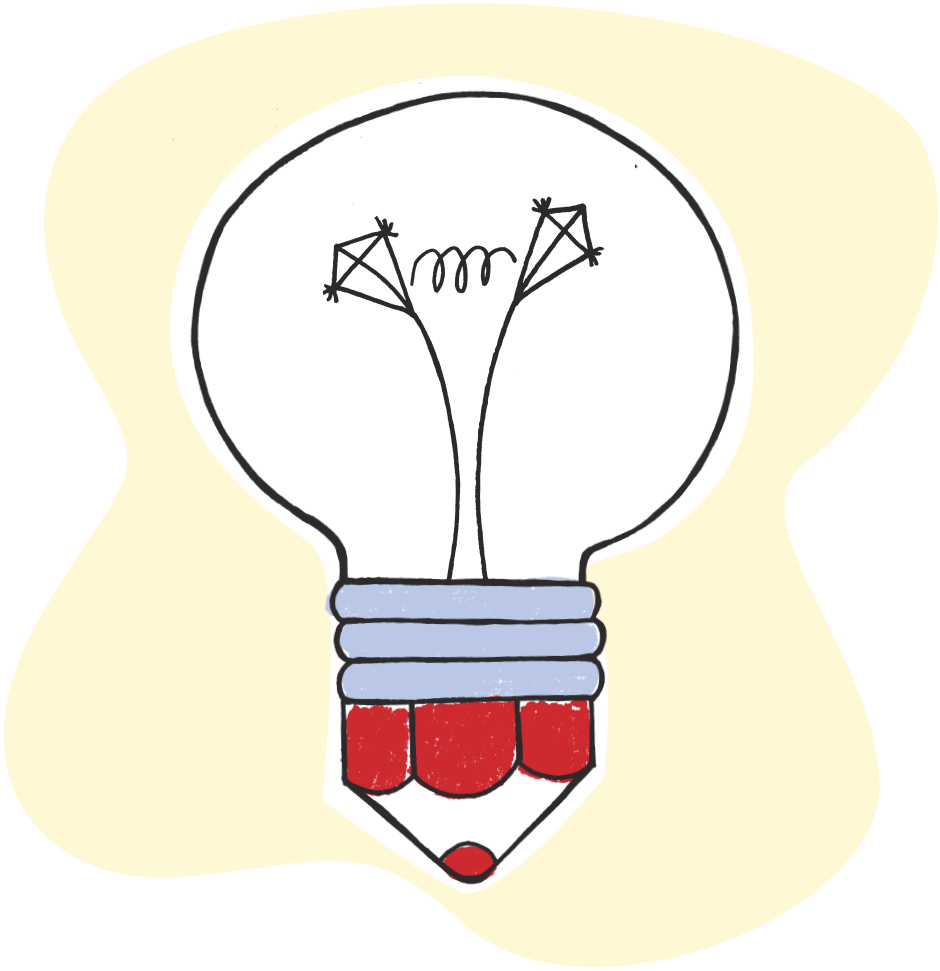
transformative educational methods
for social inclusion and global citizenship

Co-funded by the Erasmus+ Programme of the European Union



TRANSFORMATIVE EDUCATIONAL ACTION

Game-based educational resources for global citizenship

InteRed
por una educación transformadora

cesie
the world is only one creature

SÜDWIND

Authorship: Elisabeth Nagy, Susanne Paschke (Südwind)
In consortium with: CESIE, (InteRed)
Design and layout: Rosy Botero
ISBN: 978-84-121198-9-3
Publication year: 2022
Published by: Fundación InteRed
C/ Alameda, 22. 28014 Madrid - Spain

It is allowed to copy, distribute, and publicly communicate this work as long as the authorship is acknowledged, and it is not used for commercial purposes.

It is not possible to alter, transform or generate a derivative work from this work.

The Project "Transformative Educational Methods for Social Inclusion and Global Citizenship" has been co-funded by the Erasmus+ program of the European Union. The content of this publication is of the exclusive responsibility of InteRed, CESIE and Südwind, thus, neither the European Commission, nor the Spanish Service for the Internationalization of Education (SEPIE) are responsible for any use which may be made of the information disseminated therein.

Developed by:

cesie the world is only one creature
InteRed por una educación transformadora
Südwind

Financed by:

Co-funded by the Erasmus+ Programme of the European Union

THEORETICAL IMPULSES: GAME AS AN EDUCATIONAL TOOL

page 7

	Page
1.1. Game features	8
1.2. Game forms	10
1.3. What is the game pedagogy?	13

1

GAME-BASED LEARNING: OPPORTUNITIES FOR BUILDING GLOBAL CITIZENSHIP THROUGH EDUCATION

page 17

	Page
2.1. Guidelines for planning inclusive and equitable Game-based Learning processes from a Global Citizenship Education approach	18
2.2. Playing in the classroom: some Game-based Learning methodologies for promoting inclusion, equal opportunities and building global citizenship	27

2

INCLUSIVE AND EQUITABLE GAME-BASED PEDAGOGICAL PROPOSALS FROM A GLOBAL CITIZENSHIP EDUCATION PERSPECTIVE

page 31

	Page
3.1. Quick games without material	33
3.2. Icebreakers	36
3.3. Cooperative games	39
3.4. Games for any time	42

3

BIBLIOGRAPHY

page 45

4

Preface

Play and playful action have a great role in human development, especially during childhood, but also throughout life. The benefits of games and recreational activities have been incorporated into educational processes as key tools that complement teaching-learning processes and promote the development of skills, capacities and values in children, adolescents and young people as well as adults; it is also a useful and proven resource to address aspects such as the social-emotional dimension of learning and strengthening cooperative and critical skills.

Game-based educational processes can also play a major role in promoting students to be able to understand the world, develop critical skills and abilities to work together for a more just, more egalitarian, and more sustainable world. Game is an essential part of human life: humans play throughout their entire life cycle, and it is through game that we start discovering the world. This discovery requires us, increasingly, to understand the reality that surrounds us, first at a local level and later at a global level, in order to understand the interconnections that exist between what affects us in our closest environment, what affects other people in environments far from ours and the causes of these problems that are common to all of us and unite us. For all this, Game-based Learning (GBL) becomes a powerful tool to accompany educational processes from an approach of Global Citizenship Education that promotes the construction of more critical societies, responsible and respectful with people and with the planet.

This guide aims to be a reference for teachers who wish to delve into educational strategies to incorporate Game-based Learning in teaching-learning processes from a Global Citizenship Education approach, aimed at promoting inclusion and equal opportunities among students.

The guide is organized into three main sections: firstly, it presents the theoretical framework on games and their applications in the field of formal education. Secondly, the concept of Game-based Learning is developed from a Global Citizenship Education perspective. Finally, it includes a compilation of practical proposals to incorporate Game-based Learning into educational processes aimed at promoting the construction of Global Citizenship, especially focused on promoting inclusion, participation, and cooperation among students.

This guide is part of a set of four guides aimed at the European educational community, within the framework of the Project «Transformative Educational Methods for Social Inclusion and Global Citizenship» (TEMSIC) funded by the Erasmus+ Programme of the European Union and under the leadership of the NGOs Fundación InteRed (Spain), Südwind (Austria) and CESIE (Italy). To learn more about the theoretical and conceptual foundation that the three organizations have built as a theoretical framework for our dissertations and proposals, we recommend reading the framework document that constitutes the theoretical umbrella of the TEMSIC project[1].



1. Available at: https://transformative-edu.eu/en/about/ and https://www.intered.org/es/recursos/metodos-educativos-transformadores-para-la-inclusion-social-y-la-ciudadania-global-

10
8
5

THEORETICAL IMPULSES: GAME AS AN EDUCATIONAL TOOL



1

«The interest of those who learn depends on the possibility of making their own discoveries»
María Montessori

All people are born to play, anywhere in the world. Game as a characteristic of humanity is not a coincidence, but a natural reality that is also appreciable in other animal species. **Play is a basic human need and a cultural constant, and even more so, it is a necessity and a human right for all children in this world and, by extension, for all people** as play is maintained throughout life. Game and playing are an informal way to try things and explore, push boundaries, develop imagination and creativity, but also skills to solve problems and conflicts. Through game, people can get to know themselves, others and the world around them, without fear and without pressure. **It is the primary form of learning**.

Psychology and neurobiology have recognized and researched deeply during decades about game as an educational tool. In the scientific field, the game pedagogy is the discipline that deals with the game as an educational tool, that is, playful education. In the following pages we will present an overview of what game pedagogy is and how it enriches and complements inclusion in the classroom through a Global Citizenship Education approach. But before we begin describing game pedagogy, we must first clarify what exactly is a game: what are its characteristics, what forms it can take and which role it fulfills.

1.1. Game features

> *«Play is 'pretending'. In the game, reality itself is built on the thoughts and actions of those who are playing. You can assume, imagine anything to the limits of your imagination. The game is the great free space to experiment, to try to go out, to live, to recover from the limitations of everyday reality. In the game, you can do whatever you want with the fictitious symbols of reality»* (Baer, 2013).

Play is one of the fundamental elements of life and is considered universal for all children (Mogel, 1995). Despite the usual belief that play only takes place during childhood, games are still present throughout life, although it will change and present different forms during a person's life.

What are the different facets of the game and what do they have in common? Despite how complex it is to answer this question, we can identify four basic features of the game (Heimlich, 2015):

Basic features of the game

Self-purpose

This is typical of the first moments and years of human life: children play something because they want to, and not necessarily to reach a goal. Intrinsic motivation is closely related to this, that is, the desire to play arises inside the person. As children move into adolescence and adulthood, they lose interest in the game itself, giving more importance to the social relationships that are established through it or to the achievement of goals, objectives, or prizes, especially from a competitive vision.

Object reference

Each game has a reference to one or more objects, that is, something to play with. In the first months and years of life, humans play naturally with their own body, later with things that surround them directly and after that, when autonomous movement allows them to focus on the wider environment, with objects and people from a wider context. Young people and adults also enjoy object-based play, which includes, for example, all kinds of board games or digital games, in which the reference objects are technological devices.

Movement

Each game has one or more motion elements, which can be placed in the centre or as a secondary element. In the first months and years of life, for example, humans move non-stop the whole body while playing; in childhood there is a great need for movement, and children love running and chasing a ball, jumping on ropes, chasing each other. Young and adult people also like the practice of movement, for example, in sports and physical activities. In the modern era movement is also transferred to the digital dimension, not being the person who moves (except for the control of the devices) but other elements or characters in which the movement is materialized by remote control.

Reality

Games and play have their own universe of reality. Through game a «quasi-reality» is created, which shortens, simplifies, and also alienates the world. This way, people can create an arbitrary reality or clearly distance themselves from reality through play. This aspect makes the use of games in educational practice especially interesting and relevant, but it is even more important from a Global Citizenship Education perspective. Through game we will be able to create spaces and fictitious realities that allow us - in a way adapted to each educational stage and to the needs of the students - addressing social and global problems, promoting students to position themselves critically before issues such as social and gender inequalities, environmental sustainability, interculturality and respect for the diversity of identities, social participation and social justice, among others.

In addition to these four features that apply to all forms of play, there are some facets that often manifest but may not always be present (Heimlich, 2015):



Self-efficacy

Through games, the person can determine things autonomously and directly, decide and experience their effectiveness and their influence on the reality of the game.



Repetition

Constant repetition is typical, especially with younger children, and is used to reinforce the movement they have just learned, to remember the rules of a board game, to learn basic concepts, to internalize norms and values.



Joy

It is the starting point at the beginning of the game, there is always pleasure in playing. However, this emotion can turn into frustration during the course of the game, therefore, when we propose educational games from a perspective of inclusion and global citizenship, we must take care that they promote positive emotions, although the appearance of unpleasant emotions will also be an opportunity to tackle them from a socio-emotional approach[2].



Imagination

Thinking and getting lost in one's own ideas and imaginations, which don't necessarily have to be meaningful or correct, makes the game creative and enlivens human imagination. In addition, it allows travelling without leaving the site, and making contact through imagination and creativity with other realities different from our own, with other people from other cultures and who suffer problems that we do not experiment, but whose lives are related in many ways to ours.

1.2. Game forms

Listing the ways in which games can be presented is a virtually impossible task. By way of example, the following is a piece of art by the painter Pieter Bruegel dating from around 1560, entitled «Children's Games», in which a total of 90 types of play are depicted.

90 types of games represented in this painting (individual, in pairs and in groups) and yet it is only an excerpt that certainly does not show the entirety of the game world, neither at that time when traditional games were the protagonists, nor today, considering the expansion of digital games in recent decades. This allows us to build an idea of **the immensity and diversity of the game universe, and all the possibilities of implementing it in educational practice**.

2. Within the framework of the TEMSIC Project, the guide «Transformative Educational Action: Socioemotional Education for Global Citizenship» has been developed. Available at: https://transformative-edu.eu/en/about/ and https://www.intered.org/es/recursos/accion-educativa-transformadora-educacion-socioemocional-para-la-ciudadania-global



Figure 1: Pieter Bruegel. Children's games[3]

Numerous research has tried over the years to group the typologies and modalities that the game adopts. To provide a structured framework of the game forms, we will take as a reference the theories of Heimlich, Mogel and Piaget (in Heimlich, 2015):



Exploratory game

Also called practical game (Piaget) or functional game (Mogel). It is the first form of play for humans and starts around the 2 months of age. Here everything is discovered, explored, and examined, for example the body parts and functions themselves.



Fantasy game

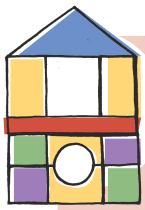
Also called symbolic game (symbol game, Piaget) or illusion game (Mogel). After the first year of life, children discover their own identity, invent things, reinterpret them and «pretend». Playing with stuffed animals and dolls and also costume games make part of this form of play. At the beginning of the fantasy game, there is often a pure imitation of everyday life, becoming increasingly abstract with age.

3. Available at: https://commons.wikimedia.org/wiki/File:Pieter_Bruegel_the_Elder_-_Children%E2%80%99s_Games_-_Google_Art_Project.jpg in data 18.05.2021



Role play

Role play begins to develop after the age of three. This involves slipping into different roles, from stories, tales or into the roles of so-called archetypes (such as work professions). Later, this turns into theatrical performance. In this way, people prove their own identities and personalities and also others, moving in the tension between imitation and identity.



The construction game

The purpose here is to build, make and design. From the age of three, humans learn through play to build things intentionally, connecting and separating elements. This can be done by using building blocks, natural materials and, in general, any element which allows to work manually. Examples of this are building a sandcastle, a snowman or a tower made of blocks.



The rules game

In the rules game, humans practice negotiating social rules and processes. It allows to experience equity, inclusion, and cooperation. In parallel, processes of exclusion and competition can also be experienced. Rule games include all forms of board games, group games and sports games, and are commonly used both in educational practice with children and with young people and adults, as they allow to work a wide variety of knowledge, skills, attitudes, and values.



Play between the person and the environment

Throughout their lives, human beings develop the skills to create play situations. These game situations may have a social character (for example, through imitation), be related to the object (for example, exploring objects) or be related to the subject him or herself (for example, discovering one's own capacities and identity).

1.3. What is the game pedagogy?

Taking as a reference the dissertations of the game pedagogue Toni Wimmer (1997), the term «game pedagogy» is partly misleading: the prefix ***ped-*** refers mainly to children (from the Greek ***paidos***), and ***-agogy*** means to guide or to drive, but today it is used in a generalized way to refer to the professionalized educational companionship of people of all ages, not only childhood. While game-based pedagogical work has been aimed mainly at children and adolescents, it has also been consolidated in the field of adult education (Stangl, 2021).

Through play, the educator pursues a certain goal, has a message and transmits values and attitudes. In game-based pedagogical work, that is, in processes that from now on we will call as **Game-based Learning (GBL)**, the person is accepted as such, strengthened to emancipation, placed with their creativity at the centre of the process and assuming their responsibility within a group (Wimmer, 1997).

The game didactics deal with the objectives of the game practice and its reason for being. It is fundamentally shaped by an action-oriented game pedagogy. Closely related to this is the game methodology, that is, how the game is specifically designed and what processes and mechanisms it follows. From a **Global Citizenship Education approach**, we propose the following general structure for GBL processes, although this may vary according to the students' characteristics, the objectives of the activity or the contents to be addressed:

Definition of the activity purpose: considering the characteristics and needs of the group.

Design of the activity methodology: including rules and instructions, necessary materials, phases that will compose the activity, duration of each moment, etc.

Preparation of the students: introducing the activity to the students. This can be optional depending on the level of surprise and novelty that the educator wants the activity to have. However, introducing the activity, its mechanics, its instructions, and its duration, in many cases is a great help so that students have interest and can understand the objective of the game.

Implementation of the activity: It can include more or less level of abstraction, greater or less establishment of interconnections between the local and global reality, greater or less approach to social, economic and gender inequalities or global problems, (such as the climate crisis or migratory processes) depending on the characteristics and needs of the group.

Reflection: This is perhaps the most important moment. Sufficient time must be given for students to theorize about what they have experienced during the game process. It will be very important to attend the students' emotional expression, but also to ensure that the concepts and contents that have emerged have been understood correctly, instead of having generated greater confusion. This reflection is not an examination or a test, but a time to pause and think about the issues that have emerged during the session and the causal relations that students can identify between them.



As we mentioned in the previous section, one of the features of play is that it is subject to freedom of purpose and voluntariness: ***The person plays because she or he wants to play***. The pedagogy of the game, however, pursues educational objectives. Due to the contrast between the original function of the game and the pedagogical intention, contradictions will always arise in practice, that is why we say that the general structure that we have just proposed (definition, design, presentation, implementation, reflection) will flow and change in each context. For the game pedagogy to remain alive and diverse, this pedagogical work with the game requires –on the part of the educator who guides the process–, a **continuous reflection** and also the incorporation of **elements such as surprise, fun, mobilization of emotions, contact or variety** (Näger,2014).

Other functions and skills that the educator must consider, is the responsibility to create an atmosphere in which everyone feels safe and comfortable. One way to do this is to get actively and exemplary involved in playful practice, at least at the beginning, so that students feel safe and motivated towards the activity.

Therefore, one of the first skills that must be worked on is **the ability to motivate** students to actively participate in playful practice. However, depending on the objective of the activity, we will be able to define whether or not the participation of all people is a requirement. For example, if the purpose of the playful practice is to contribute to consolidating dynamics of collaboration and cooperation within the group and promoting relations between students, we can say that all students should participate without exception. However, if we are performing some kind of cooperative game, in which there is a common goal, and for some reason a student does not feel comfortable during the practice, we can handle the situation by offering some change in the game (such as role or place changing, perform a vigilant role of the game, ensure that the established agreements are complied with, take notes, guide the others, encourage and motivate the group). As educators we must move on the line between ensuring participation and ensuring student's safety and confidence.

Safety is one of the most important aspects when it comes to implementing playful exercises. **This includes both physical safety and psychological safety**. Before a game begins, we must inspect the

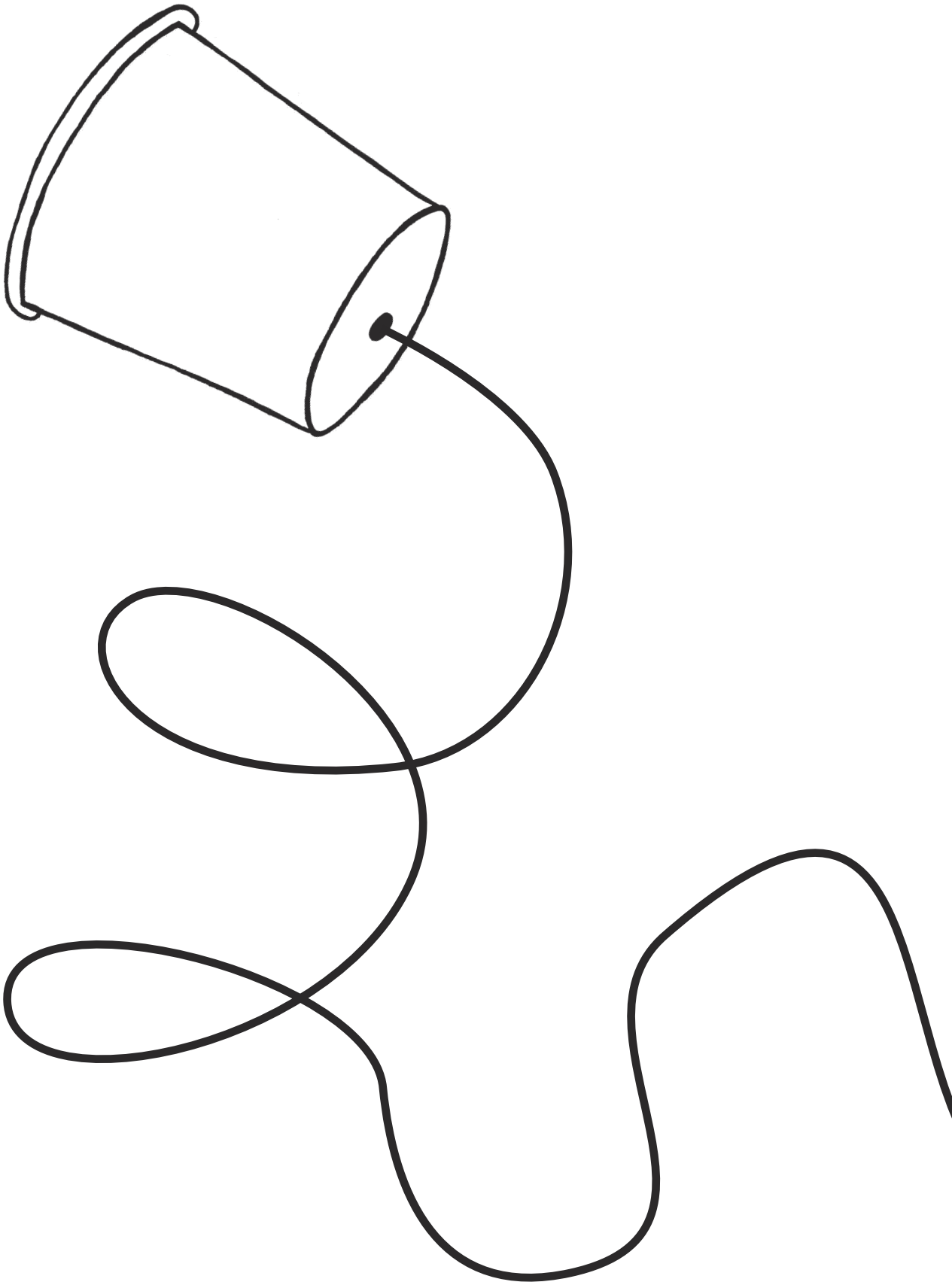
play area for possible sources of danger and eliminate them, regardless of whether the game is played indoors or outdoors. On the one hand, this refers to sources of danger of a physical nature, such as furniture, with which students could stumble or which could pose a physical barrier. However, it also refers to sources of danger of a psychological, relational, or symbolic nature, which we must recognize and identify in advance. Some issues to consider are:

Are there students with **special needs** who, for some reason, cannot overcome all the obstacles foreseen in the game? If so, what adaptations and alternatives should be taken so that everyone can participate and play on equal terms and opportunities?

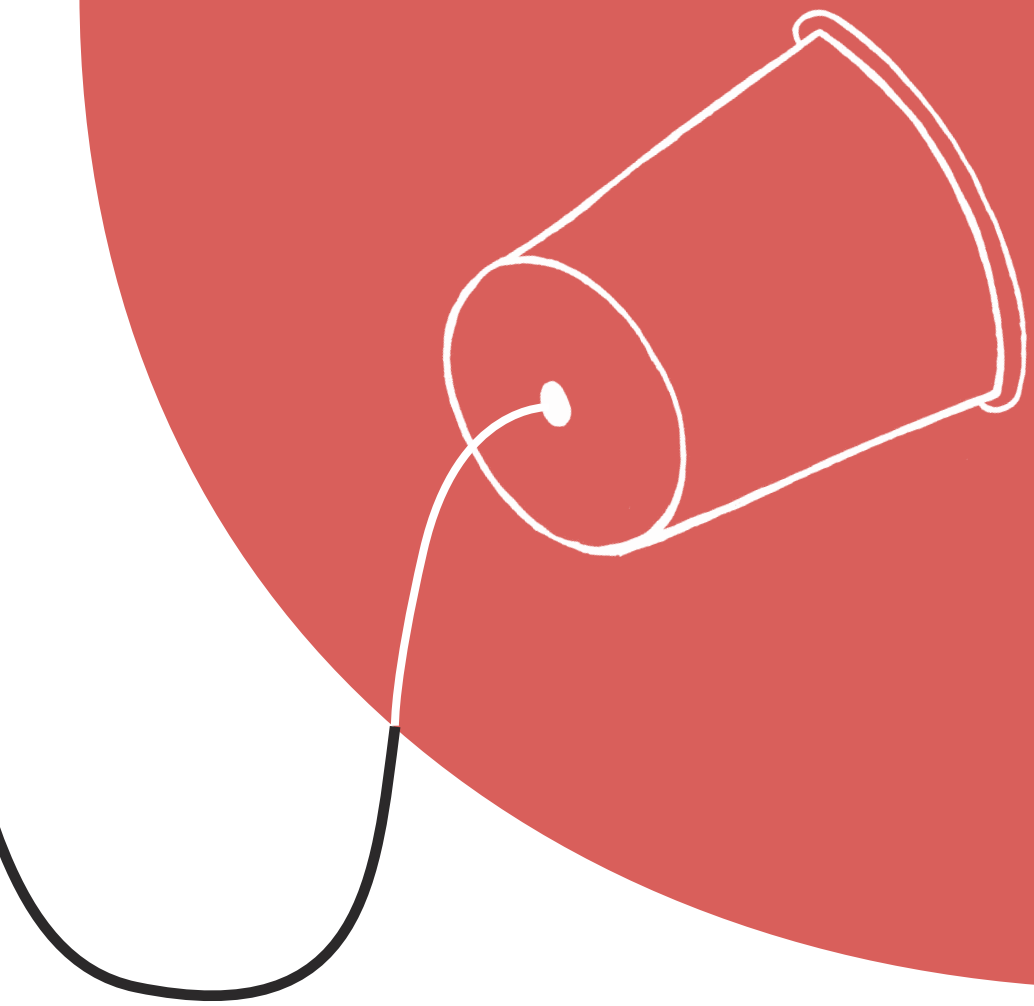
Are there students who do not understand the **language** or for whom the game may be a **culture shock**? Therefore, what adaptations and alternatives should be taken so that everyone can participate and play on equal terms and opportunities considering students' cultural diversity?

Have there been any events of **rivalry or hostility** within the group? Does the chosen game encourage existing **violent attitudes** or aggressive tendencies, including gender-based violence? And on the grounds of racial, ethnic, or cultural discrimination? What preventive measures and protocols should be developed and put in place to prevent or stop this type of violence and to ensure protection mechanisms for students belonging to the most vulnerable groups?

If one of the last questions is answered with a yes, it is advisable to agree **common and binding rules** with the participants before the game. In addition, if any of the above questions are answered with a yes, it is an opportunity to address issues such as interculturality, gender equality, respect, inclusion or human rights and work with the students to promote their awareness and positioning around these problems.



GAME-BASED LEARNING: OPPORTUNITIES FOR BUILDING GLOBAL CITIZENSHIP THROUGH EDUCATION



2



2.1. Guidelines for planning inclusive and equitable Game-based Learning processes from a Global Citizenship Education approach

If we intend to make use of games as educational resources from a Global Citizenship Education perspective, we must take as a reference the transformative and therefore political intentionality that must guide each playful practice that we propose. For this reason, we propose that teachers ensure that they consider the **approaches which make up Global Citizenship Education**[4] when planning any GBL session: Global Justice and Human Rights; Gender and Coeducation; Interculturality and Inclusion; Participation; and Environmental sustainability.

Below are some guidelines to be considered from the teaching role, when planning and guiding GBL processes from a Global Citizenship Education perspective.

2.1.1. Global Justice and Human Rights Approach

Taking this approach into account when planning any GBL process implies putting people and life in its broadest sense as the central and priority value of any playful proposal. This is materialized in the way we use game processes to address issues such as the defence of people's rights and dignity, including their civil and political freedoms.

Some basic guidelines to promote recreational activities are being implemented from a global justice and human rights approach are:

> **Take as a starting point the guarantee of the students' human rights:** Understanding education as a right and that the educational institutions must assume the responsibilities that correspond to them in this field, in such a way that the awareness, the achievement and the experience of human rights acquires a transversal character in the processes of GBL.

4. Taking as a reference the GCE approaches presented in *«A curriculum oriented to global citizenship. Contributions for its construction»* (InteRed, 2020) Available at: https://www.intered.org/es/recursos/un-curriculo-orientado-la-ciudadania-global-aportes-para-su-construccion

Ensure that the GBL processes that we implement with students meet the criteria of:

- **Availability:** ensuring that we count on the institutional support, human and professional resources, material, spatial and economic resources, professional training, and all the necessary elements to implement quality game-based educational processes.
- **Accessibility:** in terms of material accessibility (architectural infrastructures adapted to special needs), facilities at times when face to face education cannot be guaranteed (for example through remote processes that maintain the playful dimension of learning), and non-discrimination (which do not exclude students for any reason: nationality, gender, religion, special educational needs...)
- **Acceptability:** that GBL activities are flexible, contextualized, and consistent with the context and needs of the students.
- **Adaptability:** that GBL activities respond to the needs of students in diverse cultural and social contexts.
- **Quality:** that GBL activities have a strong theoretical and pedagogical foundation, establishing improvements in quality through the analysis and evaluation of the repeated experiences of GBL with each group of students.
- **Sustainability:** that GBL activities are continuous over time and guarantee students' systemic and experiential learning through the different educational stages.
- **Participation:** that the school has an institutional culture, spaces, instruments, and tools that enable the active participation of all people in the processes of GBL.

Promote that students are able to identify and recognize human rights: Putting the values of human rights at the centre also allows students to internalize and defend them from their early years, empowering themselves and being able to subsequently identify when violations and restrictions occur in the exercise of these rights, the groups that suffer them and the reasons behind them, as well as the channels and means to act and counteract oppressions. This also includes students learning to recognize and identify obligation holders.

Guiding the processes of GBL towards raising awareness about the global interdependence of citizens and territories: Using recreational activities to address global problems and their manifestations in local realities, the interconnections between the problems suffered by the groups violated and the model of socio-economic organization prevailing at a global level. This can be done at different levels of depth depending on the ages and characteristics of students.

Directing GBL processes towards transformative action: The human rights approach guides us to take sides: to take the side of the most vulnerable groups by knowing through the playful reality the violations of rights suffered by many groups, and by understanding the human role in the destruction of the planet.

2.1.2. Gender and coeducation approach[5]

Incorporating the gender approach in the GBL processes implies considering when planning any recreational activity with the students, the various forms of inequality and violation of women's and girls' rights at all levels: political, social, economic, cultural, as well as the incorporation of the use of inclusive language in play spaces. At the same time, from a coeducational approach, the objective of game-based activities in the classroom should be to seek the rebalancing of power relations between men and women, allowing students to be aware of gender inequalities in order to position themselves as agents of change in favour of gender equality.

Some basic guidelines to promote recreational activities are being implemented from a gender and coeducation approach are:

Becoming aware of the socialization processes differentiated by gender and of the transmission of cultural gender roles and gender stereotypes through games: We know that people live processes of socialization differentiated according to the gender assigned at birth, which mark our entire life cycle. For Simone de Beauvoir (1985), gender socialization, and the continuous learning and repetition of gender roles through family, kindergarden, school, peer groups, media, advertising, etc. suppose the continuous (re)production of gender roles, binarism and hegemonic ideas of masculinity or femininity. Games are no exception to this reality. We must be aware of this so that, when selecting and planning game-based activities that we will implement in the classroom, one of the main criteria should be to avoid the perpetuation of stereotypes and cultural roles of gender, especially those who position «the masculine» in a category of superiority over «the feminine» and those who, in some way, help perpetuating gender-based violence.

Identify the stereotypes and cultural gender roles present in GBL processes: In order to be able to plan playful activities that break gender stereotypes and cultural roles and promote equality, we must be able to identify these stereotypes and roles in the games we use or the playful activities we plan. Below we delve into some from the contributions of Judith Butler (2004):

- In the case of girls, especially in childhood, even today most games available for girls reproduce the reproductive role (for example babies, kitchens, cleaning products...) and perpetuate the ideals of heteronormative beauty, (toy makeup, clothing accessories for hair...) These are toys oriented to develop in girls' attitudes of affection, empathy, caregiving roles, concern for beauty, promoting the sexist imaginary in which women are relegated to the background, only valued if they meet beauty standards, outside the public and productive spheres, and, therefore, they and their contributions are invisible.

5. Within the framework of the TEMSIC Project, the guide *«Transformative Educational Action: Resources from Coeducation for Global Citizenship»* has been developed. We recommend reading it to deepen the incorporation of the coeducational and gender approach in the school curriculum. Available at: https://transformative-edu.eu/en/about/ and https://www.intered.org/es/recursos/accion-educativa-transformadora-orientaciones-curriculares-desde-la-coeducacion-para-la

- At the same time, games aimed at boys are generally oriented at preparing them from an early age for a later professional life, promoting their interest in technology and craftsmanship, as well as assertiveness, strength, and competence. Examples of toys that help boys live their process of socialization assuming to be «strong», «brave», «those who work» are bulldozers, cars, artisans' benches and technical toys, competitive games, games that simulate bladed weapons, firearms, or wars, which promote the normalization of violence. Exposing boys from an early age to this type of games also favours that they internalize a model of hegemonic masculinity in which feelings such as sadness, shame, defeat, or the desire to cry, are not appropriate and therefore should not be expressed by them, because they are not considered masculine.

Promote game-based activities without gender distinctions: The practice and use of games differentiated according to gender is materialized when it comes to proposing recreational activities in the classroom, regardless of the age of the students. As age increases, we see more separation and estrangement between boys and girls, and the consolidation of cultural roles and gender stereotypes. When considering any game-based activity with students, we must pay special attention to the use of inclusive language, avoiding the appearance of expressions, sexist cliches or jokes, and paying necessary attention and action when they are manifested. We must promote the indistinct use of toys without differentiating their use and enjoyment on grounds of gender, and propose recreational activities based on cooperation and collaboration between boys and girls, instead of promoting competition games of the type «boys against girls».

Adopt a clear and explicit position in favour of gender equality: Establishing clear norms and guidelines in the GBL processes in which zero tolerance to any discrimination or violence based on gender is explicated. It is not a question of frightening the students or pre-defining their behaviour, but rather of making visible the zero tolerance towards this type of violence as a value that should guide their present and future way of relating.

Make women visible: For example, including in recreational activities stories, songs or tales starring women, or in older age groups, including topics such as women's contributions in the conservation of ecosystems, interdependence, and caregiving tasks, addressing the identification and prevention of gender-based violence. It is also important to make visible the interests of the girl students, since sometimes, for ease, we tend to make use of games or recreational activities that are based on games that interest boys, and not girls. In this sense, consultation processes with all students to know their tastes and preferences are of great value.

Be aware and able to understand and respect sexual and gender diversity from a non-binary approach: Understanding that the categorization of men/women = male/female does not serve to respond to the sexual and gender diversity present among students, and that we, as educators, must expand our knowledge and training to respond to their needs and ensure compliance with the rights of all students, including students of LGTBIQ+ collectives.

2.1.3. Interculturality and inclusion approach

This approach unmasks, denounces, and wants to eliminate practices that are manifested in attitudes of discrimination, segregation, rejection of the «different» person, racism or xenophobia, sustained by using prejudices, stereotypes and generalizations. Applying it to GBL processes will help us addressing interculturality in the classroom, and (on a higher level) analysing the Global North - Global South power relations and how the neo-colonial system affects our conception of the world, contributing to inequalities.

Some basic guidelines to promote that GBL activities are implemented from an intercultural and inclusive approach are:

Carrying out an analysis of the cultural diversity of each group of students we work with: A first step to be able to meet the individual needs of the students is to understand and know the realities of their countries and cultures. Sometimes, we implement in the classroom activities or practices that may clash or be contrary to the cultural values or customs of the students in their origin countries and cultures, or that are alien to them (or they do not understand them because of the language barrier) and therefore they don't feel included. Carrying out this analysis is of vital importance to be able to adapt the activities according to the specificities of the students that make up the group, so that everyone can enjoy them in equal opportunities and conditions, feeling that their cultures and customs have been considered and respected.

Carrying out a deeper analysis of the diverse cultural and socio-political contexts where students come from: being aware of the cultural diversity present among students we work with is not enough. On many occasions, the diversity of nationalities, ethnicities and cultures in the classroom is the result of the migratory processes that students and their families have lived through, which, on many occasions, may have been motivated by causes in their countries of origin such as wars, human rights violations, political crises, climate crisis and natural disasters, the search for better educational and employment opportunities. The burden that the migratory process has on students is enormous and has direct repercussions on their emotional well-being, especially on students belonging to groups whose rights are most violated (poverty, students with disabilities, girls, students of LGTBIQ+ collectives). To all this must be added the possible language barrier, the cultural shock, the social, educational, and institutional exclusion and many other barriers faced by students of migrant origin. Because of this, it is very important that teachers know how to recognize these realities in order to adapt any educational practice to the individual needs of each student.

Identify and deconstruct one's own cultural prejudices and biases: being able to recognize our own prejudices towards other nationalities and cultures, recognizing the influence that stereotypes that are perpetuated (for example) through the media and political discourses have on us. Accepting that we must work on the deconstruction of the neo-colonialist mentality typical of Western societies and that manifests itself in ourselves, in order to be able to get rid of prejudices at the time of educational practice and to be able to build inclusive environments in which we convey to the students the importance of respect and value for cultural diversity, in this case through play.

Research and incorporate in the moments of playful practice games and activities from different places and cultures of the world: Especially from the countries and cultures that are represented among students. Games vary from culture to culture in their forms, content, and rules: games present in Western cultures are not the same as those played in Eastern cultures or in the Global South countries. An investigation of these characteristics can be done, either from the teaching role as an investigative task, or by involving students, proposing them to fill out files, prepare a presentation, ask a family member (or talking as teachers directly with relatives when students are still too young to perform these tasks). Elements that can be incorporated are popular or traditional games, toys of each culture, songs, rhymes, verbal expressions, and even musical instruments that accompany the practice. Incorporating elements that reflect cultural diversity in the games we use in the classroom, will allow students to recognize and value them as something closer and connected to their reality; and will contribute to migrant students or belonging to other cultures, feel included and valued.

Guiding recreational practice towards the development of competences that facilitate understanding the world and its diversity: promoting the development of global competence, critical and socio-emotional skills, which favour that students are able to understand the interconnections between the problems that affect their local reality and the global reality, and the common causes that generate them.

Promoting spaces and moments for reflection after the experience: Dedicating the necessary time to reflection after the game, to favour the deconstruction of possible stereotypes, values or discriminatory, racist or supremacist attitudes (even if implicitly) that may be named and / or manifested during the practice of the game; and instead, promoting values such as respect, admiration, and value as something positive the diversity of cultures and identities.

2.1.4. Participatory approach

Tackeling GBL processes from a participatory approach implies the promotion of democratic participation through debate, dialogue, and collective decision-making, building an active citizenship and a school as a political, social, and cultural space. It requires recognizing and incorporating in the playful practices that are implemented diverse knowledge (of women, of different cultures and peoples, of social classes, etc.) and elements of awareness and reflection on the problems that affect humanity at the local and global levels.

Some basic guidelines to promote that recreational activities are implemented from a participatory approach:

Taking the concept of Humanity as a starting point to launch any game-based activity: Taking as a reference human rights to promote play spaces that are democratic, open, and participatory. In these spaces, the different preconditions of students are considered enriching for the teaching-learning process and for the entire educational experience in general, and the participation of all is promoted as an essential value for the success of playful educational methodologies.

Proposing methodologies that promote democratic participation: The methodological and didactic implementation of educational practices based on a participatory approach include diversity of strategies: simulation games, discussions, change of perspective, role-playing games, games based on inquiry, on projects or problems. All those methodologies that make it possible for students to experience local and global problems and their relevance for individual and collective life, through the playful reality. Also, to promote participation, we may establish specific guidelines and criteria when planning GBL activities, for example, that the participation of all students is an indispensable requirement to achieve the objective of the activity, or assign changes in the game, for example by changing the places or roles played by students to encourage the participation of students with lower participation rates.

Using GBL as a tool for the development of participation and cooperation skills: Through GBL, additional skills and competencies are developed to those achieved through traditional teaching-learning processes. Children, young people and adults who play a lot and intensely, present greater preparation in these three areas of human development that are directly related to participation and cooperation and, therefore, can contribute to positioning themselves as critical and responsible citizens: (Krenz, 2001):

- **In the emotional area:** GBL promotes skills to recognize, experience and process emotions and feelings; better processing of disappointments and failures (frustration management); greater ease of withstanding confusing situations; less willingness to aggressiveness; greater resilience, greater emotional resistance.
- **In the social area:** GBL favours a greater capacity to listen; less prejudice towards other people: development of critical thinking, better willingness to cooperate; greater sense of responsibility; greater acceptance of the rules, better perception of justice and injustice; greater capacity for conflict resolution; greater openness to the cultivation of interpersonal relationships and friendships, a greater capacity for empathy.
- **In the cognitive area:** GBL favours better logical thinking; greater ability to concentrate; better memory skills; greater perceptual openness; more diverse and rich vocabulary and language; better understanding of quantities, numbers, colours, and shapes; greater imagination and smarter ability to see through attempts at manipulation; development of creative problem-solving strategies.

Addressing the management of frustration through GBL: Everyone faces unforeseen events, mistakes, and other «setbacks», probably several times throughout the day and many times throughout life. This also happens in game situations, where it may happen that the desired goals are not achieved, generating the appearance of frustration. In a positive culture of making mistakes, failures are seen as an opportunity to learn and grow, as a step towards the goal we seek, thus favouring more participatory and inclusive educational contexts. Failures must be addressed respectfully within the group and gather ideas about what can be changed in the next attempt to make it work. The question is not *who was to blame?* but *why did it happen that way and how can we improve?* In this way, we promote values of cooperation and support among students. To this end, it is important to foster a positive culture of making mistakes. But it is not only about learning to live with failures as part of any process, also learning how to identify one's frustration, its origin, how it manifests itself in each person, what feelings it generates, how it influences our well-being and our attitudes towards other people. Recognizing and addressing one's frustration is essential to be able to resolve conflicts and strengthen empathy and assertiveness.

Fostering a positive culture of making mistakes through play: Admitting mistakes is difficult for most children and also for young people and adults. Making mistakes can cause stress, shame, and fear, in large part, as a consequence of the socialization process that we have lived since childhood, in which failure is considered as something negative within the mercantilist and materialistic ideology, instead of being considered as a part of the learning process and as part of life itself. Sometimes the fear of punishment, the shame of someone laughing at one's failure, is too great. It is a challenge to form a positive culture of failure, so that we can honestly accept that making mistakes is human. It is important for students to understand that one day someone else can fail, but the next day I can fail myself, and that a failure does not mean defeat, but is always a learning experience. The key is trying to give a positive value to what is usually given a negative value, in this case the failure, addressing it as an opportunity to improve the cohesion of the group and to internalize values of cooperation instead of competition.

Orienting the playful practice towards the strengthening of resilience: Understanding the capacity of resilience as an engine that promotes participation through the desire to continue advancing despite adversities. In order to establish a positive culture of making mistakes, resilience of its members must first be strengthened. This can be achieved through a playful experience of successes and failures, followed by a process of reflection and collective transformation.[6]

Taking advantage of the momentum generated by the game to promote students' involvement in the transformation of the local and global reality: Starting by proposing activities that «stir» students' concerns in a way adapted to each stage so that they can recognize, identify, and act before the socioeconomic inequalities and the power dynamics between the Global North and the Global South that have marked and mark the local and global human processes. For example, using games that allow younger students to identify elements related to climate change; or incorporating recreational activities that address the Sustainable Development Goals (SDGs) with primary school students; or preparing global challenges and cooperative games aimed at secondary and higher education students that address directly, both locally and globally, problems such as gender-based violence or the climate crisis. To the playful intervention in each educational stage, we can add the «action» component linking what was learned through play with local organizations that work to counteract the effects of the problems identified.

2.1.5. Environmental sustainability approach

Incorporating this approach in GBL processes implies knowing that we are part of a whole, becoming aware of our eco-dependence on the environment and the planet, taking care of the natural space that we belong to, and that we are responsible for.

Some basic guidelines to promote GBL activities from an environmental sustainability approach are:

6. Some practical examples related to this can be found in the guide of the TEMSIC Project *«Transformative Educational Action: Socioemotional Education resources for Global Citizenship»* which presents a theoretical framework as well as practical pedagogical proposals to address, from a socio-emotional approach, personal, collective and social transformation. This guide can be found at: https://transformative-edu.eu/en/about/ and https://www.intered.org/es/recursos/accion-educativa-transformadora-educacion-socioemocional-para-la-ciudadania-global

Carrying out an analysis of the materials and elements that we use in GBL processes: If we want students to understand and internalize through GBL values related to caring for the planet, we must start by being aware of the environmental impact of the resources we use for GBL practices and for educational practice in general. Opting for the use of recycled or more sustainable materials, locally produced or natural elements, among others, is a starting point. In addition, we must make this visible to students, that is, explain and show them why we have chosen some materials and not others, so that they understand the importance of implementing small actions which can have a great positive impact. Another way is also to promote this type of responsible attitude among the rest of the teachers and promote that these decisions become part of the institutional culture of the educational centre, so that there are no isolated and individual actions, such as a waste recycling program (which is a very positive action) rather than a commitment from the educational institution towards sustainability is established as a transversal value of the educational centre.

Addressing the planetary climate crisis through GBL processes: incorporating concepts such as climate change, the environmental footprint, the ecological debt, the overexploitation of natural resources, the consequences of the use of fossil fuels, the greenhouse effect, the thawing of the polar ice caps, the appearance of new infectious diseases, the loss of biodiversity, the rise in sea level, among many others. The activities that we propose in the classroom can be directly aimed at students to become familiar and able to recognize and express themselves about these global problems. For example, with younger students we can prepare some card game in which animals are paired with their ecosystem but making visible the negative impacts we are causing in these ecosystems through our model of development and consumption. With primary school students, we can begin to address the SDGs through question-and-answer games, using resources such as stories and progressively increasing their complexity. With older students, we will be able to propose games in which they become research agents that must contribute to dismantling the development model that causes the climate crisis.

Incorporating in GBL processes worldviews more respectful with life and the planet: making sure to make visible, for example, the paradigm of *Good Living* of the indigenous peoples of Latin America, which understands that the dignity of people is inseparable from the context and that the most important value is the respect for life and nature.

Promoting through GBL processes a concept of *happiness* more respectful with the planet: atHelping students to understand that happiness is not «what I have» but «what I am», against the values of accumulation sold to us by the capitalist system in which we live. Showing students that we are happy and have fun playing and that to play we need very few material things. Guiding them so that they understand the value of the immaterial (relationships, caregiving, emotions, learning) over the material (toys, fashion, electronic devices) and promoting that they understand the positive impact on the planet that will have if we reduce our consumption of those material things that we do not need and we start having a more conscious and sustainable consumption attitude.

Guiding the processes of GBL so that students position themselves as agents of change and transformation for the benefit of environmental sustainability: Sensitize students and show them tools and resources that they can put in practice to generate positive change in their local and global reality. Through GBL we can promote that the students invent imaginative and creative solutions to the climate crisis, which can be materialized in concrete actions adapted to the age and characteristics of each group.



2.2. Playing in the classroom: some Game-based Learning methodologies for promoting inclusion, equal opportunities and building global citizenship

Through this guide we encourage teachers to incorporate GBL to tackle issues related to Global Citizenship Education approaches, addressing them either as a central topic when planning and implementing GBL processes, or having them very present as a guide when addressing related issues that may arise, always adapted to the age and specific characteristics of each group.

Below, we present some categories of GBL methodologies which can be implemented in the classroom and contribute to the construction of a global citizenship, while promoting inclusion in the classroom and ensuring equal opportunities among students. These are small brushstrokes for teachers to continue their journey, investigate and delve deeper into the fascinating world of GBL.

2.2.1. New-Games

«Playing hard, playing fair, no one gets hurt!»[7]

The term «New-Games» was coined in 1974 from American pedagogy.[8] The special feature of this type of game is that no one wins, and no one loses: there is no victory or defeat, but the focus is on the **fun to play**. As in cooperative games (which we will explain later), the emphasis is on **teamwork**. Another feature of this methodology is that it incorporates elements of **confidence** exercises and **creative games**, through which students can be part of the design of the game, adapting it to their needs as the game progresses: the important thing is not the rules, but the people who make up the group.

New-Games can be adapted to people of different physical and mental abilities, thus promoting the **social inclusion** of a heterogeneous and diverse group, thanks to their versatility and inclusive character (LeFevre,2002). The author, in his book «Best New Games»[9] describes some of the groups which this methodology of games can be implemented with, such as basic, secondary, higher and university

7. General motto of the New Game movement.
8. http://www.newgamesfoundation.org/
9. A free preview of some of the content of the work is available at: https://books.google.es/books?hl=es&lr=&id=Hcf03sWXIiMC&oi=fnd&pg=PR1&dq=lefevre+new+games&ots=-eLyyxv1LK&sig=sbRDYp319twcVh1WGJglKwURhI4#v=onepage&q=lefevre%20new%20games&f=false

formal education; non-formal education contexts, especially aimed at youth and adolescent groups; the professional world, for example at meetings, conferences and events; cultural groups; mental health services, physical and occupational therapy services.

New-Games seek to promote fun and strengthen trust among those who make up the group, creating a safe and warm space in which the important thing is to have fun. In this sense, they can be used to create educational meeting spaces that offer all students the opportunity to participate. The educator sees and promotes the diversity of participants as a positive resource and, therefore, can also influence an inclusive way of thinking and behaving on the part of those involved in the activity, which is transferred to their daily lives. New-Games require diverse realities, points of view and strategies of search for different solutions, since sometimes it requires «the wisdom of the many»[10] to achieve the desired common goal. The strengths that result from the game become strengths for life, thus strengthening self-esteem, self-confidence, and a sense of community.

Some practical examples of New-Games are described in section 3 of this guide, such as quick games without material (section 3.1) and icebreakers (section 3.2).

2.2.2. Cooperative games

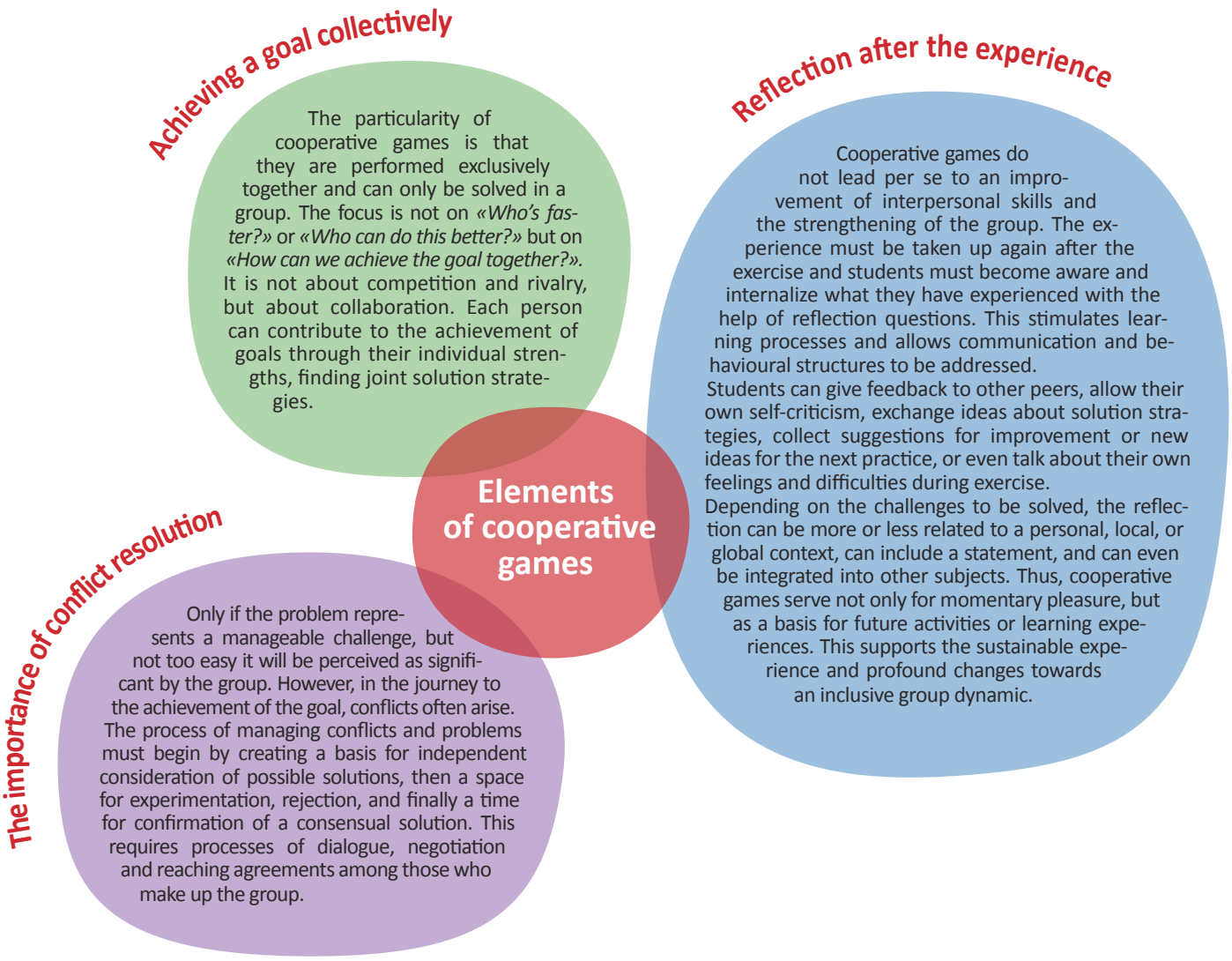
Cooperative games are challenges and tasks that must be solved together in a group, without competition, but through **teamwork**. They promote a sense of community through the experience of joint successes, but also through joint «successful» failure. As mentioned above, promoting a positive culture of making mistakes and working on managing frustration are essential elements for student participation, and cooperative games allow these skills to be worked on, as well as a sense of community and belonging to a group.

The goal of cooperative games is primarily **improving the ability of cooperation** within the people who make up the group. Students should be supported to treat each other with respect and cooperate to achieve a goal as a group. They offer **opportunities for participation and collaboration based on equality** that cannot be achieved through traditional competitive games. In addition, they are the most appropriate tool to address issues of social interest and with an emotional and global component.

Through cooperative games, students also learn to perceive and name their own **boundaries**. They learn to respect their personal boundaries and communicate them clearly to the outside world without fear of feeling ashamed or without feeling like they must live up to the pressure. Children and adolescents have the opportunity to voluntarily leave their personal comfort zone and expand it within the participation in cooperative games. It is important to always keep in mind that each group is different and has its own needs, limits, and difficulties.

Some of the key elements of cooperative games are[11]:

10. *«The wisdom of the many»* is a book of the American author James Surowiecki, which describes why groups are smarter than individuals and how we can use collective knowledge for social action.
11. Adaptation from Gallego, R. (2014)



As for **the role of the educator** while guiding cooperative games, the guiding principle to follow should be something like *«as much as necessary, but as little as possible»*, adopting an **attitude of observation**, perceiving from the outside the situations and roles of those who play (since the group that is playing, often does not consciously perceive these elements because it is immersed in the task of the game). However, the educator has the responsibility to **intervene in case of a possible danger**, situations of discrimination, exclusion, or violence. To do this, it is important to **perform a preliminary analysis of the dangers** that may arise during the implementation of the games, as mentioned above.

Another important task of the person guiding the cooperative game is **to choose appropriate methods or variations** so that the playing group is challenged consistently and to the extent appropriate to its capabilities.[12] To do this, the **uniqueness of each group and its specific characteristics must be considered.** At this point imagination is a fundamental element: the challenges faced by students as a team to achieve this common goal can be made up of different types of activities, which can be physical, logical, developmental, creative. The important thing is that the tests lead the group to cooperate with each other, taking advantage of the strength of the whole group.

Some practical examples of cooperative games are described in section 3.3 of this guide.

12. http://www.kooperationsspiele.net/?page_id=25

2.2.3. Ludopedagogy

Ludopedagogy[13] seeks, promotes, and **proposes to transform the reality** in which we live and which we are part of. Its task, in line with emancipatory education, is to work in groups from the game **to promote spaces of individual and collective transformation**. The guiding principle is to play for a more equitable, fairer, freer, and happier world, through collective game-based processes as a channel that allows to experience other ways of connecting individually, collectively and with the local and global environment.

As an essentially experiential methodological proposal, it understands game as space-time of rehearsal, as a laboratory where we can manipulate reality, disarm it, challenge it, and give it a new meaning, questioning reality and challenging the established. To do this, it seeks to create uncertainty in the group and the desire to understand the problems, the questions, and answers.

The components of the ludopedagogical intervention can be summarised as follows:

The scenario

The space, the senses, the objects, their arrangement, their colours and materials.

The script

How to install the playful reality and facilitate the entrance to play.

The plot

The metaphors at play and what it provokes among those involved.

The after

Evaluate and systematize, with a double evaluation: the «hot evaluation» at the end of the activity (more emotional record of how I felt and what happened to me) and a more relaxed evaluation, a few days later (more rational, record).

For Ludopedagogy, it is essential to plan and build the route of the games to be able **to install the playful reality** for the specific group. This requires presenting the games not as isolated or loose activities, but as a chain of links in which **each experience relates to the rest** and is essential to build a meaning in a processual way. It thus differs from specific playful interventions, betting on a nature of process, such as a journey through the game.

Ludopedagogy is committed to a **transformative role of the person who guides the process**. Thus, some attitudes and key skills which allow guiding ludopedagogical processes are: feeling joy and pleasure towards the activity; confidence in the process; putting people at the centre and not the dynamic; the insight and the desire to investigate and improve one's own methodology; working from resilience to cope with the resistances of the group; intervening and observing the game at intervals; sensitively listening the phenomena that happen and manifest within the group; supporting the group until it is able to sustain itself comfortably and fluidly; observing and understanding the emotions that arise in himself or herself and accepting that each group is different and that, therefore, the methodologies and results are not linear.

13. The concept was coined in 1989 in Uruguay, by the training and research center of La Mancha, from whom we extract many references, descriptions and learnings that are reflected in this section.

INCLUSIVE AND EQUITABLE GAME-BASED PEDAGOGICAL PROPOSALS FROM A GLOBAL CITIZENSHIP EDUCATION PERSPECTIVE





3

This section includes some proposals to implement inclusive and equitable GBL activities in the classroom. The objective is that teachers have some practical examples that they can add to their educational resources to continue deepening through teaching practice into GBL processes.

Through the proposals put forward we will be pursuing that students can experience, through play, processes of personal, collective, and social transformation through experiences that connect them with the reality of their group, but also with the global reality, while favouring the participation and inclusion of students in the school context. The proposed games can be adapted to any age group if they are adequately complexed to the students' characteristics and needs.

In section 2 of this guide, we have presented some guidelines to implement GBL processes incorporating the Global Citizenship Education approaches, an aspect that we consider essential when planning any recreational activity in the classroom, especially if we want it to have a **transformative character**.

As for the content of this last section, first we present some examples of quick games without material adaptable to any age group and educational situation. After them, some «icebreaker» games are presented, ideal to be the starting point of some activity or group dynamics. Finally, we present a couple of cooperative games, with concrete examples to work cooperation and teamwork, as well as some proposals for games that can be launched at any time within the content of a session already prepared.

3.1. Quick games without material

FUSION![15]





10 min.



10 + participants

Age:
6 years and older

MATERIALS

No material required (optional some handkerchiefs or ropes)

DESCRIPTION

The group is scattered in the room.

The educator who leads the session starts the game to set an example: He or she will call to or walk towards a student who has something in common with (for example, they wear glasses, white T-shirts, they have blond hair) and explains why that person was chosen. They will have to shake hands and say out loud: «FUSION!» (if they want to avoid physical contact they can cling to the ends of a handkerchief or rope).

Then this second person will do the same, finding and uniting with another person who has something in common with, and hold on to the cry of «FUSION!», but now it will be the 3 people in chains who will have to shout it.

The process is repeated until at the end, every person is connected to each other. More and more people are having to shout «FUSION!» every time. For the last person to get to yell, he or she will need to find something in common with the person who started the game. This way, a closed circle will be formed, and at that moment the whole group will be able to shout in unison «FUSION!!!!» and celebrate the end of the dynamic.

The game can be repeated as many times as desired, there will always be different sequences. The chain makes it clear that something unites all the people in the group and that, despite the many differences in the group, everyone belongs for many reasons to the same global unity.

Variation

Similarities can not only refer to external or physical characteristics, but in consecutive rounds they can focus on internal/personal similarities, for example, a common pastime, a common trait, a common feeling, a common experience, belonging to the same culture or nationality.

REFLECTION

For the reflection phase, the following questions may be useful:

- *Did you find it hard to find common ground with anyone? What commonalities surprised you?*
- *Did you learn new aspects about someone you didn't know before?*
- *What do you think now about the things in common that unite all human beings with each other?*
- *Are there more things that unite us or that separate us? What if all people were equal? Do you see diversity as a good thing? Do you consider yourself capable of valuing other cultures and people?*
- *Position yourself: Think of a way to value and treat other people with respect, even if they are different from you, and commit to putting the practice.*

15. Adaptation of: Portmann, R. (2013): Die 50 besten Spiele zur Inklusion. 2. Aufl. München: Don Bosco Medien.)

ZOOM!





5 min.



5 + participants

Age:
4 years and older

MATERIALS

Stopwatch (optional) or a wall clock

DESCRIPTION

The goal of the game is to give the sound «zoom» a spin as fast as possible around the circle formed by students. As a story of the game, it can be explained that we want to know if the group can break the existing world record. Of course, this only works together and when the whole group is concentrated. It is an excellent game so that all students can be part of a common goal, and especially interesting to include students at risk of school exclusion, since it does not even require mastering the language to be part of the process.

The group forms a closed circle, either in chairs or standing. They are asked to turn their heads to the right. After a three-second countdown, the educator passes the word «zoom» to the person to their left as quickly as possible by moving their head from right to left and shouting «Zoom!». At the same time, the stopwatch starts. Now the «zoom» is passed from person to person in the circle, no one can be left out. As soon as the educator retrieves the «zoom» of the person to his or her right, the stopwatch stops.

Of course, the world record hasn't been broken yet after the first time, practice is needed for that! This game can be played well as a ritual for several days in a row at a specific time, for example, always at 11:55, motivating the group to improve the time it takes to go around the circle. (The world record for a group of 70 people is 7.54 seconds; therefore, for a group of students of 35 it should be around 4.5 seconds, a goal practically impossible to achieve, but precisely that difficulty can further promote participation and the desire to achieve the goal).

What contributes to the success of this method is, on the one hand, speed: it is about the whole group winning a competition against time, on the other, the release of adrenaline in the short term promotes team spirit and common «union». In addition, each person within the group is an important link in a chain, without which the method cannot work. So, everyone is equally important and contributes to the achievement of the common goal.

REFLECTION

A long reflection phase is not so important here and is not advisable either, as otherwise the «flow» and stimulating positive effect obtained from the game is lost. This method can bring liveliness, especially to quiet groups, and promote the inclusion and participation of students who present greater difficulties.

Possible reflection questions can be:

- *What do you think contributed to the collective success?*
- *What would have happened if only one person had not passed the «zoom»?*
- *What other tasks can we do by helping each other to get better results?*
- *Can we improve the time obtained? (and so, we do another round)*

«LOVELY HELPERS»





One week



At least 6 participants

Age:
6 years and older

MATERIALS

Materials usually found in the classroom

DESCRIPTION

Each student writes his or her name on a piece of paper. The pieces of paper are mixed in a container and redistributed, but no one can have their own name. From now on it will be a secret which name we have. For that person you will be his or her «Lovely helper», that is, a gnome who will look after of him or her for a week. This means doing something good for that person during that week without attracting attention. The goal will be to have one or more acts of care towards the other person, for example, leaving a fruit that on their table, a card with some nice phrase, cleaning and ordering their desk without being notices. Students will have to strive to know the person they have to care for in order to do something that will really help them in their daily life. The educator will indicate the day of the following week when the secret will be revealed, and everyone will know who their «Lovely helper» was.

REFLECTION

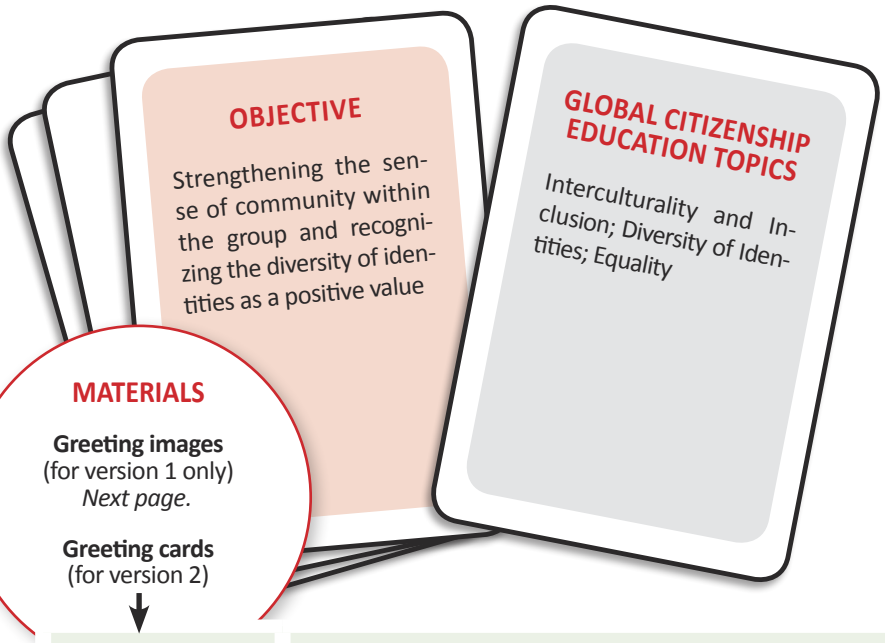
This exercise tries to be aware of the caregiving tasks that we receive in the day to day and that many times we and the system do not value, but which allow our day to day functioning and, on a large scale, allow the world to advance every day, although they are invisible, frequently unpaid and reduced to the private sphere. It also allows us to identify and make visible who usually performs them in our home and in our closest environment, usually women.
After the resolution of who was the or the «Lovely helper» of whom, we can take a moment to reflect through the following questions:

- *What did your «Lovely helper» do for you?*
- *Did you find it difficult or easy to think of something relevant to the care of the other person?*
- *What has changed in the group after this caregiving experience?*
- *Think: In your day-to-day life, who does usually take on the caregiving tasks you need to make possible your routine? (Preparation of food, cleaning of the house, purchases and management of the home, take you to the doctor, give you affection...)*
- *Do you think you value all these caregiving tasks enough? If not, why don't you value them as much as they deserve? Does the system and the economy value them as they deserve?*
- *Are you aware that, in general, the distribution of these tasks is not equitable, and that it is usually women who bear this burden, added to their paid working hours?*
- *Position yourself: Think about a way you might get involved in those caregiving tasks, and how you could encourage a more equitable distribution of them in your home.*

As the group is older, concepts of reflection can be introduced such as: the distribution of tasks according to gender, the double and triple working hours of women, the invisibility of care tasks, global care chains, the public and private spheres, productive / paid work and reproductive / unpaid work, etc.

3.2. Icebreakers

GREETINGS FROM AROUND THE WORLD





10 min.
10 min for several consecutive days

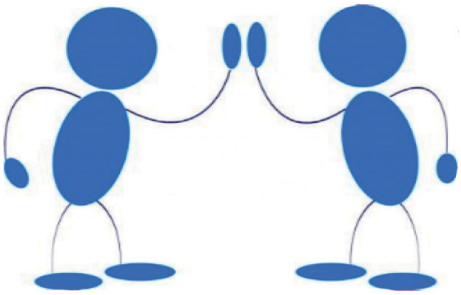


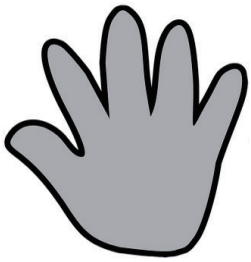
10 + participants

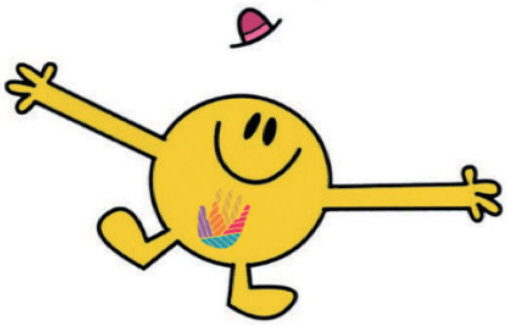
Age:
3 years and older

India	Put your hands in front of your chest and lean a little towards the other person.
Tíbet (some ethnic groups):	Take out the tongue.
Malaysia	Touching the fingertips of one hand. Then put your hand on your heart and say, «My heart greets you.»
Middle East	Raise your hand towards the heart, tilt your head slightly (for more respect, a little deeper than the other person), then place your hand on your forehead and lower it from there in a wavy downward motion and then slide it up again. Join this gesture with the words: «As-Salaam-Alaykum» (Peace be upon you).
United States	A firm handshake accompanied by direct eye contact.
Kenya	A friendly applause of mutual cooperation that turns into a briefly firm handshake.
In the Aleut Islands	Touching the other person on the head or shoulder.
Japan	Respectful bending of the trunk (an arch) at an angle of about 15 degrees.
Latin America	A brief hug and a few taps cordially on the back.
Thailand	Bow with hands crossed in front of your chest. The higher your hands are on your chest, the greater the respect. However, this becomes an insult if you raise your hands above your head.
Some Mediterranean countries	Two consecutive kisses and at the same time on the cheeks (or mutual clash of cheeks).
Russia	A firm handshake followed by a «bear hug» with 2-3 kisses on the cheeks.
Turkey	Shake hands with both hands or hug and kiss both cheeks.
Polynesia	Hugging and rubbing your back.
Guinea	A long, gentle handshake, accompanied by a constant «Wawawawawawa .....».
Others	As many as the students propose or investigate.

Greeting images for version 1







DESCRIPTION

Version 1 (no reading skills required)
The educator prints cards with the 3 drawings of greetings. Each student chooses the greeting with which they want the rest of the group to greet them. The symbol «hand» means to greet by moving the hand, without contact; the «high 5» symbol implies colliding all five fingers with a short touch and the «hug» symbol means a warm hug.

This allows students to feel welcome and included in the classroom while improving the group environment, strengthening relationships between students and encouraging inclusion and participation. We can incorporate as many forms of greeting as the students want to and turn it into a ritual at the beginning of the day.

Version 2
Students learn a new greeting from another part of the world every day (see greeting cards in the necessary materials), The teacher is responsible for explaining what the different greetings consist of and their places of origin. The students will be able to establish similarities with the greetings of their own culture, and they will be able to comment and debate on them in a group. After 1 to 2 weeks, when they have already talked and exchanged opinions on all the greetings, each student can decide for themselves how they would like the rest to greet them. In this way, they must learn the greetings chosen to greet each other during the rest of the week.

Variation
For older students, we can establish a job in pairs or groups in which they must investigate the origin and history of the greetings that have been learned and explain it to the hole group.

REFLECTION

Once the game is finished, the students will be able to reflect during a session on their impressions after the process. The following guiding questions may be helpful:

- *Are there common traits among greetings from countries far from each other? what, after all, is the purpose of all greetings despite cultural differences?*
- *Do you think it is important to know the customs of people from other cultures, for example your colleagues? Why?*
- *Think: How can we turn our classroom into a more inclusive space that considers all the cultural identities in it?*
- *Position yourself: Write, with your classmates, a list of steps to make your classroom culturally inclusive and commit to fulfilling them during the school year.*

ISLANDS WITHOUT BORDERS





1-2 hours



5 participants

Age:
6 years and older

MATERIALS

Newspaper sheets, crayons, pencils, scissors, wool thread of various colours

DESCRIPTION

For this activity it is necessary to have a large space available.

Students begin the session by drawing or writing on a newspaper sheet a description of their own, including all the characteristics they consider important (their name, age, tastes and interests-food, series, books, games, animals, sports ...- country of origin, neighbourhood where they live)

Each sheet of newspaper will be their «personal island» and will be put all scattered on the floor, so that they can sit or stand on top of them. Each students introduces him or herself to the large group from their island, saying out loud the characteristics that define them. It is important that the group is attentive to what each person says, so that they can make connections with each other. When the person has finished introducing themselves (about 15 seconds), the rest of the group will have 10 seconds to connect their thread with them if they have felt identified with any of what they have said. When all the threads are connected to that person, another new person will start talking, and the process is repeated until all students have introduced themselves and all the connections have been made.

REFLECTION

Some questions that can guide the reflection phase are:

- *How did you feel when writing your profile, was it easy/hard to reveal things about yourself to the whole group?*
- *How did you feel being alone/alone on the «island»?*
- *How did you feel about connecting the islands and contacting each other?*

To deepen the reflection, the teacher will ask the students to take their «island» and to put them all together, creating a large island composed by all the others. Students should reflect and exchange ideas on the positive aspects of diversity in all its forms.

3.3. Cooperative games

WHERE IS THE HANDKERCHIEF?



MATERIALS
A handkerchief or other object that fits in your hand, a long rope (may be a line painted on the floor), a stopwatch



15 min.



7 - 25 participants

Age:
5 years and older

DESCRIPTION

For this game it is necessary to have a large space. Ideally, a large number of students should participate, for example, the entire class (around 20-30 students).

The teacher (or any student who wishes to) will have the role of leading the activity. The rest will be placed in a row behind a line, each student next to the other. Whoever leads the game places the handkerchief on the ground about 20 or 30 meters in front of the group. In turn, the person leading the game will move a few meters further forward, turning their back on the group. The group has 2-3 minutes to build a strategy to reach the handkerchief and bring it back to the starting line. They will have to negotiate in such a way that everyone is part of the process and at some point, has the handkerchief in their hands. After those 2-3 minutes, the person leading (who is looking in the opposite direction to the group) will shout aloud: «WHERE IS THE HANDKERCHIEF? ¡1,2,3!». While he or she is saying this phrase, the rest of the group has a chance to move. When he or she finishes saying the sentence, turns around and the rest of the group must remain motionless. The process is repeated for the group to move forward.

If there are people who are seen moving, they must return to the point of departure, but they can continue to help the common goal: people returning to the starting point can form a straight-line joining foot to foot so that they are approaching towards the handkerchief. Thus, the path that the handkerchief must make to return will be less, and the goal will have been achieved when it reaches that line of people, instead of having to return to the original line.

REFLECTION

This method is excellent for students to understand that more than individual speed, the power is in bringing together the strengths of the whole group. After the game, the following questions can be used for reflection:

- *How did you feel during the game? Were you able to recognize roles among your peers? Was the cooperative methodology respected or did behaviours more typical of the competition emerge?*
- *What was the hardest thing? Was it easy to agree on the strategy? Did there arise moments of frustration or mishandling of emotions?*
- *Do you think that without teamwork you would have achieved the common goal? If we repeat the activity, would it be easier to agree on the strategy to achieve the common goal?*
- *Think: In what other school activities can you implement a moment of joint reflection to collaborate and establish a common goal, rather than individually?*
- *Position yourself: Look for propitious moments for collaboration between peers and promote that in school activities more attention is given to cooperative work instead of competitive work.*

THE TRAIN[16]





10 min.



6 participants

Age:
7 years and older

MATERIALS

Balls

DESCRIPTION

Students are placed forming a row facing the front, so that they are seeing the back of whoever is in front of them. A ball shall be placed between each person so that it is held between the back of one and the chest of another. Now each person must put their hands on the shoulders of the person in front of them. The goal is to advance to a certain point (it can be one of the walls or a goal line) without any ball falling to the ground. If a ball falls to the ground, the person will not be able to reposition himself in the same place he was but will move to the first place in the row. The person who previously occupied the first place must take the place of the person who left his place free. In the meantime, the rest of the group will be tasked with helping the person passing backwards identify the place they should occupy; all this taking care that balls do not continue to fall. Once the goal has been reached, the same path can be done in reverse (it is suggested that the teacher set the finish line in a direction that requires some curvature or change the finish line as the train moves, so it gets more and more difficult). This does not require changing anyone's position, but simply walking backwards. The last person will now be the first, only she will be able to turn around to guide the rest of the group, as only she will know where the new finish line is. The way to guide cannot be with words, but with hands. Now it will be much more difficult to keep the balls while playing with your hands. To indicate «walk straight» he shall touch with both hands those of the person in the back; to indicate «turn right» he shall touch the right hand of the person in the back, to indicate «turn left» he or she shall touch the left hand of the person in the back. The task of each person will be to pass the signal to the next person, to move the train in the right direction towards the finish line. In this phase if the balls fall, the change is also made with the first person of the train.

REFLECTION

Once the activity is finished, you can make a round of reflection through some questions:

- *What has been easier, the first round in which the whole group could see the finish line or the second, in which only one person could see it?*
- *Is it easy to attend to so many instructions and at the same time achieve the common goal? Even if it's not easy, is the result worth it?*
- *Beyond the result obtained, the time needed and the balls that have fallen to the ground, has it been a fun process? Have we learned to act quickly in the face of mistakes, have we learned to help us instead of reproaching ourselves for failures?*

14.Taking as a reference https://www.efdeportes.com/efd109/los-juegos-cooperativos.htm

MINEFIELD





10 min.



7 - 25 participants

Age:
6 years and older

MATERIALS

Materials that are usually found in the physical education classroom (hoops, balls, ropes, cones, tapes...)

DESCRIPTION

A large space is required for this activity.

The students are placed in a row. In front of them the obstacles (the mines) will be scattered, they will have to dodge them. Now, students will have to turn around, 1 facing the front, 1 back and so on. They will hold their hands with each other, and at the sound of the signal they must advance as fast as possible until they finish dodging all the obstacles. To achieve this, the students who are looking forward must guide (without jerks or blows) the students who are looking back, also respecting their rhythms. If anyone runs into an obstacle at any point, the whole group must return to the starting point.

When they have reached the finish line, they will have to make the journey backwards to exchange roles.

REFLECTION

After the game, the following questions can be used for reflection:

- *Is it easy to attend to so many instructions and at the same time achieve the common goal? Even if it's not easy, is the result worth it?*
- *Beyond the result obtained, the time needed, and the obstacles encountered, was it a fun process? Have we learned to act quickly in the face of mistakes? Have we learned to help us instead of reproaching ourselves for mistakes?*

3.4. Games for any time

JOINT EQUILIBRIUM





10-20 min.



2 participants (recommended to play in pairs)

Age:
9 years and older

MATERIALS

For each pair of students 1 pencil or 1 wooden stick, (approx. 20 centimetres.)

DESCRIPTION

Students will be dispersed in pairs through the space. In each couple, they will choose who will carry the wooden pencil or stick resting vertically on the tip of their fingers. Whoever carries the pencil or wooden stick will go have their eyes closed and must be guided by their partner. The greater the relaxation, concentration, and confidence in the other person, the greater the chances of keeping the pencil or wooden stick in balance.

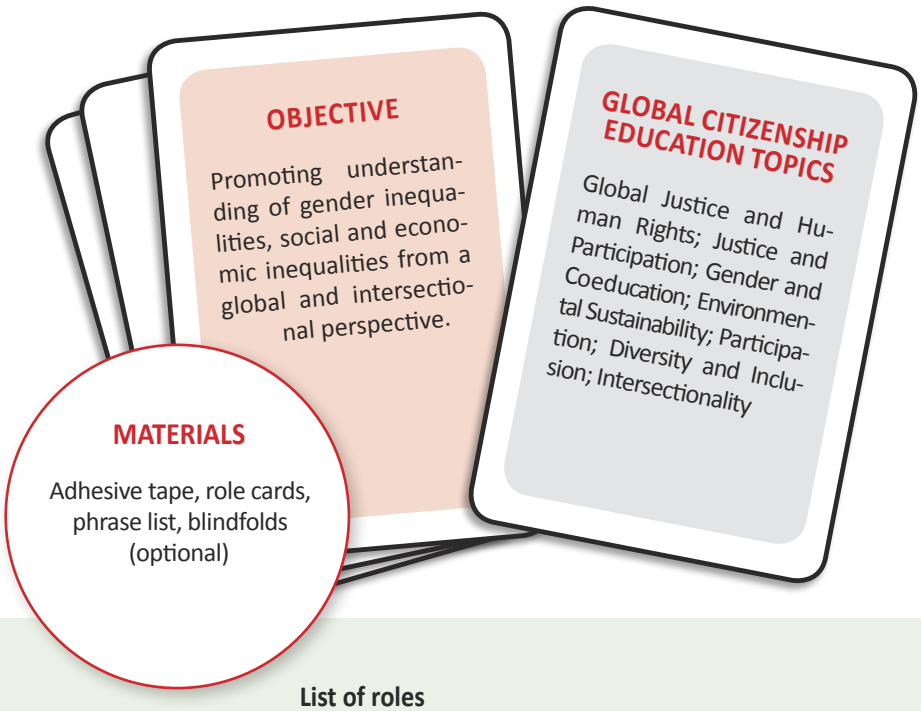
The role of the couple will be to guide and prevent them from crossing or approaching the rest of their partners who are doing the same exercise. Once the balance has been maintained for 1 minute, the roles are reversed within the couple.

REFLECTION

Once all the students have managed to meet the objective, you can reflect on the following questions:

- *How did you feel during the activity? At any time did you feel frustration, anger, joy, excitement...?*
- *What was the collaboration like with your partner? How were the instructions to meet the goal?*
- *Do you think that if your class group collaborated more with each other, it would achieve their goals better?*
- *How can you help your peers «keep their pencil in balance» on a day-to-day basis? What things can that «pencil» be? what things are «your pencil» and how can they help you hold it?*

THE MARCH OF POWER





30 min.



Minimo 10 participants

Age:
12 years and older

List of roles

- 6-year-old child with reduced mobility, who lives in a rural environment and a home not adapted to his or her needs.
- 8-year-old girl, has not learned to read or write, has to take care of her younger siblings while her mother works.
- 16-year-old has internet at home, lives in a safe neighbourhood near the high school he attends. He decided to go to the public institute to be with his friends, although his family wanted him to go to a renowned private institute in the capital.
- 17-year-old, in his last year of school scholarship. She would like to continue studying, but the economic situation forces her to go to work in the family business (small food store).
- 15-year-old girl has recently discovered that she is pregnant. She has experienced situations of physical and sexual violence in the family.
- 12-year-old boy, with good school performance, lives in an unsafe area affected by drug trafficking and the presence of armed gangs. Eventually, he and his family emigrate to another safer country.
- Young 17 years old, he is already clear about what he is going to study at university and his family has worked hard to gather the resources to be able to pay for materials and transportation. Their house is ruined by the sudden rise of the river level in the rainy season, and they had to move to another village. This didn't happen before, but the climate crisis is having these impacts on their environment.
- 7-year-old has an autism spectrum disorder, but his school does not have the resources to address his needs, nor does his family have the funds to seek support.
- 13-year-old child. He got very good grades in his country, but now he doesn't speak the local language and can't keep up with the classes.
- Others (include different levels of inequities and intersectionality)

List of phrases

- I feel safe in the space in which I live.
- My family can support me when I need help for my studies.
- I can devote my time to study and my hobbies.
- I don't have to take care of other members of my family.
- At my age, I don't have to work to contribute to the family economy.
- I have good self-esteem.
- I can move safely and quietly in my neighbourhood.
- I do not need personal support to function in my day to day.
- I feel happy.
- I don't worry about my future because things are going well for me.
- I haven't had to change countries.
- When I get bored at home, I can go play with my friends on the street.
- If you need it, my family can count on some support from the state's social services.
- Other

DESCRIPTION

Two lines of adhesive tape are placed at each end of the classroom/open space. The separation between the two lines should be between 6 and 12 meters, approximately. The lines must be long enough for all students to be placed on them.
The cards with the roles are distributed to the students in a bowl. There will be as many cards as students, and it will be ensured that the roles are as diverse as possible. Each student chooses a card and internalizes their role.
Students stand on one of the lines, each student next to the next and seeing the other line of duct tape in front of them, as their horizon (the finish line). They are explained that they are no longer who they are and from this moment on they are the person who appears on their card. They are told that they are in a more or less vulnerable context (here you can specify countries and contexts within countries, e.g., rural areas, periphery, slums, crisis situations, etc.).
They are given instructions: First, they will cover/close their eyes during exercise. They won't be able to see what the rest of the group around them is doing. They are instructed to step forward each time they feel identified with each sentence to be dictated aloud (see list of phrases in the «materials» section). A person will dictate the sentences aloud.
The sentences are finished reading when there are no more or when someone has reached the «finish line». There will be students who have come a long way, and others little or nothing.

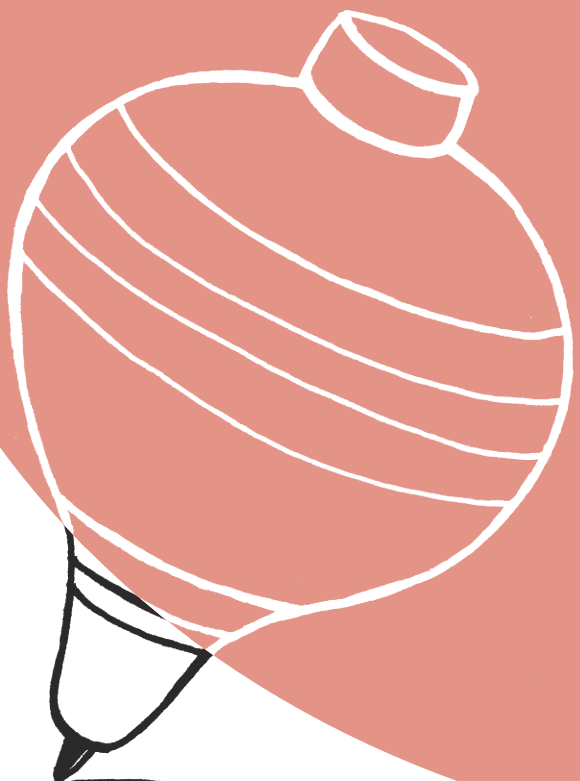
REFLECTION

They are asked to open their eyes without moving from the site and look at their place relative to the rest. It is explained to them that the «goal» is the right to inclusive and quality education (aligned with SDG 4). The student who has advanced most is asked to read his/her card and the one who has advanced less is asked to read his/her own. Discussion is encouraged by asking questions about the origin of these differences.

Some questions to guide the reflection process are:

- *Why have some people made more progress and others less?*
- *Do all these people have the same rights? So why have some gone further than others? Is that fair?*
- *What about the girls? Why are girls the most vulnerable?*
- *What would have to happen for all people to reach the goal? Is it possible?*
- *As the age of the group is older, concepts such as social and gender inequalities, justice, human rights, role of the State in guaranteeing rights can be incorporated ... It is recommended to take some time to talk about intersectionality:*
- *Position yourself: think of a way you can help improve the situation of people with fewer opportunities: can you help someone close to you overcome any of these barriers? Can you collaborate with a social institution through volunteering? Can you organize a collection of signatures or start a campaign to help make visible the problems of people in situations of vulnerability or social exclusion? Can you develop any information material on these issues and present it to the rest of the educational community?*

BIBLIOGRAPHY



4

Baer, U. (1995). *Spielpraxis. Eine Einführung in die Spielpädagogik.* Seelze. http://www.spielpaedagogik.info/abc-der-spielpraxis.html

Baer, U. (2013). *Spiel und Bildung. Kulturelle Bildung online.* https://www.kubi-online.de/artikel/spiel-bildung

Butler, J. (2004). *Undoing gender*. Routledge.

de Beauvoir, S. (1985). *The second sex. Customs and sex of the woman*. Rowohlt Verlag.

Díaz Durillo, M. & Ost, N. (2012). *Jugar y actuar. Nuestras armas para la paz. Juego teatral y procesos colectivos de aprendizaje.* Fundación InteRed. https://www.intered.org/es/recursos/recursos-educativos/jugar-y-actuar-nuestras-armas-para-la-paz-juego-teatral-y-procesos

Führing, L; Böhme, G. (2015). *Globales Lernen inklusiv?! Theoretische und praxisrelevante Überlegungen.* BGZ Berliner Gesellschaft für internationale Zusammenarbeit mbH. http://globfair.be-fair.eu/files/broschuere_globales_lernen_inklusiv__global_fairness_1.pdf

Fütty, T. (2019). *Sexuelle Vielfalt.* EduSkills. https://divedu.eduskills.plus/guidelines/4.3.2

Gallego, R. (2014), *Time in parentheses. Cooperative play as a tool for transformation*. InteRed Foundation. https://www.intered.org/es/recursos/tiempo-entre-parentesis-el-juego-cooperativo-como-herramienta-de-transformacion

Heimlich, U. (2015). *Einführung in die Spielpädagogik.* Seelze.

Krenz, A. (2001). Kinder spielen sich ins Leben - *Der Zusammenhang von Spiel- und Schulfähigkeit.* WWD 2001, Ausgabe 75, S. 8-9. https://www.kindergartenpaedagogik.de/fachartikel/freispiel-spiele/418

LeFevre, D. (2002). *The best «New Games» - Fair games for many*. Editorial an der Ruhr.

Mogel, H. (1995). *Spiel – Fundamentales Lebenssystem des Kindes.* Hauptvortrag, gehalten auf dem 2. Weltkongress des International Council for Children's Play,

Näger, S. (2014). Da ist doch Erziehung mit im Spiel. *Kizz eltermagazine & Kinderbücher.* https://www.herder.de/kizz/kinderbetreuung/spielpaegagogik-da-ist-doch-erziehung-mit-im-spiel/

Reich, K. (Hg., 2012). *Inklusion und Bildungsgerechtigkeit. Standards und Regeln zur Umsetzung einer inklusiven Schule.* Beltz.

Rivasés, M. (2017). *Ludopedagogía: Jugar para conocer, conocer para transformar.* Fundación InteRed. https://www.intered.org/es/recursos/ludopedagogia-jugar-para-conocer-conocer-para-transformar

Sefton-Green, J. (nd.). *Play and learn in the digital age.* OECD. https://www.oecd-ilibrary.org/sites/79d4c173-en/index.html?itemId=/content/component/79d4c173-en

Stangl, W. (2021). *Stichwort: 'Spielpädagogik – Online Lexikon für Psychologie und Pädagogik'.* Online Lexikon für Psychologie und Pädagogik. https://lexikon.stangl.eu/10453/spielpaedagogik

Stuve, O.; Debus, K. (2012). *Geschlechtertheoretische Anregungen für eine geschlechterreflektierte Pädagogik mit Jungen.* Dissens e.V.

Surowiecki, J. (2004). *The wisdom of the crowds.* Doubleday.

Trost, A. (2019). Armut. Handbuch für diversitätsbewusste Pädagogik. *EduSkills.* https://divedu.eduskills.plus/guidelines/4.3.2

West, C.; Zimmerman, D. (1987). Making gender. *Gender and Society,* vol. 1, No. 2. S. 125-151.

Wimmer, T. (1997). *Einführung in die Spielpädagogik.* Auszug aus dem Fachvortrag gehalten beim Spielmarkt Potsdam im Mai 1997. https://www.toni-wimmer.at/material/Einfuehrung%20Spielpaedagogik.pdf

Wimmer, T. (2017). *Einführung in die Spielpädagogik.* https://www.toni-wimmer.at/material/Einfuehrung%20Spielpaed-2017.pdf

Authorship: Elisabeth Nagy, Susanne Paschke (Südwind)
In consortium with: CESIE, (InteRed)
Design and layout: Rosy Botero
ISBN: 978-84-121198-9-3
Publication year: 2022
Published by: Fundación InteRed
C/ Alameda, 22. 28014 Madrid - Spain

Co-funded by the Erasmus+ Programme of the European Union