

## TOPONYMY - The obligatory way



*PREPARED BY:  
Cooperativa RUAH*

## TAGS (3 categorizations)

<b>Is this activity focusing on one of the 3 steps of the method or tackling a transversal challenge facilitators may face?</b>	<b>Step of the method</b>	NO	Decentering	Discovery of the frames of references of the other	Negotiation
	<b>Challenge treated</b>	NO			

## Small Description

*Please explain in a short paragraph (using grammatically correct full sentences) what your activity is about, why did you create it?*

This activity is usually proposed at the end of the training course and is developed in three phases aimed at collecting the states of mind (emotional maps), the new awareness (conceptual maps) and the next steps of one's path to continue "knowing how to become" intercultural. It can also serve as a closing / initiation rite.

## Quick info

TIME FRAME	GROUP SIZE	FACILITATION LVL	COMFORT ZONE	MATERIALS
100-120' min	3-18	intermediate		Very large posters Chalks/finger paints Facsimile toponymy (road signs, street names) Markers

## Preparations needed

Inside: large spaces for working in subgroups with large posters placed on the ground  
Outside: the city streets



## Instructions Step By Step

*Please give step by step instructions of your activity, including debriefing. Be direct, address the reader as a facilitator directly: eg. ask your participants to stand in a circle...*

*Step 1.*

Introduction (5'): reflection on the meaning of the experience made: starting from the training course carried out, we try to give 'sense' in its 3 meanings:

- sense as a sensory aspect: what I perceived;
- sense as a cognitive aspect, of meaning: what I have understood;
- sense as a direction: the next steps to take, what I need to go back to and work on...;

### Step 2.

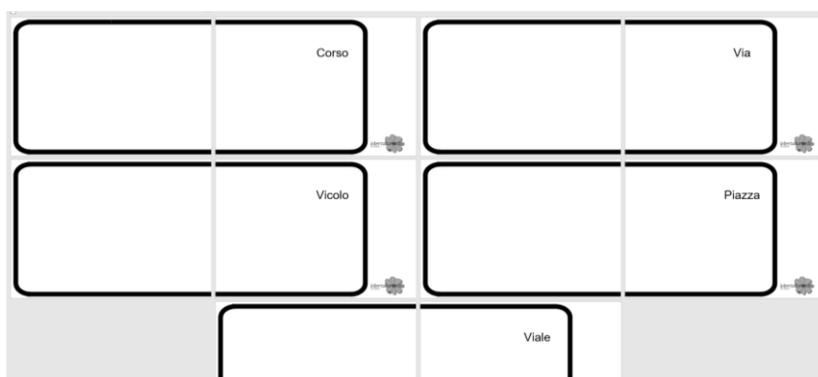
Division into small groups (4-6 people):

- graphic feeling-storming: drawing (on the same big poster, using better tools of abstraction/approximation: chalks, finger paints...) one's own feelings related to the experience made; (20')
- Presentation of one's own artistic work to one's group mates, with whom to try to take up, underline and write down (to their drawing or to a separate paper) the key words/concepts that emerged in the description/story; (20')

### Step 3.

Always in the same small groups:

- reconstruct the sense/direction (=conceptual map) of the experience made; (20')
- identify (at least) 7 key words/concepts to be reported in the example-sheet of toponymy (square, street, avenue, alley...) specially made and distributed;
- (always in the small group) draw up a map/ itinerary through which to relate and sequence the "obligatory path to interculturality" to be followed;
- display the map / itinerary so that it can be visited / followed by other groups.



### Step 4.

Plenary for the presentation / visit of the maps / itineraries proposed by the various groups (15'):

- (guided by each small group?) visit of the maps on display
- everyone is invited to identify and write down on post-it notes to stick on the itineraries: similarities/differences? what struck you?

Interaction, review and return about (15')

- Learning + deutero-learning (= putting into practice)
- Making sense of each other (= the intercultural definition by Martine Abdallah Pretceille)

### Step 5.

Individual work (10') for choosing and defining the toponymy useful for one's own map / "obligatory route" to take in the future:

- In terms of intercultural learning, what is our personal path to follow? What do we feel lacking or feel there is still work to be done? Which key practices/words/concepts do we feel it is important to refine?



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- (if possible) Doing the route physically (ON FOOT)
- Leave a GREEN SIGN on the stages of your journey.

*Step 6.*

Initiation rite (5')

- Reading of the text THE GREEN MAN text
- Wishing that when the GREEN MAN comes he can consider us as his ancestors.
- Marking the faces of the participants with the colour green

## Hints for the facilitator

## Ressources (Who invented this activity or who inspired it)

*If you invented it, please write the name of your colleague and institution as you'd like it to be referenced*

*If you used ideas /activities of others please put full reference as concretely as you can*

Activity developed by Nicola Di Pirro, Giancarlo Domenghini and Marco Muzzana within the training programme "Training of initiation to intercultural approach".



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## Attachments

### The Green Man

When I met an Indian friend of mine who had assimilated into modern technical society, I said to him: "You've been cultured for about twenty years: what does this mean to you? And the Indian replied: "Well, what has remained for me from my contacts with this constantly accelerating world and from these encounters with people who are very heterogeneous in relation to myself, is that you have to accept men for what they are, not only if they are black or white or yellow or grey, but also if they are green".

"But what is the green man?", I asked him....

"Well, the green man is the man of tomorrow. We know some human species, but surely another species will come. We will call it the green man. The green man will be completely different from what we have known: he will be tolerant of change, he will accept that things change even if they are deeply rooted in his personal culture; he will be able to move in a world of symbols and different languages. By being tolerant, by being able to understand others, by being able at the same time to remain himself, he will constitute a new society, in which there will be no more war, no more madness: the green man is the man of tomorrow!"

(Margaret Mead, American anthropologist)

*Our wish and wish today is that this green man, when he comes, will consider us among his ancestors.*