Our Digital Village

Co-designed digital education in rural areas

Erasmus + - KA2: Forward Looking

Project Number: 101087107

D2.1 - Manual and methodological framework on RMA for context analysis

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Introduction

The current manual is one of the core document to implement one of the main milestones of the project "Our Digital Village - Co-designed digital education in rural areas": the self-analysis workshops in the rural areas, which will provide crucial information for the next implementation steps of the project. The document provides both insights on the life of Danilo Dolci and an overview on the Reciprocal Maieutic Approach; then, it gives practical information on the implementation of the workshops, thus providing tools and suggestions for the maieutic trainers in this first phase of the project implementation.

The contents used in this manual comes from previous CSC Danilo Dolci experiences, Danilo Dolci's work and 2 European projects in which RMA has been used extensively with both adult and youth targets: EDDILI: to educate is to make possible the discovery of life (LLP – Grundvig Multilateral project) and REACT – REciprocal maieutic Approach pathways enhancing Critical Thinking (Erasmus + - Key action 3: Support to policy development and cooperation).

The Project

The rapid digital transformation of last years and the Covid-19 pandemic have highlighted the divergences linked to digitisation especially between urban and rural areas. The need to promote the acquisition of digital and transversal skills, preparing people living in rural areas to face the challenges of the future emerged all over EU. **Our Digital Village Co-designed digital education in rural areas** aims at co-creating and testing high-quality educational contents that responds to the needs of the rural context, while simultaneously ensuring the long-term transformation towards digitalization through active awareness raising on all levels of society. With the direct involvement of people from rural communities as well as political actors, the project promotes a bottom-up participation approach that can bring a long-lasting impact on education and rural communities.

The specific objectives of the project are:

- To initiate a self-analysis process in rural areas through the democratic and participatory "Reciprocal Maieutic Approach" in order to identify context-specific needs, increase motivation and raise awareness about the potential of digital and transversal competences necessary for the current and future labour market, education and social life.

- To create educational materials through a co-design process, aiming to strengthen the digital and transversal skills of teachers, trainers and learners, while developing dedicated tools to evaluate and monitor its quality and transferability.

- To test and evaluate the Our Digital Village Activity Kit with teachers and trainers during training activities and implementation of ICT courses in educational institutions in rural areas, while fostering the digital and transversal skills development of school and adult learners.

- To contribute to a sustainable process of digital transformation in rural areas and to mainstream the project's approach in order to have a positive European impact on educational and training systems

Danilo Dolci

Danilo Dolci (1924 – 1997) was a sociologist, educator, poet and nonviolent activist in Italy. Born on the northern part of Italy, he moved to western Sicily in the '50s and started his work in working with the communities and its members, helping them **to express themselves, to have their voices heard in a nonviolent manner.** Dolci started using hunger *strikes*, sit-down protests and nonviolent demonstrations as methods to force the regional and national government to **make improvements in the poverty-stricken areas** of Sicily, fighting again mismanagement of politicians and the suffocating power of Mafia. In order to involve and empower people, Dolci used the Reciprocal Maieutic Approach. At the beginning it was used among groups of
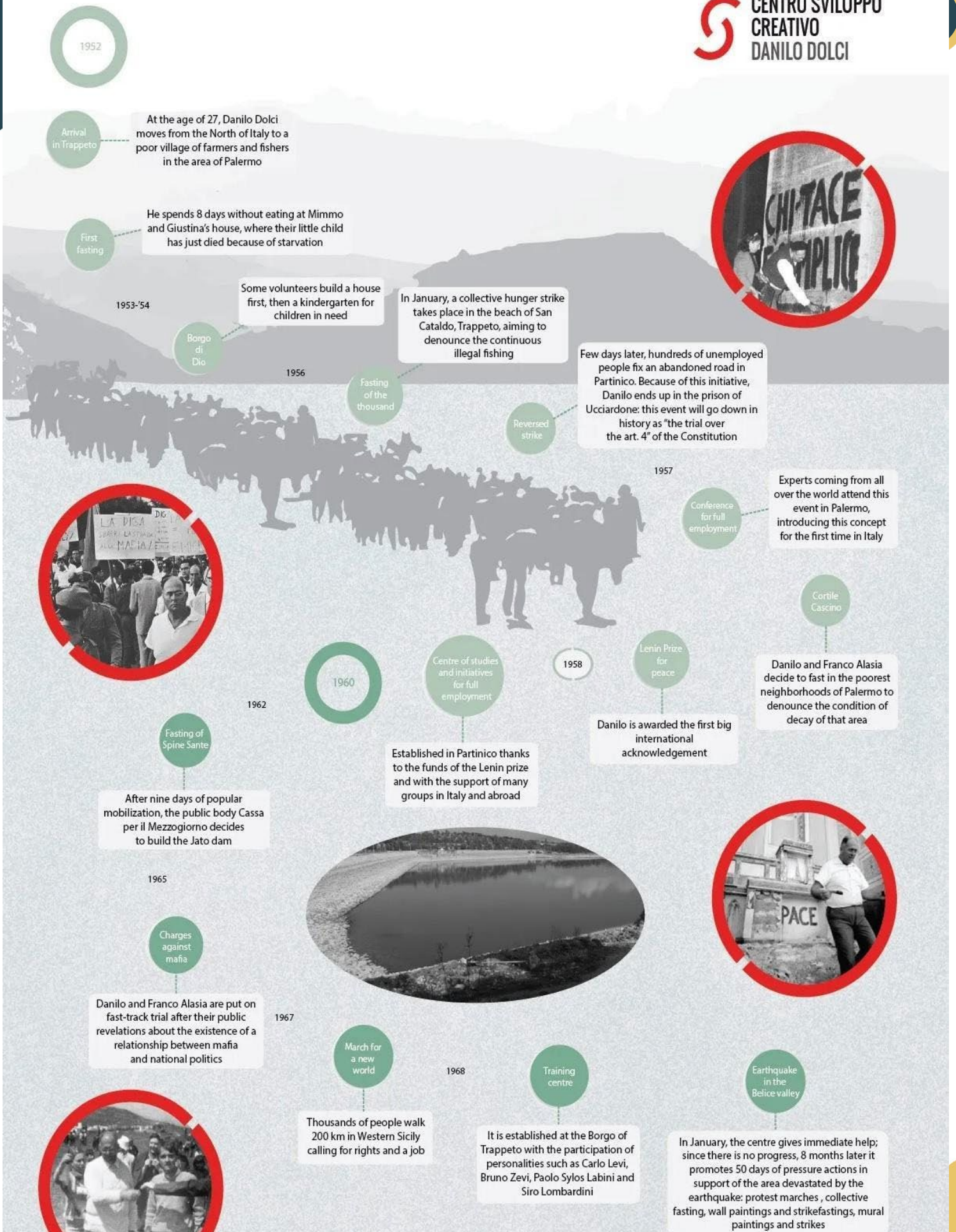
people and addresses to discuss their problems. He gave the people (fishermen and peasants) the conviction that they could be relevant for their own future that could make a change. He taught them that people together are stronger and everybody being in connection inside a group can be an element of change.

Committed to Gandhi's principle of nonviolence, he is considered to be one of the main protagonists of the nonviolence movement in Italy and he became known as the "Gandhi of Sicily". He believed that resources for changes in Sicily - as in other parts of the world - exist and must be evoked in the people themselves, so they can be open to their own inner ideas, integrities and potentials. In his work, Danilo considered educational commitment as a necessary and natural outcome for a personal inner journey, in order to create a much more active and responsible civil society. Danilo Dolci received many international awards all around the world for his efforts. He wrote over 50 books, some of them translated in different languages. He won the Lenin Peace Prize in 1957, and the Gandhi Prize in 1989; he has been nominated 9 times for the Nobel Peace Prize.

Here below you can find an infographic with the milestones of Danilo Dolci's life:

1952

Arrival in Trappeto
At the age of 27, Danilo Dolci moves from the North of Italy to a poor village of farmers and fishers in the area of Palermo

First fasting
He spends 8 days without eating at Mimmo and Giustina's house, where their little child has just died because of starvation

1953-'54

Borgo di Dio
Some volunteers build a house first, then a kindergarten for children in need

1956

Fasting of the thousand
In January, a collective hunger strike takes place in the beach of San Cataldo, Trappeto, aiming to denounce the continuous illegal fishing

Reversed strike
Few days later, hundreds of unemployed people fix an abandoned road in Partinico. Because of this initiative, Danilo ends up in the prison of Ucciardone: this event will go down in history as "the trial over the art. 4" of the Constitution

1957

Conference for full employment
Experts coming from all over the world attend this event in Palermo, introducing this concept for the first time in Italy

1958

Lenin Prize for peace
Danilo is awarded the first big international acknowledgement

Cortile Cascino
Danilo and Franco Alasia decide to fast in the poorest neighborhoods of Palermo to denounce the condition of decay of that area

1960

Centre of studies and initiatives for full employment
Established in Partinico thanks to the funds of the Lenin prize and with the support of many groups in Italy and abroad

1962

Fasting of Spine Sante
After nine days of popular mobilization, the public body Cassa per il Mezzogiorno decides to build the Jato dam

1965

Charges against mafia
Danilo and Franco Alasia are put on fast-track trial after their public revelations about the existence of a relationship between mafia and national politics

1967

March for a new world
Thousands of people walk 200 km in Western Sicily calling for rights and a job

1968

Training centre
It is established at the Borgo of Trappeto with the participation of personalities such as Carlo Levi, Bruno Zevi, Paolo Sylos Labini and Siro Lombardini

Earthquake in the Belice valley
In January, the centre gives immediate help; since there is no progress, 8 months later it promotes 50 days of pressure actions in support of the area devastated by the earthquake: protest marches, collective fasting, wall paintings and strikefastings, mural paintings and strikes

LA DIGA SBARRI LA STRADA ALLA MAFIA

ACQUA

Jato Dam

1969

A consortium for an irrigation system, promoted by the centre, leads up to the isolation and arrest of a group of local mafiosi who were obstructing the building of the dam, including Frank Coppola

1970

Radio dei Poveri Cristi

The first free radio in Italy is established in Partinico to denounce the total abandonment of the areas devastated by the earthquake

Reciprocal Maieutic structure

Danilo keeps on deepening the new communicative approach

1975

Mirto Educational Centre

A formal experimentation of reciprocal maieutic approach starts with 90 children from 4 to 6 years old

1980

1983

1985

Recognition of Mirto

The Educational centre becomes an experimental State school

Centre for creative development

The centre, established to promote full employment, changes its name focusing on educational and communicative experimentation

1990

1991-'94

Maieutic at school

Experimentation is deepened and recorded, also through annual seminars

1996

Degree honoris causa

The University of Bologna awards Danilo an honorary degree in Science of Education

1997

On the 30th of December he dies in Trappeto, in the land to which he dedicated his whole life

Reciprocal Maieutic Approach

The main approach developed by Danilo Dolci is called Reciprocal Maieutic Approach (RMA). RMA has a wider applicability as educational approach so **it can be adapted to different topics and contexts**, fostering participatory learning in a non-violent, stimulating and cooperative environment for learners. Going through the RMA process and therefore learn how to employ it, it is an important achievement in the field of communication **with different targets**.

RMA tries to **introduce the dialogue in communities** and tries to give the floor to all. The approach is based **on emphatic** and **reciprocal communication**. Its main emphasis is in the capacity to involve all the people participating in the meeting in order to involve and **empower themselves and their peers.**

The workshops can be called **"maieutic"** or **"self-analysis"** and they're about needs and desires, aimed at seeding active questions. Apart from contributing to personal development, they aim to stimulate the acquisition of several soft skills, such as social skills, active participation, creativity, and organisational and self-evaluation skills.

RMA short overview on main concepts, features and benefits:

- It is a "process of collective exploration that takes, as a departure point, the experience and the intuition of individuals" (Dolci, 1996).

- RMA was developed from the Socratic concept "μαιευτικός", which means midwife (the woman who helps a pregnant woman to give birth to her child): **every act of educating is a giving birth to the full potential of the learner.**

- Socratic Maieutic is one-diretional, **whilst Dolci's Maieutic is reciprocal**: each member helps the other to give birth to his/her potential, giving life to a new community. No boss, no leader, but facilitators (sometimes called "coordinator" of the maieutic process).

RMA is based on the following concepts:

- **Experience:** every person has an inner heritage resulting from their experience;
- **Dialogue**: it is the tool used to promote research and active participation;

- **Knowledge:** knowledge is created within the group; therefore, it is dynamic and constantly evolving;
- **Change**: each person within the group can be an agent of change;
- **Concreteness**: the process is connected to reality and the problems experienced by the community;
- **Complexity**: one can understand how complex reality is only by gathering different points of view;
- **Sharing**: participants are involved in a horizontal process and share the power.

Moreover, other features which characterized RMA are:

- **Emphasis** on the individual and group **experience**.

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

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

- Building **complex images of reality** through the plurality of points of view and everyone's contribution.

Specific benefits RMA promotes as a daily practice:

- By recognising **people's abilities**, this can help them open up and trust they will find their own way, acting joyfully.

- It is possible to **integrate different experiences** by recognising gaps and intolerable wastes;

- It supports the creation of **a new vision of life**.

RMA main topics

RMA main topics which are used during the first workshops and that are the framework of the RMA actions includes the following dichotomies:

- Teaching Vs. educating

- Transmission Vs. Communication
- Power Vs. Domination

As it will be highlighted in the following pages, RMA is based also in deep and careful analysis of the real meaning of the word, which ignites awareness and reflection on potential actions which can come from them.

Specifically:

Teaching: literally to "to give instruction, "to point out", "to persuade"). It implies unidirectional transmission of *a priori* defined disciplinary contents where students just have to <u>passively</u> assimilate them.

Educating: (from *e-ducere*, literally "to take out"). According to Dolci, to educate means *learning how to look and observe all together, learning to listen and communicate reciprocally, favoring natural curiosity to discover and each individual's creativity*.
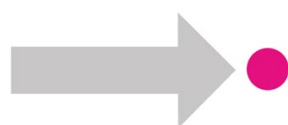
Transmission: (from *Trans- Mittere*, literally "send across"). It is unidirectional, with an active role (the sender) and a passive role (the receiver). It can become violent.

Communication: (from Cum – Munus, literally *"gather gifts"*). It is a bidirectional process that assumes active participation, the ability to express, to listen and to receive feedbacks at the same time. It is closely related to creativity and personal growth.
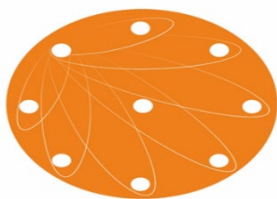
Power: (literally "to be able to") - It means potentiality, strength, virtue, ability to operate. It strengthens and emancipates everyone developing also democratic participation. It is linked to be creative.
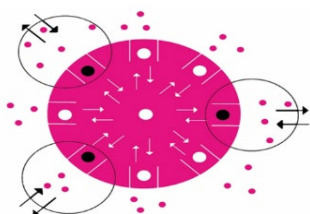
Domination: (From Dominatio, literally "to rule"). Domination defines a violent relationship between the active subject affecting a passive one by economical, ideological or political instruments.

Power, **Educating** and **Communication** are among the most important topics of RMA. They also hint a framework of action for the RMA facilitators and how they should operate within the maieutic workshops.

Difference between RMA and traditional methods

In the following table, a comparison between unilateral transmissive models and RMA is given, thus providing a clear overview on the main features of the approach:

Unilateral transmissive model	RMA
⇒ Inhibition of thought	∝ Critical thinking
⇒ Competition	∝ Cooperation
⇒ Revolt/Resignation/Impatience	∝ Independence/Autonomy
⇒ Passivity	∝ Ability to research
⇒ Repetition	∝ Creativity
⇒ Indifference	∝ Participation
⇒ Closure	∝ Empathy
⇒ Surliness/Anger	∝ Kindness
⇒ Unilaterality	∝ Reciprocity
⇒ Fear	∝ Respect
⇒ Repression	∝ Freedom
⇒ Immobilism	∝ Transformation
⇒ Mistrust	∝ Trust
⇒ Me	∝ Us

This distinction can be a useful guide for future facilitators – together with the previous introduced elements – on how to carry out a workshop with RMA.

The Maieutic Dialogue

Facilitating maieutic dialogue is a seemingly easy operation since the group participates in a reflective process, filled with doubts and afterthoughts, but with a natural capability for harmonisation. However, conducting a maieutic workshop is not about asking questions and waiting for predetermined answers. It is the *art of disseminating doubts and asking questions from which creativity, debates, critical thinking and a general sense of satisfaction and well-being are born*. All the participants are protagonists of the process and contribute to developing a dialogue that never fades or produces a stagnation of thoughts. Conversation ignites action and helps start future proposals to keep working and reflecting. To explain how we can create such a generative dialogue, it is better to refer to concrete experiences to describe all its different phases. It is important to highlight one of its principles: a maieutic dialogue can't be improvised. It is a well-organised plan stemming from a need analysis of the group or a process that pushes its participants forward. To start this procedure, it is important to choose carefully the documents at the basis of the work (if they are necessary to be used, according to the purpose of the workshop), the space where such sessions would take place, and the questions from which reflections would start. Danilo Dolci suggested "a certain formalism" in the beginning of the maieutic workshops. His long experience inspired the following statements relating to their organization:

"*Choosing a topic:* in the beginning, we should base our discussion on real facts we are knowledgeable about. Then the discussion becomes broader and more precise according to its development and the participants' interests. (...)

Methodology: it is a group meeting where everyone can share their experiences. The discussion evolves roughly this way: each participant expresses their point of view. Usually, it is essential to have the people who might intimidate others due to their culture or prestige speak in the end so that everyone can have their say. At this point, each participant can talk, and an open debate starts. Forcing everyone to take turns and share their opinions can seem too formal and puts pressure on each person (that's quite natural). However, this strategy has the advantage of letting the shyest person and those who, for cultural reasons, are supposed not to intervene (e.g. women) speak.

Everyone should listen and talk: some people prefer to speak later when they have clarified their ideas. Currently, I coordinate the sessions and usually allow people to express

themselves. I recap all the common points that emerged toward the end of the discussion
[...].

Even though I know there are different ways to achieve better engagement, I believe it isn't
easy to reach such a high level of participation using other techniques in this environment.
Of course, when the atmosphere becomes more intimate, deep, and filled with intellectual
and moral tension, that's not due to mere technicalities but to the capacity to inspire mutual
respect and attention towards people. The friendliness characterises such sessions [...].

Documentation: only recently, after nine years, we started recording the sessions using the
magnetophonon. People are at ease and do not feel intimidated or altered by the fact that
the conversation is being recorded.

Relationship with developing actions: during the sessions, ideas become more explicit and
inform social initiatives; however, it is a mutual relationship. Participants understand their
intentions, feel the need to do something, do something different and elaborate new
initiatives" (D. Dolci*, Conversazioni contadine*, Il Saggiatore, Milano, 2014, pp. 8-10)

The RMA Coordinator

As previously suggested, the RMA coordinator (or facilitator) does not intervene in the
discussion to propose solutions but promotes them and observes the group and the
individuals grow. They try not to force ideas on people but encourage these thoughts to
emerge according to a principle of freedom and independence.

To create this learning path, the coordinator/facilitator needs to observe the interactions
between participants and, conversely, understand the relationship between these people and
their context. The environment should feature a series of characteristics so one can be open
to ideas and novelties and respect the learning styles and pace of all the community members.

Who can act as an RMA coordinator/facilitator? Reciprocity is one of the main
characteristics of the maieutic approach; therefore, changing roles and allowing different
community members to serve as coordinators is fundamental. In Our Digital Village this is not
required as practice, but this concept is important to understand the idea of the role of the
coordinator among his/her/their peers.

Creativity is a central element of Danilo Dolci's approach and embraces all the research process through the maieutic dialogue. RMA participants must participate in the discussion so that opinions and views are the product of their experiences and factual knowledge and are not too generic or fuzzy. To help them become more aware of the topics discussed and avoid unverified information from superficial research carried out on the Internet, it is highly advised to suggest references and allow the RMA coordinator/facilitator to prepare learning materials to get ready for future sessions.

Here below the main characteristics of the Maieutic Coordinator/Facilitator are summarized:

Operational Features	Characteristic of the coordinator/Facilitator
- There is **only one RMA coordinator** for each session (however, he/she/they can have a support); - He/she is the person who coordinates the session and guides the group in the maieutic process; - The coordinator is not a leader or boss. One of the intrinsic features is to **create a democratic dialogue** where everybody has the possibility to listen, to question and to think about making responsible choices;	- Capacity to coordinate the group and the same time to be at participants' level - Capacity to ask questions and analyse problems - Capacity to "read" and get through the group, empathy, capacity to valorise each individual experience - Communication skills: active listening and capacity for clear expression, presentation, cross-cultural communication - Capacity of summarizing and using key word - Capacity to manage conflicts inside the group in a positive way - Open to diversity - Creativity

The Learning Environment

As it is highlighted also by Maria Montessori's experience, it is clear that the space should be set up properly. When setting up such a space, it is not only about organising its physical, structured environment but have a clear and shared plan of the activities. The goal is to create a cultural and linguistic community (a topic well-documented in Danilo Dolci's work). Preparing the cultural environment means gathering information on the issues discussed, but that might not be enough. Thus, it is important to start some workshops focused on analysing the keywords.

For this reason, it is advisable to start with "terminological" sessions so participants can learn to use the words consciously. Reflecting on words and analysing terminology is essential to prepare the learning environment. Once we have clarified the linguistic aspects, participants discuss which topic to choose. Such a topic cannot be too generic: it must be analysed and selected carefully according to shared interests, needs and problems. In our case, digital skills.

The attention to terminology is a fundamental component of Dolci's approach, while the careful preparation of the learning environment pays tribute to the Montessorian vision. The discussion implies a comfortable environment. Maria Montessori has diffusively written about such topics. Since one cannot grow in a lousy environment, the workshop's space should be well-organised.

Dolci conceived the educational act as an inherently transformative one, as also Montessori. The workshop's aim should activate a transformative process of increasing awareness on the topic chosen, favouring discussions targeted at creating projects. This action aims to modify situations and contexts according to participants' needs. We can speculate that participants can identify a situation they relate to and would like to change. When a concrete problem connected to participants' experience during the maieutic workshop emerges, it may be possible to design a solution together to modify it, starting a transformative process of the self and one's life context. Therefore, following the first semantic phase of the workshop, one can analyse the issues the community faces, working on how difficult it is to change the community system, which suffers sometimes lack of dynamism and resistance to change. . The chance that the RMA workshops can activate transformations within the community by starting concrete actions co-designed by participants can be a really inspiring feature.

How to implement workshops?

Participants

A short reference on the participants: as a community empowerment approach, participants of course are all the members of the community. Specifically, regarding the group of people who are going to be involved in a maieutic workshop, the following instructions need to be followed:

- The group can be made at **any age** and for any kind of person: children, youth or adults, professionals or simple citizens;

- If possible, it is important to enable a **coexistence between citizens experts and professionals within the group**;

- The size of the group is maximum **20 participants and minimum 10**.

Example of carried out workshops

In the following table,   a generic framework on how a maieutic workshop can be carried out is introduced. On the left column the operational information is introduced, whilst on the right column the description of a workshop already carried out with one of the targets of the project is presented, in order to give an idea on how the workshop has been implemented in the past.

Practical information	RMA workshop with youth from "Casa della Salute" in Santa Margherita di Belice (aged 14)
1. The group sits in a circle and starts by sharing the carefully chosen documents, taking into consideration, on the one hand, the group's needs and, on the other, the learning project. This document can be a passage from a book, poem, video, song, or painting that will inspire the generative question. Alternatively, a question such "What is your dream?" can be asked as a way to introduce the participants to each other and set the sharing process of the workshop.	*After a brief introduction from the teacher, we agreed to introduce ourselves and think together. This phase lasted about one hour due to the number of participants, but it was very intense and participatory .*
2. Silence is crucial to allow participants to **reflect before starting the discussion**. Please remind participants to pay attention to turn-taking. To avoid too much frenzy, the RMA coordinator/facilitator may transcript the interventions so that each speaker needs to express themselves slowly. In this way, they favour reflection. Moreover, they can document the work done and present it later on. If the question is too complex, allowing participants to write their thoughts on paper and read	*Each person introduces themselves, sharing their primary interests and deepest desire quickly. Following this part, I will give some examples connected to the superficiality which often characterises our modes of expression. Generally, we don't know the actual meaning of our words. This lack of attention generates misunderstandings and ambiguities. At times, it can even hinder our thinking processes and the ability to reflect in a more precise and efficient way. Knowing the meaning of each word (sometimes very ancient words) surprises us and helps us understand our reality better.*

them later to start a discussion might be helpful.	*I will now give you an example: the Italian word "cattivo" (mean) derives from the Latin adjective "captivus" (prisoner). It conveys the idea that when you imprison someone (either animal or human), you limit their agency; therefore, they will become cruel and react to the violence they endured with even more violence.* *Going back to our topic, let me summarise the definitions I have found for the Italian term salute:* *Salus (from "salvus") = safe, integer, healthy; salutare = to wish somebody good health and wellness.* *So, here's our question: what does health mean according to our experience? What does it mean to feel good? Let's try to find an answer together by focusing on the following aspects:* - *personal, individual;* - *collective, family;* - *social, community;*
3. Those who wish to speak can raise their hand in an **orderly and respectful** way. If participants experience some issues, it is possible to use the same procedure. Anyway, allowing participants to intervene in the conversation whenever they see fit or not talk if they feel unprepared is vital.	*We take turns sharing our opinions; we should listen to every person. Then we will start discussing, and everyone can be free to intervene.* *Health is a synonym for life and feeling good.* *It is all about physical and mental well-being and understanding our feelings.*

Being attentive to turn-taking is an excellent **exercise in democracy,** and it cannot be taken for granted since it is a goal the group can achieve little by little.	*Health is connected to feeling good or bad in our bodies. It is about our mental state and how we relate to others.* *It's when we feel good and don't have any health issues, e.g. physical well-being.* *Feeling good with other people and with oneself.* *We are referring to something beautiful and a harmonious relationship with our bodies. Health is about describing the way we feel.*
4. The RMA coordinator must help participants clarify their ideas by considering their shared observations. They should impose their vision in this initial phase. The goal is to stimulate free thinking and discussion.	*Let's try to find a word which describes the time we have spent together, the underlying feeling: just one or two words.* *"Very intense", "debate", "outburst", "debate", "dialogue", "it was beneficial", "very interesting", "we opened up", "I found out many similarities", "a good opportunity to get to know other people", "very educational", "I put myself to the test", "we hardly think about how we reflect", "discovering similar characters and so much more", "I really feel at ease", "I am grateful", "Discovering other people and a part of us", "I thought it was a waste of time, but then I discovered new things"; "I was expecting something different and I would like to thank you for the things we have said"; "I didn't know about this special side of Anna, my best friend, I still didn't know many things*

	about her"; "Not all the people think as I do, but the dialogue is always a possibility".
5. The RMA coordinator should **elicit doubts,** even instilling them if necessary. Any reflective process cannot stem from certainties or pre-established truths but from a collective quest.	*To me, it's always new, every time, fantastic; thank you.* *Why should we think about death?* *There are good days and bad days.* *Sometimes I wake up on the wrong foot.* *It is essential to smile! (Looking at her, one says, "You pushed me to smile").* *I do think about what it takes[...] I feel lucky to be alive. If I ask myself, "What do I live for?" I would answer that ideals greatly help me: they help us live meaningful lives.* *I wish there could be more justice in the world, more attention to other people, sharing things with others, being capable of giving; [...]* *Difficulties can become strengths, and talking is really helpful.* *It's the knowledge: it helps us to achieve meaning.* *Each of us leaves a mark: what if Dante, Manzoni or Leonardo had never been born?* *Life is meaningful: happiness is an abstract concept but also very real.* *I think life is meaningless; not all of us will have the same impact as Manzoni[...]*

6. The RMA coordinator should collect all the reflections and try to **summarise** ideas we do not want to lose.	*[...]voices were overlapping, a sign of apparent disagreements... Somebody exclaims, "He didn't say: I want to die" Some others: "We are all meant to do something"). At this point, since it's late and the energies are going low, as well as the concentration that helped us to be attentive and silent, I propose to finish our meeting by stating that being healthy doesn't simply mean not being ill.*
7. The coordinator should pay attention to **any input** from the group that deserves further exploration to keep reflecting together.	*Feeling good in your body is part of the physical dimension of health; sometimes, we may think: "I do not like myself"; we need to cooperate by accepting ourselves the way we are.* *The psychological aspects are connected to our way of living and relating to others: not being too self-centred.* *We cannot experience well-being only when we are in good health from a physical point of you. It is crucial to think about our mistakes.* *Our actions can make a difference. Therefore to feel good, we should also be at ease within society.* *Our health is fundamental.* *We should feel good about others and ourselves.*

	In my opinion, mental health is more important than physical health.
	It is essential. Moreover, it is fundamental to help others feel good.
	I know many people that, even though they are not feeling good, can give energy to others by doing what they think is better: they do their best at work, in their relationships and commit to their goals.
	The most important thing is to accept yourself and live in harmony.
	That's the main point: it's like a bridge connecting us to other people.
	If we destroy this bridge, we don't know how to express ourselves and fight against others.
8. When the discussion is almost over, the RMA coordinator seeks to **sum up** what has emerged, valuing the interventions of everybody, even the shyest ones.	*There is no separation between the physical and the psychological components.*
	For instance: I was feeling bad, and I didn't manage to think at all (Usually, I am a pretty joyful person, but in that period, I used to tell myself that I was ugly).
	I am generally very attentive to being fit, especially when a competition is approaching. But I can't say what I feel deep inside me during this period. When a match is coming, I cannot perform at my best from a sporting point of view.

(I would like to thank my parents for the attention they always pay to my health)

In the sports world, these tensions, these difficulties and how we face them (in particular) help me move on, set and achieve a goal.

You die without health.

It is a right we have to pursue a healthy life with others,

That's my interpretation: well-being. Being/feeling well.

In my opinion, we should overcome the concept of illness; it is not just about a lack of something.

Once again, when we don't feel good, we realise our health's importance.

There are many achievements: feeling good with my pupils (I have a cheerful class); achieving my goals (I couldn't do it if I were unwell); What do we communicate? We face complex daily challenges, and we need to find strength.

It is essential to have the opportunity to express yourself. When you are feeling trapped, you cannot feel good.

You are afraid of judgements: sometimes, even though one has noble goals, other people's decisions can feel like an obstacle.

	You cannot feel good if others are not there.
	Not feeling upon you the others' guilt. Once, my aunt accidentally ran over a person (the incident wasn't too severe) but felt so guilty she was unwell for some time.
9. In this case, the group did not need to organise a new workshop the following day. Each workshop can last for no more than three hours so as not to tire participants. It is better to have a further discussion and not haste to reach unsatisfactory conclusions.	*I would like to continue with that[...] We need "moments" during the day when we may think about what we have done: these moments help us stay with others...* *It would help if you stopped for a moment to understand it better.*
10. The RMA coordinator should **collect and share the findings** with the whole group in another moment to go deeper or modify them if necessary.	
11. The discussion can result in different operational proposals and stimulate **creativity and autonomy**. It can be a starting point for discoveries.	*Maybe feeling good means doing good. It is a matter of reciprocity. "A reaction"... have you done something good, and it reflects on you.* *I want to share a thought: in my opinion, to make it happen, we need to "respect each other" and be ready to discuss.* *Not to distance ourselves from others.* *Health is a dynamic thing. With time, we need to build society. We need to be less judgemental to live better with others. It is a collective commitment.*

	Personally, especially now, I feel the power of Education, Knowledge, and Awareness. It is the foundation helping us live. *Life can also be described as an illness, and somebody has defined it like that.*

From a logistic point of view, the following instructions are suggested (here below some of them have been already adapted to the needs of Our Digital Village):

Maximum number of participants suggested	20
Number of RMA coordinator of each session	1 (+ facilitator, if any)
Maximum duration suggested	3 hours
Suggested organization of the space	Room or outdoor space, classroom or another area of the school (e.g. labs) with enough space for all the members of the group. The space is organized in order to create a democratic, non-hierarchical environment and seeks to convey the concept of space as a metaphor for relations, communications, expression and creativity. As a preparatory activity for the group, RMA can ask the group to reflect about which setting is preferred by group members to convey this concept, and why. However, the circle is one of the most powerful and evocative settings to convey such a concept of space. Sitting in a circle

	means sharing of power, equality, same opportunity to contribute for everybody. Everyone is the same distance from the centre and can look each other in the eye.
Tools	It's useful to have a flipchart, a notebook and/or an Interactive WhiteBoard where the RMA coordinator/facilitator writes down the diverse interventions (key words, key points) and records the outcomes of the session. This action has a twofold objective: on one hand, it is a way to avoid impetuosity of participants - because taking time to write promotes the slowness of the exposition and creates a greater reflective process. On the other hand, it allows the group to document the work done during the workshop and take stock of it later on. It would be useful that each participant uses a notebook to take notes.
Preparation of the RMA coordinator and/or participants	It's not necessary as first step to introduce the RMA theoretical framework to the participants. However, additional preparatory materials can be read. The additional materials could be further readings, videos and/or other useful resources to create a homogeneous environment in terms of words, key concepts, historical framework and so on, especially regarding the community in which the workshop will be carried out and/or the digital competences situation of the area. Participants are not requested to be prepared in the case of this project.

Scope of the workshops	The workshop has always a topic. In the case of "Our Digital Village", 3 workshops are foreseen, each series with a different target, but with the same scope and topic (for a total of 9 workshops):
	<table><tr><th>Workshop n°</th><th>Topic of the corresponding workshop</th></tr><tr><td>1</td><td>Introductory Meeting</td></tr><tr><td>2</td><td>Self-analysis workshops on needs and desires with each target group individually</td></tr><tr><td>3</td><td>Mixed-group self-analysis workshops</td></tr></table>
Step 1 – Opening **45'**	During the first meeting, the RMA coordinator will start briefly presenting him/herself/themself, his/her/their background and sharing a personal dream. After this introduction, it is important that participants introduce themselves in a personal way or by presenting their personal dream. [What is your personal dream?] Sharing dreams, especially within a group in which people do not know each other in an intimate way, helps to find common interests and desires, stimulating the rising of mutual empathy. **Suggestions for the RMA coordinator:** During this first exchange with participants, the coordinator will invite participants to express themselves respecting the circle order, avoiding interruptions while others are speaking.

Step 2 – Implementation **45' – 1 hour**	The coordinator asks the participants with the specific questions according to the topic and scope of the workshop (please, see the annex relating to the questions). Each participant expresses his/her/their opinion freely. The RMA coordinator takes notes and summarizes the most important outcomes from each participant's reflexion. **Suggestions for the RMA coordinator:** ● Those who want to intervene raise their hands and take the floor, in a respectful way. If they have difficulties, the RMA coordinator may suggest following the order (of the circle, for instance) but always leaving them free to intervene when they deem appropriate, or to not intervene if they do not feel ready. Being autonomous in following the order cannot be taken for granted and it could be considered as a specific objective, especially during this first workshop. ● When (and if) some concepts are not clear, suggest to the participant to rephrase starting from the etymology of the word used. ● The RMA coordinator might intervene and give his/her/their own contribution in order to enable effective reciprocity, but he/she should not influence the group discussion by expressing his/her/their personal opinion on the topic being discussed.
Step 3 – **Debriefing/reflection**	At this stage, the RMA coordinator summarizes the main outcomes by the participants, and asks them to confirm what said and give a short evaluation of the session.

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	The RMA coordinator closes the workshop by making a short summary of what has been said during the session and drawing conclusions on what emerged from it.
20'	The RMA coordinator should talk about the next encounter and propose when, at which time, about what.
Outcome of the session	Notes by RMA coordinator on the outcomes, by using the template necessary to record the results.

RMA in Our Digital Village: analysis of needs and desires of rural areas

Introduction: overview of the activity on the project bid

In the project application of Our Digital Village, the WP2 -**Participative context analysis in rural areas** has as objective *to initiate a self-analysis process in rural areas through RMA in order to identify context-specific needs, increase motivation and raise awareness about the importance and potential of digital and transversal competences necessary for the current and future labour market, education and social life.*

This will be a crucial moment for the project, since from the collection of this data all the other activities of the project – especially the educational offer and materials which will be developed at a later stage and at the core of the activity delivery – will be based on the needs and desires of the people involved in the rural areas, focus of Our Digital Village. Identifying problems and needs within a community through bottom-up and participatory approaches is a central point towards change. The involvement of the project targets through self-analysis workshops using the RMA approach will be fundamental to identify needs and desires and the actions needed to increase the acquisition of digital and transversal skills of people living in rural areas, which can

allow a positive impact on the entire community. RMA approach will be then fundamental in making the people protagonists of change processes.

The self-analysis workshops will be implemented in each implementing partner country under the guidance of the maieutic coordinator. The self-analysis workshops will be implemented with the involvement of 3 target groups:

1) Educational teaching staff (teachers, trainers, educators from different educational institutions or community organizations, also technical or administrative staff can be included),
2) school students (from middle school and up – VET students are also included),
3) adult learners (or other learners not included in the school system).

Each group should have at least 10 participants and priority should be given to disadvantaged or digitally excluded institutions, organizations or people. Furthermore, at least **1 policy maker in the field of education** (municipality, regional or national government) will be involved in each country.

After the recruitment and organization of the groups, the process of self-analysis will consist of 3 steps:

1) introductory meetings per target group (1/target group),

2) self-analysis workshops on needs and desires with each target group separately (1/target group),

3) selfanalysis workshops of mixed groups with representatives of the above-mentioned target groups (3 workshops).

In total, 9 workshops will be organized, involving at least 31 people.

Here below, a short description of the maieutic workshops as foreseen by the project:

1. Introductory meetings:

Each partner will organise 1 meeting for each target group except policy makers (3 meetings in total, 2 to 3 hours each) in which the participants can introduce themselves through the sharing of their dreams. This is the classic start for a self-analysis workshop process as it sets the scene to open up to each other and share personal experiences. Furthermore, the meeting can be used to ask about the rural area, how it is lived by its inhabitants. These introductory meetings will enable the project staff to get an idea of the territory with valuable information about the problems and issues present, the current state in terms of digital skills development, teaching and learning, and their level of awareness about the importance of digital skills.

2. Self-analysis workshops on needs and desires with each target group individually

Each target group except for policy makers (3 groups) will participate in 1 additional workshop (2 to 3 hours) to identify the specific needs and desires of each individual target group. This will focus on digital skills and education, but also on needs and desires in general. These sessions will allow project staff to get a more in-depth idea of the level of digital skills already present, their ideas and attitudes towards digital skills, technologies and the current state of teaching and learning about and with digital technologies.

3. Mixed-group self-analysis workshops

After these individual workshops, minimum representatives for each target group will be identified based on their active participation and motivation, in order to be involved in 3 mixed self-analysis workshops (2 to 3 hours each) together with 1 policy maker to listen to each other and understand better each other's needs, desires and where they match. This is an important step in the process to identify common needs that can be shared by the community in the sense that they all agree and are aware about their own and others' needs, interests and desires. The first two workshops will be mainly

dedicated to the sharing and identification of those 'shared needs' whereas during the last workshop, the outcomes will be shared with the group, and ideas for solutions can be pitched to reach better digital education, teaching and content – especially in relation to activities, interesting and relevant themes, attractive technologies and topics to be explored.

To sum up, the involvement will be as the following summarizing table:

Steps	Educational teaching staff (ES)	School Students (SCST)	Adult Learners (AL)
Introductory meetings	10	10	10
Self-analysis on needs and desires	10 (they are the same of the previous workshop)	10 (they are the same of the previous workshop)	10 (they are the same of the previous)
Mixed-group self analysis	3 (es) + 3 (SCST) + 3 (AL) (All from the groups previously involved)	3 (es) + 3 (SCST) + 3 (AL) (All from the groups previously involved)	3 (es) + 3 (SCST) + 3 (AL) (All from the groups previously involved)
	+ 1 stakeholder		

By the end of the workshops, local needs of each target group will be identified individually as well as elaborated and shared amongst members of the different target groups during the mixed groups. Furthermore, the workshops offer opportunities for dialogue between groups that otherwise would not take the time to listen or know about each other's needs (e.g. learners and policy makers), thus increasing awareness, understanding and feeling of community.

How to involve adults and minors?

In the case of the mixed workshops, it is highly important to ensure child protection during the implementation of these workshops as well as to receive consents from parents for the participation of children in these type of activity. It is possible to use national consent or the one suggested by the coordinator of the project. Please, refer always to both European and national legislation when implementing activities involving minors.

What do you need to carry out workshops?

For each workshop, the following tools need to be used:

- List of questions (they change depending on the workshop)
- Signature sheet
- Consent Form
- RMA workshop Template
- Pictures (at least 3)
- Audiorecording (it is highly suggested to better analyse the results as well as to be used as proof of the activity)
- a support where to take notes (as suggested previously)

Annex 1 – Questions for the targets

INTRODUCTORY MEETING (one per target group, three in total) (information about the problems and issues present, the current state in terms of digital skills development, teaching and learning, and their level of awareness about the importance of digital skills).

1. In your opinion, what are the advantages and challenges of your (rural) community?
2. How do you define DIGITAL SKILLS?
3. How much do you care about digital skills in your community?
4. How do you and your community rely on the use of digital services? If so, for what purposes?

Questions for introductory meetings are meant to be used with all target groups (school students, teachers/trainers/adult learners)

SECOND WORKSHOP (one per target group, three in total) (level of digital skills already present, their ideas and attitudes towards digital skills, technologies and the current state of teaching and learning about and with digital technologies)

For School Students, Youth (one workshop)

1. Are you confident with your level of digital skills?
2. What are the digital tools that you use or are aware of/familiar with?
3. How did you acquire your digital skills?
4. Which aspects of digital skills are more important at school and which ones would you like to improve?
5. Do you know something about Coding, Robotics, Microcontrollers and web-development, 3D modeling and printing? How do you think they could contribute to your personal and professional life?

For Educational Staff (one workshop)
1. Are you confident with your level of digital skills?
2. What are the digital tools that you use or are aware of/familiar with?
3. How did you acquire your digital skills?
4. Which aspects of digital skills are more important in your teaching and which ones would you like to improve?
5. Do you know something about Coding, Robotics, Microcontrollers and web-development, 3D modeling and printing? How do you think they could contribute to your daily and working life?

For Adult Learners (one workshop)

1. Are you confident with your level of digital skills?
2. What are the digital tools that you use or are aware of/familiar with?
3. How did you acquire your digital skills?

4. Which aspects of digital skills are more important in your personal and professional life and which ones would you like to improve?
5. Do you know something about Coding, Robotics, Microcontrollers and web-development, 3D modeling and printing? How do you think they could contribute to your personal and professional life?

MIXED GROUPS WORKSHOPS (three workshops)

1. Each person introduces themselves and shares their needs and desires.
2. The moderator presents a summary of the conclusions of the other sessions about the needs of each group.
3. Question: Among the needs that were presented, which do you think are the most important for the community? It is possible to use any methodology, e.g. voting, color signs, checks, etc.
4. Since we're all here together, it is better to share some ideas to be introduced and that could be ideal to propose together with our planned initiatives. Do you have some ideas to propose?
5. At the end of the session, we can ask for one word feedback about the sessions.

Annex 2 - REPORTING TEMPLATE – RMA WORKSHOPS

DATE:

PLACE:

WORKSHOP NUMBER:

NUMBER OF PARTICIPANTS:

TARGET GROUP:

TOPICS COVERED / QUESTIONS ADDRESSED:

NEEDS IDENTIFIED:

DESIRES IDENTIFIED:

STRENGHT POINTS:

CRITICITIES:

KEY WORDS:

TOPICS FOR THE NEXT WORKSHOP:

NOTES:

PARTNERSHIP

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