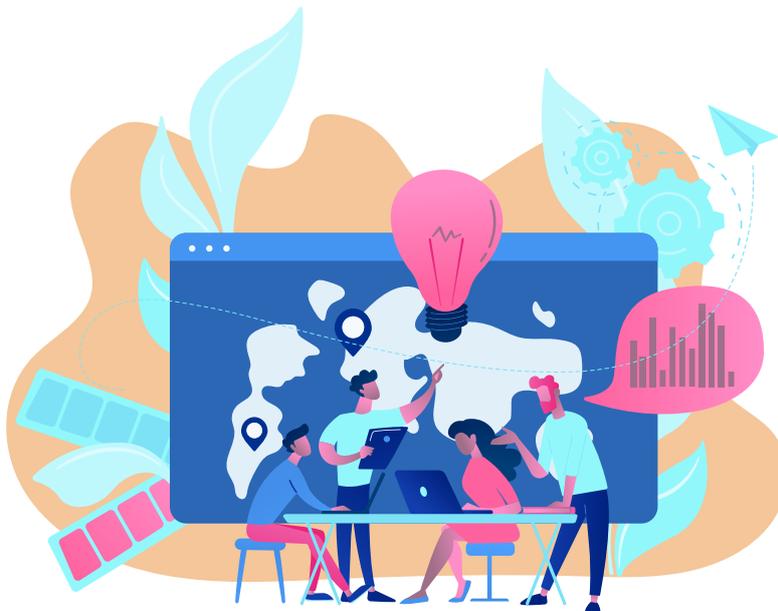




Global Learning Through Digital Stories



anthropolis




אגודת המפגש הבין דתי (ע"ר) - جمعية اللقاء بين الديانات
INTERFAITH ENCOUNTER ASSOCIATION

Global Learning Through Digital Stories

METHODOLOGICAL BOOKLET

Supported by the Anna Lindh Foundation and co-financed by the European Union.

Written by Anthropolis, Asfar, Interfaith Encounter Association

Edited by Asfar

July 2021



I INTRODUCTION	6
1.1.BACKGROUND OF THE GLOBAL LEARNING THROUGH DIGITAL STORIES PROJECT	7
1.2.THE PARTNERSHIP	7
1.3.PURPOSE OF THE METHODOLOGICAL BOOKLET	8
II METHODOLOGIES	9
2.1. DIGITAL STORYTELLING (DST)	10
2.2.MICRO-TEACH E.T.	12
2.3.INTERFAITH ENCOUNTER	14
2.4. INSPIRATIONAL WEBINAR 'LOCAL ACTION – GLOBAL CHANGE	15
III LOCAL ACTIONS	17
LOCAL ACTION 1: LIGHTHOUSE UNBOXED.....	18
LOCAL ACTION 2: KLOROFILL – INTERGENERATIONAL	19
STORYTELLING WORKSHOPS	19
LOCAL ACTION 3: YOUNG INTERFAITH IFTAR	20
LOCAL ACTION 4: PLANNING AND BUILDING AN ENVIRONMENTALLY CONSCIOUS OPEN AIR COMMUNITY SPACE IN A CHILDREN'S HOME	20
LOCAL ACTION 5. HACKNEY BENEFITS &	21
SUPPORT BOOKLET	21
LOCAL ACTION 6: VISITING KFAR QASEM.....	22
IV CLOSING NOTES	23



I INTRODUCTION



1.1. BACKGROUND OF THE GLOBAL LEARNING THROUGH DIGITAL STORIES PROJECT

Access to cultural participation and learning remains a highly topical issue across Europe. Available data on cultural participation shows that a significant part of the population still does not participate in mainstream cultural and social activities, with people in more deprived circumstances (with regards to their income and education level) participating much less than people with higher education profiles and higher incomes. Cultural participation is recognized as a human right and an important building block for personal development, creativity and well-being. However, the cultural provision offered by institutions receiving public funding often benefits only a reduced segment of the population. This requires the identification and development of strategies to increase cultural participation and social inclusion in cultural learning, in order to guarantee equity and efficiency in the use of resources.

Global Learning Through Digital Stories project promotes sustainability and active participation in social and cultural life and supports the leadership of dialogues and actions of youth through digital storytelling.

The project provides young people tools and knowledge to reinforce their initiative and participation in the Euro-Med region and national social, cultural life. We would like to create a supportive environment for citizens through this project and contribute to the growth of fairer and inclusive societies.

1.2. THE PARTNERSHIP

The Global Learning through Digital Stories Partnership was formed in 2020 and consist of three NGOs: Anthropolis from Hungary, Asfar from the UK and The Interfaith Encounters Association from Israel. The partnership was formed to empower young people in their countries and in further countries from the Euro-Med region to work and act for social change and develop conscious and deliberate thinking and dialogue on a wider scale.

Anthropolis Anthropological Public Benefit Association, a Hungarian

NGO intends to promote the values of cultural relativism, participatory approach, citizens' empowerment, and awareness on global issues. In order to introduce global perspective in institutional education and strike up social discourse, Anthropolis has created media and awareness-raising campaigns, educational programmes and materials, workshops and trainings, e-learning courses and documentaries focused on the topics of global learning, cultural heritage of minorities, fair trade, migration, gender equality and contemporary slavery.

Our educational activities are based on interactive, participatory methods, such as Philosophy for Children and Communities (P4C) and Forum Theatre.

We are experts of Digital Storytelling (DST) and applied the method for diverse target groups including students, teachers, people with special needs, professionals, etc. in different international projects in the EU and outside. [www.storycenter.hu and www.storycenter.info]. Anthropolis has built an extensive network of schools and teachers, local authorities, ministries. We have established cooperation with relevant teacher-training universities and institutions working in the field of educational research and development.

Organisational website: www.anthropolis.hu

Asfar is a dynamic NGO, launched in 2012, established to provide opportunities for Young People and communities in the UK, the Caucasus, the Middle East and the Balkans, through Sport for Peace; Volunteering; Educational and Skills development programmes; Cultural learning; and Transnational learning.

Asfar also focuses on Women Economic Empowerment programmes; Gender Equality; and supports women in the Middle East & North Africa to gain access to business and social enterprise sectors.

Since 2013, Asfar has mobilised to support more young people and communities, especially those seeking employment and those who would benefit from cultural, enterprise, employability and reconciliation skills engagement. Asfar incorporates intercultural learning throughout our delivery: Reconcilia-

tion for Development, Youth Volunteering & Dialogue, Education, Enterprise & Employability Skills, Women Economic Empowerment and Creative Digital Learning.

Our direct intercultural learning is focused primarily in 3 key delivery areas: Youth Exchanges & wider mobilities, Dialogue Projects and International Volunteering & Internships. This is implemented through bringing young people together, from different cultural backgrounds and countries to learn about different countries and share their own cultures to their peers, Cultural Nights, Inter-group engagement – through formal and non-formal activities, language learning – through formal and non-formal activities.

Organisational website: www.asfar.org.uk

The Interfaith Encounter Association promotes real coexistence and human peace in the Holy Land through cross-cultural study and interreligious dialogue. We support dozens of interfaith groups building strong inter-communal relations and reaching audiences underrepresented in coexistence initiatives.

Our approach differs from most peacebuilding approaches in its strong emphasis on the grassroots inter-communal relations and in its true inclusiveness. The apolitical, all-inclusive approach succeeds in attracting key constituencies which are often underrepresented in coexistence initiatives, such as religious leaders, women and youth.

This platform supports the successful transformation of mutual attitudes by taking the conversation to a deeper level with strong existential value for its participants and by working with religions as a bridge, rather than leaving it to be misused to grow alienation. In the past nearly 20 years we have been steadily growing, developing unparalleled outreach to various parts of the Israeli and Palestinian societies. To this date, we have overseen 109 groups and more than 3,700 encounters- including 36 groups that bring together on a regular basis Israelis and West Bank Palestinians.

Organisational website: www.interfaith-encounter.org/en/

1.3.PURPOSE OF THE METHODOLOGICAL BOOKLET

The purpose of this Methodological Booklet is to provide methodological background and reference for multipliers and policymakers related to the use of Global Learning and the inclusion of diverse voices. This booklet can be used for empowerment and inspiring intercultural communication among young people, especially within marginalised groups.

This Methodological Booklet contains the learning process and personal messages from participants who participated in the 'Global Learning thru Digital Stories' project, and in addition increase engagement towards SDGs, specifically goals 10, 16 and 17.

This Methodological Booklet reflects the values promoted by the ALF partnership to embrace youth-led dialogues and frame and disseminate it in digital stories related to topics such as inequality reduction, solidarity, peace, justice, strong institutions and building partnerships.

This Methodological Booklet consist of three parts:

- Part I of the Booklet is devoted to specific methodologies used by the 'Global Learning Through Digital Stories' project and the joint online Inspirational Webinar 'Local Action – Global Change'.
- Part II is dedicated to personal testimonies from participants who implemented their local actions in Israel, Hungary and the UK from June until August 2021.
- Lastly, Part III presents the conclusions taken from the project.

II METHODOLOGIES



2.1. DIGITAL STORYTELLING (DST)

- **Online or offline or can be adapted online/offline:**

The method works both online and offline.

- **Short summary of the methodology:**

Digital Storytelling is a method which results in a personal narrative story of about two minutes, using a collection of the storyteller's own photographs. The method combines traditional storytelling with ICT tools. The storyteller writes his/her own story in first person, tells it in his/her own voice, illustrates it with his/her own personal pictures, and edits them using an editing software. The outcome of the process is a short film, which can be shared through digital technology. DST films can cover a wide variety of topics, such as reflecting on a personal experience, explaining a concept, retelling a historical event, or making an argument. Digital Storytelling can be used in all fields of education (in formal, non-formal, and informal learning).

- **Themes, topics you usually work with during the application of the methodology:**

The topics we work with depend on the aim of the workshop we deliver to our participants. When the workshop has a specific aim, we collect stories according to that. In our DST work, themes and topics cover the following issues: environmental, social, economic sustainability; social inclusion; inequalities; gender equality; climate change; peace; human rights; active citizenship; and historical events such as the Holocaust.

Individual participants usually tell personal stories of life changing experiences, or just small, memorable episodes from their own or their family's past.

- **Objectives of the methodology:**

DST helps people to find and tell their personal stories and experiences with others, to share their individual and personal view on different topics or events.

DST is a great tool to develop learners' digital, social and communication skills (both in their mother tongue or a foreign language). The method supports the

learner's self-development, increases his/her empathy, and self-understanding.

The method can be used for building communities and collecting the communities local, oral histories.

The methodology intends to give voices to people who might have had fewer chances to make their voices heard, compared to others. It can help those with difficult challenges in their lives to develop a new voice, or help the storyteller share memories. Equally, it can help teachers and researchers break down complicated projects into a succinct and engaging communication.

DST and youth empowerment

The unique experience that Digital Storytelling provides is empowering in the sense that it creates a safe space for individuals to reflect on the past and present by looking at their lives and their interactions with people through a critical eye.

The act of creating digital stories can provide youth with a clearer understanding of how life events shape who they are, and the final products become tools of learning for the authors themselves. In other words, digital stories challenge people to think and reflect on their own lives with respect to the larger social and historical picture. This in turn allows the storyteller to understand and feel confident about their identity. This is particularly important for youths, as they are in the transition phase from childhood to adulthood, realizing their identity both within the framework of their community and in a deeply personal context. The final step of the Digital Storytelling method is to share, reflect and receive feedback. By listening to someone's story, people are able to connect with each other.

Individuals can feel the impact of their stories on others and at the same time on themselves as they reflect more deeply on who they are and who they want to become. As such, the process is as important as the product and the stages that the participant undergoes to create his or her story is rewarding in terms of

self-development and self-expression.

Beyond fostering imagination and creativity, the Digital Storytelling method can build confidence by polishing certain practical skills including communication, writing, teamwork and technical skill. While not the main focus of the process, the acquisition and practicing of these skills in a non-formal setting can act as a supplementary form of empowerment.

• **Tools you need for the realization:**

When offline:

- o Comfortable environment where the workshop can take place undisturbed by noise, or other people.
- o A venue adequate for all stages of the DST process, providing space for individual work, as soundproof as possible with lighting that can be adapted for screening of films and good acoustics.
- o Stationery: flipchart paper, pens, sheets of paper for notes, etc.
- o Projector with a screen (or a white wall surface) and speakers.
- o Laptops or PCs for all participants with editing software and headphones.
- o Voice recorder, scanner, camera, printer.
- o Internet connection.

When online:

- o Laptops or PCs for all participants with editing software, and headphones.
- o Voice recorder, scanner, camera.
- o Internet connection.

Time required for applying the methodology:

Typically, a Digital Storytelling workshop is conducted over three or four half-day sessions (20 hours approx. altogether) during which participants are introduced to the principles of narrative and filmmaking, and work alongside each other in a group to refine their stories and their skills.

• **Size of the group you can work with:**

Minimum 2, Maximum 28 people.

• **Primary target groups:**

The primary target group of our work are teachers and trainers, social workers, staff of NGOs, working on the field of education, social work and sustainable development.

Secondary target groups:

Pupils and students (age 10-18 years), young adults and members of marginalised, vulnerable groups.

• **Basic structure of the methodology:**

The DST workshop is based on a 5-step process:

- o Briefing: Participants get an introduction to the method.
- o Writing: Methods help participants to find their stories, and tell them according to the rules of DST.
- o Recording: Storytellers' voice recorded, photographs scanned (if needed).
- o Editing: Participants learn how to use the editing software, and edit their own films with the supervision of the trainers.
- o Sharing (live or online): Films screened for the group of participants.

• **Your photos/videos connected to the methodology:**





- **Explain how you evaluate the learning process:**

Participants give verbal feedback on the process after the screening, and later they fill out an anonymous evaluation form.

2.2.MICRO-TEACH E.T.

- **Online/offline/blended learning:** can be adapted online/offline

- **Short summary of the methodology**

The Micro-Teach E.T. methodology brings together a group of learners and develops them into teachers, each learner shares their opinions or cultures with each other in a teaching setting. The methodology centres around the fictional character of Extra Terrestrial (E.T.), an alien who knows nothing about Earth and wishes to learn about Earth, its people and cultures. The participants will have to explain to E.T. what Earth is like, introduce him to society and help him to understand what culture is and what it is about.

- **Themes/topics you usually work with during the application of the methodology:**

- o Culture & Cultural awareness,
- o Intercultural engagement and awareness,
- o Intercultural communication and self-representation,

- o Diversity.

- **Learning objectives of the methodology:**

- o Understand what culture and intercultural learning are,
- o Learn about other group members' cultural backgrounds,
- o Represent, share & understand your own identity and cultural background.

- **Tools/Resources you need for the realization:**

- **Online:**

- o Zoom or another web-based meeting software is required that have the capacity to allow for break-out rooms or smaller groups of participants and a main room for all the group to share their conclusions together.

- **Offline:**

- o Laptop; Projector.
- o Stationery: Markers, Flip chart paper.
- o Separate tables for large group discussion.

- **Time required for applying the methodology:** 90 minutes.

- **Size of the group you can work with (min. 4 – max. 30 number of people):**

Although there are no set requirements for the number of participants that this methodology should have, between 2-4 participants should be in one group ideally, to stimulate discussion and to allow everyone in the group to speak. Maximum 30 participants and minimum 4 participants.

- **Primary target groups:** Young people aged 18- 30 years

- **Secondary target groups:** Teenagers aged 14-18 years

- **Basic structure of the methodology**

- o Introduce the formal section of this methodology, where the mission of the task should be shared. The mission can be split into 2 parts: the formal and non-formal section of the methodology.

o Start with the formal section and share the video What is culture by Eva Haug, the Amsterdam University of Applied Sciences to introduce the topic:

https://www.youtube.com/watch?v=Me2HITQPS40&ab_channel=evahaug

o Introduce the definition of Culture: "**Culture** is the characteristics and knowledge of a particular group of people, encompassing language, religion, cuisine, social habits, music and arts. ... Thus, it can be seen as the growth of a group identity fostered by social patterns unique to the group"¹ and **Intercultural learning** refers to the acquisition of knowledge and skills that support the ability of learners to both understand culture and interact with people from cultures different from their own.²

o Ask several questions about where Culture comes from? Do you think intercultural learning is important? Are we all members of a cultural group? Introduce UNESCO's Universal Declaration on Cultural Diversity.

o Now introduce the informal section of this methodology, introducing who E.T. is, what his level of knowledge is and the task that participants have: to explain culture, what Earth is like and explain the differences between cultures.

o Place participants into separate groups and give them 20 minutes to come up with a way to explain the above to E.T. and decide who will give feedback to the main group. Ask each member of the group to identify 2-3 key elements of their own culture and share & explain this with the group. Ask them to discuss how they will explain and represent each members' culture to E.T. and how they will represent Culture to E.T.

o Bring back participants to the main group and give each group 5 minutes to feedback to the main group as to how they would complete the task. The task should take around 40 minutes, incorporating 20 minutes of planning time and 5 minutes of actual Micro Teach time, for each group, as if they were speaking to E.T.

o This should be followed by a debriefing session of 15 min. The debriefing session should start by asking each participant how they have felt and if they found the activity difficult. Ask learners if it was difficult to think about their own culture and explain it in a way to someone who knows nothing about it. Working in diverse groups, was it difficult to come to an agreement what culture really is?

o During previous applications of this methodology themes that usually come

up include: what is culture as a concept? How would participants define it? Why is culture important? Does culture show our differences or similarities as humans? What can be considered culture? How to respect someone else's culture? How do we demonstrate or represent culture?

• **Your photos/videos connected to the methodology:**



1 [Live science 2017]

2[Lane H.C. 2012]

- **Explain how you evaluate the learning process:**

The evaluation of the learning process can be organised through an Evaluation Questionnaire by asking different questions:

- o Did you improve your understanding about different cultures?
- o Do you have a better understanding what intercultural learning is?
- o Were you able to learn about other group members' cultural backgrounds?
- o What do you think about your own identity and your cultural background?
- o Did the micro-teach activity develop your skills in facilitation?
- o Feedback on improvements of session

2.3.INTERFAITH ENCOUNTER

- **Online or offline or can be adapted online/offline:**

Can be adapted to both, but face to face encounters tend to have more significant outcomes.

- **Short summary of the methodology:**

An Interfaith Encounter is a meaningful conversation in which participants exchange ideas on issues that have existential significance for them, and consequently get to know one another in a more intimate way. It reveals similarities and helps to build bridges between people, but also enables them to share their differences in a constructive, respectful way. Our approach differs from other interfaith efforts because it focuses on interactive conversations between participants, rather than passive listening to expert speakers.

- **Themes, topics you usually work with during the application of the methodology:**

The most common way to conduct an Interfaith Encounter is through joint learning of our respective religions, traditions and cultures, but other platforms of in-depth exchange may work better for specific groups of people: music, literature, shared vocation or interest, etc.

- **Objectives of the methodology:**

Even one encounter creates an important transformation among its participants. But when groups from neighbouring communities meet regularly, this

provides a regular opportunity for encounter, exemplifies the possibility of inter-communal relations based on friendship and respect for the unique identity of each, and constantly generates change as additional members of the larger communities join. In this way, the transformation becomes much more solid and effective.

- **Tools you need for the realization:**

The advantage of this approach is that its main resource is just people. The organizers can also bring texts to be discussed, but it is not a must.

- **Time required for applying the methodology:**

The ideal duration of an interfaith encounter is 1,5 hours.

- **Size of the group you can work with:**

5-15 people for ideal participation, but you can of course have larger groups divided into smaller ones if needed.

- **Primary target groups;**

Everyone can enjoy it. We use religion as our main tool of conflict transformation. This does not mean that one has to be religious or a believer to take part. Religion permeates culture, even among those who call themselves 'secular', in very deep ways.

- **Secondary target groups:**

The friends and families of participants. We count on the "multiplier effect" to create a larger impact on society.

- **Basic structure of the methodology (the steps/stages how you deliver the methodology):**

A typical encounter starts with a casual mingling until the group gathers. Participants catch up with people they know and briefly introduce new people. When the group gathers, if there are new people, the group will hold a round of brief introductions, with participants sharing personal details such as name, religion, profession, family, etc. If needed, and if it fits the group's character, you may also want to include a short "ice-breaker" activity.

Then the theme chosen by the group during the previous encounter will be introduced through very short presentations, 5-7 minutes each, from the different religious perspectives. These presentations are not meant to cover the whole theme, but to briefly describe some of its main components and key issues. It is a good idea to have a few brief texts included in the presentation and some groups even use just texts to present the theme, but this is not a must.

Following the presentations, the conversation opens up to the group to share ideas, thoughts, experiences, feelings etc. by all participants. It is not expected that they will agree with each other.

The expectation is that they learn about each other's views, understand what they have in common and where they differ, and develop the ability for friendly disagreement. In addition: we are not looking essentially for academic input but for a sharing of personal views, experiences, thoughts etc. Therefore, it is expected that people from the same tradition will not necessarily agree. At the end, facilitators wrap up and the group chooses the topic for the next encounter.

• **Your photos/videos connected to the methodology:**



<https://www.youtube.com/watch?v=ujzpcckXXqsl>

• **Explain how you evaluate the learning process:**

The learning process with this method is a long-term one, so evaluation should be done on yearly or semestral basis. During the process itself, the facilitator should be very attentive to the group's dynamics: participants' language and body language, if anyone feels uncomfortable, if the group has different levels of knowledge on a certain topic that needs further clarification, etc. The facilitator should also keep contact with participants individually, in order to receive feedback.

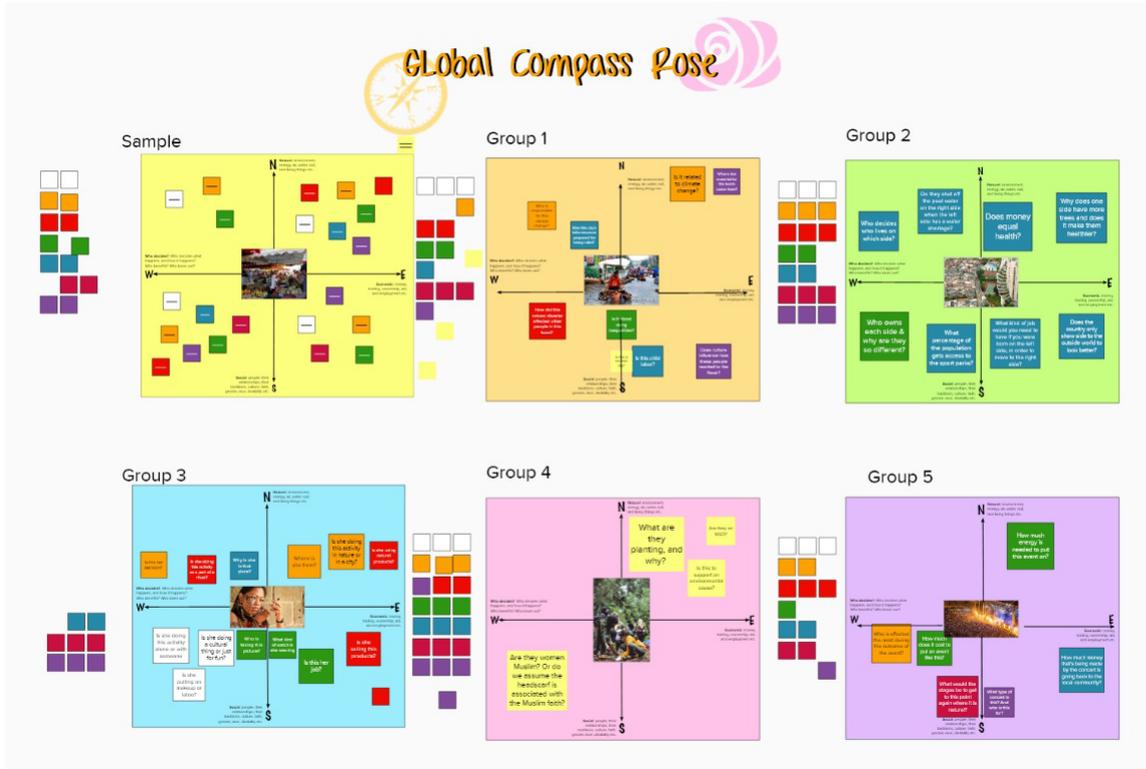
2.4. INSPIRATIONAL WEBINAR 'LOCAL ACTION – GLOBAL CHANGE'

On 20th May 2021, the Global Learning Through Digital Stories project organized an inspirational webinar to celebrate the World Day of Cultural Diversity for Dialogue and Development and brought together young social actors from countries within our partnership – Hungary, Israel and the UK – and beyond, with the theme Local Action – Global Change.

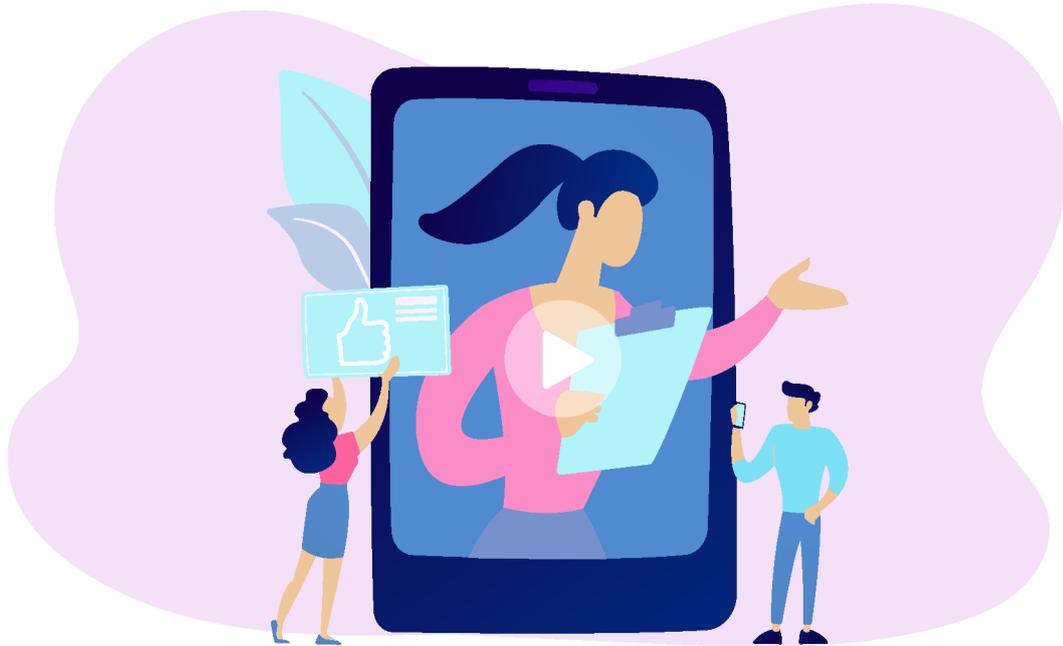
This event was organised to provide an opportunity for participants to learn more about the different methodologies that are used towards social change

and to listen to participants' ideas and thoughts. More importantly, to hear diverse voices and opinions about specific cultural diversity, dialogue and development issues.

During the Webinar, participants learned about the Development Compass Rose – a framework for raising questions and its' four domains that the participants were encouraged to look at: Economic, Natural, Political [Who decides?] and Social/Cultural. Through their discussions, participants shared specific development issues about the future on a global scale. Their work can be seen in the picture below.



III LOCAL ACTIONS



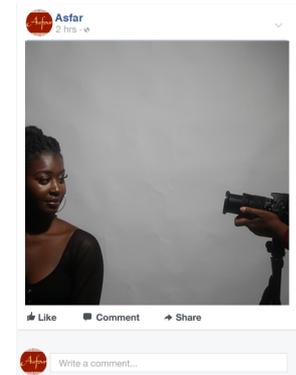
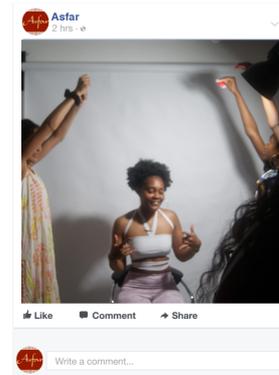
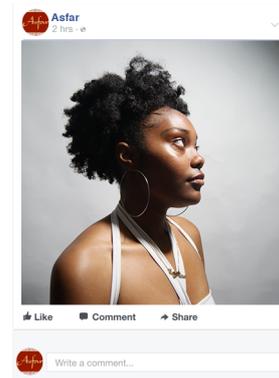
Local action 1: Lighthouse Unboxed

Location: London, UK

Summary: Lightly, exploring the misrepresentation of black youth and their voices in the media and the usage of black trauma to feed into the white saviour complex, I brought together a group of young people of African or part African descent to curate a cross-disciplinary installation using film, photography, projection, poetry, scent, music and dance based on visual influences and inspirations focused on the theme of hope through black narratives. Touching on community cohesion, culture, class, heritage, tradition and emotion.

Participant testimonies

I think it is important to run social actions because you are taking an active step to make a difference in regards to an issue that may or may not affect you directly. This could push you from being a passive citizen to an active citizen. I feel that working towards a goal that in turn could help others can both aid others but also develop your growth. Your social action doesn't need to touch millions but if it can help at least one person I think that is something to be proud of and thankful for, as that person can then pass it onto the next and so on. I have carried out my project because I wanted to touch on the fact that we are fed trauma in the black community like clockwork. The positives are always hanging on by a thread especially in the media, something positive will happen then it's clouded by hate and judgement. We deserve to be hopeful; it is not a luxury it is a right! So, I hoped my vision would spark an interest, and other young people of African or part African descent would collaborate with me on this social action project. The project gave me a chance to continue developing my leadership style and work collaboratively with other young artists from my community. It has been an enriching experience getting to work alongside such amazing young people and bounce ideas back and forth before coming to a standstill on common ground.



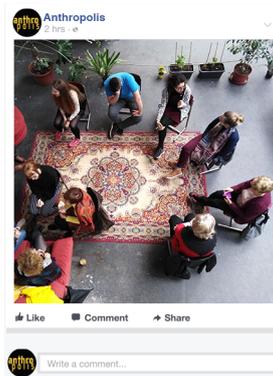
Local action 2: KloroFill – Intergenerational Storytelling Workshops

Location: Pesti Palánta Vegan Café and Plant Shop, Budapest

Summary: KloroFill is a series of intergenerational storytelling workshops in which the younger (18-30) and the wiser (55+) generations meet each other and share stories and experiences and care for plants together, recreating the welcoming atmosphere of traditional community gatherings where the task at hand guided the natural flow of discussions. Anthropolis Association supported the planning and realization of the first two events in the series in late May and early June 2021, allowing nearly 30 people to share their thoughts in person at a special café that also functions as a plant shop.

Participant testimonies

People who feel like they are listened to speak up more. A community in which the members share their experiences and voice their needs is more flourishing and a lot more fun to belong to. I believe that programs and local actions geared towards them are inevitable for flourishing local communities. We often hear that the different generations live in different universes and there is no possible way to get on the same page. I see the sensitivity and the proactivity of the younger generation and the experience and wisdom of the older as invaluable resources. Our differences make our communities more diverse and therefore stronger. And after all, do we really differ that much in our hopes, fears and love of plants? Of course not – after facilitating the KloroFill workshops I can say this without a doubt. All of the participants including me could experience that having a conversation with someone from a different generation is easier and way more fun than we previously thought. Taking away good laughs, meaningful insights and a plant to take care of people got reinvigorated to start conversations with the members of their own communities. KloroFill reached its goal of planting the seed of intergenerational conversations and highlighting the importance of them. Implementing my idea in my local community and seeing it succeed has increased my confidence and motivated me to continue improving it. The feedback I received from the participants and my mentors of Anthropolis helped me refine my path. I learned a lot about setting boundaries and cultivating a welcoming space for everyone.



Local action 3: Young Interfaith Iftar

Location: Jerusalem, Israel

Summary: Participants of the project organized and joined interfaith Iftar (the breaking of the fast of Ramadan). They had conversation circles on intercultural topics such as fasting in different religions, and building bridges between them, followed by a festive meal.

Participant testimonies

Running local actions is important as it helps us feel we can start from somewhere, we don't need to tackle the whole problem, but we can start working through it in our communities. We decided to hold an interfaith Iftar because it was a time of very high tensions in the Holy Land, and the Iftar was intended to bring Jews, Muslims and Christians together reinforcing the importance of coexistence and intercultural dialogue during these difficult times. For me, this local project helped me personally to deal with the escalating tensions at that moment. It felt like it was possible to build true friendships across communities, even though outside felt like chaos.



Local action 4: Planning and building an environmentally conscious open air community space in a children's home

Location: Sopron, Hungary

Summary: In Sopron, the huge park of a children's home has provided a shady shelter for children aged 6 to 18 in the great heat of summer for decades, and its local playground provided opportunities for them to play outdoors in all seasons. Children once shared with their educators their thoughts on how they would like to be involved in creating a multi-site community space in the park where they can fit in groups, chat, eat, grow plants and collect waste separately. The Global Learning with Digital Stories project has supported these children and their educators in designing and implementing ideas that have emerged. A young man in his twenties who was earlier also raised in a children's home played a central role in initiating the local action, with the aim of encouraging and supporting young people with their local knowledge and experience in project planning and carrying out the various phases of work. The Anthropolis Association staff, the educators of the children's home and the children living there, as well as their young mentor, started working together in April 2021. During the first online meeting, the young people were introduced to the UN Sustainable Development Goals and were able to draw inspiration from interactive activities to design a socially and environmentally sustainable community space. In the early summer, due to the improving pandemic situation, physical meetings could also take place, so the procurement of materials and physical work could take place as a joint effort in the children's home in Sopron. As a result of the local action, selective bins were placed in the park area and a fire pit was set up. As one of the most important elements of the action, the young people brought common rules for the sustainable use and care of the completed space, which were painted on signs and placed in clearly visible parts of the park. As a continuation of the project, they want to build high raised garden bed for growing plants

Participant testimonies

A sustainable future, environmental protection, social responsibility and participation are important and central issues in my daily life. I am very pleased that I could address similar topics with young people and they recognized the importance of these topics through running my local action. Creating a sustainable community space was a prior need of the children, a bottom-up initiative that goes beyond individual needs. It was good to see that they became more and more enthusiastic about their plan from completion to implementation, and no matter how tiring the process was, they didn't give up, even though long-term motivation is often a problem among children in the children's house. The children's enthusiasm and perseverance touched me and I draw power from it. Originally, I helped them with the process, but in the end it became a minimum of mutual assistance.



Local action 5. Hackney Benefits & Support Booklet

Location: London, United Kingdom

Summary: The idea behind this local action was to produce an all-in-one booklet that advises on the basic benefits someone can receive and where someone can get help from. This included who to contact, where to go to start applying and where to go for advice. As well as listing places that can help anyone find a job.

Participant testimony

I believe running local actions is important because it will some way or another assist someone or give some information that will help which was never knew about in the first place. It makes a difference to the people who its helped. Running a local action as well, boosts your social skills and helps you gain a lot of experience when it comes to achieving personal goals. It helps you feel involved, especially when its allowed you to connect with your community and make it better. I found it important to run this local action, because of my personal experience, as I know that many people, like my parents were struggling to find out where to go to get help when it comes to paying rent and any finance related issues. Especially seeing as they were not really tech savvy so they couldn't easily go to the Internet and find the information there. The property industry in Hackney has been booming and rent/mortgage prices are just increasing which means there are people struggling to afford the prices. Some might even become homeless, don't have jobs or are having difficulty with paying especially during this pandemic. This booklet has at least the basic stuff to get started on how you can get the help you need and the contact information on the places that can support you. Running this local action has helped me improve on my organization skills drastically. From communicating with the people you need involved with the project to setting out the research needed for the content of the book. It's also helped me with my problem solving skills. There has been any setbacks and quite a few challenges which hasn't gone to plan but I've worked around it in order to find a solution that worked. When gathering research, it has allowed me to see that there is a lot of help that is out

there for people which even I didn't know, and would be useful for so many out there. So it was nice to see that there are options out there and hopefully this all in one booklet can help people.



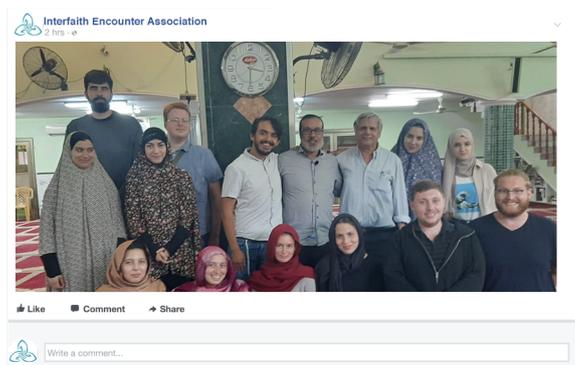
Local action 6: Visiting Kfar Qasem

Location: Kfar Qasem, Israel

Summary: A small group of students with different backgrounds, and different national, religious and political backgrounds took part in a dialogue activity led by Dr. Ben Mollov. He took the students for a visit at Kfar Qasem, a Muslim city in central Israel. The students visited the grand mosque and learned about the village's complex history. They had time to go around and interact with local people and buy in local shops.

Participant testimonies

I feel that local actions should be obligatory in order to encourage further peaceful relationships that we all want in our region. The visit took place in the middle of the chaotic events that have happened during the June 2021 in Israel, with war and civil unrest going on. It was important to have a diverse group of young people do the collective effort to recognize each other's complex narratives and past experiences (we had previously visited together a Synagogue as well). I appreciate the recognition of the Kfar Qasim massacre because many students were not aware of such a sad event. It was an eye-opener for foreign students to discuss these matters. And as an Arab, it was important to feel included.



IV CLOSING NOTES



The specific objective of the project was to create a platform for powerful, critical and meaningful dialogue for empowerment among young people, especially within marginalised groups.

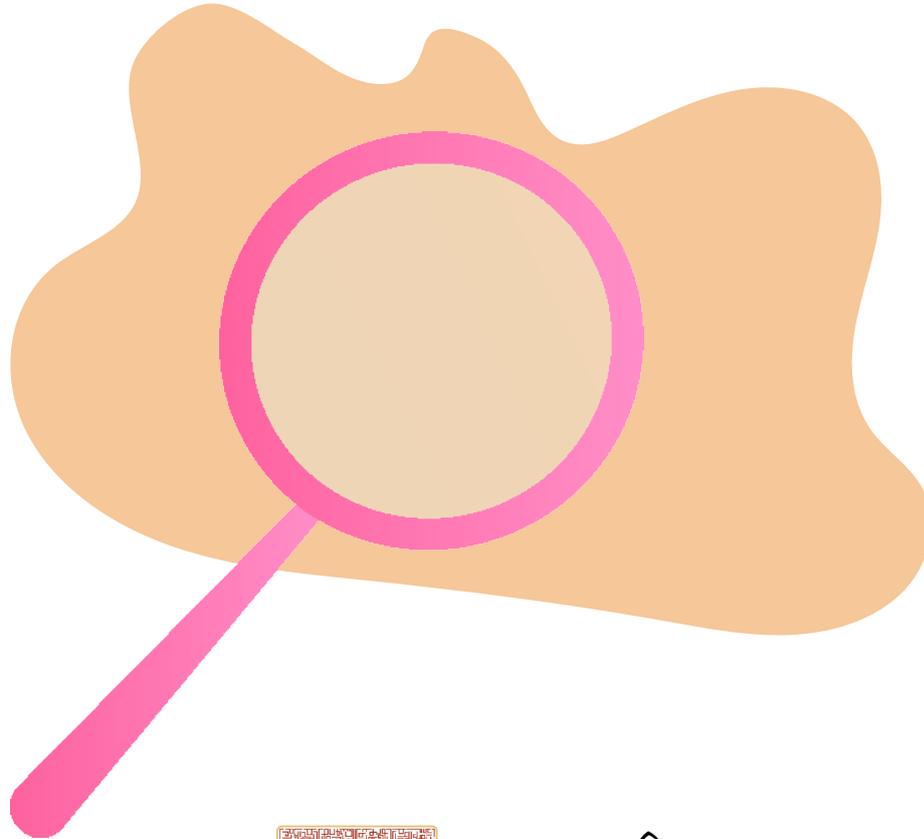
We hope that this Methodological Booklet will be an important part of this platform, as it targets a wide range of audiences (youth workers, social workers, NGO workers, teachers and trainers, educators etc.) and others who are working with young people, students and anyone else who would like to apply the global learning approach.

Importantly the aim was to provide a range of views and perspectives that can help and serve as a methodological background but also build confidence in using the digital storytelling method.

We, partners from Hungary, Israel and the UK would like to thank you for the support the Anna Lindh Foundation has given us during this 9-month long process of implementing the „Global Learning through Digital Stories“ project. And of course, a big thank you goes to everybody who has contributed to this Methodological Booklet.

Contributors:

- Balázs Nagy, Anthropolis
- Carolina Frimer, Interfaith Encounter Association
- Emina Hasanagić, Asfar
- Jade Sullivan, Asfar
- Sheniz Tan, Asfar
- Viktória Mihalkó, Anthropolis
- Yehuda Stolov, Interfaith Encounter Association



anthropolis

