



MIRACLE

MODELS OF INTEGRATION THROUGH RELIGION;
ACTIVATION; CULTURAL LEARNING AND EXCHANGE

WINACT-MIRACLE MODULES
FOR TRAINING WORKSHOPS



BEATRIX BAUER / OLIVIA BERTELLI



INTI-CA 2007

The **MIRACLE** project - Models of Integration through Religion, Activation, Cultural Learning and Exchange - is co-funded by the European Commission (DG JLS) and the Evangelical Church in Germany (EKD) and coordinated by CCME.

The views expressed and information provided by the project and the partners involved do not necessarily reflect the point of view of the European Commission and do in no way fall under the responsibility of the European Commission.





The Churches' Commission for Migrants in Europe (CCME) is the ecumenical agency on migration and integration, asylum and refugees, and against racism and discrimination in Europe. Members are Anglican, Orthodox and Protestant Churches and Councils of Churches as well as church-related agencies across Europe. CCME formally cooperates with the Conference of European Churches and the World Council of Churches.

Contact:

Churches' Commission for Migrants in Europe (CCME)

Rue Joseph II 174

B-1000 Brussels

Tel. +32 (0)2 234 68 00

Fax +32 (0)2 231 14 13

E-mail info@ccme.be

Brussels, June 2010



CONTENT

Foreword	5
Introduction	7
1. Module "Introduction"	13
Exercise 1.1: Introduction of the workshop	13
Exercise 1.2: Topical self-introduction	14
Exercise 1.3: Human World map	15
Exercise 1.4: Hopes and fears	15
2. MIRACLE - Module "Participation"	17
Exercise 2.1: Complete the sentences: "Integration is...", "Active participation is..."	17
Exercise 2.2: Assessing participation rates at national level	19
Exercise 2.3: Opportunities and benefits of a wider participation in a society....	21
Exercise 2.4: Social debate on a core issue	22
Exercise 2.5 Design a poster "Integration is..", "Active participation is.."	23
Exercise 2.6: Collecting the insights of the day	24
3. MIRACLE - Module "Church"	26
Exercise 3.1: "An open Church is..."	26
Exercise 3.2: Inventory of participation of migrants and natives.....	28
Exercise 3.3: Three aspects/structures promoting/preventing active participation in a church.....	29
Exercise 3.4: Sharing diversities: how to encourage migrants to participate	30
Exercise 3.5: Dealing with conflict situations in the church	31
Exercise 3.6: Design a poster "An open church is..."	32
Exercise 3.7: Contacts – Role-play.....	33
4. MIRACLE - Module "Country"	38
Exercise 4.1: Assessment of migrants' participation in "Country".....	38
Exercise 4.2: National and local structures influencing migrants' participation process	40



Exercise 4.3: My church and the current response to migrants	40
Exercise 4.4: Tower of Babel – How to pray and worship together? Language exercise	41
Exercise 4.5: Designing a training programme for church clerks and community leaders	43
5. MIRACLE – Module “Ecumenism”	45
Exercise 5.1: Practices and actions to encourage participation into churches and to promote the Ecumenical Dialogue between traditional and migrant- led churches	45
Exercise 5.2: Migrants and natives: different ways of praying and believing? ..	46
Exercise 5.2 B: Do migrants/natives bring a new way of praying and believing?	47
Exercise 5.3: Designing Publicity Posters	48
Exercise 5.4: Make MIRACLE happen: let's be one	49
Exercise 5.5: Walk and Talk	50
Annex 1: Planning a Workshop	52
Annex 2: Evaluation form	54



FOREWORD

Migration is today a considerable challenge for European societies as well as for Churches in Europe. Governments are promoting different policies, but how are Churches responding to migration? What is actually the situation of migrants in local churches? Are migrants actively participating and taking up leading positions in European Churches?

The European project MIRACLE has sought to understand if and how churches are a welcoming harbour and a participatory environment for migrants and how the relations in the Ecumenical Dialogue between the historical churches and the migrant-led churches can be improved.

In the 18-months of the project from December 2008 to June 2010, the MIRACLE project focused on the participation and activation of migrants in Churches in several European countries. The project has been co-funded by the European Commission, DG Justice, Freedom and Security – INTI Fund 2007. Partners working together on the MIRACLE project were:

CCME – Churches' Commission for Migrants in Europe

Church of Sweden

DEFAP – French Protestant Mission Service

EKD – Evangelical Church in Germany

Evangelical Lutheran Church of Finland

FCEI – Federation of Evangelical Churches in Italy

SKIN – Church Together in the Netherlands

To raise awareness and to sensitize members of churches and congregations, training modules were developed and tested in the project. The modules of the *WinAct* method¹ (which stands for Winning Migrants as Active Members) have been adapted to the contexts of churches and congregations and have been combined with intercultural mediation aspects, in order to:

¹ The WinAct method was based on modules developed by a European network of seven adult education institutions and was funded by the EU SOCRATES Grundtvig Programme. It transferred the POLITIS findings into a programme to “train the trainer” in order to promote migrants active participation. Among the aims of the WinAct method was training adult educators to conduct further workshops for officers of political parties and trade unions, in order to promote the civic and political integration of migrants.



- understand the activation and participation of migrants in churches and in society at large, looking at the role that religious communities play in the integration process of migrant believers,
- promote a reflection on the role and active participation of migrant-led churches in the ecumenical landscape and on the new paths that their contributions are opening.

Thanks to four different national workshops and two European meetings held in the respective countries of the MIRACLE partners, participants from all over Europe, migrants, civil society practitioners, members of churches, adult educators and experts working on migration issues were gathered together. During those events, the use of the WinAct modules tool-kit has facilitated the discussion and comparison of best practices of models of participation and integration within different church realities. Indeed, the European MIRACLE project was able to collect, explore and analyse local and national experiences, projects and initiatives (such as those of *Uniting in Diversity - Being Church Together*), creating an important network of persons and know-how.

One of the main outcomes of the project is the MIRACLE Guide, “Models of Integration through Religion, Activation, cultural Learning and Exchange – Recommendations for Active Participation of Migrants in Churches” addressed to local religious communities as well as national churches. It is a tool-kit for churches and religious communities that are dealing with multicultural and migration issues, in order to encourage the building of welcoming and open communities and to promote the processes of integration and active participation of migrants.

In addition to the “Recommendations for active participation of migrants in churches” the modules presented here are offered for further training of trainers in churches as referred to in the “Recommendations.”

Doris Peschke
General Secretary of CCME



INTRODUCTION

At European level, civic and political participation of migrants is highly appreciated. Already in 1992, the Council of Europe passed a 'Convention on the Participation of foreigners in public life at local level' and recently published a brief handbook on local consultative bodies for foreign residents². In a communication on migration and integration policy the European Commission recommended the introduction of voting rights for foreign residents in local elections and the granting of a status of civic citizenship³.

However, recent research indicates that migrants are still underrepresented in mainstream associations⁴. Accordingly, it may be argued that migrants' potential of civic activism is not yet realized⁵. The "*Handbook on Integration*" - published by the European Commission - therefore emphasizes among other things:

'Access to services is an important aspect of participation in society, but it is one of many. Migrants and non-migrants engage with each other and with society in voluntary associations, in religious groups or in the political arena. This is where active citizenship takes place and where participation in common endeavours contributes to integration. Whereas in service provision much attention should go to obstacles to inclusive service provision and how to remove them, a focus on active citizenship highlights skills and suggests ways of making the most of them for both migrants and society as a whole. While organisations across all sectors face the task of maximising the potential of participation, there are ways of engaging citizens and migrants that are specific to certain areas of society.

Correspondingly, organisations active in these areas can take particular steps to create opportunities for migrant participation. In the area of religious participation, dialogue can be a way of engaging migrants and non-migrants across different faiths and denominations. Consultative bodies and electoral rights are steps on the way to full citizenship that comes with naturalisation. And facilitating migrant

² Martiniello and Gsir 2004

³ Commission of the European Communities, Communication on immigration, integration and employment, COM/2003/336 final

⁴ Aleksynska 2008, see also exercise 2.2

⁵ see also Vogel 2008, Bauböck 2005



volunteering is a good way of promoting civic participation in the social sphere'⁶.

Obviously, there are still some difficulties how to realize the target of migrants' participation in European societies. The MIRACLE project and the modules for train-the-trainers programmes to win migrants as active members contribute to this objective.

The WinAct - MIRACLE Modules are addressing members of churches and religious communities interested in enhancing the process of integration and active participation of migrants and natives and promoting ecumenical dialogue. They are designed for workshops lasting from a few hours to three days. The WinAct - MIRACLE modules offer a training course for adult educators, making them familiar with the exercises. The methodology is very flexible, easily adaptable to the needs of participants and to a specific national or local context. This brochure presents the modules that can be used and taught in a train-the-trainer course.

THE ORGANISATIONAL FRAMEWORK

The five WinAct - MIRACLE modules are based on the WinAct methodology (Winning Migrants as Active Members), which had been developed by an international team of practitioners and scholars from Germany, Ireland, Norway, Romania and Portugal. WinAct had originally been addressed to trade unions and political parties, designed within the European life-long learning programme Grundtvig. It has been adapted to the MIRACLE project, referring to the context of churches and religious communities and combining it with intercultural mediation aspects. It provides adult educators/trainers, community leaders, church members and clerks with a practical tool-kit for training workshops. The exercises are designed for a workshop with about 20-25 participants. The time needed to perform the exercises has to be adjusted according to the number of participants.

The training course "WinAct - MIRACLE" enables participants to design and conduct workshops for clerks and church members in the country of their settlement. It makes participants familiar with the WinAct - MIRACLE modules and teaches how to transfer the modules to a specific national/local situation.

⁶ Niessen and Schibel 2004: p 38



THE OVERALL APPROACH

WinAct - MIRACLE is not only about participation of migrants and natives: it aims at implementing a truly **participative and learner-centred approach**. The exercises presented here will initiate a collective learning process. The workshops should make participants familiar with the methodology in order to **train new trainers** who will then be able to organise other workshops in their own contexts and realities. Participants ought to possess already knowledge and expertise on the issue and be willing to share their expertise with other colleagues. However, the modules can also be used to raise awareness without requiring the participants to possess specific skills. It is highly recommended that a relevant number of the participants have a migrant background.

The exercises follow a clear, stringent learner-centred and interactive approach which means that the **participants are urged to be active** throughout the workshop and to contribute with their own experiences and expertise. The modules are confined to deliver practical exercises only. **The five WinAct - MIRACLE modules deal with aspects of the activation of migrants and natives** from three different but complementary angles:

- The *Introduction Module* aims at presenting the workshop (programme, aims, working methods) and the participants. The exercises allow the participants to get to know each other and to discuss the programme, to suggest potential changes or express alternative issues for discussion.
- The *Participation Module* aims at making the participants aware of the perceptions, often taken for granted, of the participation process and dynamics. They show the complexity of the situation of those who want to become active, by reflecting on the structures, decision-making places and requirements for being active.
- The *Church Module* looks at the specific issue of the process of active participation of migrants in churches. It deals with the circumstances and aspects of participation and integration in the church realities. There are exercises which call for sharing experiences and insights from implemented initiatives and projects. For the purpose of the WinAct – MIRACLE method, we choose as examples the area of civic engagement in *Churches*. Anyway, we believe that the experiences from the WinAct - MIRACLE training course can be transferred to other areas like civic activism in welfare associations, political parties or trade unions.



- The *Country Module* shall raise the awareness that participation takes place in a particular framework of a national and political culture with specific institutional and legal settings. The exercises make the participants familiar with the more particular features of participation and civic engagement in the country in which the workshop takes place. These exercises need a preparatory phase for gathering the relevant information regarding the national context.
- The *Ecumenism Module* considers the contributions that an inclusive ecumenical dialogue with migrant-led churches can have with regard to the integration and active participation of migrants in churches and in society at large. The exercises stimulate discussions aiming at a better and deeper reciprocal understanding of the features of migrant-led churches and historical churches.

CLASSIFICATION OF EXERCISES

The exercises of each module are divided between exercises for the introduction phase, the consolidation phase and the concluding phase. An indication of their best use is given for each phase:

- Exercises in the **introduction phase** serve mainly the purpose of creating an interactive and communicative learning situation. **They make participants familiar with the working methods and with the topic.** An introduction by the trainer can help to illustrate the topic and its challenging aspects, which will then be analysed more in detail in the other exercise phases.
- The exercises for the **consolidation phase** aim at elaborating and deepening the understanding of the topic, starting from the experiences, knowledge and needs of those taking part in the workshop. **Through interactive and reflexive exercises, the participants share their knowledge and opinions.** This creates a situation of consciously reflecting on different topics, raising collective processes of awareness and decision making.
- The exercises for the **concluding phase** should summarise experiences and learning progress. The concluding phase should strive for a **“translation” and implementation of learning progress into practical conclusions and proposals.** Accordingly, participants should be motivated to consider what can be realized within their own context in practical terms and to decide to do concrete actions in order to win migrants as active members.



APPLYING THE WinACT - MIRACLE MODULES

Since learner centred exercises are time-demanding, only a few of the proposed 27 exercises can be conducted during a workshop. We consider this set of modules not as a plan to be strictly followed, but as a guide for the transfer of these exercises to the national and organisational situation and needs. **The trainers may consider selecting a mix of exercises from the five modules according to the specific context, objectives and needs of participants.** Thus, we recommend that these WinAct - MIRACLE modules should be taken as a tool-kit for designing a workshop in accordance with the learning situation.

We suggest that adult educators take the proposed exercises not as bound to the special area but as an example that may also work in the context of other areas. The exercises may also be an input and a starting point for developing a workshop programme for representatives of other areas like, for example, sport clubs or migrant associations. **We would like to encourage trainers to take this collection of exercises as an inspiration that has to be adapted to the local circumstances.**

There are several different working methods explained for each exercise in the first paragraph: group and team work, activities (developing and making plans, posters), speeches, role-plays, brain storming, flashlight rounds, collecting feedbacks and plenary discussions. Often, many of them can be used in the same exercise.

Actually, the best method is if the participants do not realize or feel that there is a specific method, therefore, the trainer should not announce the type of method adopted. For a smooth running of the workshop it is also recommended to pass from one subject to another as well as from one method to another, without explicitly announcing it.

To show and recall the findings of an exercise it is important to keep the records in some form (poster, brochure, notes) which should be made visible to everyone, facilitating discussions and reflections.

Rounds of feedback collection allow for open questions and for assessing if all participants are following the work, estimating how far the trainer can lead the exercises in the next rounds, and also if the methods adopted were appropriate for the group.



SELECTED LITERATURE

Bauböck, Rainer (ed.) 2005: Migration and Citizenship. Legal Status, Rights and Political Participation. IMISCOE State of the Art Report Cluster B 3

Council of Europe (1992). "Convention on the Participation of Foreigners in Public Life, 5.II.1992, ETS 144, Strasbourg: Council of Europe."

European Commission, Communication on Immigration, integration and employment. COM(2003)336 final, Brussels

Martiniello, M. and S. Gsir (2004). Local consultative bodies for foreign residents - a handbook. Congress of Local and Regional Authorities of the Council of Europe. Strasbourg: Council of Europe

Niessen, J. und Schibel, Y. (2004). Handbook on integration for policy-makers and practitioners. Brussels, European Commission Directorate-General Justice, Freedom and Security

Niessen, J., Schibel, Y. (2007). Handbook on integration for policy-makers and practitioners. Second edition, Brussels, European Commission Directorate-General Justice, Freedom and Security

Triandafyllidou, Anna; Gropas, Ruby (eds.) (2007). European Immigration. A Sourcebook, Aldershot: Ashgate.

Vogel, Dita (ed.) (2008). Highly Active Migrants. A Resource for European Civil Societies, Frankfurt am Main: Peter Lang Verlag.

Vogel, Dita (ed.) (2005). Building Europe with new Citizens, Oldenburg: IBKM



1. MODULE “INTRODUCTION”

The MIRACLE Introduction Module consists of four exercises. The aim of having a specific introductory module is to clarify the aims and working methods of the workshop and to make participants familiar with the participative and learner-centred approach.

EXERCISE 1.1

INTRODUCTION OF THE WORKSHOP

Introduction phase

15 minutes

Method: Round-table presentation.

The trainer introduces the aims and objectives of the workshop and presents the programme.

Discussion: It is important to discuss the programme with participants, highlighting its flexibility and to encourage comments and revisions of it. It is also the moment for collecting the materials participants brought along (songs, games, hymns, brochure of initiatives, etc.).

Learning objective: The introduction aims at clarifying the content and the programme, and at presenting the WinAct – MIRACLE methodology. Participants should not go through each exercise, but they might refer to the materials during the workshop. The introduction should not be a lecture, but rather a moment of exchange between participants, who might want to ask questions, to suggest other issues to be discussed and to briefly present their materials.

Comment: Depending on the scope, the focus of the introduction might be the presentation of the issue ‘Uniting in diversity – Being church together’ on which participants are to reflect during the workshop, to discuss and to share ideas and proposals. Or, instead, it might focus on the training aspect, meaning that the participants will not only have to be familiar with the topic but will also have to learn the methodology for being a trainer in other contexts. It is important to keep this exercise as an introduction where the participants can suggest specific topics and only briefly present their materials. A specific moment of an open space can be planned for participants to illustrate their initiatives, for example, by conducting exercise 4.3, or at the end of the workshop.



EXERCISE 1.2

TOPICAL SELF-INTRODUCTION

Introduction phase

40 minutes

Method: Round-table presentation.

The participants are asked to give a short personal introduction one after the other. Each participant is asked to mention at least three aspects related to migrants' active participation which he/she is interested in (see Handout Box 1.2.1 for possible aspects).

HANDOUT BOX 1.2.1

Possible aspects for the personal introduction

Personal story: How did I personally get in touch with the issue of participation of migrants within churches?

Why am I interested in attending this workshop?

Organisational anecdote: Perhaps there is already a good or bad story about members' participation in my church?

OR

Neighbour presentation: each participant will be introduced by the right hand neighbour who will then introduce the left hand neighbour. This helps to understand one another and to get to know each other in a less formal way.

Discussion: After the self-introduction, the group might consider and compare the accounts in a brief discussion. Questions that may help to structure the discussion:

- Was there anything surprising or new?
- Are there some commonalities?
- Are there some opposing statements?

This exercise introduces not only the participants but gives also space for reflection on interests, needs and backgrounds of participants.

Learning objective: The exercise is an interesting introduction for the participants to the topic of participation of migrants. Each participant is required to speak – an important aspect in a learning group that may be composed of persons who are not familiar with each other. This exercise may deliver some initial insights into the experiences and differences among participants from different churches, organisations or different departments



of one organisation. The participants have the chance to compare experiences and interests.

Comment: Suitable for the introduction phase. It is possible to present the questions documented in the box with a beamer or on a flipchart or whiteboard, or on small post-it.

The estimated time of 40 minutes can vary according to the number of participants and the methods and stories to be told. It is important to keep the timing of the exercise. Each person should take not more than two minutes and the final discussion should not last longer than ten minutes.

EXERCISE 1.3

HUMAN WORLD MAP

Introduction phase

35 minutes

Method: Socio-metric activity.

A world map (big enough so that all participants can stand on it) is laid on the floor of the room. Everyone is asked to choose him/herself a place corresponding to his/her favourite country or place in the world.

Participants are then invited to speak to their neighbours asking about the place where they stand on the map, but they cannot walk around. The trainer (he/she should also stand on his/her favourite place in the world) then asks participants to explain why they chose a certain country.

Learning objective: To make participants familiar with the idea that everyone might potentially be a migrant and live in another country of the world.

EXERCISE 1.4

HOPES AND FEARS

Introduction phase

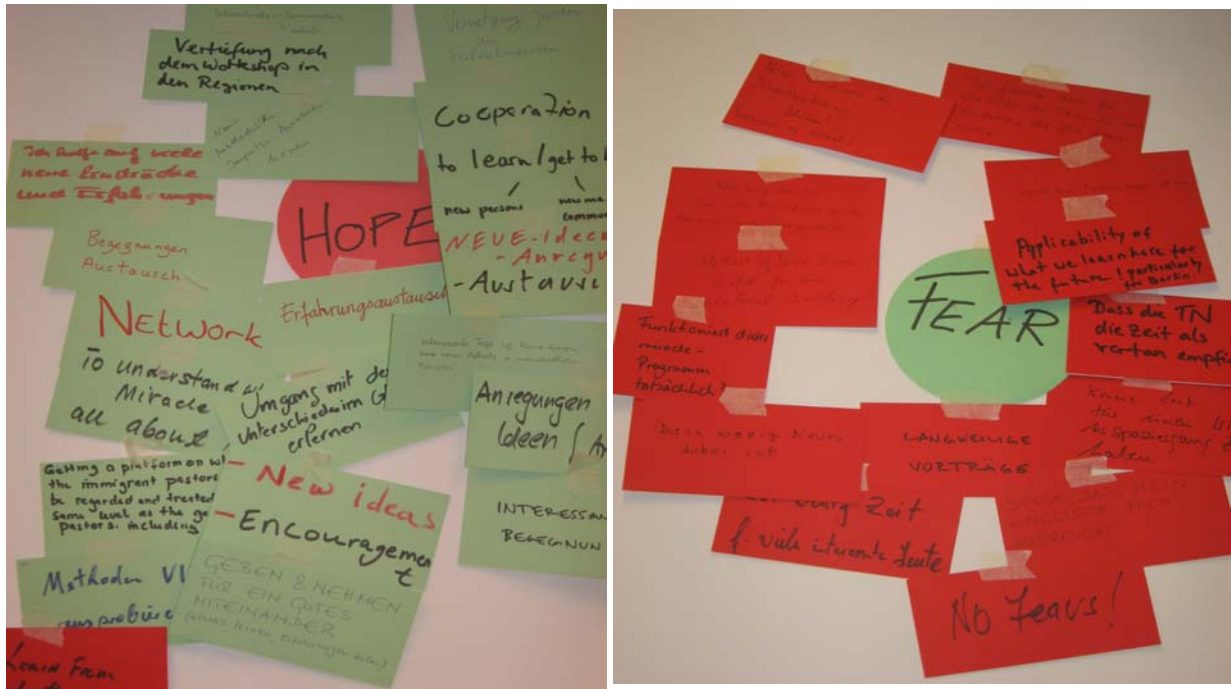
35 minutes

Method: Circle round.

Sheets of papers and markers are given to the participants where they can write their hopes and fears regarding the workshop (their abilities in participating, in working in groups, their expectations, etc.). They can write as many hopes and fears as they want, but only one per sheet of paper. The trainer prepares two different sections on the wall, one for the 'Hopes' and one for the 'Fears'. Everybody reads theirs while sticking them on the wall.



Learning Objective: The exercise enables the participants to express themselves by formulating their expectations for the workshop. It helps the process of group building and creates a general good feeling among participants. It is important for the trainer to seriously consider the hopes and fears expressed in order to better plan the programme and adapt the exercises to the needs of the group.



Comment: On the last day (or in the last session) the “Hopes and Fears” could be presented again to the participants so that they may recall them. A circle round with an oral evaluation might then follow, considering whether the hopes were realized and the fears could be alleviated during the workshop.



2. MIRACLE - MODULE "PARTICIPATION"

The MIRACLE Participation Module consists of six exercises aiming at introducing the general issue of migrants' active participation and to provide adult educators with ideas for workshops with church members.

EXERCISE 2.1

**COMPLETE THE SENTENCES: "INTEGRATION IS...",
"ACTIVE PARTICIPATION IS...."**

Introduction phase

60 minutes
(30 minutes)

Method: Flashlight-round, presentation, group work, plenary presentation and discussion.

Participants are sitting in a semi-circle. The trainer can choose to start by focusing on the definition of "Integration is...". After the group work and a plenary discussion on the topic, the same method can be applied for defining "Active participation is...".

Participants are asked to complete the sentence "Integration is..." with one or maximum two words in a flashlight round. The trainer takes notes on a flipchart. Afterwards, participants are divided into small groups for elaborating one common definition of "Integration". The groups will write the definition on a flip chart and then come back to the plenary and present their findings. Then the trainer conducts the exercise regarding the definition for "Active participation is..." in the same way. This time the trainer shall ask the participants to divide themselves into different groups.

Discussion: After the presentation of the group findings, the participants reflect on the definitions given:

- Was it easy for participants to find a definition?
- What are the commonalities and differences?
- Did any issue receive special attention?
- Which areas of concern were mentioned (societal, organisational and private level)?

Learning objective: The participants have the opportunity to express their main concerns and interests related to the issue of integration and active participation. The exercise should make the participants and the trainer aware of the different perspectives and interests which are present in the



workshop group. It shows existing standpoints and concerns and it stimulates a discussion on words that are used commonly but may have various connotations for different persons.

Comment: The information emerging from this exercise may inform the trainer about the perspectives and interests of participants and guide the choice of the following exercises. The flipcharts may remain fixed to the wall for the remainder of the workshop.

Please note: The trainer can decide to use only part of the exercise by focusing only on the definition of "Integration" or on the definition of "active participation".

The time is estimated at 60 minutes if both concepts are analysed and 30 minutes if only one of them is considered. However the timing may vary according to the number of participants.





EXERCISE 2.2

ASSESSING PARTICIPATION RATES AT NATIONAL LEVEL

Introduction phase

20 minutes

Method: Pairing, round-table and plenary discussion.

A table with selected results of an analysis of the level of participation of native population and migrants in European countries is presented (beamer or hand-out, see Handout Box 2.2.1 as an example for civic participation). Participation rates can be collected for different areas: membership in churches, participation in political elections, membership in political parties, civil society organisations, trade unions, sport teams, etc. A quiz round and projector work is very suitable and accommodating.

The figures of the own country remain initially omitted. The participants are invited to assess quickly with one of their neighbours (pairing) their own country⁷ situation. After the collection of the estimates, the trainer reveals the ranking of the respective country or group of nationalities.

Discussion: Participants are invited to share their impression. Did they overestimate or underestimate? What may be the reason for this? What may be the reasons for the differences in the participation rate between different countries?

Learning objective: The aim of this exercise is to realize that the level of migrants' participation does not only depend on migrants' behaviour and on the political culture of the country of origin. The situation in the receiving country and the behaviour of representatives of mainstream associations also play a fundamental role.

Comment: In countries with a high overall level of civic participation, the level of migrants' participation is also higher compared to other countries with a lower overall level of participation. As a matter of fact, there is hitherto no safe scholarly explanation for the differences in the level of participation. However, what seems to influence the participation rate of migrants is the political and civic culture of a receiving society.

⁷ If it is a national workshop, participants might be divided according to the region or city they live in.



**HANDOUT BOX 2.2.1 TABLE:
CIVIC PARTICIPATION RATES BY COUNTRY OF DESTINATION**

Country	Observations by Group		Civic Participation Rates	
	Nationals	Migrants	Nationals	Migrants
Austria	4-127	252	0,584	0,444
Belgium	3-358	149	0,617	0,544
Switzerland	3-444	281	0,618	0,495
Czech Rep.	4-187	137	0,331	0,299
Germany	5-330	391	0,579	0,340
Denmark	2-837	102	0,823	0,618
Estonia	1-615	371	0,177	0,148
Spain	3-193	146	0,451	0,329
Finland	3-920	29	0,771	0,517
France	3-023	183	0,532	0,481
Great Britain	3-584	258	0,560	0,465
Greece	4-466	394	0,248	0,135
Hungary	3-110	64	0,197	0,172
Ireland	4-028	45	0,463	0,444
Luxembourg	2-216	174	0,655	0,437
Netherlands	3-924	231	0,510	0,463
Norway	3-535	131	0,774	0,664
Poland	3-776	19	0,218	0,263
Portugal	3-353	161	0,181	0,224
Sweden	3-547	213	0,841	0,746
Slovenia	2-694	175	0,331	0,366
Slovakia	1-465	40	0,390	0,500
Min	1-465	19	0,177	0,135
Max	5-330	394	0,841	0,746

Source: Mariya Aleksynska (2008), Quantitative Assessment of Migrants Civic Activities – Exploring the European Social Survey, in: Dita Vogel (ed.), Highly Active Migrants. A resource for European civil societies, Frankfurt am Main: Peter Lang Verlag, p. 69. Sample only – a church survey would be needed



EXERCISE 2.3

OPPORTUNITIES AND BENEFITS OF A WIDER PARTICIPATION IN A SOCIETY

Consolidation phase

25 minutes

Method: Flashlight round, plenary discussion.

Participants sit in a circle and the trainer poses the first question and asks the participants to write down spontaneously the answer (key-words) on individual flipcharts. Then the second question is posed. Afterwards, all participants are invited to present their ideas to the plenary.

OR

Participants are divided into groups reflecting on “Too little participation is ...” or “Too much participation is ...”. They then present the findings by using flipcharts. A discussion of the outcome follows comparing the findings.

Discussion: A short group discussion on the results follows comparing the answers. What are the commonalities and differences? Did some issues receive special attention? What are the main topics raised by the participants?

Learning objective: This exercise should provide input for a first consideration of opportunities and benefits that active participation presents to a society. It aims at highlighting the benefits, but also the challenges, and the need to have suitable rules and institutions for dealing with wider participation. Indeed, the same structure promoting participation in a particular situation might prevent it in an other case, for example by imposing the fulfilment of some strict requirements in order to participate.

The exercise may provide arguments to deal with scepticism about participatory structures.

HANDOUT BOX 2.3.1

First question: “The challenges of a wider participation in a society would be...”

Second question: “The benefits of a wider participation in a society would be...”

Comment: Suitable for the consolidation phase. The flipcharts may be fixed on the wall as a reminder for the rest of the workshop. The outcome is worth to be discussed, more time is needed. It is useful to fix the flipcharts on the walls to compare the outcomes with the ones of exercise 3.2.



EXERCISE 2.4

SOCIAL DEBATE ON A CORE ISSUE

Consolidation phase

45 minutes

Method: Pro-and-contra role-play.

Participants are asked to openly vote for or against a core issue. Which issue is chosen depends on the specific situation of a country or a church. In some cases, it may be that the issue of the involvement of migrants is for the first time on the agenda. Otherwise it may be proposed to organise a joint activity with historical and migrant-led churches, such as public events and/or campaigns. However, it is important to choose one that participants actually regard as a relevant issue which has to be debated for example in a church assembly.

The participants are then arbitrarily divided into two groups discussing the core issue (adherents of yes and adherents of no should be mixed!). They are instructed to represent each side of the discussion. One group should exclusively argue in favour, while the other group should strongly argue against. In the subsequent debate (moderated with a speakers' board in order to underline the competitive situation) the members of each camp present their arguments in turn.

The task is to develop arguments that substantiate their own position and to construct counter-arguments in anticipation of what arguments the other group may bring forward. The arguments can be as strong as it is common in political debate. Each member of the group should select one argument she/he will present in a one-two minute contribution during the debate in front of the plenary. All participants have to give a statement.

HANDOUT BOX 2.4.1

Question for voting "Sample"

The question for initial voting: Should your Church reform its own structures to facilitate the active participation of its members? What is your opinion?

Discussion: The trainer asks again for a vote on the contested issue. The result is compared with the earlier voting results, and any change is discussed. It may be asked which arguments turned out to be particularly weak or strong.

Learning objective: The development and presentation of arguments is part of the exercise. Since every single participant is required to present one argument, all participants must speak. The competition between the two



groups ensures that participants consider not only the arguments that substantiate their own position, but also the arguments that may be presented by the other side. This exercise creates intensive communication and cooperation within each group and generates competition between the two groups stimulating the debate. Participants become aware that the debated issue involves many aspects which they may not be aware of at first sight. It may also prepare participants for internal discussions in their own church about, for example, launching initiatives on how to implement ecumenical dialogue with migrant-led or traditional churches.

Comment: Suitable for the consolidation phase. The exercise is entertaining and stimulating but takes time. It may be conducted with a different crucial issue, like introducing a special forum for migrants, or spending money on launching a campaign targeting migrants' issues. The involvement in the debate and the role-play may be strengthened when the scene of the debate is set as a political debate.

EXERCISE 2.5

DESIGN A POSTER: "INTEGRATION IS...", "ACTIVE PARTICIPATION IS..."

Concluding phase

20 minutes

Method: Participants gather in the same small groups (the same groups as in exercise 2.1). Considering the definitions they have given, the groups are now required to produce a poster to visualise their own definition. Magazines, watercolours, markers, glue and scissors have to be available for each group.





The groups present their posters in the plenary referring also to the flipchart of exercise 2.1.

A discussion can follow.

Learning Objective: The exercise wants to highlight the importance of expressing concepts also in a visual way. Images sometimes deliver a stronger message than words. Usually this exercise reveals the positive aspects of "Integration"/ "Active Participation".

Comment: Suitable for the concluding phase. It helps participants to appreciate a creative working group and to express themselves beyond their language skills.

Please note: Poster production can be done in any exercise; they can be done at the end of the day as a closing exercise, or together with the exercise to which they refer. In a one day workshop, however, it is advisable to make no more than two posters: it is a pleasant exercise but it takes time and can be less effective if repeated several times.

EXERCISE 2.6

COLLECTING THE INSIGHTS OF THE DAY

Concluding phase

45 minutes

Method: Moderated round-table discussion with the aim to collect, summarize and structure the insights of the day and to formulate conclusions and practical advice.

The trainer makes the contributions visible with flipcharts or boards.

OR

The trainer initiates a structured discussion by presenting a thematic grid on the board (or by using four separate flipchart posters, see Handout Box 1.6.1) that allows recalling workshop results.

Participants present their evaluation concerning the insights of the day on flip-cards and stick them on a board according to a thematic grid (Handout Box 1.6.1).

Discussion: The discussion should concentrate on the collection and documentation of insights, practical arguments for and approaches to the promotion of integration and active participation. However, participants should also comment on the exercises: evaluating them and suggesting alternatives or providing some observations. It is important to collect and show evidence of the workshop discussion and to prioritise the ideas later on. The discussion should also evaluate advice with regard to the feasibility.



At the end of the debate, the trainer should ask the participants what they will take from the workshop in practical terms and what they perceive as a feasible step in their own context (self-commitment). Finally, networking of the participants should be encouraged. The trainer should provide a list of the names, contacts and addresses of the participants and periodically get in contact with them after the workshop.

Learning objective: The aim of this exercise is the final collection and documentation of the results produced by the participants. The contributions will be documented. This exercise is at the core of the workshop in order to provide the participants with concrete and feasible ideas and projects that offer a motivation and orientation for action to launch initiatives for the inclusion of migrants as active members.

Comment: Suitable for the conclusion phase. The evidence from the flipcharts displayed is a crucial teaching strategy. The trainer should ensure that the discussion is conducted in a circle and that, during the comments on the exercises, the arguments raised should be noted as feedback. Therefore, moderation requires some patience and attention.

HANDOUT BOX 2.6.1

The leading questions for the table or flipchart are:

- One reason for enhancing the integration and participation of people with other nationalities
- One concern about the inclusion of people with other nationalities
- Two approaches and/or actions for promoting integration and active participation (examples of best practices)
- What next: How to best develop practices and to promote them in other churches/congregations? Probable self-commitment and networking



3. MIRACLE - MODULE "CHURCH"

The MIRACLE – Module 'Church' consists of seven exercises that aim to sensitize the participants regarding the issue of migrants' active participation in churches and congregations. The exercises focus on the actual participation of migrants in local parishes as well as national church institutions and invite the participants to reflect on the roles that churches' structures have in promoting or preventing active participation of the members. The last exercise consists of a series of role-plays which depict potential everyday situations.

EXERCISE 3.1

"AN OPEN CHURCH IS..."

Introduction phase

30 minutes

Method: Flashlight round.

The trainer asks each participant in a flashlight round to complete the sentence "An open church is..." with one, maximum two words. The trainer takes note of the key words on a flipchart.

And/Or

Participants are divided in small groups to elaborate a common definition. Afterwards, they come back to the plenary and present their definition on a flipchart.

Discussion: The trainer introduces some definitions in order to deepen the topic (beamer or overhead, see Handout Box 3.1.1). The trainer might then ask the participants "How can a church become more open?" and collect the answers on a flipchart.

In case the workshop is addressed to a local parish or congregation, the trainer might focus the discussion on the question "Are we an open church?"

Learning objective: The focus does not have to be on the definition of "church" *per se*, rather on the idea of "how an open church should be?" This exercise raises awareness on the necessity to promote a welcoming church, open to everyone. It highlights the positive aspects of being an open church, considering also the idea of being an open community. Openness could be considered here as a first step, necessary but not sufficient, for promoting active participation and diversity.



Comment: Suitable for the introduction phase. The exercise directs the attention to the fact that there might be different concepts of what an open community is and how open it should be.

HANDOUT BOX 3.1.1

The following key words were given in a MIRACLE workshop:

- Everybody is welcomed
- Respect
- No colour
- Embracing
- Tolerance
- Equality
- Listening
- Body of Christ
- Responsibility

The following definitions were given in a MIRACLE workshop:

- An Open Church is based on the word of Jesus Christ when he said 'love your God with your whole heart and love your neighbour as you love yourself'
- An Open Church is a community of believers that knows no "boundaries", welcomes all in brotherly love to share the message of Christ in diverse forms
- An Open Church is a church where the door is always open; it is made of three connected levels: ideas, building and empirical church
- An Open Church it is a church who seeks to offer to all human beings a home



EXERCISE 3.2

INVENTORY OF MIGRANT'S AND NATIVES' PARTICIPATION

Consolidation phase

45 minutes

Method: Small groups.

The participants are divided into small groups and are asked to give an inventory of the current situation of migrants' and natives' participation in their own parish, church or organisation and to present the results on a poster (see Handout Box 3.2.1).

Discussion: The trainer asks the groups to present their findings and to discuss whether the participants from the same church or other churches share the same assessments and experiences.

Learning objective: The exercise aims to distribute and share the information on migrants' and natives' participation and membership in different churches according to participants' experiences. Participants are required to focus on their own experience and to share it with the others. They may become aware of good practices but also of existing shortcomings in their own realities.

Comment: Suitable for the introduction or early consolidation phase. This exercise gives information about the current situation of migrants' and natives' participation in the churches of the participants, laying the ground for the tailor-made choice of subsequent exercises. The co-trainer should take detailed note of the answers (trainers should not take notes while conducting exercises), since this exercise is a good opportunity for collecting good practices.

HANDOUT BOX 3.2.1

The focus on migrants or natives depends on the church that participants attend, if it is a migrant-led one they shall focus on natives' participation and if it is a traditional one, vice versa, they shall focus on migrants' participation. The groups will discuss the following questions:

- Is migrants'/natives' participation an issue in my church or parish?
- How many migrants/natives are members?
- Is there any migrant/native actively participating in my church or parish?
- How are migrants/natives represented in leading positions?
- Is there any debate about the involvement of migrants/natives in leading positions?

(also for display on Power Point)



EXERCISE 3.3

THREE ASPECTS/STRUCTURES PROMOTING/PREVENTING ACTIVE PARTICIPATION IN THE CHURCH

Consolidation phase

40 minutes

Method: Small groups and poster presentation.

Participants form small groups of three or four persons from different churches or organisations. They are asked to recall three aspects or structures which are promoting active participation and three structures that are preventing it (Handout Box 3.3.1). It may be that the same structure in some cases prevent and in other cases promote active participation.

Discussion: The findings should be formulated by the group (We found out that...; we agree upon...; we contest...), documented on a poster and presented to the participants. The discussion in the plenary should look out for commonalities and differences, considering the reasons for choosing those specific aspects.

HANDOUT BOX 3.3.1

- Three church structures/aspects that are promoting active participation
- Three church structures/aspects that are preventing activate participation

Learning objective: This exercise allows for an intensive exchange of opinions in small groups, which makes the discussion more intensive. It aims at highlighting the relation between the church structures, rules, institutions and the members. The discussion might help to understand if the structures and the aspects presented are in need of change It is important to discuss whether they are promoting active participation (or not at all) by making, for example, everyone comfortable to speak up and able for leading positions.

Comment: Suitable for the consolidation phase. To touch both upon reservations and good reasons may make the exercise more helpful for participants from churches with only a low level of migrants' participation. The exercise might also focus on the attitudes and behaviours that might discourage from actively participating.



EXERCISE 3.4

SHARING DIVERSITIES: HOW TO ENCOURAGE MIGRANTS' AND NATIVES' PARTICIPATION

Consolidation phase

25 minutes

Method: Small group, plenary discussion.

Participants are divided into small groups. Each group has to elaborate activities, strategies and initiatives for promoting participation of migrants and natives in the churches. The groups present the findings in the plenary. Each group should consider the strengths and weaknesses of these proposals for the discussion.

Discussion: What are the strengths and weaknesses of the approaches proposed by the participants? Are those approaches easy to implement? Are there differences between the local and national level with regard to the promotion of migrants' participation?

After the discussion of the findings in the plenary, the trainer can introduce actual practices already implemented (see Handout Box 3.4.1). Were these initiatives well known already? Are any of the participants actively involved in any of them? What are the strengths and weaknesses of those practices?

HANDOUT BOX 3.4.1:

Responses to migrant believers currently applied by some churches:

- Translating church material and documents in other languages
- Initiatives targeting migrants
- Outreach groups
- Strong ties with migrant and ethnic organisations
- Forum for new migrant members
- Workshop on migrants' participation
-

Learning objective: This exercise brings to attention concrete examples of dealing with multicultural communities. It highlights the range of current strategies, their strengths and weaknesses, and offers suggestions to consider an additional strategy.



Comment: Suitable for the conclusion phase. During the workshops the participants usually show interest in the evaluation of the strategies. The co-trainer should take detailed notes of the answers, since this exercise is a good opportunity for collecting good practices.

EXERCISE 3.5

DEALING WITH CONFLICT SITUATIONS IN THE CHURCH

Consolidation phase

45 minutes

Method: Participants form groups of about five persons. The groups are instructed to consider the following situation: "Imagine you belong to a small group of established members of a church that is quietly trying to prevent new members from getting into positions of power in your local/national church. What can you do to prevent them from getting into these positions?" Each group presents its strategies to the rest of the participants.



Discussion: In order to structure the discussion a socio-metric exercise can be used. Participants form two groups and line up in two rows facing each other. One participant has to walk slowly between the two lines. One line is instructed to shout out discouraging slogans and comments; while the other line has to encourage the participant. The trainer then asks the walking participant "How did you feel when walking through those lines?" He/she also asks the shouting participants "How did it feel to shout discouraging/encouraging slogans and comments?"

Learning objective: The main objective is to make officials aware of hidden resistance, to suggest strategies for dealing with hidden resistance, and to raise awareness of behaviours that new members may experience as hostile and exclusionary.



Comment: Suitable for the consolidation phase. This exercise helps also to identify the importance of promoting active participation and is thus a preparation for the subsequent exercise 3.6.



EXERCISE 3.6

DESIGN A POSTER "OPEN CHURCH"

Consolidation phase

25 minutes

Method: Participants gather in the same small groups as in exercise 3.1. Considering the definitions they have given, the groups are now required to produce a poster visualising their own definition. Magazines, watercolours, markers, glue and scissors have to be available for each group.

The groups present their posters in the plenary referring also to the flipchart of exercise 3.1.

A discussion can follow.



Learning Objective: The exercise highlights the importance of expressing concepts also in a visual way. Images sometimes deliver a stronger message than definitions by words, and tend to highlight the positive aspects of being an “open church”.

Comment: Suitable for the concluding phase. It helps participants to appreciate a creative working group and to express themselves beyond their language skills.



EXERCISE 3.7

ROLE-PLAY

Consolidation phase

30 minutes

Method: Role-play.

The role-play concerns situations of encounter and team work between migrants and natives. Participants will be given specific roles and instructions (see Handout 3.7.1). The rest of the group will act as observers and provide feedback afterwards.

Role-play 1: First Contact

Scene: In a church office. One person is a migrant who is interested in attending the church and enters the office; the second person is an official. The official is instructed to be neutral, not friendly, and inform the migrant that she/he has to attend a consultation day that will take place shortly. The migrant tries hard to explain his/her motivations for attending the church.

Feedback discussion

Role-play 2: The Approach

One person is a church official who tries to contact a prominent migrant church leader and to win him/her to attend a church event. The other person



is the migrant church leader, who is not without interest but a bit reluctant and poses some questions in order to get more information about the event and the reasons why she/he is invited.

Feedback discussion

Role-play 3: At the Bible study

One person is a migrant who just began to attend a local parish and turns up at the weekly Bible study. She/he wants to get in contact with church members. She/he has been active in church activities in the home country, shows a good knowledge of theological issues and is willing to express his/her faith with the other members. Two persons play the role of pastors of a traditional church, talking about theological issues in jargon, using abbreviations and special terms and making no efforts to include the newcomer in the discussion. The migrant tries to get involved.

Feedback discussion

Role-play 4: Event Planning

Two church members belonging to a traditional church and one migrant belonging to a migrant-led church are at a preparatory meeting to organize an event with traditional and migrant local congregations. The church members are friendly but do not really listen to the migrant.

Feedback discussion

Role-play 5: Planning a worship service

One person is a migrant belonging to a migrant-led church participating in the planning of a worship service. There are two members of the local traditional church performing different roles of host, speaker and listener. They welcome the migrant but then proceed to use local language, jargon and abbreviations. Finally, the migrant complains.

Feedback discussion

Discussion: The discussion should start with the observations of the person acting as the migrant. How did she/he feel in the situation? How did she/he, as a newcomer, perceive the behaviour and language of the established members? What would she/he prefer when attending such a meeting? What can be done to improve the welcome and to include new members? Is this experience only confined to migrants or is it a general feature for newly arrived members? How can we realize a bible study in an intercultural way? How can different communities worship together?



Learning objective: Even though these role-plays can sometimes depict the situations in an extreme way, most of the time they show probable situations. This exercise raises awareness of actual ecumenical activities often organised by local congregations. It also helps to further consider the importance of the “first approach” and how to improve a welcoming approach.

Comment: Suitable for the consolidation phase. During the workshops, participants appreciated very much the role-plays which stimulated interesting discussions.

HANDOUT 3.7.1

General remark: The actors receive information on how to act in the role-play. However, the role instructions are only given to the particular character and not to all participants. Therefore, the background of each role is only known to the actor him/herself.

Role-play 1: First contact:

Characters and situation: A church member is sitting in the church/congregation office; a migrant is entering the office and she/he expresses interest in attending the local parish.

Role instruction for church member: You are a church member, and you have to spend two hours at the local office to fill in for a church official who is playing golf. You have been called into the office at short notice and you have to deal with potential newcomers. All potential newcomers have to attend an interview with the church council before they can officially join, but the church official has not given you any details of the next church council meeting. You try not to be rude to the people coming into the office, but you are a shy person and find it difficult to be friendly.

Role instruction for the migrant: You are a migrant interested in attending the local parish. You were an active member of a similar church in your home country. You find out the address of the church offices in your neighbourhood, and you go there to express your interest in joining up. You are very excited to have found out about the church, and very eager to become involved. You try to explain to the church official in broken English why you want to attend the parish. You are not sure if you have understood correctly the information you received from the church member and ask for more details.



Role-play 2: The Approach

Characters and situation: One native church member and one migrant. The church member asks a prominent migrant to do a speech in a church event/conference.

Instructions for the native church member: You are friendly because his/her participation will raise the share of migrants attending the service, but you are also insecure how you should approach the prominent migrant church leader.

Instruction for the migrant: As a prominent migrant church leader you will be invited by the church member. You are very friendly, secure and knowing what you want. You will ask some questions, such as 'Why is your church interested in my contribution? What will be my role at the church event/conference? And how will it work at all?'

Role-play 3: At the Bible Study

Characters and situation: Two native church members and one migrant new member during a Bible study.

Role instructions for the two church members: You are a long-standing member of a community and you are a very well-known theologian and have been persuaded to conduct the Bible study. You did not realize that an old university mate of yours, whom you have not seen for ten years and who is another well-known theologian, has also been persuaded to attend. You have a lot to talk about – including past church events, common friends, and what has happened in the last ten years. You use the free time to catch up with your old friend. You are so engrossed in conversation that you do not really notice any of the new members. You talk to each other at the church centre in your own language/slang with abbreviations and special terms and do not pay attention to the third person. You make no efforts to talk or answer the questions of a third person. When the migrant introduces himself/herself you politely welcome him/her, however, after a very short exchange you proceed with your talk in jargon. The migrant tries to get involved in the discussion.

Role instruction for the migrant: You are a migrant, and you turn up at a Bible study. You are very excited to have found out about the church, and very eager to become involved. You make lots of efforts to talk and to be friendly with the church members, convinced that you have at last met local people who will become good friends.



Role-play 4: Event Planning

Characters and situation: Two church members from a migrant-led church and one member of a local traditional church at a preparatory meeting to organize an ecumenical event.

Role instructions for two migrants: You will talk to each other with a particular accent and language. Talk about the things to plan: date, time, venue and who should be invited. You are friendly but not really listening to the native.

Role instructions for the native: It is your first time that you organize something with migrant-led churches, you do not know their way of working. However, you want to help and you are happy about this encounter. You do not really follow what the migrants are talking about and you feel a bit lost. You try to interfere proposing some ideas, but you do not get an appropriate reaction from the migrants. After some attempts you complain fiercely.

Role-play 5: Planning a worship service

Old church member as host and moderator: You are an established member of a traditional native church, and you are attending a meeting for the organisation of an ecumenical worship service. You welcome the members of a migrant-led church and then give the word to the traditional church member who gives the initial input. You quickly become involved in a conversation with the established member of your church, using jargon and abbreviations that are difficult to follow. When the member of the migrant-led church points this out, you feel guilty.

Historical church member as leader of the working group: You are an established member of a historical church, and you are attending a preparatory meeting for an ecumenical worship service. You welcome the migrant-led church members, and then give them a short statement on the gospel on which the worship is based, using jargon and abbreviations. After a short while the other established member poses questions and makes comments in jargon using special terms and abbreviations. When the migrant points this out, you react defensively.



4. MIRACLE - MODULE "COUNTRY"

The MIRACLE "Country" module consists of five exercises. Some of the country specific exercises make use of specific information regarding the "country" situation and cannot be simply transferred to another national context. These exercises ought to be considered mainly as an impulse, or a sample, how to design exercises focusing on the specific national context.

EXERCISE 4.1

ASSESSMENT OF MIGRANTS' PARTICIPATION IN "COUNTRY"

Introduction phase

15 minutes

Method: Small groups of two or three persons. The trainer shows the participants a (covered) table of figures collected by research, which assesses the rate of involvement of migrant communities of, for example, Chinese, Indians, Lithuanians, Nigerians, etc. in (a) religious activities, (b) trade unions, (c) political parties.

OR

A quiz round: a table indicating the national groups and the areas of activism is shown. Participants are asked to guess the percentages for the indicated areas. Afterwards, the trainer reveals the actual figures of the research.

Discussion: The trainer should first draw together the findings of the small groups (or of the quiz round) and only then reveal the table with the findings (see Handout Box 4.1.1). A comparison is made between the assessments of the participants and the research findings. Are expectations met or disapproved? Afterwards, the question is posed: what might explain the differences between these figures, both in terms of activities and in terms of communities? Participants may use and compare their assessments to consider differences between communities and activities.

Learning objective: Drawing on new research, this exercise highlights the reality of active participation of migrants in a certain country, and might question, for example, why migrants' participation in religious activities is higher (or lower) in comparison to other activities. Moreover, it shows the expectations and reveals often unconscious perceptions of migrants' active participation and integration in a certain country.

Comment: Suitable for the introduction phase or early consolidation phase. In order to perform this exercise, adult educators may look if there is similar information available for their own country, region or city. It is also possible



to use the material from Ireland (Handout 4.1.2) in order to illustrate the main message that there are differences in the rate of participation with regard to different nationalities and different areas of concern. See also exercise 2.3 with a similar content.

HANDOUT BOX 4.1.1

New research has assessed the rate of involvement of migrant communities in political parties, trade unions and religious communities. The figures are based on the self-declarations of surveyed migrants.

TABLE 4.1.1: ASSESSMENT OF RATES OF INVOLVEMENT OF FOUR MIGRANT COMMUNITIES IN DIFFERENT AREAS

	Religious activity	Trade Unions	Political Parties
Chinese			
Lithuanian			
Indian			
Nigerian			

(migrant communities can be changed)

HANDOUT BOX 4.1.2

New research has assessed the rate of involvement of migrant communities in political parties, trade unions and religious communities. The figures are based on the self-declarations of surveyed migrants.

TABLE 4.1.2: RATE OF INVOLVEMENT OF FOUR MIGRANT COMMUNITIES IN DIFFERENT AREAS

	Religious activity	Trade Unions	Political Parties
Chinese	5%	1%	1%
Lithuanian	29%	8%	2%
Indian	79%	7%	1%
Nigerian	82%	25%	1%

Source: UCD 2007 (Ireland) = sample



EXERCISE 4.2

NATIONAL AND LOCAL STRUCTURES INFLUENCING MIGRANTS' PARTICIPATION PROCESS

Consolidation phase

30 minutes

Method: Small groups, plenary discussion.

Participants are asked to divide into two or more groups. In their group participants shall brainstorm about the structures, institutions, rules, etc. influencing the participation of migrants and the implications of low levels of migrants' involvement. One group shall focus on the local level and another group on the national level. Each group then presents its findings to the participants. The groups might list the structures, institutions, rules, etc. on a flipchart to explain it better. The trainer collects the findings and records them on a white-board or flipchart.

Discussion: The participants discuss the linkages between the two sets of findings. Focus on following questions:

- What are the peculiarities of a national level participation process? Which are the main structures influencing the participation process?
- What are the peculiarities of local level participation? Which are the main structures influencing participation?
- How can participation be promoted at national and/or local level?

Learning objective: By focusing on both local and national levels, this exercise highlights the needs and reasons to realize appropriate initiatives for promoting active participation. It might also highlight that the potential differences of the two levels can be a result of different voting rights at local and national level.

Comment: Suitable for the consolidation phase. It can be combined with exercise 4.3.

EXERCISE 4.3

MY CHURCH AND THE CURRENT RESPONSE TO MIGRANTS

Consolidation phase

25 minutes

Method: Round-table discussion.

Data and information regarding activities, programmes and campaigns of churches in a specific country targeting migrants are illustrated by the participants. They can simply describe the activities of their own parish or promoted by national institutions. This exercise can be considered as an



open space for exchange where participants can present the materials introduced in exercise 1.1. The trainer collects the findings and writes them down on a white-board or flipchart.

Discussion: The information might show the approaches of different churches to migrants and ethnic minorities. Some churches might privilege social assistance and legal counselling, e.g. providing shelter and campaigning for migrants' and refugees' rights. Other churches might have been dealing with integration issues within their own walls or by being engaged in ecumenical dialogue with migrant-led and traditional churches. In this case the trainer might direct the discussion to the kind of integration policy applied.

It is important to compare different local situations: context, migrants' integration, presence of churches etc. The aim is to get to know what features are the best and the worst practices, where churches are successfully responding to migration, what the main approaches are and what the local approach to migrants is.

Learning objective: Drawing on the contributions made by the participants, this exercise will allow for a comparison of current activities of different churches in the specific country. Participants with a migrant background should be encouraged to share their personal experiences to this regard.

Comment: Suitable for the consolidation phase. The co-trainer might take detailed notes of the contributions, since this exercise is a good opportunity for collecting good practices, allowing also to analyse and to compare them.

EXERCISE 4.4

TOWER OF BABEL –HOW TO PRAY AND WORSHIP TOGETHER? LANGUAGE EXERCISE

Concluding phase

20 minutes

Method: The trainer hands over a text to the participants. Some words in the text have been changed. In the example the text is in German with some English and Russian words (Handout Box 4.4.1). Text 2 is to be read out loud by one participant; alternatively participants read each one sentence.

Discussion: The trainer asks the participants in plenary to tell what the text was about. The trainer might ask the participants to discuss if a language exercise (even a different one) could be relevant and/or helpful in their home country. It is highly recommended to use this exercise in combination with a discussion and reflection on the recommendation "Reflecting on the church structures, aspects and attitudes that influence active participation" in the



MIRACLE guide "Recommendations for active participation of migrants in churches".

Learning objective: The purpose of this exercise is to become aware of how difficult a new language can be. Even if a basic level of communication has been reached, the use of special terms or jargon may prevent understanding.

Comment: Suitable for the consolidation phase. The exercise may be a good start after lunch break.

HANDOUT BOX 4.4.1

Text 1

"I cdnuolt blveiee taht I cluod aulacilty uesdnatrnrđ what I was rdgnieg. The phaonmneal pweor of the human mind! Aoccdrnig to a rseraech at Cmabrigde Uinervtisy, it does not mtttaer in waht oderr the ltteer in a word are, the only iprmoatnt thing is that the frist and lsat ltteer be in the rghit pclae.

The rset can be a taotl mses and you can stlil raed it wouthit a porbelm. This is bceusae the human mind does not raed ervey lteter by istlef, but the word as a wlohe. Amzanig ins't it?

Text 2

"Hear mich, wenn ich call, Gott meiner Gerechtigkeit,
Der you mich kompfort in fear; sei mir gracious und erhoere menja Gebet!

Ihr Herren, wie lange soll meine honour geschaendet werden? How habt Ihr das naprasno so lieb und die leschats so gern.

(evening prayer)



EXERCISE 4.5

DESIGNING A TRAINING PROGRAMME FOR CHURCH CLERKS AND COMMUNITY LEADERS

Concluding phase

45 minutes

Method: Small group work and presentation on flipcharts.

Groups might be divided according to the country, region or city they are coming from, (depending on the range of participants) in order to make the training more context-focused. The trainer should explain the main points regarding 'being a trainer' (see Annex 1) and the main aspects for planning a training (see Handout Box 4.5.1). The participants are asked to design a training programme for church clerks, community leaders and members (both natives and migrants). They are also asked to discuss if the exercises

HANDOUT BOX 4.5.1

While planning the training please consider some tips:

1. Clarify the core aim
2. Decide the targeted participants
3. Select the exercises starting from an introductory one to more specific ones
4. Select the exercises according to the targeted participants' needs, knowledge, capacities
5. Always consider to give time to participants for getting to know each other, in particular at the beginning of the workshop
6. Identify the 'core exercises' and the 'bridge exercises': the former require good concentration in group work and plenary discussions, the latter are less intensive (round-table, quiz rounds, role-plays); and allow to bridge from one topic to another one
7. Always keep a good balance between different types of exercises
8. Do not overload the programme and plan breaks, it is important for participants to take their time and not to feel under pressure for time limits
9. The programme must foresee a degree of flexibility, allowing to swap exercises and to delete or add some others
10. Always keep enough time for a final oral or written evaluation



presented here were adequate for this purpose, and whether and which other exercises should be added.

Discussion: Which aspects should be at the core of a training addressed to pastors, church leaders and members regarding migrants' participation and regarding the relations between traditional churches and migrant-led churches? Which exercises from the WinAct - MIRACLE modules could be used in a training programme at national or local level? Which WinAct - MIRACLE modules should not be used in a training programme and why? Would you add other/new exercises to the training programme?

Learning objective: It highlights the importance of initiatives and awareness raising campaign regarding multicultural issues in the religious contexts. It gives a good input for learning to design a training programme, being aware of cultural, local and organizational specificities in teaching methods and materials. It provides participants with a practical way of planning an event, making them more familiar with the tools needed for the planning phase.

Comment: Suitable for the conclusion phase. It is also possible to change the content by stressing other aspects of the active participation process. In cases of an already high level of migrants' and natives' participation, the exercises may rather focus on the improvement of the community development.





5. MIRACLE – MODULE “ECUMENISM”

The MIRACLE module Ecumenism consists of five exercises. These exercises shall deliver an impulse on how to improve the ecumenical relations between migrant-led churches and traditional churches. This module highlights the importance of the added value provided by religious communities to the integration process thanks to the reciprocal understanding between churches of migrant and native background.

EXERCISE 5.1

PRACTICES AND ACTIONS TO ENCOURAGE PARTICIPATION IN CHURCHES AND TO PROMOTE ECUMENICAL DIALOGUE BETWEEN TRADITIONAL AND MIGRANT-LED CHURCHES

Consolidation phase

45 minutes

Method: Small groups, plenary discussion.

Each group reports back by using a flipchart. The trainer might present data (where available) that summarize existing good practices undertaken by churches, initiatives such as ‘Being Church Together’, workshops, campaigns, inter-cultural trainings, local activities, etc. Those data help to set out proposals to foster greater participation of migrants and ethnic minority communities, as well as to analyse the state of the art of the participation of migrant-led churches in the ecumenical dialogue.

Then the small groups elaborate different practical proposals and present them in the plenary.

Discussion: It is important to consider whether the findings indicate realistic options, as well as their pro and con. If they have already been implemented, it would be interesting to discuss the actual effects of those activities:

- Are the solutions proposed giving a positive result?
- What should be done to ameliorate the relations between the historical churches and the migrant-led ones?
- What are the strengths and the weaknesses of the solutions proposed? What are the strengths and the weaknesses of the existing solutions and initiatives?

Learning Objectives: Participants are invited to make a comparative analysis of current practices in their own churches/congregations and to identify activities/approaches for future action which may facilitate participation and



dialogue. The co-trainer will take detailed notes of the findings, since this exercise is a good opportunity for gathering good practices, to analyse and to compare them.

Comment: A poster might be produced at the end of the exercise (even at the end of the day or the next day) by the same groups illustrating and promoting one of the proposals they have identified in the group work. It works really well!

EXERCISE 5.2

MIGRANTS AND NATIVES: DIFFERENT WAYS OF PRAYING AND BELIEVING?

Consolidation phase

40 minutes

Method: Small groups, plenary discussion.

Participants are asked to divide themselves into small groups according to their migrant/native background: one made of natives discussing about the ways of praying and worshipping of migrants, another one of migrants discussing about the ways of praying and believing of natives. Finally a third one mixed with both natives and migrants discussing about migrants and natives.

Discussion: The groups present their findings. Afterwards, the results are compared, commonalities and differences are raised. The trainer then presents some clichés for stimulating the group discussion (Handout Box 5.2.1) and poses the following questions:

- Are the stereotypes reflecting the reality? To which extent?
- Where do these stereotypes come from? Have participants directly experienced them?
- Which of these approaches have a theological and/or cultural background?

The trainer asks if there are further approaches hitherto not mentioned. Finally, the trainer may raise the question whether the “different ways of praying and believing” are core characteristics, and whether they might be more relevant than the commonalities.

Learning objective: The aim of this exercise is to get to know each other beyond stereotypes. It raises awareness about the traditions and cultures of migrants and natives, reflecting on how to consider each others’ diversities as a common richness.



HANDOUT Box 5.2.1

Migrants usually:

- Conduct worship services much longer and with loud music
- They are very well organized or so it seems
- They are dressing differently and dance
- They interpret the Bible differently
- They do not pay fees
- ...

Natives usually:

- Pray and worship in a deadly way
- Praise the Lord only on Sunday morning
- Always criticise the Bible and do not follow their reverend
- They do not have a community feeling
- Their spirituality is much secularised

Comment: Suitable for the introduction phase. Short movies or pictures from different realities might be shown.

PLEASE NOTE: Just in case no participant is a native or none has a migrant background, exercise 5.2 B might be considered as an alternative.

EXERCISE 5.2 B

DO MIGRANTS/NATIVES BRING A NEW WAY OF PRAYING AND BELIEVING?

Consolidation phase

40 minutes

Method: Small groups, plenary discussion.

Participants are asked to divide into two groups. The trainer poses some questions about different approaches of migrants and natives towards worship and theology (5.2.1).

Discussion: The small groups present their findings. Afterwards, the results are compared, commonalities and differences are identified. The trainer asks if there are further approaches hitherto not mentioned. Finally, the trainer



may raise the question: whether and how a multicultural worship and reading of the Bible could be realized?

Learning objective: The aim of this exercise is to raise awareness and to get to know the actual differences by confuting stereotypes. It is important to find aspects of mutual enrichment between migrants, natives, migrant-led and traditional churches.

Comment: Suitable for the introduction phase. Short movies or picture of worship and activities in different churches could be shown. The participants might also describe worship services, hymns, prayers, events etc. they attended which were organized in an intercultural way.

If the participants have some knowledge of theological issues, the discussion might focus on different features regarding interpretation of the Bible or understanding of the Church.

HANDOUT BOX 5.2.1

Natives (or migrants coming from other countries) have sometimes different approaches to worship and to theology issues:...

- What is your experience?
- Is there any different approach to worship you have also experienced?
- Is there a different approach to theological issues you have also experienced?
- Which of those approaches has a theological and/or cultural background?

EXERCISE 5.3

DESIGNING PUBLICITY POSTERS

Concluding phase

35 minutes

Method: Small Groups.

Each group designs a poster for advertising a one-day-ecumenical event organized by traditional and migrant-led churches.

Learning objective: This exercise aims at encouraging the participants to consider pro-active communication strategies between traditional and communities of migrants, strengthening co-operation and ecumenical dialogue.



EXERCISE 5.4

MAKE MIRACLE HAPPEN: LET'S BE ONE!

Concluding phase

30 minutes

Method: Small group work.

Participants are asked to identify the main characteristics of a good model of integration within religious communities and within the society. They have then to design these aspects on a poster. The findings and the picture are afterwards presented to the group.

Discussion: What are the commonalities and main concepts of the different posters? What are the pillars of a good model of integration in a religious community? What are the pillars of a good model of integration in a society? How can we work for implementing these models in practical terms?

Learning objective: The exercise wants to overcome intra-denominational separation and to recall that the main features of every church are those in common with the other churches. It helps to summarize the main characteristics of a good process of integration recalling the work done in the other exercises.

Comment: Suitable for the concluding phase.





EXERCISE 5.5

WALK AND TALK

Focus on the role of trainer

60 minutes

Method: Guided walk outdoor.

The participants are divided into groups of four/five people and are invited to walk on an outdoor path following some signs. At each sign there is a question with multiple choice answers (Handout Walk and Talk). They have to discuss the question and the answers while walking. After all the groups have completed the tour, the groups come back to the plenary and the trainer leads a discussion on the feelings and findings of the participants.

Learning Objective: participants reflect on their role as trainers, focusing their attention on core issues of leading a training. They are in a friendly environment, in a small group, where everybody can speak about himself/herself as a trainer and share previous experiences. It helps to envisage oneself as a trainer, exchange comments and receive immediate feedback.

Discussion: It is important that participants take their time to reflect upon each question. When the groups are back in the plenary they do not have to report any specific position, the trainer should rather encourage individual persons to speak up for themselves.





HANDOUT WALK AND TALK

1. How do I see myself as a trainer?
 - a) Expert
 - b) Advisor
 - c) Friend
 - d) Facilitator
 - e)
2. What is the focus for me as a trainer?
 - a) Be observant of the needs of the group participants
 - b) Convey the message of the training to the group
 - c) Make the group participants think in new ways
 - d) Keep an eye on the time so that we can get through everything planned
 - e)
3. How do I relate to the group of participants?
 - a) Lead them to understand the issue of a training
 - b) Leave them to understand the issue themselves
 - c) Teach them the issue
 - d) Bring them to think about ...
 - e)
4. On what do I have to work more for being a good trainer?
 - a) on learning more methods to offer
 - b) on reaching more expertise to offer
 - c) on more energy and smiling (giving a good feeling)
 - d) on adapting to the group's needs and potential
 - e)
5. As a trainer, how can I deal with resistance from participants?

Comment: It is a useful exercise when the workshop aims at training new trainers. Persons with previous experience as trainers can help those who have never conducted a training in discussing the questions. There is often more than one correct answer to the same question, which stimulates a good debate. The groups should be far away from each other, leaving enough space so that they do not interfere with one another.



ANNEX I: PLANNING A WORKSHOP

We provide here below a schematic planning which could be used in organizing a MIRACLE workshop.

1. **Time frame:** The time frame depends on who will be invited and if the participants have working schedules and/or have to travel a long way:
 - a) Vertical time frame: day wise (for example, from Monday to Wednesday)
 - b) Horizontal time frame: time wise (for example, from 8:00 till 16:00)

WORKSHOP (VERTICAL)

Day 1	Day 2	Day 3	Day 4
-------	-------	-------	-------

WORKSHOP (HORIZONTAL)

8.00: 12.30 lunch, registration of participants 18.00 discharge/dinner
--

- c) It is useful to start by planning the meals and the breaks (one in the morning and one in the afternoon of at least 30 minutes each), so to obtain the actual time remaining for conducting the exercises.
2. **Participants:** who should be invited depends on what the overall aim of the workshop will be and where the event will take place.
3. **Venue:** where the workshop will be held depends also on the participants, the budget and the facilities provided. Consider a more informal setting: rather than a conference hall, a big room where socio-metric exercises can be conducted is better, with separate tables for group work and with enough space for disposing the participants in a circle.
4. **Theme:** it depends on the overall aim of the workshop and on the people that will take part. It has to be relevant for them and in the meantime should strive to promote a step forward in the current discussion.



5. Practical Issues:

- a) Always have the time table drawn up longer than the workshop is planned to be, so that participants will not leave before the end. Be also prepared in case participants are leaving later.
- b) If problems or conflicts arise it is important to deal with them, so that there is always a good atmosphere. Sometimes conflicts should be solved aside the workshop, but when there is a group problem it should be solved within the group, involving all the participants and as soon as possible.
- c) Make sure to send all the needed information beforehand to the participants.
- d) Keep a communication line open all time long.
- e) Prepare enough copies of materials which are needed, do not expect the venue to have all the facilities.
- f) If you plan a workshop for a few days, make sure you also have the evening planned, but also give free time to the participants.

SAMPLE OF A PROGRAMME FOR A ONE DAY WORKSHOP

8.00 - Breakfast/registration

9.00 - Introduction

10.00 – Exercise 1

10.30 - 11.00 break

11.00 – Exercise 2

11.45 – Exercise 3

12.30 - 14.00 lunch

14.00 – Exercise 4

14.45 – Exercise 5

15.30 - 16.00 coffee

16.00 – Exercise 6

17.00 – Exercise 7

17.30 - Evaluation

18.00 - Discharge/dinner



ANNEX II: EVALUATION - SHEET

MIRACLE WORKSHOP – MODELS OF INTEGRATION THROUGH RELIGION, ACTIVATION, CULTURAL LEARNING AND EXCHANGE

Venue, Date

Thank you for participating at the MIRACLE workshop.

We are keen to have your input into the feedback and evaluation of our project, so based on your experiences, perhaps you could respond to the following questions. This information is confidential and will only be used to evaluate the training course for improvement of further MIRACLE workshops

Participant: Native Migrant

Your main working area: training and adult education
 official in a church
 other

Quality aspects of the MIRACLE workshop	VERY GOOD	GOOD	FAIR	POOR	NOT APPLICABLE
Organization of training activities					
Quality of accommodation (if any)					
Quality of food					
Quality of the training facilities					
Quality of the information supplied before the course					
Quality of the information supplied during the course					
Quality of the course materials					
Quality of Individual events					
Opening session					
Module "Introduction"					



Module "Participation "					
Module "Church"					
Module "Country"					
Module "Ecumenism"					
Conclusion Session					
Presentations of invited speakers (if any)					

Please, feel free to comment

.....

1. How do you evaluate the overall programme and the composition of programme elements?

- Balanced
- Not balanced, please specify:
- Too much theoretical input
- Not enough theoretical input
- Too much practical exercises
- Not enough practical exercise
- Too much cultural aspects
- Not enough cultural aspects

2. Do you have any further comments or suggestions about the MIRACLE workshop?

.....

3. Would you like to be kept informed on the progress of the project?

- Yes No

If no, please inform the MIRACLE team

.....

THANK YOU VERY MUCH FOR YOUR PARTICIPATION AND YOUR COOPERATION

