

**EDDILI - TO EDUCATE  
IS TO MAKE POSSIBLE  
THE DISCOVERY OF LIFE**

# RECIPROCAL MAIEUTIC APPROACH

In adult education

*Edited by Amico Dolci and Fausto Amico*





**EDDILI**

To EDucate is to make possible the DIsccovery of LIfe

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MAIEUTIC  
APPROACH**

**In adult education**

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## FOREWORD

In reports and policy papers of the European commission the analysis of the current situation of adult education in the EU is quite clear. Conclusions are: the worse the social situation, the less likely people are to take part in adult education; participation is lower in rural than in urban areas; ethnic minorities take considerably less part in adult learning than the native population; these conclusions leave Europe with a challenge. Especially a project like EDDILI (To EDucate is to make possible the DIScovery of LIfe) should try to find solutions and maybe a new perspective on Adult Education. To create a new perspective we have to look at a coherent, holistic policy on Adult education. One of the problems concerning Adult Education is the level of professionalism and the lack of a body of knowledge in methodology. Especially, non formal education at European level has a need for theory on an academic - and applied science level. Another problem is the accessibility of education for specific target groups. Ethnic minorities are not taking part in education and social exclusion can be a result.

During the period between 2009 and 2011, 7 partners collaborated on a Lifelong learning Grundtvig Multilateral project on the implementation and dissemination of the Reciprocal Maieutic Approach (RMA) developed by Danilo Dolci in Sicily (It). Danilo Dolci looked for possibilities to improve the living conditions of poor people in two Sicilian villages. The problems he was confronted with were also social exclusion, poverty, low education, corruption etc. He was looking for a method to make people aware of their own power and possibilities in a democratic, non violent way. Dolci was very much inspired by theories of non violence and peace education. He studied the concepts and discussed with scientists like Freire, Capitini, Boal, Chomsky, Gandhi, Socrates and many others and finally designed the Reciprocal Maieutic Approach.

One of the basic principles of non violence and RMA is being non-judgemental. This attitude of unconditional acceptance helps to create an atmosphere of openness and safety. In this atmosphere individuals will be able to articulate their hopes, goals

and dreams. It will empower them to take an active part in reaching their own goals in a democratic, non violent way. Non formal education can provide this kind of educational environment. A methodology like RMA gives a perfect tool for adult learner staff to create this kind of environment and thus help adults find their way in society by means of education. Ethnic minorities and other specific target groups are reluctant to participate in formal education institutions. Language problems, bureaucracy, discrimination and prejudices can be hard to overcome for these specific groups. When adult learner staff is able to create an atmosphere based on the principles of RMA, these groups will be probably less reluctant and more motivated to get involved in their own education.

The last two years have been very interesting. Not only the encounter with a methodology like the Reciprocal Maieutic Approach but also the discussions which took place during the whole project. Discussions with adult learner staff, students, colleagues trainers, have been very fruitful. We created a new perspective on non violent education and peace education. In this manual you can read about the methodology, the outcomes of the training courses, etc., and learn how to adapt RMA in different contexts with different targets. The project outcomes are very positive and inviting to do a follow up. Research is necessary to develop a new body of knowledge on theory and methodology. This will provide adult learner staff a sound professional foundation to built upon. I am personally very pleased to see that a methodology like RMA still has such a positive impact on student's learners and staff. Non violent education and methodologies based on these principles are still alive and kicking. In relation to the problems of Adult Education in Europe this could be the coherent holistic policy we are looking for.

I sincerely hope so!

Hans Donders MSC  
Senior Lecturer  
Rotterdam University Of Applied Science

## **INTRODUCTION**

This manual presents the conclusions of two years of intensive exchange of experiences while experimenting the use and application of RMA in adult education - involving representatives, project coordinators, adult learner staff and adult learners of seven partners from different European countries. The main objective is to make the outcomes of this common learning process available to a wider audience, to support further development and exploitation at international, national and local levels.

### **Who is this manual for**

This manual aims to provide guidelines on the use and application of Danilo Dolci's Reciprocal Maieutic Approach (RMA) as an innovative pedagogical approach that can be used in the Adult Education field. It provides an overview of main theoretical concepts related to RMA as well as an example of how it could be applied on a practical level. RMA workshop outcomes from several Nations have always proven to be reach in many different ways, from both the emotional and cognitive perspective.

The manual is intended to be used by adult learning staff in adult education for training future trainers. However, it could also be used for education projects with adult learners in general and with young people. It has been written as a reference tool for teachers, educators, social operators and other staff within institutions and organization providing adults with learning opportunities whether of a formal, non formal or informal nature, as well as for those working in associations, NGOs, social enterprises, health institutions and policy makers involved in adult education. It should also be emphasized that this manual cannot replace an in-presence training course and it should be seen primarily as a support tool. It is important to underline the fact that this manual does not give the reader any pre-conceived solutions, and it cannot substitute in-

presence training, but it should be considered mainly a supporting tool.

## **How to use the manual**

Following this introduction, the first chapter briefly presents the EDDILI project and the international partnership.

The second chapter reviews the definition, main concepts and pedagogical principles associated to RMA as well as its rationale and value in the context of adult education. The aim of this chapter is to provide a theoretical background as well as step by step guidelines on how to use RMA as a pedagogical approach.

The third chapter describes the key processes for designing and conducting training modules by using RMA, with a focus on how RMA could be used with other non formal educational methodologies.

The fourth chapter includes the learning achievements and competences acquired by the adult learning staff at the end of the RMA training modules as well as innovative aspects of RMA in adult education that emerged from the evaluation process carried out within the project.

Finally, the conclusions about what we have learned during the project and what we would like to do next.

The manual also includes:

- The glossary, including lexical key concepts related to RMA and Danilo Dolci educational work;
- The annexes, including samples of observation grids to evaluate the RMA learning process. (Evaluation of the in-presence modules: the observation grid, the diary for each in-presence module. Evaluation of the e-learning modules: the instrumental communication grid, the non instrumental

communication grid, the short report for each on-line module)<sup>1</sup>;

- The self-access modules for independent learning on specific issues related to adult education;
- The bibliography;
- The DVD, containing the digital version of the final manual (language: English), a video of an RMA workshop, a session dedicated to Danilo Dolci's life and work.

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<sup>1</sup> The evaluation tools proposed above have been developed by the external evaluators of the EDDILI project, Prof. Gianna Cappello and Prof. Fabio Lo Verde from University of Palermo.



## **CHAPTER 1**

### **EDDILI: to educate is to make possible the discovery of life**

EDDILI is a project of international research-action, addressed to Adult Learning Staff (thereafter known as ALS), such as Teachers and Trainers of Adults, and Adult Learners (thereafter known as AL). The international partnership aims to experiment and share together Danilo Dolci's Reciprocal Maieutic Approach (thereafter known as RMA) as an educational approach that can be used in the field of training by ALS.

The project is co-funded by the European Commission through the Lifelong Learning Programme under the action Grundtvig Multilateral projects.

#### **Objectives**

The main objectives of EDDILI are the following:

- Sharing with partners RMA;
- Helping ALS to learn transversal skills through RMA;
- Improving quality of the learning contexts for adult learners;
- Making it possible for AL to gain new knowledge, skills and aptitudes;
- Encouraging adult learning staff to create a network.

#### **Project approach**

The project includes a research approach aimed to identify the impact of RMA on ALS and contribute to the development of a method which can be used and transferred to a wider range of people at European level.

#### **The international partnership**

EDDILI is the result of cooperation between seven partners from six European countries (Italy, Cyprus, Spain, Germany, Netherlands and Switzerland), which consists of non-governmental organisations, universities and vocational training centers and a wide range of experts involved in the adult education field.

**Center for Creative Development “Danilo Dolci”**, Italy – Project Coordinator

CSC is a non-profit organisation composed of youngsters and adults. The organisation was born thanks to the education and work experience of Danilo Dolci. Nowadays its main objectives are: to promote education for children, youngsters and adults using RMA and nonviolent education; to educate for the culture of peace; to encourage intercultural dialogue; to promote active citizenship and participative democracy; to disseminate the life and work of Danilo Dolci.

Website: [www.danilodolci.org](http://www.danilodolci.org)

**CESIE – Center of European Studies and Initiatives**, Italy

CESIE is a non-profit and independent European non-governmental organisation. It was founded in 2001, inspired by the work and methods of Danilo Dolci. The organisation works towards the promotion of cultural, educational, scientific and economic development at both the local and international level. The main objectives are: to promote intercultural dialogue, to support social inclusion and equal opportunities, to facilitate lifelong education and training; to foster a responsible and supportive global development; to develop and support networking at the local and international levels; to encourage international cooperation.

Website: [www.cesie.org](http://www.cesie.org)

**INTRAS Foundation**, Spain

INTRAS (Research and Treatment in Mental Health) functions as a non-profit organization, looking for quality in research and for intervention with public health groups. The organization is composed of several centers for social inclusion and psychosocial and labour rehabilitation in Spain. INTRAS strives towards improving the quality of life for people suffering from mental disorders, disabled and old people by providing social and sanitary assistance and promoting research, development and innovation.

Website: [www.intras.es](http://www.intras.es)

### **University of Nicosia, Cyprus**

University of Nicosia (UNIC) is the largest private university in Cyprus with 200 full-time faculty and 90 part-time ones, in a variety of undergraduate and post-graduate programmes in education, special education, computer science, engineering, business, communications and multimedia. The School of Education employs 22 full-time faculty and 32 part-time, while it offers degrees in Primary and Pre-primary Education, and Masters degrees in Education, Educational Administration and Special Education.

Website: [www.unic.ac.cy](http://www.unic.ac.cy)

### **Hogeschool Rotterdam. Rotterdam University of Applied Sciences, Netherlands**

Rotterdam University is one of the major Universities of Applied Sciences in the Netherlands with currently almost 30,000 students working on their professional future. The university has 11 schools, offering more than 80 graduate and undergraduate programmes in 7 fields: art, technology, media and information technology, health, behaviour and society, engineering, education, and business. Participant in this project is the School of Social Work which offers 4 accredited course programmes and a professional master programme of Urban Education.

Website: [www.hogeschoolrotterdam.nl](http://www.hogeschoolrotterdam.nl)

### **CJD Frechen, Germany**

The main emphasis of our work is professional and social rehabilitation. In the CJD BBW Frechen 250 young women and men live and study during their rehabilitation receiving vocational training in over 25 professions. An experienced team of instructors, teachers, social education workers and psychologists accompanies and supports the rehabilitation process.

Website: [www.cjd-bbw-frechen.de/bbw-frechen](http://www.cjd-bbw-frechen.de/bbw-frechen)

### **SFAL - Swiss Federation for Adult Learning, Switzerland**

SFAL (Swiss Federation for Adult Learning) is the umbrella organization of adult education and lifelong learning in Switzerland.

It is a non-governmental organisation, which represents nationwide private and state institutions, associations, representatives responsible for adult education (on a cantonal level), institutions, in-house training departments and personnel managers. It also extends its reach to individuals who are active in adult education (lifelong learning).

Website: [www.alice.ch](http://www.alice.ch)

### **Activities**

The main activities of the project consisted in:

- An initial training for trainers (trainers of ALS) about RMA;
- Later on those trainers implemented at a local level a training course to ALS by using RMA (that they learned during the initial training), as the main pedagogical approach. The training courses included: 8 in-presence modules, 5 on-line modules and 1 international seminar;
- After the training course, a prototype of the RMA final manual has been created;
- In the meantime, ALS put learning into practice in their daily work in order to evaluate the impact of RMA;
- After a comprehensive evaluation process, the final version of the manual was realized;
- The quality of the whole process has been ensured by the implementation of a quality plan and the impact was monitored and evaluated by an external evaluator;
- Dissemination and exploitation activities have taken place at both local and international level.

### **Results/Outcomes of the project**

The main results/outcomes of EDDILI were the following:

- Training manual about the RMA + DVD;
- In presence, e-learning and self-access modules;
- Website with chat open to new users;
- Network of trained ALS who will use the RMA in their own teaching– new pedagogical knowledge, skills and aptitudes;

- Consortium – increased experience, new partnerships;
- Adult learners – new pedagogical knowledge, skills and aptitudes;
- Local communities – intercultural awareness, knowledge about European programmes.

### **Details of the project**

The website:

<http://reciprocalmaieutic.danilodolci.it/>

The e-learning platform:

<http://EDDILI-elearning.danilodolci.it/>

The Facebook page “Network of Adult Education”:

<https://www.facebook.com/eddili>



## CHAPTER 2

### The Reciprocal Maieutic Approach

*If the eye does not strain, it doesn't see.  
Skin that does not touch, doesn't taste.  
If we do not imagine, we die.<sup>2</sup>*

#### 2.1 Danilo Dolci

Danilo Dolci (Trieste, June 28, 1924 – Trappeto, December 30, 1997) was an Italian social activist, a sociologist, a popular educator and a poet. Danilo Dolci came to Sicily from North Italy in the beginning of the 1950s. Committed to Gandhi's principle of nonviolence, he is considered to be one of the main protagonists of the nonviolence movement in Italy and he became known as the "Gandhi of Sicily". Throughout his life, he worked with poverty-stricken people and Mafia-ridden communities of Sicily in order to study living conditions and tried to help them in finding possible elements of change. He believed that resources for changes in Sicily -as in other parts of the world- exist and must be evoked in the people themselves, so they can be open to their own inner ideas, integrities and potentials. In his work, Danilo considered educational commitment as a necessary and natural outcome for a personal inner journey, in order to create a much more active and responsible civil society. Danilo Dolci received many international awards all around the world for his efforts. He wrote over 50 books, some of them translated in different languages. He won the Lenin Peace Prize in 1957, and the Gandhi Prize in 1989; he has been nominated 9 times for the Nobel Peace Prize<sup>3</sup>.

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<sup>2</sup> Danilo Dolci, 1984, *The World is only one creature*.

<sup>3</sup> Refer to the DVD included for more details about the Danilo Dolci biography.

*Before the day assimilates the stars, every morning I keep searching in my silence. I engage myself in the active initiatives. I know we have just began to comprehend that human beings can really learn only if they want to research and know how to do it together, and it is always risky to forget what one knows<sup>4</sup>.*

## **2.2 The theoretical framework**

The Reciprocal Maieutic Approach (RMA) is a dialectic method of inquiry and "popular self-analysis" for empowerment of communities and individuals and it can be defined as a "*process of collective exploration that takes, as a departure point, the experience and the intuition of individuals*" (Dolci, 1996). The RMA was developed by Danilo Dolci from the Socratic concept of Maieutic. It derives from the ancient Greek "μαϊευτικός", pertaining to midwifery: every act of educating is like giving birth to the full potential of the learner who wants to learn, as a mother wants her child to emerge from her. Socratic maieutics compares the philosopher as a "midwife of knowledge" that does not fill the mind of the student with information but helps him to reach the light, by using dialogue as a dialectic instrument to reach out the truth. What differentiates both concepts is the fact that Socrates' Maieutics was unidirectional, while for Danilo Dolci the concept of knowledge comes from experience and a reciprocal relationship is necessary. As the name says, RMA is a "reciprocal" process between at least two persons and it is normally done inside a group, with one person that asking questions and others giving answers. It is the reciprocal maieutic communication that brings out people's knowledge, with all participants learning from each other. Beginning from this and inspired by other great thinkers and people in action (Gandhi, 1999; Freire, 2002; Capitini, 1958; Chomsky, 1998; Moren, 2001; Galtung, 1957), Dolci developed the RMA, that he started to use in the villages of Partinico and Trappeto, fighting for poor people's rights

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<sup>4</sup> Danilo Dolci, 1984, *The World is only one creature*.

and against mafia. The RMA is strongly connected with the concept of “nonviolent communication” (Rosemberg, 2001) and can be also described as a group communication strategy (Habermas, 1986) that enables all the elements in the group to give their ideas and opinions, contributing through this to the development of a final common idea in order to make a change in the individual and collective social / political / economic / educational spheres (Mangano, 1992).

### **2.3 RMA: assumptions and characteristics**

#### **Assumptions**

Dialogue as a tool for reciprocal research and active participation.

Each person has an inner knowledge that comes from experience.

Knowledge is dynamic and in constant evolution and it should be built within a group.

Everybody being in connection inside a group can be an element of change.

#### **Characteristics**

Emphasis on the individual and group experience.

Deep grassroots analysis/participation of everybody in the process whereby we understand our real needs and our responsibility to make a change.

Connection with reality in order to identify concrete problems, develop reciprocal awareness and find positive solutions.

Building complex images of reality through the plurality of points of view and everyone’s contribution.

The horizontality of the process: sharing of power instead of domination/concentration of power.

Active participation. Active listening. Communication. Confrontation. Cooperation. Nonviolence. Creativity. Self-reflection. Openness.

## 2.4 The RMA learning process

*Everybody clarifies soberly  
and grows: a meeting coheres  
if by the end you're no longer yourself  
and more yourself than before.<sup>5</sup>*

The RMA learning process starts with a long-term process of analysis and discussion about meaningful themes for the group, getting deep into feelings, inner perspectives and needs that people have. In a continuous dialogue that embodies a new way of educating, we begin by emphasizing individual learners' capacity to discover their own vital interests and to express their feelings freely on the discoveries they have made.

Word analysis is a practice used in RMA which aims to boost people's capacity to analyse deeper the reality and develop their capacity of self-reflection. The ultimate goal is not to understand some "true meaning", but rather to verify how meanings "resonate" in many ways to different people and, more importantly, to reconstruct them through an shared experiential process of reciprocal discovery and respect.

It is essential that we integrate theory and praxis in this process, by generalizing experience and developing perspectives on where we want to go. We must observe, experience, experiment together, in a mutually supportive atmosphere in order to understand one another. Gradually through dialogue, a sense of group emerges

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<sup>5</sup> Danilo Dolci, 1984, *The World is only one creature*.

as a process in which the participant learns that the group is an organism in which one can be valued as a person and participate in forming a democratic society.

In the RMA process, to educate is intended in the classical meaning of the word, that is *e-ducere*, to take out. It aims to discover, resolve, decide, learn, design, think, build together as well as to know themselves more deeply by fully valorizing everyone's contribution.

The educational process happens in two senses: the real discussions that happen and that might have concrete results and the development of competences through the discussions and group meetings. The experience of reaching decisions this way, of learning to modify and coordinate one's own demands to those of others, and of learning to plan ahead, both personally and in a group, is important for everyone. Conversation encourages learners to express themselves. The disposition to listen allows the educator to get closer to the learner's way of thinking and seeing

In this sense, the RMA fosters the development of everybody's potential to discover, it creates and pushes for essential confrontations and encounters in order to analyze, imagine and experiment the capacity to change the reality and act non-violently.

*The words, slowly and painfully, become action, life.*<sup>6</sup>

## 2.5 The RMA workshop

The completeness and simplicity of a RMA workshop can be disclosed only to whom experiences it: questioning is a science and an art.

### The context

Maximum number of participants suggested is 20, minimum 10.

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<sup>6</sup> Danilo Dolci, 1984, *The World is only one creature*.

There is only one RMA coordinator for each session.

Maximum duration suggested is 3 hours.

The space is organized in order to create a democratic, non hierarchical environment.

Participants sit in a circle (sharing of power, equality), so everyone has the same distance from the centre and can look each other in the eyes. The space is the metaphor of relations, communication, expression and creativity.

There isn't any leader, boss, desk or pulpit. Haranguing the crowd from the balcony is totally different than trying to create a democratic dialogue where it is possible to listen to questions and think about making responsible choices.

It's useful to have a flipchart or a notebook to write down the diverse interventions and to record the outcomes of the session.

Warm, bright and comfortable environment. A close connection with nature is very helpful.

If possible, it is important to enable a coexistence between simple people, experts and professionals within the group.

### **Preparation to the RMA workshop**

It is advisable for everyone to make a priori preparation (by reading documents, researching, bringing articles, lyrics, pictures etc.).

The subject matter that participants discuss is decided before the session, as it is necessary that everybody agree on the theme.

## The RMA workshop

In the first meeting, it's important that participants introduce themselves in a personal way or by presenting their personal dream.

The RMA coordinator introduces the issue or a "good question". Ex. What is peace according to your personal experience? What is war?

The workshop should begin as a process of dialectical inquiry that should be easy and based on a democratic open structure, without any constraint, imposition, mystical deviations or dogmatic closure.

It's not necessary to previously present the RMA theoretical framework.

The RMA coordinator harmonizes the group discussion in order to allow each participant to have the proper amount of time during each session, so that each one can express her/himself on the issue and according to her/his own style and personality.

It is important to always put emphasis on real needs, interests, desires and dreams first, in order to understand new, yet sometimes obscure relations, and learn how to consider other options.

The coordinator should educate the group how to listen to its own inner breath, just like a midwife does with women during childbirth and he/she also should give the group the right rhythm in order to give space to reciprocal confrontation and to shape a new action-idea. Breath and rhythm are inspired by natural processes.

During the session, participants ask when they want to speak, creating an order that should be respected. It is good practice for all participants to express their opinion on the subject matter as it then calls for the individual responsibility that each of us should have in our own lives.

It is important that everybody listens actively to each other's voice.

The coordinator might also invite to speak those participants who are silent, giving them the possibility to accept or refuse the invitation.

However, it is up to the RMA coordinator to allow and even inspire moments of silence where people are not pressed to give necessarily some kind of answer, but rather to silently reflect on what they have just heard from other people and then talk.

It is important to put into practice the mosaic metaphor, to find nexuses, to connect by association of ideas and analogies. The fragments of knowledge, experience, the hypothesis made by everyone, are gradually related to one another, thanks to each contribution.

The RMA coordinator might intervene and give his own contribution in order to enable true reciprocity. However, he should not influence the group discussion by expressing his/her personal opinion on the topic being discussed; but rather, on a more methodological level, he should favor reciprocal communication, re-launch the discussion, ask for further explanations and/or examples taken from personal experiences of participants etc.

It is important during the discussion that the RMA coordinator records what the participants say.

Once the process of research is triggered, the RMA coordinator aims to improve the group's autonomy and its self-organisational skills.

## How to finish the RMA workshop?

At the end of the workshop the RMA coordinator closes by asking a short evaluation to all participants about their personal experience and about what they have learnt within the group. This final evaluation will allow the participants to have reciprocal feedbacks.

The RMA coordinator closes the workshop by making a short summary of what has been said during the session and drawing conclusions on what emerged from it.

The RMA coordinator should also talk about the next encounter and propose: when, at which time, about what.

Such intense activity needs to be documented regularly and the RMA coordinator must keep the records after each workshop and make a synthesis of the main outcomes. After a certain number of meetings where participants will deeply experience RMA, the RMA coordinator could change during the workshop. Little by little, everybody should become a real mid-wife to everybody else.

During the workshop all the participants discuss about how the learning experience is going and the discoveries made by the group.

## 2.6 The RMA coordinator

Within a workshop, an RMA coordinator does not transfer content from one mind to another, but he/she creates conditions in which each person can learn how to express him/herself and research individually and in groups.

He is an expert in the art of questioning. He is able to wait during the natural gestational timing, valorizing what RMA produces in the form of hypotheses, thesis, new questions, proposals etc..

He knows how to listen in order to reformulate more targeted questions, he tries with other people to connect observations, to

emphasize convergence points and help to interpret what starts to emerge.

He is not a leader, but “midwife”, expert in the theory and practice of group work, involved in clarifying the essence of everybody’s intuitions and experiences.

### **Characteristics of the RMA coordinator**

Capacity to coordinate the group process and at the same time to be at participants level (capacity to share power), to assure attention to feelings, individual/group plans and goals, to manage time.

Capacity to ask questions and analyse problems instead of imposing solutions.

Capacity to “read” and get through the group, empathy, capacity to valorise each individual experience and the expression of all participants.

Communication skills: active listening and capacity for clear expression, presentation, cross-cultural communication.

Capacity of summarizing and using key words, ability to reflect personal and group intuitions and ideas, rephrasing, initiate others to speak, clarify interventions.

Capacity to manage conflicts inside the group and to transcend them in a positive way.

Open to diversity, capacity to avoid and/or change prejudices, sensitiveness, patience.

Creativity.

## 2.7 RMA classical themes

Danilo Dolci succeeded in building a network of collaborators, intellectuals and not, who deeply wondered about the meaning of communicating and about its social, political and human applications. In 1988, he launched an initiative to create a “Manifesto on Communication”, then called *Draft of Manifesto*<sup>7</sup>. He was aware about the risks linked to the so-called “mass communication”, like the increase of unidirectional transmission medium (such as one-way teaching school, television, propaganda/commercial breaks). Dolci’s friends from all around the world took part in the Manifesto on Communication, they all were great International cultural personalities such as Galtung, Chomski, Freire, as well as scientists like Rubbia, Levi Montalcini, Cavalli Sforza, yet also representatives of cultural solidarity like Don Ciotti and Monsignor Bello from Italy and Ernesto Cardenal from South America. From the Manifesto, it is clear what Dolci and his collaborators intend for communication: the opportunity to speak freely, also for those who don’t usually have the opportunity to speak, so they can be listened, and also receive answers.

## 2.8 The RMA as a tool for social transformation

It is not possible to exercise a non-violent conflict without being able to communicate. Besides the experience of Ghandi, to succeed at interpreting the essence of relationships, it is necessary to clarify:

What is the difference between transmission and communication?

According to Dolci, transmission is often unidirectional, toxic and outrageous, while communication is a bidirectional process, with neither active nor passive role, or a higher and a lower issuer. In the *Draft of Manifest*, Dolci denounced the damages coming from

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<sup>7</sup> Refer to the DVD to find the “Draft of Manifesto” (Danilo Dolci, 1998).

unidirectional and violent relationships in every field and proposed RMA and non-violent communication as alternative. To communicate is not only to inform, to exchange, to code and to decode; it is instead a condition of unexpected cultural fertility closely related to creativity and personal growth.

What is the difference between power and domination?

Domination brings to violent society, thus Dolci underlines strikingly the distinction between domination and power. Considered as a noun, 'power' means potentiality, strength, virtue, faculty to operate, aptitude to influence situations, when it is allowed by the subject's willingness and availability. Learning to express personal power is a practical and inner need for everyone, and at different levels, it is linked of being creative. When personal power pretends to dominate others, it becomes domination, it is as a "disease for power" and it only transmits in a unidirectional way, not recognizing the majority's right to realize its own desire to communicate. We consider power what strengthens and emancipates everyone and develops democratic participation, while domination is what is violent, insane and doesn't bring any development.

What is the relationship today between domination and violent transmission?

According to Dolci, in the educational field, domination manifests itself in transmitting a ready-made reality. Dolci affirms that one of the most widespread and upsetting lies translated in different languages, is to consider transmissions as communications. Transmitting can be violent or non-violent, while communicating is essentially sincere and non-violent, even when it is conflicting: transmitting is like sending and it often ignores who receives. Communication presupposes participation, ability to express, to listen actively and receive feedback at the same time.

The current use of unidirectional tools allows few people in the world to determine the future of the majority. Transmission make people passive and submissive, while creative communication focuses on the development of the person. It is not power but a form of domination that defines the kind of relationship between the active subject affecting a passive one by economical, ideological or

political instruments. If each one's creativity doesn't grow, as an individual and as a group, whoever has more power tends to impose himself.

Nowadays, being able to distinguish transmitting from communicating is an essential procedure for the democratic growth around the world and for everybody's creativity. In his Manifesto, Dolci underlines how many tools of domination escape from democratic control and popular awareness. Only communication allows to discover how everybody can grow as a unique and different creature. What mows down is the scare of being creative, not being able to communicate, so if transmission is domination, communication is power. Not being able to express ourselves (and to communicate) and not being able to use our power, sickens and kills us.

We should not be afraid of the diagnosis. In our society people do not develop joyously, but in fear. People are unable to cultivate their own interests and prepare themselves freely to activate structural social changes. People do not learn how to really communicate, nor how to exercise their own power, learning instead how to become executors and unconscious slaves. The phenomenon of not being able to communicate should be studied as a disease that must be cured.

*It is one thing to try to substitute the old power,  
but it is another thing to create new power within everyone.*

Danilo Dolci

## **2.9 The reason of RMA nowadays**

Asking what can be the meaning and the function of Dolci's RMA nowadays, and which is the sense and the value of organizing RMA workshops, will make us consider once again, the practical intelligence and brightness of a man who considered the separation between knowledge and action as the true real limit of intellectuals. Giordano Bruno advised "*do not contemplate without action, do not*

*act without contemplation*". If every single person is not educated to recognize his problems and the possibility to solve them, he may be destined to be a hopeless person not believing in the possibility of a personal and social change. The responsibility of educators is to goad and motivate learners in order to question and make them questioning themselves. The RMA workshops offer a space to confront one another in order to propose and formulate projects, even if they seem utopian. They also become a moment to search for the real meaning of words, by using lexical and conceptual analysis. The RMA workshops give the chance to look deeper above all the superficial occurrences and the fragments of concepts. Several times it could also happen that inherited old beliefs that are usually accepted passively may collapse, yet surprisingly unknown perspectives can be enlightened and unexplored aspects within reality can be revealed by new minds.<sup>8</sup>

The RMA today represents a powerful tool to promote active citizenship and social dialogue that have been highly missed, especially in modern society. So, RMA workshops must be considered as essential moments of research and of individual and collective growth. It generates in the people the awareness of how to identify their own problems and a desire to participate in planning and carrying out possible solutions.

Danilo Dolci gathered together peasants, fishers, scientists, intellectuals, youngsters, social activists, women and children in his RMA workshops. Thousands and thousands of people, thanks to his engagement, have slowly learnt to listen and to express themselves, to think critically and to work in a group in order to find possible elements of change. Little by little, year by year, lots of democratic experiences of bottom-up planning have given their contribution to deeply change West Sicily.

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<sup>8</sup> Sebastiano Pennisi, 2008, *Cosa è la maieutica*, Mesogea.

## 2.10 The RMA as an inter-cultural encounter

The way Danilo Dolci proposed the RMA is an extremely communicative approach, that encourages a productive exchange among individuals. As a result of the European borders breakdown and influx of immigration from Eastern and Southern countries, our society seems to be extremely dynamic and changeable. An interactive, multicultural, multi-linguistic culture of emancipation must be created at European and worldwide level. It is necessary to rediscover unification, relations among countries and cultures in order to encourage the birth and the growth of a society based on respect and cooperation. The RMA seems to be a very suitable approach to help intercultural relations among different men, since the environmental conditions and cultural differences are not suppressed but respected and valued on a sincere humanity base. The etymology of the word 'culture' comes from the latin word *colere* and it means 'to cultivate'. Doesn't a plant, cultivated with loving care, grow better? Therefore only by cultivation and care, by confrontations with influences coming from different perspectives, different ideas, a culture can innovate itself and grow, being constantly creative. The RMA favors a productive exchange between individuals and cultures by accepting reciprocal diversities, through which every violence based on alleged superiorities ceases, in order to meet and also collide in a non-violent, dialectical and creative way<sup>9</sup>.

Also with reciprocal exchange each culture can overcome its limits and continue growing. It will be possible to create the foundations for a new reality, where individuals will learn how to deal with each other, comprehending that with unification and human solidarity, a conformist, fragmented and violent reality can be changed. The RMA allows people of different cultures and nations to interact and meet each other using dialogue; to understand and learn from our past in order to live a more conscious world; to discover

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<sup>9</sup> *Verso una maieutica planetaria*, Tiziana Morgante article, 2007

valid options for a change in order to create a better future for every single creature.

## CHAPTER 3

### 3.1 How to develop training courses by RMA

In this chapter you will find some examples of practical use and activities which have been developed by combining RMA with other non formal educational tools.

RMA training modules could be implemented in-presence, on-line or using a mixture of both methodologies. Modules aim to disseminate active questions and to develop different transversal competencies, knowledge and attitudes by using RMA and non-violent communication.

As an example, below you will find some themes to be developed in-presence and some to be implemented on-line for training courses:

In-presence modules:

1. Transmission Vs. Communication
2. Teaching Vs. Educating
3. Creativity
4. Conflict Transformation

On-line modules:

1. Culture Of Peace and Nonviolence
2. Gender Equality
3. Democracy and Social Inclusion

Because of its wide applicability, RMA can be easily applied to a variety of other themes and fields. The activities should also be adapted for specific goals and to specific target groups. It is important to get to know the group first, how well they know each other, what are the priorities or main needs, what the group expects and desires to learn.

All the in-presence modules reported in the following paragraphs use the same structure:

- Introduction to the theme

- Description of activities including objectives, instructions and timing
- Session conclusion

On-line modules should be developed using an on-line environment, as “moodle”, and each activity should also include objectives, instructions and timing, conclusion.

Remember, these modules are just an example to describe the key processes for designing and conducting training modules, by using RMA with other non formal educational methodologies.

## **3.2 In-presence modules**

### **3.2.1 Transmission vs Communication**

As already highlighted in chapter 2, communication is a bidirectional process which is close to creativity and human development. Conversely, the concept of transmission in learning is based on a channel connecting a sender and a receiver of a message, thus there is no active participation of the receiver in this case. The receiver only has to acquire information from the channel used by the sender, even though it is not always approachable for him. The sender (trainer) does not receive any feedback from his receiver (learner), he cannot control the difficulty level of the message and the accessibility of the channel.

#### **Activity 1: RMA workshop “Transmission vs Communication”**

**OBJECTIVES:** to analyse the meaning of the words “transmission” and “communication”, the differences existing between them and the potential effects of both concepts on the learning process.

**SUGGESTED TIME:** 120 min.

INSTRUCTIONS: participants (ALS) are invited to sit in a circle<sup>10</sup>. The RMA coordinator introduces him/herself and invites each participant to introduce him/herself by asking: *What is your personal dream?*

Each participant starts to tell something about him/herself and his/her life through dreams. In this way everyone can open up, by expressing themselves and listening to other people's point of view.

Then he asks the participants the following questions:

- *What is the meaning of "transmission" according to your personal experience?*
- *What is the meaning of "communication" according to your personal experience?*

The starting point of an RMA workshop can be simply just a word or two. Each participant expresses his/her opinion freely on the meaning of the concept of "transmission" and "communication", by starting from their etymology. Gradually each of these initial words are associated to an adjective, an idea, a point of view and so this is how the actual workshop activity begins. The workshop activates a process of interchange as well as a reciprocal enrichment and only when communication between the workshop participants is effectively established it will be eventually possible to see a continuous germination of ideas.

Then the RMA coordinator invites participants to reflect on the following question:

- *On your view own what is the relationship between violent transmission and domination?*

The RMA coordinator sets the tone of the group and writes down participants' interventions on a sheet of paper or a blackboard.

<b>Transmission</b>	<b>Communication</b>
(trans – mittere), literally "send across"	(cum – munus), literally (gather gifts)

<sup>10</sup> As said before, because of its wide applicability, RMA could be adapted to different target groups and fields. The group may be made by adults of different ages, sex, professions and life experiences.

<p>Unidirectional  Receivers and transmitters  passivity  Impersonality  Selfishness  Immobility  Isolation  Alienation  Closure  Homologation  Hierarchy  Dogmatism  Automatism  Violence  Propaganda  Indoctrination</p> <p style="text-align: center;">↓</p> <p><b>Domination</b></p> <p style="text-align: center;">↓</p> <p>Increased control on our daily lives  Exclusion  Stigmatization  Exploitation  Conflicts and wars  Human rights violations  Authoritarianism</p>	<p>Bidirectional/ pluri-directional  Participation  Respect and valorization of differences and diversities.  Creativity  Empathy  Sociality  Solidarity  Dialogue  Spiral, as a symbol of growth and development</p> <p>Reciprocal disclosure  Critical Thinking  Nonviolence  Free flow of information  Planning together  Discovering oneself and others  Trust  Reciprocal growth</p> <p style="text-align: center;">↓</p> <p><b>Power</b></p> <p style="text-align: center;">↓</p> <p>Social capital  Inclusion  Freedom  Intercultural dialogue</p>
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	Alliance of civilizations Sustainable development Democracy
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**CONCLUSION:** the outcomes reported in the chart above have been built through dialogue, discussion and reciprocal confrontation with everybody’s ideas. During the workshop many other questions have been asked but they didn’t receive any exhaustive answer, yet participants experienced what it means to learn to listen to one another, to question and try to find answers all together.

At the end of the workshop the RMA coordinator closes by asking a short evaluation to all participants and by making a synthesis of what has been said during the session and drawing conclusions.

*Many participants realised they had deeper needs and dreams. RMA workshops tend to transform such needs and personal dreams in shared objectives in order to make them become common social development projects.*<sup>11</sup>

**Activity 2: Keep in mind**

**OBJECTIVES:** Develop active participation, facilitate and reinforce communication between participants.

**SUGGESTED TIME:** 90 min.

**INSTRUCTIONS:** the coordinator asks every person to choose his partner. Secondly he gathers all the partners. Then he divides the gathered partners in two. Both groups should be passing a story to their partners in many different ways.

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<sup>11</sup> Giuseppe Barone, 2010, *Una rivoluzione nonviolenta*.

Group 1 (transmission) tells the story about a couple who goes camping and bring with them a lot of things. Each person's task is to mention to his/her partner all the 35 things the couple might need on camp. Give to each person a list of things the couple brought on camp. The task is only to pass the information, the partner cannot ask any question, he/she can only listen. When the person finishes the story, his/her partner has to take note of all the mentioned things he/she can possibly remember.

Group 2 (communication) tells the story about a couple who goes camping and brings with them a lot of things. Each person's task is to mention to his/her partner all the 35 things the couple might need on camp. After mentioning every single thing, the person telling the story should ask his/her partner: 'What do you think?', 'why do they need it?', allowing the partner to think and discuss ideas and finally giving him/her the real reason. Give to each person a list of the things the couple brought on camp and explain the reasons. The task is to encourage the partner to think about the topic and discuss his/her ideas with other people. When the person finishes the story, his/her partner has to take note of all the mentioned things he/she can possibly remember.

In the end the partners of group 1 and 2 who were listening to the stories show their list of things.

**CONCLUSION:** it is important to receive participant's opinions and feedbacks; to think about the group's experience; to consider what can be either improved or developed.

### **3.2.2 Teaching vs Educating**

The most common form of education is formal school education based on "vertical" learner-teacher Relationships. Teaching is based on delivering theoretical knowledge to the student in the form of courses and curricula. Unfortunately in many cases, the formal education system fails to provide to all adult people their personal learning needs.

Danilo Dolci' RMA highlights the importance of reciprocal communication as a method to educate oneself and others, as well as a tool to decide all together and to value people as individuals. Planting questions enables answers to germinate. Teachers and trainers usually only tend to transmit a priori defined disciplinary contents and learners just have to passively assimilate them. Education is consequently reduced to a faithful execution of homework assigned by teachers and trainers. There is a difference between "teaching" and "educating" although often they are both used as synonyms.

### **Activity 1: RMA workshop "teaching vs educating"**

**OBJECTIVES:** to analyze the meaning of the words "teaching" and "educating", what is the difference between them and their potential effects on the learning process.

**SUGGESTED TIME:** 120 min.

**INSTRUCTIONS:** at the beginning, the RMA coordinator introduces to the participants the following lyric<sup>12</sup>:

*"Everybody grows only if dreamt about"*.

Danilo Dolci

Then he asked participants the following questions:

- *What is the meaning of "teaching" according to your personal experience?*
- *What is the meaning of "educating" according to your personal experience?*

Starting from these initial questions, the RMA coordinator invites participants to focus on the arising questions and to say them out loud. The questionings coming from the initial questions are of

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<sup>12</sup> The RMA coordinator can introduce the workshop theme by reading a lyric, an article, by watching a short video, a picture, a painting or anything he might consider useful.

fundamental importance in order to reach a deeper level in the process of reciprocal research.

The RMA coordinator summarizes and condenses everyone's contribution, pointing out conclusions that surfaced on the meaning of "teaching" and "educating".

Then the RMA coordinator invites participants to reflect and comment on the relationship between "teaching" and "violent transmission".

**CONCLUSION:** the RMA coordinator synthesizes all the interventions and summarizes the subsequent questions emerged from the dialogue. He also invites participants to reflect individually and to reopen the discussion during the next workshop.

Some notes: the mechanic transmissive education system only wants its receivers to repeat the received message. The receiver is never encouraged to ask questions to him/herself nor to the community where he/she belongs to. The legitimate questions are already codified, as well as the answers that have to be memorized in order to just be repeated automatically.

The RMA coordinator educates the group to take personal and social responsibility, to question oneself and to learn confrontation with others.

Questioning oneself through RMA stimulates learners' curiosity, helping them to improve their attention, as well as their pleasure to explore their interest in learning. This allows everyone to look and see through other people's eyes.

## **Activity 2: Origami**

**OBJECTIVES:** improve analysis skills, communication and reflexive competencies.

**SUGGESTED TIME:** 90 min.

**INSTRUCTIONS:** participants take part in two types of classes representing two kinds of educational approaches so they can experience the difference.

The coordinator divides the group in half. The groups will be working in separate training rooms and with two different tutors.

Group 1 will receive the written instructions on how to prepare origami - the Japanese art of folding paper into shapes, representing birds. They will work alone, without any help from the tutor or other participants. Time will be measured.

Group 2 will receive verbal instructions from the tutor on how to prepare origami birds. He will show firstly how to make them and then he will help the group. Time will be measured. Then the groups will exchange their origami-flower objects and make other ones.

In the end both groups will meet to talk about their experience and about the difficulty level of the exercise in the context of the teaching approach and the educational one.

**CONCLUSION:** the coordinator summarizes the conclusions and asks participants for a short final evaluation.

It is important to valorize participant's opinions and the group's experience.

### **3.2.3 Creativity**

Creativity is defined as the tendency to generate or recognize ideas, alternatives or possibilities that may be useful in solving problems, searching solutions and communicating with others. In order to be creative, you need to be able to see things in new ways or from a different perspective. Among other things, you need to be able to generate new possibilities or new alternatives. In the educational field, creativity should be developed by both teachers and learners. Teachers should communicate information by using creative methods and should encourage learners to creative thinking. During the process of education learners should develop their own creativity.

### **Activity 1: RMA workshop on creativity**

**OBJECTIVES:** develop creative thinking, reflection and analysis skills.

**SUGGESTED TIME:** 120 min.

**INSTRUCTIONS:** at the beginning of the workshop the RMA coordinator introduces to the participants the following sentence:

*Logic brings you from A to B, imagination brings you everywhere.*

Albert Einstein

The RMA coordinator makes participants think for a few minutes, then he asks them to think about words connected with the word creativity by association of ideas. The starting point is the etymology of the word creativity.

Derived from Latin *creatus*, p.p. of *creare*: to produce.

The RMA coordinator notes all the interventions on the blackboard.

Then he asks the group the following questions:

- *What is the meaning of “creativity” according to your personal experience?*
- *What kind of people are creative in your opinion?*

**CONCLUSION:** the RMA coordinator focuses and presents to the group the conclusion that have emerged as well as the subsequent questions asked during the discussion.

### **Activity 2: RMA workshop: education, creativity, development**

**OBJECTIVES:** to inspire creativity through reciprocal confrontation.

**SUGGESTED TIME:** 120 min.

**SET UP AND INSTRUCTIONS:** participants are invited to comment the following sentences:

*Disseminating questions in everyone will make answers sprout and ripen: voice and new power. Passive resistance is not enough: a creative resistance is needed.*

Danilo Dolci

*Every act for creation is first of all an act of destruction.*

Pablo Picasso

*Creativity involves breaking out of established patterns in order to look at things in a different way.*

Edward De Bono

The RMA coordinator writes down the interventions and contributions of all participants. Then participants are asked to reflect about the relationship between education, creativity and development.

CONCLUSION: the RMA coordinator summarizes the conclusions and asks participants for a short final evaluation.

Again questions are disseminated, participants reciprocally reflect on answers and connections between the words that have been analysed. A creative process has been activated within the group, through reciprocal confrontation participants have learnt how to communicate and research in a nonviolent way. The prospective that a new world can be possible has just started to sprout.

### **3.2.4 Conflict transformation**

This training session aims to introduce “conflict transformation” theory and practice, as well as to identify its key dimensions. We define conflict as a disagreement through which the sides involved in it perceive a threat to their needs, interests or concerns. Usually conflict is associated with violence and destruction, accompanied by feelings of anger, frustration, hurt, anxiety and fear. On the other hand conflict is not necessarily destructive if handled properly. It can

be also a valuable tool for building up skills and personal strengths; it depends on how we manage it. “Conflict transformation” is a term that has come into common usage in recent years and it can be defined as a comprehensive approach addressing a range of dimensions. It is necessary to explore the causes and complexities of contemporary conflicts and learn about initiatives that can prevent repeated cycles of hostility, division and violence. The optimal resolution and management of the conflict is to transform it in a valuable tool and build positive outcomes on it.

### **Activity 1: RMA workshop toward conflict transformation**

**OBJECTIVES:** to inspire dialogue, reciprocal confrontation and creativity toward conflict transformation.

**SUGGESTED TIME:** 120 min.

**INSTRUCTIONS:** participants work on a specific conflict.

Example. Actors: Immigrants and autochthon people.

Diagnosis (causes of violence);

Direct violence: prejudice, racism, xenophobia;

Cultural violence: autochthones’ closed social ties and resistance to change versus immigrants’ closed social ties and the need for integration;

Structural violence: the mafia-patronage system, lack of resources (jobs);

Prognosis: discrimination, limited access to qualified jobs for immigrants, no real exchange/communication between people, violence (verbal and sometimes physical);

Therapy: to transcend positively/creatively the relations and structures that create / maintain the conflicts<sup>13</sup>.

How do we use RMA in the process of conflict transformation?

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<sup>13</sup> Johan Galtung , the *Transcend* method.

Create a representative group of people in which there are immigrants from different countries, autochthones, political representatives, NGO representatives. It's necessary to consider also age and gender balance. The RMA coordinator asks the group the following question: what questions should be asked to examine the causes of conflict?

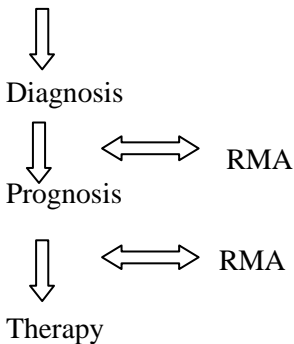
Questions are the main engine for research. Each participant initially reflects on questions that must necessarily be asked.

As everyone enunciates their personal questions, the others should write them down on their notebook. The RMA coordinator focuses, summarizes and presents to the group the questions that have arisen.

The participants begin to reflect on the questions in order to analyse the root causes of a conflict (diagnosis) and its related consequences (prognosis) by using a plurality of visions, alternatives and voices, yet also the backgrounds and experiences of the actors involved at every social level (considering also the deep psychological and cultural factors).

After defining the root causes of conflict, it's necessary to discuss about therapy perspectives on how conflicts can be transformed and peace can be built by using creative and viable alternatives to violence (need for creativity, need for future orientation).

RMA: questioning and reflection on the roots causes of conflict.



**CONCLUSION:** at the end of the workshop the RMA coordinator closes by asking a short evaluation to all participants and by making a short summary of what has been said during the session.

Finally, it's necessary to undertake nonviolent actions, that is, to put into practice the strategies and actions planned in a nonviolent way and considering the main characteristic of RMA: active participation of everyone, individual responsibility, cooperation, creativity etc.

## **Activity 2: World conflict discussion**

**OBJECTIVES:** to foster self and group reflection about the concept and dimensions of a conflict.

**SUGGESTED TIME:** 60 min.

**INSTRUCTIONS:** this activity is a group discussion aimed at showing various types of conflicts which particularly exist in the world. It will give the participants the opportunity to consider the definition of conflict and its substratum. Through the consideration of a number of statements, participants will share personal experience and knowledge, developing a general view and understanding of this concept.

Display 5 short movies presenting the most common conflicts in the world. After every movie ask participants:

*Where the conflict takes place?*

*Who are the sides of the conflict?*

*Why did conflict arise?*

*What are the possibilities to solve it?*

Try to encourage all participants to actively take part in the discussion.

**CONCLUSION:** summary by the coordinator and group evaluation.

### **Activity 3: Anonymous confession**

**OBJECTIVES:** share personal experience with conflicts among participants in order to find creative solutions to manage them.

**SUGGESTED TIME:** 60 min.

**INSTRUCTIONS:** ask every participant, one by one, to write on the same sheet of paper one sentence describing a particular conflict that happened in his/her life. Each participant will be anonymous. After writing the sentence the person should fold a part of the sheet and pass it to another person. After this first phase, the sentences on the sheet should be read out loud one by one. Ask participants how a particular conflict should be solved, what kind of method should be used.

**CONCLUSION:** summary by the coordinator and group evaluation.

### **3.3 On-line modules**

The on-line modules have been developed through on-line discussion forums. Discussion forums foster and facilitate on-line communication on a topic, matter, thus allowing to keep trace of the exchange of ideas and its development in time. In a forum it is possible to open new discussions, answer messages, upload documents, videos, audio tracks in order to support the discussion etc.

Forums are a kind of asynchronous communication since the users that are involved in it don't need to be synchronically connected, yet it is possible to participate and contribute to the discussion in deferred time. The teacher becomes a "moderator" and his task is to valorize the debate and to verify that every discussion must be contextualized in the proper thematic area. All the discussion forums mentioned below will remain open for 2 weeks.

Besides the typical functions as RMA coordinator, the on-line moderator has the following important communicative functions:

- stimulate the conversation by promoting the collection and exchange of as many posts as possible;
- facilitate the coherence of the conversation by balancing between instrumental and non instrumental posts;
- summarize and revitalize the themes so that they may be developed as exhaustively as possible.

### 3.3.1 Culture of peace and nonviolence

As defined by the United Nations, the Culture of Peace is a “set of values, attitudes, modes of behavior and ways of life that reject violence and prevent conflicts by tackling its root causes in order to solve problems through dialogue and negotiation among individuals, groups and nations”.<sup>14</sup> The idea to use the expression *culture of peace* was inspired by an educational initiative called *Cultura de paz*, developed in Peru (1986) and by the Seville Statement on Violence (1986) adopted by scientists from around the world, which stated that war is not a fatality determined by genes, violent brains, human nature or instincts, but it is rather a social invention. Therefore, “the same species that invented war is capable of inventing peace”.<sup>15</sup> The expression “Culture of Peace” implies that peace means much more than just the absence of war. It embraces the construction of a new vision of peace by developing a Culture of Peace based on the universal values of respect for life, liberty, justice, solidarity, tolerance, human rights and equality between men and women.

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<sup>14</sup> UN Resolutions A/RES/52/13 : Culture of Peace and A/RES/53/243, Declaration and Programme of Action on a Culture of Peace. <http://www3.unesco.org/iycp>

<sup>15</sup> Seville Statement: [www.unesco.org/cpp/uk/declarations/seville.pdf](http://www.unesco.org/cpp/uk/declarations/seville.pdf)

### **Activity 1: “RMA workshop: What is peace?”**

**OBJECTIVES:** develop reciprocal reflection and analysis on the positive meaning of the word “peace”.

**INSTRUCTIONS:** on the on-line discussion forum, the moderator uploads the following definitions of peace, according to different national dictionaries.

These are the main definitions:

*Peace: the mental state of serenity, perfect tranquility, silence and absence of noises, absence of troubles, cessation of hostility or war, spiritual calm; synonyms: rest, truce, rest in peace, be dead.*

The following statements are introduced to the group (uploaded on the on-line forum) extracted by the Seville Statement on Violence:

- it is scientifically incorrect to say that we have inherited a tendency to make war from our animal ancestors;
- it is scientifically incorrect to say that war or any other violent behavior is genetically programmed into our human nature;
- it is scientifically incorrect to say that in the course of human evolution there has been a selection for aggressive behavior more than for other kinds of behavior;
- it is scientifically incorrect to say that humans have a 'violent brain';
- it is scientifically incorrect to say that war is caused by 'instinct' or any single motivation.<sup>16</sup>

Participants are invited to comments and discuss on the on-line forum about the above statements.

After collecting the feedbacks and summarizing the first conclusions, the moderator ask to the participants the following question:

- *What is peace according to your own experience?*

Participants are invited to answer on the on-line forum. The discussion is enriched by reciprocal confrontation. The positive meaning of the word peace is analysed with everyone’s contribution.

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<sup>16</sup> The Seville Statement on Violence, written by twenty leading scientists from around the world, in Seville, Spain, on 16 May 1986

**CONCLUSION:** at the end of the on-line workshop the moderator makes a short summary of what has been said during the session. Then he closes by asking a short evaluation to all participants.

*“Based on my experience of travelling in many parts of the world, I’ve understood how confused we are about the meaning of peace and how urgent it is to clarify the inextricable relationship between peace, awareness, non violent revolution, new experience, new strategies and organic planning.”<sup>17</sup>*

Danilo Dolci

## **Activity 2: Video projection**

**OBJECTIVES:** develop self awareness and foster group reflection about the main values and behaviors of Culture of peace.

**INSTRUCTIONS:** in the on-line discussion forum the moderator uploads the following video to support the discussion: the Culture of Peace lecture held at the Institute of Comparative Human Rights in August 2009<sup>18</sup> within the International Leadership Development Program Conference.

The following suggestions are given to the participants:

1. Go to the page: [www.culture-of-peace.info/videolecture.html](http://www.culture-of-peace.info/videolecture.html)
2. Start to watch the videos.
3. Later comment on the forum: What did you find out from the lecture? Do you agree with all the statements?

**CONCLUSION:** summary by the moderator and group evaluation.

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<sup>17</sup> Danilo Dolci, 1984, *The World is only one creature*.

<sup>18</sup> The lecture is presented by Dr. David Adams, who retired from UNESCO in 2001, where he was the Director of the Unit for the International Year for the Culture of Peace.

### 3.3.2 Gender equality

Equality between women and men is a fundamental right, a common value of the EU, and a necessary condition for the achievement of the EU objectives of growth, employment and social cohesion. A large body of European legislative texts is dedicated to equality between women and men. This is mainly made up of various Treaty provisions and Directives concerning access to employment, equal pay, maternity protection, parental leave, social security and occupational social security, the burden of proof in discrimination cases and self-employment. The Strategy for equality between women and men represents the Commission's work programme on gender equality for the period 2010-2015.<sup>19</sup>

**OBJECTIVES:** to stimulate self and reciprocal reflection on gender equality.

**INSTRUCTIONS:** in the on-line discussion forum the moderator uploads the following documents<sup>20</sup> (pdf) by Danilo Dolci to support the discussion:

- “What makes a man?”
- “What makes a woman?”

Participants are invited to comment freely and interact on the on-line forum about the two documents attached. The moderator summarize and revitalize the themes so that other questions and answers may arise within the on-line discussion forum.

**CONCLUSION:** summary by the moderator and group evaluation.

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<sup>19</sup> By <http://ec.europa.eu/social/main.jsp?catId=418>

<sup>20</sup> Danilo Dolci, 1962, *Dialogues at Spine Sante*.

### 3.3.3 Democracy and social inclusion

There are currently 79 million people living in a state of poverty in the European Union. The situation is different in each Member State, however each state is affected by the social and economic phenomenon of poverty. During this period of economic crisis, the construction of a united society based on effective social inclusion and a real democratic process is a priority policy for the EU<sup>21</sup>. Social inclusion means that people who are poor or have other problems can have the chance to take part in society's development process. Social inclusion is the opposite of social exclusion. In this sense poverty should be seen as a form of social exclusion. This also links poverty to the matter of democracy: to be poor is not only to be materially poor and thereby to lack the basic means for living, but also to not have the ability to participate in society as an equal member and to claim one's own rights. Social inclusion also means that people take part in decision making that concern their lives as well as in the construction of a participative democracy.

*Everybody can shape a new future, but that takes imagining and embodying new dreams.*<sup>22</sup>

#### Activity 1: What is democracy?

**OBJECTIVES:** to identify the meaning of democracy by reflection and reciprocal confrontation.

**INSTRUCTIONS:** in the on-line discussion forum the moderator uploads the following documents(pdf) to support the discussion:

- An interview with Amartya Sen about the three principles of the French revolution.

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<sup>21</sup> European Commission – Employment, Social Affairs and Inclusion, <http://ec.europa.eu/social/home.jsp?langId=en>; European Year for Combating Poverty and Social Exclusion 2010, <http://www.2010againstopoverty.eu>

<sup>22</sup> Danilo Dolci, from the *The World is only one creature*, 1984

- An extract from the book “The inclusion of the other” written by Habermas: “*The Inclusion of the other means that the boundaries of community are open to everyone: also and especially to those who are reciprocally strangers and want to remain strangers.*”
- The poem “For You, O Democracy!”, by Walt Whitman.

Participants are invited to comment freely and interact on the on-line forum about the three uploaded documents.

CONCLUSION: summary by the moderator and group evaluation.

## Activity 2: Movie trailer

OBJECTIVES: to identify social exclusion through movies and suggest new ways for inclusion.

INSTRUCTIONS: in the on-line discussion forum the moderator uploads the following trailers The trailers are parts of the movies that are mentioned below<sup>23</sup>:

1. *C’est déjà l’été*: Martijn Smits (Netherlands, Belgium) 2010.
2. *Yo también*: Alvaro Pastor & Antonio Naharro (Spain) 2009.
3. *Les mains en l’air*: Romain Goupil (France) 2009.
4. *Within the whirlwind*: Marleen Gorris (Germany, Belgium, France, Poland) 2009.

Participants watch the four short trailers. Then the following suggestions are asked to the participants:

1. Try to guess what kind of theme that is connected with social exclusion, is mentioned in each trailer (without watching the whole movie).
2. Describe problems that you think the trailers present. Is there any way to solve it?

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<sup>23</sup> The mentioned movies have been presented at “The Brussels Film Festival” in the frame of the European Year for Combating Poverty and Social Exclusion 2010.

3. Now see the description of the plot and watch all the movies if you are willing to do this.

CONCLUSION: summary by the moderator and group evaluation.

## CHAPTER 4

### The learning achievements

#### 4.1 The impact on ALS and innovative aspects of RMA in adult education.

One of the first learning achievements of the RMA training activities, both in presence and on-line, is the fact that the RMA has been perceived as an innovative approach that focuses on personal development and on the potential creativity and talent of people. The reasons reported by ALS for attending the RMA training courses were either strategic/instrumental (such as the need/interest/possibility to get new skills and expertise, to learn new methods for their educational activities, to gain new knowledge about team management and coping with learners, etc.) and symbolic/relational (such as the will to develop a new way to “look at” interpersonal relationships rather than simply knowing how to “manage” them, a new method to improve social inclusion etc.). Apparently all these expectations have been met by the different pedagogical activities carried out during EDDILI. In particular, three of what we consider to be the most determinant dimensions of RMA, were achieved by the majority of ALS: the capacity to “be open to diversity”, to “promote active listening” and “create a friendly environment in the group”.

If we try a minimum clustering of the learning achievements reached through the RMA training activities, we can polarize them in two dimensions: the professionalization effects, including the statements that consider as a strength of the RMA the possibility to develop communication, strategic and organisational skills, and the cognitive and relational effects, i.e., the possibility to discuss topics like raising the consciousness of one’s actions, to develop creative skills as well as the capacity to have a conversation with anyone, to make concepts and views more dynamic, to create a circular communication, to promote active listening, to acquire “cooperative learning” techniques. As «a non violent way of learning, the RMA

can be used by everyone as long as you are creative...», as one trainer put it.

The data collected throughout the evaluation process shows a high degree of involvement and interest in acquiring new cognitive and relational skills as well as a new effective method for developing a competence to know, to do and to be, but also the awareness of what you don't know, don't do and are not, indeed a kind of competence and awareness which is quite important in adult education.

Contents were well received and especially easy to replicate, although at first some RMA trainers and ALS had problems finding a homogeneous structure in a method of cultural reproduction that is intrinsically moldable, plastic and dynamic. Coordination activities were also well received and generally logistics and the infrastructures used for the activities seemed satisfying. A very important achievement was the establishment of a good climate within the groups and among colleagues and participants who began to experience definitely a totally new way of “seeing” interpersonal relations in adult educational contexts, rather than a simple way to reproduce relational competences using new techniques and cultural reproductive methods.

E-learning modules resulted as a challenging point of the RMA testing. Many participants recognized the importance of this form of on-line communication and perceived its considerable potential for educational purposes, yet the modules achieved an alternating success in part due to conjunctural factors, such as technical problems, and in part to some more structural conditions that go beyond EDDILI and that have more to do with adult education (and ultimately with the RMA as a form of it). E-learning and computer-mediated-communication (CMC) used as regular pedagogical tools and learning environments, are not yet sufficiently developed in adult education for many reasons that are linked to the age and the digital competence of both trainers and learners, e.g. their status as “digital immigrants”. Another issue to take into account is the assumption that, by definition, adult education (indeed, all education) is effective only if it is in-presence, where the pedagogical mediation between the RMA coordinator and adult

learner is considered more “authentic”, “effective”, “stimulating” etc. In fact e-learning and CMC challenges the very idea that the Dolcian “maieutic circle” should be necessarily intended only in terms of people interacting in “real life” settings.

It also questions the “aura” surrounding the RMA as a process where emotions, investments, movements and ideas can be created, communicated and shared only through some kind of eye/physical contact. It is time to start thinking about the possibility that the RMA (and adult education as a whole) could be properly developed also in “virtual” settings, although these settings will never replace in-presence mediation but rather integrate it and somehow redefine it. Precisely because EDDILI’s implementation of the e-learning modules faced these challenges and structural conditions, we can conclude that they fulfilled EDDILI’s aim of experimenting the potential of ICTs for implementation of the RMA.

A finding that deserves further attention is the necessity to develop in the RMA a better balance in the dialectic between, on the one hand, the need to have some kind of team leadership and on the other the need to enhance an inclusive “democracy of participation”, in order to avoid the possible conflicts that might arise among participants about the interpretation on, to quote Dolci, “what to do”. The leadership/democracy dialectic becomes also a methodological problem when a moldable/plastic method as the RMA is forced to find a minimal structuring, which is especially required in contexts where cultural reproduction is traditionally placed (as in adult training), in practices and educational institutions where the level of institutionalization and structuring is higher, like Germany and the Netherlands. We suggest therefore to further focus on the “experiential” aspects of the RMA, highlighting how a creative practice like the RMA necessarily presupposes a moldable/plastic framework where each person can move freely and is considered as a rendition of unrepeatable and accumulated experience.

Finally, our findings point out the necessity to translate and disseminate more of Dolci’s works and the hagiographic material about him.

To sum up, the RMA training activities have been definitely effective. The learning achievements reached in the different national contexts demonstrate a growth in the acquisition of cognitive and relational/cultural competences, indeed a typical feature of the RMA. They have also been relevant with regards to the organization and prioritization of the macro-meso-micro objectives set in order to fulfill the needs and expectations of participants. Finally, the RMA training activities show an interesting added value in terms of the European dimension attached to them. As a matter of fact, despite the cultural differences in the various national contexts, in the local adaptation of the RMA, we found that an added learning achievement, which was common to all partners, was related to the awareness of how effective a method based on the co-construction of meanings and objectives can be in adult education activities. Internal communication within the groups – another indicator of the RMA learning achievement – was generally fluent and effective. Indeed, a positive outcome that consistently develops the orientations defined by the EU strategy for social inclusion and participation across countries and cultures.

## **4.2 The impact on Adult Learners (AL)**

As a conclusion of the RMA training activities ALS from each partner experimented the use of RMA in some sessions with AL. As with all the other RMA training activities carried out throughout EDDILI, an evaluation questionnaire was administered to participants at the end of the sessions. Interestingly, findings show that they not only gained new knowledge about certain themes and issues but also developed a meta-knowledge about the capacity “to better express opinions and communicate with others”, “to understand other people’s point of view”, “to question one’s own prejudices”, “to cooperate and build good relationships in order to better understand and face problems”. AL particularly appreciated one typical and basic feature of RMA, that is the creation of a non conflictual/non violent climate where everyone is made feel free to

develop his/her own argument and individual biographical conditions (age, gender, level of education, social class, etc.) are taken into consideration with no prejudices. As for the RMA coordinator, basically the totality of AL across the six partner countries agreed on his/her capacity to facilitate communication and sharing of ideas. As one of them puts it – a police officer working with deviant youth – RMA «teaches people we aren't always right, even if we think we are. Another person's opinion can transform and enrich your own opinion».



## CONCLUSIONS

The Danilo Dolci experience has given us a fruitful inheritance that has been only partially explored, and which is deeply and profoundly connected to all the principal themes and issues of our time. So many groups in Italy and around the world consider Danilo Dolci and his collaborators as well as his ideas, as a precious reference point. RMA has been experimented and developed in over 50 years thanks to commitment of the Center of Studies and Initiatives, that has been working hardly to involve the largest possible number of people, in order to maximize the quality of relations and results.

Our constructive answer to disclose and keep Danilo Dolci's works alive, therefore, has been to always be willing to undertake RMA activities and workshops; although we knew it was almost impossible for anyone to continue such an intricate work, especially for its complex relations, experiences and memories. We strongly believe that there are some urgent key challenges in adult education nowadays that must be considered, like: a radical yet nonviolent transformation of our society; a new education proposal based on nonviolent approaches; the valorization of individual and collective creativity as well as the research for authentic democratic and participative organizational models.

Our experience today allows us to confirm that RMA workshops are a necessity, as they represents a true and overwhelming discovery, a positive change, astonishing yet so simple. We know clearly that an RMA workshop reveals its richness as well as its simplicity only to those who experience it. We must never forget that RMA principles and characteristics cannot be communicated only on a theoretical level. Theory alone is not enough, it needs to be verified instead by considering the type of practices that produce certain results. The first task for those who have experienced RMA is to make everyone know about the existence of this approach and to try to practice it in other areas as well. Living (by first-hand experience) an RMA workshop is the

only way to truly and deeply learn what RMA is about. Therefore the most important suggestion is to simply experience it.

This may probably still be considered as a limit. But, who will really be fully satisfied with a painting described by others, without seeing it? How can you understand the flavor of something if it is only described to you? In the same way we believe that in RMA workshops, it is more important to participate, to be in it, in order to genuinely express and valorize oneself through relating to others. This makes us insist to continue on being present and open to new encounters, new discoveries and new initiatives. This restless work has produced, especially in the last few years, a paradoxical situation: nowadays our work is so intense, yet it is known only by those who work directly with us at a local level.

In this sense, EDDILI succeeded in achieving the purpose of giving a European dimension to the reflections and experiences on RMA and on adult education in general. Indeed, the RMA was never experimented in such a deep and systematic way within a European context, where it remarkably benefited from a multicultural and multi-target perspective. By bringing together not only the project coordinators, but also trainers, adult learning staff and adult learners from all partner countries, it offered several opportunities for everyone, to experience RMA and share personal feelings and point of views about structural differences that emerged in the implementation modalities.

EDDILI has been also an occasion for us to verify how the topics might resonate differently with people of various European countries and professional contexts, hence confirming that RMA, is able to trigger quite different attitudes and practices, as it also emerges from the external evaluators analysis of local RMA training courses. In the end, thanks to the interest of those who have been involved in the project, EDDILI has also been an outstanding and fascinating opportunity to spread, at a European level, Danilo Dolci's works and beliefs to people who have never heard about him.

Talking about the future and follow-up perspectives, EDDILI has also an ambitious political dimension. We would like to follow up this project with the introduction of RMA in the formal education

contexts through more and more specific, wider and conscious proposals both at local and international level. We strongly think that an important part of education is giving learners life-skills and knowledge, attitudes and other competencies, promoted by RMA and that are fundamental to learn to live in our World and engage people in active citizenship in order to create a more democratic and inclusive society.

I thank you all for your so generous and qualified efforts, which has given all of us a special chance to grow reciprocally, to continue research and to develop productive relationships. As Danilo Dolci said, *everybody, every creature, can be a core for such radiance.*

Amico Dolci

President of Centre for Creative Development “Danilo Dolci”



## THE RMA GLOSSARY

**EDUCATING:** (from *e-ducere*, literally to take out). According to Dolci, to educate means: learning how to look and observe all together, learning to listen and communicate reciprocally, favoring natural curiosity to discover and each individual's creativity.

**TEACHING:** (past tense and pp. *tæhte*, literally to "to give instruction, "to point out", "to persuade"). It implies unidirectional transmission of a priori defined disciplinary contents where students just have to passively assimilate them.

**TRANSMISSION:** (from *trans* – *mittere*, literally "send across"). It is unidirectional, with an active role (the sender) and a passive one (the receiver). It can become violent.

**COMMUNICATION:** (from *cum* – *munus*, literally "gather gifts"). It is a bidirectional process that presupposes active participation, the ability to express, to listen and to receive feedback at the same time. It is closely related to creativity and personal growth.

**POWER:** (literally "to be able to"). It means potentiality, strength, virtue, ability to operate. It strengthens and emancipates everyone developing also democratic participation. It is linked to being creative.

**DOMINATION** (from *dominatio*, literally "to rule"). Domination defines a violent relationship between the active subject affecting a passive one by economical, ideological or political instruments.

**MASS COMMUNICATION:** it is a masked, violent and one way kind of transmission. The audience can't communicate. It exists where domination persists.

COMMUNITY: is the opposite of masses. It can be identified by a bottom down structure, based on shared objectives, reciprocal trust and collective responsibility.

NEXUS-LINKS: these are concepts that Dolci constantly refers to, in order to enhance the need for individuals to learn how to sense the essential relations that make individual creative growth possible for everybody

STRUTTURA: (from latin *structura*, literally “to build up): The universe grows through diversity and unity. Communication of parties intimately increases togetherness. The structure of our personality, of our inner self, can evolve only by togetherness of the communicative action.

CREATURE: (from latin *creatus*, past participle of *creare*, literally “to produce”) each human being is a creature. The world is one creature made by creatures.

COMPLEXITY: according to the theory of complexity, education should also introduce a change in perspective that helps to grasp the complexities of the world. The personal and human growth of everybody depends on the quality of intimately connected relationships.

WASTE: in 1960 Danilo Dolci and many of his collaborators, initiated an investigation into the squandering of some areas in Sicily. The research showed that there was an infinite waste in potential rich Sicilian which were actually poverty stricken. The most significant evidence was the construction of the dam on the River Jato that changed the economy and the life of the entire agricultural area surrounding Partinico. The dam comes from Danilo Dolci’s actions as well as from the farmers that were able to specify the problems of the area and realize solutions. The concept of squandering also concerns dissipation of talents, intelligences and human potentialities.

SUICIDE: the impossibility to be able to participate in society's process of development and growth, the impossibility to communicate, the impossibility to dream.

NONVIOLENT REVOLUTION: the capacity of collective creativity to animate awareness and civil conscience, in order to make a change possible and to realize our deepest need: peace.

CHANGE: *Knowing how to invent with others, organically, one's own future, is one of the biggest reserves of the revolutionary energy the world has, one of the most essential ways to liberate new possibilities for a change.*<sup>24</sup>

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<sup>24</sup> Danilo Dolci, 1968, *Inventare il futuro*, p. 108



## ANNEX

### Evaluating in-presence workshops<sup>25</sup>

#### Observation grid

##### **The setting**

The physical environment of a setting can be important to what happens in it. The way the walls look in rooms, the amount of space available, how the space is used, the nature of the lighting, how people are organized in the space, and the reactions of participants to the physical setting can be important information about both the workshop implementation and the effects of it on participants.

In writing about the setting, don't be vague, interpretative and evaluative; be instead descriptive and detailed. Compare the sentence "a crowded room" with the following description:

*"The room was large enough for a three-person couch across one side, six chairs on the walls next to the couch, and three chairs by the wall facing the couch, which included the door. With twenty people in the room, each person had space to fit, but when everyone was standing there was very little space between people. Several participants were overheard to say, «This room is too crowded»".<sup>26</sup>*

##### **The human/social environment**

In describing the human/social environment, the observer looks for the ways in which people organize themselves and interact during the activities.

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<sup>25</sup> In order to take good observation notes, we suggest you ask someone to do that, besides the workshop conductor. This person could write down manually the notes during the workshop. Right after the end of the workshop (when memory is still vivid), we suggest s/he copies such notes on a word file integrating them – if necessary – with comments and further descriptions (also coming from the conductor). Minutes of the workshop may be also useful.

<sup>26</sup> Michael Quinn Patton, 2002, *Qualitative Research and Evaluation Methods*, Thousand. Oaks, CA: Sage.

Observation could include, but not necessarily be limited to, the following:

Characteristics of the subjects (e.g., gender, ethnicity, approximate age grouping, style of dress, etc.);

Patterns, frequency, direction of interaction and communication (from staff to participants and vice versa, from participants to participants);

Decision making behaviors: who initiates it; who ultimately makes the decision; type/manner of communication regarding the decision; to what extent are decisions made openly so that participants are aware of the decision-making process

### **Activities and behaviors**

Activities and behaviors - could include, but not necessarily be limited to, the following:

- Who initiates the activity?
- In what way?
- What are the participants' verbal and non-verbal reactions? (body language, facial expressions, customary and accepted ways of greeting one another, of taking turns to talk, etc.)
- What happens at each step of the activity?
- Who is involved?
- What is communicated, both verbally and non-verbally?
- Who is present?

### **Informal interactions and unplanned activities**

Informal interactions and unplanned activities refer to "free/unstructured time" spent in-between planned activities. This time provide opportunities for participants to assimilate what has occurred (is occurring) during the formal activity and also take a break.

During "free/unstructured time" it can be difficult to organize observation because people are likely to be moving in and out of smaller groups, doing all sorts of different things.

The observer may simply mill about taking notes on what is

happening around him/her: what do participants choose to do during this time? What do they talk about? With whom? Do they talk about the activity? Do they prefer talk about personal interests and share gossip that has nothing to do with the activity?

The observer may also ask – *in a very easy and conversational manner* – questions such as: “So, what do you think of what went on this morning?”; “Was it clear to you what they were trying to get at?”; “How do you think today’s session fits into this whole thing that we’re involved in?”

## Diary

### Diary of the in-presence meeting

**Date :**

**Venue :**

**Subject :**

**Participants :**

**Activity 1:**

**Activity 2:**

**Activity 3:**

**Conclusions of the workshop:**

## Evaluating on-line modules

The main objective of online modules is to “test” the potential of Computer-Mediated-Communication (CMC) in the development and implementation of the RMA. As with in-presence modules, it is important to observe, analyze and evaluate online modules too. Unlike traditional participant observation, however, in the online participant observation the setting is not “real”, that is participants are not physically co-present among them. With online participant observation, you look at text and images on a computer screen rather than at people acting in offline settings. That also implies a redefinition/adaptation of the elements you were required to observe in the observation grid provided for the in-presence modules.

<b>NON INSTRUMENTAL COMMUNICATION</b>
<b>Posts about technical help and support</b> ( <i>specify the total number of posts about this topic: __0__</i> )
<i>Identify keywords (or group of words) and specify the total number of occurrences of each.</i>
1.
2.
<b>Off Topic Posts</b> ( <i>specify the total number of posts about this topic: __4 (partially)__</i> )
<i>Identify keywords (or group of words) and specify the total number of occurrences of each.</i>
1.
2.

**Interpersonal/relational posts** (*specify the total number of posts about this topic:   2*)

*Identify 4 keywords (or group of words) and specify the total number of occurrences of each.*

1.

2.

<b>Instrumental communication</b>
<b>Sub-themes</b> ( <i>identify from 1 to 3 of them</i> )
<b>Sub-theme # 1 Title:</b>
<i>Identify keywords (or group of words) and specify the total number of occurrences of each. For example, if the main theme is “Gender Differences” (as in the first online module), you may find that a sub-theme being developed during the module is “Domestic violence”. The keywords (or group words) expressing such sub-theme may be: “power”, “power relations”, “sexual harassment”, “violence”, ecc. Count and write down how many times these words (or group of words) have been used by participants in their posts. Identify and report in this way from 1 to 3 sub-themes (other sub-themes may be “Gender roles in the family” or “Gender roles in public life”);</i>
1.
2.
<i>If you want, you may copy here a sentence (or part of it) from a post which clearly exemplifies this sub-theme</i>
<b>Sub-theme # 2 Title:</b>
<i>Identify keywords and specify the total number of occurrences of each.</i>
1.
2.
<i>If you want, you may copy here a sentence (or part of it) from a post which clearly exemplifies this sub-theme</i>
<i>Punto 1:</i>

## The short report

At the end of each online module, please **write a short report** where you reflect and comment on the general development of the online interaction. Try and address the following questions:

1. Was it difficult to promote the participation of the people?
2. In your current experience as RMA coordinator, what are the main differences between moderating the in-presence modules and the online ones?
3. Compared with the interventions done by participants during the in-presence modules, do you think that the messages they posted during the online modules were more/equally/less thorough or were they instead more/equally/less superficial?
4. Did someone emerge as a leader? Did any conflicts or hierarchy emerge? What kind of relationships among participants emerged (friendly, impersonal, superficial, controversial, very or little theme-focused, etc.)?
5. From this particular online experience and from your past experience (in you had any), do you think that CMC (in whatever form) may be a useful tool in adult education? May it offer some kind of potential in adult education activities in terms of developing thematic discussions, planning interventions, problem solving, etc? What are its point of strengths and weaknesses?

### ***THE SHORT REPORT***

.....  
.....  
.....  
.....



## SELF-ACCESS MODULES

### Self-access module 1: “self evaluation”

The purpose of this self evaluation questionnaire is to provide you with information about your own skills and knowledge by exploring important themes you should take into account when you deal with adult learners. Please take your time and reflect on each question. After the training course it may be interesting to read your answers, maybe you have changed your mind.

#### The self evaluation questionnaire

1. Could you explain the main assumption of the RMA process?

2. Could you explain the main characteristic of an RMA coordinator?

3. What is the relationship/distinction today between domination and violent transmission according to your experience?

4. Do you agree with the following affirmations? Reflect and motivate your answers..

- Historically, formal education has been based on transmission of knowledge, without focusing on student’s feedback.
- Concluding a training session by making a reciprocal evaluation within the group could be a good practice.
- There is a difference between the words “teaching” and “educating” although often they are both used as synonyms.

5. In your opinion, how is it possible to improve students' attention and their engagement during their classes?

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6. In your opinion, would it be possible to create a learning environment which is able to stimulate students' creativity? Reflect and motivate your answers..

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7. Do you agree that training courses addressed to adults need different methodologies than training course addressed to young people? Reflect and motivate your answers..

--

8. If you should choose 5 of the following concepts in order to development interculturality in class, which ones would you chose?

Fine arts	Dress	
Notions of modesty	Conception of justice	
Conception of beauty	Incentives to work	
Ideals governing child rising	Notions of leadership	
Rules of descents	Drama	
Relationship to animals	Patterns of group decision-making	
Games	Conception of cleanliness	
Patterns of superior/subordinate relations	Body language and patterns of handling emotions	
Cooking	Eye behavior	
Conception of status mobility	Folk dancing	
Popular music	Literature	
Occupation	Kinship	
Definition of insanity	Classical music	

**9.** Could you explain why have you considered these concepts important?

**10.** In order to improve the quality of education and to promote the learning process which dimension do you consider as being the most interesting? Reflect and motivate your answers.

**11.** Do you think a conflict is always negative? Reflect and motivate your answer.

**12.** How may we use RMA in the process of conflict transformation?

**13.** What is the relationship between democracy, inclusion and active citizenship according to your experience?

**14.** What does “Culture of Peace” mean?

## **Self-access module 2: “pedagogical approach: subject vs learner centred approach”**

### **Contents**

- Subject centred approach: highly structured, directed learning. It emphasizes the content of disciplinary teaching inputs and it is centered around one single subject. It structures the teaching contents systematically.
- Learner centred approach: mostly unstructured, open-ended learning. It focuses on the learner's needs, abilities, interests, rather than those of others involved in the educational process, such as teachers and administrators. It allows students to actively participate in discovery learning processes from an autonomous viewpoint. It includes active learning, cooperative learning and inductive teaching and learning.

### **Readings**

- Learning outcomes approaches in VET curricula, CEDEFOP, [http://www.cedefop.europa.eu/EN/Files/5506\\_en.pdf](http://www.cedefop.europa.eu/EN/Files/5506_en.pdf)
- Study on Active Citizenship Education, DG Education and Culture, [http://ec.europa.eu/education/pdf/doc248\\_en.pdf](http://ec.europa.eu/education/pdf/doc248_en.pdf)
- Classification of learning activities Manual, European Commission, [http://www.uis.unesco.org/template/pdf/iscled/NFE\\_CLA\\_Eu\\_rostat\\_EN.pdf](http://www.uis.unesco.org/template/pdf/iscled/NFE_CLA_Eu_rostat_EN.pdf)
- Non-formal adult education: Handbook , UNESCO, <http://www2.unescobkk.org/elib/publications/nonformal/INTRO.pdf>
- "Peer learning" activities in adult education , European Commission -Education and Training, <http://www.kslll.net/PeerLearningClusters/clusterDetails.cfm?id=7>
- For links about non-formal learning in EU refer to: [http://europa.eu/youth/studying/non-formal\\_learning/index\\_eu\\_en.html](http://europa.eu/youth/studying/non-formal_learning/index_eu_en.html)

## Aims

- To compare and contrast the two approaches as well as their different impact on the learning process.
- To provide ALS and AL with self-learning materials about the two approaches to help their day-to-day work.

## Time allocated

- 180 minutes

## Activity

### Reflection – Learning how to know

1. According to your previous experiences, why it is important to identify learning needs?

2. What are the main skills, knowledge and attitudes an educator should have in both approaches?

3. Reflect on how curriculum objectives and outcomes are modified by comparing and contrasting both approaches.

4. Reflect and fill in the table below:

<i>According to your view.</i>	<i>Subject centred methodology</i>	<i>Learner centred methodology</i>

Advantages		
Disadvantages		

**Exercise – Learning how to do.**

Design a lesson plane targeted to Adult Learners (AL related to your local working context) based on a learner-centred approach. Use RMA as the main pedagogical approach by explaining how it could profit the full group.

Use the following scheme:

Target:
Contents of the lesson:
Methodology:
Activities:
Learning Outcomes:

## **Self-access module 3: “specificities of adult learning & knowledge on adult lifelong learning and development”**

### **Contents**

Adult learning is considered to play an important role in attaining the Lisbon objectives, as it is essential to competitiveness and employability, social inclusion, active citizenship and personal development across Europe. It not only provides citizens with new skills and competences, but also helps to achieve social cohesion and to respond to the challenges that globalisation brings. The challenge is to provide opportunities for all, especially the most disadvantaged groups who need learning most. The Lifelong Learning Programme, especially its Grundtvig sub-programme, provides important practical support for the implementation of adult learning policies.

### **Resources**

#### Readings:

- *Key competences for adult learning professionals, European Commission, DG EAC, <http://ec.europa.eu/education/more-information/doc/2010/keycomp.pdf>*
- It is always a good time to learn, European Commission - Education and Training, <http://eur-lex.europa.eu/LexUriServ/LexUriServ.do?uri=COM:2007:0558:FIN:EN:PDF>
- Adult learning: It is never too late to learn, European Commission -Education and Training, <http://eur-lex.europa.eu/LexUriServ/LexUriServ.do?uri=COM:2006:0614:FIN:EN:PDF>
- Adult education trends and issues in Europe, EAEA, [http://ec.europa.eu/education/pdf/doc268\\_en.pdf](http://ec.europa.eu/education/pdf/doc268_en.pdf)
- ALPINE – Adult Learning Professions in Europe - A study of the current situation, trends and issues, Project number: B3276, [http://ec.europa.eu/education/more-information/doc/adultprofreport\\_en.pdf](http://ec.europa.eu/education/more-information/doc/adultprofreport_en.pdf)
- The Key Competences for Lifelong Learning, Education and Culture DG,

Learning [http://ec.europa.eu/dgs/education\\_culture/publ/pdf/11-learning/keycomp\\_en.pdf](http://ec.europa.eu/dgs/education_culture/publ/pdf/11-learning/keycomp_en.pdf)

Some useful links for adult lifelong learning:

- *Lifelong Learning programme*,  
[http://ec.europa.eu/education/lifelong-learning-programme/doc78\\_en.htm](http://ec.europa.eu/education/lifelong-learning-programme/doc78_en.htm)
- Grundtvig programme,  
<http://ec.europa.eu/education/grundtvig.html>
- Grundtvig Virtual Community (GVC),  
<http://grundtvig.euproject.net/>
- EAEA - European Association for the Education of Adults,  
[www.eaea.org](http://www.eaea.org)
- ESNAL - European Service Network Adult Learning,  
<http://www.esnal.net>
- EUROPASS,  
<http://europass.cedefop.europa.eu/europass/preview.action>
- All EU educational programmes on the EU server,  
[http://ec.europa.eu/education/index\\_en.html](http://ec.europa.eu/education/index_en.html)

### **Aims**

- To reflect about current trends, opportunities and specificities related to adult education in Europe.
- To provide ALS and AL with self-learning materials, information and bibliographic references about adult learning in Europe.

### **Time allocated**

180 minutes

### **Activity**

#### **Reflection – Learning how to know**

1. According to your experience, what are the main challenges of adult education in Europe? And in your local context?

2. According to the Grundtvig programme types of projects and actions reflect and answer to the questions below.

- *You are an adult living in Europe. You may be interested in participating in*

<b>Actions</b>	<b>What is it?</b>
a Grundtvig workshop	
a senior volunteering project	

- *You are working in the field of adult education. You may be interested in organizing, taking part, participating or coordinating.*

<b>Actions</b>	<b>What is it?</b>
an in-service training course	
a Grundtvig workshop	
in-service training course	
visits and exchanges	
assistantships	
learning partnerships	
multilateral projects	
networks	
Hosting a Grundtvig assistant	
an "accompanying measure"	
a preparatory visit	

### **Exercise – Learning how to do**

Develop and plan a training course/workshop (or adapt an existing course of your organization to an international audience) for an international audience within the Grundtvig mobility. The topic must be of European relevance. Moreover it should be relevant for professionals in adult education from different countries.

Use the follow scheme:

The Topic:
International partnership:
Methodologies:
Work and Time Planning:
Learning outcomes:
Recognition for the course/workshop:
Dissemination strategy:
Evaluation strategy:
Follow-up:
Cost Planning:

As guidelines for this practical exercise refer to the handbook:  
*Grundtvig Mobility - How to organize training courses for an international audience,*

[http://www.oead.at/fileadmin/III/dateien/lebenslanges\\_lernen\\_pdf\\_word\\_xls/grundtvig/fortbildung/2010/handbook\\_courseprovider.pdf](http://www.oead.at/fileadmin/III/dateien/lebenslanges_lernen_pdf_word_xls/grundtvig/fortbildung/2010/handbook_courseprovider.pdf)

## **Self-access module 4: “intercultural skills & attitude towards difference”**

### **Contents**

Intercultural skills are the skills that can help you communicate flexibly and sensitively with people from other cultures. Developing intercultural sensitivity means exposing your blind spots. Understanding your own attitude, creating awareness, acquiring cultural knowledge and developing intercultural competences: all these are part of this self-access module.

### **Reading**

- Tolerance includes the willingness of citizens to live in harmony with other people who have different or even opposite values, opinions, cultural habits, religions or convictions. Establish your tolerance level and attitude towards difference via <http://tolerancetest.eu>
- Let yourself be coached all along the way via this resource: [http://www.norquest.ab.ca/corporate/edresources/intercultural\\_coach/index.htm](http://www.norquest.ab.ca/corporate/edresources/intercultural_coach/index.htm)
- Get a good idea of the five dimensions of culture and use Hofstede's cultural dimensions as a starting point to evaluate your approach, your decisions, and actions based on a general sense of how others might think and react to you (includes tips !): [http://www.mindtools.com/pages/article/newLDR\\_66.htm](http://www.mindtools.com/pages/article/newLDR_66.htm)

### **Watching**

- Interesting and Grundtvig award winning video where a number of trainers from all over Europe look back on a special intercultural experience and relate what they have learned: <http://www.eaea.org/doc/video/video.php?swf=GR08>
- A whole series of intercultural sensitivity-related videos, just pick and choose:

<http://www.kwintessential.co.uk/KwintVision/category/inter-cultural-sensitivity/>

### **Aims**

- To encourage self reflection about your culture awareness.
- To recognize your own personal barriers and face the cultural baggage you carry with you.
- To gain a solid understanding of cross-cultural differences.
- To increase your repertoire of teaching strategies where cultural diversity is concerned.

### **Learning outcomes**

- Ability to interact sensitively and constructively with others regardless of background and culture and respecting diversity.
- Enhanced knowledge, understanding, awareness and strategies in dealing with heterogeneity and diversity in groups, accommodating multiple perspectives and views.

### **Time allocated / duration**

180 minutes

### **Activity**

#### **Questions for Reflection**

1. Considering your own teaching / training practice with adults, how do you ensure that multiple voices and cultural perspectives are covered in each one of the RMA thematic meetings?

2. What do you think of the idea that adult learning staff should become “researchers” in their own training sessions / RMA meetings in order to gain a better understanding of different cultural perspectives and become more culturally sensitive in the process?

## 2. Exercise – Learning how to do.

1. Share your view, your personal interpretation of intercultural dialogue with others via this multi-lingual website: <http://openlines.labforculture.org>, an ongoing online participatory project tracing similarities and variations within a lyrical interface design.
2. Through adult education an awareness of the positive value of cultural diversity can be promoted, improving both educational design and adult education itself.  
Start collecting examples from a range of cultural reference points (including adult learners' examples).  
Tip: Ask yourself which views and perspectives are missing in your standard repertoire of illustrations and examples of themes you often deal with (and / or the RMA themes) ?

Theme 1:  <i>Examples are:</i>
Theme 2:  <i>Examples are:</i>
Theme 3:  <i>Examples are:</i>

## Self-access module 5: “creativity”

### Contents

Creativity is defined in very different ways, one definition says: Being creative enables you to take in account different aspect and views. The consequence is a better understanding of the situation and more effective solutions of a problem. Creativity keeps you in move and improves the quality of any products you work on. Creativity is not an assessment, given only to some individuals. Much more there is creative potential in every human being, which can be developed or neglected, trained or ignored. Investing in your own creative and lateral thinking will open new horizons and increase your quality of life.

### Resources

Readings:

- Creative thinking, <http://www.parnell-group.eu/resources/Creative%20Thinking.pdf>
- Lateral Thinking, [http://www.marilenabeltramini.it/progetti0708/beltramini\\_la\\_mezia/DeBono\\_Rep\\_Chapman.pdf](http://www.marilenabeltramini.it/progetti0708/beltramini_la_mezia/DeBono_Rep_Chapman.pdf)
- Creativity and Creative Thinking, <http://www.brainstorming.co.uk/tutorials/creativethinking.html>
- Creativity and Innovation - Best practices from EU programmes, [http://ec.europa.eu/dgs/education\\_culture/valorisation/docs/bp-euprogrammes\\_en.pdf](http://ec.europa.eu/dgs/education_culture/valorisation/docs/bp-euprogrammes_en.pdf)
- Creativity in Schools in Europe: a survey of Teachers, [http://ftp.jrc.es/EURdoc/JRC55645\\_Creativity%20Survey%20Brochure.pdf](http://ftp.jrc.es/EURdoc/JRC55645_Creativity%20Survey%20Brochure.pdf)
- Innovation and Creativity in Education and Training in the EU Member States: Fostering Creative Learning and Supporting Innovative Teaching, [http://ftp.jrc.es/EURdoc/JRC52374\\_TN.pdf](http://ftp.jrc.es/EURdoc/JRC52374_TN.pdf)

## **Watching:**

For your inspiration!

<http://www.youtube.com/watch?v=QdlBJ-q-4JE>

[http://www.dailymotion.com/video/xcvhqh\\_towards-a-creative-europe-what-role\\_news](http://www.dailymotion.com/video/xcvhqh_towards-a-creative-europe-what-role_news)

<http://www.youtube.com/watch?v=0xth34acSVc>

Some useful links:

- The 2009 European Year of Creativity and Innovation, <http://create2009.europa.eu>
- European Ambassadors for Creativity and Innovation, [http://ec.europa.eu/education/lifelong-learning-policy/doc/year09/manifesto\\_en.pdf](http://ec.europa.eu/education/lifelong-learning-policy/doc/year09/manifesto_en.pdf)

## **Aims**

- To develop the ability, to go “out of the box” and look at your matters from different perspectives.
- To become aware of the variety of options you can choose by thinking creatively.
- To encourage self-reflection about creativity and move forward in its development

## **Time allocated / duration**

180 minutes

## **Activity**

### **Questions for Reflection**

1. What does creativity mean to you personally / in your work? (Consider also your past and future)
2. Being in touch with other people/ friends / colleagues/ adult learners - what difference does it make to be creative and think lateral?

## Exercise – Learning how to act creatively

1. Anything you do - The more creative it is done, the more interesting and witty people find it. Take your time to think about your matters and challenge yourself. You can use the following questions and support:
  - Speculate: “What if ... ?”
  - Lateral thinking: Think from the opposite position. Buzzword: "out of the box". What do you NOT want to do?
  - Overcome limits by searching for one more perspective. For example you have two facts:
    1. Knowledge is important. 2. Ability is important. – Third perspective might be: Willingness is important!
  - Looking back and forward: „How did I do it before?” “How could I do it in future?”
  - Abstraction of the essence of a problem to make the handling flexible.
  - Try to mix solutions and thoughts.
  - "Tabula rasa" Restart from zero. Think big.
  - Visualize: Use drawing or pictogram. What did I forget? Where do we want to go?
  - Inspiration: How do other people/ countries deal? Discussion and exchange of ideas in a team, brainstorming.
  - Change: Can the problem itself be changed instead of finding a solution?

### 2. Challenge yourself!

Use the attached sheets (blank) and draw as many things as come to your mind, including the circles/ crosses. Think about sharing this exercise with a friend to get inspired and communicate on creativity.

### 3. Make a resolution!

Reflect on your lifestyle and the role of creativity and lateral thinking  
1. How it is and 2. How you want it to be. Make a resolution to challenge yourself. You can be as creative as you want ☺

**Text and solution of the exercise 2: “Challenge yourself!”**

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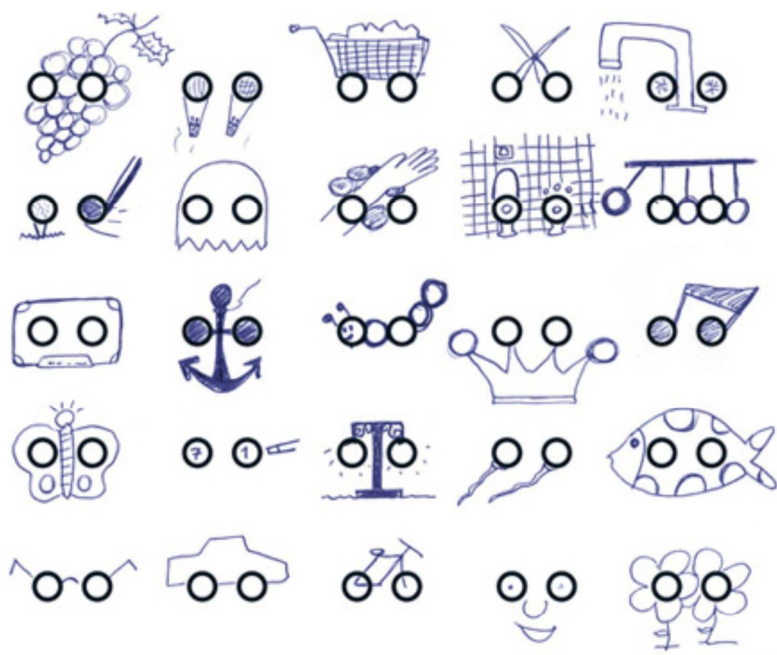
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*The Reciprocal Maieutic Approach (RMA)  
is a "...process of collective exploration  
that takes as a departure point the experience  
and the intuition of individuals." (Dolci, 1996)*

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<http://reciprocalmaieutic.danilodolci.it/>

<http://www.danilodolci.org/>

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