

**Inclusion Training**  
for Explainers in Museums  
and Science Centres

# Training modules

Version1: In-person Training



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# RESOURCES



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All materials and contact details can be found on the project websites as well as in the Erasmus+ project profile:



<https://www.deutsches-museum.de/en/forschung/forschungsinstitut/projekte-und-forschungsbereiche/projects/detail-page/erasmus-items>



<https://erasmus-plus.ec.europa.eu/projects/search/details/2019-1-DE02-KA204-006202>

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However, a lot more people contributed substantially to the emergence of the training modules and the guidebook, be it persons from the target groups sharing their view and experience, developers and researchers from the different partner institutions, many explainers that ran through the training and shared their experience and pushed the improvement, to student helpers supporting the organization of the trainings and events.

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# INTRODUCTION

All museums are visited by old people and people with a migration background, but not very many museums know whether there are any aspects that require consideration in the facilitation of such visitors. In the project ITEMS we designed a workshop in four parts that will help explainers in museums to improve and enhance their interaction with old people or people with a migration background.

In preparation for these workshops, we talked to relevant people and reviewed and analyzed what other people have already done or discovered. We found out that it is not really helpful to think of our visitors in such general classifications, due to the fact that they are all so different individually. Instead, we want the explainers to avoid stereotypes and think about or inquire on the special needs of all visitors directly. It is important to make everyone feel safe, welcome, and heard during a museum visit because museums should be places for everybody.

Using this as the main rationale, we designed a training that builds on the individual person rather than specific groups. The training is structured in four parts, that build on each other: (1) The need for inclusion, (2) Cultural differences, (3) Being welcoming and speech training, and (4) Relevance for different stakeholders.

The training is available in an in-person training version to train explainers of museums and science centers in regular face-to-face situations, as well as an online version that emerged in the pandemic situation we faced in our project and now proved useful for remote trainings, e.g. if the trainer is abroad or if the explainers of a museum/science center are located at different sites.

Both training modules are accompanied by the guidebook, which contains the necessary background information to prepare and run the training. The book starts with the rationales of the workshop design and the development of approaches to reach senior citizens and people with a migration background. In chapter 2, the findings of our studies as well as programs designed by other institutions are collected. Chapters 3-5 describe the design of the workshop as well as the adaptations and lessons we learned along the way. The evaluation system and some outcomes to compare are to be found in chapter 6. The last chapter contains the partner descriptions, in the appendix all relevant resources are listed.

Guidebook and training modules are meant to be an integrative unit, with the guidebook supplying the necessary background to deliver the trainings, and the training modules carrying all material to run the trainings with explainers. Both training modules, in-person as well as online, are disseminated as a PDF as well as a MS-WORD version to allow you to change and adapt the trainings to your needs. Feel free to use, change and adapt to make it work in your individual training situation.

If you have any questions, feel free to contact the ITEMS team in your country or the project coordinator at the Deutsche Museum in Munich, Germany.



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# MODULE 1 - THE NEED FOR INCLUSION

## OUTCOME OF THE MODULE

Module 1 raises awareness of the need for inclusion in museums and science centers. It clarifies the key concepts linked to inclusion, the target groups, and the barriers that exclude them. The role of science explainers in this inclusive approach is clarified.

## COURSE OF ACTION

Arrival and introduction	15 minutes
Frame of the training	10 minutes
Photolanguage	30 minutes
One step forward	55 minutes
Definition of target groups	20 minutes
Break	20 minutes
Obstacles	25 minutes
Systemic change	35 minutes
Accessibility & relevance	15 minutes
Check out	10 minutes

## OVERALL FACILITATION ADVICE

- Give room for questions/interaction – it is more important to follow a vivid discussion than to strictly follow the schedule. Try to be flexible without losing the overall goal of the training.
- Promote and enable active participation.
- Allow the training to be fun
- Be aware that some content may provoke strong emotions and that you will need to give some participants the opportunity to withdraw if necessary
- Always check, if you were understood
- Respect the individual needs and motivations of the group. Feel free to make modifications of the training based on that.
- Relate the individual training contents to the work reality of the participants and work out together why they are relevant for their work as explainers
- Give feedback to the participants
- Communicate clearly and easily understandable
- Give time and space for questions
- Understand your role as the facilitator in the same way you are telling participants that they should understand their role as explainers when they do inclusive facilitation
- Try to implement the principles of inclusive facilitation that are taught in the training and apply them to the training you are facilitating.

Such as these tips for facilitating conversations inspired by the Center for Advancement of Informal Science Education: see also Conversation Guide in the material pack.

- Provide a clear description of the focus of the conversation so that participants understand the goals of the discussion.
- Try to create an environment that is welcoming and where individuals feel safe, comfortable, and valued as contributors and learners. You might stress, for example, that there are no right or wrong answers and that all ideas and perspectives are important.
- Encourage everyone to speak, and find ways for all participants to contribute their ideas and perspectives. For example, introduce a question and have everyone jot down their ideas on Post-Its for five minutes and then share with the group. Try pair discussions for five to ten minutes and then share in a larger group discussion. Pause and encourage those who have not yet talked to offer their ideas.
- Give people time to think after you pose a question or as people build on each other's ideas. Be comfortable with silence.
- Use prompts, seek feedback, and encourage others to contribute and build on each other's ideas.
- Establish a process that honors differences and encourages communication. For example, you might ask for other points of view on a topic.

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## Arrival and Introduction

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### **DURATION**

15 minutes

### **EQUIPMENT**

Presentation (optional)

### **OBJECTIVE**

Participants are oriented about the trainer, the overall topic of the training, the context of the training as well as communication agreements.

### **PROCESS**

Introduce yourself

Introduce the mission of this training

Introduce the context of this training

If the participants do not know each other, ask them to introduce themselves.

## **FACILITATION ADVICE**

Don't give detailed information about the content of the training here. No definitions yet.

Introduce yourself in a personal way or communicate your personal approach to the topic. Why is it important to you personally? Do you have a story to share which illustrates your approach to the topic?

We think that this can help to create an open and welcoming space where everyone can open up, feel secure and engage themselves. (See article about psychological safety in groups: "What Google Learned From Its Quest to Build the Perfect Team<sup>1</sup> - The New York Times")

Introduce also the reason why you think this training is needed in particular in your institution

If participants introduce themselves, use an ice-breaker or propose them to introduce themselves during the photolanguage activity.

## **CONTENT TO BE TRANSMITTED**

Museums are institutions made by and for society. It is a declared human right to have the chance to participate in social life for everyone. Unintentionally our museums exclude various visitors. Such audience exclusion particularly affects elderly and migrants.

Museums, as well as science centers, should introduce equitable and inclusive practices.

Conversely, in order to be relevant for society, Science Centers or Science Museums cannot be justified any more by only addressing a very specific and limited group of people. These institutions have to open up for everyone and become accessible on all levels - and this means not only the physical level, but also the psychosocial and cognitive levels as will become obvious in this training. This is what we mean by "museum for all".

In this training, explainers will be staffed with the attitude, the tools, and the theoretical background to be enabled to do inclusive facilitation, especially for migrants and senior visitors. It will become obvious that this approach can easily be transferred to many other minorities and excluded groups. The approach of inclusive facilitation benefits every visitor in the end.

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<sup>1</sup> <https://www.nytimes.com/2016/02/28/magazine/what-google-learned-from-its-quest-to-build-the-perfect-team.html>

# Frame of the training

## **DURATION**

10 minutes

## **EQUIPMENT**

- Handout PDF or presentation with hand signals (optional)
- Flipchart

## **OBJECTIVE**

Participants are oriented about the realization of the training regarding time, place, contribution, and shared agreements.

## **PROCESS**

Give orientation about timing and place of the training

Give orientation about the expectations of contribution

Set up communication agreements for this training

Set up collaborative do's and don'ts

## **FACILITATION ADVICE**

Questions should be respected and answered.

Give the possibility for a real contribution. Try to set up the frame of do's and don'ts and the communication agreements together. Maybe there is some space for collaborative creation of the frame also in timing and place - such as breaks.

This part is the "Welcome Time" of the training! All things that are taught in the training about this crucial part (cf. module 3) should be respected.

Give people time to think after you pose a question. Be comfortable with silence.

Collect all elaborated conventions visibly for everyone (using a whiteboard, moderation cards, flip chart, etc.)



## CONTENT TO BE TRANSMITTED

The trainer gives information about:

### Time

- Duration of the training
- Timeliness
- Agreement about breaks
- Agreements about punctuality

### Place

- Workshop areas – where does the workshop take place?
- Will there be other people in the space in the meantime or can the material and personal stuff be left in the room until the end?
- Are the participants, or some of them, for the first time in this room/area? Do they know how to access important facilities? (toilet, lockers, etc.)

### Contribution

- What will the contribution or the role of the trainer be in this training?
- What kind of contribution is expected of the participants?
- Are there any constraints by the participants? (e.g. an important call to make, leaving earlier to catch the train at the end of a module, temporary injury of the leg, language difficulties...)

„The training consists of many activities where you will be actively involved. The experiences you have during the activities are the basis for discussion and deeper reflection on the topics. Therefore you are asked to share your own point of view and knowledge. In our discussions, there will be no right or wrong answers and your ideas and perspectives are important. There are also some one-way inputs, but their part is minor, so you will be asked to participate and contribute a lot to make this training successful. This is because the training is based on the idea that only first-hand findings really have an effect.

You are asked to interrupt, pose questions and start discussions on the topic all the time. I will make sure to stay on track. Therefore I might decide to postpone some questions or discussions to the moment when they fit in the training.“

### Communication agreements

Which etiquette do we agree on? (e.g. interruptions,...)

E.g.: hand signals<sup>2</sup>: Introduce a sign language to empower the participants to speak up: Hand signals are agreed gestures or shapes that people make with their hands, to communicate in a non-verbal way (e.g. "I want to speak", "I agree", "I don't understand" etc.)

With the help of the pdf <https://www.seedsforchange.org.uk/handsig.pdf> hand signals for this particular training are chosen and collaboratively defined.

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<sup>2</sup> <https://www.seedsforchange.org.uk/handsig.pdf>

The trainer asks if there are any further suggestions for communications agreements or questions at this point.

### **Collaborative do's and don'ts**

Are there any other agreements the group wants to set up?

The explainer asks the participants what they think should be further do's and don'ts during the training. In order to provide a safe framework, it will be necessary to insist on the rules allowing everyone to express themselves without judgment (for example, adding what is forbidden for the mediator: ridiculing,...). The activity can be concluded by checking that these rules are accepted by all: Write the collaborative do's and don'ts on a flip chart and wait for all the participants to agree with a hand signal for approval.

Ideas for collaborative do's & don'ts:

- Confidentiality
- Value openness
- Humour is welcome, but boundaries to hurtful humour should be respected
- Respect opinions
- Etc

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## **Photolanguage**

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### **DURATION**

30 minutes

### **EQUIPMENT**

- Set of picture cards
- Illustration of main concepts (see below)

### **OBJECTIVE**

The participants are able to define the term inclusion and differentiate it from terms such as integration, exclusion, and equality.

### **PROCESS**

Photolanguage: A set of 25 photo cards is spread on a table or on the floor. Each participant chooses an image and, one after the other, gives their definition of inclusion based on it. The trainer asks the participants to pick one picture that helps them to describe their attitude to inclusion in one sentence.

Definition: After everyone gave their comment, the trainer summarizes to find a common understanding of inclusion and equity in the context of the training. The trainer defines the terms based on the participants' conceptions. Therefore you can use the graphics provided.

## FACILITATION ADVICE

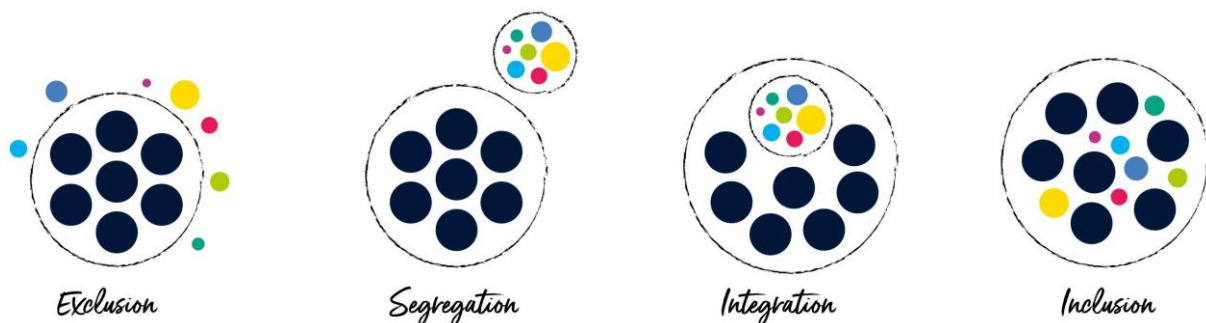
Don't spend too much time on the one-sentence-association activity. Insist that everyone only uses one sentence but encourage everyone to speak up. If possible, use references to participants' one-sentence-associations when defining the terms.

## EXERCISE INSTRUCTIONS

Photolanguage: "Choose one picture and explain in one sentence why this evokes inclusion for you, why you associate it with this concept."

## CONTENT TO BE TRANSMITTED

Inclusion, Integration, Segregation, Exclusion<sup>3</sup>



Inclusion is an active process, built by a whole society, in order to organize and create the ideal conditions for people to be socialized, have work and other activities, in a country/society. Inclusion is the responsibility of everyone, especially the institutions.

→ Society has to provide good conditions for everyone to be included, taking their needs into account. It is not a one-way expectation of adaptation.

Inclusion in science museums: Inclusion involves a process of systemic reform embodying changes and modifications in methods of education, approaches, structures, and strategies in education to overcome barriers with a vision serving to provide all visitors with an equitable and participatory experience and environment that best corresponds to their requirements and preferences.

Integration is to be understood as a process of placing persons in existing mainstream institutions, as long as the former can adjust to the standardized requirements of such institutions. Criticism of the concept of integration focuses on the associated we-you polarization, the neglect of structural

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<sup>3</sup> Summary after „A Summary of the Evidence on Inclusive Education“ created by Abt Associates including definitions from the United Nations Committee on the Rights of Persons with Disabilities – General Comment No. 4. [https://alana.org.br/wp-content/uploads/2016/12/A\\_Summary\\_of\\_the\\_evidence\\_on\\_inclusive\\_education.pdf](https://alana.org.br/wp-content/uploads/2016/12/A_Summary_of_the_evidence_on_inclusive_education.pdf)

inequalities, structural discrimination, and the fact that "non-integration" is seen as a subjective failure of the one to be integrated and not (also) as the failure of society.

The individual or social group to be integrated is contrasted with a majority society that is presented as homogeneous. So the concept of integration contains the idea of an existing norm.

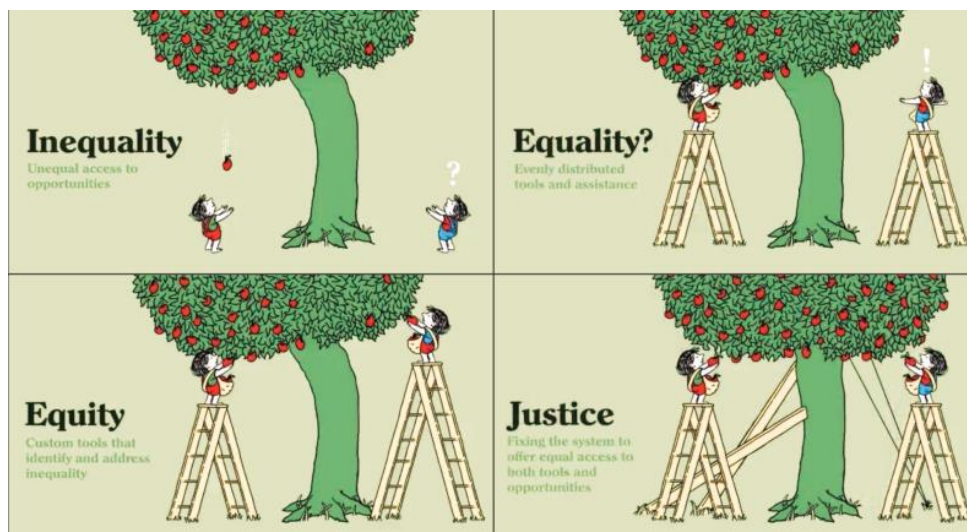
Another problem is that the term integration is usually used in a deficit-oriented manner and is characterized by "special measures".<sup>4</sup> → The person to integrate has to adjust.

Segregation occurs when work, education or activities for people with certain characteristics are provided in separate environments (probably they are designed or used to respond to a particular or various impairments) in isolation from other people.

Assimilation (culture assimilation) is the process whereby a minority group gradually adapts to the customs and attitudes of the prevailing culture and customs.<sup>5</sup>

Social exclusion describes a state in which individuals are unable to participate fully in economic, social, political and cultural life, and the process that leads to and maintains this state. The marginalisation of a part of the individuals in a society due to different social factors and criteria that differentiate them from the rest of the population leads to non-fulfilment of basic social rights

#### Equity, Equality, Fairness and Justice<sup>6</sup>



Cartoon drawn by Tony Ruth<sup>7</sup>

<sup>4</sup> After: Fact Sheet Begriffserklärung Integration und Inklusion of the Deutscher Caritasverband e.V., 2018; [https://dbk.de/fileadmin/redaktion/microsites/fluechtlingshilfe/Caritas\\_Factsheet\\_Begriffsklaerung\\_Integration\\_Inklusion.pdf](https://dbk.de/fileadmin/redaktion/microsites/fluechtlingshilfe/Caritas_Factsheet_Begriffsklaerung_Integration_Inklusion.pdf)

<sup>5</sup> <https://en.wikipedia.org/wiki/Assimilation>

<sup>6</sup> EFCL Org.: Supporting Inclusive Communities. Module 4: Equality, Equity and Justice

<sup>7</sup> Cartoon: based on Shel Silverstein's Giving Tree for John Maeda's 2019 Design in Tech Report ([https://www.researchgate.net/figure/Equality-Equity-and-Justice-Source-Tony-Ruth-from-Maeda-2019\\_fig2\\_354087577](https://www.researchgate.net/figure/Equality-Equity-and-Justice-Source-Tony-Ruth-from-Maeda-2019_fig2_354087577) - CC BY-NC-SA 4.0)

There are three main ways to address inequality: equality, equity and justice.

Equity means fairness through giving people perhaps unequal, but proportionate levels of support – according to their initial level. What follows is that equality is undermined, when a person's or group's needs are not taken into account.

In this case: Explainers should take into account **migrants' and seniors' needs and motivations** when interacting with them.

Equity requires us to acknowledge that based on the variety of lived experiences, intersectionality & advantages, folks in our communities face various forms of exclusion. As such the solutions we implement should be tailored to address the specific needs of each individual or community. In the cartoon, this is depicted as providing each person with the appropriately sized ladder. Equity solutions require more time to implement because you must do background research on each underrepresented group in your community. In addition, building individualized tools and resources can be costly. However, they are a great way to ensure overcoming specific barriers to access or participate in activities that underrepresented groups are facing.

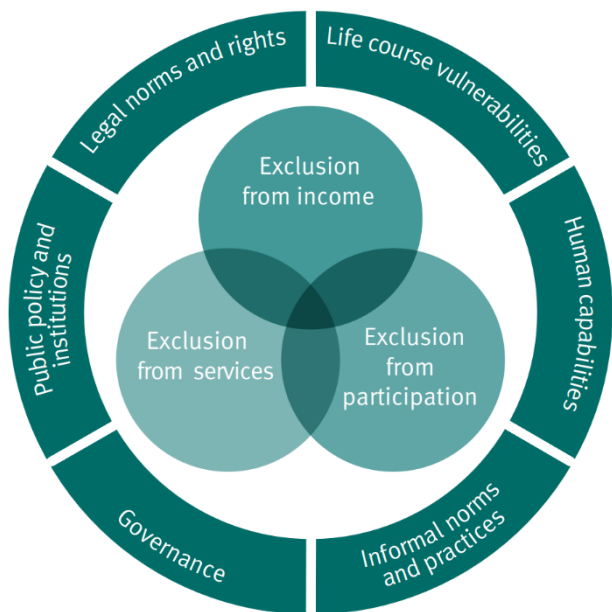
Equality is when we address inequality by ensuring everyone has the same tools and resources to succeed. This is shown in the image as giving both people the same height ladder.

Equality solutions often use a “one size fits all” approach making them less expensive or time-consuming to implement. Equality approaches work well when everyone would benefit from the same tool or service. However, as shown in the cartoon, equality does not always address the specific barriers a person is facing; thus sometimes these solutions can be rendered useless.

Justice oriented solutions are required when the root cause of inequality lies in societal systems or function. Justice requires us to think systematically about how current societal norms and ways of doing things are creating inequalities. In the cartoon, the slanted tree is what is creating inequality and by creating solutions to fix this, the inequality is now not an issue. Justice-oriented solutions take time to implement and can be more costly as it requires us to make systemic changes; however, the benefit is that we remove all causes of inequality making a more accessible and just experience for all.

## Exclusion

Exclusion is systemic. It occurs when people are directly or indirectly prevented from or denied access to education, work, activities, places, etc.



Dimensions and drivers of social exclusion<sup>8</sup>.

Research differentiates three types of exclusion within society, these are closely interrelated with social dynamics and contexts such as human capabilities, governance issues, public policies and the institutions that sustain them, the informal norms and practices found in any community or society, etc. Babajanian and Hagen-Zanker illustrate this in the graphic above.

Exclusion is context-specific and varies in degree. There may be economic reasons, for example: when financial resources are not available to access schooling or health care, or when a visit to a museum becomes a luxury given the daily cost of living.

But exclusion can also be social: If you are a member of a minority in a community where the prevailing social norms are defined by another group that is different from your own, this determines how you behave. We see this, for example, in societies where people who identify as LGBTQI+ but are not recognized by society and are actively and subtly discouraged from acting out their attitudes.

Sometimes exclusionary practices are subtle and not immediately obvious except to those who experience them. For example, this may be signage that addresses only two genders, or an exhibit and public program assume that there are only two genders - or that families always consist of a mother and father with children. These can be either "informal norms and practices" in areas that are not formally regulated, or written down laws or the constitution, but still practiced. Exclusionary practices may also be in effect in government systems, legal norms, as well as at the level of public policy.

These norms determine who is systemically included and excluded from certain resources, as shown by the forms of exclusion in the middle of the circle. (see also "What do we mean by exclusion?")

<sup>8</sup> B. Babajanian & J. Hagen-Zanker: Social protection and social exclusion: an analytical framework to assess the links; <https://cdn.odi.org/media/documents/7864.pdf>

<sup>9</sup> <https://www.futurelearn.com/info/courses/meaningful-inclusive-museum-practices/0/steps/233704>

## Discrimination

Discrimination is a difference in treatment based on illegitimate or illegal criteria such as origin, gender, morals, sexual orientation, age, family status, membership or non-membership - real or assumed - to an ethnic group, nation or race, political opinions, trade union or mutualist activities, religious or mutualist activities, religious beliefs, physical appearance, patronymic or because of the state of health or handicap.

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# One step forward

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## **DURATION**

55 minutes

## **EQUIPMENT**

- Printed set of role cards
- Situations List
- A space that is big enough so all participants can stand in a row and step forward

## **OBJECTIVE**

Participants will be able to recognize what leads to exclusion of certain groups in our science museums

## **PROCESS**

Every participant receives a role card (a one-sentence description of a person). These are read silently by the participants. Give participants a moment to get comfortable with the role. Ask if anyone feels uncomfortable with the assigned role and would like to switch.

Point out that from now on everyone plays the role and answers the following statements based on the role.

To make it easier to empathize with the role, the following questions can be asked, which participants can answer silently: When you get up early in the morning, where are you? What do you do right after you get up? What does the day hold for you? What plans do you have? Where do you have to go? Who do you meet?

Participants are asked to remain absolutely silent as they line up next to each other (like on a starting line).

The trainer tells the participants that he/she is going to read out a list of situations or events (see below). Every time they can answer a statement with 'yes', they should take a step forward. Otherwise, they should stay where they are and not move.

The trainer reads out the situations from the situations list, one at a time. The trainer pauses for a while between each statement to allow people time to step forward and to look around to take note of their positions relative to each other.

At the end, the trainer invites everyone to make a note of their final positions and make a debriefing.

### **FACILITATION ADVICE**

Make sure, that the participants keep their role cards and do not show them to other participants. They will need them for the following activity.

For the game to work, at least 6 roles are needed. In case of a large group, the same role can be distributed twice.

There are role cards for senior citizens, migrants, and "people with better chances to participate in our society". Make sure that you distribute the role cards of migrants and seniors in equal numbers to half of the participants. The other half receives a role card of "people with better chances to participate in our society". Make sure that the role cards which are related to the persona-inspiration packs in module 2 are in the game (the seniors/migrants role cards, respectively).

In the debriefing, emphasize that the participants are invited to really articulate the feelings they had in the game. It is ok to be jealous, to hate the game or so (usually we are used to sweeping the dark sides of our psyche under the table). We can also discuss the risk of relying on stereotypes to build one's role.

### **EXERCISE INSTRUCTIONS<sup>10</sup>**

Activity

“read your card silently and try to get a feel for the character”

“I am going to read out a list of situations or events. Every time you think your persona can answer ‘yes’ to a statement, you should take a step forward. Otherwise, you should stay where you are and not move.”

“The activity is over. we will now debrief; you can step out of your role by shaking out your arms and legs and stroke your arms.”

Debriefing

What did it feel like to take a step forward or to be left behind?

Was anyone unable to take a step forward?

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<sup>10</sup> <https://divedu.eduskills.plus/methods/social%2F02>



Did those who were able to step forward realize that they were partly alone? How did those who were in a pile in the middle feel? How did those who were on the very outside of the group feel? Who felt particularly disadvantaged?

What prevented them from taking a step forward?

What structural or social problems do the participants see?

What are your respective roles?

How easy or difficult was it to empathize with the role and answer the questions? How did you create the persona identity?

Have you (not as a persona) experienced any of these forms of exclusion?<sup>11</sup>

## Annex: Situations List

### Daily life situation

- You feel your language, religion, and culture are respected in the society in which you live.
- You feel that your competencies are appreciated and respected in the society where you live.
- You can go away on holiday once a year.
- You are positive about your future.
- You can use and benefit from the Internet.

### Science engagement situation<sup>12</sup>

- You are familiar with museums.
- You are familiar with science centers.
- You have access to basic information about activities and workshops offered near to where you live or in the places you visit every day.
- When visiting a science center or participating in a science communication activity, the visit and activities are adapted to your mobility.
- When visiting a science center or participating in a science communication activity, you understand the language and words used in the proposed activities.
- When visiting a science center or participating in a science communication activity, you are certain that you will see people of your race/ethnicity.
- When visiting a science center or participating in a science communication activity, you are certain that you will see people from your socio-economic background.
- When visiting a science center or participating in a science communication activity, you are sure that the knowledge of people from your social class will be positively represented.
- When visiting a science center or participating in a workshop, you are sure that the staff will represent your race or social class.

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<sup>11</sup> <https://www.futurelearn.com/courses/meaningful-inclusive-museum-practices/1/steps/1168395>

<sup>12</sup> depending on your institution, choose the term “museum” or “science center”

- When visiting a science center or participating in a science activity, you can have a critical point of view without thinking that it is ‘a problem of culture or integration’.
- Before leaving a science center, you will be able to buy something in the museum shop and/or you can afford a coffee or a sandwich at the exit.
- When visiting a science center you understand the texts and signages.
- When visiting a science center the level of knowledge on what explanations are built up corresponds to yours.
- When visiting a science center you know how to look at, interact with or use the exhibits.
- When visiting a science center you understand how to navigate this place.
- When visiting a science center you can move and rest according to your mobility.
- When visiting a science center the content is presented in a way that is relevant to you.
- When you take part in a science center activity it is at the pace you need.
- A science center is a place to be for you.
- You think that what's inside a science center is relevant for you.

#### Role cards (to be printed)

##### Seniors

You are a 96-year-old lady who loves crossword puzzles and is slightly hearing and vision impaired.

You are a sporty 82-year-old who survived prostate cancer and is dedicated to church.

You are a 60-year-old writer living an independent life.

You are a 70-year-old academic and former drug dealer.

##### Migrants

You are a 50-year-old stepmother who came from Turkey when she was 18.

You are an unemployed young Muslim mother from Syria.

You are a 30-year-old migrant from Kenya, working as a driver.

You are an 18-year-old refugee from Afghanistan whose asylum case is still pending.

## Other role cards

You are the 19-year-old son of an actress.	You are an unemployed university graduate waiting for the first opportunity to work.
You are a 22-year-old nurse.	You are an unemployed single mother.
You are the 19-year-old son of a farmer in a remote village in the mountains.	You are a 42-year-old teacher in college.
You are a 6-year-old girl from the outskirts of town.	You are a 36-year-old full-time musician.

### **CONTENT TO BE TRANSMITTED**

In the One-Step-Foreward game inequality between the target groups and "people with better chances to participate in our society" becomes obvious. It becomes tangible, that the basic human right for equality and equal chances to participate in society is not naturally ensured for everyone. Lacks of equity in science centers and museums become obvious.

The definition of „equity“ in demarcation to „equality“ is the key to understanding what happens, if the needs of the target groups are not taken into account: The basic human right of equality is undermined. Therefore, museums and science centers should introduce equitable and inclusive practices.

# Definition of target groups

## **DURATION**

20 minutes

## **EQUIPMENT**

- Presentation with infographics and keywords to define the target groups
- Flipchart for brainstorming

## **OBJECTIVE**

Participants can explain who are the target groups this training focuses on and their heterogeneity.

## **PROCESS**

The trainer defines the target groups and demarcations of people addressed by this training.

The heterogeneity and the common points of these groups are discussed.

## **FACILITATION ADVICE**

Emphasize the heterogeneity of the groups.

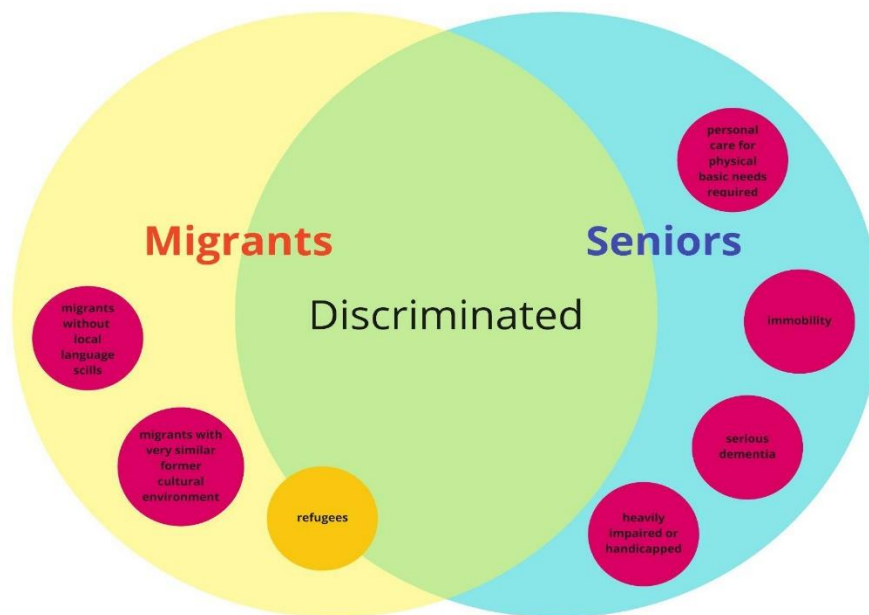
When brainstorming what the targeted migrants and seniors have in common, be open to unexpected points.

## **EXERCISE INSTRUCTIONS**

“Do these definitions correspond to what you imagined?”

“What do seniors and migrants have in common?”

## CONTENT TO BE TRANSMITTED



● = demarcations. In this training we do not explicitly target people with these conditions.

Half of the roles you played in the one-step forward game are used as examples for the "selection" of seniors and migrants we want to address in this training. For the effectiveness of this training, it was decided to focus on a subset of all seniors and migrants. Still, these targeted "seniors" and "migrants" are a very diverse group of people with very diverse needs.

This part of the training aims to clarify the main characteristics of the targeted people in short. It is discussed how different they are and also what they share.

The demographic characteristics give us a narrowing of the targeted group, but no information on how to reach this group. For this purpose, it is necessary to form clusters according to other aspects, which will be dealt with in more detail in module 2.

### Let's have a look at the demographic characteristics:

#### Seniors

Who is a senior? There is no universally accepted definition of a senior. In the context of the training, if we say „senior“ we are talking about an „old“ person, approximately starting from age 50, in retirement or (only) part-time employed. With the increasing age of seniors, physical limitations often increase as well. But, however, they are individually very different. Most feel fit and little limited up to a high age.

But it has to be considered:

Being old is not only related to a person's 'chronological age' (for example, being over 55, 60, 65, or 70 years) and the biological process of getting older. Being 'old' and treated as an 'old person' is also a social construction linked to social realities and perceptions about the age that change over time and

differ across societies within Europe and globally. Individuals also have different perceptions of what age means depending on where they are on the age continuum, as they experience throughout their life cycle what it means to be 'young', 'middle-aged', or 'old'.

Age and aging are usually discussed and addressed from four distinct but intersecting perspectives:

- chronological age, based on the date of birth;
- biological age, linked to physical changes;
- psychological age, referring to mental and personality changes during the life cycle;
- social age, which defines the change of an individual's roles and relationships as they age.

These four aspects of aging can develop at different speeds and affect individual experiences as well as social reactions differently, influenced also by the social, historical, and cultural environment. This affects not only how society views older people, but also how older people perceive themselves.

Demarcations:

In this training, we do not target old people who:

- cannot access a museum or science center at all because of immobility
- need personal care for their basic needs such as going to a toilet, eating, etc.
- are heavily impaired or handicapped
- live with dementia

These are audiences with a similar need for inclusion. However, in this training we focus on what can be done by explainers (vs. directors...)

Migrants

The UN Migration Agency (IOM) defines a migrant as any person who is moving or has moved across an international border or within a state away from his/her habitual place of residence, regardless of the person's legal status; whether the movement is voluntary or involuntary; what the causes for the movement are; or what the length of the stay is.<sup>13</sup>

Different from: refugee. Refugees are persons who are outside their country of origin for reasons of feared persecution, conflict, generalized violence, or other circumstances that have seriously disturbed public order and, as a result, require international protection.

Demarcations:

In this training, we do not target migrants who:

- come from a very similar former cultural environment (e.g. someone who moved to another country within Europe for work would be a migrant as well. But he or she doesn't experience the same discrimination like for example a refugee from Syria.)
- migrants without local language skills

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<sup>13</sup> cf. <https://www.un.org/en/global-issues/migration>

## Heterogeneity

The rough descriptions of the groups of people we address in this training can only be considered as a starting point. This information doesn't yet really help to create an experience that is accessible and relevant for them. We will have a closer look at the people addressed in the next module.

We might have heavy stereotypes about migrants and seniors in our heads. In society, we might perceive seniors and migrants as groups, but actually, they are very, very heterogeneous people.

There are numerous gerontological studies that confirm that this difference between chronological age and subjectively perceived age is widening more and more and is now five to ten years on average.

This has to do with our healthcare system and the little physical work we do nowadays in our working lives in most European countries.

Migrants are a very heterogeneous “group” as well. They have very different experiences and very different cultural backgrounds.

But what all the people addressed in this training have in common is that they are discriminated against in some way by society and in our museums and that they have an experience (life experience for seniors, other cultural experiences for migrants).

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# Systemic Change

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## **DURATION**

35 minutes

## **EQUIPMENT**

- Large pinboard and pins
- Descriptions of institutional levels printed on a large paper grid for assessment of the institution on the floor, on a table, or on large paper
- Cards with the institutional levels written on them
- Printed (or presented) assessments of management employees

## **OBJECTIVE**

The participants are able to analyze inclusion within their institution according to five axes. They identify which parts of an institution have the power to tackle certain aspects of discrimination and how they could do it.

## PROCESS

The trainer presents the institutional levels by defining them and by illustrating them with one obstacle faced by the target group (situation of exclusion of One-Step-Forward activities). By doing so they mention in short what could be done at the respective institutional level to overcome the obstacle.

Examples for the assignment of “obstacles” at the institutional level:

Access: "I do not have access to basic information about activities and workshops offered near to where I live or in the places I visit every day" → specific marketing activity that is focused on reaching out to seniors and migrants could offer this information.

Strategy: "The knowledge of people from my social class is not positively represented" → If seniors and migrants or their representatives are part of the team who is programming and planning they will make sure that the knowledge of people from their social class is positively represented.

Partnerships: "I am not certain that I will see people of my race/ethnicity." → A long-lasting relationship with a diversity-partner increases the probability.

Staff: "I cannot be sure that the staff will represent my race or social class" → It is a strategic decision to employ staff that represents the diversity of society.

Content: "I do not understand the texts and signages" → Display & exhibition design can be discriminatory if the codes used are culturally different or the language level has not been taken into account.

The participants assess the five institutional levels of their institution in the grid based on the open questions. (Group discussion)

Finally, the result is compared with the assessment of several colleagues. Discuss why the perception might be different.

## FACILITATION ADVICE

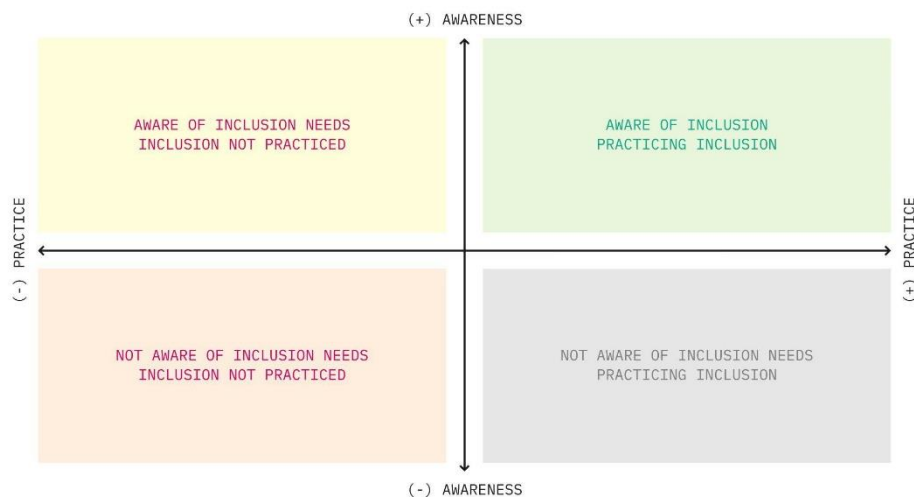
To enrich institutional assessment it is very interesting to get someone from higher hierarchy levels to give a version of the item placement (or to be interviewed beforehand). Expect frustration from the participants and feeling of powerlessness.

## EXERCISE INSTRUCTIONS

Assessment of the own institution:

Draw a grid that has *practice* as the X-axis and *awareness* as the Y-axis. This way, four squares are available: aware but not practicing inclusion (top left), aware and practicing inclusion (top right), unaware of the issue and not practicing inclusion (bottom left) and unaware of issue but inclusion efforts practiced (bottom right).





How is the institutional awareness of the need for inclusion? Is inclusion practiced?

ACCESS	STRATEGY	PARTNERSHIPS
<p>ACCESS - for visitors, also through marketing activities</p> <ol style="list-style-type: none"> <li>1. socio-economics barriers (eg. price, transportation, location, handicap friendly...)?</li> <li>2. Does your institution analyze who participated and analyze why others did not?</li> <li>3. Do your institution provide document in alternative format or language (eg. level of language, braille)?</li> <li>4. Does your institution commit and reinforce creating a safe and inclusive space for everyone?</li> </ol>	<p>STRATEGY - Institutional governance, self-understanding of an institution</p> <ol style="list-style-type: none"> <li>1. Is social inclusion and diversity explicitly mentioned in a strategy document / annual report / mission statement?</li> <li>2. Does your board / advisory committee / trustee includes representative of minorities?</li> <li>3. Do you include in the planning and programming diverse audiences and/or their representatives?</li> <li>4. Does your institution directly aim to create a more inclusive society (tolerance, openness, etc.)?</li> </ol>	<p>PARTNERSHIPS - collaboration and networking outside the institution</p> <ol style="list-style-type: none"> <li>1. Did your local communities OR their representative get informed of your will to address social inclusion?</li> <li>2. Do you adapt your programs/exhibitions in order to establish diverse partnerships? (or What comes first: the program or the partnership?)</li> <li>3. Do you evaluate if and how the diversity of partnership is an opportunity for your projects.</li> <li>4. Do you maintained a long-term relationship with diversity partners after the duration of a program?</li> </ol>

STAFF	CONTENT
<p>STAFF - composition and training</p> <ol style="list-style-type: none"> <li>1. Does your staff reflect the diversity of the society you leave in?</li> <li>2. Is social inclusion treated in the training of the staff?</li> <li>3. Is social inclusion and diversity a shared responsibility within your institution?</li> <li>4. Do you have open discussion on stereotypes / diversities / minorities within the team?</li> </ol>	<p>CONTENT - programs, exhibits, activities; development and facilitation</p> <ol style="list-style-type: none"> <li>1. Do you choose your topics in order to be interesting / relevant for a variety of people?</li> <li>2. Is your content co-constructed with representatives of diverse audiences OR with groups/people who know them well?</li> <li>3. Is there a place to address imbalances / non-inclusiveness during programs?</li> <li>4. Does your institution make sure that multipliers (parents, teachers, neighborhoods...) know your activities and are in favor of it?</li> </ol>

Self Evaluation Tool Co-created by Sis Catalyst, Science Center Network, ESTIM école de la médiation and other representatives of inclusion and diversity. 2017

Answer a few questions in regard to areas such as content, partnerships, staff, institutional strategy, and accessibility.

Based on these questions, sort these five categories on the grid to work out: what are we doing, what should we stop, and where do we need improvement?

## CONTENT TO BE TRANSMITTED

The inclusion of target groups should be thought of at different levels in our institutions. It's everyone's responsibility, according to the role and the position, to implement strategies and practice to create an inclusive environment.

## **BREAK - 20 MINUTES**

# **Obstacles**

### **DURATION**

25 minutes

### **EQUIPMENT**

- Printed set of "obstacle cards"
- Large pinboard and pins

### **OBJECTIVE**

Identify which barriers to inclusion (faced by seniors and migrants) could be directly influenced by a science explainer.

### **PROCESS**

The situations which are used in the One-Step-Forward game are reformulated into the negation form. Like this, they represent the main obstacles/discriminations we drew from our literature research and target group survey. Each "obstacle" is printed on an individual card.

The question of this activity is: Which of these obstacles could be handled/addressed by explainers on the floor?

Which are institutional or systemic and therefore need the effort of the management or society?

The two categories "explainers can have impact" and "institutional or systemic" are marked on a pinboard. In the middle, there is an overlapping intersection of the two categories. The participants are divided into subgroups. Each group receives a share of "obstacles". Simultaneously they allocate the obstacles to the category which they think is fitting. They take notes to argue why they choose this category. After that, they present their solutions to the other group(s) and discuss.

### **FACILITATION ADVICE**

By finding out to which category the obstacles belong, one has to argue what the role of the explainer could be. This leads to solution approaches and can be seen as a "table of content" of the topics of the training. The trainer should listen carefully to the participant's arguments so they can refer to the statements in the part "Accessibility & Relevance" in this module.

Arguments for the assignment could be for example:

"The level of knowledge on what explanations are built up doesn't correspond to mine" → When you think of texts it is institutional, when you think of interpersonal communication explainers have influence.

"The knowledge of people from my social class is not positively represented" → Can be thought institutional because the representation might not be visible in the exhibition design, but in a format you as an explainer are accompanying, this perspective can be added (links can be made, angles can be chosen...).

"I can't have a critical point of view without thinking that it is 'a problem of culture or integration'" → The reason for the existence of that fear is systemic, but within the format you are accompanying, you can create an atmosphere of trust where everyone can feel free to speak up.

"The activities are not adapted to my mobility" → Explainers can't influence exhibition design or architecture but they can choose accessible stations within the format and have some possibilities of giving physical access like offering moveable chairs, using the elevator instead of stairs, not selecting exhibits with very small buttons, ...

"I feel insecure and lost because I am not familiar to museums/science centers" → Systemic issue, but explainers can give the feeling of being welcome and belonging to the institutions, as well as offer information for orientation.

## **EXERCISE INSTRUCTIONS**

"Let's have a look at the situations you "experienced" in the One-Step-Forward game.

What do the situations describe? Some of you did not step forward. So, what they shows are potential obstacles for some minority groups in our society. You saw that there might be potential problems for migrants/seniors - because many of you did not reach the finish line (i.e. answer 'yes' to every question).

Take the "obstacles" (or situation of exclusion) and determine if you, in your role as an explainer, think you can have an impact or not to remove physical, language, and other barriers that lead to exclusion. **Collect the arguments that lead to your assignment."**

Obstacle cards (to be printed)

"The knowledge of people from my social class is not positively represented"

"The level of knowledge on what explanations are built up doesn't correspond to mine"

"I don't understand the texts and signages"

"I don't have the time to visit a museums/science center"

"I feel insecure and lost because I am not familiar to museums/science centers"

"I can't have a critical point of view without thinking that it is 'a problem of culture or integration'"

"I don't understand the language and words used in the proposed activities"

"The activities are not adapted to my mobility"

"The content is not presented in a way it is relevant to me"

"I don't understand how to navigate this place"

"I do not know how to look at, interact with or use the exhibits"

"I am not familiar with museum/science centers"

"I cannot be sure that the staff will represent my race or social class"

"I am not certain that I will see people of my race/ethnicity"

"Before leaving, I am not able to buy something in the museum shop or afford a coffee and a sandwich at the exit"	"I am not certain that I will see people from my socio-economic background"
"I don't think that what's inside a museum/science center is relevant for me"	"I feel like I have big existential issues to solve before I think of visiting a museum/science center"
"I feel like a museum/science center is not a place to be for me"	"Activities are not in the pace I need"
"I do not have access to basic information about activities and workshops offered near to where I live or in the places I visit every day"	

**CONTENT TO BE TRANSMITTED**

Inclusion is fundamentally a systemic process, so according to their role, everyone has their responsibility in the process. Very few obstacles can be solved by the explainers on the floor alone.

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## Accessibility & Relevance

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**DURATION**

15 minutes

**EQUIPMENT**

- Printed set of "obstacle cards" - selection "explainers can have impact"
- Large pinboard and pins
- Presentation of the concepts of each module

## OBJECTIVE

The participants understand the concept of the training-content.

## PROCESS

The obstacle cards are sorted into three groups. Each one is assigned to one of the three following modules.

Short explanations are given about which learnings will be made in the training to help explainers to overcome the obstacles in the respective module.

Then the concept of each module and their respective articulation are summed up in a few sentences.

## EXERCISE INSTRUCTIONS

No exercise. Only input and Q&A if needed.

## CONTENT TO BE TRANSMITTED

The following “obstacles” are assigned to training module 2:

Obstacle	how this obstacle is addressed in the module
"I can't have a critical point of view without thinking that it is 'a problem of culture or integration'"	We will look at the foundations of intercultural competences and intercultural exchange
"The activities are not adapted to my mobility"	We will have exercises to informally assess the level of knowledge and the needs in module 2.
"I do not know how to look at, interact with or use the exhibits"	
"The level of knowledge on what explanations are built up don't correspond to mine"	

Module 2 “A culture other than your own” will deal with awareness about seniors and migrants. Having an assessment of the target audience is the basis for being able to design a relevant experience for them.

The module questions stereotyping pictures of seniors and migrants which we might have in our heads. It gives us a key to empathy through intercultural competence. We will find out about the needs

and motivations that seniors and migrants might have when they visit our institutions. And we will learn about strategies to assess our ‘counterparts’ very informally.

The following “obstacles” are assigned to training module 3:

Obstacle	how this obstacle is addressed in the module
"I am not familiar with science centers"	This perception of not-being-familiar with a place often causes the feeling of "this is not a place for me", or "I don't belong there. This is a strong reason why someone would be prevented from participating! The welcome part of a format would be the moment to address this.
"I am not familiar with museums"	
"I feel like a museum/science center is not a place to be for me"	
"I feel insecure and lost because I am not familiar with museums/science centers"	During the very important welcome part all information is given to make people feel secure and oriented.
"I don't understand how to navigate this place"	
"Activities are not at the pace I need"	We will learn about facilitation advice and how to adjust the pace of your speech.
"I don't understand the language and words used in the proposed activities"	We will have exercises for easy language and discuss other ways of communication.

Module 3 "Welcome & speak" focuses on how we can create accessibility at the levels of language and communication. That aims to reduce the effort for seniors and migrants so that a relevant museum experience is possible to happen for them. Module 3 also addresses the feeling of belonging and being welcome.

The following “obstacles” are assigned to training module 4:

Obstacle	how this obstacle is addressed in the module
"The content is not presented in a way it is relevant to me"	We will learn how to find an angle to a topic or an exhibit to be able to create relevant content.
"The knowledge of people from my social class is not positively represented"	We will see how to create bridges between exhibits/topics and the visitors.
"I don't know how to look at, interact with or use the exhibits"	
"I don't think that what's inside a museum/science center is relevant for me"	We will learn about relevance and what it needs to create an experience that is perceived as relevant.

In module 4 "Relevance" we will learn about the theory of relevance and practice concrete strategies for creating relevant experiences for senior and migrant visitors. Two main criteria make information relevant:

- How likely that new information is to stimulate a positive cognitive effect - to yield new conclusions that matter to you.
- How much effort is required to obtain and absorb that new information? The lower the effort, the higher the relevance.

If we want our work to be relevant, we need to satisfy both criteria. We need to provide a positive cognitive effect and we need to make this possible with minimal effort. Many things that can be learned in this training aim to lower the effort.

Let's wrap it up:

In module 1 "The need for inclusion" we got an idea of the concept of inclusion and where to use the lever to deal with the obstacles associated with it - on the floor of a museum/science center as well as on a systemic level.

The approach of this training is to create a museum experience, which is accessible on all levels (physical, language, cultural, belonging, needs, motivations, knowledge). This is the precondition to create a relevant experience for seniors and migrants. This is the key to inclusive facilitation.



## Check out - how do you leave?

### **DURATION**

10 minutes

### **EQUIPMENT**

Random objects in about twice the number of participants.

### **OBJECTIVE**

The trainer finds out which information was strongly recognized, what moods are present, which problems evolved and what was clear or not in the first module.

### **PROCESS**

Several random objects are positioned in the middle of the group on a table or on the floor. In turn, everyone chooses one that helps him\*her to verbalize how she or he leaves the first module.

### **FACILITATION ADVICE**

Each person whose turn it is should have the full attention of all others. In order to respect authentic expressions questions of understanding are ok, but no commenting by the other participants or the trainer.

### **EXERCISE INSTRUCTIONS**

“Choose one object that helps you to verbalize how you leave the first module. Every kind of comment is welcome. Let’s respect everyone's authentic expression by not commenting on it.”

## MODULE 2 – A CULTURE OTHER THAN YOUR OWN

### OUTCOME OF THE DAY

Module 2 will deal with raising awareness of seniors as well as migrants and their cultural identities: having an assessment of the target audience is the basis for being able to design a relevant experience for them. The module questions stereotyped pictures of seniors and migrants, investigating cultural differences among both homogeneous and heterogeneous groups. It raises awareness of the plurality that each culture represents and highlights how empathy through intercultural competencies can help in dealing with such diversity. The module digs into the needs and motivations seniors and migrants might have when they experience an institution like a museum or a science center.

### COURSE OF ACTION

Arrival and welcome	15 minutes
Cultural exchange exercise	60 minutes
World Value Survey	20 minutes
Break	20 minutes
Migrants and seniors - why do they visit museums?	30 minutes
Existing personas - focus on needs	40 minutes
Check out: summary	10 minutes

## Arrival and Welcome - Text message

### DURATION

15 minutes

### EQUIPMENT

Pen and paper, or actually on smartphones

### OBJECTIVE

Participants recall the information from the day before. This exercise aims to underline the existing link among the different training modules.

Participants practice to share their knowledge in short communication.

## **PROCESS**

The participants are asked to individually craft a short text message to a friend or colleague about the first module of training. What were the most important points? What stayed with you, what made a lasting impression?

The participants present their text message to the group. If any crucial points were missed, the trainer reminds the group of the missing points.

## **FACILITATION ADVICE**

If the training is done in two full days, this part can be skipped.

If this part is implemented:

The facilitator must pay attention to the general atmosphere among the participants.

Keep an eye on time management: even few minutes of delay in this first exercise can impact on the overall module course of action.

If the facilitator notices that something among the core concepts is missing, he/she could intervene at the end of the speech, prompting further reflections to get to the point.

## **EXERCISE INSTRUCTIONS**

Preparation

“You have 5 minutes to write a short mobile phone text message to a friend. Try to share the core topics and points of the first module. Think of those elements that hit you the most.”

“Try to make your message as effective as possible”.

Implementation

“Read your message to the group”.

Debriefing - final discussion

“Do you think that some concepts were missing, among those recalled by your peers?”

## **CONTENT TO BE TRANSMITTED**

In this exercise the participants have to recall the core topics and points of the first module.

# Spi-Fa Cultural Exchange Exercise

## DURATION

60 min

## EQUIPMENT

- Space requirements: two separate rooms between which participants can neither see nor hear each other. Both rooms should nevertheless be close to one another to make sure visits can happen without difficulty.
- One flipchart in each room with the key points of the introduction for culture-creation.
- A flip chart page or similar for note-taking
- Coloured paper/pens/box of items to use as symbols/currency, etc.
- Instructions to create the cultures, printed to hand out to each group (see material pack)
  - Spi Culture Introduction
  - Fa Culture introduction

## OBJECTIVE

The participants experience the feelings of being completely foreign and of misunderstanding social cues, having language issues, and feeling left out or lonely.

The exercise helps to simulate the feelings of confusion, anxiety, and incomprehension of being in a new culture, but also the experience of adapting and trying to fit into the group based on the information available.

The participants get familiar with the concept of intercultural competencies.

## PROCESS

Creating the culture

The group is separated into two sub-groups, each gets the task to develop a culture within the next 30 minutes. Group 1 has to develop the Spi-culture and Group 2 the Fa-culture. Each group is assigned one room, which is their home, and supplied with an instruction sheet (e.g. flipchart) about their culture.

Visiting the other culture

Participants of each sub-group will travel to the other culture and visit for 3-7 minutes.

Here it is important that all participants only act and communicate within their respective culture (i.e. language, rituals, etc.) and introduce each other to their cultural rituals, myths etc. No talking in “normal” language!

The number of visits and visitors will depend on the dimension of the group.

If the groups are small, send single members and have only one or two visits.

## Sharing the travel guides and debriefing

After completing the exchange trips and some time to work on the travel guide, both groups meet again in one single area and introduce the travel guides to each other.

The participants are asked whether or not they are aware of any cultural differences that have emerged from the exercise. The reflection can be prompted with some questions, for example: “In the other culture were objects or rituals with a different meaning from the one you would have given?”

Then they are asked to reflect on their personal experience and to share some examples of situations they lived in which they were misunderstood or where they misunderstood some gestures or behaviors.

Examples in everyday life may include nodding/shaking their head meaning no or yes instead of yes or no, or the size of their personal space “bubble” people feel comfortable with.

The trainer explains that such differences can be very obvious but also subtle or even invisible at first glance, as they mainly shape the way people see the world. We create our picture of the world based on what we recognize, i.e. also those differences that we see, as well as further assumptions and/or preconceptions (constructivism). This can greatly affect our work as explainers, as implications we find obvious can be anything else but obvious for another audience. Therefore it is necessary to take any such possible confusion into account both when presenting something, as well as when a situation takes an unexpected turn.

## **FACILITATION ADVICE**

### Preparation

For the group process, it is important to set the scene well, and to encourage participants' creativity with well-selected examples. Participants should also be encouraged to make unusual choices.

It can be helpful to work with a co-trainer so that this guidance can happen in both groups simultaneously.

### Implementation

During culture creation the participants must rely on their creativity and the trainer is only there to guide the process. Encourage participants for example to use the room (which area is assigned to which acts, rituals or habits) or small items (trading, sacrifices, symbols, etc).

The second task of the activity (visiting the other culture and reporting to the subgroup) should be introduced while the subgroups are working on their cultural details.

In the final phase, when introducing the intercultural competencies, encourage discussion and personal sharing.

## **EXERCISE INSTRUCTIONS**

### Creating the culture

“Having in mind the instruction provided, each group is now asked to create its own culture. Feel free to use the room and its different spaces in the way you feel appropriate to express and shape your culture. You can also use some objects to create rituals or habits”.

### Visiting the other culture

“Now it’s time to go visiting the other culture. It’s important that you all continue to behave according to the customs and traditions of the cultures you’ve created, both those that are welcoming and those that are traveling”.

### Sharing the travel guides and debriefing

“Now that everyone is back home, the people who visited will try to report to the best of their abilities what they’ve seen. Join up to write a travel guide on the other culture, based on what you’ve perceived. We will share the travel guides within the group, to see whether you have grasped the right information or not”.

“Were there objects or rituals in the other culture that had a different meaning than in your own culture?”

“Have you ever experienced any situation of confusion or misunderstanding in real life?”

## **CONTENT TO BE TRANSMITTED**

Within this activity, participants become aware that feelings of misunderstanding, confusion, and even loneliness can occur when cultural differences are not taken into account and when expressive codes of other cultures are not understood. Such differences can be subtle, invisible, or not fully understood at a first glance. In their working practice, explainers on one hand should avoid taking for granted the cultural background of their audience, while, on the other, they should be conscious that confusion can happen, and if so, should be alert."

# World Value Survey

## DURATION

20 min

## EQUIPMENT

- A large grid (either on the floor or on a whiteboard) with the X-axis “survival vs self-expression” and the Y-axis “traditional vs secular values”
- Set of questions to guide participants in positioning along the axis (a copy for each participant)
- Pens/pencils
- Sticky notes
- PC and screen to show the World Value Survey animation (Inglehart-Welzel-Cultural Map)

## OBJECTIVE

This activity is taken from the World Value Survey<sup>14</sup> (WVS), an international research program devoted to the scientific and academic study of social, political, economic, religious and cultural values of people in the world. The project’s goal is to assess the impact the stability or change of values over time has on the social, political, and economic development of countries and societies.

In the context of this training module, the exercise should illustrate to participants that while there may be great differences between different cultures, there can also be great differences between the members of the same culture and great similarities with the value sets of members of another country. This way, participants can see how their personal perception and view of the world are influenced by the respective belonging culture, and, furthermore, how differences even among individuals with the same cultural background not only exist but also have an impact. Being aware of such plurality can lead to avoiding situations of misunderstanding or conflict.

## PROCESS

The facilitator introduces the activity, informing about the WVS project and its purposes. The meanings of the type of values indicated in the chart are explained.

In the first phase, participants are asked to work and reflect individually. Using the set of questions provided, they go through each question and, by answering, they calculate the final score that will guide them to the position along the axes. The questions are taken from the actual World Value Survey. The questions have proven to give enough information for participants’ realistic placement.

After that, each participant positions him/herself on the joint grid, simply using an anonymous sticky note on which the individual final score is noted.

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<sup>14</sup> World Values Survey site: <https://www.worldvaluessurvey.org/wvs.jsp>

Eventually, the facilitator prompts the reflection, for instance comparing the different positions taken by participants from the same cultural background.

Then, the facilitator shows the World Value Survey animation<sup>15</sup> and introduces a brief discussion.

## **FACILITATION ADVICE**

Different elements at different levels need to be taken into account:

### **Participants' personal level**

Considering the type of questions and the topics covered by the WVS, if not implemented cautiously, this activity might lead to a feeling of strong discomfort for some participants.

The facilitator should be aware that, if not comfortable, participants might be unwilling or afraid to share their position within the group - even if anonymously;

The facilitator should avoid asking the participants directly about the specific answer to a specific question (i.g. "What do you think about abortion?")

It's important to underline that the final score that will emerge from the answers is neither scalar nor qualitative (low score doesn't mean bad or vice versa).

Among the activity purposes there is no measuring or evaluating personal beliefs, rather showing plurality even among a homogeneous group.

### **Contents level**

It is important to note that this distribution of values is not static, but changes over time. The grouping of different countries is also closely related to their history: for example is a large part of African-Islamic cluster made up of former colonies, meaning that their history was strongly shaped by slavery, racism, and exploitation, predominantly by white European rulers, who often suppress the states and their cultural backgrounds to this day.

Other clusters, such as the former soviet states, are closely related to a strong tendency towards atheism, while other areas, mainly in Europe and the middle east, are strongly informed by the dominant religion (such as catholic or protestant Christianity) and the values therein.

The animation of the Inglehart-Welzel-Cultural map over time from the survey results of 1984 until 2020 also illustrates how the development of cultures and values doesn't behave in a linear fashion, but rather is subject to various factors, prominently among which are the economic and political security in a country.

## **EXERCISE INSTRUCTIONS**

### **Introduction**

[After the WVS introduction] "Read the questions and try to answer. Note down the score that will help you to position yourself on the grind. Don't be concerned: personal opinions on specific matters

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<sup>15</sup> Live cultural map over time 1981 to 2015. - YouTube: <https://www.youtube.com/watch?v=ABWYOCru7js>



won't be shared with the group, and this has to be done anonymously. Try to answer honestly to gain a realistic picture about where to place yourself, but if something makes you feel uncomfortable, you are free to skip the question”.

“Please keep in mind that the score does not intend to provide any kind of evaluation or judgment. It's just a functional way to transform your answers into a realistic and reliable placement”.

### Implementation

“Write the score on the sticky note and place it on the grid.”

### Final and debriefing phase

“Let's have a look at the grid. What can you observe? Is there any similarity among the positions of the members of this group? Can you spot some divergent positions? If yes, what do you think or feel about it?”

“Let's have a look at the Cultural Map animation: it will help us understand which dynamics take place when it comes to values, how they change through time, in different cultures as well as in the same one”.

Questions to guide people in positioning themselves along the axis	traditional			secular	
	yes	mostly yes	neutral	mostly no	no
God is very important in my life	1	2	3	4	5
I am proud of my nation	1	2	not my nationality	4	5
People should have great(er) respect for authority	1	2	3	4	5
Abortion is never justifiable	1	2	3	4	5
Children should learn obedience and faith instead of independence and determination	1	2	3	4	5
	survival			self-expression	
	agree	agree somewhat	neutral	disagree somewhat	disagree
Homosexuality is never justifiable	1	2	3	4	5
You have to be careful who you trust	1	2	3	4	5
Have you or would you sign a petition	would never do		might do	have done	
Pick the two expressions you find more important	maintaining order in the nation	fighting rising prices		giving people more say in government decisions	freedom of speech
Pick the two expressions you find more important	the fight against crime	a stable economy		progress towards a less impersonal and more humane society	progress towards a society in which ideas count more than money

## **CONTENT TO BE TRANSMITTED**

Inglehart–Welzel Cultural Map/World Value Survey Map<sup>16</sup>

Analysis of WVS data made by political scientists Ronald Inglehart and Christian Welzel asserts that there are two major dimensions of cross-cultural variation in the world:

- ➔ Traditional values versus Secular-rational values
- ➔ Survival values versus Self-expression values.

The global cultural map that emerges, shows how scores of societies are located on these two dimensions. Moving upward on this map reflects the shift from traditional values to secular-rational and moving rightward reflects the shift from survival values to self-expression values.

Traditional values emphasize the importance of religion, parent-child ties, deference to authority, and traditional family values. People who embrace these values also reject divorce, abortion, euthanasia, and suicide. These societies have high levels of national pride and a nationalistic outlook.

Secular-rational values have the opposite preferences to traditional values. These societies place less emphasis on religion, traditional family values, and authority. Divorce, abortion, euthanasia, and suicide are seen as relatively acceptable. (Suicide is not necessarily more common.)

Survival values emphasize economic and physical security. It is linked with a relatively ethnocentric outlook and low levels of trust and tolerance.

Self-expression values give high priority to environmental protection, growing tolerance of foreigners, gays and lesbians, and gender equality, as well as rising demands for participation in decision-making in economic and political life.

## **BREAK - 20 MINUTES**

# **Migrants and seniors: why do they visit museums?**

## **DURATION**

30 min

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<sup>16</sup> <http://www.worldvaluessurvey.org/WVSContents.jsp?CMSID=Findings>

## EQUIPMENT

- Coloured cards to write down suggestions
- Markers
- Whiteboard/flipchart or similar

## OBJECTIVE

The participants gain insight into the breadth of motivations people can have to visit a museum, which could be diverse even within the same group (migrants or seniors).

Indeed, the picture that emerges, underlines how motivations for visiting are considered to be more relevant criteria than age or cultural background, for classifying visitors and designing activities adequate to their assets.

In the explainer's practice of work, this will help in managing expectations and adapting the facilitation to the interest of the group.

## PROCESS

From personal experience, the discussion converges specifically on migrants and seniors and on the plurality of motivations they could have to experience a museum.

The participants are invited to collect their own experiences: when they go to a museum in their free time? Why do they go?

What do they know from friends/family: Why do they go? (There are no wrong answers!)

Answers possible may include:

Answers group #1

- an option to meet friends or family and spend time together
- feeling welcome, enjoy being hosted/being a guest
- entertain kids/visitors
- entertain a date
- meet like-minded people

Answers group #2

- be allowed to do something that otherwise wouldn't be possible
- try out new activities
- do things you otherwise wouldn't do
- have fun

Answers group #3

- learning about new things and topics
- be an expert/share their knowledge/stories
- reminiscence on the past
- challenge themselves

- have publicity (for example if products of a workshop are shown)

#### Other answers

- take on a new perspective
- gain new information on current events
- experiencing attention
- be in an inspiring environment (might just be the architecture!)
- avoid bad weather
- show off city/country/culture to visitors (“look at the important museum we have in this city!”)
- have a topic to talk about
- experience something special
- as a part of a tour: been there, done that (in particular for tourists)

Taking advantage of the answers given by the participants, the Self Determination Theory (SDT)<sup>17</sup> is introduced at this point. Indeed, the facilitator tries to cluster the different answers provided according to the three categories of the theory, which are:

Autonomy: self-actualization, agency, choosing what interests you or how you spend your time (answers group #2);

Relatedness: seeking social interaction, being engaged in a social context (answers group #1);

Competence: experiencing yourself as competent, pursuing and nourishing personal interests (answers group #3)

Not all motivations can be clearly associated with the SDT categories.

The facilitator enriches the discussion by providing other prompts to point out the heterogeneity of motivations: for example, visitor research conducted by John Falk (“**Understanding Museum Visitors’ Motivations and Learning**”)<sup>18</sup> groups visitors into

Explorers: visitors who are curiosity-driven with a generic interest in the content of the museum. They expect to find something that will grab their attention and fuel their learning.

Facilitators: visitors who are socially motivated. Their visit is focused on primarily enabling the experience and learning of others in their accompanying social group (i.g. a mother with her children).

Professionals/hobbyists: visitors who feel a close tie between the museum content and their professional or hobbyist passions. Their visits are typically motivated by a desire to satisfy a specific content-related objective.

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<sup>17</sup> Deci, E. L., & Ryan, R. M. (2012). Self-determination theory. In P. A. M. Van Lange, A. W. Kruglanski, & E. T. Higgins (Eds.), *Handbook of theories of social psychology* (pp. 416–436). Sage Publications Ltd. <https://doi.org/10.4135/9781446249215.n21>

<sup>18</sup> Falk, J.H. (2009). *Identity and the Museum Visitor Experience* (1st ed.). Routledge. <https://doi.org/10.4324/9781315427058>

Experience seekers: visitors who are motivated to visit because they perceive the museum as an important destination. Their satisfaction primarily derives from the mere fact of having ‘been there and done that’.

Rechargers: visitors who are primarily seeking to have a contemplative, spiritual, and/or restorative experience. They see the museum as a refuge from the work-a-day world or as a confirmation of their religious beliefs.

These groups are closely related to SDT, but show that often more than one motivation is at play: e.g. a hobbyist wants to both feel competent and connect to like-minded people, while a hobby is also an expression of autonomy.

## **FACILITATION ADVICE**

Try to nourish the discussion by encouraging personal reflection on the different museum experiences that participants have lived so far.

To avoid the feeling of hearing about theory and studies out of nowhere, while the different motivations are listed, the facilitator could highlight the different “characteristics” of each one.

For the Self-Determination Theory: not having enough time to process information might lead to frustration in the participants. Try to avoid it getting straight to the point of the theory (the three domains of motivations). Examples can help in this sense.

As two different theoretical inputs are provided (SDT and Falk’s categories of visitors), the facilitator should be careful not to present them in an antithetical way. These inputs want to be functional to demonstrate that inside the same group there could be a huge variety of motivations to live a museum experience. Such motivations are more relevant criteria than age (for seniors) or cultural background (for migrants) for classifying visitors and designing activities adequate to their assets.

## **EXERCISE INSTRUCTIONS**

“When do you go to a museum? Why do you choose to spend your free time in this way?”

“Why do you think migrants and seniors visit a museum?”

[After motivations have been collected] “Do you see any recurrent reason? Is there a common denominator that could help us to group these reasons?”

[Theories are introduced]

## **CONTENT TO BE TRANSMITTED**

Introduction of different theoretical inputs that frame and interpret the wide range of motivations that people, even inside the same group, have to visit a museum. Participants gain awareness of which criteria (instead of age range or cultural background) need to be taken into consideration to develop or deliver a more relevant experience for the audience.

## Existing personas - focus on needs

### DURATION

40 min

### EQUIPMENT

- DIN A2 or larger posters
- Markers
- Inspiration packs (personas profiles)
- Motivation collection from previous exercise

### OBJECTIVE

To combat stereotypes, the participants get to know actual people, which they can mentally refer to when discussing or thinking about the target groups.

### PROCESS

The group is separated into four different sub-groups (or however many groups are possible, aiming at a group size of 2-3 people). Each group gets randomly assigned a persona inspiration pack, although ideally both target groups are equally represented. The groups have 30 minutes time to familiarize themselves with the content of the inspiration packs and design a poster about their person.

In addition to the inspiration packs, each group gets randomly assigned two of the motivations collected in the earlier exercise. They are also asked to develop the ideal museum visit for their person based on these motivations and the other information available. To build the ideal visit they should try to match with some key points.

The key questions to ask are:

- Name and cultural or sociological background (culture, family, job, etc)
- Main interests
- Needs
- Motivation to visit a museum

Define their motivation to go to the museum and then draft their ideal museum visit based on motivation, backgrounds, and their needs.

After 30 minutes, the groups present their persons to the entire group. The posters are kept as a reminder throughout the rest of the workshop. People will be asked to refer to these posters or personas when they think about the target group audience.

## **FACILITATION ADVICE**

The needs of these personas are fundamental to prompt the activity.

If there's a lack of creativity regarding the needs, the facilitator can provide some more options from those collected in the project's focus groups work:

- I need the language to be loud and clear
- I need amplifying elements or feedback loops to understand
- I need simple vocabulary and translations
- I need an additional source of info to explore on my own - on my own pace and interest
- I need to know who to contact if I have a question or problem
- To have language access, I need a guide who doesn't speak in a strong dialect
- I need to feel welcome, addressed, and to take hold of the place
- I need patience as I am unfamiliar with the museum environment and unsure about do's and don't's
- I need to know what is expected of me (speak up, participate...) to feel at ease
- I need spaces that are not too bright/dark/noisy/crowded.
- I need a surrounding without too much noise
- I am not interested in particular themes, but I need themes where I can draw parallels with my own experience (daily life or in my country of origin)
- I need a polite, patient and friendly explainer, who provides information, is sensitive to my needs and the interests of the group
- I need to feel valued and to have recognition of my competencies
- I need clear language: avoid anglicisms, but don't do baby talk. Avoid speech habits like 'Ähm'
- I need a possibility to sit down every 20 minutes on a stable seat
- I need to feel like I have a right to be in the museum. Therefore I need my group of people represented and respected
- I like to have a personal connection to the explainer
- I need the possibility to find someone from the group or an explainer who helps me out when I want to ask a question and can't find the right words
- I want to share my stories
- I need the topics to connect to my personal life or work experience - or to things I would like to work in/have as a hobby
- I like to know the bigger societal context of a topic, not just the facts. How will this impact me?
- I need the discussion to move at a tempo that allows me to “think along” and be able to follow with my own thoughts
- I need time to find the correct words to ask questions
- I need an explainer who is aware of my language limitation and takes it into account
- I like to be involved or engaged through discussions, games or hands-on experiments

The facilitator should be clear on the fact that creating the ideal visit for a specific persona does not mean to exclude other types of audience.

The facilitator ensures that every group sees the other groups' personas.

## **EXERCISE INSTRUCTIONS**

“Familiarize yourself with the persona you’ve been assigned. Create a poster with the main characteristic of this persona.”

“Now, you will be assigned with two motivations that emerged from the previous exercise. Those are the motivations your persona has for visiting a museum.”

“According to your persona’s identity and motivation, try to shape the ideal museum visit for him/her. To do so, focus on the needs”.

## **CONTENT TO BE TRANSMITTED**

The target groups are heterogeneous. However, it is interesting to take a persona that represents a part of the group in order to have our audiences in mind. It supports taking into account their needs when designing and performing activities.

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## **Check out - summary**

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### **DURATION**

10 min

### **EQUIPMENT**

Flipchart paper with two thermometers drawn on: “Content” and “Style”. Participants are asked to put a sticker on how they rate the two aspects of the day. Allow for comments and critique.

### **OBJECTIVE**

Repeat and sum up.

### **PROCESS**

Participants add information to the personas inspiration packs if they feel something important is missing.

Participants are asked to put a placeholder/sticker on how they rate the two aspects of the day. Allow for comments and critique.

After the participants have rated the two aspects of the day, they could share their feedback.

### **FACILITATION ADVICE**

Participants should have time to add information to their personas



If time is short, this should be prioritized over a feedback round with thermometer-stickers

### **EXERCISE INSTRUCTIONS**

“Take some time to reassess your visit motivations and personas from earlier in the day. If you want to change something, feel free to do so, with the new information you gathered. Make interesting observations, maybe also on your emotions and thoughts during the day.”

“How did you experience this day? Put a sticker at higher temperature representing more positive aspects”

### **CONTENT TO BE TRANSMITTED**

Reflection on personal values and understanding somebody else’s values.

## MODULE 3 – ON WELCOME AND SPEECH

### OUTCOME OF THE DAY

Module 3 deals with two major parts of the work of an explainer: the need to make visitors and participants feel safe and welcome within the first few moments of contact, and the need to speak clearly and in an understandable manner. Both are especially important for the training's target group, seniors and people with migration backgrounds, but at the same time improve the visit quality of all museum/science center visitors.

### COURSE OF ACTION

Arrival and Welcome	20 minutes
Couper les Coins	35 minutes
Hello Hello Bingo	25 minutes
Break	20 minutes
Easy to understand	40 minutes
Speech training	55 minutes
Check out – summary	15 minutes

## Arrival and Welcome

### DURATION

20 minutes

### EQUIPMENT

Post-it

### OBJECTIVE

Participants will be able to recall important points from module 1 & 2 and name module 3 objectives.

### PROCESS

The trainer will ask the participants to join up in small groups and to create a summary of the previous two modules. Those can be written down in two or three short sentences, a diagram or two, or another form they feel appropriate. After a few minutes, the small groups present their summary to the entire

group and the trainer will collect their summaries on a joint board. If any major point is missed, the trainer will remind the participants and add it to the summary.

### **FACILITATION ADVICE**

The trainer will need to listen carefully to what participants remember to ensure that no key points have been forgotten or misunderstood (especially group heterogeneity and inclusion definition).

### **EXERCISE INSTRUCTIONS**

„Pick a way to summarize what you remember of the previous two modules. You may use any medium you like.“

### **CONTENT TO BE TRANSMITTED**

Cf. take-home message module 1 + module 2

Question of the day: „How to create a space where participants feel comfortable with the rules and the language?“

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## **Couper Les Coins**

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### **DURATION**

35 minutes

### **EQUIPMENT**

Several sheets of loose paper (e.g. A4 printing paper)

### **OBJECTIVE**

Participants will be able to explain how to avoid communication difficulties based on different perceptions of the same reality.

The same information could be understood or intended very differently according to those who heard it. To avoid misunderstandings we need to make some rules more explicit.

### **PROCESS**

Everyone takes a position where ideally they cannot see what the others are doing (chair circle facing outwards). The guide stands in the middle of the circle and gives spoken instructions.

After the instructions, participants turn around again and compare their papers. Are there differences? If so, discuss why.

Collect: what was unclear about the instructions? How could they be clearer?

Part 2: Two participants work together with two sheets of paper of the same color.

Position: they stand upright, back to back. They are allowed to talk, but looking at or comparing their work is not allowed. The facilitator gives the same instructions as for the first part but adds as an objective that the sheets per team should be as similar as possible.

The results will probably show that by discussing (at length) the results are quite similar. Sustained communication ensures that people are talking about the same thing, and come to a close understanding of the same concept. What is the best way? Explain and show! Talk people through what you are doing - nonverbal explanations are as important as verbal ones, and visual aids are always a plus.

### **FACILITATION ADVICE**

Make sure participants do not talk during the first round of Couper les Coins. Ensure pauses when pairs discuss their actions in part 2.

### **EXERCISE INSTRUCTIONS**

“Take a piece of paper. Fold it. Remove one corner. Fold the paper again. Remove one corner. Fold the paper. Remove one corner.” (so a total of three times)

Part 1: “What did you experience during this activity?”

Part 2: “How did you make sure you understood the same thing?”

“What strategies were relevant, which were not? Can you compare the two sides?”

What did you learn about communication, i.e. the time it took to deal with communication and misunderstandings? »

“Would visual aids be helpful? E.g. graphs, instructions, etc.”

“Although we belong to the same overall culture, we may have a very different understanding of what something means or what is implied.

Now we know the importance of focusing on what we need to communicate and how we are more likely to be understood.

### **CONTENT TO BE TRANSMITTED**

Communication is tricky already when working within the same culture, in particular transmitting specific information. Imagine the difficulties when you are not used to the local customs or unspoken rules (e.g. folding papers in half or something like that).

# Hello Hello Bingo

## DURATION

25 minutes

## EQUIPMENT

- Empty bingo grids (3x3)
- Whiteboard
- Slides (instructions, synthesis keyword, examples of activities)

## OBJECTIVE

Participants will be able to organize a welcome time where everyone knows what is expected of him/her during the activity and feels listened to by the rest of the group and the explainer. For groups that may feel excluded from the museum, the welcome time is a crucial moment. It is important to provide them with everything needed to make them feel at ease.

## PROCESS

1 define the criteria individually – 5 minutes

Participants get a paper with an empty grid on it. The task is to write, individually, one element per box, which they think is important for a successful welcome time. These can be elements they have **heard right before during the first half day, elements from „Couper Les Coins“** (what should be clear for everyone?) but also the other elements that are necessary to make people feel safe, welcome, and orientated. They have to keep in mind the persona and also remember the welcome time they experienced.

2 make a collective synthesis of the criteria – 10 minutes

The trainer draws from a random collection of prepared criteria. Every explainer who has the same or a similar square on their card checks it off. The trainer writes all of the criteria mentioned in a large bingo box for all to see. **Whoever has their card completed first, shouts “Bingo!” and has “won” the game.** At the end of the round, all remaining squares on the large bingo of the trainer are filled and the group collects if they have any points that were not yet mentioned.

3 give examples of welcome activities – 10 minutes

The trainer gives examples of activities that could be used with visitors to explain the rules or icebreakers such as described below. The most important and effective one is the Entrance Narrative and should be included. If the time allows it, the participants should try out one or two of the activities.

## **FACILITATION ADVICE**

The key points should have been respected during the training welcome. The trainer will ensure that the feedback is benevolent, in particular by highlighting the positive points. S/he has to ensure that participants make the link between specific needs and the welcome stages.

## **EXERCISE INSTRUCTIONS**

1. Define the criteria individually: „Starting from a persona, fill in each box of this bingo grid with a criterion that you think is important to carry out at the time of the visitor's welcome.“
2. Make a collective synthesis of the criteria: „Let's compare your respective criteria “

## **CONTENT TO BE TRANSMITTED**

Welcome time is a crucial moment to fight against the feeling of "it's not for me". It is important for the feeling of "belonging".

One factor of exclusion is the fact that implicit scientific, cultural, and economic prerequisites are needed to visit a museum. To tackle this issue you have to make them explicit by stating what is permitted/prohibited in the museum / during the facilitation, what is expected from visitors, and your goals.

Exclusion of the target groups also comes from the feeling of being unheard or disrespected. The explainers should use different ways of expression: speaking, showing pictures or diagrams, and letting people experiment or work creatively. The facilitator's attitude must contribute to inclusion. They must ensure that visitors who speak up are listened to by the group (rephrasing out loud) and are not ridiculed whether in content or form. This creates situations where visitors' knowledge, experience, and attitudes will be valued.

### Criteria

If notes are given by participants, the trainer should add these criteria (the explanations could be done by the explainer or/and by the visitors)

For both target groups

- (Welcome in an easy-to-find space)
- Greeting
- Introduce myself: my name, my function
- Explain where we are, where we are going (if necessary where are the toilets)
- Give the duration
- Give the program: what are we going to do?
- Let visitors present themselves, let them share an experience...
- Explain speaking rules (how can they talk? when? about what?)
- Clarify what is expected by visitors: listen, share experience and knowledge, handle objects, interact with the others...
- Look at the visitors

- Ask for questions or comments
- Explain why the program is relevant for the visitors
- Inform about the prerequisite science level

For seniors

- Inform on accessibility, seating arrangements
- Give the possibility to repeat when they can't hear

For migrants

- Give the possibility to repeat when they can't understand
- Allow time for discussion in a non-local language

Examples of welcoming activities

Entrance narrative: after giving the broad overall topic of the event, the explainer asks the visitors to each say what they personally associate with the topic. This may be a memory, an experience, a question, or any thought they have. There are no wrong answers, but the explainer should listen carefully and try to incorporate the replies into the following event if possible. If the group is large, it can be enough already to ask everyone to come up with one word they associate with the topic.

→ This activity is examined in more detail in Module 4 "Match angles related to personas".

Taking A Stand: the visitors are asked to decide between two words/categories given by the explainer and to accordingly take a stand either to the left or right (e.g. "Do you prefer the sea or the mountains? For the sea, stand to the left, for the mountains to the right.") After two or three different pairs, the explainer should use a combination that leads over into the topic of the event. In between, it can be interesting to ask some people why they decide the way they decide. A middle ground is not allowed.

Near or Far: the explainer places an item relevant to the topic on the ground and asks the visitors to position themselves around the object depending on their thoughts or emotions towards it: if they like it or think it is good or positive in some way, stand closely, if they dislike it or have negative associations or thoughts about it, move further away. Unlike in "Take A Stand" this can be a continuum. When everyone has a position, the explainer asks some visitors why they took this position. An optional second step could be to then give more information about the object and allow people to then change their position if they want to.

Symbol Cards: each visitor has a panel or a card with pictograms (like emoji) that represent how they feel. The card could represent "slower", "louder", "I have a question", "I disagree" or represent emotions. The use has to be explained and care must be taken not to make it childish.

Hand Signals: hand signals are agreed gestures or shapes that people make with their hands, to communicate in a non-verbal way (e.g. "I want to speak", "I agree", "I don't understand" etc.) cf. material pack.

**Collaborative Do's and Don'ts:** the explainer asks the visitors what they think is permitted/forbidden in the museum and during the activities. To provide a safe framework, it will be necessary to insist on the rules allowing everyone to express themselves without judgment (for example, adding what is

forbidden for the mediator: ridiculing,...). The activity can be concluded by checking that these rules are accepted by all.

Photolanguage: the explainer proposes a selection of images and each participant must choose the one that best represents the museum or activity. S/he can then explain his or her choice. This may allow points that are not often discussed in open discussions to be addressed. If the group is large, the explanation can be given in small groups. Also be aware that the instructions must be very clear, and that the exercise is not usual in many social spheres and cultures.

The Common Points: to encourage interaction between visitors, an activity can be proposed where each visitor must find 2 or 3 points in common with his or her closest neighbor(s).

## **BREAK - 20 MINUTES**

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# **Easy To Understand**

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## **DURATION**

40 minutes

## **EQUIPMENT**

Slide with practice text, ideally from the museum directly

Example text before:

Temperature is a most important factor in determining the ecological optimum and limits of crop growth, and therefore the agricultural exploitation of our water and soil resources. Like precipitation measurements, temperature is probably measured within the present accuracy of our knowledge of temperature effects on resource utilization, and provides us with a standard measurement which can be linked empirically or theoretically to specific environmental applications.

Example text after:

Temperature is key in determining crop growth and how much water and soil are used for farming. We probably measure temperature (and rainfall) according to our knowledge of how it affects water and soil use. This tactic creates a standard measure, which we can link to specific environmental applications.

## **OBJECTIVES**

Participants will be able to use the important rules from easy-to-understand language.

The use of easy-to-understand rules facilitates understanding and limits exclusion.



## **PROCESS**

The trainer will explain the purpose of easy-to-understand standards. To illustrate, provide a text in easy-to-understand language<sup>19</sup>. Then, in groups of three, participants will change an existing text (description of an activity or an exhibition text) using the rules. Trainer and participants will then discuss the changes they would make to make the text easier to understand.

## **FACILITATION ADVICE**

The trainer will check that the rules are respected. They will insist that there is not only one way to make it more understandable and that the feedback from the targeted people is important. S/he should discuss how this can be useful with speeches (vs texts).

## **EXERCISE INSTRUCTIONS**

„Using the rules, change the text to make it easier to understand“

## **CONTENT TO BE TRANSMITTED**

The general standards for easy-to-understand information were designed for people with intellectual disabilities and are essential for them. But they are also useful for most people by favoring readability. We can for example use the most important rules that do not make listening tiresome.

Here are questions to assess easy-to-understand texts

- Is the information placed in an order that is easy to follow and understand?
- Are the sentences short?
- Are the words easy-to-understand?
- Are difficult words clearly explained when you use them?
- Is the language used best suited to the people who are going to use the information?
- Is the same word used throughout the document to describe the same thing?
- Are positive rather than negative sentences used whenever possible?
- Is the active voice used instead of the passive voice whenever possible?
- Are there examples to illustrate complex ideas?
- Are the examples drawn as much as possible from everyday life?

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<sup>19</sup> Applied examples here, e.g. in German: <https://www.nachrichtenleicht.de/> (Deutschlandfunk Nachrichten Leicht, or the website of Sozial Ministry of Austria <https://www.sozialministerium.at/Services/Leichter-Lesen/Services/Broschueren-Service.html>; in French: <https://www.cultureaccessible.fr/pages/e-learning/falc-etape-5.html>

# Speech Training

## OVERALL OBJECTIVE

By regularly practicing your articulation, the tempo of speech and body posture you will be able to speak more clearly and understandably. This is particularly important for visitors who have difficulty hearing or understanding your language. The full speech training will need roughly 55 minutes and is divided in five sections: introduction, warm-up exercises, articulation, tempo of speech, and body posture.

## 1 INTRODUCTION

### DURATION

10 minutes

### EQUIPMENT

Glass of water

### OBJECTIVE

The participants can cite why senior visitors and migrant visitors benefit from them speaking slowly and clearly.

### PROCESS

Regarding the need for understanding, the trainer explains why migrants and seniors benefit from an explainer's slow and precise articulation. They point out what is meant by articulation. The trainer explains that in the following exercises those skills will be trained so they comprehend the potential of slow and precise articulation.

### FACILITATION ADVICE

If your voice is challenged, it is important to drink enough water in order to care for your voice. Don't wait for the break to drink! Tell the participants to drink during the speech training if they feel like it.

For your preparation, you can watch the video „Speech Training“ by Elisa Andessner<sup>20</sup> to see her explain the topic.

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<sup>20</sup> cf. Material Pack

## **EXERCISE INSTRUCTIONS**

Feel the joint of your jaw with your fingers.

Tighten the muscle at the joint of your jaw and try to breathe. It is hard to breathe like this.

## **CONTENT TO BE TRANSMITTED**

The clearer and more precise we articulate, the easier it's to listen to us. Migrants and Seniors both benefit in particular, but these skills are important for any visitor interaction. It might already be very demanding for them to not be able to understand every word due to language deficits or hearing impairment. Unclear articulation would be an additional obstacle that would impair the quality of the message to be conveyed.

Precise articulation and speaking tempo and are very much linked together. In the following exercises, we will notice that precise articulation often results in a slower speaking pace and vice versa.

What is articulation?

Pronunciation and speech dynamics are a part of articulation. It is about how to use the muscles and **bones, the „tools“ for making sounds**. Through experience and training, articulation can become more precise.

### **The „speaking tools“ are:**

- All muscles of the whole face
- Tongue
- Lips
- Space in the mouth
- Jaw – the muscle at the joint has to be relaxed in order to pronounce clearly. This muscle is connected to the breath. Breath is a central element in articulation.

Good articulation is not about making exaggerated movements with lips or mouth. It is about space and relaxation for the “speaking tools”.

Other benefits of good articulation:

- Clear pronunciation signals self-assurance.
- Clear pronunciation protects your voice. If one speaks clearly it is not necessary to speak so loud to be understood (which is another advantage in speaking with the hearing impaired)

## 2 WARM-UP EXERCISES

### DURATION

5 minutes

### EQUIPMENT

No equipment used

### OBJECTIVE

The participants know the tools for voice care.

### PROCESS

Show the exercises and explain the aim of the exercise. Let the participants experience the exercise after each instruction.

After the warm-up exercises ask the participants if their mouth, throat, tongue and cheeks feel different and how they feel now.

### FACILITATION ADVICE

The trainer demonstrates each exercise by him/herself and gives instructions as explained in the videos. The trainer creates a relaxed, open-minded and serious atmosphere. It is ok to feel a little bit strange in the first moments and have fun together, but it will become normal very quickly to do exercises like this if the trainer teaches that the exercises are serious and very effective. By showing the exercises in a serious atmosphere the participants don't need to be scared of making fools of themselves.

For your preparation, you can watch the video „Speech Training“ by Elisa Andessner to see her performing and explaining the exercise.

### EXERCISE INSTRUCTIONS

Use your tongue

Fix your tongue tip behind your lower incisor teeth. Press the rest of the tongue (body of the tongue) elasticity as wide as possible out of your mouth while your jaw opens widely. Go back to the original position. Put your head slightly back.

Tongue circling

Tongue circling is a classical exercise for your face. It activates the annular muscle in the lip area. Make a „U“ with your lips, and control your lips with your fingers – they should be soft. Then you feel the contracted muscle behind. You train like this: Circle your tongue within the area between teeth and lips (that's outside your oral cavity) while your mouth is wide open, but your lips are closed. Move

your tongue in slow, strong circles from the lower row of teeth to the cheek to the upper row of teeth to the other cheek and back to the starting point. Trace the circle three times in one direction and three times in the other direction.

Tongue clicking

Click your tongue several times.

Cheeks

Fill your mouth with air, so that your cheeks fluff up. Build up pressure and then relax your cheeks very fast. Create an exploding sound.

PLAPP

Pronounce the word „PLAPP“ very clearly and emphasize the last letter „P“ very strongly. Build up pressure and then let the last letter „P“ explode. Put your hand on your tummy to feel the movement of the diaphragm.

This is a very effective warm-up for the diaphragm. It helps to avoid throat ache.

### **CONTENT TO BE TRANSMITTED**

As the explainer's voice is one of their most important professional tools, they should know how to care about it. In order to speak slowly and clearly the speaking apparatus is even more challenged. It is recommended to warm-up one's voice before speaking and relax the speaking apparatus with these exercises after longer or challenging speaking.

## **3 ARTICULATION**

### **DURATION**

15 minutes

### **EQUIPMENT**

- Wine corks (you can buy unused wine corks in decoration shops, handicraft shops or on the internet)
- Printed text, e.g. a poem.
- Slide presentation

### **OBJECTIVE**

The participants know methods to train precise articulation.

## PROCESS

The trainer introduces and shows the cork-speaking exercise. Every participant gets a wine cork. Then the participants split up in pairs for the exercise. Back in a plenary situation ask them about the experiences they made. Did they feel any difference before and after they spoke with the cork in their mouths? Did they hear any difference? Add an explanation about the aim of the exercise.

## FACILITATION ADVICE

Participants should not put the cork too far inside their mouths. It can be helpful to have participants move to different rooms to concentrate on the exercise.

For your preparation, you can watch the video „Speech Training“ by Elisa Andessner to see her performing and explaining the exercise.

## EXERCISE INSTRUCTIONS

Cork Speaking

Take the text. Read 6-8 lines aloud.

Read the same lines with a wine cork between your teeth. Try to articulate as exact as possible. Now read the same lines a third time, this time without cork.

Be mindful of the feeling. The partner that is not speaking at the moment observes the differences. Then change and the other person reads the text three times as described.

Only read several lines with the cork between your teeth! Reading more would be too demanding for your jaw.

Try out thumb speaking by saying any sentence:

Instead of a cork, you can also put your thumb between your front teeth. Attention – don't bite too deep :-). But cork-speaking is a little bit more effective because the cork is bigger. Anyway, it can be useful to exercise thumb speaking if you don't have a cork by hand.

**Try out another alternative. It is called „rice grain speaking“:**

Read a paragraph of a text aloud while putting your tongue tip directly behind your upper teeth on your palate.

Imagine that there is a rice grain right at this place and that you „hold“ the rice grain with the tip of your tongue. The imaginary rice grain should not fall down while speaking. The big difference is that you can move your jaw.

## CONTENT TO BE TRANSMITTED

Cork speaking is an old exercise, coming from the theater. The aim of the cork-speaking exercise is to get a more precise articulation, and that the resonance space of one's mouth and pharynx widens – after the exercise. The voice becomes fuller, louder, more expressive, and stronger. The facial expressions become more expressive, the speaking tempo slower.

It's useful to do this exercise regularly. If one practices alone it can be helpful to record oneself to hear the difference. If one does the exercise once, the feeling afterward might stay for about half an hour. By doing the exercise regularly it becomes normal.

If one doesn't have a text by hand, one can also say any sentences with the cork that comes into one's mind.

## **4. TEMPO OF SPEECH**

### **DURATION**

20 minutes

### **EQUIPMENT**

You can exercise speech thinking very well using picture cards, calendar sheets, or other pictorial material.

### **OBJECTIVE**

Participants know why and how to speak slower.

### **PROCESS**

The trainer repeats why the target groups benefit from an explainer speaking at a slower pace. Introduce the theory of free speech and speech thinking.

The method and exercise „Speech Thinking“ is performed. Each participant chooses three pictures out of a selection of picture cards. The exercise consists of three parts. The trainer introduces and shows the first part of the exercise to the whole group. Then let the participants experience the first part of the exercise in pairs of two. When a pair is done, the trainer explains the second part of the exercise. After the pair finishes this part the trainer explains the third part.

Back in a plenary situation, ask participants about the experiences they made. Discuss in which situations it is useful to apply speech thinking.

### **FACILITATION ADVICE**

For your preparation, you can watch the video „Speech Training“ by Elisa Andessner to see her performing and explaining the exercise.

It can be helpful to have participants move to different rooms to concentrate on the exercise.

## EXERCISE INSTRUCTIONS

Speech Thinking - first part:

Take any picture. Show the picture to your partner. Just talk „into the picture“, and follow impulses, which are triggered by the pictures. This can be associations, descriptions, etc. Your thoughts may develop during talking. Take your time and allow yourself pauses for reflection. Make a break instead of saying „äääh“. Speak for about one and a half minutes. Then the other partner speaks.

Speech Thinking - second part:

Show another card to your partner. Talk „into the picture“ again. Now, focus on making portions! Build short, simple sentences. Then the other partner speaks.

Speech Thinking - third part:

Show the third card to your partner. Focus on: Setting points. Come to an end! Put a full stop by lowering your voice at the end of the sentence. Keep building short, simple sentences. Then the other partner speaks.

## CONTENT TO BE TRANSMITTED

An appropriate speaking tempo and pauses give your audience time to "integrate" the messages they hear. Migrants and seniors benefit from a slower pace of speech and well-placed pauses in the flow of the speaker, as they can use the time for the process of establishing references to existing knowledge. It is important for both, migrants and seniors, to get a possibility to build those bridges as their worldview might differ from the one represented in the science center/museum.

„Speech thinking“ means that the action (speaking), thinking and feeling happen at the same time. It is about being able to THINK ALOUD. Speech thinking happens naturally when we talk to a friend. With „speech thinking“ the auditorium will be able to follow the speaker more easily.

Theory of free speech

- Speak as you speak in everyday life. Anyway, the listener doesn't really like „podium language“. You can be followed easier when you don't speak complicated.
- Build short, concise sentences, if you want to be understandable.
- Your lecture should be served in small, understandable portions for the listener: small appetizers instead of indigestible chunks. Have the COURAGE TO SET A POINT!

Advantages of short sentences:

- Short sentences make a statement more concrete.
- You can change the order of your information easily.
- You give yourself a breathing pause.
- You can build new moments of tension.
- Your auditorium can follow you.
- You train „to be able to stop“. You distance yourself from chatterboxes.
- People who don't set points often don't have a real position.



Don't speak in extremely short sentences setting points all the time. When is it useful to apply speech thinking?

Useful situations are, for example:

- When the thing to say is something really important
- When it is something difficult or complicated
- When you want to show authority

## **5 BODY POSTURE**

### **DURATION**

5 minutes

### **EQUIPMENT**

No equipment required.

### **OBJECTIVE**

Participants know about the role of their body language in order to give orientation.

### **PROCESS**

Everyone stands up, the exercise and its aim are explained and everyone tries it out.

### **FACILITATION ADVICE**

Check before that no one has a balance or standing problem

### **EXERCISE INSTRUCTIONS**

Dynamic Standing: Both soles of your feet stand on the ground with the weight regularly distributed on both feet. Raise your upper body, your sternum. Stand like a surfer, flexible, movable with your legs hip-width apart - like you could move forward every moment. Feel that special tension in your body. This tension is perfect for speaking. It signalizes: I am ready to communicate, I am ready to react to you. Your knees are neither **locked out nor bent too much: they have a „micro-bend“**. **Your pelvis is movable**. Mind an open and clear body posture, which is clearly turned towards the audience. Hands and gestures move toward the audience. Avoid twists of your body! Stand as if you could react anytime, as if you could move anytime. This is a communicative attitude!

## CONTENT TO BE TRANSMITTED

If you speak in front of people, it is good to make yourself a little bit taller. It shows: „This is my stage now.“ The people in the audience know automatically that it is time now to listen or to watch. This gives orientation. It is very helpful to make use of this additional channel of communication in order to lead and focus on people with language or hearing issues.

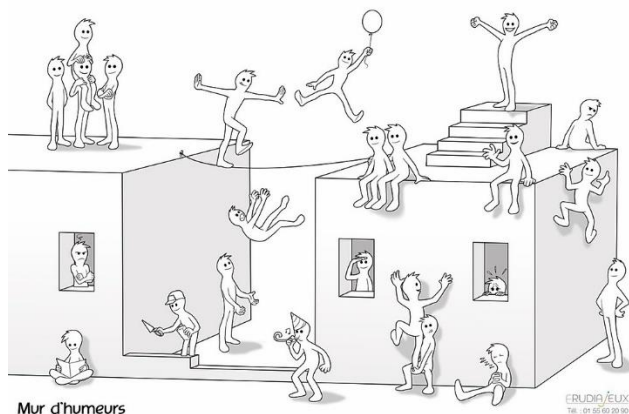
## Check out - summary

### DURATION

15 minutes

### EQUIPMENT

Large projection or print-out of the image



Cartoon drawn by Erudia Jeux<sup>21</sup>

### OBJECTIVE

The participants are asked to consider what they learned during the day and how they feel about the new experiences and new information.

### PROCESS

The trainer summarizes the day and points discussed shortly. The participants are then asked to place a sticker on the position that best reflects their current emotional state at the end of the module: are they happy, motivated, curious, exhausted, confused,...? Each participant is then asked to shortly (one or two sentences) explain their choice.

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<sup>21</sup>Cartoon: <https://serious-games.com/wp-content/uploads/2020/11/agile-mur-humeur.png>

## **FACILITATION ADVICE**

The trainer listens to the points raised by the participants and emphasizes the key points covered during the day. The exercise is also meant to round up the day, as it is important to also provide the participants with a satisfying end instead of just dropping them off at the end of the module.

## **EXERCISE INSTRUCTIONS**

„Pick a representation of how you now feel at the end of the module. Please shortly explain your choice.”

## **CONTENT TO BE TRANSMITTED**

(see the summaries of each sequence)

## MODULE 4 - RELEVANCE

### OUTCOME OF THE DAY

Module 4 conveys theory and practice of relevance as a key for inclusive facilitation. Strategies are given in order to create personally relevant experiences for senior and migrant visitors.

To complete the training, explainers design an individual form to collect and take away the training content that will be most relevant for their work with seniors and people with migration background.

### COURSE OF ACTION

Arrival and Welcome: Elevator Pitch	25 minutes
Conceptual map “Relevance”	30 minutes
Break	15 minutes
Practical exercise “Relevance”	40 minutes
Match angles to personas	40 minutes
Break	10 minutes
Checklist: the features of inclusive facilitation	60 minutes
Check out	20 minutes

## Arrival and Welcome: Elevator Pitch

### DURATION

25 minutes

### EQUIPMENT

- Notes from the previous training sessions
- -Stopwatch

### OBJECTIVE

Participants will be able to recall the core concepts of modules 1-3.

## **PROCESS**

The group is divided into three subgroups. Every subgroup prepares to “pitch” the core concepts of one of the previous modules in the style of an “elevator pitch”. For preparation personal notes can be taken at hand or the presentation material the facilitator has kept visible in the room (i.g. whiteboard with joint reflections etc). There are exactly 5 minutes given for preparation. Every subgroup designates one person who does the pitch which takes exactly 2 minutes each.

## **FACILITATION ADVICE**

If the training is done in 2 full days, this part can be skipped.

The facilitator must pay attention to the general atmosphere among the participants so the three presenting explainers can feel comfortable while doing the exercise. During the 2 minute pitches the presentors should have the full attention of everyone in the room.

Keep an eye on time management. The 2 minutes time limit is a main feature of the elevator pitch. To respect this makes the elevator pitch exciting (and it helps against running out of time later during the module).

If the facilitator notices that something among the core concepts is missing, they could intervene at the end of the speech prompting further reflections to get to the point.

## **EXERCISE INSTRUCTIONS**

Preparation:

“Sum up with your words, and using your notes, the core concepts of the assigned previous module of this training. You have exactly 5 minutes to prepare. Decide who from your group will do the pitch. You will then have exactly 2 minutes to pitch.

While pitching be sure to well spend the time you have - think of how to adjust your speech, considering the target you talk to (in this case: your colleagues). Work on the synthesis and follow a simple and linear structure: intro - problem - solution. To be sure to be brief and effective, use keywords”.

## **CONTENT TO BE TRANSMITTED**

An elevator pitch is a very brief explanation of the overall concept of an idea, a topic, a product, etc. The aim is to make it understandable in a very short amount of time, as the duration of an elevator ride. There are various stories told about how the term evolved. They have in common that someone used the time of a shared elevator ride to convince an investor, a founder, or an executive who is usually hard to get in touch with about the value of his or her idea and gain their support. To do so they try to convey their issue excitingly.

## Conceptual map: relevance

### DURATION

30 minutes

### EQUIPMENT

Conceptual map of relevance (presentation)

### OBJECTIVE

The participants understand the concept of relevance as described by Nina Simon and how it can be used for inclusive facilitation.

### PROCESS

The facilitator introduces the topic of the day: relevance.

The topic is presented and a definition of relevance is provided. The aspects of the definition are discussed in the group and examples are brainstormed. The trainer provides examples if necessary.

### FACILITATION ADVICE

Though the most important concepts are excerpted below, it is highly recommended to read the full chapter in Nina Simone's Book "The Art of Relevance" in preparation for conducting this unit. It can be found online on her blog: "Meaning, Effort, Bacon - The Art of Relevance"<sup>22</sup>

### CONTENT TO BE TRANSMITTED

Relevance is a fundamental topic in addressing equity and inclusion in contemporary museums.

Adults need to find something personal in (any) (learning) process or experience, to be engaged in.

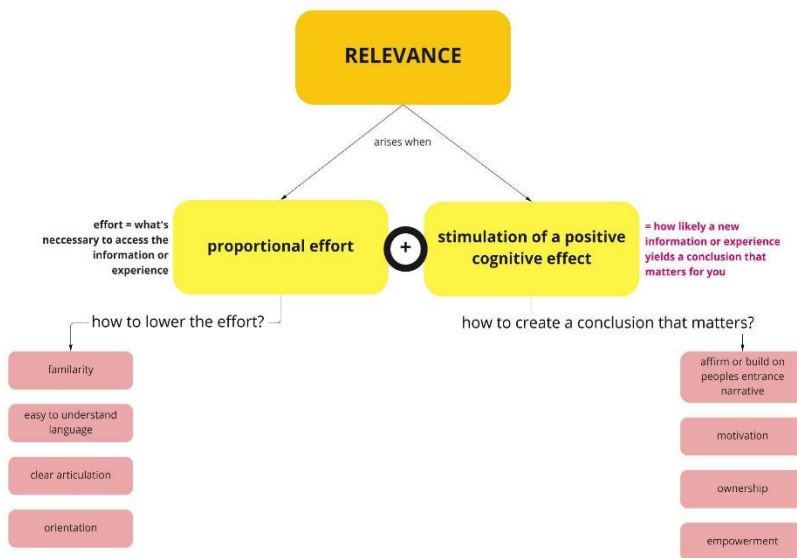
In the context of a science center/museum, to strive for the feeling that "this is not for me", every (science) experience should engage the audience personally, hooking them to something people care about, to any previous life experience, or to new knowledge people will exploit in everyday life.

In this way, people will feel empowered by science and feel like they have a "scientific" voice.

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<sup>22</sup> Blog: <http://www.artofrelevance.org/2017/06/06/meaning-effort-bacon/>

# 1 What is relevance?



Here is a conceptual map of relevance. It combines the definition of relevance by Nina Simon with some tools that are communicated in this training to implement this.

“Deirdre Wilson & Dan Sperber are cognitive scientists who described relevance as something that “yields positive cognitive effect”. They are leading theorists on the topic of relevance and study how we transmit and receive information, mostly through speech. They argue that there are two criteria that make information relevant:

How likely that new information is to stimulate a “positive cognitive effect”—to yield new conclusions that matter to you (this doesn’t mean that relevance is only related to “good” things. “Positive cognitive effect” means that it adds something to a decision, that it is useful).

How much effort is required to obtain and absorb that new information. The lower the effort, the higher the relevance.

One of the biggest critiques about relevance is that it’s all about familiarity. Critics argue that relevance means dumbing down information, only giving people “what they want.” These critics are worried that, if given the choice, we will always choose to consume information related to what we already know.

This argument is overly simplistic. It ignores the reality that we all try something new once in a while. Most of us do it with eagerness and pleasure - not pain. So what differentiates the circumstances where we choose familiarity and those where we choose novelty? How does relevance fit into these decisions?

Relevance theorists argue that the fundamental nature of relevance is not about familiarity. It is not about connecting something new with information you already have. It’s about how likely that new information is to yield conclusions that matter to you. To answer a question on your mind. To confirm a suspicion. To fulfill a dream. To set your path forward.”

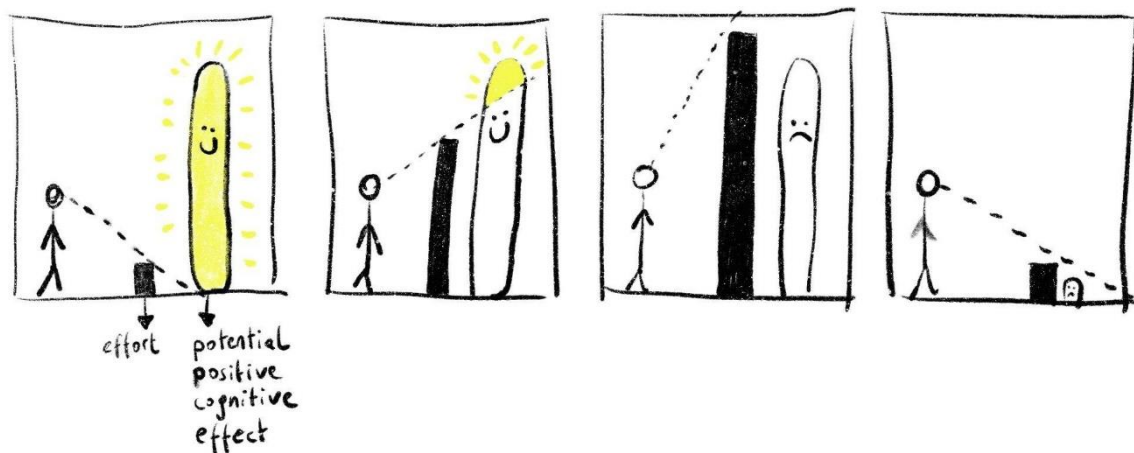
“But remember the other piece of relevance theory: relevance is inversely correlated with effort. The harder something is to understand or connect with, the less relevant it will seem. And here’s where familiarity shines: it significantly reduces effort. When you’ve done something before, you’ve already

made the connection. It's much, much easier to do it again. Familiarity encourages cycles of repetition. It offers alternatives to the effort and risk involved in trying new things.

We may not crave familiarity, but we settle on it as a safe way to generate a reasonable amount of satisfaction. We go back to that restaurant. We read another novel by the same author. However, when we identify something new that could bring meaning into our lives without a whole lot of effort, we take the leap. We desire relevance, and we're willing to take a risk and do some work to get it."

(Source: Nina Simon: Something Old, Something New - The Art of Relevance)<sup>23</sup>

The effort that it takes to access a piece of information (or an experience), and the power of the conclusion that it brings have to be in proportion to create something that is perceived as relevant:



Picture 1: the effort is low, and the positive cognitive effect can potentially shine. The information is relevant. Picture 2: the effort is high, but the potential positive cognitive effect is so big, that it can still shine. The information is relevant. Picture 3: the effort is extremely high, and although the positive cognitive effect would be as big as in picture two, it cannot be seen. The information is not perceived as relevant. Picture 4: the effort is very low, and although the information can easily be accessed, it is not relevant, because it does not produce a positive cognitive effect.

2 Examples of the effect of high/low effort by Nina Simon:

"Imagine you are considering going out to see a movie. You start seeking relevant information. You read a review that gets you excited about a particular film (a positive cognitive effect). You feel confident you'll enjoy that movie. If it's playing at convenient times at a theater nearby (low effort), you're set. You buy a ticket.

But if the movie is not showing nearby (high effort), or the reviews you read are conflicting and full of muddled information (negative cognitive effect), you're stuck. You don't get the useful conclusions you seek. It takes too much effort to find the right key to the door. You stay home.

Fulfilling these two criteria well can make a huge difference in how people respond to information. I saw this in 2015 when the World Health Organization released a study showing that processed

<sup>23</sup> Nina Simon: Something Old, Something New - The Art of Relevance: <http://www.artofrelevance.org/2017/10/06/something-old-something-new/>



meats—like bacon, ham, and sausages—are among the top five most cancerous products, alongside established killers like cigarettes and asbestos.

When I first saw this news, I was nonplussed. My husband and I are vegetarians, and for years, we've been reading studies like this. Top international health organizations have claimed for decades that a meat-free diet is vital to human health (not to mention reducing climate change impact). Period.

I assumed this 2015 study would have the same impact as all the others. Vegetarians and vegans would pass them around. We'd hesitantly foist them on our meat-eating friends and family members, expecting a mixture of disinterest, disbelief, and derision. And then everyone would go back to eating what they eat, believing what they believe.

But the 2015 study was different. It blew up on Facebook. It spawned thousands of news pieces, not just on health and foodie sites, but also on news outlets high and low. National papers. Business pages. Tech magazines. Op-eds. Blogs.

I walked into the dentist's office a week after the study came out, and the hygienist who cleaned my teeth told me the story had inspired her and her teenage son to stop eating meat. Here I'd spent years fumbling to get people who love me to even discuss the impact of eating meat, and one press release had motivated her family to give it up entirely.

I was blown away. How could one study—showing exactly what many other prominent studies have shown—have so much impact?

Consider the 2015 study in the context of relevance theory. The study linked two things that mattered to Americans in 2015: bacon and cancer. These are both emotionally-loaded topics. As a nation, we love bacon and eat it whenever we can. We hate cancer and avoid it however we can.

When a study links something we love to something we hate, it yields a conclusion that matters to us. The first criterion for relevance is thus satisfied. The research creates a surprising new connection between two things we care about. The mouthwatering sizzle of bacon on a pan. The pain we felt when our aunt went through chemo. It's impossible not to experience a "cognitive effect" when reading about it—whether it yields a conclusion of distress, resolve to change, or somewhere in between. The effect may not be "positive" in how it feels, but it is "positive" in that it adds information to the decisions at hand.

You could argue that any study about the health impacts of food is relevant to all of us. After all, we all eat. But that relevance is only meaningful if it yields a conclusion that matters to you. And if bacon suddenly tastes like the pain of your aunt dying of cancer... that matters."

(source: Nina Simon: Meaning, Effort, Bacon - The Art of Relevance)<sup>24</sup>

In the context of science centers or science museums, the effort can be reduced by the explainers skills taught in this training in module 3. To speak clearly, in an easy-to-understand way, and giving basic orientation about the setting - those things reduce the effort to participate in the offered activities. For some, they might even move otherwise insurmountable barriers out of the way. Creating bridges to familiar aspects of a topic helps as well.

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<sup>24</sup> Nina Simon: Meaning, Effort, Bacon - The Art of Relevance <http://www.artofrelevance.org/2017/06/06/meaning-effort-bacon/>

But how can a “conclusion that matters” be evoked? A very powerful tool is the “entrance narrative”, which is discussed shortly in module 3 (Hello hello Bingo) and will be deepened in “Match angles with personas” in this module. In short, it's about somehow figuring out how a participant approaches things and building on that.

This goes hand in hand with the three key principles: motivation, ownership, and empowerment might also lead to the emergence of a “conclusion that matters.”<sup>25</sup>

No positive cognitive effect can arise without the motivation to deal with something. Participants have complex motivational agendas. This is often underestimated or neglected, with the risk to impose the agenda of the institution or the facilitator. The participants' true motivations can get mixed up with the desire to motivate them. When participants are allowed to define why they are interested or not, the facilitator can react to and build on this true motivation to support an experience of relevance.

To perceive a piece of knowledge as relevant, the knowledge needs to be one's own. Knowledge, in this case, embraces a broad variety of meanings: When it comes to informal learning experiences, the result of an experience is not always a new piece of information. But a piece of a new experience itself is knowledge (about new people, about a new topic, about a new situation or feeling). To offer the possibility to gain ownership of a new element of knowledge - in contrast to the perception of: “someone else has it and I am only allowed to be a spectator” - means to respect that gaining ownership follows pathways that cannot be controlled by the institutions. For example, to go back to Nina Simone's story about bacon, it would mean allowing the readers of the article to perceive the new knowledge on bacon as their own. If they tell a friend about it, it would mean that they might add their own associations and context to it and present the whole package as their own opinion or knowledge and not that of the author.

Finally, motivation and ownership should lead to the possibility of choosing what all this knowledge is useful for, that is, empowerment. People hack the knowledge gained during their experiences to serve purposes that might strongly differ from those in the mind of the creator or facilitator of the experience. To close the circle, this empowerment allows the relevance of the knowledge to be defined in personal terms, thus helping relocate the motivational factors within the learner rather than in the experience provider. For an explainer that means to be flexible with their plans and leave some space to react to the impulses of the group.

## **BREAK - 15 MINUTES**

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<sup>25</sup> The following three paragraphs about motivation, ownership and empowerment are highly inspired by the chapter called “Motivation, ownership, and empowerment: letting the audience define the relevance of the message” in: *Listening and empowering children and young people in science activities*. Published by the Association TRACES 2015. See: <https://eucu.net/wp-content/uploads/sites/8/2019/03/sis-catalyst-l-e-toolkits-textbook.pdf>

# Practical exercise - Relevance

## DURATION

40 minutes

## EQUIPMENT

- Notes and papers from the previous days (especially the elements of discrimination from module 1)
- Pinboard with moderation cards or Flipchart

## OBJECTIVE

Being able to recognize those elements of a specific activity, an exhibition, etc. that cause exclusion because of the way they are told or implemented.

Being able to derive potential improvements from there.

## PROCESS

The group is divided into three subgroups.

Reflecting the definition of relevance given just before, each subgroup is asked to present one example of a failed mediation.

To prepare their contribution they can decide which of the following inspirations they want to choose:

- They can go around the museum in a specific exhibition, looking for those aspects that could be critical for one of the personas. Like this, they should identify an object, an activity, a topic, or a part of the collection that in their opinion is not relevant to one of the personas.

or

- They can recall a personal experience where the perception of relevance in communicating a certain subject/topic with a migrant or a senior did not take place.

To have some time leeway there are two variants for the work in the subgroups:

Either they brainstorm together to find an example and write it down in keywords on a moderation card, OR every participant brainstorms alone first, creates a moderation card and then they tell their story to their colleagues in the subgroup. Together they decide which of the stories they want to present to the big group. This version takes a bit longer but it gives everyone the opportunity to share an experience.

To help themselves, they analyze the topic selected and structure their response based on the main two principles of the definition of relevance (a conclusion that matters and effort to get the information), and the element of discrimination and exclusion highlighted in module one.

These questions help to structure the analysis:

- Why does the way in which the content is conveyed for this specific audience not have the potential to trigger a positive cognitive effect?
- Why is the information, the way it is given, not “easy” to access?
- Which other elements of exclusion/discrimination are standing in the way?

The trainer’s and participants’ attitude towards the personal stories is to listen and respect. “Lessons learned” should be formulated by the participants who are telling the story themselves. After each presentation, the reflection can be enriched by everyone’s intervention. All participants can add strategies that come to their minds about how to deal better with the explained situations. At last, the trainer can add an idea.

The example cases and the suggested solutions/learnings are collected on a pinboard with moderation cards or a flipchart.

## **CONTENT TO BE TRANSMITTED & FACILITATION ADVICE**

This part of the training is about learning from failure: Either a participant criticizes his or her own practice or the institution’s practice is criticized. To make this exercise work in a productive way, it must be made sure that neither the one nor the other gets condemned. An appropriate failure culture within the group is required. No one must be condemned when he or she opens up and talks about a personal failure story or a potential failure story. To make mistakes, analyze them, and learn from them should be seen as a valuable part of a good and healthy development process. Within a good failure culture, the fear of making mistakes is reduced and, on the other hand, learning from mistakes takes place. Failure can be seen as chance and there lies a productive potential within it.

To convey this attitude the exercise can be framed as a “FUN - fuck up night”. The fuck up night is a format which is practiced in the start-up scene: Entrepreneurs get together and tell each other the stories of, sometimes severe, failures. Mostly, those stories are told in a funny and entertaining way. The underlying idea is that not only do they learn from it themselves, but others don’t have to make the same mistake as well.

## **EXERCISE INSTRUCTIONS**

“Think about:

- one of the activities you are doing,
- an exhibition object,
- or an exhibition theme

...that in your opinion - in the form in which it was conveyed so far - was not relevant to one of the personas or someone from the target group.

Analyze what you have chosen and try to point out the critical elements that can lead to exclusion and irrelevance.

Take into account the considerations made in the previous days:

Does the way in which the content is conveyed for this specific audience have the potential to trigger a “positive cognitive effect”?

Is the information, the way it is given, “easy” to access?

Which other elements of exclusion/discrimination (as discussed in module 1) are standing in the way?

Which tools that were already mentioned in this training can be applied to improve the experience for the imagined person?”

## Match angles to personas

### DURATION

40 minutes

### EQUIPMENT

- The picture of one object in the museum’s collection or the possibility to go into the exhibition area and select an exhibit there
- Material related to the personas from day 2 (posters, etc.)
- Conceptual map on relevance
- Flip chart
- Pens & papers for notes

### OBJECTIVE

Being able to convey an activity in a way that is relevant for Seniors or Migrants.

### PROCESS

In this activity, the findings on the theory of relevance should be integrated by applying them to a fictional situation of facilitation.

The facilitator introduces the topic: an angle is a particular way of approaching or considering an issue. Other synonyms are perspective, point of view, and viewpoint. It's the lens through which the narrator filters and focuses information so that it is meaningful to others.

A specific angle could be relevant for a specific target, if this target group is defined by, for example, a specific hobby. But, as mentioned earlier, "seniors" and "migrants" are so heterogeneous as a group that it is difficult to find a point of view that is relevant to the entire target group.

One possibility to link the personal experience and background of the visitors to the object/exhibit etc was already introduced in module 3 - group assessment/“entrance narrative”:

“The explainer dedicates up to 3 minutes at the beginning of the activity/tour to know their audience better. Researchers found that even a few minutes spent learning about participants at the beginning of a tour can significantly enhance visitors’ experiences.” (Relevance for Everyone - The Art of Relevance<sup>26</sup>)

Phase 1 (5 min)

The facilitator clarifies the entrance narrative and gives examples.

Phase 2 (10 minutes)

The participants work in pairs or small groups (max 4 groups or couples). Every group receives a picture of an exhibit and the facilitator assigns randomly a persona (from module 2) to each group. Alternative: The selected exhibit is presented to the groups directly in the exhibition space.

The groups are asked to imagine that the assigned persona is participating in, for example, a guided tour, a workshop, or another format where the “entrance narrative” can be performed. They note on a paper how they would introduce the entrance narrative (which question or activity they would choose) and what the persona’s contribution could be.

Phase 3 (10 minutes)

Building up on this, they are asked to find a bridge/link between the exhibit and the persona. In the next step, they create their facilitation approach to make the experience relevant for the persona. The “facilitation approach” can be a story, a dialogue, it can include interaction, etc. Participants note on a paper with a few keywords what their facilitation approach would be.

Phase 4 (15 minutes)

The (max. 4) couples/groups share their facilitation approaches with the group. Each group has 4-5 minutes for their presentation.

Their presentation should include the following information:

- Who is the persona?
- What could be her entrance narrative?
- Which facilitation approach was chosen to go from there and why?

The other participants can complement the presentations with their own ideas. The trainer collects the results in keywords on a flipchart.

## **FACILITATION ADVICE**

All groups work on the same exhibit so that the variety of possible angles to the same object or topic becomes obvious in the presentation phase.

In order for the activity to succeed, the explainers don't have to be fully informed about the topic/object they are going to talk about. What matters is the mechanism of choosing and identifying an angle. It should be clear to the participants that this activity doesn't aim to test/prove any

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<sup>26</sup> Relevance for Everyone - The Art of Relevance: <http://www.artofrelevance.org/2018/04/18/relevance-for-everyone/>

knowledge about an object or a topic, but to show that every story could be told from different points of view.

## **EXERCISE INSTRUCTIONS**

Refer to the entrance narrative of your persona to tell the story of the object using an interesting and meaningful angle for the assigned persona. Try to make it relevant for her/him.

## **CONTENT TO BE TRANSMITTED**

Entrance narrative

Every audience has its interest and specific background. The more points of view we will be able to adapt and adjust to, the more our story becomes (or at least potentially could become) meaningful for our audience. Being able to adapt a description or an interaction to the listener, taking into account (as far as it is possible) their needs, values, and background, can help in shaping a relevant experience for them.

It's easier to link the personal experience and background of the visitors to the object/exhibit etc if the explainer manages to dedicate up to 3 minutes at the beginning of the activity/tour to know their audience better. In fact, researchers found that even a few minutes spent learning about participants at the beginning of a tour can significantly enhance visitors' experiences.

The "entrance narrative" was already introduced in module 3/Hello Hello Bingo. In this part of the training, we are digging a little deeper. The "entrance narrative" is explained in the Book "The Art of Relevance" by Nina Simon.<sup>27</sup> The whole chapter can also be found on her website (highly recommended!).

Here is an excerpt:

"The researchers worked with a guide who had been leading "Discovery Walk Tree Tours" for two years at the nature park. The guide made a simple change to how she started the tour. Before heading out, she asked the tour group: "When you think of trees, what comes to mind?" For three minutes, people shared their own starting points, or "entrance narratives." The guide asked follow-up questions about each one: "Where did you plant that tree?" "What did it smell like?" Wherever she could, the guide identified a potential link to the tour, saying something like "how high up was that tree house? Make sure to stop me when we get to the Sequoia. There's an amazing story I'd love to share about a woman who stayed in a primitive tree house 300 feet up in a Sequoia for two years..."

These pre-tour conversations lasted only three minutes. And then, as the tour progressed, the guide would point out these links and re-engage the group based on their personal entrance narratives. On average, the guide would reference three to five of the visitors' entrance narratives in an hour-long tour.

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<sup>27</sup> Nina Simon: Relevance for Everyone - The Art of Relevance: <http://www.artofrelevance.org/2018/04/18/relevance-for-everyone/>

The researchers tested this approach against a control group—led by the same guide—who started their tour with a few minutes of friendly chatting, but not about trees.

The outcomes of the study were dramatic. The entrance narratives made the tours more interesting, educational, and memorable. Researchers found that during the tours that incorporated entrance narratives, people were much more engaged. They asked and answered more questions, discussed the content more often, wrote things down, squirmed less, even touched the trees more. And after the tours, the entrance narrative groups reported higher levels of enjoyment and learning when reflecting on the experience.

**The tour guide didn't have to dumb down her tour—or even change its route—to make this effective.** She just had to start with three minutes learning where her people were coming from, their context for trees, the stories and memories they held dear. She lightly wove their stories into hers. The relevance grew from there.

**This principle doesn't only hold true on guided tours. You can elicit someone's entrance narrative anytime they walk through your doors.** This is a simple two-step process. First, find a way to ask the person what brought them in. Then, find a way to affirm and build on their response. You might provide a special recommendation for something to see or do based on their interests. You might seat them in a particular area, help them take a group photo, or invite them to another event.”

**In Nina Simon's example, the guide talks about trees. Everyone knows trees. Everyone can have associations or memories about trees.** In the context of science centers or science museums, it might be the case that visitors do not know the discussed topic or object yet. Therefore it helps to derive a generally known concept as a starting point for the individual associations.

The question about associations for the entrance narrative would not be useful when the explainer would ask the participants something like: What are your associations with self-driving cars? As they, **most likely, didn't experience self-driving cars yet they don't know too much about them** and their associations might be superficial and not very useful to build upon to create relevance. Therefore, it **makes sense to ask for associations to a broader term like 'vehicle' instead, as everyone would have some experience with that.** Within the tension that arises between the familiar concept of "vehicle" and the probably new concept of "self-driving car", a positive cognitive effect can arise.

### Example

The exhibit is a self-driving car that is steered by Artificial Intelligence. The question for the entrance narrative was: “What is your association to ‘vehicle’?” Answers could be: Pollution, safety, comfort, freedom, car-cult, tractor, race,... Going from there, the discourse about self-driving vehicles can lead in various directions:

For example pollution: **The self-driving car is an electric car. It doesn't emit CO2 directly. Which pollution issues are linked with that technology though?** The discourse could link to the enormous environmental costs of the internet connection which is needed to steer those cars. Or one could address the environmental impact the extensive use of the internet requires: like loads of satellites and missile launches and what this means to the areas of the launches.

Or safety and comfort: When talking about the advantages of self-driving cars, one could ask how the participants think it would influence people's personal mobility: Who cannot drive now, because



he/she doesn't have a driving license? Who cannot drive now, because of limited senses? Who doesn't drive because of fear about his/her own failure and causing an accident?... How would it change their everyday lives to be able to use self-driving cars?

Or autonomous tractors: What would self-driving vehicles mean for agriculture? How would it change daily routines? Which routines get lost, which evolve? Which one do we prefer?

In the daily practice, those discourses which are linked to the entrance narrative can be a short sidenote or they can determine the course of events. This depends on the structure of the usual mediation practice.

## **BREAK - 10 MINUTES**

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# **Checklist: the features of inclusive facilitation**

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## **DURATION**

60 minutes

## **EQUIPMENT**

- Big papers (one for each group)
- Markers
- Large Post-its
- Participants' notes
- Flipcharts and pinboards from the previous modules

## **OBJECTIVE**

Participants take ownership of the information and experience gained during the training by selecting and shaping the crucial key elements for inclusive facilitation.

## **PROCESS**

Participants are divided into groups of three or four by the facilitator.

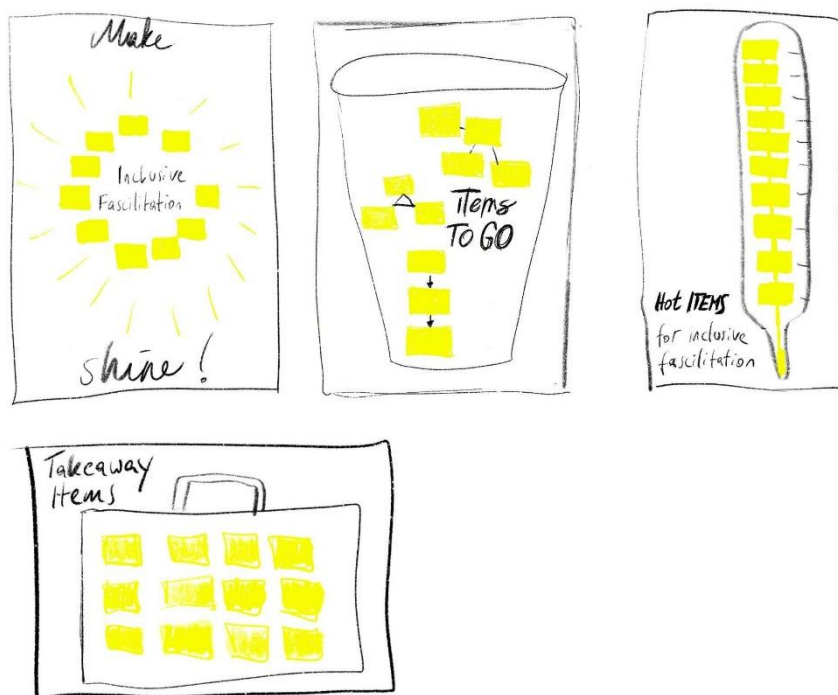
Phase 1: Everyone individually reflects on those points he or she considers indispensable for inclusive facilitation, for being aware of cultural diversities, and for avoiding discrimination. To do that, they go back to the notes they have taken and the facilitator makes available the Systemic Change chart from module 1 (explainers can have impact vs. institutional or systemic issues). Everyone has to come up with a list of priorities of all themes, engagement strategies, facilitation suggestions, etc. that were

subject in the modules. It is recommended to make a selection of 10 items, but the exact number of relevant items shall be chosen by the explainers themselves. Each item/keyword is written on a separate post-it.

Phase 2: In the group, they share their lists and create a common selection of items within their group. Together, they create an arrangement/layout of the items on a poster that makes sense for them. This might be a row that defines a hierarchy of items. Or it is a circle, where all items are more or less equal, and context is communicated by distance. It could also be a conceptual map with clusters, where objects are connected with lines....

The idea is to get a handy selection of the most important characteristics for inclusive facilitation which the explainers want to take away.

Here are a few examples:



Phase 3: The groups present their posters. The chosen items and the chosen layout is explained.

Phase 4: Debriefing; following the leading question: "How do you expect these things to change your role and (self-)perception as an explainer?"

## **FACILITATION ADVICE**

The number of items written on the post-its shall not be too many, because the aim of this activity is to create a final product that easily can be memorized. It should provide clarity rather than complexity. If explainers tend to select a huge amount of items the focus should be on topics or strategies which are not yet part of their practice. - Only show the examples for arrangements/layouts to inspire the groups if necessary. Ideally, they come up with their very own form.

To make the activity shorter, the subgroups can directly collect together the items they want to put on the poster without brainstorming for themselves before.

Phase 4, the debriefing phase, works as a self-reflective practice about one's role as an explainer. It is not necessary to answer all the proposed questions at this moment. It's more important to open space for reflection the explainers can "fill" during their practice to come.

## **EXERCISE INSTRUCTIONS**

"As we are approaching the end of the training, it's fundamental that we could go back to work being fully aware of what is really important to implement inclusive facilitation with the target groups.

In module 1, with the Systemic Change exercise, you noticed some critical aspects of equity and inclusion in your institution, both at a managerial/institutional level and at a practical level.

Go back to your notes and reflections from the previous days, discuss and come up with a list of elements that you believe you cannot forget to include into your practice, focussing on what is in the power of your role as explainer. Write every element on a separate Post-it. Then, as a group, find an adequate layout for the items **on a poster.**"

Debriefing:

"If you look at your takeaway posters now, you find keywords of things you want to change or implement to your work as an explainer. How do you expect these things to change your role and (self-)perception as an explainer?"

## **CONTENT TO BE TRANSMITTED**

This piece of work is important to create a common ground and a common understanding of key terms that should inform and inspire the work of explainers with the target groups.

This is the moment of synthesis of the whole training, where participants share what they have noted as good practices and, in particular, when they reflect on the concepts of discrimination, the need for inclusion, as well as culture and intercultural communication, providing a list of priorities to address these items in their practice.

It is aimed to close the circle opened in module 1 with the Systemic Change exercise. In module 1, the explainers are asked to reflect on all the 5 categories (staff, partnerships, content, accessibility, strategy) including those on which they have no power. At the end of the training, a "new" version is structured following 2 of the 5 categories of the Systemic Change exercise: content and accessibility.

At the end of the training, participants have now listened to strategies, best practices, and inputs and hopefully, they are at this point more aware of what to do to help their institution to be more equitable and inclusive for seniors and migrants.

Debriefing:

How does the training impact the role of the explainer?

By doing all the activities of this training, the self-perception and the way of working as an explainer is impacted on different levels. Inclusive facilitation that does not want to reinforce stereotypical pictures of participants and therefore rejects to assign specific needs and wants to demographically defined

groups of people. In addition, if one wants to take the issue of relevance into account, one cannot work without any dialogue or exchange. A certain amount of active participation from the participants is needed. Explainers are facilitators of an experience that each visitor builds up to a good part on their own according to their personal beliefs, experiences, interests, etc. Therefore, the self-positioning of an explainer might change a bit more from the role of a guide (if it was there before) to being a moderator. But, slight changes in practice can already have a big effect - like the suggested entrance narrative.

Questions to help the debriefing:

- Do explainers explain?
- Do they know more than the visitors?
- Who learns from whom?
- Who learns what from whom?
- Is the museum experience about learning?
  
- Do explainers guide?
- Are they leaders?
- Do they define the path or do the participants define the path?
- Are they moderators?
  
- What is their position in relation to the audience?
- Do they face an audience?
- Is there a hierarchy between explainer and participants
- Are they part of the group?
  
- How do the explainers call themselves/are called in their institutions?
- Which attitude does this name implicit?
- How do the explainers call their audience, participants or visitors? And what does the use of a particular term imply?

# Check out

## DURATION

20 minutes

## EQUIPMENT

- Flipchart
- Sticky notes

## OBJECTIVE

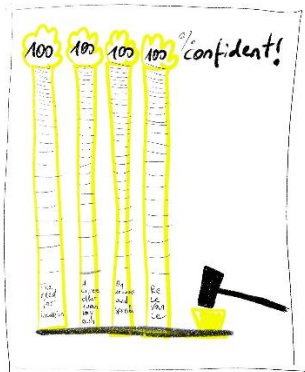
Participants self-assess the knowledge and the insights they got with the training.

Wrap-up of the training experience.

## PROCESS

It is recalled which topics were elaborated on in which module.

At the end of the training, considering it as a whole, participants are asked to self-assess their position, placing themselves according to their perception. To do so a flip chart with a grid indicating the 4 days on the x-axis is provided. On the y-axis, a scale from [not confident] [confident as before] to [more confident] is shown. The participants put an anonymous post-it on each of the four scales.



## FACILITATION ADVICE

Be as open as possible to any kind of result. Put participants in a condition of comfort to be able to express their honest feeling at the end of the training experience. Ask them to communicate the motivation for their choice.

## EXERCISE INSTRUCTIONS

“At the end of this whole training, considering its objectives, place yourself honestly on the grid. If you are willing to, please share your motivations with the group.”

Deutsches Museum 

 ARS ELECTRONICA

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**MUSEO  
NAZIONALE  
SCIENZA  
E TECNOLOGIA  
LEONARDO  
DA VINCI**

**TUM**



All materials are available at  
<https://erasmus-plus.ec.europa.eu/projects/search/details/2019-1-DE02-KA204-006202>

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