are the chances for successful adaptation.

Potential for adaptation/ In which way is this practice replicable?

The "Good Practice Adaptation toolkit" with the 20 questions identified to reason about good practice to be implemented can be complemented with the use of the WP3 Guide and the PRISCILA project handbook.

In which way is this best practice innovative?

The project provides tools to critically and meta-reflectively implement the best practices promoted by projects that have tested certain methodologies in pilot contexts. In this sense, it allows for maintaining a critical approach and active engagement from each institution involved in the deployment of best practices.

Impact/results - Effectivity of the best practice?

One of the main objectives of the SPRING initiative has been to explore the quality criteria of good practices and the conditions under which good practices can effectively inspire the development of new practices.

Lessons learned

Actual adaptation of a model found elsewhere and the direct transfer of expertise is surprisingly rare. Often, a number of practical and structural obstacles prevent the growth and upscaling of existing good practices.

Name of the Best Practice	**Multiculturalism in Turkey & France Living Together: Possible Together?**	**Country / Countries of Implementation**	Turkey
Source + Link	**https://www.yada.org.tr/en/multiculturalism-in-turkey-france-living-together-possible-together/**		
Objectives	To explore multiculturalism and foster coexistence through collaborative learning and dialogue, particularly between diverse cultural groups in Turkey and France. The project aims to promote understanding, respect, and the ability to live together in a multicultural society.		
Main Target Group(s)	Migrant communities, local residents, community leaders, and social workers in Turkey and France, focusing on diverse cultural backgrounds and experiences of migration.		
Description	This project facilitates discussions and workshops on multiculturalism, aiming to create spaces for dialogue between different cultural groups in Turkey and France. It offers opportunities for participants to share their personal experiences of migration and living in a multicultural society, fostering understanding and mutual respect. The project focuses on enhancing intercultural competence, social cohesion, and the ability to live together in a diverse world.		

Which ideas of this initiative make it a Best Practice with regard to the PRISCILA Project?

The initiative aligns with the PRISCILA project's goals by fostering intercultural dialogue and providing a platform for marginalized migrant voices. It emphasizes the importance of listening to diverse experiences, reflecting on personal and collective heritage, and enhancing social and emotional competencies through structured workshops. The practice also addresses key elements of empowerment, inclusion, and citizenship.

Potential for adaptation/ In which way is this practice replicable?

This practice can be replicated in other multicultural settings by adapting the dialogue and workshop formats to fit local contexts. It can be used to encourage cross-cultural exchanges and build solidarity among migrant communities and locals, especially in areas with high migrant populations. The focus on sharing lived experiences and learning through dialogue makes this approach adaptable across various communities. Project has used activities from art of hosting, sociocracy and deep democracy.

In which way is this best practice innovative?

The project led to improved understanding and reduced tension between migrant and local populations. Participants gained enhanced intercultural competencies and reported feeling more empowered to engage in their communities. The collaborative workshops helped build trust and promote social cohesion in both countries. Workshops were in 3 languages simultaneously with consecutive translation.

Impact/results - Effectivity of the best practice?

The project proved effective in promoting dialogue and mutual understanding between diverse cultural groups. Feedback from participants indicated increased empathy, improved communication skills, and a stronger sense of community. The use of shared narratives and collaborative learning methods contributed significantly to the success of the initiative.

Lessons learned

The workshops highlighted key insights on coexistence and multiculturalism:

- Different cultural and identity groups interpret coexistence uniquely, and each group faces its own challenges.
- Acknowledging and addressing discrimination and assimilation is essential but creates tension.
- Coexistence requires both understanding and compromise.
- Multilingualism and addressing diverse needs demand systemic change.
- Civil society organizations play a crucial role in fostering dialogue and sharing transformative personal stories.
- There is a need for collaboration and dialogue to uncover shared and unique needs, promoting effective advocacy.
- The concept of multiculturalism must be discussed within the context of specific, practical challenges and policies for real impact.

Name of the Best Practice	**Atlas of transitions**	**Country / Countries of Implementation**	Italy, Albania, Belgium, Poland, France, Greece, and Sweden.
Source + Link	**http://www.atlasoftransitions.eu/about/** **http://www.atlasoftransitions.eu/wp-content/uploads/2021/03/Experiences-beyond-the-spectacle-of-migration.pdf** Roberta Paltrinieri, PaolaParmiggiani, Pierluigi Musarò, Melissa Moralli (eds.) (2020), Right to the City,Performing Arts and Migration, Milano, Franco Angeli.		
Objectives	• countering radicalism and anxiety towards migration within society • developing strategies of co-creation and interaction between citizens and migrants • participation of people with diverse cultural backgrounds in shared public spaces		
Main Target Group(s)	• local communities • migrants and refugees		
Description	Atlas of Transitions – New Geographies for a Cross-Cultural Europe is an European cooperation project that promotes cross-cultural dialogue by bringing local communities closer together through culture and performing arts. The project looks at the potentialities arising from the contemporary migration phenomenon and seeks new ways of experiencing public space and the cohabitation of European citizens and newcomers through art.		

Which ideas of this initiative make it a Best Practice with regard to the PRISCILA Project?

Atlas of Transitions paves the way for the promotion of interchanging geographies through various artistic practices, which always concern a dialogue based on reciprocity and interaction between citizens and newcomers.
In order to achieve this result, between 2017 and 2020 the project promoted workshops, creative productions, festivals, as well as academic research, thanks to the collaboration of cultural institutions and universities in seven European countries.

Potential for adaptation/ In which way is this practice replicable?

Atlas of Transitions combines a variety of workshops and ateliers in dance, music, visual and street-art, video reportage, and the exploration of urban spaces with the aim to create multicultural sites for the performance of collective creative works and common narratives: participatory practices, workshops, territorial itineraries, urban mapping, and creative laboratories of thought. Through the work of artists from Europe and migrants' countries of origin and with the involvement of citizens and newcomers, Atlas of Transitions explored new creative ways of exchanging knowledge and experiences in traditional venues such as theatres and arts centres as well as in public spaces. PRISCILA can draw inspiration from this project to engage with various contexts and experiment with its own method.

In which way is this best practice innovative?

The creative activities carried out during the three years of Atlas of Transitions are based on different production methods such as participatory practices with non-professionals and co-creation and artistic collaboration between European and non-European artists.
Such activities experiment and employ new creative strategies for the active participation of people with diverse backgrounds in art production. Furthermore, each of the seven partner countries involved organized one or more editions of an international festival to promote the artistic works produced under the umbrella of the project and reinvent public spaces through the active participation of citizens and newcomers in non-conventional places such as squares, neighbourhoods, and suburbs.

Impact/results - Effectivity of the best practice?

Great number of artists involved: **http://www.atlasoftransitions.eu/artists-involved/**

Lessons learned

Atlas of Transitions developed several creative methodologies in different spaces and contexts, engaging local communities, migrants and refugees in experiences always shared with local citizens. Likewise, it implied various languages, artistic expedients and practices focusing on the notion of participation. This term to be understood as in-common practices where to share through artistic processes, able to produce strategies of reciprocity and mutual understanding.

Name of the Best Practice	**CitizensXelerator - Citizens Xelerator for democratic and civic participation**	**Country / Countries of Implementation**	Portugal, Croatia, Germany, Greece, Ireland, Italy, Romania, Spain Erasmus+ Partnership for cooperation and exchanges of practices - Forward-Looking Project
Source + Link	**https://citizensxelerator.eu/ https://erasmus-plus.ec.europa.eu/projects/search/details/101087526 https://epale.ec.europa.eu/en/content/citizens-xelerator-wins-2025-grundtvig-award https://eaea.org/2025/06/03/trainspot2-and-citizens-xelerator-receive-2025-eaea-grundtvig-awards/**		
Objectives	The Citizens Xelerator project was launched in response to the identified need for democratic and civic education, social empathy and active participation among low-skilled adults, including migrants. It aims to strengthen their ability to contribute meaningfully to their communities and society at large. Low-skilled learners were among the first to be affected by layoffs during the COVID-19 crisis.		
Main Target Group(s)	While civic, green, and digital skills are increasingly vital for personal and professional resilience, the training needs of low-skilled adults are often overlooked.		
Description	The project partners in eight European countries created flexible learning pathways tailored to adults with unmet literacy and civic needs. The project supported learners in developing personal, social, digital, financial, and green competences through real-world engagement.		

Which ideas of this initiative make it a Best Practice with regard to the PRISCILA Project?

Although the project addressed the broader population of low-skilled adults, migrant learners stand to benefit in particular, as they often face additional barriers to social and civic inclusion. Citizens Xelerator supports their integration by fostering essential competencies that promote active citizenship and equal participation in society.

Potential for adaptation/ In which way is this practice replicable?

Adult education trainers can use the freely available project materials in a variety of learning environments, such as intercultural activities or intergenerational contexts.

In which way is this best practice innovative?

The project won the 2025 Grundtvig Award by the European Association for the Education of Adults (EAEA) in the category of transnational projects because the project strengthened democratic and civic literacy among adults by promoting social empathy, community engagement, and active participation in democratic life.

Impact/results - Effectivity of the best practice?

Tools like the LifeComp cards and the Citizens Xelerator Action Labs enabled participants to explore community challenges and launch civic initiatives. The partner consortium has demonstrated that combining creativity with practicality successfully supports inclusion and democratic engagement, and that adult education remains a driving force for meaningful societal change by empowering adult learners through flexible and inclusive education across Europe.

Lessons learned

Through the Citizens Xelerator Model, low-skilled adults can gain access to essential resources and guidance, enabling them to effectively address and overcome social and civic challenges they encounter.

Name of the Best Practice	**Motherhood Valorisation and Empowerment for professional development – Upskilling Pathways / MOVE-UP**	**Country / Countries of Implementation**	Austria, Greece, Italy, Portugal
Source + Link	**https://academyofentrepreneurship.org/course/moveuppractitioners**		
Objectives	• Developing a flexible and quality upskilling pathway for women who are dedicating most of their time and efforts to the role of mother and who are in need to (re)join education activities and the job market. • Offering the opportunity of assessing and further developing the Personal, Social and Learning to Learn competences (PSL) acquired thanks to motherhood experience, both to develop key competences and to promote and facilitate the access to further training and employment opportunities.		
Main Target Group(s)	• Women with experience of motherhood, finding yourself currently unemployed, and wish to participate in education activities and work; • Stakeholders and practitioners working in the sector of ALE (Adult Learning and Education), employment and social services.		
Description	The MOVE-UP project developed a flexible and quality upskilling pathway for unemployed women who are dedicating most of their time and efforts to the role of mother and who are in need to (re) join education activities and the job market, following the core process proposed by the Upskilling Pathways guidelines (Council Recommendation on Upskilling pathways 2016 and following Evaluation in 2023).		

Which ideas of this initiative make it a Best Practice with regard to the PRISCILA Project?

By recognising motherhood as a learning experience, mothers can enhance skills such as time management, resilience, teamwork, emotional management and conflict resolution competencies, which are essential for both personal and professional development

Potential for adaptation/ In which way is this practice replicable?

The core methodologies and actions developed within MOVE-UP can be adapted for other learners groups, considering any specific intersectionality aspects: Outreach Strategy, Self-assessment and Evaluation Toolkit, MOVE-UP learning Plan.

In which way is this best practice innovative?

MOVE-UP focused on a virtuous process to engage and motivate adult learners, with a custom tested Outreach strategy and guidance practices, promoted awareness and learning through a custom self-assessment process for transversal competences and basic skills and developed tailored pathways for learning and empowerment based on the competence assessment and learning needs identified, context by context.

Impact/results - Effectivity of the best practice?

The approach offers the opportunity of discovering, assessing, recognising, possibly validating, and further developing the competences they acquired thanks to the motherhood experience, therefore mostly through informal learning and daily activities. The outcome of this process is thus the opportunity to make value out of these competences to facilitate their participation in training and possibly in the labour market, and at societal level. The focus of this path for upskilling is on the Personal, Social and Learning to learn competence (PSL), that has already proven to be an effective driver for developing other Key Competences for lifelong learning (literacy, numeracy, and digital skills) and improve employment opportunities, through women involvement in more formalised training.
The comprehensive approach of the MOVE-UP initiative underscores the importance of reversing the narrative about motherhood by promoting a cultural change and addressing both internal and external barriers to foster a more inclusive and supportive environment for women re-entering the workforce. Empowerment is a continuous process that should be coupled with education and sensitisation of employers and HR managers regarding the skills acquired through motherhood. Recognising and valuing these skills in the workplace is extremely relevant for supporting mothers' re-entry into the workforce. Participants often face societal and family biases that act as barriers to their empowerment and reintegration into the labour market. Addressing these internal and external barriers as done in the MOVE-UP project is essential for creating lasting change. The MOVE-UP initiative's emphasis on inclusivity, empowerment, and community building created a supportive learning environment that led to positive changes in participants' self-perception and employability prospects in general. The recognition and validation of motherhood-derived skills provided a foundation for long-term personal and professional growth. By addressing the unique challenges mothers face, the project helped them build confidence, acquire new skills, and find their place in the workforce. Ultimately, this initiative has proven the value of empowering marginalised groups and promoting gender equity in the labour market, highlighting the importance of a competence-based approach in today's work environments.

Lessons learned

For the full results and lesson learnt: **https://lwfiles.mycourse.app/akep-public/publicFiles/1-MOVE_UP_ProjectBrief_2025.pdf**

Core recommendations to design learning activities for adults

- Design activities that fosters sense of community, safety, acceptance, empowerment and confidence as well as self and group reflection
- Build and reinforce social learning communities and peers supports activities
- Engage adult learners/women at all levels of the processes, including design
- Include in each initiative identification and gap analysis of competences as areas of interest for mothers seeking professional development opportunities
- Embed appropriate scaffolding activities to present the objectives, methods etc.
- Map and propose also wider set of flexible training options
- Integrate modules on confidence-building, negotiation skills, and self-advocacy
- Offer also mentorship programs and support networks

Name of the Best Practice	**ÍTACA Project**	**Country / Countries of Implementation**	Spain
Source + Link	Official page "Proyecto ÍTACA Extremadura" on Euroguidance Spain (**euroguidance-spain.educacionfpydeportes.gob.es**)		
Objectives	• Improve the transition between the education system and the labour market. • Prevent early school leaving. • Promote the acquisition of transversal skills as preparation for the world of work.		
Main Target Group(s)	Adults without basic education diplomas, unemployed people aged 16 onwards, and individuals with work experience but no formal qualifications.		
Description	Proyecto ÍTACA is an educational and vocational guidance programme that connects education and employment services in Extremadura, Spain. Through personalised pathways, key competence training, educational reinforcement (adult ESO, VET, generic skills) and active methodologies, it seeks to prevent early school leaving and promote socio-labour integration. It is based on institutional coordination (through the collaboration of SEXPE and educational centres), teacher training, and the design of adapted learning itineraries to improve each participant's well being and employability.		

Which ideas of this initiative make it a Best Practice with regard to the PRISCILA Project?

Its integrated guidance model ("Orientación ÍTACA") with personalised employability pathways, inter-institutional coordination (education-employment) and training in transversal competences (autonomy, motivation, communication) make it a best practice according to PRISCILA criteria, thanks to its capacity to combine individual adaptation, multidimensional support and increased agency and empowerment of adult learners.

Potential for adaptation/ In which way is this practice replicable?

It can be transferred to other contexts through:
- Coordination between employment services and schools.
- Teacher training in active methodologies.
- Design of personalised insertion pathways.
- Modular adaptation (adult education curriculum, key competences, vocational education and training) to local needs.

In which way is this best practice innovative?

- "Family doctor" model of guidance: continuous, personalised and comprehensive support.
- Focus on transversal skills, motivation, sense of belonging and self-esteem as drivers of employability.
- Integration of different learning routes (adult education, VET, key competences) with methodological flexibility and adapted resources.

Impact/results - Effectivity of the best practice?

- Over 6,194 people trained in key competences and adult ESO in just over three years, supported by 370 teachers.
- Since 2016, more than 12,658 enrolled, with graduation and vocational certificate rates exceeding 55%.

Lessons learned

- Collaboration between education and labour sectors is essential for successful individual trajectories.
- Teacher training in motivational methodologies improves learning outcomes.
- Personalised pathways and focus on transversal competences increase motivation and success rates among adults with interrupted school careers.

Name of the Best Practice	**Improving the quality of the intervention with refugees**	**Country / Countries of Implementation**	Austria, Germany, Italy, Slovenia, Spain
Source + Link	Bridging Refugees and Employers for Enhanced Participation (BREFE) **https://www.brefe.eu/en/toolbox?objective=20**		
Objectives	The BREFE project aims to facilitate the integration of refugees into the European labour market by developing tools and methodologies to enhance their personal, social, and intercultural competences, thus increasing employability and fostering active participation in the host society.		
Main Target Group(s)	Adult refugees and asylum seekers in the project partner countries.		
Description	BREFE is a European initiative that has developed a practical guide to support refugee integration into the labour market. The guide provides tools for assessing and improving key competences, including personal, social, and intercultural skills, which are crucial for employability. The project involved partners across five European countries, fostering social inclusion and encouraging refugees to actively participate in their host communities.		
Which ideas of this initiative make it a Best Practice with regard to the PRISCILA Project?			
BREFE stands out as a best practice due to its integrated approach to developing key competences among adult migrants. Its practical guide offers concrete tools for improving personal, social, and intercultural competences, which are essential for both labour market integration and social inclusion. This holistic approach aligns with PRISCILA's objectives of promoting lifelong learning and social cohesion.			
Potential for adaptation/ In which way is this practice replicable?			
The practical guide and tools developed by BREFE can be adapted and implemented in various European contexts to support the integration of adult migrants. The methodologies proposed are flexible and can be customised based on the specific needs of different communities and target groups.			
In which way is this best practice innovative?			
BREFE introduces an innovative approach by combining competence assessment with the development of tailored training pathways (for the PRISCILA consortium, this second aspect may be of interest). The use of practical tools and transnational collaboration has enabled the creation of effective and adaptable solutions for refugee inclusion.			
Impact/results - Effectivity of the best practice?			
The project has enhanced the employability of participants, strengthened their key competences, and facilitated their access to the labour market. Furthermore, it has promoted greater intercultural awareness both among refugees and within host communities.			
Lessons learned			
The importance of a personalised approach to refugee integration and the value of transnational collaboration in developing effective solutions and sharing best practices.			

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Name of the Best Practice	**Women's Participation for Sustainable Cities**	**Country / Countries of Implementation**	Turkey
Source + Link	**https://www.tesev.org.tr/en/research/womens-participation-for-sustainable-cities/ https://www.tesev.org.tr/wp-content/uploads/rapor_SKD.2017.Derin_.Demokrasi.Ege_.Erim_.pdf**		
Objectives	The project works for increasing women's participation in economic, social and political life in the city where they live. The project aims to identify obstacles for women's participation in economic, social and political life in the city they live in and to propose policies to overcome these barriers and make the city more participatory and ultimately more sustainable. TESEV uses an innovative method in its field studies where barriers to female participation are identified. The project focuses on facilitating civic participation and improving social cohesion in Turkey through reflective and experiential learning activities.		
Main Target Group(s)	Marginalized groups, including youth, women, and individuals from disadvantaged backgrounds, community leaders, social workers, and activists in Turkey.		
Description	This project employs Deep Democracy methods to engage participants in dialogue about social issues and empower them to actively participate in civic life. Using structured activities, participants reflect on their personal experiences, work through conflicts, and engage in discussions about civic rights, social justice, and community cohesion. The project aims to enhance the participants' emotional intelligence, social integration, and ability to communicate and collaborate with others, particularly those from different cultural and social backgrounds.		

Which ideas of this initiative make it a Best Practice with regard to the PRISCILA Project?

A significant discussion point was whether the barriers women face are social or political, with participants addressing both gender roles and political power dynamics. The workshops also highlighted the importance of emotional and social engagement, as women from diverse backgrounds actively participated in reshaping their own narratives and discussing common issues.
Facilitators learned the importance of skilled management of emotional tension, creating a safe space for open discussions while allowing participants to challenge each other's views. Additionally, the power of personal stories became evident, as sharing individual experiences helped participants build empathy, connect with each other, and break down stereotypes.
Another key takeaway was the importance of ongoing dialogue to maintain momentum for change, with participants expressing a strong need for continued conversations on these important issues. Finally, the workshops emphasized the need for cultural sensitivity, as different regions and cultural contexts require tailored interventions to effectively address the unique challenges women face in urban life.

Potential for adaptation/ In which way is this practice replicable?

This practice is replicable in various contexts that involve marginalized groups and where social integration is a key challenge. The use of Deep Democracy techniques can be adapted to different community settings, facilitating conflict resolution, improving dialogue, and promoting civic engagement across diverse cultural and social groups.

In which way is this best practice innovative?

The initiative resulted in enhanced civic participation, increased social cohesion, and improved communication skills among participants. Women, especially from marginalized backgrounds, reported feeling more confident in expressing their views and participating in community-building activities. The project also created stronger ties between women of different socio-cultural backgrounds, contributing to the broader goal of fostering inclusive societies.

Impact/results - Effectivity of the best practice?

Participants expressed positive feedback regarding the transformative nature of the workshops, noting that the method helped them understand different perspectives and communicate more effectively. The success was evident in the increased willingness to engage in ongoing discussions and in the stronger relationships built among participants, reflecting the lasting impact of the practice on their personal and collective growth. The project created a platform for marginalized voices to be heard and promoted constructive solutions to community challenges.

Lessons learned

This practice is replicable in various contexts that involve marginalized groups and where social integration is a key challenge. The use of Deep Democracy techniques can be adapted to different community settings, facilitating conflict resolution, improving dialogue, and promoting civic engagement across diverse cultural and social groups.

Name of the Best Practice	**Beyond Theater**	**Country / Countries of Implementation**	Italy, Poland, Belgium
Source + Link	**https://ec.europa.eu/programmes/creative-europe/project-result-content/ae5b6aaf-f02c-48b0-b514-268e49c25dd9/CANTIERI_METICCI_BeyondTheatre_flyer.pdf**		
Objectives	Within the Beyond Theater project, the skills of migrants, asylum seekers, and Italian participants were enhanced through professionalizing paths in handicraft, catering, video-making, and creative tailoring: • Helping refugees and migrants socialize and express themselves without necessarily speaking the host country language • Creating learning platforms that foster respect and understanding of diversity, intercultural and civic competences, democratic values, and citizenship • Giving EU citizens the opportunity to discover, learn from, and understand the values and cultures of refugees and migrants, enriching their own experience		
Main Target Group(s)	• migrants • asylum seekers • local participants		
Description	Continuously trainings supported by theatre workshops, which functioned as the common denominator for all activities. As a solid cornerstone, these workshops brought together diverse artistic and technical skills, unveiling hidden potential and refining the artistic tools of the participants, expanding their creative and professional possibilities. The project acted as a bridge between participants' knowledge and the needs of host communities, fostering the development of skills applicable both individually and in collective artistic productions. In Bologna, the focus was on the TABLE, which became a symbol, a magical object, a physical and metaphysical place where connections were shared and built. The table served as a workbench, a mirroring screen, a sounding board for individual and collective tales, and a surface for gastronomic experiences and culinary intersections all at once—a perfect fusion of knowledge and flavors. **Workshops :** • Theatre • Creative Sewing • Crafts • Video-making • Cooking • Puppetry **Locations:** Various neighborhoods, including A.R.C.I. clubs, mosques, libraries, and other community spaces.		

Which ideas of this initiative make it a Best Practice with regard to the PRISCILA Project?

This initiative exemplifies Best Practice within the PRISCILA Project by fostering intercultural exchange through theatre and artistic workshops, enhancing skills development in migrants, asylum seekers, and local communities. The integration of professional training in catering, handicrafts, and video-making ensures economic empowerment. The use of the table as a symbolic and participatory space promotes community cohesion. Lastly, the holistic approach—blending art, storytelling, and practical skills—aligns with PRISCILA's focus on inclusion and capacity building.

Potential for adaptation/ In which way is this practice replicable?

This practice is highly replicable within PRISCILA, as it combines artistic expression, vocational training, and intercultural dialogue, making it adaptable to diverse contexts. The modular structure allows for customization based on local needs, incorporating theatre, crafts, and gastronomy to engage communities. The symbolic use of the table as a shared space for storytelling and skill-building can be applied across different cultural settings. Additionally, the integration of professional training supports economic empowerment, aligning with PRISCILA's objectives.

In which way is this best practice innovative?

Innovative and marketable cultural products emerged from the synergy of the different groups, with food playing a crucial role in these creations.

Impact/results - Effectivity of the best practice?

Listening to and Addressing Community Needs – A fundamental aspect of success was the ability to understand and respond to the interests and needs of the communities involved. In Cantieri Meticci, the first year focused on identifying the specific needs of refugee communities, ensuring that workshops and performances provided meaningful engagement.
Breaking Barriers – The initiative successfully broke down economic, linguistic, psychological, and social barriers, fostering an inclusive environment regardless of nationality, religion, or sexual orientation. This created diverse participation, allowing people from different backgrounds to interact as equals in the creative process.
Integration Through Art – The participatory approach, particularly through theater performances in non-traditional spaces, helped integrate refugees with local communities. Activities were taken outside theater venues to create bridges between cultural centers and refugee spaces, ensuring wider access and engagement.
Diversity as a Strength – Rather than seeing differences as obstacles, the project leveraged them as creative resources. This was evident in the collaboration between diverse groups, such as youth from conservative religious backgrounds, seniors from Warsaw, and African migrants in Bologna.
Personal and Professional Growth – The project enabled participants to explore artistic expression, whether as amateurs or professionals. Some rediscovered and pursued their artistic professions, while others gained confidence to develop new skills.
Accessibility and Inclusivity – No auditions were held, and all workshops were free of charge, ensuring full accessibility and reducing barriers to participation.
Overall, the best practices led to increased cultural exchange, stronger community bonds, and personal empowerment, demonstrating the effectiveness of using artistic collaboration as a tool for integration and social change.

Lessons learned

Theater working methods in intercultural groups, based on voluntary participation, sharing stories and experiences, and engaging professionals from different art fields to bring out the best in participants.
Performances in non-theater spaces (public squares, neighborhoods, old buildings, private houses, or small cultural centers) to reach audiences who might not otherwise engage with artistic works.
Learning the host country's language through artistic collaboration, by participating in creative processes alongside local citizens.
Gradual transfer of responsibility in the artistic process, moving from group training to individual coaching in developing personal artistic pieces.
Combining amateur artistic creation with professionalization, through technical courses and specialized training.
Creating a local and international network of organizati ons and public institutions seeking innovative migrant and refugee integration models, independent of national political decisions.

Name of the Best Practice	**Seniors Perceive A Common Europe (SPACE)**	**Country / Countries of Implementation**	Germany, Bulgaria, Spain, Sweden, Italy
Source + Link	**https://innovative-teaching-award.ec.europa.eu/projects/space-seniors-perceive-common-europe_en** **https://thespaceproject.eu/** **https://epale.ec.europa.eu/en/blog/space-seniors-perceive-common-europe** **https://erasmus-plus.ec.europa.eu/projects/search/details/2022-1-DE02-KA220-ADU-000088807**		
Objectives	The Erasmus+ project SPACE provided engaging learning opportunities for adults aged 60+ across five European countries. The focus was on empowering seniors to actively explore and share cultural heritage related to five everyday themes: nutrition, health, housekeeping, self-determined consumer behaviour, and environmental behaviour.		
Main Target Group(s)	Adult learners 60+, Adult education teachers		
Description	Participants were invited to gather and reflect on traditional knowledge and practices from their own regions and create so-called "exhibits"—digital presentations showcasing cultural examples for each theme. These exhibits were later presented to the peers in the project countries and published on the project's shared European digital platform. In national-level empowerment workshops, seniors not only exchanged experiences and identified relevant content, but also significantly improved their key competences, e.g. English language and digital skills. The SPACE project thus successfully combined key competences development, intercultural dialogue, European values and active ageing.		

Which ideas of this initiative make it a Best Practice with regard to the PRISCILA Project?

The SPACE project also addresses the development of the three PRISCILA key competences. Its resources and digital platform can be adapted for use in a variety of learning contexts, including intercultural and intergenerational ones. Many of the exhibits on the digital platform could be used as a starting point for activities related to the PRISCILA method – for discussions, group activities or role-plays.

Potential for adaptation/ In which way is this practice replicable?

The SPACE project offers several valuable ideas and outcomes that can be effectively transferred to work with migrants:

- Cultural awareness and expression: By focusing on everyday themes such as nutrition, health, and household practices, SPACE created an accessible entry point for discussing and valuing diverse cultural traditions. Migrants could contribute their own heritage with the impact of encouraging mutual respect and inclusion.
- Personal, social and learning to learn competence: SPACE encourages self-expression and the sharing of personal experiences, both of which support integration and personal growth.
- Civic Competence: Migrants could connect with local peers, increasing their sense of belonging and participation in democratic life by working in groups, presenting findings, and engaging across countries.

In which way is this best practice innovative?

The adult learners were empowered to take action and contribute their knowledge to the design of the exhibits for the digital exhibition.

Impact/results - Effectivity of the best practice?

The SPACE project provides valuable results for adult education teachers in 6 European languages (English, German, Spanish, Bulgarian, Swedish, Italian):

- Handbook with Best Practice and Implementation Ideas
- Empowerment Course on 5 thematic areas with lesson plans
- Digital Exhibition with 100 exhibits from 5 European countries
- The digital exhibition with exhibits on cultural heritage on five thematic areas is freely online available to be explored by learners of adult education or beyond.

The SPACE Erasmus+ Project was labelled Good Practice on the ErasmusPlus Results Platform and is the winner of the EITA Award 2025 Adult education.

Lessons learned

Learners aged 60+ – similar to the target group of migrants – are often more reserved and modest, meaning that their voices are not heard in our society. However, as soon as they are empowered to become active, they are motivated to learn, develop their key competences and share their knowledge with others.

Name of the Best Practice	**Non-formal Education for Language Training of Migrants**	**Country / Countries of Implementation**	Spain (La Rioja) + transnational partnership (Erasmus+ project)
Source + Link	**https://nonformalmethods.wordpress.com/**		
Objectives	• Facilitate linguistic and cultural integration of adult migrants and refugees. • Promote innovative non-formal methodologies for second language acquisition. • Train educators and social professionals in the use of these methodologies. • Produce practical, transferable materials for educational and social organisations.		
Main Target Group(s)	• Adult migrants and refugees. • Adult education professionals and trainers. • Social and educational organisations working with migrant communities.		
Description	It is an Erasmus+ project, coordinated by NeoSapiens, and developed innovative resources for teaching languages to adult migrants through non-formal methodologies. It included training workshops for educators, the creation of culturally adapted materials, and the promotion of transnational cooperation between educational and social entities. The approach was based on experiential learning, intercultural dynamics, and participatory tools, strengthening both linguistic integration and social inclusion.		

Which ideas of this initiative make it a Best Practice with regard to the PRISCILA Project?

This initiative demonstrates how non-formal methodologies can enhance the integration of adult migrants, directly linking to PRISCILA's objectives. Its focus on tailored materials, professional training, and participatory methods offers transferable tools and strategies. It also provides clear examples of how to evaluate the impact of non-formal learning in promoting linguistic, social, and community inclusion.

Potential for adaptation/ In which way is this practice replicable?

The practice is easily replicable in any European country working with adult migrant learners, as it provides multilingual materials, practical manuals, and training formats for professionals. The intercultural dimension allows adaptation to diverse contexts and realities.

In which way is this best practice innovative?

This practice introduces non-formal methodologies into second language teaching, a field traditionally dominated by formal approaches. By combining linguistic learning with participatory and intercultural dynamics, it fosters self-confidence, social cohesion, and community engagement alongside language skills.

Impact/results - Effectivity of the best practice?

- Development of a multilingual manual with non-formal language teaching activities.
- Training sessions for educators and social agents in several European countries.
- Improved linguistic and social competences among adult migrants.
- Stronger cooperation between educational and social entities at European level.

Lessons learned

- Non-formal methodologies increase motivation and engagement among adult learners.
- Capacity building for educators is crucial for sustainability.
- Producing accessible and transferable materials ensures replicability.
- Linguistic integration is more effective when linked with social inclusion and community participation.

Name of the Best Practice	**European guidelines for validating non-formal and informal learning (Third edition)**	**Country / Countries of Implementation**	European Countries
Source + Link	**https://www.cedefop.europa.eu/en/publications/3093#group-downloads** European inventory of validation of informal and non-formal learning 2023: **https://op.europa.eu/en/publication-detail/-/publication/ef596f6f-05e5-11ef-a251-01aa75ed71a1/language-en**		
Objectives	The European guidelines for validation of non-formal and informal learning seek to clarify the conditions for developing and implementing validation. The guidelines are written for everybody involved in initiating, developing and implementing validation and are meant as a source of inspiration and reflection.		
Main Target Group(s)	Everybody involved in initiating, developing and implementing validation and are meant as a source of inspiration and reflection.		
Description	Cedefop cooperates with the European Commission and Member States to develop validation systems by: • updating and hosting the European inventory on validation of non-formal and informal learning; • disseminating and updating the European guidelines on validation; • piloting data visualisation and creating a European database on validation, which connects the European Guidelines with the European inventory; • conducting case and thematic studies; • assisting the Commission and countries in organising peer learning activities (PLAs) and workshops. During the last two decades, the **European Commission, together with Cedefop**, has supported the development of validation arrangements and strategies through the European Guidelines and the European Inventory for validation. Both have been updated at regular intervals. The European Guidelines were updated in May 2023 and provide advice on validation policy and practice. The European Inventory provides the evidence base on validation developments in Europe and we are proud to present its 8th edition. Together, they provide a comprehensive overview of European approaches to validation.		

Which ideas of this initiative make it a Best Practice with regard to the PRISCILA Project?

Validation of skills helps achieving the European Year of Skills objectives such as investing in skills, strengthening skills relevance and matching people's skills with job opportunities. Identification, documentation and assessment can make skills visible and lead to better decisions regarding recruitment and further skills development of workers.

Potential for adaptation/ In which way is this practice replicable?

The guidelines are practical and provide advice for individuals and institutions responsible for initiating, developing, implementing and operating validation arrangements.

In which way is this best practice innovative?

This inventory is innovative since a regularly updated overview of validation practices and arrangements across Europe. It is compiled in cooperation with the European Commission.
The European inventory makes information on current practices – including examples from selected sectors – available. It covers all countries taking part in the EU 2020 cooperation process. It includes also thematic and case studies

Impact/results - Effectivity of the best practice?

The definition of a large network of national experts, extensive review of documents, and interviews with key stakeholders involved in Evaluation and Validation in Non-formal learning setting.

Lessons learned

The importance of monitoring evaluation practices and updated overview of validation practices and arrangements across Europe.

Name of the Best Practice	**Empowering Incarcerated Mothers in Türkiye through Participatory Design**	**Country / Countries of Implementation**	Turkiye
Source + Link	**https://drive.google.com/drive/u/1/folders/13QKMHB_FYk47Osd5gahMbhPRCPaLSoK3 https://drive.google.com/file/d/1wPCpDxYK_eCQAGPjU3lf-KWJ0K4jBTw/view?usp=sharing**		
Objectives	• To empower incarcerated mothers by fostering agency and voice through participatory design, music, and creative methodologies. • To improve mother-child bonding in a restrictive environment, supporting emotional and psychological well-being. • To challenge traditional disciplinary power structures in prison settings by creating collaborative and trust-based interventions.		
Main Target Group(s)	Internal and external migrants with local incarcerated mothers and their children (ages 0-6) [Secondary learners were prison staff as observers during the first intervention, they had ToT as further action to disseminate these methods all over the penal institutions.]		
Description	This programme was implemented in a mixed-gender closed prison facility in Turkey, engaging incarcerated mothers and their children in a 14-week participatory intervention using music, storytelling, and deep democracy methodologies. Facilitators, including psychologists, social workers, and social designers, worked collaboratively to foster self-reflection, collective agency, and participatory learning. A key innovation was a music workshop and concert session, where mothers collectively composed and sang a song, symbolizing their shared experiences and aspirations. Additionally, storytelling, improvisation, and guided dialogue sessions provided a safe space for mothers to explore their emotions and strengthen their roles as caregivers. The participatory design approach ensured that the intervention evolved based on real-time feedback from mothers, creating a dynamic and responsive learning environment.		

Which ideas of this initiative make it a Best Practice with regard to the PRISCILA Project?

This best practice addresses the marginalization of incarcerated mothers by creating an inclusive, agency-focused intervention that empowers them through participatory music, storytelling, and guided discussions. It is highly transferable, adaptable to different prison systems and other fields working with marginalized communities. Sustainability is ensured by fostering co-ownership among incarcerated women and prison staff, creating a lasting impact beyond the program's duration. The approach is innovative, utilizing deep democracy and design-centered methodologies to challenge power structures and amplify marginalized voices. It is inherently inclusive, providing equal participation opportunities and allowing mothers to actively shape the intervention process.

Potential for adaptation/ In which way is this practice replicable?

Training prison staff in facilitation techniques rooted in deep democracy and participatory design. Incorporating music and collaborative storytelling into prison learning programs made it more inclusive. Design-thinking approaches to create mother-child bonding activities that respect cultural and environmental constraints.

In which way is this best practice innovative?

This practice is innovative because it uses decolonial participatory design, deep democracy, and creative methods in prisons, giving incarcerated mothers a role in shaping the program. Unlike traditional programs, this model empowers mothers as co-creators of their rehabilitation through music, storytelling, and dialogue. Music therapy and improvisation help with emotional expression and strengthen mother-child bonds, offering a human-centered alternative to punitive methods. The program also engages prison staff as facilitators for further steps, promoting a cultural shift. Its flexibility makes it adaptable to different prison contexts and other marginalized groups, ensuring sustainability and long-term impact.

Impact/results - Effectivity of the best practice?

This practice has empowered incarcerated mothers, boosting their self-expression and confidence by involving them in the progress of the intervention. Through music, storytelling, and dialogue, they've strengthened bonds with their children, and the communication among mothers by creating a sense of belonging despite prison constraints. The program also encouraged prison staff in new engagement techniques, moving away from traditional punitive methods thanks to the further training of trainers implemented. By using creative expression for healing and community-building, prisons have become places of resilience, empowerment, and social connection, changing how correctional institutions support incarcerated women and their children.

Lessons learned

A key lesson learned from this practice is that prison hierarchies significantly influence participation, making structured trust-building essential for meaningful engagement. Incarcerated mothers often initially resist external interventions, viewing them with skepticism or as imposed structures. However, when given the opportunity to co-design activities, they become deeply engaged, demonstrating the importance of agency and ownership in healing programs. Additionally, music and participatory design have proven to be universal tools for fostering inclusion and emotional resilience, allowing mothers to express themselves, build connections, and navigate the challenges of incarceration in a supportive and empowering environment.

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Name of the Best Practice	QUALTRACK	Country / Countries of Implementation	Croatia, Czechia, Greece, Italy, Slovakia
Source + Link	https://qualtrack.eu/		
Objectives	Provide a standardized, evidence-based approach to assessing the quality of education providers, enabling learners, employers and funding bodies to make informed decisions and fostering a culture of continuous improvement within the industry.		
Main Target Group(s)	Stakeholders working in ALE – Adult education and learning, including policy makers and public institutions, training providers and their educators and staff.		
Description	QUALTRACK, short for Quality Rating System for Adult Learning Providers, is a comprehensive framework designed to evaluate and promote excellence in adult education. The framework defines six key areas of evaluation, each with its own set of criteria: institutional background, educators, educational process and measuring its effectiveness, material, technical and didactic background, customer approach and badge concept.		

Which ideas of this initiative make it a Best Practice with regard to the PRISCILA Project?

One of the key challenges in adult education is establishing a robust quality assurance system. Current analyses of adult learning, both within the project partnership countries and beyond, reveal that this sector lacks cohesion. Instead, it resembles a free-market environment driven by supply and demand, albeit with some regulation in areas like retraining. However, informal adult education is considered to be of public interest and there is a consensus that it plays a significant role in achieving social development goals, including preparing our society for a competitive economy. Nonetheless, adult learning providers face a different reality in practice.
The absence of quality rating tools has led contracting authorities to define various sub-criteria that fail to guarantee the quality of the educational process. Effective strategies for informing adults about learning opportunities are crucial for ensuring the quality and effectiveness of adult learning. It is important to establish mechanisms for monitoring educational quality and effectiveness. Potential learners should not only have information about the educational offerings available to them but also about the quality of the providers offering these educational opportunities.

Potential for adaptation/ In which way is this practice replicable?

QUALTRACK is a resource for education providers to guide their quality improvement efforts developed and tested by organisations in 5 EU countries - **https://qualtrack.eu/certificates/**
The framework provides detailed criteria, best practices and examples for each evaluation area, as well as access to a network of experts and peers who can offer guidance and support. Education providers can gain valuable insights into their strengths and areas for improvement, as well as access to resources and collaborations that can help them enhance their offerings and impact.
The approach is easily adaptable and implementable in other countries and across a variety of different ALE providers.

In which way is this best practice innovative?

At its core, QUALTRACK is grounded in the belief that quality in adult education is multidimensional and encompasses various aspects of an education provider's operations, from its institutional background and lecturer team to its educational process and customer approach.
Through this comprehensive and rigorous evaluation process, QUALTRACK aims to provide a trusted and transparent framework for assessing the quality of adult education providers. By setting clear standards and benchmarks, the system encourages providers to strive for excellence and continuous improvement, ultimately benefiting learners, employers and society.

Lessons learned

Full text of the recommendations for national authorities is available here: **https://qualtrack.eu/wp-content/uploads/2024/10/EN-Recommendations-for-national-authorities.pdf**

- The core recommendations are:
- Implement National Quality Assurance systems
- Flexibility for training providers
- Promote international cooperation
- Support self-evaluation and peer review
- Streamline QA across the educational sectors
- Enhance transparency in quality criteria

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Name of the Best Practice	**ONE – Networks for Quality Adult Learning**	**Country / Countries of Implementation**	Italy, Portugal and Slovakia
Source + Link	**https://www.adult-learning.eu/en/project-one/**		
Objectives	• Provide capacity building support to existing national or regional networks of adult education providers, and improve their cooperation at European level, so to make them more effective in combating social exclusion, poverty and unemployment. • Fostering cooperation and mutual learning between different providers and relevant stakeholders on specific themes in adult learning by using and enhancing the European Peer Review methodology in adult learning.		
Main Target Group(s)	• Adult education managers, teachers and trainers belonging to National networks • Policy makers in adult learning		
Description	ONE reinforced the quality of Adult Education (AE) and its relevance in terms of social inclusion in Europe, by providing capacity building support to existing national networks of AE providers in Italy, Portugal and Slovakia with reference to specific themes: Guidance services, Reaching out and active engagement of adults in both education and validation processes, Validation of non-formal and informal learning, Soft and basic skills for inclusion and active citizenship.		
Which ideas of this initiative make it a Best Practice with regard to the PRISCILA Project?			
ONE involved professionals and experts working in the field of Adult Education in training activities and Peer Review visits, with the aim to support the elaboration of a strategy for the Capacity Building of Adult Education networks.			
Potential for adaptation/ In which way is this practice replicable?			
ONE methodology was developed and evaluated involving directly practitioners from 3 European countries, with study visit, training etc, based on a community of practice approach.			
In which way is this best practice innovative?			
ONE developed a Quality Assurance approach which is: • Based on self-evaluation and then external evaluation • External evaluation is made by a group of 4 Peers (properly trained professionals with similar professional background as your organization) • It is honest, open and confidential • The evaluation is carried out against a set of given Quality Areas with detailed criteria, indicators and source of evidences. The framework is composed of: European Peer Review Manual for Adult Learning – revision 2021; ONE Quality Areas; European Peer Review Toolbox – revision 2021			
Lessons learned			
• To learn more about the lesson learnt download the reports of the training in project countries (**Italy, Portugal, Slovakia**) or the report including the main **results of the Peer Review Visits** in the different countries.			

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03 Capacity Building

3.1. Key Competences in Europe

The PRISCILA project addresses the pressing educational and social inclusion needs of adult migrants, refugees, and asylum seekers. The European Framework of Key Competences for Lifelong Learning, adopted by the European Parliament and the Council (2006, revised 2018 and 2022), defines eight key competences considered essential for personal fulfilment, active citizenship, social inclusion, and employability in a knowledge-based, rapidly changing society.

1. **The competences are the following:**
2. **Literacy competence**
3. **Multilingual competence**
4. **Mathematical competence and competence in science, technology and engineering**
5. **Digital competence**
6. **Personal, social and learning-to-learn competence**
7. **Citizenship competence**
8. **Cultural awareness and expression competence**
9. **Entrepreneurship competence**

The framework encourages member states and education providers to integrate the competences into both formal and non-formal learning pathways. It emphasises knowledge, skills, and attitudes as equally important dimensions of competence, and promotes Lifelong Learning (LLL) as a continuous, adaptable process that prepares individuals to navigate complex societal, cultural, and labour market changes. Guided by the European Framework of Key Competences for Lifelong Learning, PRISCILA focuses specifically on three core competences (3KCLL) chosen for their high relevance to the realities and needs of adult migrants, refugees, and asylum seekers and that are crucial for their personal empowerment and active participation in diverse societies:

3.2. PRISCILA's Three Key Competences (3KCLL)

3.2.1. Personal, social and learning to learn competence (PSLL)

Defined as the understanding of one's own cultural identity and the ability to express ideas and emotions through various forms of culture and art, as well as valuing others' cultural expressions. As migrants must reconcile their own cultural heritage with the dominant cultural norms of their host society, this competence fosters intercultural dialogue, mutual respect, and the capacity to navigate cultural differences. By using participatory and creative methods, PRISCILA fosters empathy, dialogue, and respect for diversity, enhancing learners' ability to appreciate one's own cultural identity and engage across cultural boundaries. This is developed through:

- Participatory arts and performance methods (e.g., Theatre of the Oppressed, Spatial Assemblage)
- Story-sharing and object-based activities that link personal histories to collective narratives
- Reflective discussions on values, traditions, and identities, highlighting the richness of diversity
- Co-creation of art pieces or performances that make cultural contributions visible and valued

3.2.2. Competencia en conciencia cultural y expresión (Cult. Aw.)

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- Reflective discussions on values, traditions, and identities, highlighting the richness of diversity
- Co-creation of art pieces or performances that make cultural contributions visible and valued

3.2.3. Citizenship competence (Ctz)

Defined as the ability to act as responsible citizens and to participate fully in civic and social life, based both on knowledge of social, economic, and political concepts and structures, as well as commitment to democratic values and human rights. Social and political participation can be challenging for migrants due to legal, linguistic, and social barriers. By equipping learners with the skills, knowledge, and attitudes necessary for active civic participation, through the understanding of their rights and responsibilities, engaging in democratic dialogue, and contributing to the common good through collaborative decision-making and problem-solving, both individual agency and social cohesion will be strengthened as a result. The PRISCILA Method develops this competence through:

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- Role-playing democratic processes (e.g., Deep Democracy decision-making exercises)
- Analysing real-life scenarios of discrimination or community challenges through Critical Incident methodology
- Discussions on rights and responsibilities in the host society
- Encouraging collective problem-solving to address local issues

While each competence has its own focus, PRISCILA treats them as interdependent and mutually reinforcing. Self-awareness (PSLL) strengthens the ability to engage respectfully across cultures (Cultural Awareness), while intercultural dialogue (Cultural Awareness) fosters empathy and understanding—foundations for active civic participation (Citizenship). In turn, civic engagement (Citizenship) reinforces personal agency and fuels the motivation for lifelong learning (PSLL).

Through its creative, participatory, and reflective methods, PRISCILA aims to translate the European framework into a living, practice-based model where competences are not abstract concepts but tangible, recognisable abilities applied in real social contexts. It does so by integrating four participatory methodologies—Deep Democracy, Theatre of the Oppressed, Spatial Assemblage, and Critical Incident—into a learner-centred, non-formal educational process.

3.3. Four research-based methods (TO, DD, CI, SA)

3.3.1. Theatre of the Oppressed

Theatre of the Oppressed is a theatrical form developed by Brazilian director and activist Augusto Boal in the 1960s as a means to empower marginalised communities and promote social change. Rooted in Boal's experiences working with underprivileged communities in Brazil, the method emphasises participatory theatre, encouraging audiences to become "spect-actors and spect-actresses" who actively engage in the performance to explore and address societal injustices. The practice draws on a variety of techniques, such as forum theatre, image theatre, and invisible theatre, to create dialogue around oppression and propose solutions through collective action.

Boal's work was deeply influenced by the political and social context of Brazil under a military dictatorship, where censorship and repression were rampant. His approach was inspired by Paulo Freire's Pedagogy of the Oppressed, which emphasised education as a tool for liberation. The Theatre of the Oppressed has since been widely used in diverse contexts, including education, community organising, and activism, to confront issues like inequality, human rights abuses, and discrimination. Today, it continues to be a global tool for social transformation, allowing people to use theatre as a means of both personal and collective empowerment.

The fundamentals of Boal's theatrical method are outlined in his seminal work Theatre of the Oppressed (1975), where he explores its origins, development, and key theoretical principles. Building on this foundation—designed to empower both communities and individuals—he later turned to a more psychoanalytical and individually focused exploration in The Rainbow of Desire: The Boal Method of Theatre and Therapy (1990).

Finally, to make his method practical and accessible to all, Boal published Games for Actors and Non-Actors (2002), a collection of exercises and techniques that remain central to workshops across the world.

Within this broader methodology, two of the most widely used practices are Image Theatre and Forum Theatre. Image Theatre works through the body: participants sculpt themselves or others into static images that represent oppression, conflict, or everyday experiences of power. These images are then observed, discussed, and transformed by the group, allowing complex emotions and perspectives to be expressed without the need for words. Forum Theatre builds on this embodied exploration by presenting short plays that depict situations of injustice and end in unresolved oppression. The audience is then invited to intervene directly in the performance, stepping into the roles of characters and testing alternative courses of action. In this way, theatre becomes a rehearsal for life: a safe space where strategies for resistance, negotiation, and change can be collectively imagined and enacted .

Theatre of the Oppressed open opportunities for cross-cultural exchange, as migrants and local communities work together to create, intervene, and dialogue. By blurring the boundaries between performers and audience, it turns a cultural expression into a collective act of social inquiry and transformation. Through role-playing, dialogue, and embodied exploration, it helps learners navigate social challenges, develop empathy, and practice collaborative problem-solving skills, embodying PRISCILA's vision of education as a participatory, creative, and empowering process.

The method was first developed by American psychologist Flanagan (1954) as a way to study human performance in various professional settings. Flanagan's goal was to develop a tool that could capture critical moments in individuals' experiences, especially those related to job performance, in order to improve training and operational effectiveness. Over time, the methodology was adapted for use in diverse fields, including education, healthcare, social work, and organisational research. It has been particularly useful in understanding complex, high-stakes situations, such as crisis management, leadership challenges, or interpersonal dynamics. Margalit Cohen-Emerique further developed the methodology, defining the culture shocks as "an interaction with a person or an object from a different culture, located in a specific spacetime, which can provoke positive or negative cognitive-affective reactions, a feeling of loss of landmarks, or create a negative representation of oneself and a feeling of lack of approval that can lead to discomfort or anger" (Cohen-Emerique, 1999).

CI methodology is widely used in applied settings, particularly in education and training, where understanding pivotal moments can inform curriculum design, professional development, and interventions. It has also been employed in healthcare to improve patient care by analysing moments of high stress or decision-making in clinical environments. The method's adaptability makes it valuable in organisational settings, social science research, and any domain where understanding the nuances and diversity of human experience and the impact of specific events is critical for improvement or innovation.

In the CI, participants are enabled to think critically about real-life scenarios, as well as develop practical solutions by analyzing cultural and social interactions critically and reflecting on them.

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3.3.2. Deep Democracy

Lewis Deep Democracy (LDD) is a conflict-resolution and facilitation methodology Myrna and Greg Lewis developed in post-apartheid South Africa. Extending Arnold Mindell's Process-Oriented Psychology, LDD was designed to assist organizations and communities in dealing with the issues of diversity, resistance, and tension in decision-making. In contrast to conventional facilitation, which tends to stay at a rational level, LDD directly engages with emotional and unconscious levels in groups to ensure that both majority and minority voices are heard and integrated .

At the heart of LDD is the awareness that group processes reflect the human psyche, in which only a small percentage is conscious and a great deal is unconscious. Unspoken voices, suppressed feelings, or unresolved conflicts do not go away; rather, they emerge indirectly in the form of resistance behaviours like gossip, sarcasm, excuses, or disengagement—a process outlined by the "Resistance Line". By bringing these dynamics into view, LDD reduces the "waterline" of group consciousness, enabling the group to tap into its collective wisdom.

This method is "democratic" because it emphasizes that every voice matters and that decisions are wisest when majority and minority voices are both valued. It is "deep" because it goes far beyond the conventional methods of facilitating the exchange of ideas and instead surfaces emotions, values, beliefs, and personalities to inform and enrich the group's process.

The process presents a rigorous, practical set of steps that lead groups through inclusive conversation, uncovering dissent, and turning conflict into understanding. By using techniques like the Soft Shoe Shuffle, role theory, and facilitated debate, participants are able to hear unseen dynamics, invite divergent opinions, and co-create sustainable solutions. Significantly, the process repositions minority voices as important contributors instead of barriers, creating psychological safety and authentic buy-in.

Lewis Deep Democracy is used worldwide today in education, business, civil society, and government to help groups overcome the limitations of majority rule. By enhancing awareness of the conscious and unconscious and by honouring every voice, LDD offers a potent avenue to more inclusive, resilient, and transformative decision-making.

3.3.3. Critical Incident Methodology

Critical Incident is a qualitative research method used to collect and analyse significant events or experiences that people consider pivotal in shaping their attitudes, behaviours, or outcomes in a given context. It involves gathering detailed descriptions of specific incidents, often through interviews or personal narratives, and analysing these events to uncover underlying patterns, themes, or insights. CI is valuable because it focuses on real-life, impactful experiences, providing deep, context-rich data for understanding human behaviour and decision-making.

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3.3.4. Spatial Assemblages

Spatial Assemblage (SA) engages learners in creative, hands-on activities that help to visualize abstract concepts like community, identity, and diversity, fostering collaboration and cultural acceptance. The method guides participants in creating texts and objects through participatory techniques, allowing them to shape and express their thoughts and experiences in relation to a meaningful theme of active citizenship. Through assemblage, heterogeneous ideas, texts, objects, and images are interwoven, enabling a collective construction of meaning. This process turns assemblage into a tool for experimenting with a shared world, where diverse life visions and experiences come together without losing their uniqueness. Rooted in twenty years of experience by Cantieri Meticci, this methodology has been developed through fieldwork in peripheral areas, reception centers, public spaces, and border regions, working directly with migrants and diverse communities. It emerges from a dual process: on one side, it is grounded in practices tested through direct engagement with local contexts; on the other, it has been refined through continuous dialogue with various theories, including métissage, collage, and assemblage (both in artistic and political senses), bricolage, mythopoiesis, and reflections on the potential of objects and play as tools for constructing meaning. The strategic space is the artisan workshop where devices are created that, it should be emphasized, aim to facilitate artistic expression even for non-artists from diverse cultural backgrounds. A key element in this methodology is the dynamic of play, which becomes crucial for the creation of "frames" (Bateson, 1972; Goffman, 1974) that structure the space within which creative practices unfold. In participatory art workshops, installations are built that create a space through a "system of frames" (Foucault, 1967) that isolates it from the surrounding environment. The significance of crossing a "frame" becomes fundamental, as it marks a passage into another realm, one where different rules apply. This concept connects with Bateson's (1955) view that play allows participants to step outside their ordinary life contexts, experimenting with alternative rules and shifting paradigms. This practice of play opens up interstitial spaces (Gasparini, 2002), where the negotiation of power relations between marginalized and dominant groups, especially in contexts like that of Cantieri Meticci – formed by the intersection of Italian and migrant communities – becomes possible. This is where Homi Bhabha's third space (1994) theory comes into play, offering a site for renegotiating societal relations and boundaries.

The methodology is applied in a variety of contexts, from public spaces to shared living environments such as reception centers, public libraries, urban gardens, and community hubs. In these settings, the encounter between differences becomes a foundational element of the creative and participatory process, fostering new ways of engaging with collective narratives and shared imaginaries. The playful dynamics introduced by these frames enhance the enthusiasm and involvement of participants, transforming complex tasks – such as interpreting texts, images, or creating new forms of communication – into engaging, collaborative experiences, which would otherwise be perceived as more serious or distant activities.

The methodology employed in these workshops follows a distinctive approach to transformation through creative processes, which is deeply rooted in philosophical, social, and artistic theories. Drawing from Ernst Bloch's concept of "possibility" as a latent potential inherent in all matter, we view discarded objects not as waste but as raw material for creation. As Bloch (1994) notes, matter is pregnant with future potential, which reflects the

very nature of the artistic process: an ongoing, transformative engagement with what is discarded. This idea is further explored through the metaphor of "in-visioning" – where, as François Jullien (2017) suggests, we don't just look at objects or situations, but begin to see their potentialities through a kind of "filtered" perspective, allowing for new connections and meanings to emerge.

Key to the process is the practice of "imagining", where, according to Etienne Wenger (1996), imagination functions as a tool for connecting personal identities and broader collective narratives. Through collective engagement, participants are encouraged to imagine the multiple meanings of the materials they work with, often transforming them into objects of communal significance. This process is also informed by the cross-disciplinary connections described by Didi-Huberman (2011), who views imagination as a means to discover relationships not immediately obvious, but deeply embedded in the material itself. The workspace becomes a site where diverse individuals come together to establish connections between disparate elements, aligning them through collective acts of creation.

This methodological approach fosters a strong "poetics of relationship", as described by Laplantine and Nouss (1997), where the assemblage becomes both a creative act and a social bond. Through artistic processes such as collage and spatial assemblages, the materials—and the people working with them—are reassembled, forging new forms of connection and understanding. In line with the insights of Johan Huizinga (2002 [1938]), the incorporation of play into the cultural and artistic sphere serves as a critical tool for creative expression and transformative interaction. This playful dynamic extends to Cantieri Meticci's approach, where discarded materials and objects, perceived as obsolete or "non-functional," are reimagined and repurposed. In a society where objects – and increasingly, individuals – are discarded based on their perceived lack of utility (Bauman, 2003; Mbembe, 2013), these practices create a counter-narrative that values the discarded, the marginalized, and the "non-functional". Through this lens, the methodology not only serves as a means of artistic expression but as a form of social resistance, allowing participants to reframe their identities and relationships with the world.

3.4. How do these activities support learning and how are they linked to real life of learners?

From Life to Learning

PRISCILA's learning process begins with life itself — with the personal stories, emotions, and cultural experiences that participants carry into the room. Learning does not happen in isolation but in relation to others. When participants share a gesture, a memory, or a feeling, they weave a collective fabric of understanding. Freire (1970) described this as "reading the world before reading the word", reminding us that every human being already interprets, questions, and transforms reality long before entering a classroom.

In this sense, PRISCILA does not "teach" competences from outside; it helps learners to recognise the knowledge they already hold and to connect it with new perspectives. What emerges is a circular movement: life becomes material for learning, and learning becomes a lens for life.

> "Regardless of where we come from, art is a universal language that does not need words; it is a feeling that both proclaims and denounces." — Spain

When participants see their own experiences reflected in the process, they no longer position themselves as recipients of education but as co-authors of meaning. This shift —from object to subject of learning— transforms education into a practice of dignity.

Learning Through Experience

In PRISCILA, knowledge is made visible through experience. Theatre, dialogue, and creative expression turn abstract concepts into something that can be felt, moved, and reimagined. As Boal (1979) wrote, "the body thinks before the mind formulates." When participants step into a scene of conflict, take on another's role, or move collectively, they are not only representing life but exploring possibilities within it.

This experiential approach is also relational. Learning is born in the encounter between people —in the subtle negotiations of attention, trust, and empathy. Facilitators from La Xixa and HASAT describe this as creating spaces of rehearsal for coexistence, where participants can test new attitudes and gestures that might later reappear in family conversations, workplaces, or community gatherings.

> "Working with vulnerability and openness creates deeper understanding and connection." — Turkey

> "Being a fish set me free. There was no task, only flow." — Italy

Here, emotional safety is not a precondition for learning; it is part of learning itself. By practising presence, listening, and collaboration, participants discover that knowledge is not a possession but a relationship.

> "I realised I was speaking full of prejudices about people from other countries. It was surprising, and very important for me to see it in myself."

This is where Freire and Boal converge: learning is a dialogue between action and reflection, between the individual and the collective. It is not limited to acquiring competences but expands toward awareness —of self, others, and the structures that shape our lives.

Learnings that Return to Daily Life

What happens in the workshop continues to live outside it. When participants return home, to work, or to their communities, they carry with them a new capacity to observe, question, and act differently. Boal (1996) described theatre as a "rehearsal for life," where people practice transformation before enacting it in the world.

> "Now I see conflict as a way to understand, not to fight." — Turkey

> "This photo taught me to look more carefully. Not to trust my first impression." — Italy

For many adults —especially those whose educational paths were interrupted— such experiences restore a sense of continuity between who they are and what they can become. The micro-credentials developed in PRISCILA give formal recognition to this growth, but the deeper recognition comes from within: a renewed trust in one's capacity to learn, express, and participate.

> "The critical incident made me think, reflect, and go deeper not only in theoretical terms but also in everyday ones." — Spain

> "The activity 'Creation of a Forum Theatre Piece' made me feel safer to share and participate actively," — Spain

Through this process, learning ceases to be a preparation for life and becomes life itself —a collective practice of consciousness, creativity, and coexistence. The competences it nurtures are not only professional or civic; they are existential: the competence to be, to relate, and to transform.

> "The sessions helped me to recognise myself, in order to better recognise other realities that are different, and to create space for them also to exist."— Spain

For facilitators, the process also created a sense of coherence between the methods used and the way learning was recognised:

> "The PRISCILA Method gave sense to why we do this training: questioning power relations, even those inside education."— Spain

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04 Facilitating with PRISCILA

4.1. Theoretical Background:

4.1.1. What does it mean to facilitate?

Facilitating in the context of the PRISCILA Method means cultivating a participatory, safe, and reflexive learning environment where the specific needs, experiences, and aspirations of adult migrant learners are at the center of the process. Unlike traditional top-down teaching, a facilitator in this context is a guide who enables individuals to explore their existing skills, cultures, and histories as valuable resources for personal growth, social integration, and lifelong learning (Freire, 1970; Vygotsky, 1978).

Facilitators draw on diverse non-formal and arts-based methodologies central to the PRISCILA Project – Theatre of the Oppressed (Boal, 1979), Deep Democracy (Mindell, 1992), Spatial Assemblage, and Critical Incident – to empower adult migrants. These experiential methods help transcend linguistic and cultural barriers and encourage expression through body, movement, image, and story of people. The transformative power of these methods is well-documented in psycho-social and pedagogical frameworks, suggesting that participatory arts practices support identity reconstruction, mutual understanding, and resilience among displaced populations (Butterwick & Roy, 2018; Chase, 2002).

However, facilitation is never neutral. The facilitator must also critically reflect on their assumptions and recognise cultural presuppositions that may shape interactions. Following Andreotti's (2011) work on critical interculturality, facilitators need to approach the group acknowledging differences in cultural meanings and modes of communication, especially vital when working with migrants who may have experienced systemic exclusion, trauma, or cultural dissonance. In line with this perspective, hooks (1994) underscores the political and emotional weight of the facilitator's role, suggesting that creating an inclusive, empowering space also requires valorising participants' histories, ways of knowing, and aspirations. Additionally, facilitators must be equipped to navigate conflicts that may emerge due to cultural misunderstandings, differing expectations, or strong emotional reactions, using transparent communication and collaborative strategies to transform these tensions into opportunities for mutual learning and growth.

When working with migrants – people who may face linguistic, social, legal, or emotional barriers – the facilitator's role expands to that of a cultural mediator. In practice, this means being attentive to the impact of trauma, displacement, and the tensions between past and present identities. Empathy, active listening, and trauma-informed facilitation strategies (Butterwick & Roy, 2018) help the facilitator create a supportive space in which participants can process difficult emotions, recognise their strengths, and imagine futures rooted in dignity and belonging.

A facilitator also draws upon the psychosocial and intercultural dimensions of learning. Drawing on research by Nussbaum (2010) and hooks (1994), who emphasise the emancipatory power of education, the facilitator holds the tension between structure and freedom, offering a clear container for the work while leaving enough openness for creativity and self-expression. In this way, facilitating within the PRISCILA Method is fundamentally an act of co-creation that invites learners to reconnect with their sense of agency and discover that their personal histories and cultural repertoires are valuable assets for lifelong learning and citizenship. In this vein, facilitating in the context of the PRISCILA Method means creating a participatory, safe, and transformative learning environment where adult migrant learners can explore their existing skills, identities, and aspirations. Unlike traditional top-down teaching, facilitation here is grounded in Paulo Freire's (1970) dialogical pedagogy, where the facilitator acts as a co-learner who supports the group's process of discovering knowledge through experience and reflection. Similarly, Vygotsky's (1978) concept of the Zone of Proximal Development reminds us that facilitation must scaffold learning just beyond the participants' current abilities, allowing them to stretch their competences without feeling overwhelmed.

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4.1.2. How to adapt an activity to a group?

Adapting an activity to a group of migrant adult learners requires an intentional, reflexive, and pedagogically informed approach. Adult migrants often arrive with complex histories of displacement, diverse linguistic and educational backgrounds, and various cultural worldviews that shape their comfort with certain participatory methods. Careful observation and ongoing dialogue allow the facilitator to gauge these differences and adjust the pace, intensity, and format of the activity accordingly (Mezirow, 1991; Brookfield, 2013). In this specific context, a facilitation process require a careful, dynamic, and participatory process that integrates the core non-formal learning methodologies of the PRISCILA Project – namely, Theatre of the Oppressed (TO), Spatial Assemblage (SA), Deep Democracy (DD), and Critical Incident (CI) – while taking into account learners' cultural backgrounds, trauma histories, linguistic needs, and learning preferences.

In this direction, facilitators must recognise that the group will likely reflect a plurality of migration experiences, prior educational contexts, and social identities (Bourdieu, 1986; Wenger, 1998). Therefore, adaptation begins with an initial participatory needs assessment, often using embodied and image-based techniques to gauge prior knowledge and cultural references. For example, drawing on Boal's Theatre of the Oppressed (1979), facilitators can introduce a brief "image-making" exercise at the outset where participants create still bodily tableaux that reflect their past learning experiences. This non-verbal mapping may reveal diverse assumptions about the level of engagement perceived by all people involved (e.g, motivation; cultural and social beliefs; purposes…) and also surfaces emotional undercurrents that may shape group dynamics (Freire, 1970; Butterwick & Roy, 2018).

Second, facilitators can adapt the chosen methodology to the group's linguistic and cultural diversity. Following Almeida & Morais (2025), it is crucial to provide multilingual support — for instance, by co-facilitating with cultural mediators or translating instructions into visual cues — especially when using Spatial Assemblage. In a Spatial Assemblage activity, learners rearrange physical objects to reflect their social worlds, allowing them to explore belonging, power relations, and aspirations non-verbally. Facilitators may simplify or segment the process into shorter tasks, allowing extra time for discussion and reflection so that every participant feels able to contribute at their own pace.

Third, facilitators must recognise and make space for cultural and personal safety. Activities like Deep Democracy (Mindell, 1992), which encourage voicing diverse perspectives, must be adapted so that participants feel emotionally supported. Setting up small peer discussion groups before large-group sharing can help ease fears of public speaking or cultural misunderstandings. Similarly, Critical Incident exercises – where learners reflect on challenges they faced in their migration or settlement journey – require trauma-informed facilitation (Herman, 1997). Participants must always have the option to pass or to choose alternative expressive forms (e.g. drawing, journaling, using movement rather than words).

Finally, facilitators must allow for ongoing negotiation of the activity's structure. Iterative cycles of action and reflection (Kemmis & McTaggart, 2005) ensure that each adaptation is responsive to the participants' evolving sense of comfort and engagement. For instance, if a Theatre of the Oppressed scene feels too triggering or a Deep Democracy circle too abstract, the facilitator can co-create alternative formats with the group, such as scaling the activity down into dyads or using a simpler body-sculpting exercise that better suits the cultural dynamics present.

Additionally, continuous exchange and dialogue among facilitators themselves are crucial to improving practice and sharing adaptive strategies, as peer collaboration fosters reflexive learning and collective capacity-building (Lave & Wenger, 1991; Schön, 1983).

In sum, adapting an activity to a diverse group of adult migrants requires a highly reflexive practice that enhances the group's existing cultural capital, adapts non-formal and arts-based methodologies sensitively, and supports the safety and agency of all learners. When carefully facilitated — drawing on critical intercultural and socio-pedagogical literature (e.g. hooks, 1994; Andreotti, 2011) — these adaptations allow participants not merely to complete an exercise, but to experience the process as empowering, inclusive, and directly relevant to their migration trajectories and lifelong learning goals.

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4.1.3. Role of the facilitator during all adaptation and implementation phases

The facilitator should assume the role of a supportive guide, helping participants navigate the process of engaging in PRISCILA's participatory and arts-based activities. By employing the following strategies (as feasible, contingent upon available resources), facilitators can promote inclusivity and accessibility for all participants, especially those with diverse cultural and linguistic backgrounds. This approach will enhance the relevance, cultural safety, and overall impact of the learning experience.

1. **Assess and adapt activities culturally:**
   Begin by evaluating the cultural assumptions and expectations of the group. Modify examples, metaphors, and materials so they reflect the participants' experiences, interests, and linguistic backgrounds.

2. **Use multimodal support:**
   Explain instructions and objectives using multiple forms of expression – for instance, visual presentations, simple drawings, role-playing, and physical demonstrations. Reinforce key messages by showing them on a whiteboard or projector, especially when language barriers exist.

3. **Provide clear, practical examples:**
   Offer concrete, step-by-step examples of each activity before starting. You could demonstrate a Theatre of the Oppressed image exercise or set up a small role-play with co-facilitators, allowing participants to see what is expected in practice.

4. **Create collaborative support groups:**
   Encourage collaborative exploration by organizing small groups where participants can help each other reflect on the activity before and after they take part. This strategy fosters mutual learning and empowers peer support, allowing everyone to contribute according to their comfort level.

5. **Facilitate interactive discussions:**
   Hold brief Q&A sessions before and after each activity. This provides an opportunity for participants to voice any concerns or questions and to receive immediate clarification.
   Offer supportive feedback and acknowledge diverse contributions to promote confidence and trust within the group.

6. **Maintain a safe and inclusive learning space:**
   Ensure the physical and emotional space feels welcoming and respectful. Emphasize that there are no "right" or "wrong" answers, encourage diverse forms of expression (verbal, visual, embodied), and remind participants that they can take breaks or opt out if they feel uncomfortable. Prioritizing safety and inclusion will allow all participants – especially those who have experienced trauma or marginalization – to participate at their own pace and feel genuinely valued.

7. **Collaborate closely with co-facilitators:**
   Work in partnership with other facilitators before, during, and after the sessions to plan, exchange observations, and adapt approaches as needed. Facilitating in pairs or small teams – whenever possible – is highly recommended to ensure mutual support, richer feedback, and greater flexibility in responding to group dynamics. This ongoing dialogue and teamwork help maintain consistency and create a more inclusive and effective learning environment for all participants (Brookfield, 1995; Schön, 1983).

4.2. In Practice:

4.2.1 Working in contexts of vulnerability

Learners with diverse lingüistic background

As piloting within the PRISCILA project demonstrated, one of the most critical challenges faced by vulnerable groups is the lack of host-country language skills. Migrants with limited language knowledge often struggle not only with following activity instructions but also with participating in group dynamics. This can leave them isolated or passive in learning contexts.

For trainers, the task is to reduce these barriers so that language development and active participation occur simultaneously. How this can be implemented in practice is explained in Chapter 7.

Learners from different cultural backgrounds

Cultural diversity in learning groups brings both enrichment and challenges. Migrants carry with them different traditions, educational expectations, and norms of behaviour. If not addressed, these differences can result in misunderstandings or even tensions. Yet, as piloting has shown, the classroom can become a space where cultural diversity is not only recognised but actively used as a resource for learning.

Trainers also had to become sensitive to differences in communication styles. For instance, attitudes towards authority and group participation varied widely. Some participants expected directive teaching, while others were comfortable with discussion-based approaches. Facilitators needed to explain the logic of participatory methods carefully, ensuring that learners understood why dialogue and role-play were central rather than peripheral activities. Using Theatre of the Oppressed and Deep Democracy methods, learners were encouraged to voice perspectives shaped by their cultural backgrounds. This was challenging at times, but it ultimately fostered openness and respect.

Piloting results showed that when learners were given space to articulate their experiences, and when cultural practices were acknowledged rather than ignored, trust and cohesion increased. Participants came to appreciate differences rather than seeing them as barriers. Trainers learned, in turn, that cultural diversity, patience, and structured opportunities for reflection are key to successful intercultural learning.

Being Prepared to Work with Diverse Groups

The role of the trainer in working with vulnerable groups is demanding. Facilitators are not only educators but also mediators and cultural interpreters. Piloting within PRISCILA revealed that the professional preparation of trainers is as important as the readiness of participants.

Trainers who took part in the piloting reported that, although theatre techniques are occasionally used in language teaching, they often depend on the personal interest of the individual trainer. Many were not sufficiently familiar with methods such as Theatre of the Oppressed or Critical Incident. This gap highlighted the need for short, targeted training courses – such as the Capacity Building Workshops. Such courses would not only introduce the underlying theory but also allow trainers to practise facilitation skills in a safe environment. An exchange with experienced facilitators proved particularly valuable, as it provided both practical tips and reassurance that initial uncertainties are part of the process.

Preparation also required self-reflection on the part of trainers. Many found that their assumptions about learners' skills or cultural habits needed to be reconsidered. Structured reflection exercises and peer exchange supported them in developing greater cultural sensitivity and pedagogical flexibility. By investing time in their own preparation, trainers became better able to adapt activities, simplify instructions, and support learners in meaningful ways.

The pilot results confirmed that professional preparation does not merely concern technical mastery of methods; it also involves building resilience, empathy, and openness. This will not only benefit learners but also enrich the trainers' own professional practice.

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4.2.2. How to start a session?

Opening a group activity with learners from diverse cultural backgrounds requires careful attention to inclusivity, trust-building, and clarity. The trainer's initial approach sets the tone for the session and can influence how comfortable participants feel in sharing their perspectives.

Drawing on the PRISCILA methodology, one effective strategy is to begin with a brief, participatory introduction where learners present themselves and share a simple personal experience or expectation for the activity. A suitable tool would be the activity "Present yourself with a ball" based on the Methodology Theatre of the Oppressed, where the participants present themselves with their names and in a second round pass on the ball to a person saying the person`s name (see Chapter 8). This activity is suitable for all language levels and makes participants more familiar with the group. Other PRISCILA methodology can be used alternatively: Visual prompts or objects in line with Spatial Assemblage techniques, helping participants to communicate non-verbally when language skills are limited, can support the starting process. Establishing shared group agreements early on, inspired by Deep Democracy, ensures that all voices are recognised and respected, signalling that differing opinions are valued. Short, engaging icebreakers, such as role-play scenarios from Theatre of the Oppressed, can also encourage interaction and immediately demonstrate that creativity, collaboration, and mutual respect are central to the learning process.

From the very beginning, trainers should model active listening, use clear and simplified language, and validate contributions from all participants to foster a sense of safety for all.

4.2.3. How to deal with conflicts

Conflict as a Learning Opportunity in Adult Education: A Case from the PRISCILA Pilot in Turkey

In the PRISCILA context, conflict is not treated as a disruption but embraced as a valuable pedagogical moment. It offers adult learners—particularly those with migration experiences—a meaningful space to explore emotional tensions, navigate cultural differences, and foster a sense of collective empowerment. The Hasat pilot in Türkiye highlighted how participatory arts-based methods can help turn conflict into connection, learning, and growth.

Framing Conflict in the PRISCILA Method

Conflict was approached as a catalyst for inclusion and self-awareness. Structured but adaptable activities gave space for divergent perspectives to be voiced and explored safely. Instead of avoiding tensions, facilitators integrated them into the learning process, using conflict as an opportunity to deepen intercultural understanding and build shared community values.

Transformative Approaches to Conflict Engagement

- Creating Psychological Safety: The learning environment was intentionally built on emotional safety and openness. Regular check-ins and collaboratively created group norms helped establish mutual respect, where participants felt safe enough to express disagreement and vulnerability.
- Deep Democracy Activity: "The Argument": Participants physically positioned themselves in relation to a statement or issue, mapping agreement, disagreement, or uncertainty across the space. The goal was not consensus but exploration. Through dialogue and observation, learners uncovered common concerns and new insights—often referred to as "grains of truth." The format promoted listening without defensiveness, helping dissolve polarisation and build empathy.
- Embodied Conflict Processing: "The Image Before and After": This non-verbal, body-based activity allowed learners to externalise a conflict and collaboratively envision its peaceful resolution. Particularly effective for groups with language barriers or trauma, the exercise supported self-expression through physical metaphor and opened up discussion on the emotional and social layers of disagreement.
- Empathy Through Role Exchange: In "Interview with Role Exchange," participants were invited to embody the identity and experiences of their peers. This technique generated powerful emotional shifts, encouraging deep perspective-taking and helping participants confront assumptions and unconscious bias in a supportive space.
- Normalising Disagreement: Facilitators explicitly framed disagreement as a healthy and expected part of intercultural learning. By modelling neutral responses, offering space to pause, and promoting collective reflection, the learning space became one where conflict could be explored productively rather than avoided or silenced.

Integrating Deep Democracy Tools for Conflict Transformation

Facilitators in the PRISCILA pilot used Deep Democracy-inspired techniques to create space for multiple voices—especially those that are often unheard. "The Argument" was one such tool that proved highly effective in supporting group dialogue around complex issues. Its impact lay in allowing people to embody their position while remaining open to the experience of others.

Facilitators supported the process by:
- Establishing clear ground rules;
- Maintaining emotional neutrality;
- Encouraging respectful listening;
- Protecting participants' right to opt out;
- Using embodied methods to visualise abstract perspectives.

These methods not only diffused immediate tensions but also strengthened interpersonal awareness and citizenship competence—a core goal of the PRISCILA method.

The Hasat experience demonstrated that when handled with care and structure, conflict becomes a transformative resource in adult learning. Through inclusive, creative, and embodied methodologies, PRISCILA offers trainers a practical pathway to turn tension into empathy and disagreement into dialogue. For educators working with diverse and migrant adult learners, this approach encourages a shift from conflict avoidance to conflict literacy—building the foundation for mutual respect and shared civic life.

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4.2.4. Which other challenges may occur?

Working with migrants in participatory workshops that involve emotional, symbolic, or embodied methods presents a range of complex challenges that go beyond language barriers.

Emotional Depth and the Need for Containment

Participatory and creative workshops involving migrant participants often surface deeply held emotional layers. Many individuals carry with them experiences of displacement, marginalization, and trauma, which can be activated, sometimes unexpectedly, by symbolic or embodied activities. These moments require more than logistical coordination: they demand a facilitative presence capable of holding emotional intensity with care and discernment. In this context, facilitation becomes not just guidance, but an act of care, attentive to the vulnerabilities and inner diversity each participant brings into the room.

Silence and Resistance as Entry Points

One specific challenge observed was the impact of silence at the beginning of certain tasks. The absence of verbal instruction, though intentional, created hesitation for some participants—particularly those more accustomed to verbal processing. A few individuals seemed uncertain about how to begin or what was expected, finding the initial stillness disorienting. For some, the lack of verbal cues initially felt limiting. However, these early resistances tended to dissolve once the activity unfolded, suggesting that well-designed silence can become an entry point into a deeper kind of engagement—if adequately supported.

Cognitive and Expressive Diversity

The workshops revealed wide diversity in how participants relate to creative and symbolic language. While some responded instinctively to metaphors, movement, or theatrical exercises, others found such modalities abstract or unfamiliar. This variation highlights the need to frame each activity carefully and to offer multiple avenues of engagement. It also reinforces the importance of integrating moments of reflection not only at the end of exercises, but also during them. For example, brief "freeze and observe" pauses or facilitative prompts such as "Who are you following? Who might be following you?" can foster real-time awareness and support those struggling to situate themselves in non-linear processes.

Tensions, Power, and the Risk of Polarization

Group dynamics grew more complex when activities touched on structural or political dimensions, such as privilege or systemic exclusion. During a visual provocation, for instance, several Black women voiced experiences of racial subordination. Their words, while essential, triggered visible discomfort among some white participants who reacted defensively. At that point, a shift occurred: the group dynamic moved from dialogical to confrontational. Assertive positions became fixed, and the possibility for mutual inquiry narrowed. As one facilitator noted:

"I had the impression that once positions were strongly expressed, it became difficult to return to a truly dialogical dynamic. There was no longer space for uncertainty, for inquiry, for exchange."

This moment raised crucial questions about timing, responsiveness, and design. Could the facilitator have proposed a bodily transition, a symbolic pause, or an unexpected theatrical shift to help the group metabolize the tension? Or was it more appropriate to simply stay with the crisis, without forcing premature resolution?

Facilitation as Political and Relational Labor

The facilitator's role is not to avoid or "solve" conflict, but to name it, hold it, and create space around it, without allowing it to calcify. Rather than smoothing over discomfort, the facilitator must help the group stay with complexity, equipping participants with tools to explore differences without hardening into fixed identities or binary oppositions. This means strengthening the reflective capacities of both facilitators and participants, and designing spaces that can contain discomfort without escalating it.

Designing for Depth and Transformation

Looking ahead, one area of development will be to reinforce the intentionality behind facilitation. This includes preparing facilitators not only to manage logistics, but to navigate emotional, cognitive, and political complexity with a mix of openness, structure, and symbolic skill. It also means incorporating reflective tools throughout the process, not just at the beginning or end. In future iterations, we plan to enhance the framing of certain activities by introducing mid-process reflection points and more embodied forms of interruption, which can help groups reset without erasing what has emerged.

Final Reflection: Tension as Catalyst for Connection

The facilitator who witnessed the group's confrontation concluded with a question that continues to resonate:

"How can the recognition of privilege avoid becoming a wall that divides, and instead become a door that opens—even if only slightly—toward deeper connection?"

This question captures the delicate balance at the heart of facilitation within the PRISCILA method. It reminds us that the goal is not consensus, but depth, not comfort, but connection. Through careful design, emotional presence, and a commitment to complexity, participatory workshops can become spaces where difference does not fracture the group, but becomes a site of shared learning and transformation.

4.2.5 How to close a training session?

Closing a training session is not merely finishing the day; it is a pedagogical moment in itself. In adult learning, endings serve to consolidate meaning, foster self-reflection, and prepare the ground for transfer—the process through which learning is transformed into future action.

The PRISCILA Method recognises closure as a time for meaning-making, reflection, and connection. It invites trainers and learners alike to slow down, revisit emotions and insights, and articulate how this experience relates to their personal and professional lives. In this sense, closing is not an administrative routine—it is the moment when learning becomes embodied, relational, and sustainable. As the Key Competences for Lifelong Learning framework highlights, competence development requires not only skills and knowledge but also the ability to reflect, adapt, and take ownership of one's growth (European Commission, 2019).

Informal evaluations

Informal evaluations are perhaps the most immediate and authentic way to listen to learners. They create a relaxed, conversational space where participants can express how they experienced the session—emotionally and intellectually—without fear of being graded. The purpose is not to measure but to connect: to give space for recognition, appreciation, and closure.

Simple yet powerful techniques such as the One Word Circle, Weather Report, or Body Voting allow participants to express the climate of their experience in accessible, embodied ways. The Restorative Three Moments, for example, has become a signature practice within PRISCILA. Through three guiding questions—"What do I take with me?", "What do I leave behind?", and "What do I need to continue my process?"—participants name their learning, release what is no longer useful, and identify what supports they will need to move forward.

These rituals strengthen empathy and emotional literacy while helping participants recognise themselves as active subjects of learning. They embody the essence of the Personal, Social and Learning-to-Learn competence, which emphasises self-awareness, reflection, and the ability to engage constructively with others (European Commission, 2019).

Formal evaluations

While informal evaluations capture emotional resonance, formal evaluations connect experience to competence frameworks and quality assurance. In adult learning, formal evaluation should go beyond satisfaction surveys; it should help learners demonstrate, describe, and apply what they have learned in relation to their goals and life contexts.

As highlighted by European initiatives such as the European Qualifications Framework (EQF), Europass, Youthpass, and projects like DEMAL (Designing, Monitoring and Evaluating Adult Learning) or VINEPAC/Validpack, assessment is meaningful only when it is both formative and reflective (Council of the European Union, 2017; European Commission, 2019; DEMAL Consortium, 2018; Duvekot, 2012).

PRISCILA integrates these principles into its evaluation design, encouraging both trainers and learners to use tools that document not only outcomes but also processes of growth. Effective approaches include:

- Competence-based questionnaires or rubrics, aligned with the EU frameworks on Personal, Social and Learning-to-Learn, Citizenship, and Cultural Awareness and Expression competences.
- Reflective self-assessments, where learners articulate in their own words which competences they have strengthened and how.
- Learning journals or guided reflection forms, focusing on how new knowledge or attitudes will be applied in real life.
- Commitment statements, in which participants specify one concrete action they will take after the session.
- Micro-credentials or digital badges, linked to the EQF and platforms such as Europass or Youthpass, allow learners to gain visible recognition for their competence development (Europass, n.d.; Youthpass, n.d.).

Through these practices, evaluation becomes not a final judgement but a continuation of learning itself—an opportunity to name, value, and celebrate competence growth in a transparent and inclusive way.

Useful tools to gather feedback

Feedback collection is not only a mechanism for improvement—it is an act of dialogue. In PRISCILA, feedback tools are chosen to reflect the project's participatory, intercultural, and accessible ethos.

The Feedback Thermometer is one of the most appreciated activities. Participants are invited to move around the room and place stickers next to content points along a scale from "very useful" to "less useful." The facilitator then opens an espai per xerrar—a friendly conversational space—where participants explain their choices and discuss insights. This collective reflection transforms feedback into learning.

- Other useful tools include digital and analogue methods:
- Padlet or Miro boards for visual and collaborative feedback;
- Mentimeter, Slido, or Kahoot for real-time polling and word clouds;
- Feedback cards (green/yellow/red) for quick, low-tech engagement checks;
- Emotions and Needs cards
- Voice or video notes, ideal for multilingual or low-literacy groups, ensuring that every voice can be heard.

These mechanisms echo the Key Competences recommendation that learning assessment should promote inclusion, accessibility, and digital literacy (European Commission, 2019). What matters most is not the technology but the conversation it sparks—the mutual listening that helps both trainers and learners co-own the process.

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4.3. The PRISCILA Self-Assessment Experience

The PRISCILA pilot offered a valuable opportunity to observe how adult learners and trainers engaged with competence-based self-assessment in diverse real-life contexts. As documented in the PRISCILA Methodological Guide (2024, pp. 50–51), the self-assessment process was a living laboratory where reflection met practice. It proved especially effective in fostering critical awareness, self-expression, and civic participation—the three competences at the heart of PRISCILA: Personal, Social and Learning-to-Learn, Citizenship, and Cultural Awareness and Expression.

Learners consistently reported that the reflective nature of the self-assessment helped them to connect learning with personal experience. They described becoming more aware of their communication styles, their capacity to act in intercultural situations, and their role as active members of their communities. Trainers likewise noted that the process empowered participants to take ownership of their progress and to name their competences in language that felt authentic. This resonates with Knowles's (1980) notion of self-directed learning, where adults learn best when they understand why they are learning and can guide their own development.

At the same time, the pilot revealed areas needing refinement. Participants asked for simpler, more accessible language and closer alignment between the indicators and the realities of migrant adult learners. Facilitators recommended narrowing the focus to specific competences and offering iterative reflection moments to trace personal evolution over time. Qualitative observations confirmed that when self-assessment becomes a dialogue—a recurring conversation between reflection and feedback—it deepens engagement and promotes lasting learning.

From a methodological perspective, the pilot confirmed that self-assessment is not only an evaluation instrument but a pedagogical practice. It nurtures agency, autonomy, and confidence—core attributes of adult learning identified by Brookfield (2013) and Klemencic (2017). When trainers are supported with clear facilitation guidelines, and when learners feel that the language of evaluation reflects their lived experience, self-assessment becomes an empowering mirror rather than an external test.

The lessons of the PRISCILA pilot remind us that evaluation and learning are inseparable. As the European Commission (2019) asserts, "assessment influences individuals and their progress in learning." When designed with empathy and competence orientation, self-assessment can help adult learners recognise their value, communicate their competences, and continue growing far beyond the classroom walls.

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05 Pilot Experiences in four European countries

The PRISCILA Project has been structured around two interrelated pilot activities, both designed to strengthen migrant adult learners' key competences in a way that is inclusive, participatory, and grounded in experiential learning. More information is also available at **https://www.priscilaproject.eu/activities**

The first of these activities, Pilot 1, involved migrant, refugee, and asylum-seeking adult learners directly in workshops. Its aim was to acquire the three European key competences—Personal, Social and Learning-to-Learn; Cultural Awareness; and Citizenship—through inclusive, comprehensive and learner-centred activities. These workshops were organised in Spain, Italy, Turkey and Germany and allowed partner institutions to both test and refine the PRISCILA Method. As part of this process, the pilot also included a framework for participant-centred evaluation and the recognition of competences via micro-credentials.

The second activity, Pilot 2, complemented this by focusing on adult educators, trainers, and support staff. It offered capacity-building workshops, enabling trainers to practise the PRISCILA methods, to receive feedback, and thereby to be better equipped to facilitate adult learning with vulnerable migrants. These trainer-oriented workshops also occurred across the same four countries, and their outcomes contributed directly to this PRISCILA Handbook and methodology.

5.1. Recap of Pilot with learners

Pilot 1 was conducted by PRISCILA partners in four countries: Spain, Italy, Turkey and Germany. The institutions responsible for its implementation were La Xixa and ACATHI in Spain, APS Cantieri Meticci in Italy, Hasat Derneği in Turkey, and Volkshochschule Cham in Germany. Each partner adapted the PRISCILA methodology to their local context, engaging migrant and refugee learners in creative workshops designed to strengthen their personal, social and learning competences, alongside cultural awareness and citizenship.

In Spain, the pilot was organised in Barcelona through three one-day sessions held on consecutive Saturdays in June and July 2024. The workshops took place in Espai d'Entitats LaFede.cat, the headquarters of La Xixa, within the facilities of the Monomarental's association. This venue provided a large activity room, kitchen and terrace, which encouraged moments of conviviality and contributed to a safe atmosphere throughout the sessions. ACATHI's group comprised 12 participants between the ages of 25 and 45, representing the diversity of the LGBTQI+ community, including lesbian women, gay men, non-binary people and trans women. La Xixa's group involved 15 participants ranging in age from 26 to 70, creating a notably intergenerational learning community.

In Italy, APS Cantieri Meticci conducted the pilot at a reception centre in Vidiciatico over five consecutive days from 31 July to 4 August 2024. Each session lasted around five hours and brought together 16 participants, mainly women and children originating from African countries, particularly Ivory Coast. The women, who made up 56 per cent of the group, had an average age of 27, while the men, representing 44 per cent, had an average age of 28. The workshops provided a much-needed creative and social space within the daily routine of the reception centre, giving participants the opportunity to express themselves collectively.

In Turkey, Hasat Derneği organised two cycles of workshops at Açık Ev, in Şişli Municipality, Istanbul. The sessions were delivered in September and November 2024, each lasting between five and eight hours. The groups brought together between 12 and 15 participants, the majority of whom were women. The focus was on creating a participatory and inclusive learning space where migrant adult learners, activists and professionals could strengthen their intercultural, social and citizenship competences.

In Germany, the pilot took place at Volkshochschule Cham in September 2024 across three consecutive days. 16 participants attended, aged between 24 and 47, with the majority around 35 years old. Five participants were women and eleven were men, representing six different countries. Sessions lasted the full school day, from the morning until mid-afternoon, allowing for intensive engagement with the PRISCILA methods.

More detailed reports of the piloting implementations in Spain, Italy, Turkey and Germany are available in English language at **https://www.priscilaproject.eu/results**

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5.2. Capacity Building Workshops with adult education trainers

The second piloting activity within the PRISCILA project focused on strengthening the competences of adult educators, trainers, and facilitators who work with migrants, refugees, and asylum seekers. While Pilot 1 tested the PRISCILA methods directly with learners, Pilot 2 translated these insights into professional development for trainers, ensuring that the experiences and lessons gained could be embedded in future teaching practice.

The capacity-building workshops provided trainers with the opportunity to explore and practise creative and participatory approaches such as Theatre of the Oppressed, Deep Democracy, Spatial Assemblage, and Critical Incident. At the same time, they offered a space for reflection on teaching practices and for exchange between peers. Experiencing the methods from the learners' perspective allowed trainers not only to strengthen their methodological repertoire but also to deepen their understanding of inclusivity, cultural diversity, and group facilitation.

In the following sections, detailed information will be presented on the capacity-building activities carried out in Spain, Italy, Turkey, and Germany.

Spain

Introduction

The Capacity-Building Workshop held in Barcelona was designed as a learning journey for adult educators, community facilitators, and social workers engaged in educational processes with migrants, refugees, and asylum seekers. Led by La Xixa Teatre and ACATHI, the activity aimed to strengthen professional and personal competences through embodied, participatory, and reflective learning. The training was not conceived as a traditional course but as a collective exploration of the PRISCILA methodologies, offering participants an experience that blended professional development with deep self-awareness.

This approach aligned with three of the European Key Competences for Lifelong Learning: Personal, Social and Learning to Learn, Citizenship, and Cultural Awareness and Expression. Each of these dimensions was actively integrated into the design, facilitation, and evaluation of the workshop.

The Pilot as a Shared Experience

The workshop brought together educators from diverse cultural and professional backgrounds—people working in formal and non-formal education, community spaces, and intercultural mediation. From the very beginning, the focus was on building trust and creating a safe and inclusive atmosphere where vulnerability was welcome as a starting point for learning.

Rather than positioning trainers as "experts," the process invited everyone to co-create knowledge through dialogue and mutual recognition. Shared meals, storytelling, and movement exercises helped participants connect as people before engaging as professionals. This sense of equality and reciprocity embodied the Citizenship competence, as it encouraged democratic participation, empathy, and the capacity to hold differences without hierarchy.

Living the Methodologies

Over several days, participants immersed themselves in the four research-based methods that form the PRISCILA framework: Theatre of the Oppressed (TO), Deep Democracy (DD), Critical Incident (CI), and Spatial Assemblage (SA).

Each session was built around action, reflection, and connection. Through image theatre and collective improvisations, participants explored social issues related to migration, belonging, and identity, discovering how TO can open a dialogue between body and experience. Deep Democracy sessions allowed them to surface tensions, listen to marginalised voices, and train their ability to navigate group dynamics and conflicts—an essential skill for fostering inclusion and dialogue.

The exploration of Critical Incidents supported the analysis of real-life educational challenges, guiding participants to identify their emotional triggers and reframe conflicts as opportunities for learning. Finally, Spatial Assemblage introduced an aesthetic and relational perspective, inviting participants to map their communities, recognise invisible structures, and reimagine spaces of coexistence.

Through these methodologies, participants strengthened their Cultural Awareness and Expression competence, by engaging in creative forms of communication, empathy, and critical reflection on cultural diversity.

Self-Assessment as Empowerment

At the heart of the training lay the idea that learning is not only about acquiring new tools, but about becoming aware of one's own position, attitudes, and capacities. Participants were guided through the PRISCILA Self-Assessment tool, which invited them to reflect on their growth across the three key competences: how they relate to themselves and others, how they participate as citizens, and how they express and recognise culture through their facilitation practice.

This self-assessment process was experienced not as an evaluation, but as an act of empowerment—a way of taking ownership of one's learning. Many participants shared that the exercise helped them identify personal biases, value emotional intelligence as a pedagogical skill, and recognise the transformative power of relationships in adult education.

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Outcomes and Atmosphere

The atmosphere of the workshop was marked by warmth, creativity, and collective curiosity. Participants described it as a space of "permission to feel and to fail," where experimentation replaced perfectionism. They left not only with new facilitation techniques, but with renewed confidence in their own creative potential and an embodied understanding of how learning happens through encounter.

In post-workshop reflections, trainers reported increased ability to integrate embodied and dialogical approaches into their practice. Many expressed a stronger sense of belonging to a European community of educators working towards social inclusion, and a deeper appreciation for diversity as a source of learning rather than as a challenge. These outcomes reflect the integration of the Personal, Social and Learning to Learn competence, fostering resilience, empathy, and reflective practice.

Organisational Reflections

For La Xixa and ACATHI, the Capacity-Building Workshop represented an important step in consolidating their joint practice at the intersection of art, education, and social transformation. It reaffirmed the need for continuous training that combines emotional literacy with intercultural and creative methodologies.

Organisationally, the experience highlighted the importance of time for reflection within teams, peer supervision, and the co-design of training materials that are accessible to facilitators working in diverse contexts. The partnership also recognised that true capacity building goes beyond methodology: it requires care, attention to power dynamics, and spaces where educators can reconnect with the meaning of their work.

Ultimately, this pilot confirmed that the PRISCILA approach—rooted in participation, embodiment, and critical dialogue—provides a living framework for developing adult trainers' competences in line with the European vision of lifelong learning.

Italy

Introduction

The Capacity-Building Workshop in Bologna, led by Cantieri Meticci, unfolded over two days of intensive, practice-based training designed for educators, artists, social workers, and cultural mediators working in intercultural and socially complex contexts. Rooted in the PRISCILA methodology, the workshop invited participants to engage with creative, dialogical, and embodied approaches that bridge art and education.

The training took place at Casa di Quartiere Katia Bertasi, a vibrant community hub in the heart of Bologna that daily hosts diverse cultural and migrant communities. This choice of venue was both symbolic and practical: a space that embodied the project's vision of inclusion, participation, and grassroots engagement.

Throughout the workshop, participants experienced and reflected on four core methodologies—Deep Democracy, Critical Incident, Theatre of the Oppressed, and Spatial Assemblage—each of which activated one or more of the European key competences for lifelong learning: Personal, Social and Learning to Learn (PSLL), Citizenship (CTZ), and Cultural Awareness and Expression (CUL). Together, these practices encouraged participants to listen, question, imagine, and co-create within a truly intercultural framework.

The Pilot as a Shared Experience

The Bologna pilot brought together 23 participants on the first day and 21 on the second—an intergenerational, intercultural, and multidisciplinary group that included educators, migrant women, university students, and professionals from cultural and educational organisations. This diversity enriched the space with multiple perspectives on identity, belonging, and power.

From the start, the atmosphere was open and participatory. The facilitators framed the workshop not as a lecture but as a collective inquiry. Participants were invited to step into the process with curiosity and courage, exploring the city, their emotions, and their lived experiences as educational material. The shared intention was to build not only professional competences but also a community of practice rooted in empathy and critical awareness.

The format itself embodied the Citizenship competence: each participant was encouraged to claim a voice, to engage in dialogue, and to practise democratic participation through listening and expression. The community centre, with its porous boundaries between learning and everyday life, mirrored the PRISCILA ethos—education as a lived, situated, and socially relevant process.

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Living the Methodologies

Across the two days, participants immersed themselves in a rich sequence of experiential activities that gradually deepened in emotional and reflective complexity.

The first day introduced Deep Democracy and Critical Incident. The opening exercise, Emotion's Places, asked participants to walk through the space while recalling places in Bologna that evoked specific emotions—joy, fear, nostalgia, anxiety. Through movement and storytelling, the city became a collective emotional map, revealing how urban environments mirror social hierarchies and affective landscapes. Participants shared experiences of visibility, exclusion, and belonging, discovering that their personal stories resonated with larger social structures. The exercise activated the Personal, Social and Learning to Learn competence, helping participants identify and articulate emotions as valid sources of knowledge.

The session continued with The Argument, a structured group conflict exploring the theme "being denied entry due to a rule." Through embodied dialogue and role play, participants examined how power and exclusion operate within social norms. The process moved beyond debate: participants learned to stay in relationship through disagreement, acknowledging "grains of truth" in opposing perspectives. This moment of collective honesty illustrated one of the PRISCILA method's core principles—that conflict, when held with care, becomes a pedagogical tool for growth.

On the second day, Theatre of the Oppressed and Spatial Assemblage took centre stage. Through exercises like Dragon and Shield and Dancing School of Fishing, participants explored dynamics of fear, protection, leadership, and collaboration. In Modelling Images of Oppression, they used chairs and bodies to sculpt silent images representing power relations in everyday life—images of exclusion, hierarchy, and resilience. These collective compositions allowed for profound, wordless reflection, making the abstract tangible and the invisible visible.

The day culminated in a Spatial Assemblage session centred around the creation of a "Recipe for a Happy Library"—a metaphorical and literal act of community-building. Participants imagined and designed a participatory library that would later take physical form inside the same community centre. This exercise merged imagination, memory, and civic responsibility, illustrating the Cultural Awareness and Expression competence through collective authorship and creative use of space.

Self-Assessment as Empowerment

While the Bologna workshop did not treat self-assessment as a separate activity, the spirit of reflective learning permeated every step. Participants were constantly encouraged to pause, observe, and question what was happening in themselves and in the group. Reflection circles, facilitated with sensitivity and humour, helped them identify new insights and competencies they were developing in real time.

Many participants shared that they had become more aware of their emotional responses during group processes and of their own patterns of leadership, silence, or resistance. This meta-cognitive dimension—learning to learn—embodies the Personal, Social and Learning to Learn competence, as it transforms awareness into agency. The facilitators also introduced the PRISCILA self-assessment tool during the follow-up phase, allowing participants to connect their embodied experiences to the broader European framework of key competences.

In this way, self-assessment was reframed as empowerment: a practice of naming one's growth, acknowledging vulnerability, and recognising that learning is both individual and collective.

Outcomes and Atmosphere

The Bologna pilot generated a strong sense of connection, curiosity, and shared responsibility. Participants described the experience as "deeply human," "emotionally demanding but necessary," and "a space where silence could speak." They appreciated the balance between artistic exploration and social reflection, and many expressed a desire to integrate the methodologies into their own work.

The outcomes were visible both on a personal and community level. Participants enhanced their Citizenship competence by engaging in structured dialogue and collective decision-making; they strengthened their Cultural Awareness and Expression competence through creative, non-verbal collaboration; and they deepened their Personal, Social and Learning to Learn competence through emotional regulation, empathy, and critical thinking.

The overall atmosphere of the workshop was one of generosity and care. The facilitators' ability to hold complexity—welcoming both laughter and conflict—created a space of trust where learning could be authentic. The spontaneous creation of a WhatsApp group to continue collaboration around the community library project reflected the organic sense of continuity and ownership that the workshop inspired.

Organisational Reflections

For Cantieri Meticci, the Capacity-Building Workshop confirmed that artistic and participatory methodologies can serve as powerful tools for inclusive adult education. It also revealed the centrality of facilitation as an ethical practice that requires presence, sensitivity, and political awareness. The facilitators observed that when emotional depth meets creative expression, learning becomes transformative—not only for participants but for educators themselves.

The organisation identified several key lessons for the future: the need to allow more time for reflection during emotionally charged activities; the importance of integrating movement-based transitions to ease group tension; and the value of connecting creative processes to real community initiatives, such as the creation of the participatory library.

Beyond immediate outcomes, the workshop expanded Cantieri Meticci's capacity to design inclusive and relational learning spaces aligned with the principles of lifelong learning. It demonstrated that fostering the three key competences—personal, social and learning to learn, citizenship, and cultural awareness—requires not only innovative tools, but a culture of care, where art and education meet to nurture empathy, agency, and collective imagination.

Ultimately, the Bologna pilot embodied PRISCILA's vision: learning as an act of creation and coexistence, where every participant contributes not just to knowledge, but to a shared sense of belonging in an ever-diverse Europe.

Turkey

A series of capacity-building workshops within the PRISCILA WP4 aimed to strengthen adult trainers and organisations' competencies working with diverse learners. Centred on inclusion, dialogue, and creativity, the workshops provided a space to explore personal and social learning through embodied and participatory methods. Designed as a learning laboratory, the sessions combined Deep Democracy, Theatre of the Oppressed, and storytelling-based practices to promote competencies among participants and facilitators.

The Pilot as a Shared Experience

The workshops were conceived not only as training sessions but as a shared journey between facilitators and participants. Through small-group dialogue and reflective exercises, participants built trust, empathy, and confidence in expressing themselves. The collective creation of group norms and the use of body-based and artistic activities encouraged mutual respect and cooperation. The experience confirmed that adult learning is most effective when collaborative and grounded in lived experience.

Living the Methodologies

Participants and facilitators actively live the PRISCILA methodology. The Soft Shoe Shuffle and Argument helped participants engage in disagreement constructively, while My Photo and The Places We Inherit encouraged self-expression and recognition of shared values. The use of Forum Theatre turned reflection into action, helping participants address social issues creatively. These approaches foster deep listening, intercultural understanding, and awareness of collective agency, core aims of the PRISCILA method.

Self-Assessment as Empowerment

Workshops included pre- and post-self-assessment processes. They allowed participants to reflect on their personal growth, identify new competencies, and recognise how learning shifted their perspectives. This reflective practice transformed evaluation into an empowering tool, encouraging ownership of the learning journey. It reinforced the link between self-awareness, social learning, and active citizenship.

Organisational Reflections

For Hasat, the workshops marked a key step in developing inclusive and competence-based adult education practices in Türkiye. Facilitators gained confidence in applying creative and intercultural methods, while the organisation strengthened its capacity to design, deliver, and evaluate EU-level training. Peer review feedback also guided improvements, such as clear meta-level framing, bilingual visuals, and modular formats for accessibility. Overall, the pilot demonstrated Hasat's ability to connect creative methodologies with social inclusion, positioning the organisation as a strong contributor to the European Partnership.

This section captures both the process and outcomes of the HASAT capacity-building workshops, documenting the methods used, participants' experiences, and the organizational insights gained. It contributes to PRISCILA's overarching goal of creating a shared repository of effective practices to inspire and guide adult education initiatives across Europe.

Germany

A series of three PRISCILA capacity-building workshops in Germany aimed to strengthen the competencies of adult trainers and organisations when working with adult migrant learners.

The capacity-building workshops included a general introduction to key competences as the PRISCILA idea is focused on fostering three key competences with vulnerable groups:

- Personal, social and learning to learn competence,
- Intercultural competence
- Citizenship Competence

The trainers were also made more familiar with the PRISCILA method and its four elements: Theatre of the Oppressed (TO), Deep Democracy (DD), Spatial Assemblage (SA) und Critical Incident Technique (CIT).

In a next step, the trainers developed a comprehensive understanding of the individual tools of this method, both in practice and from the perspective of the learners. The objective of the exercise was to reflect on and evaluate the activities. In the subsequent stage, they should consider how they can integrate this method and its tools into their learning activities and what adaptations are necessary to do so.

Many of the participants were new to working with such methods. They demonstrated a high level of enthusiasm when given the opportunity to engage in learning activities that involved gestures, role-plays or small dramatic performances.

The example of 'Growing Mirror', an activity from the field of 'Theatre of the Oppressed', is used to illustrate the opportunities and risks that the participants identified for use in their working environment and the topics for which they recommend the tool.

In this activity, participants are encouraged to develop a greater awareness of their own and others' bodies. This activity promotes non-verbal communication through body expression and group bonding. At the same time, it fosters self-confidence and builds trust in others.

One the one hand, participants started to reflect on questions, such as:

- What measures should be implemented to ensure the successful execution of this activity when people from different cultural backgrounds are involved? Are there are any specific taboos regarding body language?
- How should this be handled when people of different gender identities are involved? Is it a good idea to have mixed groups?

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On the other hand, they saw perfect opportunities for the use of the tool, e.g. in language learning, especially when it comes to phonetics, or in preparing for job interviews.

All participants were highly committed, both in trying out the tools and in critically examining and considering how to transfer them to their own educational work. 'I'm going to try this out in one of my next lessons and I'm sure that the learners will enjoy the activity and that it will bring new impact to their learning,' was the conclusion of some of the trainers.

In addition to the innovative tools and working with the PRISCILA method, participants appreciated the professional networking with other experts in the field of migration and the confidential exchange of experiences and best practices for the benefit of migrants and refugees. The evaluation of the capacity building workshop showed that the environment was very positive for the participants: they felt safe and secure enough to express their emotions and personal experiences. At the same time, they were enthusiastic about the exercises, which they considered innovative. Several comments noted that theatre and creativity are still underrepresented in current teaching materials in Germany, e.g. in language learning.

Many participants expressed an interest in learning more about the PRISCILA method and other ideas from European education work. They were in favour of further workshops for teachers and trainers in adult education. The Volkshochschule im Landkreis Cham e.V. will be happy to fulfil this request in Germany in order to strengthen the skills of adult educators and organisations in developing key competences in adult learners with a migrant background.

06 PRISCILA Learning Paths in Europe

6.1. What are the learning paths and how to adapt them to other contexts

The Learning Paths in this handbook represent a collaborative effort by the PRISCILA partners; La Xixa and Acathi in Spain, Cantieri Meticci in Italy, VHS Cham in Germany, and Hasat Association in Türkiye, to turn the PRISCILA Method into practical, inclusive learning experiences. Each partner designed and implemented local pilots that explored how participatory and intercultural approaches can enhance personal growth, social connection, and active citizenship, particularly for migrants, refugees, and asylum seekers. These Learning Paths demonstrate how adult education can become a shared journey of discovery rather than traditional instruction. Across countries, partners used four core methodologies, Deep Democracy, Theatre of the Oppressed, Critical Incident, and Spatial Assemblage, to create safe, creative environments where participants could share personal stories, challenge assumptions, and reflect on themes like power, identity and belonging. Although the contexts varied, all partners prioritized learner-centered facilitation.

In Spain, La Xixa and Acathi engaged learners through performative dialogue and collective reflection, using Theatre of the Oppressed and Deep Democracy to explore social inequalities and empathy. In Italy, Cantieri Meticci's Spatial Assemblages workshops encouraged participants to express their identities and sense of belonging through creative activities like t-shirt printing, mosaics, and sewing. In Germany, VHS Cham adapted the PRISCILA approach for formal integration courses, using activities like "My Photo," "The Tree of Life," and "The Norms" to bridge language barriers and encourage self-reflection and civic engagement. In Türkiye, Hasat focused on dialogue and embodiment, using Deep Democracy and Critical Incident methods to build empathy and group awareness among adult trainers.

This chapter highlights the diversity and unity of the PRISCILA approach, showing how adult trainers can adapt the same framework to different realities while keeping inclusion, participation and empowerment at the core. These Learning Paths demonstrate that when education embraces lived experiences and plurality, it becomes a powerful tool for lifelong learning and social transformation.

6.2. Learning Path in Spain

Activating Transformation: Forum Theatre Tools for Diversity and Interculturality		
Session 1	**Session 2**	**Session 3**
Objectives		
• Foster self-reflection through recalling formative (positive or negative) experiences. • Encourage optional sharing of how these experiences have shaped participants. • Strengthen personal, social, and learning-to-learn competences	• Explore **critical incidents** linked to cultural and social diversity. • Understand the **pedagogical** and **transformative value** of conflict.	• Integrate learning through **Theatre of the Oppressed techniques** (especially **Image Theatre**). • Design and present a **short performative action** in a public space.
Activities		
Presentation	**Crossed Presentation**	**Growing Mirror**
The Story of my Name	**Hello with the body and De-mech-anisation**	**Image Theatre: Sculptures of Power**
The Book and the Reader	**Square of Privileges**	**Image Theatre: Atmospheres**
Final reflection	**Work on Critical Incident**	**Forum Theatre Play**
Closing ritual	Final reflection	Final reflection
	Closing ritual	

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6.3. Learning Path in Italy

Session 1	Session 2
Objectives	
• Foster a safe and connected group atmosphere through active listening, trust-building and non-verbal communication. • Promote intercultural understanding by recognising diversity as a positive opportunity and valuing the exchange of personal and cultural experiences. • Explore embodied dynamics of distance and relation to reflect on respect, boundaries and cooperation within the group.	• Foster group connection and collective creativity • Explore personal and collective stories of oppression and transformation • Use artistic expression as a tool for inclusion and empowerment
Activities	
Emotion's place	**Dragon and Shield**
The Argument	**Dancing School of Fishes**
Eye Gazing	**Modelling the image of oppression**
	Image before and after
	Listening to Desires, Important Themes, and Artistic and Craft Skills- Theme of the recipe for a library
	Image creation- Theme of the recipe for a library
	Closing (Reflections, Questionnaire & Celebration

6.4. Learning Path in Turkey

Session 1	Session 2
Objectives	
• To create a safe and trusting space where participants can express themselves, listen actively, and recognise their own and others' perspectives. • To explore personal identity and diversity through body-based and creative activities that foster empathy and connection. • To establish collective agreements that support respectful communication and shared responsibility within the group.	• To deepen reflection on culture, belonging, and collective identity by connecting personal memories with social and historical contexts. • To use Deep Democracy tools to make multiple voices heard and practice inclusive dialogue and decision-making. • To encourage participants to link their learning to everyday life, recognising how awareness and collaboration can strengthen coexistence in their communities.
Activities	
Check-in (Deep Democracy)	Check-in
My Photo	**The places we inherit**
Introduction	**Exploring heritage**
The Norms	Deep Democracy Explanation
Soft Shoe Shuffle	**Soft Shoe Shuffle** on immigration policies and effects on individuals and society.
The Argument	Reflection Circle
Closing	Post-self-evaluation
	Closing

6.5. Learning Path in Germany

A 3-Steps Approach (Experience, Reflection & Transfer) of PRISCILA Method

The PRISCILA Method invites trainers to explore learning through three interconnected steps — **Experience, Reflection, and Transfer**. Each phase allows participants not only to understand the four methodological pillars (Theatre of the Oppressed, Deep Democracy, Spatial Assemblage, and Critical Incident Technique), but to embody them in practice.

In the **Experience** phase, participants engage actively in creative and participatory activities. The **Reflection** phase helps them connect those experiences with the EU Key Competences Framework and with their personal and professional realities. Finally, in the **Transfer** phase, participants identify how the insights gained can be applied in their own work with adult migrants and refugees.

PRISCILA Method in a 3 Steps Approach (Experience, Reflection & Transfer)		
Session 1	**Session 2**	**Session 3**
Objectives		
• Get to know each other and introduction to EU Key Competences Framework and the Priscila Method • Explore a 3-steps approach with the methodology of Spatial Assemblage • To facilitate interaction, personal sharing, and discussions on how to improve the work with migrants and refugees using the Priscila Method.	• To deepen participants' understanding of the EU Key Competences Framework and the PRISCILA Method; • To explore a three-step approach through the methodologies of Critical Incident Technique and Theatre of the Oppressed; • To facilitate interaction, personal sharing, and discussions on how to improve work with migrants and refugees learners using the PRISCILA Method.	To deepen participant's understanding of the EU Key Competences Framework and of the PRISCILA Method, To continue the 3-steps approach through the methodologies of Theatre of the Oppressed and Deep Democracy. To facilitate interaction, personal sharing, and discussions on how to improve the work with migrants and refugees using the Priscila Method.

Session 1	Session 2	Session 3
Activities		
Welcome & Getting to know each other Icebreaker activity	Conclusion of Session 1 and Presentation of Critical Incident Technique and Theatre of the Oppressed	Conclusion of sessions 1 and 2, resumption of Theatre of the Oppressed
Presentation of EU Key Competences (including Pre-and Post-Questionnaires).	**The Norms** (CI) (activity and reflection)	**Crossed presentation** (TO) (activity and reflection)
The Chair (SA) (activity and reflection)	Transfer: Critical Incident Technique & how it could be used in learning activities with migrants and refugees in adult education.	Transfer: Theatre of the Oppressed
Transfer: Spatial Assemblage in Adult Education & how it can be used when working with migrants and refugees in adult education.	**Growing mirror** (TO) (activity and reflection)	Introduction Deep Democracy
Evaluation of the session: Oral discussion or questionnaire-based evaluation.	Transfer: Theatre of the Oppressed & how it could be used in learning activities with migrants and refugees in adult education	**The Tree of Life** (DD) (activity and reflection)
	Evaluation of the session: Oral discussion or questionnaire-based evaluation.	Transfer: Deep Democracy & how it can be used in learning activities with migrants and refugees learners in adult education.
		Final Evaluation of the Capacity Building Workshop

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07 Feedback from adult trainers and recommendations for adult education providers in Europe

During the piloting process, which involved both learners in PRISCILA workshops and adult education trainers in capacity-building workshops, the consortium was able to identify several key lessons learned.

7.1. Lessons learned from piloting - Working with learners

Linguistic preparation

The piloting highlighted the importance of linguistic preparation. A simple yet effective measure was the creation of vocabulary lists to accompany each activity. These lists contained keywords, essential adjectives, and useful language building blocks that supported comprehension of the instructions and tasks. Significantly, the lists were not always provided as finished products; rather, they were developed collaboratively by learners in peer-to-peer sessions before trainer intervention. This approach not only prepared participants linguistically but also fostered cooperation and ownership of the learning process. The result was fewer misunderstandings, shorter clarifications, and more effective engagement during the activity itself.

Another lesson drawn from practice was the need to simplify instructions considerably. Rules and activity descriptions needed to be reformulated in shorter sentences, using familiar words and, where possible, visual demonstrations. Trainers learned that what seemed clear in written form could easily overwhelm learners with limited vocabulary. Simplification, supported by gestures or diagrams, proved more successful than lengthy explanations.

Creating trust remained equally important. Many participants feared making mistakes and hesitated to speak. Trainers who encouraged imperfect contributions, gently corrected errors through recasting, and valued non-verbal communication enabled learners to contribute more freely. In some cases, participants were allowed to start an exchange in their mother tongue, which was later paraphrased into host-country language, helping them gradually build confidence.

The overall conclusion from the piloting was that careful linguistic support, together with openness to peer-led strategies, makes participatory methods more accessible. For facilitators, these strategies did not simply solve problems of comprehension; they transformed the room into a place where language development was integrated into meaningful social interaction.

Familiarity with self-reflection techniques

During the PRISCILA piloting, facilitators observed that many participants were not accustomed to practices of self-reflection. In their home countries, learners were used to being assessed by others—trainers, supervisors, or employers—rather than evaluating themselves. When asked to reflect on their own actions, they often appeared hesitant or confused. This revealed that cultural background influences not only social interactions but also the very way in which learning is approached. The proposed solution was to introduce a preparatory course specifically designed to familiarise learners with self-reflection techniques. By doing so, participants gradually learned to see reflection as a constructive part of learning rather than an unfamiliar or threatening demand.

As a result of the pilot phase, trainers recommend using multiple-choice options rather than open-ended questions. This approach allows participants to select the answer that best suits them. If necessary, questions could be phrased in simple language – as many participants may also have language difficulties – and include examples from everyday life, especially when it comes to key competences. Trainers could also work with case studies with personas that illustrate what is meant by key competences.

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More positive attitude towards learning

The piloting of the PRISCILA methods appears to have had a profound impact on participants' attitudes towards learning, collaboration, and cultural engagement.

Many participants, initially accustomed to traditional front-of-class teaching, gradually became more receptive to alternative pedagogical approaches, including role-play, participatory theatre, and interactive group exercises.

In particular, the use of Theatre of the Oppressed enabled learners to explore social challenges and practice problem-solving in a safe, creative space, while Deep Democracy encouraged all voices to be heard, fostering inclusion and collective decision-making. Spatial Assemblage activities helped participants visualise abstract concepts such as community, identity, and diversity, facilitating collaboration and mutual understanding. The Critical Incident method supported reflection on real-life experiences, promoting self-awareness and critical thinking.

These methods not only fostered deeper engagement with the subject matter but also encouraged learners to take a more active role in shaping their own learning experiences, moving from passive recipients of information to co-creators of knowledge.

Moreover, working closely in groups enabled participants to develop stronger interpersonal skills, including active listening, negotiation, and conflict resolution, while experiencing first-hand the value of cooperation in achieving common goals.

Exposure to peers from diverse cultural backgrounds further cultivated cultural openness and empathy, helping learners to appreciate differing perspectives and challenge stereotypes.

For many, these experiences went beyond academic skills, fostering personal growth, resilience, and a greater sense of belonging within the learning environment.

Importantly, the pilot experiences contributed directly to the development of the three European key competences targeted by PRISCILA. Participants demonstrated growth in Personal, Social, and Learning-to-Learn Competence (PSLL) through self-reflection and active learning, enhanced their Cultural Awareness Competence by engaging with different perspectives, and strengthened Citizenship Competence by participating in collaborative, socially-oriented activities.

Overall, the pilot suggested that creative, participatory methods can transform not only how participants learn, but also how they interact socially and perceive cultural diversity, laying the foundation for more inclusive and reflective learning communities.

7.2. Lessons learnt from piloting – Learning Environment and Organisation

Rooms and Equipment

The workshops showed how much the right space shapes learning. Açık Ev in Şişli offered a warm, neutral setting where participants felt welcome and safe. Its flexible layout and simple equipment; movable chairs, cushions, and visual boards, helped create a sense of openness and participation. Even so, long sessions and warm room conditions reminded us that physical comfort is part of inclusion; short breaks and better ventilation would be priorities next time.

Management of Groups

The pilot also revealed that diversity within the group matters as much as the space itself. With many participants coming from similar professional backgrounds, discussions sometimes risked becoming an echo chamber. Bringing together people with different experiences and languages would enrich the dialogue and mirror PRISCILA's intercultural values. Overall, the experience reinforced that a truly inclusive environment depends on more than walls or tools, it grows from thoughtful facilitation, diverse voices, and spaces designed to help everyone feel seen, heard, and part of the learning process.

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08 Priscila Method: Activity Sheets

The PRISCILA Method aims to support learners in developing personal and professional empowering strategies. It also provides a platform to foster community among adult migrant learners, integrating creative, participatory, and reflective techniques to address this group's challenges. This Method combines structured Self-assessment tools, hands-on activities, tailored facilitation, and quality assurance mechanisms to create a comprehensive learning experience that prioritises inclusion, empowerment, and competence development.

By developing a structured approach to achieve the three key competences for lifelong learning (3KCLL), the PRISCILA Method aligns with a shared framework for both learning processes and the recognition of competences in lifelong learning (LL). Rooted in a distinctive blend of methodologies—Deep Democracy (DD), Theatre of the Oppressed (TO), Spatial Assemblage (SA), and Critical Incident (CI)—PRISCILA builds on these solid foundations to create an original framework. This framework is designed to empower migrant adult learners by fostering the three key competences: Personal, Social and Learning-to-Learn Competence (PSLL), Cultural Awareness Competence (Cult. Aw.), and Citizenship Competence (Ctz).

The ultimate goal of the PRISCILA learning process is to empower migrant adult learners by providing them with the skills, knowledge, and confidence needed to thrive in their personal and social environments (Almeida & Morais, 2024). The learning process also contributes to trainers' growth, who adapt and refine the Method, based on participant feedback and observations. This collaborative dynamic ensures the continuous improvement and sustainability of the PRISCILA Method, making it adaptable to diverse contexts and learner's communities. By combining participatory methods, creative expression, and reflective practice built around the 3KCLL, the PRISCILA learning process offers a comprehensive and impactful approach to emphasise active participation and inclusivity, ensuring learners from diverse cultural and educational backgrounds feel engaged and supported. Activities are designed to create a safe and respectful environment, encouraging learners to explore their personal experiences, emotions, and values, and share them within the group and their respective communities. This participatory approach empowers learners to take ownership of their learning journey, promoting self-awareness and confidence.

To translate this framework into practice, the chapter also includes a set of activity sheets. These provide trainers with concrete tools and step-by-step guidance to apply the PRISCILA Method in diverse learning contexts, ensuring that the principles of inclusion, participation, and competence development are carried into daily practice.

Theatre of the Oppressed activities
Crossed Presentation / The Interview
Growing Mirror
Dancing school of fishes
Dragon and Shield
Hello with the body and de-mechanisation
The Story of my Name
The Book and the Reader
Square of Privileges
Image before and after
Image Theatre: Modelling the image of oppression
Image Theatre: Sculptures of Power
Image Theatre: Atmospheres
Forum Theatre Play

Deep Democracy activities
Soft Shoe Shuffle
My photo
Emotion's place
Exploring Heritage
Tree of life
The Argument
The places we inherit

Critical Incident activities
Work on Critical incident
The Norms
Eye Gazing

Spacial Assemblage activities
The Chair
Image Creation- Theme of the recipe for a library
Listening to Desires, Important Themes, and Artistic and Craft Skills

Check in and check out activities
Deep Democracy Way Check in and check out
One Word Circle
Weather Report
Restorative Three Moments (PRISCILA)
Body Voting

8.1. Theatre of the Oppressed activities

The Theatre of the Oppressed, developed in the 1970s by Brazilian playwright Augusto Boal, has been one of the main tools for participatory communication and for Latin American popular education movements. TO is a political theatre and a collective essay of emancipation, based on the epistemology of the Pedagogy of the Oppressed, which allows us to analyse through theatre the abuses of power perpetrated and perpetuated in a systemic way in our daily micro-structures. It uses theatrical games to de-mechanize our perceptions, making us aware of our cultural filters by making explicit and collectivizing our own conflicts and experiences. The collectivization of individual problems, and subsequent extrapolation to a group history, allows us to look for collective alternatives to situations that are often difficult to solve from an individual position (**https://en.laxixateatre.org/quisom**)

Name of the activity	Crossed Presentation / The Interview
Competence / Indicators	**Personal, Social and Learning to Learn** • I am aware of my emotions, thoughts, values and behaviour, and I can express them appropriately. • I understand other people's emotions and experiences, and I can proactively take their perspective. • I listen to others and engage in conversations with confidence, assertiveness, clarity and reciprocity, both in personal and social contexts. • I am aware of other people's emotions, experiences and values, and I can respond with empathy and respect.
Objectives	• Increasing empathy • Improving the 'taking on' role, that is the skill to embody a character and being able to play the Forum in a correct way
Nº Participants	Any
When in the process	Beginning
Duration	Approximately 20 minutes
Preparation	Ask the participants to sit/stand creating a circle.
Step by step	
	1. The group will be divided in pairs, one is person A and one is person B. 2. Every pair works at the same time, in different places in the room. 3. Person A has about 3 minutes to interview person B about his/her/their life. The objective is to get to know the other person. Person B answers honestly or does not give any answer by saying: "I don't want to answer to this question" 4. Then the teacher asks all people of group A to come to the center of the room and helps them to take on the others' identity, based on partner B's answers. 5. Person A goes back to his/her/their partner and starts to introduce themselves as if he/she/they were person B: "Hello, my name is..." "I studied..." "I like..." 6. When person A does not have any other ideas regarding his/her/their presentation, person B: can ask some questions. Person A has to improvise a consistent answer. 7. Finally, every pair shares the emotions and facts that happened during the exercise. After the first turn the roles are swapped and the cycle re-starts.
Closing up	You can reflect jointly with the group on this exercise asking the following questions: • *How are you feeling now?* • *Did something surprise you? Did you learn anything new about yourself/others*

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Name of the activity	Growing Mirror
Competence / Indicators	**Cultural awareness** • I can participate in group dynamics for problem solving. • I know and I can share my own culture to learn more about others **Citizenship competence** • I recognise the importance of sharing resources with others • I can develop ideas that solve problems
Objectives	• To promote non-verbal communication through body expression. • To foster group connection. • To build trust in oneself and one another. • To encourage participants to become more aware of their bodies and the body of others.
Nº Participants	8- 30 participants (pair number)
When in the process	Middle
Duration	Approximately 30 minutes
Material needed	Music player device and speakers (optional)
Preparation	Prepare the room to be as spacious as possible, free of obstacles.

Step by step

1. Ask participants to walk around the room in different directions. You can put the music at any step of the activity.
2. Suddenly, ask them to form groups of 7 people. Invite them to walk again and ask them to form 5-people groups, 3-people groups, and at the end to form pairs.
3. Ask each pair to stand facing each other and choose a place in the room. Every pair defines who is nº1 and nº2.
4. Instruct nº1, 'the mirror', to follow the movements and mimics of nº2, 'the person'. Emphasise that the exercise must be done without speaking.
5. After some time, switch roles: nº1 is now 'the person' and nº2 'the mirror'
6. Now, with the same pairs, ask all participants to form two lines, one line will be the mirrors and the other the people, without speaking.
7. After some time, ask participants to find a final picture and stay as statues, then relax.
8. Now, invite participants to take each other's hand and keep mirroring their pair's movements, being indivisible with their neighbours.
9. After some time, instruct them to mirror the other line as a group, not individually.
10. Ask participants to find a final picture and stay as statues then relax.
11. Thank participants and close the exercise.

Closing up	Analyse the exercise by asking: • How did it feel to follow the gestures of the other person? • How did it feel to be followed? • What was easy/difficult? • How was it to mirror the movements of a group?
Comments & hints for facilitators	It is very important to remind participants to remain silent during the activity and find a nonverbal communication channel, especially difficult during the group mirroring. This exercise fosters non-verbal communication and expression through creativity, helping participants to connect and the group to find a common language, encouraging the feeling of belonging to a community and solidarity.

Name of the activity	Dancing school of fishes
Competence / Indicators	**Cultural Awareness Competence** • I recognise differences as a positive opportunity • I know and I can share my one's own culture to learn more about others • I can show respect for others, their background, and their situations **Personal, social, learning to learn Competence** • I listen to others and engage in conversations with confidence, assertiveness, clarity, and reciprocity, both in personal and social contexts • I understand and adopt new ideas, approaches, tools, and actions in response to changing contexts **Citizenship competence** • I recognise the importance of sharing resources with others
Objectives	• To develop improvisation and spontaneity skills • To foster concentration and attention. • To act collectively. • To explore leadership and self-organisation;
Nº Participants	5-25 participants
When in the process	Middle
Duration	Approximately 20 minutes
Material needed	Speakers and music
Preparation	Prepare the room to be as spacious as possible, free of obstacles.

Step by step

1. Put some lively music and invite everyone to dance and move freely in the space.
2. Ask participants to walk freely in the room, avoiding walking in a circle or in the same direction.
3. At one point, say 'Stop, freeze', and everybody has to be a statue.
4. Explain that you will touch the shoulder of a participant, who will start moving again, and the participants/statues who can see them can follow them and start moving again, repeating the same movement as the leader (the person whose shoulder you touched).
5. Once every participant has been unfreezed, get the group together, looking in the same direction and being close to each other like in a school of fishes (they move together, really close to each other and in synchrony).
6. Instruct participants to now act as a school of fish, mimicking the same gestures and moving together as one.
7. Instruct participants that they should not necessarily follow the rhythm of the music, but can improvise, play with speeds, bending, jumping...
8. If you want, you can repeat the exercise as much as you want, freezing participants again and touching the shoulder of another participant to unfreeze the rest of the group.

Closing up	You can reflect jointly with the group on this exercise asking the following questions: • How was it for you? • Did you learn anything new about yourself/others? Conclude speaking about the limits of the visual field, and our habits of not using our entire visual capacities in our daily life: • What comes to your mind when you think about the limits of the visual field? • Can you relate to other blind spots? Ex: values, beliefs, etc...
Comments & hints for facilitators	Through this exercise, encourage participants to develop awareness of blind spots in the group, reflecting on individual and collective experiences. It allows to foster a collective connection where everyone feels valued and heard. This exercise emphasises the role of body movements as a form of expression, helping participants physically embody their emotions and thoughts, deepening their connections.

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Name of the activity	Dragon and Shield
Competence / Indicators	**Cultural awareness competence** • I can participate in group dynamics for problem-solving. **Citizenship competence** • I recognize the importance of sharing resources with other • I can develop ideas that solve problems (in a non-verbal way, using the body)
Objectives	• To energise the group at the beginning of a session and/or when the energy is low • To warm up the group and foster relations among the participants • To develop ideas and solutions through non-verbal means • To engage in both individual and collective problem-solving
Nº Participants	6- 30 participants
When in the process	Middle
Duration	Approximately 30 minutes
Material needed	None
Preparation	Prepare the room to be as spacious as possible, free of obstacles.

Step by step

1. Ask participants to walk freely around the room, each one choosing their own path and direction. Encourage them to notice how the group collectively shapes the space as everyone moves.
2. Without stopping, tell participants to secretly choose a person in the room who will represent their dragon. Once they have done so, briefly check that everyone has chosen their dragon.
3. Next, ask participants to choose another person who will represent their shield. Again, check that everyone has their shield in mind.
4. Say "1, 2, 3", and instruct participants to keep walking while trying to position themselves so that their shield is always between them and their dragon. The room will suddenly become animated, with shifting lines of movement and emerging strategies.
5. After some time, say "Stop, Freeze!". Invite participants to pause and silently reflect on how effective their current strategy is, and what could be improved.
6. Say "Go", and let them walk again, experimenting with new configurations and strategies. Repeat the "Freeze" and "Go" a couple of times to allow participants to adjust their tactics and observe the evolving group dynamic.
7. Close the activity by thanking participants and guiding them into a short reflection.

Closing up	• What did you find easy or difficult in this exercise? • What strategies did you use? Did they work? • Did you feel supported or blocked by the group? • What emotions did this activity generate in you? In the group? Highlight that this exercise illustrates how individual and collective strategies interact: sometimes the group dynamic helps, sometimes it creates obstacles. Bring attention to the symbolic layer: in European fairy tales dragons are often seen as threats, while in Asian traditions they can symbolize protection, wisdom, or strength. Encourage participants to see these positions (dragon, shield, self) as fluid roles: one can be a dragon to some and a shield to others, depending on perspective. This closing reflection can help participants link the activity to intercultural dialogue, shifting perspectives, and collective problem-solving.
Comments & hints for facilitators	This exercise offers a playful way to explore interdependence and relational dynamics within a group. Participants soon realise that roles are fluid: one person may be a dragon for someone and a shield for another. This creates a moving web of relations where every individual action has collective consequences. As a facilitator, you can highlight this dynamic and guide reflection towards problem-solving strategies, adaptability, and group awareness. Pay attention to how participants negotiate their positions and what emotions emerge. You can also open an intercultural discussion on how symbols change meaning depending on cultural context (e.g., the dragon as a threat in European traditions, or as a symbol of protection and wisdom in Asian ones).
Resources	The exercise Dragon and Shield originates in Process Work (Process-Oriented Psychology), developed by Arnold Mindell within the framework of Deep Democracy. In this perspective, groups are understood as fields—constellations of visible and invisible forces that shape behaviour. Dragon and Shield embodies this idea, making tangible the interplay of power, fear, protection, and agency. Although not originally part of Theatre of the Oppressed, the exercise connects strongly with Boal's methodology. TO also uses symbolic roles and relational games to expose structures of power and rehearse alternatives for change. The fluidity of roles in this exercise resonates with Boal's insight that people can embody both oppressor and oppressed depending on context. For this reason, Dragon and Shield is a valuable bridge between Process Work and Theatre of the Oppressed. It expands the repertoire of preparatory games for Forum Theatre, helping groups sharpen awareness, activate the body, and rehearse strategies for collective and individual problem-solving.

Name of the activity	Hello with the body and de-mechanisation
Competence / Indicators	**Personal, Social, and learning to learn competence** • I am aware of my emotions, thoughts and behaviour, and I can manage them effectively. • I adapt flexibly to transitions and uncertainty, and I face challenges with resilience. • I understand other people's emotions, experiences and values, and I respond with empathy and respect. • I engage in group activities and teamwork, acknowledging and respecting others. • I believe in my own and others' potential to continuously learn and grow.
Objectives	• To develop improvisation and spontaneity skills • To foster concentration and attention. • To act collectively. • To explore leadership and self-organisation;
Nº Participants	Between 5 and 20.
When in the process	Middle
Duration	Between 10 and 30 minutes
Material needed	Big room or open space where participants can move freely
Preparation	Prepare the room/space so that it is as spacious as it can be, without obstacles.

Step by step

1. Invite the participants to walk around the space and explore it in silence.
2. Ask them to avoid walking in circles and to change direction every once in a while.
3. Ask them to great each other once they meet, while they keep walking:
   - looking at each other's eyes
   - touching each other's right elbow
   - touching each other's left knee
   - touching each other's right ankle
   - touching each other's back

Feel free to add body parts and/or skip some of the ones suggested, according to the group and diversities present.
You can decide to end the exercise here or proceed with the following part.

4. Now that the participants have greeted each other, ask them to keep walking in the room. Call their usual pace "speed number 5".
5. Then, ask them to walk at different speeds between 1 and 10 (1 being the slowest and 10 the fastest).
6. While doing so, invite the participants to observe the rest of the participants.
7. Now explain that when one participant stops, the entire group should stop and when someone starts to walk again, the whole group should walk too.
8. Once the participants have tried this out a few times, invite them to fill the empty parts of the room.
9. Then, ask them to walk where the space is full of people.

If necessary, remind the participants to carry out the exercise without speaking. Ask them to not stop walking and to keep silent.

10. Now, tell the participants that you will give them a series of instructions they will have to follow.:
    - "When I say GO you go; when I say STOP, you stop walking." Try it several times then add new instructions.
    - "When I say NAME, shout your name; when I say CLAP, clap your hands".
    - Try, then to combine the previous instructions: "Go!...Name!...Stop!... Go!...Clap!".
    - Once the group masters all of the instructions, continue "When I say SKY, raise your hand to the sky"; when I say GROUND, squat down and touch the ground with your hand."
    - Try, then to combine the previous instructions: "Go!...Name!...Sky!...Go!...Ground!...Clap!"
11. Now you will reverse everything as follows:
    - "When I say GO, you will stop and when I say STOP you will walk again". Try several times.
    - "When I say NAME you will clap and when I say CLAP you will shout your name" or "When I say SKY you will touch the ground and when I say GROUND you will raise your hand to the sky".

Give the instructions at a progressive pace trying to push the game to its most difficult point and then returning to normal or even slow pace.

Closing up	Guide the debriefing by asking the following questions (although you can add new ones according to what the group shares with you): • How did you like the activity? • Was there anything difficult? • Is there anything that you particularly enjoy?
Comments & hints for facilitators	When people are asked to walk freely in a wide space, they easily fall into patterns: they will tend to walk in a circle, follow the same path, and walk next to a person they already know. Frequently remind the participants to change their directions, avoid walking in circles and explore all the space. As a reaction to feeling uncomfortable, participants might tend to laugh or talk; remind them that the exercise needs to be carried out in silence. Some people will feel comfortable looking and touching strangers, but others can find it difficult and uncomfortable. The same applies to speed and slowness. During the activity and during the debriefing try to keep attention on these aspects, while welcoming and giving value to diversity.

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Name of the activity	The Story of my Name
Competence, Indicators & Objectives	**Personal, Social, and learning to learn competence** • I am aware of my emotions, thoughts and behaviour, and I can express them effectively. • I adapt to transitions and uncertainty, and I face challenges with flexibility and resilience. • I understand other people's emotions, experiences and values, and I respond with empathy and respect. • I engage in group activities and teamwork, acknowledging and respecting others.
Nº Participants	15 maximum.
When in the process	Beginning.
Duration	60 minutes.
Material needed	Papers and pens to draft the stories.
Preparation	Any space, but preferably an open one.

Step by step

The facilitator introduces the first part: we will present ourselves with our chosen names (the ones that we want to be named during the workshop). Then we will tell everyone the story behind it, whether you know it or not. Why were you assigned/you chose that specific name? If not, invent one during the confection process.

Time wise

Leave them about 10 minutes for drafting their stories on papers. Any form of creation is welcome: they can write them down, make graphics, mental diagrams, etc. They will have from 10-15 minutes for this part. When everyone's all set, each person will have no more than five minutes to tell their story.

The facilitator introduces the second part: you will now imagine that you go and renew your ID to the relevant office of your place. However, you find out that it has been changed by the Government without your consent in addition to your gender. You will divide into groups and plan a solution that will be performed to the whole group. Be creative!

Performative groups

The whole group will divide into three to six groups to plan their solutions. They will have 15 minutes to discuss and rehearse anything they can imagine. Afterwards, each group will perform their own solution.

Summarising

At the end of each presentation, the whole group will gather and form a circle to discuss and share their thoughts/feelings about the experience. The guiding questions could be as follows:

- Do you think the situation is somewhat realistic for a certain group of people? For whom?
- Why are names particularly important to the transgender community?
- What are the differences between a local transgender person and an immigrant one in the process of their name change? Why do you think this is the case? Note: immigrant trans folks face more bureaucracy regarding their names changes. They also deal with stigma if the real name doesn't match the one on the origin passport for soliciting any EU citizenship due to possible required procedures of non-compliance, forcing them to come out or explain their gender identities
- What other groups or individuals could be affected?

Closing up	Check to see if any participant needs extra time or is affected by the hypothetical scenario.
Comments & hints for facilitators	• What happens if a person is emotional? Allow the person to take time. Don't specifically ask any questions or give a verbal response. Be present and give them the space to collect themselves. Then let the person decide if they want to go on or not. • What happens if someone doesn't want to participate? That's fine. They can be part of the group as observers. That is a role too.

Name of the activity	The Book and the Reader
Competence, Indicators & Objectives	**Personal, Social, and learning to learn competence** • I am aware of my emotions, thoughts and behaviour, and I can manage them effectively. • I understand other people's emotions, experiences and values, and I respond with empathy and respect. • I use effective communication strategies, codes and tools according to the context and content.
Nº Participants	10-20
When in the process	Beginning.
Duration	60 minutes
Material needed	None
Preparation	Any space, but preferably an open one.

Step by step

The facilitator introduces the activity: everyone will make pairs. One will be the book and the other one the reader. The book will have to share a significant chapter of their life while the reader will ask the questions we have prepared (located below) or any other relevant ones. You may tell the chapter by any performative manner (for instance, could be by acting or by dancing). You can also tell it by words, but always guide yourself with the questions made by your reader.

Time wise

Leave about 15 minutes for all the pairs to get to know each other, plan their questions and rehearse the sharing. When everyone's all set, each person will have no more than five minutes to tell or perform their story.

Guiding questions

- What can you tell us about the chapter on your childhood or adolescence?
- What can you tell us about a chapter in which you experienced a significant change in your life? (It could be a trip, a moving, a change of neighbourhood, of town, of city, of country, of continent, etc.)
- Why was that moment important to you?
- What can you tell us about the chapters following the change you have shared?

Summarising

At the end of each presentation a circle of words can be done to compare the diversity or common places of the stories.

Closing up	Check to see if any participant needs extra time or is affected by the hypothetical scenario.
Comments & hints for facilitators	• What happens if a person is emotional? *Allow the person to take time. Don't specifically ask any questions or give a verbal response. Be present and give them the space to collect themselves. Then let the person decide if they want to go on or not.* • What happens if someone doesn't want to participate? *That's fine. They can be part of the group as observers. That is a role too.*

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Name of the activity	Square of Privileges
Competence, Indicators & Objectives	**Personal, Social, and learning to learn competence** • I am aware of my emotions, thoughts and behaviour, and I can manage them effectively. • I understand other people's emotions, experiences and values, and I respond with empathy and respect. • I use effective communication strategies, codes and tools according to the context and content. **Citizenship competence** • I seize the opportunity to act in ways that are useful to myself or others. • I recognise the importance of sharing resources. • I can imagine and work towards a desirable future. **Cultural awareness competence** • I recognise differences as a positive opportunity. • I can show respect for others, their background, and their situations. • I am able to learn more about others by observing and interpreting their expressions.
Nº Participants	Maximum 30
When in the process	Middle.
Duration	30 minutes.
Material needed	Ant empty room & masking-tape
Preparation	Prepare the room/space so that it is as spacious as it can be, without obstacles. **Part 1: Name Exchange Game** Invite participants to walk freely around the room. Each time they meet someone, they introduce themselves by saying their first name, and then keep the name of the other person. They continue walking and exchanging names. After some rounds, a participant will eventually meet someone who gives back their own original name. When this happens, both move to a designated area. This playful introduction helps to break the ice and create group connection. **Part 2: Intersectionality framework** Before opening the circle, briefly introduce the idea that privilege and oppression do not act separately but overlap and intersect. Prepare 2–3 simple examples that participants can easily relate to (e.g., the difference in access to healthcare between a migrant woman and a local man; or how class and gender combine in shaping job opportunities). These concrete examples will help to anchor the concept in lived realities.

Step by step	
Part 1: Name Exchange Game Divide the group into two teams: the winners and the defeated. 1. Draw a line on the floor using a masking tape or mark a physical space that separates them. 2. Carry out a short, symbolic competition game. Trigger phrases: • "The champions side, the looser side" • "Some enjoy the spotlight, while others are hardly noticed." • "Do you feel how light and comfortable it is to be on this side?" • "And on the other side? It feels like carrying an extra weight you never asked for." • "Some get direct access... others must wait in line or aren't even considered." • "Here, everything is celebrated; over there, everything is questioned." • "Some walk on solid ground, others on slippery terrain." 3. From the facilitation, exaggerate enthusiasm toward the winners and criticism toward the defeated— without mocking or making anyone uncomfortable. **Part 2: Discussion and Intersectional Framework** 1. Have the group sit in a circle. 2. Offer questions to open a reflection: How did you feel in your role? What did that line symbolize? What kinds of separations do you experience in your daily life because of your gender? Are these separations visible or invisible? Are there divisions among people of the same gender as you? 3. Introduce the concept of intersectionality: the way in which different forms of oppression and privilege intertwine and impact our lives. **Part 3: Stepping into the "Space of privilege"** 1. Mark a "space of privilege" (this can be a circle, a line, or an area). 2. Invite each person to enter at least once and say aloud a privilege they enjoy. 3. If someone prefers not to enter, they can listen or share it writing.	
Part 4: Closing: sharing testimonials	
Closing up	Guide the debriefing by asking the following questions (although you can add new ones according to what the group shares with you): • How did you feel in your role (winner/defeated, privileged/discriminated)? • What did the separating line symbolise for you? • What kinds of separations do you experience in your daily life? Are they visible or invisible? • What privileges or disadvantages can you recognise in yourself? • How can this awareness help us build more solidarity and care?
Comments & hints for facilitators	Examples of possible types of privileges: • Legal and labor privileges: example. Having a European passport. • Housing and material stability • Physical and mental health • Education • Security • Support networks • Rights and recognition • Body • Gender • Race • Social class

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Name of the activity	Image before and after
Competence & Indicators	**Cultural Awareness Competence** • I recognise differences as positive opportunities for learning and growth. • I know and can share my own culture to learn more about others. • I show respect for others, their backgrounds and situations. • I participate actively in group dynamics to solve problems collaboratively.
Objectives	• Being able to take part in group dynamics aimed at defining open ended problems and to show the complexity of a conflict. • Being able to communicate team's ideas to others persuasively by using different methods (for example, posters, videos, role-play). • To open your imagination. • To show what you feel without speaking.
Nº Participants	Any
When in the process	Middle
Duration	40 minutes
Material needed	A suitable space
Preparation	Ask the participants to sit/stand creating a circle.

Step by step

1. Make small groups (4-5 people). Every group has to find a fictional or a real situation with a conflict. They have to make two images (sculptures) with their bodies.
2. The 1st image: Has to show the moment before the conflict (when the antagonist breathes in air before shouting).
3. The 2nd image: Has to show the moment after the conflict in a peaceful and ideal atmosphere.
4. The group has 8-10 minutes for this task.
5. Afterwards, they have to show the two images one by one to the others. The others have to decode the story that goes with the images. You could say that, in the game, there are not that many difficulties between the two images, but that, in reality, it's very hard to change from the first situation to the second one.
6. The exercise ends when every group shows their images.

Closing up

You can reflect jointly with the group on this exercise asking the following questions:
- How are you feeling now?
- Did something surprise you? Did you learn anything new about yourself/others?

Name of the activity	Image Theatre: Modelling the image of oppression
Competence & Indicators	**Personal, Social, and learning to learn competence** • Understanding the importance of trust, respect for human dignity and equality, coping with conflicts and negotiating disagreements to build and sustain fair and respectful relationship • Awareness of another person's emotions, experiences and values • Awareness and expression of personal emotions, thoughts, values, and behaviour • Understanding and adopting new ideas, approaches, tools, and actions in response to changing contexts
Objectives	• To know the participant's stories around their feeling of oppression. • To be able to create a metaphor from a real life situation. • To introduce theatrical language in the group. To find stories that the group can work on to develop the Forum Play.
Nº Participants	Minimum 10 participants
When in the process	Middle or end
Duration	Approximately 50 minutes
Material needed	None

Step by step

1. **Make groups of 5 people:** Ask participants to take a moment for themselves, you can ask them to close their eyes if they feel comfortable with it and guide them to remember a situation in their lives that was related to school, where, for example, someone was pushing them to do something they did not want to do. It can be either a small situation or something more important.
2. **Remember the situation:** who was there, or who knew the situation. Now each one of you can build an image out of this situation you remember with your partner's body. Take them as if they were made out of clay and place them where you want in order to build an image, like a picture. When you have it, remember it and someone else in the group builds their own image.
3. When everybody has done their images in the group, the group has to choose one.
4. Now we will show the images to the rest of the groups. Let's "read" (or analyse) the images with the following questions:
   - What do you see?
   - Who are they?
   - If they were a family who would they be?
   - If they were politicians?
   - If they were friends?
   - If they were in an enterprise?
   - Who has more power in this image?
   - Where are they?

It is not essential to focus on what the story is about, but rather on what can be seen and perceived.
The whole group observes the images created by each smaller group.
After collectively analysing these images, the facilitators may invite the protagonists to share the story or situation behind them, offering a deeper understanding of the meaning embodied in the images.

Closing up

You can reflect jointly with the group on this exercise asking the following questions:
- How are you feeling now?
- Did something surprise you? Did you learn anything new about yourself/others?

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Name of the activity	Image Theatre: Sculptures of Power
Competence & Indicators	**Citizenship competence** • I recognise the importance of sharing resources and experiences with others. • I am able to imagine a desirable future and explore alternatives collectively. **Cultural awareness competence** • I recognise differences as a positive opportunity. • I can show respect for others, their background, and their situations. • I am able to learn more about others by observing and interpreting their expressions. **Personal, social, learning-to-learn competence** • I listen to others and engage in conversations with confidence and reciprocity. • I am aware of and express personal emotions, thoughts, values, and behaviours. • I am aware of another person's emotions, experiences, and values. • I can adopt new approaches and perspectives through embodied exploration.
Objectives	• To explore personal and collective experiences of power, privilege, and oppression through the body. • To express situations without words, using symbolic and aesthetic images. • To develop empathy and intercultural understanding by observing others' images. • To rehearse possible alternatives and transformations to oppressive situations.
Nº Participants	6–30 participants
When in the process	Middle
Duration	45–60 minutes
Material needed	• Spacious room free of obstacles • Optional: music to support the warm-up
Preparation	• Arrange the room to allow free movement. • Ensure a safe environment where participants feel comfortable expressing with their bodies. • Prepare short warm-up exercises to activate participants physically and break the ice.

Step by step	
	1. **Warm-up (5 min)** Invite participants to move through the space, loosening their bodies and becoming aware of each other. 2. **Individual images (10 min)** Ask each participant to create a frozen sculpture of a moment in which they felt powerful, privileged, or oppressed. Encourage them to trust their intuition rather than overthinking. 3. **Gallery of images (10 min)** One by one, participants present their image. The group observes in silence first, then shares what they see and feel. Focus on description and perception before interpretation. 4. **Collective images (15 min)** In small groups, participants create a collective image representing a situation of oppression or discrimination. Once shown, the group transforms the image into another that represents resistance or change. 5. **Reflection (10–15 min)** Facilitate a conversation that links the embodied experience to social structures, noticing how the images reveal not only personal stories but also shared realities.
Closing up	Guide the group to reflect with questions such as: • How was it to express yourself without words? • What did you discover by seeing the images of others? • What emotions or memories did this activity awaken? • What did you learn from transforming an oppressive image into an alternative one? Conclude by emphasising that the body holds knowledge and stories that can be shared beyond words. This method helps us to see power relations and to imagine possible futures collectively.
Comments & hints for facilitators	• Remind participants that the goal is not to "perform" but to explore meaning through posture, gesture, and relation in space • Allow time for silence: images often speak before words.eate conditions for respect—no image should ridicule or stereotype. • Be attentive to the emotions that arise and open space for them during reflection. • Emphasise that there are no right or wrong images; all contributions are valid.
Resources	Boal, A. (1992). Games for Actors and Non-Actors. London: Routledge. Boal, A. (1995). The Rainbow of Desire: The Boal Method of Theatre and Therapy. London: Routledge.

Name of the activity	Image Theatre: Atmospheres
Competence / Indicators	**Citizenship competence** • I can question and reimagine power relations. • I can identify how individual actions impact collective realities. **Cultural awareness competence** • I can recognize that the same image can be read in multiple ways. • I can value perspectives that differ from my own. **Personal, social and learning competence** • I can listen actively to the interpretations of others. • I can express myself creatively through body and gesture.
Objectives	• To foster collective reflection through body expression. • To experience how small changes can transform meanings. • To explore how group participation reshapes our perception of reality.
Nº Participants	Minimum 6 participants.
When in the process	Middle – once the group feels safe enough to explore and share openly.
Duration	30 minutes
Material needed	No material needed, just an open space that allows free movement.
Preparation	Warm up the body and the group's sense of presence. Remind participants that the work is about exploration and not about acting skills.

Step by step

1. **Creating the atmosphere**
   Invite one participant to propose a frozen statue that belongs to a chosen space (for example: a marketplace).
   - The rest of the group observes in silence.
   - Little by little, other participants may join the image, adding elements that clarify the atmosphere (e.g., a seller, a client, a passer-by, a child).
   - Once the atmosphere is clear and alive, freeze the scene and let everyone observe.
2. **First transformation**
   - A participant (either from inside the image or a spectator entering the scene) makes a minimal change to the posture, gesture, or direction of one character.
   - The group observes what new meaning emerges.
3. **Chain of transformation**
   - One after another, different participants continue modifying the image.
   - Each time the group pauses for a few seconds to witness how the meaning shifts.
   - The image travels through unexpected directions, showing how fragile and flexible meaning can be.
4. **Optional variation**
   - Guide the transformations towards an atmosphere of oppression (for example, the market as a space of control, exploitation or inequality).
   - Then invite the group to transform it again towards a more desirable or just atmosphere (a space of solidarity, cooperation, equality).
5. **Closing reflection**
   Gather the group in a circle and open the dialogue:
   - What changed in the atmosphere with each movement?
   - Which transformations surprised you the most?
   - What does this exercise tell us about how we read reality in daily life?

Closing up	Emphasize that meaning is not fixed but constantly negotiated in interaction. Small gestures can shift entire worlds, and the collective body is a powerful space for imagining change.
Comments & hints for facilitators	Encourage subtle movements: sometimes the smallest gesture speaks the loudest. Emphasize that there are no "right" or "wrong" interpretations – the richness lies in the diversity of readings. Pay attention to the emotions that arise; they are as important as the images themselves. Suggested atmospheres you can propose as starting points: • A marketplace • A public square • A classroom • A bus stop or metro station • A police control in the street • A family around the table
Resources	Theatre of the Oppressed

Name of the activity	Forum Theatre Play
Competence / Indicators	**Cultural Awareness Competence** • I recognize differences as a positive opportunity. • I can share my own culture and learn from others. • I can show respect for others, their backgrounds, and their situations. • I can participate in group dynamics for problem solving. **Personal, social, learning to learn competence** • I am aware of and can express personal emotions, thoughts, values, and behaviours. • I am aware of another person's emotions, experiences, and values. • I listen to others and engage in conversations with confidence, clarity, and reciprocity. • I can adopt new ideas, tools, and actions in response to changing contexts. **Citizenship competence** • I seize the opportunity to act in ways that are useful to myself or others. • I can develop ideas that solve problems. • I recognise the importance of sharing resources. • I can imagine and work towards a desirable future.
Objectives	• To generate collective reflection on prejudices and experiences of discrimination. • To transform lived experiences into stories and theatre pieces. • To foster critical thinking, empathy, and active participation in the search for solutions. • To empower participants by turning them from spectators into "spect-actors" who can intervene in social realities.
Nº Participants	10–25 participants
When in the process	Middle – when the group is ready to engage in deeper dialogue and co-creation.
Duration	60–90 minutes (depending on group size).
Material needed	Paper sheets and pens.
Preparation	Arrange the group in a circle to create an atmosphere of equality. Ensure that the room allows space for movement and small group work.

Step by step

1. **Opening circle**
   Invite participants to sit together. Open a conversation on prejudices and discrimination, especially regarding migrant people.
2. **Sharing sentences**
   Ask participants to recall and share sentences they have heard or experienced related to prejudice. Each sentence is written on a separate sheet. Listen with full respect: let each person finish before moving on.
3. **Choosing sentences**
   Display the sheets around the room. Participants walk through the space, reading silently. Each person stands next to the sentence that moves them most. Form small groups (4–6 participants) around each chosen sentence.
4. **Creating stories**
   Each group creates a short story inspired by their sentence. Encourage them to think in terms of characters, actions, obstacles, and outcomes. Give them about 15 minutes to prepare.
5. **Performing the plays**
   Groups present their stories to the others. Before each performance, introduce the "company" and the play's title, and shout together with the audience: "3, 2, 1... Action!"
6. **Introducing Forum Theatre**
   Explain that each piece will now become a Forum Theatre play: the audience is invited to intervene and propose alternatives.
7. **Second round of plays with interventions**
   Plays are repeated. The facilitator watches carefully for the climax of the conflict and calls "STOP!".
8. **The audience reflects:**
   What is happening here? What oppression do we see? What would you do differently?
   Invite spectators to replace a character onstage and act out their proposal. Actors replay the scene from the chosen moment.
9. **After each intervention,**
   Thank the spect-actor and invite others to bring new ideas. Emphasize that multiple solutions can coexist.
10. **Repeat with all groups**
    Each group has the chance to present their play and receive interventions from the audience.

Closing up	**Return to a circle and invite participants to reflect:** • How are you feeling after this process? • Did something surprise you or move you? • What did you learn about yourself, others, or society? • How could you bring this way of thinking into your daily life, relationships, or community?
Comments & hints for facilitators	Forum Theatre is not about finding "the right answer", but about opening possibilities and collective dialogue. Encourage participants to take risks and try out even unconventional solutions Remind the group that everyone has the right to speak and the right to remain silent. Be mindful of emotional intensity: some stories may touch personal wounds. Hold space with care and respect.
Resources	**Guiding questions for Forum** To connect with reality • Have you ever seen this happen in real life? • Does this scene feel true to you? To identify the oppression clearly • Who has power in this situation, and how is it being used? • Why? To invite action and participation • What could be done differently? • Who wants to try another way? • Would you like to come on stage and show us? To deepen interventions without judging them • What changed with this intervention? • Did it solve the problem, or create a new one? • Do we want to try another possibility? To stimulate plurality • Is there another way this could be changed? • Who else has an idea they would like to test?

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8.2. Deep Democracy activities

Lewis Deep Democracy (LDD), developed by Myrna and Greg Lewis in post-apartheid South Africa, is a facilitation and conflict-resolution method that extends traditional approaches by engaging with both the conscious and unconscious dynamics of groups . Drawing on Arnold Mindell's Process-Oriented Psychology, LDD recognizes that unheard or minority voices often remain in a group's "unconscious," surfacing indirectly through resistance such as gossip, sarcasm, or disengagement.

Through structured steps—such as surfacing dissent, integrating minority perspectives, and tools like the Soft Shoe Shuffle—LDD lowers the "waterline" of awareness, enabling groups to access their deeper collective wisdom . By reframing conflict as a resource and valuing every voice, the method fosters psychological safety, inclusivity, and sustainable outcomes. Today, LDD is practiced globally in education, business, civil society, and governance, offering a practical path beyond the limitations of majority rule . (**www.lewisdeepdemocracy.com**)

Name of the activity	Soft Shoe Shuffle
Competence, Indicators & Objectives	**Citizenship Competence** • I can the opportunity to do or say something that can be useful to myself or other • Being able to imagine a desirable future
Nº Participants	Any
When in the process	Beginning and end
Duration	Any
Material needed	Empty space.
Preparation	If you don't have much room do the shuffle outside, or move tables and chairs to create enough space.

Step by step

We begin with everyone standing in a circle.
Now anyone can start. When you have something you want to say on the topic, take a step forward, breaking the circle, and make your statement. People show their agreement with a view by going to stand next to the person who said it, and their disagreement by moving away.
As a facilitator it is important to move and stand next to the person who is making the statement, to support them. Thus the facilitator moves around to stand with each person who is speaking.
To share a view:

- Move to an unclaimed area of the room.
- State your own view.
- Say things that are true for you (no hypotheticals).
- Ideally be concise.
- Note that:
- A view could be a brand new view, a comment on, or an addition to, or a disagreement to a view that has been said before.
- Each view stated requires everyone to move.
- After a view is stated it dissolves and another view is shared.

Emphasise the following:

One of the many advantages of this method is that you can change your mind. You can move to a position and say one thing and then you can change your mind and move to another position and make a different statement.

Each view stands in space; it exists whether you support it or not. So you can move back and forth between positions as often as you like. This gives a tangible way to experience your views as fluid.

The greater the fluidity the more you are able to see all points of view.

It is important to:

ENCOURAGE people to move freely from one group to another.

DISCOURAGE people from using/posing questions. Ask them to make statements.

How to "cheat"

It's also important to explain to people how to cheat or how to hide. If people want to remain quiet let them know they should hook onto a crowd and shuffle with the crowd. Otherwise, if they stand still in space you (the facilitator) will ask them what their view is. So if they don't want to be asked they should move around a lot.

Things to Watch out for

Not Shuffling. People often tend to forget to move. Remind them and encourage them as much as possible to move.

Don't insist on shuffling, encourage and facilitate it.

When to stop the Soft Shoe Shuffle

When there is a change in energy and people are very engaged they may tend to stop shuffling and continue the conversation standing. Use your discretion at this stage. If the conversation is flowing and all seem involved, insisting on the shuffling may not be the best thing to do.

Watch for edges and cycling and change of energy.

The on-going cycling or edge may suggest that there is a clear polarity which now needs to be resolved through The Debate or The Argument.

When the group seems on the point of making a decision and there is a clear majority, move into a decision and ask the people in the minority what they need to go along? You are now in Step 4 of the 4 Steps.

When to use the Soft Shoe Shuffle

The Soft Shoe Shuffle is good to use in the following situations:

- With large groups. It enables everyone to be involved and have a "voice" even if they don't say anything they show through moving what their views are.
- When you want to get rid of rank in the room as this method tends to shift hierarchy and change rank in the room.
- When people are frightened to speak out. Through having other people stand next to you your views /role is spread and it makes it safer to say things.
- With people who have been disadvantaged and find it difficult to say their say, the Soft Shoe Shuffle empowers them to be involved in an easier way.
- As an ice breaker it's fun to do.
- With children and young people–they really enjoy it.

Closing up	Suggested questions for the Check-out. Do the Soft Shoe Shuffle on one question at a time: • *How has the session been for you?* • *What have you learned?* • *Do you think the Soft Shoe Shuffle will be of value in your organisation?* • *How will you use it?* • *How was the pace of the session?* • *What do you still need to do to feel competent in the Soft Shoe Shuffle?*
Comments & hints for facilitators	**Things to Watch out for** Not Shuffling. People often tend to forget to move. Remind them and encourage them as much as possible to move. Don't insist on shuffling, encourage and facilitate it.

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Name of the activity	My photo
Competence / Indicators	**Personal, Social, and learning to learn competence** • I am aware of my emotions, thoughts, values and behaviours, and I can express them. • I am aware of another person's emotions, experiences and values, and I can express this awareness. • I listen to others and engage in conversations with confidence, assertiveness, clarity and reciprocity, both in personal and social contexts." • I understand and adopt new ideas, approaches, tools and actions in response to changing contexts.
Objectives	This activity is very easy yet very strong. It only requires a photo of the participants, taken with their smartphones. By showing these pictures to each other and by sharing memories, a deep connection will be established. Moreover, participants will also get to know the power of their memories, in the context of individual heritage (sometimes connected to collective heritage).
Nº Participants	Any
When in the process	Beginning
Duration	Approximately 20 minutes.
Material needed	Mobile phone
Preparation	Ask the participants to sit/stand creating a circle and have their mobile phones.
Step by step	
	1. Ask participants to take out their mobile phone and go through photos they have taken previously. Invite them to pick a photo that really means something to them. 2. Ask them, one by one, to show the picture to the rest of the group, to say what (or who) is in the picture, to tell why they picked this picture and to share the memory connected to the picture. 3. Ask the rest of the group not to comment and to listen carefully. 4. Repeat this until every participant has shown a picture and shared a memory connected to it.
Closing up	You can reflect jointly with the group on this exercise asking the following questions: • How are you feeling now? • Did something surprise you? Did you learn anything new about yourself/others?

Name of the activity	Emotion's place
Competence / Indicators	**Personal, social, learning to learn competence** • I am aware and express personal emotions, thoughts, values, and behaviours • I am aware of another person's emotions, experiences, and values • I listen to others and engage in conversations with confidence, assertiveness, clarity, and reciprocity, both in personal and social contexts • I understand and adopt new ideas, approaches, tools, and actions in response to changing contexts
Objectives	• To check how the participants arrive at the session • To foster active listening and observation • To foster imagination, creativity, and non-verbal communication • To break the ice and build a relaxed atmosphere
Nº Participants	6-30 participants
When in the process	Middle
Duration	20 minutes
Material needed	None
Preparation	Prepare the room to be as spacious as possible, free of obstacles.
Step by step	
	1. Ask the participants to form a circle. 2. Invite them to walk around the space in silence. 3. Invite participants to choose a place in the room that gives them security, and that makes their body feel safe. 4. The participants stay at their 'safe place' to observe the body's signals informing them about the safety of this space. 5. Then invite participants to find a place in the room where they feel less secure. They can close their eyes if needed 6. The participants stay at their 'less safe place' to observe the body's signals informing them about the insecurity of this space. 7. Once done, the participant should walk from their insecure place to their safe space and feel the changes in their body. 8. At the end, participants come back to the initial circle.
Closing up	In the circle, recognise and validate the diversity of emotions and feelings expressed by the group. Guide them with questions if you feel they need to be encouraged to share their feelings: • Did you find a safe/insecure place in the room? • How did you feel doing this activity?
Comments & hints for facilitators	Remind participants to respect and not judge the feelings of their peers and to give them the time and space to express themselves freely when it is their turn. This is a useful activity to work on insecurities and self-exposition in group dynamics, especially in a learning environment. Learners often feel a conscious /unconscious need or pressure to perform and compete with each other. This is a tool to celebrate diversity and raise awareness on respecting another person's emotions, experiences, and values; but also listening to one's own emotions, experiences, and values.

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Name of the activity	Exploring Heritage
Competence Objectives / Indicators	**Personal, Social, and learning to learn competence** • I am aware of my emotions, thoughts, values and behaviours, and I can express them. • I am aware of other people's emotions, experiences and values, and I can respond with empathy and respect. • I listen to others and engage in conversations with confidence, assertiveness, clarity and reciprocity, both in personal and social contexts. • I understand and adopt new ideas, approaches, tools and actions in response to changing contexts.
Nº Participants	Any
When in the process	Beginning or middle
Duration	Approximately 25 minutes, can be longer but not shorter.
Material needed	Newspapers, magazines, postcards, mobile phone to use internet.
Preparation	Ask the participants to sit/stand creating a circle.

Step by step

Exploring heritage

Exploring heritage is a structured do-it-yourself dive into an object, practice, site, event, building or person of cultural heritage. Following a form to fill in, the participant gets a multi-perspective on cultural heritage. Methods of research include browsing the internet, interviewing people or going to museums, among others.

Introduce the concept of cultural heritage by using one icebreaker (such as Concentric circles or Drawing a monument).

1. Ask participants to choose a heritage element they either:
   - they feel they do not know a lot about, but would like to know more, or
   - that is very close to them and they would like others to know more about it.

Depending on the time availability and the content of the training, you could ask participants to do both.

2. Tell participants they will engage with heritage and history, and that in order to do so, they will be researching their heritage element of choice. Discuss possible sources of information, by addressing the following questions (you can use other questions as well):
   - How do you want to engage others in your research?
   - What does the news say about your heritage element of choice?
   - Who might be experts in your heritage element of choice?
   - Are there short films on youtube or other sites?
   - Can social media provide insights?
   - What other places might provide insights and information about your heritage element of choice?
3. Depending on the language level of the group, open up a discussion about the validity of the information that can be provided by the different sources, and about "who is an expert".
4. Ask participants to research their heritage element by filling out a heritage form with the following parts:
   - Title of heritage element
   - Pictures of the heritage element
   - Biography/history of the element
   - What does the news say?
   - What do social media say?
   - What do "experts say"?
   - What do "people on the street" say? (This can be simply interviewing peers)
   - What is the participant's personal account of the heritage element?
   - Other relevant and or interesting information.
5. Ask participants to present the results of their research to each other (it can be orally, or using a presentation, or in any way you feel would best fit the group).

Closing up	You can reflect jointly with the group on this exercise asking the following questions: • How are you feeling now? • Did something surprise you? Did you learn anything new about yourself/others?

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Name of the activity	Tree of life
Competence & Indicators	**Personal, Social and Learning to Learn** • I am aware of other people's emotions, experiences and values, and I can respond with empathy and respect. • I am aware of my own emotions, thoughts, values and behaviour, and I can express them appropriately.
Objectives	This is a thoughtful, participant-led exercise which uses the visual metaphor of a tree as a structure to label different elements of our lives, our culture, our identity, our strengths, linked to the past, present and future. It gives participants the opportunity to share short personal stories about the elements of their tree.
N° Participants	Any
When in the process	Any
Duration	At least an hour, it can be longer but not shorter due to the number of participants.
Material needed	Paper, pencils, crayons, post-it and so on.
Preparation	Ask the participants to sit/stand creating a circle

Step by step

1. Ask participants to close their eyes and think about a tree; the seed it once came from, its roots in the ground, the trunk, the branches, the leaves, the fruit that grows from it. Take time over this, give them space to really see the tree in their mind's eye, how does it smell, sound, move? Then tell them that each part of the tree could represent parts of a life.
2. Ask participants to take a large sheet of paper and a pen and draw the outline of a simple tree. Let them know they are going to be adding words inside and around the tree so it's good to leave space for this. It is not about the artistic quality of the drawing, the idea is just that imagining the form of a tree will help us structure our thoughts. You can also create a tree as a guide on a flipchart paper, introducing the necessary elements of the tree:

Roots:

- Where and who do you come from? For example: family, family members, people that feel like family. (Be aware that family could be a sensitive subject for some participants, like refugees and people from state care!)
- Where were you born, where did you live, treasured childhood places, activities, traditions, events, habits, rituals you enjoyed from your childhood that shaped you (Clarification: It is not possible to capture everything, write down the elements that feel important or simply the thoughts that come first).

The ground in which the tree grows:

What do you occupy yourself with in everyday life? Work, hobbies and other activities you like to or have to spend time on, where do you live, who do you see on a daily basis?

The trunk

It represents your values, character, skills and abilities. Think about what values are important for you, what you are good at and what do you most enjoy and write your skills and values on the trunk.

The branches

What are your wishes and dreams for the future? What do you want to achieve? Think about big branches and small branches, the long term as well as the short term.

Closing up	You can reflect jointly with the group on this exercise asking the following questions: • How are you feeling now? • Did something surprise you? Did you learn anything new about yourself/others?
Comments	If the participants number is over 25, please be sure you have a co-facilitator.

Name of the activity	The Argument
Competence, Indicators & Objectives	**Cultural Awareness Competence** • I recognise differences as positive opportunities for learning and growth. • I know and can share my own culture to learn more about others. • I show respect for others, their backgrounds and situations. • I participate in group dynamics to contribute to collective problem solving.
Nº Participants	Any
When in the process	Usually middle. The Argument is used: • When the group is having difficulty with an issue and is unable to make a decision, cycling has begun. • When there are two different views – ie a polarity has emerged, and the discussion is beginning to have an emotional element. It may seem to be between just a couple of people in the room, but from Role Theory we know that it will also be in others, even if they aren't yet expressing it.
Duration	Approximately 30 minutes, can be longer but not shorter.
Material needed	Empty space, flipchart for safety rules
Preparation	You need a large place where everyone can stand. Mark the views opposite each other on the floor. You can create one line in the middle of the floor.
Step by step	

ExplainThe **3 premises on which The Argument is based:**

1. Nobody has a monopoly on the truth

The philosophy that underpins this premise is that people perceive the same situation from their own point of view and that all the perceptions are real, hence there is no monopoly on the truth. This premise is always included as one of the Safety Rules (see below).

2. By going into The Argument, we stay in relationship

Conflict resolution is not about winning The Argument, but acknowledging that the relationship is more important than winning.

3. By going into The Argument, we have the potential to grow

The Argument helps to discover a part of yourself that you are unaware of, and hence is an opportunity for growth. Of course the extent to which this happens varies depending on the willingness for growth on the part of the person or people involved. But potentially, part and parcel of the resolution process involves discovering something about ourselves which will be helpful and enable our development.

How to do The Argument

The Argument takes place in 4 Steps. It's about bringing all the issues affecting a decision into the light. Because The Argument is done in roles as opposed to people, it's liberating and enables people to say the unsayable. You need to spatially separate the different views, and do it standing up so that participants can move freely and spontaneously.

Step 1: Gain agreement & make the Safety Rules

Gain agreement: It is important first to overview the 4 Steps briefly so people know what they are agreeing to or not agreeing to. If there is a minority voice, change the Step 4 question slightly. Instead of asking what you need to go along, ask "what will make it safe for you to go along?".

Make the safety rules:

The first safety rule is also the premise "no one has a monopoly on the truth".
This is the only safety rule provided by the facilitator, however another safety rule that may be useful for you to suggest if it hasn't come from the group, is "to make sure you take care of yourself." This may require a rule ensuring people can step out of the process if they need to. If this is agreed, also let people know it would be good if they can stay in the room if possible, and also to feel free to step back into the process whenever they want to.
Another safety rule people might want to set is a time limit on the process.

Check that the group agrees with the Safety Rules.

Be careful not to go into The Argument over the Safety Rules. If it feels unsafe in the room, slow the process down further and find out if anyone else has Safety Rules that they want to add. All must agree to the Safety Rules so practice Steps 1 - 4 to gain agreement with the Safety Rules. Vote on each one. Ask each minority view what it will need / make it safe to come along and then bring all the minority views together with the original decision, and vote on the aggregate view.

Step 2: Throw all the arrows

All relationships have their ups and downs. When we are having a good time in our relationship we tend to want to retain the good times and when something upsets us during these times we don't talk about it and say to ourselves that we will forget it. The problem is we don't really forget it, but save it like an arrow in a quiver so that we can pull it out during a fight. We use these as ammunition to try and win the fight. This can be true in a workplace as well as in personal relationships. In Lewis Deep Democracy it's not about winning or losing, so it's important to throw all the arrows and leave nothing in the quiver. Emphasise that: We do The Argument in roles, or views, not between people. The different views will be demarcated in space, and people will choose the view or side they want to begin on.

The processes for Step 2 are:

- Mark the views opposite each other on the floor. You can create one line in the middle of the floor.
- The side with the most people begins.
- As the facilitator, stand on the side that is speaking and move to stand beside the person throwing an arrow. In this way you support them and "spread the role".
- Ensure that all the arrows are thrown first from one side and only then from the other. Ask "is there any more from this side, before we move to the other side?"
- People can change sides at any time - this is like a version of the Soft Shoe Shuffle. Indeed, it's good to encourage people to swap sides, to find the part of themselves that has a different view.
- Don't allow people to play tennis, or mount a defense. Words like "due to" and "because" are discouraged as they are signs of a defensive stance.
- Encourage at least 2 rounds of arrows from both sides, and there may be more than this. Signs that Step 2 is complete include the following:
- The process may cycle and people may begin to repeat themselves.
- Edge behaviour may occur – watch for the edge behaviour and again encourage people not to repeat the arrows.
- There may be a sudden change of energy in the room, a sense that all is complete.
  Once all the arrows have been thrown it is time to move on to Step 3.

Step 3: Owning the "Grains of Truth"

- These may also be called "insights". At least one or more arrows will "hit home" for you. It may feel a bit like an "ooh" or an "aah" or an "ouch!" Each person needs to own at least one grain.
- Generally the grain is unpleasant to look at, so take this step gently. As a facilitator you can say: "It's not easy looking at the part of you that is unpleasant, so take the arrow out gently and be gentle on yourself as you look at the arrow." You can water this down if it's not a deep argument, and use lighter language.
- Once people have found their insight it's time to own what it means for them, to own the "wisdom" from the Argument. Now that you've found your insight, it's important for you to name it using an "I" statement e.g. "I tend to be a process person and overlook structure. By doing this I realise that I lack vision..."
- Be aware of owning the grain without being defensive, for example, it's not: "Yes, I own the following grain ..... BUT it's due to....." If there is a BUT the arrow is not being owned and this is a defensive statement. Gently try and encourage the person to own the arrow truly with no "Yes ... BUT" behaviour.
  If the BUT persists, you may have to go back to the arrow throwing stage.
  As a facilitator re-state the grains, noting that each person's grain is relevant to everyone as they are in the same energy field. Once you have restated all the grains, go on to Step 4.

Step 4: Return to the original issue

Facilitate taking the grains of truth from Step 3 back to the issue that led to The Argument in the first place.
In Step 4 we are trying to operationalise the grains. Here is an example of how this might be stated from an individual perspective:
"If I had.... then...", or in the cause and effect mode "Because I didn't do this... it resulted in....."
Another way of looking at grains is "what do we need to take into account in the future as a result of the grains that we have gained?" So for example, if one of the grains was that I have been making assumptions, in future I will check out my views with you.
Another example is that "it's true that I have been late in handing in my journal, so in the future I'll be on time and if I'm not then I will let you know why and you can openly address the issue with me."

Closing up	Use Step 4.
Comments	Tips are embedded in activity instruction.

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Name of the activity	The places we inherit
Competence, Indicators & Objectives	**Personal, Social, and learning to learn competence** • I am aware of my personal emotions, thoughts, values, and behaviours and I can express them • I can listen to others and engage in conversations with confidence, assertiveness, clarity and reciprocity, both in personal and social contexts • I can understand and adopt new ideas, approaches, tools, and actions in response to changing contexts
Nº Participants	Any (at least 3 participants)
When in the process	End
Duration	Approximately 30 minutes, can be longer but not shorter.
Material needed	None
Preparation	Ask the participants to sit/stand creating a circle.
Step by step	

Reflect on how your heritage is present in your current life and is related to your identity. Represent with your body - using image theatre or statues - a heritage element of where you were born; where your mother was born; your father was born; a grandfather/grandmother was born; where you live now.

1. Ask participants to find a comfortable space around the room, to close their eyes, and to think back to the place they were born. Give them a minute to connect with that place.
2. With their eyes closed, ask participants to represent with their body – using image theatre, that is, making a statue with their body - an element of the heritage of the place they were born in.
3. Once everyone has taken an image, ask participants to open their eyes and, without losing their image, look at the images of the other participants.
4. Ask participants to move to the place where their mother was born. If it is the same place, they should stay in the same spot. If not, they should move to the new location by imagining a map on the floor of the room. Each participant will decide their own location and how "their map" is located within the room. Once "in their mother's birthplace", ask them to close their eyes, and think about a heritage element that connects them with their mother. With their eyes closed, ask participants to represent with their body – using image theatre - an element of the heritage of the place their mother was born in.
5. Once everyone has taken an image, ask participants to open their eyes and, without losing their image, look at the images of the other participants.
6. Repeat with the following instructions: "where your father was born; a grandfather/grandmother was born; where you live now."
7. The facilitator will take photos of the 5 movements of each participant.
8. Then share the experience and discuss why they have chosen those elements.

Closing up	You can reflect jointly with the group on this exercise asking the following questions: • *How are you feeling now?* • *Did something surprise you? Did you learn anything new about yourself/others?*

8.3. Critical Incident activities

The Critical Incident (CI) methodology is a qualitative approach that explores key events people identify as decisive in shaping their attitudes, emotions, or actions. Rather than focusing on abstract theory, it starts from lived experiences: participants recall and describe specific situations, which are then analysed to uncover patterns, reactions, and potential learning.

Margalit Cohen-Emerique further deepened its scope by defining cultural shocks as "an interaction with a person or an object from a different culture, located in a specific spacetime, which can provoke positive or negative cognitive-affective reactions, a feeling of loss of landmarks, or create a negative representation of oneself and a feeling of lack of approval that can lead to discomfort or anger" (Cohen-Emerique, 1999).

This perspective highlights how critical moments often carry emotional intensity, disorientation, or conflict, but also open opportunities for reflection and transformation. Through guided reflection, participants learn to recognise the impact of their experiences, consider different interpretations, and explore alternative responses—making the methodology a bridge between personal history and collective learning.

Name of the activity	Work on Critical incident
Competence & Indicators	**Citizenship Competence** • I seize the opportunity to do or say something that can be useful to myself or other • I am able to develop ideas that solve problems • I recognise the importance of sharing resources with other • I am able to imagine a desirable future **Cultural awareness** • I recognize differences as a positive opportunity • I know and I can share my one's own culture to learn more about others • I can show respect for others, their background, and their situations **Personal, Social, Learning to learn competence** • I am aware and express personal emotions, thoughts, values, and behavior • I am aware of another person's emotions, experiences, and values • I listen to others and engage in conversations with confidence, assertiveness, clarity, and reciprocity, both in personal and social contexts • I understand and adopt new ideas, approaches, tools, and actions in response to changing contexts
Objectives	• To develop empathy • To foster intercultural competence • To encourage critical thinking • To equip participants with skills to engage in sensitive discussions and share opinions respectfully, fostering an environment of open-mindedness and mutual understanding.
Nº Participants	6- 30 participants
When in the process	Middle
Duration	90 minutes
Material needed	Printed pictures that can generate culture shock. You can bring your own
Preparation	Prepare the room to be as spacious as possible, free of obstacles. Distribute the pictures on the ground, using the entire room.

Step by step

1. **Introduction (5 min)**
   - Present briefly the Critical Incident Method.
   - Explain that culture is present in every interaction and that a critical incident occurs when an encounter provokes an emotional reaction (often felt physically before we rationalise it).
   - Emphasise that the purpose is not to judge or convince, but to observe, name, and explore emotions and values.
2. **Choosing viscerally (5 min)**
   - Place all selected images on the floor around the room.
   - Ask participants to walk around silently and observe the pictures.
   - Invite them to stop next to the picture that provokes the strongest visceral reaction—positive or negative.
   - Clarify that this choice should be based on feeling, not on explanation.
3. **Naming the emotion (10 min)**
   - Form small groups around each chosen picture.
   - Ask participants to share in one word or short sentence the emotion triggered by the picture (anger, sadness, confusion, joy, etc.).
   - Encourage them not to explain or rationalise, but simply to name the feeling.
   - After 5 minutes, each group reports their shared emotions briefly in plenary.
4. **Objective description (10 min)**
   - Ask each group to describe their picture as objectively as possible.
   - Guide them to focus on what is visible: people, objects, colours, place, light, clothes.
   - Remind them that "pure objectivity" is difficult, but the exercise is to separate what we see from what we feel.
   - After 5 minutes, each group shares their objective description in plenary.
5. **Exploring threatened values (15 min)**
   - Invite groups to reflect on their own values that felt touched, challenged, or threatened by the image.
   - Guiding questions:
     - Where does your emotional reaction come from?
     - Which of your values feels attacked or undermined here?
     - Why does this situation feel problematic to you?
   - After 5 minutes, each group shares with the plenary the values that were put into question.
6. **Taking the other side (15 min)**
   - Ask groups to imagine the values of the people represented in the picture—or of the person who may have taken it.
   - Invite them to articulate those values "as if defending that perspective".
   - Emphasise that this step is about **empathy and perspective-taking**, not about agreement.
   - After 5 minutes, each group shares with the plenary what values might be guiding the other side.

Closing up

At the end of the activity, invite participants to share what they experienced. You can ask questions such as:

- What did you learn from this exercise?
- What emotions surprised you?
- Which of your values felt touched or challenged?
- How did it feel to imagine the values of the "other side"?

Remind the group that a critical incident is not about right or wrong, but about how culture shapes our reactions. Often, our strongest emotions come from the moment when something collides with our own values. By naming these emotions and linking them to values, we open up space for dialogue and empathy. Close by underlining that mistakes, misunderstandings, and tensions are not failures—they are opportunities to learn and to strengthen our capacity to listen without judgement.

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Comments & hints for facilitators

A culture shock, as described by Cohen-Emerique, is an interaction with a person or an object from a different culture that provokes strong cognitive and emotional reactions. It can create a sense of losing reference points, a negative image of oneself, or even discomfort and anger. What is important to emphasise in facilitation is that these emotional reactions are not random: they are deeply shaped by cultural values and norms, often operating unconsciously.

For facilitators, the key is to help participants slow down this process:

- First, to notice and name the emotion.
- Then, to describe objectively what they see, separating facts from interpretation.
- Next, to identify which of their own values were touched or threatened.
- Finally, to imagine the values of the other side, strengthening the ability to practice empathy.

Encourage participants to stay with emotions rather than rushing to rational explanations, and to understand that each perspective is valid in its own cultural framework. Your role is to create a safe space where emotions can be expressed and where values can be explored without judgement. It is a challenging activity for participants as the discussions might question their belief systems and values. Make sure to give the time and support to everyone to express themselves.

How to choose the photographs for the Critical Incident activity

When selecting the images, aim for photographs that can gently provoke a visceral reaction or a moment of "cultural friction." The intention is not to shock participants, but to offer situations where values, norms, or expectations might subtly collide. Choose images that:

- **Show everyday situations** in which cultural assumptions may differ (public behaviour, family roles, gender expressions, use of space, symbols, rituals, social hierarchies, etc.).
- **Remain open to interpretation**, allowing multiple readings rather than suggesting a single "correct" meaning.
- **Avoid stereotypes or images that stigmatise** specific communities. The goal is to create reflection, not to reinforce biases.
- **Invite emotional resonance**—a small moment of confusion, curiosity, discomfort, tenderness or surprise.
- **Are ethically sourced**, respecting the dignity of the people depicted.

A good photograph for this activity is one that starts a conversation without telling participants what to think. It simply creates the conditions for emotions, values, and interpretations to emerge organically.

Resources

Cohen-Emerique, M. (1999). *Le choc culturel, méthode de formation et outil de recherche. In Demorgon, J. & Lipiansky, E. M. (eds.), Guide de l'interculturel en formation.* Paris: Retz, pp. 301–315.

Elan Interculturel (2009). Intercultool: Toolkit for Intercultural Learning. Paris.

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Name of the activity	The Norms
Competence & Indicators	**Citizenship Competence** • I seize opportunities to do or say things that can be useful to myself or others. • I develop ideas that help solve problems. • I recognise the importance of sharing resources with others. • I can imagine and describe a desirable future. • Identify and explore important boundaries for participants. • Reflect on the implications of norm-setting. • Create norms that could be useful for participants when facilitating groups. • Collectively define ways in which participants could implement these norms to assure good proximity is kept within their groups.
Objectives	• Identify and explore important boundaries for participants. • Reflect on the implications of norm-setting. • Create norms that could be useful for participants when facilitating groups. • Collectively define ways in which participants could implement these norms to assure good proximity is kept within their groups.
Nº Participants	At least 6 participants
When in the process	Beginning or middle
Duration	Approximately 50 minutes
Material needed	Pencils, papers
Preparation	Ask the participants to sit/stand creating a circle.

Step by step

1. In groups of 3 or 4 participants, ask each group to write up a set of norms they feel would be helpful to build and maintain a good proximity in their daily life, professional or personal situation.
2. Once all groups have their norms, join the group's two by two, and give them a few minutes to put their lists together to create a new list of norms.
3. Repeat step 2 until you have only one list of norms.

Closing up

You can reflect jointly with the group on this exercise asking the following questions:

- *How are you feeling now?*
- *Did something surprise you? Did you learn anything new about yourself/others?*

Name of the activity	Eye Gazing
Competence & Indicators	**Personal, Social, and learning to learn competence** • I am aware of my emotions, thoughts, values and behaviours, and I can express them appropriately. • I am aware of other people's emotions, experiences and values, and I can respond with empathy and respect. • I listen to others and engage in conversations with confidence, assertiveness, clarity and reciprocity, both in personal and social contexts. • I understand and adopt new ideas, approaches, tools and actions in response to changing contexts.
Objectives	• To identify, reflect and explore the concept of safe distance using our bodies in relation to others. • To feel (embodied) dynamics of social (interpersonal) distancing – how we create, maintain and change the distance together. • To experiment with physical distance and negotiate physical distance with others.
Nº Participants	Any
When in the process	Middle
Duration	Approximately 30 minutes
Material needed	None
Preparation	Ask the participants to sit/stand creating a circle

Step by step

1. In pairs, one person is placed in front of the other, a couple of meters away. If done online, stand about two meters away from your screen.
2. Place an object in the center. This object will serve as a pivot. If done online, the screen will be the pivot.
3. When the facilitator gives the indication, the participants will begin to stare into each other's eyes, in absolute silence and without making any movements.
4. The facilitator will give another indication for the participants to start moving around the pivot so that the distance is always equivalent between the object and both people in the pair. The movements are carried out in silence and keeping the gaze at all times. If done online, the facilitator should provide participants with a time sequence for them to follow (ie. stare into each other's eyes for 2 minutes, then start moving using the screen as a pivot during 5 minutes).
5. Participants must try different types of movement and speeds, always attending to the feedback they receive from their partner and at the same time to the pivot, to maintain balance in the distance between them and the pivot.
6. Optional: You may want to remove the pivot from the middle and ask you participants to keep the same distance as if the pivot was still there between them.
7. Optional: As a last step in this exercise you can ask participants to continue working with their partners but this time forgetting about the pivot. Try to negotiate without speaking the good distance, experiment with moving a bit closer, further from each other.
8. While doing the exercise, participants must become aware of what they feel at all times.

Closing up

You can reflect jointly with the group on this exercise asking the following questions:

- *How are you feeling now?*
- *Did something surprise you? Did you learn anything new about yourself/others?*

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8.4. Spatial Assemblage activities

Name of the activity	The Chair
Competence & Indicators	**Citizenship Competence** • I recognise the importance of sharing resources with others. **Cultural Awareness Competence** • I know and can share my own culture to learn more about others. • I participate actively in group dynamics to solve problems collaboratively. **Personal, Social, Competence, and Learning to Learn Competence** • I am aware of my emotions, thoughts, values and behaviours, and I can express them appropriately.
Objectives	• To stimulate creativity and imagination through collective body expression. • To foster collaboration and trust among participants. • To explore how a simple object can gain new meaning through shared creation and interpretation.
N° Participants	15 to 30
When in the process	Beginning – Ice-breaking and collective creativity warm-up.
Duration	30-45 minutes
Material needed	• 1 chair per subgroup • Spacious room or open space • Optional: music for background atmosphere
Preparation	Arrange the space so each small group has enough room to move safely around their chair.

Step by step

1. Divide the participants into small groups of 4–5 people.
2. Give each group a chair and explain that their task is to transform it into something completely different — it can become a living being, an abstract sculpture, a symbol, or part of a story.
3. Invite them to use their bodies to create an image together with the chair, showing their interpretation or giving it a new function.
4. Encourage creativity, humour, and experimentation — there are no right or wrong answers.
5. After each group presents their image, the facilitator asks the others:
   a. What do you see?
   b. What might this represent or express?
   c. How does it make you feel?
6. Each group can then briefly explain what their image meant or how they decided together on their creation.

Closing up	Facilitate a short reflection with questions such as: • *How was it to create collectively with only one object?* • *What did you learn about communication and cooperation?* • *How did the chair change its meaning for you during the exercise?*
Comments & hints for facilitators	• Emphasize process over product — the value lies in collaboration and imagination. • Encourage participants to notice emotions and body language during the exercise. • Use this activity to introduce the idea of objects as extensions of meaning in artistic and social learning processes.

Name of the activity	Image Creation- Theme of the recipe for a library
Competence & Indicators	**Citizenship Competence** • I recognise the importance of sharing resources with others. **Cultural Awareness Competence** • I know and can share my own culture to learn more about others. • I participate actively in group dynamics to solve problems collaboratively. **Personal, Social, Competence, and Learning to Learn Competence** • I am aware of my emotions, thoughts, values and behaviours, and I can express them appropriately.
Objectives	1. Starting from the story and characters, guide the participants in creating images of the characters they want to work on. 2. The translation into images bypasses verbalization, allowing access to other forms of expression preferred by migrants who do not master the language. 3. Facilitate creation through techniques such as collage, stamp printing, sewing a puppet, and sculpture with scrap objects, making the process more accessible and encouraging. 4. Value the manual skills of migrants by using starting materials that combine public and personal dimensions of the theme. 5. Integrate existing manual and craft skills, showing migrants how to translate them into forms appreciated in their new society. 6. Use images as a universal means of expression, useful in multilingual groups, and as a tool for memorizing linguistic expressions.
N° Participants	20 participants
When in the process	Middle
Duration	Approximately 40 minutes
Material needed	• Collage materials (magazines, photographs, colored paper) • Stamps and inks • Fabrics and materials for sewing puppets • Scrap objects for sculpture • Glue, scissors, colors • A large worktable
Preparation	Arrange the space so each small group has enough room to move safely around their chair.

Step by step

1. Arrange the participants around a large worktable.
2. Briefly introduce the activity and explain the goal of creating images of the characters using various techniques.
3. Provide an overview of the available techniques: collage, stamp printing, sewing puppets, sculpture with scrap objects.
4. Invite the participants to choose their materials and start creating their images.
5. The artist facilitators will assist the participants during the creation process, offering suggestions and technical support.
6. Once the creation of the images is complete, each participant presents their image in a performative way, telling its story.
7. Encourage questions and discussions about the created images, facilitating interaction between the characters and their integration into the collective story.
8. Begin to dramatize the relationships between the various created characters, integrating them into the common narrative.

Closing up	You can reflect jointly with the group on this exercise asking the following questions: • How are you feeling now? • Did something surprise you? Did you learn anything new about yourself/others?
Comments	• Ensure that all participants have the opportunity to express themselves. • Create a safe and respectful environment where everyone feels free to share.
Resources	• Art materials for collage, stamps, sewing, and sculpture. • Examples of images and techniques to inspire participants.

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Name of the activity	Listening to Desires, Important Themes, and Artistic and Craft Skills
Competence & Indicators	**Cultural Awareness Competence** • I show respect for others, their backgrounds and situations. **Personal, Social and Learning to Learn Competence** • I am aware of my emotions, thoughts, values and behaviours, and I can express them appropriately. • I am aware of other people's emotions, experiences and values, and I can respond with empathy and respect. • I listen to others and engage in conversations with confidence, assertiveness, clarity and reciprocity, both in personal and social contexts.
Objectives	• Engage newly arrived learners in a participatory art process involving writing, scenic construction, and performance on a theme they care about. • Understand the participants' imagination to collectively build a story and characters that captivate them. • Identify important themes and topics they find significant to decide the subject of the story and artistic assemblage to create together. • Determine which artistic and craft languages to use by identifying the techniques to apply.
N° Participants	20 participants
When in the process	Beginning
Duration	Approximately 60 minutes
Material needed	• Computer • Speaker • Videos, illustrated books, photos of previous performances and installations by refugees
Preparation	Ask the participants to sit/stand creating a circle.

Step by step

1. Arrange the group in a circle.
2. Start by asking participants to share their favorite things: music, food, sports, stories. Each person shares theirs, and using a computer and speaker, play the music or videos.
3. Show examples of performances other refugees have created, describing the central theme of each performance.
4. Show illustrated books, explaining the theme and how each book was created.
5. Show installations and spatial assemblages through short videos, books, and photographs, demonstrating that the protagonists of these processes were young people like them, their fellow countrymen.
6. The objective is to help them understand that we are available to create something artistically beautiful on a theme they care about.
7. Ask what theme most of them care about that we could work on artistically together.
8. Finally, ask about each person's craft or artistic skills, referring to the videos shown where people like them cook, build objects and puppets, draw, print, write poems, act, sing, rap, dance, film. Each person shares what they feel most comfortable doing in this collective process.

Closing up	You can reflect jointly with the group on this exercise asking the following questions: • *How are you feeling now?* • *Did something surprise you? Did you learn anything new about yourself/others?*
Resources	Videos, illustrated books, photos of previous performances and installations by refugees.

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8.5 Check in and check out activities

Name of the activity	Deep Democracy Way Check in and check out
Competence, Indicators & Objectives	**Personal, Social, and learning to learn competence** • I am aware of my emotions, thoughts, values and behaviours, and I can express them appropriately. • I am aware of other people's emotions, experiences and values, and I can respond with empathy and respect. • I listen to others and engage in conversations with confidence, assertiveness, clarity and reciprocity, both in personal and social contexts. • I understand and adopt new ideas, approaches, tools and actions in response to changing contexts.
Nº Participants	Any
When in the process	Check in or check out
Duration	Any
Material needed	None
Preparation	A space without a table

Step by step

The facilitator introduces: "We will be doing a Check-in."
As the facilitator you introduce the process saying: "We will be doing a Check-in". The kind of Check-in you hold will vary depending on the context and nature of the group. If it is a regular workplace meeting the Check-in may be straightforward and reasonably quick. If there are some complex issues that need to be addressed then it may need more time.

Ask specific questions, model, and go popcorn style
The Check-in is guided by a set of questions (see 'Check-in Styles' for more information about the questions). It is often useful to have these up on flip chart paper, especially if there are a few questions. Alternatively they may just be called out by the facilitator.
Let the group know that we are not going to go in a circle, but that people can speak when they wish. We call this "popcorn style" i.e. pop when you're hot and feel the urge to speak, as opposed to going in a circle – the "slow circle of death!" A popcorn style Check- in provides more opportunity for each person to be present to what others are saying, instead of being anxious and preoccupied waiting for one's own turn to speak.
As facilitator, model the process for the group by going first and answering the questions. Even though you are the neutral facilitator, you may bring some of how you are feeling into the room in the Check-in. However, you will only contribute to these more general questions and not contribute an answer to a question like "what do you want from this workshop?"

It's not compulsory.
It's also important to let people know that the Check-in is not compulsory.

Check-in is a "dump".
Explain that it is not a conversation but more like a "dump" of information.

Your neutrality is essential.
Listen with interest but listen neutrally (equally). Acknowledge all participants in the same way. Don't say "good" or "bad" or give any comment. Rather acknowledge the person by looking at and connecting with them non-verbally while they are speaking. And at the end of their Check-in, thank them. In other words don't give any affirmation / comments / judgement / interpretation at all. This means that "I made a cake", and "my girlfriend asked me to marry her" elicit an equal response from you, the facilitator.

Summarising.
If it's a typical business meeting, summarise the expectations / objectives at the end of the Check-in. However, if the meeting has an emotional element to it then summarise the key themes. Summarise these according to roles i.e. opinions, views, emotions, physical symptoms & archetypes, rather than by linking issues to specific people.

Decide, don't slide.
If a person starts responding to someone else and a conversation starts up, make the group aware that you are sliding away from the Check-in. Raise the group's awareness and find out what people want to do and then take a vote, asking: "Do people want to stay with the Check-in or do you want to go into a conversation?"
In this manner you retain your neutrality and the group decides. **Go until you are finished.**

To summarise:
- As facilitator, introduce and model the Check-in.
- Have a set of questions to guide the Check-in.
- Encourage participants to go popcorn style.
- Let people know that checking-in is voluntary.
- Listen with interest and neutrality.
- Summarise expectations where relevant.
- Summarise themes/roles, where relevant.
- Decide on topics, don't slide.

Check-in Styles
The type of information requested by the facilitator, and the facilitator's modelling, will govern the style of the Check-in. When your aim is to get the emotional issues to surface, give it time; otherwise, keep it short, simple, and focused so as not to let the Check-in dominate the meeting.
You can make a Check-in short by asking people to express how they are by:
- Using one word.
- Using their hands - thumb up or down.
- Using a term for the weather - sunny, rainy.
- Using colours – light or dark.

For large groups, the Soft Shoe Shuffle is a time efficient and effective way to conduct a Check-in.
For an ongoing group the Check-in gives the members a chance to reconnect and allows everyone an opportunity to gain insight into how participants are feeling generally and/or specifically in relation to any particular issue. In a new group the Check-in gives everyone an opportunity to learn about their co-participants and a general question or request can be "please tell us a little about yourself and tell us what you would like from this meeting."
For a more business-like meeting you can ask what the objectives are and what is most important for them to accomplish in today's meeting.
For deeper emotional information a question you can ask is:
- *Has anything interesting or unusual happened to you recently, or since we last met?*

Another question which is very useful in a Check-in is:
- *What part of you doesn't want to be here?*

This allows participants to name the part of them that may be on the Resistance Line, and the simple act of verbalization often inhibits its development.
If this is the first time the group is meeting, suggest that each person introduce themselves in a manner that would be useful to the group. For example if these are colleagues meeting from different divisions in a company ask them to describe their position and the division they come from.
How to do the Check-out
It runs in a way that is similar to a Check-in. Useful Check-out questions are:
- *How was the meeting?*
- *How are people feeling now?*

You can add other questions depending on the meeting and its objectives.
Again you don't go in order or a circle. Go popcorn style allowing people to speak when they feel ready. The Check-out is also voluntary.
As the facilitator you should allow each person to have their say without making any comments, asking questions or having a discussion. The Check-out is also a "dumping" and the statements are left in the room.

De-roleing
If the meeting has been very emotionally charged, people may be holding roles on behalf of the rest of the group. The Check-out allows them to understand which part of the role (the emotionality) is theirs that they will own and take away with them, and which part belongs to the group that they will leave in the room.
This is known as 'de-roleing' and is very important if any emotional or heated issues have been discussed in the room. The person should be encouraged to own the part of the role that is their own by labelling that part either to themselves or to the group and then clearly specifying that the rest of the role, the unidentified part, often the larger part, will be left behind in the room.

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As the facilitator you can include the de-roleing concept as you set the questions for the Check- out. You could do this by saying:
We are in the middle of a process and the roles are hot. It's important to try and leave only with your role and not everybody else's. For our Check-out please tell me:

- *How are you feeling right now?*
- *In two words, how has the day been for you?*
- *What role do you own and what do you wish to leave behind in the room?*
- *If you feel caught in a role please stay behind and chat if you want to.*

The Check-Out
For a short/business non-emotional meeting, use the same principles as the Check-in (one or two words, fingers, weather, colours/shades) to describe how the meeting was for you.

Closing up	Check to see if any participant needs extra time. Thanks to the participant and close.
Comments & hints for facilitators	What happens if a person is emotional? Allow the person to take time. Don't specifically ask any questions or give a verbal response. Be very present and give them the space to collect themselves. Then let the person continue with their Check-in if they want to. · What happens if someone doesn't want to Check-in? That's fine. People don't have to check-in. If you notice that many people don't check- in, this is an indicator of something happening below the water line in the group. · What happens if someone takes a long time to initiate and respond to the Check- in? If there are long pauses before anyone starts, or there are long pauses between the people checking-in, just allow it to be. Just be patient and allow the process to unfold. The lack of response again suggests that there are issues in the group. In the classroom We have found that the Check-in is a valuable tool in the classroom, particularly the methods that use hands, colours or the weather. With learners from disadvantaged areas the Check-in provides a space and an opportunity to talk about what's happening at home, and to gain support and as a result, to be more present in the classroom. It has assisted teachers to know their learners and vice versa and the relationship between learners, and between the teacher and the learners, has deepened and become more caring. In a number of contexts in South Africa, which may be relevant for other places, it is good to do the Check-in on a Monday, as the weekend may have included community and family violence and trauma. In the staff room The Check-in is also useful in the staff room as it enables the staff to connect and understand one another better, supporting closer working relationships and a sense of community.

Name of the activity	One Word Circle
Objectives	To create a shared moment of reflection where participants summarise their learning or feelings with one word. This simple ritual reinforces listening, connection, and closure.
Nº Participants	All participants involved.
When in the process	Check in
Duration	5-10 minutes
Material needed	None
Preparation	None

Step by step

1. Ask everyone to stand or sit in a circle.
2. Invite each participant to say one word that captures what they take away from the session.
3. Maintain silence between contributions; do not comment or interpret.
4. Optionally, close by repeating some of the words aloud to acknowledge the group's collective learning energy.

Comments	Keep it simple and sincere. This works best when trust is already established in the group

Name of the activity	Weather Report
Objectives	Help participants express their internal "weather" as a metaphor for their experience, surfacing emotions and group energy.
Nº Participants	All participants involved.
When in the process	Check out
Duration	10 minutes
Material needed	Visual icons (sun, clouds, rain) – optional
Preparation	None

Step by step

1. Invite participants to describe their current "weather": sunny, cloudy, windy, stormy, etc.
2. Encourage them to add one sentence explaining why.
3. Optionally, draw a "weather map" on the wall to visualise the group's climate.

Comments	Humour and lightness help; the metaphor lowers barriers for honest sharing.

Name of the activity	Restorative Three Moments (PRISCILA)
Objectives	Bring closure through reflection and care, allowing participants to acknowledge learning, release tension, and plan forward.
Nº Participants	All participants involved.
Duration	15 minutes
Material needed	Printed or projected questions; optional cards for writing.
Preparation	Prepare questions.

Step by step

1. Ask participants individually or in pairs to reflect on:
   - What do I take with me from this session?
   - What do I leave behind?
   - What do I need to continue my process on?
2. Allow silence for thought, then invite voluntary sharing in the large group.
3. Close by thanking participants for their openness.

Comments This exercise connects reflection with emotional well-being — a central value of the PRISCILA Method.

Name of the activity	Body Voting
Objectives	Visualise agreement or satisfaction levels through movement rather than words, enabling quick embodied feedback.
Nº Participants	All participants involved
When in the process	Check out
Duration	10-15 minutes
Material needed	A line on the floor marked 0 to 100 or "Strongly Disagree" → "Strongly Agree."
Preparation	• Draw/stick the scale-line on the floor. • Prepare statements.

Step by step

1. Read a statement (e.g., "I feel confident to apply what I learned today").
2. Ask participants to position themselves along the line.
3. Invite volunteers from different points of view to explain their choice.
4. Repeat with 2–3 statements.

Comments Focus on dialogue, not consensus. Differences enrich understanding.

09 Conclusion

The PRISCILA Handbook has been the result of a long collective journey —a journey that began with a question: How can adult trainers support migrant, refugee, and asylum-seeking learners in developing competences that truly empower them to act, create, and belong?

Over the course of two years, partners, trainers, and learners across Europe have explored this question through theatre, dialogue, and shared reflection. What you now hold in your hands is not just a handbook, but a living trace of this collaborative process —a map of methods, stories, and discoveries made along the way.

A Collective Learning Journey

The creation of the PRISCILA Method has been shaped by the voices and experiences of hundreds of adult learners and trainers who have taken part in workshops, pilots, and capacity-building sessions in Italy, Spain, Germany, and Türkiye. Each encounter added a new layer of meaning: moments of laughter, confusion, courage, and connection.

Through these shared moments, participants experienced learning as a collective act —one that is relational, embodied, and deeply human. This is the spirit that has guided the entire project: to learn with and from each other, across languages and cultures, while recognizing that every story, every silence, and every body carries knowledge.

From Practice to Competence

The PRISCILA Method is more than a set of activities; it is an invitation to integrate the **European Key Competences for Lifelong Learning** into inclusive, creative practice.

- Through Theatre of the Oppressed, learners rehearse democratic participation and rediscover their power to act —nurturing Citizenship Competence.
- Through Deep Democracy, they learn to listen to all voices, even the most marginal or invisible, cultivating empathy, dialogue, and the Personal, Social, and Learning-to-Learn Competence.
- Through the Critical Incident Method, they develop awareness of their own cultural lenses and the capacity to manage conflict —strengthening Cultural Awareness and Expression.
- And through Spatial Assemblage, they experience how bodies and spaces communicate, fostering creativity and collective imagination.

These methods are not theoretical exercises. They are lived experiences that connect learning to real life —to workplaces, families, communities, and cities. In each of these contexts, learning becomes a tool for transformation and inclusion.

Evidence and Transformation

The pilot workshops and capacity-building sessions have shown that creative, participatory approaches make a tangible difference. Trainers reported that the PRISCILA activities helped them to reframe their educational practice —from "teaching" to "accompanying." Learners expressed a greater sense of confidence, belonging, and agency.

Many shared that, they could express complex feelings and experiences through art and dialogue, and see them recognised by others.

These outcomes confirm what research in adult education has long suggested: when learning starts from lived experience, it has the power to heal, empower, and connect.

Sustainability and Future Use

The conclusion of this manual does not mark an ending but a beginning. The PRISCILA Method is designed to be open, adaptable, and replicable —a set of tools that any adult trainer can tailor to their own educational contexts.

We encourage trainers to continue experimenting, combining methods, and creating new pathways that reflect their learners' realities. The activity sheets can serve as a foundation for new projects or as inspiration for developing micro-credentials that formally recognise learning achievements gained through creative and participatory methods.

We also invite adult education institutions to embed PRISCILA principles —inclusion, creativity, dialogue, and reflection— into their regular training curricula and organisational practices.

A Shared Horizon

PRISCILA reminds us that education is not only about acquiring knowledge but about becoming —about recognising ourselves and others as learners, citizens, and creators of culture.

Theatre, dialogue, and self-reflection are not just techniques: they are languages of connection. They teach us to see learning as a collective horizon —one where diversity becomes a source of strength, and every story, however small, contributes to the larger fabric of society.

As we close this handbook, we open a space for continuation.

Every trainer who uses these pages adds a new voice to PRISCILA's ongoing story.

May this method continue to travel, transform, and inspire —reminding us that learning is not a straight line, but a shared movement towards understanding, empathy, and change.

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EMPOWERMENT THROUGH LIFELONG LEARNING

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