BRIDGES Course

Building Solidarities
Feminist and Anti-Racist Practices in Higher Education

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BRIDGES

Building Inclusive Societies: Diversifying Knowledge and Tackling Discrimination Through Civil Society Participation in Universities

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SERVICIO ESPAÑOL PARA LA
INTERNACIONALIZACIÓN DE LA EDUCACIÓN

This course has been developed in the context of the project **BRIDGES Building Inclusive Societies: Diversifying Knowledge and Tackling Discrimination through Civil Society Participation in Universities,** whose working team consists of the following entities:

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- Justus-Liebig-Universitaet Giessen (Germany)
- an.ge.kommen e.V. (Germany)
- Feminist Autonomous Centre for Research (Greece)
- Za'atar (Greece)
- Office of Displaced Designers. Prism the Gift Fund (United Kingdom)
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INTRODUCTION

Higher Education plays a fundamental role in shaping our subjectivities and social relationships. The curricula and pedagogies that are implemented can reproduce discrimination, but they also have the potential to promote social inclusion and equality. Assuming this ambivalent potential and the role of the Higher Education Institutions (HEI) in the training of future practitioners, scholars and organisers, the Erasmus + BRIDGES project seeks to strengthen ties with Civil Society Organizations (CSO) for the creation of transformative and critical pedagogies.

As a result of two years of collective and participatory work within the Erasmus+ BRIDGES project, the BRIDGES collective has designed the Course **"Building Solidarities - Feminist and Anti-racist Practices in Higher Education"**. The Course was developed in collaboration with academics and activists from HEI and CSO that are actively involved in anti-racist and feminist struggles, with particular engagement with struggles against borders and in solidarity with migrants. The project collective is composed of three nodes of Participatory Action-Research (PAR) groups in the cities of Athens, Giessen, and Barcelona, together with a research team in Brighton. Each of these PAR groups is composed, on the one hand, of an organization in the field of Higher Education and/or research and, on the other, of a CSO, which have worked together to decide on the issues to be addressed in this course.

Inspired by PAR methodology, the course is based on the previous development of the **BRIDGES Toolkit, an anti-racist and feminist pedagogical toolbox composed of a series of concepts with associated activities**. Starting from this, the Course delves into these concepts and exercises, developing new activities and integrating some parts of the Toolkit in a curriculum aimed at reinforcing the struggles against structural racism within European Higher Education Institutions. The material presented here was revised after a pilot course, the BRIDGES online Summer School, in July 2021, in which 25 participants from the four national nodes of the project tested the course content. After incorporating their feedback, the material was also reviewed by experts belonging to organisations allied to the project.

The persistence of direct and indirect discrimination within HEI affects not only those who have access to them, but also what and how it is taught within them. Thus, the purpose of the course is to promote and implement the use of feminist and anti-racist

pedagogies as to transform the learning spaces within Higher Education Institutions. The BRIDGES course seeks to transform the epistemic, methodological and pedagogical practices that produce exclusion and inequality. It seeks to dismantle those practices that generate institutional barriers and discrimination based on 'race', ethnicity, language, religion, citizenship status, gender identity and expression, sexuality, class, age and ability.

The BRIDGES course aims at increasing access to pedagogical tools and diversifying innovative curricular content, including those perspectives that analyse and explain the historical processes that underpin contemporary exclusion. Considering the fact that these exclusions and their necessary transformation occur in all social, cultural and political fields, the BRIDGES course offers a resource that crosses disciplinary boundaries and is applicable across different contexts. It is aimed at instructors that work within HEI but will also be of interest to other professionals and members of civil society organisations.

Some of the questions that inspire the content of the course are: is it possible to decolonize education? How can we diversify the production and reproduction of knowledge? How to transform the university and other learning spaces in order to dismantle structural racism? How to struggle against discrimination within the university from a critical, feminist and intersectional perspective? Which are the everyday practices and mechanisms that, in classrooms, reproduce the social inequalities that also occur outside of them? What pedagogical tools and strategies can we use to produce radical interventions within these spaces?

In this document you can find, in the first place, a **Pedagogical** guide describing the general rationale of the course, the objectives, the methodology, the content blocks, an example of the timetable used at the pilot course, and a reading list. Afterwards, you can find the **descriptions of the activities** divided in the four blocks (A: Diagnosis; B: Theories as tools; C: Pedagogies; and Transversal activities). Each activity is explained through a brief description, objectives, procedures, needed material (including reading lists), and expected results.

PEDAGOGICAL GUIDE

The course aims to create a pedagogical environment organised horizontally and with collective participation at its core, avoiding the common tendency towards unidirectionality present in Higher Education Institutions. Far from seeking the "transmission of knowledge" from supposed academic "experts" to "lay people" for its future professionalization, the course seeks to create the conditions for the collective generation of knowledge that, at the same time, disrupts these very epistemic hierarchies and questions the dichotomy between theory and practice. For this purpose, the course sessions are made up of a variety of formats, including: workshops to reflect on the embodied dimension of knowledge, normally overlooked by university curricula; roundtables and workshops where facilitators and local organisers are invited, seeking to create connections with knowledge producers from outside academia and reinforce the existing anti-racist networks in HEI; informal meeting spaces that foreground first-person and experiential knowledge, where the participants can share experiences of structural racism and resistance to it; practical exercises based on the BRIDGES Toolkit; as well as other place-based and context-situated activities, such as a photography workshop or an anti-racist and feminist tour.

The content of the course is divided into three blocks, each one developed by one of the PAR groups that make up the BRIDGES collective (in Athens, Barcelona and Giessen), and a set of transversal activities. The rationale behind this structure is the following: Block A offers diagnostic tools and concepts to conceptualise and identify structural racism in HEI. Block B delves into the notion of theory, reflecting on what we understand by theory, its possible effects and how it can be used as a tool for emancipatory purposes. Finally, Block C seeks to provide a series of pedagogical tools to question the epistemic hierarchies that reinforce the primacy of academic knowledge over others, as well as foreground the importance of embodied knowledge. Finally, the transversal activities connect the interests and principles introduced in the three blocks, expanding the range of formats that make up the course and creating instances for contact and exchange between the participants.

Objectives

- To provide the tools to analyse the mechanisms and conditions of institutional inequality that are produced and reproduced within Higher Education.
- To explore and deepen our undertsanding of key theories, concepts and practices related to anti-racist and feminist struggles.
- To experiment with, and put into practice, pedagogical methods and strategies that challenge racism and discrimination within and outside the classroom.
- To promote participants' role as agents of change within Higher Education Institutions.

Methodology and group work

The BRIDGES COURSE is inspired by the Participatory Action Research (PAR) framework of BRIDGES. It involves a series of sessions (roundtables, theory workshops and collective discussions), group reflections and spatial interventions.

Participants are asked to critically and actively engage with the content previously produced by the BRIDGES collective (https://buildingbridges.space/about-toolkit/), and to generate a group project which further develops some aspects of the curriculum. Each group is accompanied by a facilitator, who provides guidance and support throughout. These collective projects will then be presented to the whole group of participants to encourage feedback and mutual learning.

Content

The BRIDGES course is structured around three main thematic blocks and a set of transversal activities:

Block A - Diagnosis: Racism and other forms of exclusion in Higher Education. This block works towards a diagnosis of public policies, daily practices in Universities as well as anti-racist and feminist struggles. It offers an intersectional diagnosis of structural racism in HEI with a particular focus on struggles that aim to decolonise education and a critique of eurocentrism.

This Block includes: A1. "Where do we think? A critical thinking world map"; A2. "Theorizing Structural Racism and Eurocentrism in HE"; A3. "Im/Possible Roundtable: Dismantling Structural Racism and Eurocentrism in HE"; and A4. "Academic Carrousel".

Block B - Theories as tools. Feminist anti-racist perspectives and concepts. This block seeks to challenge the ways in which theory is used as a tool of dominant narratives, and to explore how theory can be used as a tool for empowerment and liberation. It comprises discussions on how perception and representation is shaped by hegemonic frames; engaging/experimenting with different ways of seeing, viewing, watching, looking, gazing, and embodying a politics of location in theorising that draws on all of our senses.

This Block includes the slots: B1. "Crisis as Appearance"; B2. "Photography workshop"; and B3. "Bring your own Theory Picnic".

Block C - Decolonizing Higher Education. Radical pedagogies and epistemologies. This block combines the work of activists both inside and outside academia. It seeks to question the power imbalances between academic knowledge and knowledge produced from non-academic perspectives. It comprises discussions that depart from embodied experience, as well as from alliance-building practices as feminist pedagogies. It also proposes to reflect upon the ethical entanglements related with anti-racist pedagogical practice.

This Block includes the slots: C1. "Building a Pedagogy of the Alliances"; C2. "Theoretical Workshop: Re-embodying Knowledge"; and C3. "Split exercises: Worksheets on Critical Teaching and The Dangers of the Single Story".

Transversal activities. These aim at eliciting knowledge building through embodied personal and collective experiences. They draw on innovative formats of participation, including the slots: T1. "Affectively Caring for Ourselves and Others: A Space of Caring"; T2. Open Space of In/Visibility; and T3. "Feminist Anti-racist City Tour".

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Example of the Course Calendar carried out during the BRIDGES Summer School in 2021

	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
WEEK 1					
15-16.30					
17-18.30		COURSE INTRODUCTION		Open doors 1: Selection of the group project in conversation with facilitators	
WEEK 2					
15-16.30	A1+A2: World thinking Map + Theorising structural racism	A4: Academic Carrousel	B1: Crisis as Appearance	B3: Picnic: Theory Workshop	
17-18.30	A3: Roundtable		B2: Photography workshop	T1: A Space of Caring	
WEEK 3					
15-16.30	C1: Pedagogy of the alliance	C2: Re-embodying Knowledge	T2: Transversal: Antiracist Tour	Presentation of Collective Projects	
17-18.30	Open Doors 2: Meeting of working groups with facilitators.	C3: Worksheets and the dangers of the single story			

Reading list

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- hooks, bell (1994). ***Teaching to Transgress: Education As the Practice of Freedom***. New York, NY: Routledge.

- Icaza Garza, Rosalba & Vázquez, Rolando (2017). **Intersectionality and Diversity in Higher Education**. *Tijdschrift voor Orthopedagogiek*, 7-8, 349-357. Available at: hdl.handle.net/1765/103271

- Lorde, Audre (1997) ***"Afterimages" from The Collected Poems of Audre Lorde***. New York: W. W. Norton and Company Inc. Pp. 339.

- Lorde, Audre (1984) **"Poetry is not a luxury", "Uses of the erotic: the erotic as power" and "The master's tools will never dismantle the master's house", from *Essays and Speeches***. New York: Crossing Press. Pp.71-77; Pp. 103-144; Pp. 203-209.

- Nayak, Suryia (2017). **Location as method**. *Qualitative Research Journal*, *17*(3), 202–216. https://doi.org/10.1108/QRJ-02-2017-0004

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- Tate, Shirley Anne & Bagguley, Paul (2017). **Building the anti-racist university: next steps,** *Race Ethnicity and Education*, 20(3), 289-299. https://doi.org/10.1080/13613324.2016.1260227

- Thompson, Vanessa Eileen and Zablotsky, Veronika (2016). **"Rethinking Diversity in Academic Institutions".** *Wagadu: A Journal of Transnational Women's and Gender Studies*, 2016, vol. 16, pp.77-95.

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BLOCK A: DIAGNOSIS

A1-a

Introduction to "A Critical Thinking World Map"

Brief description/Rationale of the idea

This activity aims to initiate a process of reflection regarding the diagnosis of structural racism and eurocentrism in Higher Education Institutions (HEI). This activity introduces the participants to broader questions and issues addressed in the "Block A: Diagnosis" of the BRIDGES curriculum. In this activity, participants are invited to critically reflect on the rather grammatically unusual question of "Where do we think?". Applying the "Critical Thinking World Map" exercise, participants are asked to first conduct the exercise individually, and then share their results in the theory workshop "Theorizing Structural Racism and Eurocentrism in Higher Education" of "Block A: Diagnosis". The question "Where do we think?" aims to problematize the locations of knowledge production and consumption as well as the participant's own situatedness within the geographies of knowledge.

This activity introduces the participants to key concepts such as "Structural Racism", "Decolonial Knowledge", "Eurocentrism", and "Migra*BPoC Resistance", which will inform their diagnosis of Higher Education Institutions and knowledge production in general. Based on this introduction, participants prepare an analysis of the HEI they have studied or worked in. The exercise will enable the participants to trace their relationship to structural racism in higher education. The participants will work on two levels: first, they will work with personal accounts of their experience, and second they will analyze them on the basis of the theoretical framework offered.

The exercise "Critical Thinking World Map" seeks to chart the processes of inclusion and exclusion of people, contents and authors in the university context. It allows us to map the ethnic, religious and/or national diversity present in societies and how they stand in relation to each other. This enables on the one hand to provincialize some assumptions made on the basis of Ethno-/Eurocentrism or occidentalism. On the

other, it might show the extense on which some populations are excluded from Higher Education and how this might correlate with their religious, racial, ethnic, class, sexuality, ability, gender and non-binary gender ascriptions. This allows us to observe how racism, migration, ableism, sexuality, gender and class might structure the access to Higher Education in different territories. The map also seeks to problematize the academic and literature references as well as the citation practice used in university curricula.

Objectives

The overall objective of this activity is to initiate a critical and reflexive process on structural racism and eurocentrism in Higher Education Institutions. With the exercise [“Critical World Thinking Map”](#), participants are further invited:

- to reflect on, and problematize, the content of their study and to interrogate the logic, dynamics and practices of HEI.
- to diagnose structural racism and eurocentrism by working with key concepts such as [“Structural Racism”](#), [“Decolonial Knowledge”](#), [“Eurocentrism”](#), and [“Migra*BPoC Resistance”](#).
- to familiarize with the conceptual and analytical tools that will prepare them for their participation in the theory workshop “Theorizing Structural Racism and Eurocentrism in Higher Education” of “Block A: Diagnosis”.

This unit also provides participants with specific skills related to the “Critical World Thinking Map”, which are:

- to critically reflect on the content and actors that compose our learning environment.
- to facilitate critical thinking through individual engagement and preparation of the map.
- to produce visualizations (in the form of individual maps) of the geographical distribution of knowledge production and consumption as well as the participants' situatedness within the geographies of knowledge.

Procedure

Step 1: consists of an individual preparatory reading session by the participants. Participants are required to read the key concepts/tools elaborated by the BRIDGES

collective, which have in common that they provide critical diagnosis on structural racism and eurocentrism in HEI. The required readings therefore include the following concepts/tools: <u>"Structural Racism"</u> and <u>"Decolonial Knowledge"</u> (additional readings are <u>"Eurocentrism"</u>, and <u>"Migra*BPoC Resistance"</u>).

Step 2: consists of the digital exercise <u>"Critical World Thinking Map"</u>, which the participants will prepare for the course remotely and individually. The facilitators can decide individually if the preparation of the maps will take place in person or asynchronously. If an attendance-based course is preferred, please note to give the participants enough time to complete the exercise. The instructions related to the exercise are the following:

Participants need to download a world map, you can find one <u>here</u>. If the activity takes place in person we suggest that the facilitators will provide printed maps and colored pencils for all participants. If the participants are filling their maps digitally, please make sure that they will bring their individual maps (printed and/or digitally) to the following activities. This is important since the participants will not only introduce themselves by presenting their map, further the individual color-coded maps will be discussed collectively.

All participants should color-code on their map their current nationality(ies) and citizenship(s), the key sites that influence their personal and academic development, the sites their ancestors originate from (parents and grandparents). Please only use the colors suggested in the exercise <u>"Critical World Thinking Map"</u>.

Color-code
- Green: their current nationality(ies) and citizenship(s).
- Blue: the key sites that influence their personal and academic development.
- Purple: the sites their ancestors originate from (parents and grandparents).

Then, to discuss the geopolitical distribution of the curriculum, participants should color-code on their map the nationality of the teachers across their degree, the countries of origin of 5 authors included in the bibliographical references of a representative or compulsory course in their degree (e.g. "Introduction to Sociology", etc.), and finally the places of publication of five literature references included in that course. Please only use the colors suggested in the exercise <u>"Critical World Thinking Map"</u>.

Color-code
- Orange: the nationality of the teachers across their degree.
- Red: the countries of origin of five authors included in the bibliographical references of the course teaching guide.
- Yellow: the places of publication of five bibliographical references included in the course teaching guide.

Step 3: participants individually reflect on the following issues:

Firstly, on the results of the mapping process. Note that the cold colors (green, blue, and purple) represent internal relationships to people's identities, in which nationality, citizenship, places of personal and academic influence, as well as each person's family tree are related. In warm colors (orange, red and yellow) are the external relations, those related to the university institution, including teaching staff and theoretical references used, as well as sites where these references are published. Discuss which population groups and parts of the world are represented on the map and which ones are under-represented or excluded.

After this first visualization, participants are asked to comment on the use of cold colors and discuss the aspects that relate nationality to the places of high influence for their personal and academic development, noting whether or not these areas coincide and why. They can also discuss the emotions associated with reflecting on their origins and heritage. Participants should then discuss how the green, blue, and purple results are organized, also paying attention to their relation to the countries (or regions) that are part of the family tree of each participant.

Finally, participants are asked to observe what pattern and distribution the warm colors and cold colours follow and note what areas of the planet are more or less represented; discuss the following:
- What does this distribution tell you about the education you are receiving?
- What is the balance between the distributions of cold and warm colours?
- Is there a disparity between your origin and experience and the geographical distribution of the learning resources? If so, why?
- How could a better geographical balance be produced?

The outcome of this exercise will be discussed collectively in the theory workshop "Theorizing Structural Racism and Eurocentrism in Higher Education" of "Block A: Diagnosis".

Needed materials and resources

Required readings (concepts/tools): "Structural Racism" and "Decolonial Knowledge"

Additional readings: "Eurocentrism", and "Migra*BPoC Resistance"

Resources: Concepts from the BRIDGES toolkit in the Virtual Lab; Exercise "Critical World Thinking Map" in the Virtual Lab; and Open Space to display the maps (see activity "T2. Open Space of In/visibility").

Expected results

The participants will familiarise themselves with key concepts to diagnose structural racism and Eurocentrism in Higher Education Institutions as an entry point to the overall BRIDGES course/curriculum. By answering the questions provided in the "Critical World Thinking Map" exercise, participants will have important talking points at hand for the discussions in the theory workshop "Theorizing Structural Racism and Eurocentrism in Higher Education" of "Block A: Diagnosis". Another key result of this activity are the individual maps, elaborated by the participants, provided as prints and in digital formats.

A1-b

Where do we think?
A Critical Thinking World Map

Brief description/rationale of the idea

Based on the individual reflections from the previous activity A.1.a. "Where do we think? A Critical Thinking World Map", this brief introduction round aims at bringing the participants into conversation, first by (a) opening a space for exchange; (b) connecting the theoretical frameworks with their own educational experiences and (c) analyzing on these grounds structural racism and Eurocentrism in Higher Education Institutions. Hereby this workshop aims to support the diagnosis of structural racism, diversity and inclusion in HEI with a particular focus on the specific contexts of the participants and their different - or similar - experiences. The aim of this course unit is to discuss current debates and diagnosis in the fields of decolonial perspectives in Higher Education, specifically along the concepts of coloniality of knowledge, structural racism and epistemic violence.

The exercise ["Critical Thinking World Map"](#) of the BRIDGES toolkit seeks to chart the processes of inclusion and exclusion of people, content and authors in university curricula. It allows us to map the ethnic, religious and/or national diversities and how they stand in relation to each other. This enables participants to provincialise existing assumptions based on Ethno-/Eurocentrism or occidentalism. Moreover, it shows to what extent some populations and their knowledges are excluded from Higher Education, and how this correlates with their geopolitical location and/or religious, racial, ethnic, class, sexuality, ability, gender and non-binary ascriptions. The Critical Thinking World Map allows participants to observe how racism, migration, ableism, sexuality, gender and class might structure and filter the access to Higher Education in different territories. The map also seeks to problematize the academic references and literature as well as the citation practice used in university curricula.

Objectives

The overall objective of this workshop is to get to know each other and to establish a connection among the participants as a prerequisite for respectful exchange and solitary cooperation. Understanding where we come from and how our personal and academic development is created along the lines of coloniality, is a first step to denaturalize postcolonial forms of structural racism and epistemic violence in Higher Education Institutions. Listening to each other makes visible the heterogeneity of life, academic biographies, and academic struggles shaped through forms of inclusion and exclusion. The objectives of this activity are:
- to propose alternative insights and diagnosis departing from the embodied experiences, institutional and national/citizenship backgrounds of the participants;
- to learn through critical listening about existing differences and similarities among us and of structural racism, Eurocentrism and decolonizing struggles;
- to appreciate our colleagues, to understand the knowledge they bring, and to look at each other from different angles and perspectives.

Procedure

Duration: 2 hours

Step 1: Welcome and Introduction round (45 min.). This session will start with a welcome (5 minutes) and introduction round (40 minutes) by building on the previous activity "A.1.a. Where do we think? A Critical Thinking World Map". The participants are asked to bring a printed (or digitally if the premises offer digital aids such as computers and projectors) version of the compiled/colored World Map with the analysis of the institutions in which they are working or studying. The introduction of participants' institutional background will allow the group to understand everyone's geopolitical and epistemic positionality, as well as how these do (not) overlap. This also offers the opportunity to highlight aspects that were not considered or that the group would like to emphasize.

Step 2: Theory building practice (50 min.). Consists of the discussion of personal relationships to higher education (institutions), sharing critical reflections on individual experiences in HEI as educators and/or students. This discussion is based on the preparatory readings and the previous Critical World Thinking Map exercise.

The aim is to reflect on similarities and differences with colleagues. During these 50 minutes, participants are able to share their observations, reflections and critique, based on readings and life experiences related to a) forms of exclusions in Higher Education, b) mechanisms of inclusion and exclusion in public policies regarding Higher Education, or c) inclusion and exclusion mechanisms and strategies in their educational everyday environment, in particular the university.

Step 2.1: Discussion in groups. First round (25 min.). Participants will be divided into two groups for 15 minutes. Each group will assign a speaker and a writer. The writer will collect notes, concepts, findings, ideas, and doubts while discussing. They will focus on these two questions:

- Which population groups and parts of the world are represented on the map and which ones are under-represented or excluded?
- What does this distribution tell us about the education we are receiving?

After 15 minutes, the whole group will come together again and the speakers of each smaller group will present their findings to the whole group (10 minutes in total). Based on the writers' and the speakers' notes, the facilitators will compose the findings on a mind-map. The participants can amend the mind-map afterwards, in order to foster further discussion.

Step 2.2: Discussion in groups. Second round (25 min.). After the previous activity, the smaller groups will again meet for 15 minutes. Each group will assign a speaker and a writer. The writer will collect notes, concepts, findings, ideas, and doubts while discussing. They will focus on these two questions:

- How can we explain the reasons for this unequal distribution of knowledge production vs. raw material?
- What are the mechanisms of inclusion and exclusion in Higher Education and in our educational everyday environment?

After 15 minutes, the whole course will meet again and the speakers of each small group will present their findings to the whole group (10 minutes in total). Based on the writers' and the speakers' notes, the facilitators will compose the findings in a mind-map. The participants can amend this mind-map afterwards to foster further discussion.

Break (10 min.). This break will give the participants the opportunity to reflect on the previous exercise and draw conclusions for their expectations regarding forms of cooperation and communication.

Step 3: Closure (25 min.). The session will close with an open reflection of how the group is built, who is present/absent and what this means for our future cooperation and communication along (and beyond) the course.

Needed materials and resources

Critical Thinking World Maps from previous activity (ideally printed).
Board to draw on a mind-map .

Compulsory readings: "Eurocentrism", "Migra*BPoC Resistance" and "Neoliberal Compliance"
Additional readings: "Structural Racism" and "Decolonial Knowledges"

Expected results

Participants will gain a critical understanding of the group composition, its epistemic and geopolitical backgrounds, as well as of its needs and priorities with regards to the course. This includes a critical understanding of how the group is built, who is present/absent and what this means for our future cooperation and communication along (and beyond) the course. Participants will also gain insight on how mechanisms and strategies of inclusion and exclusion adapt to specific contexts (e.g. differences of racialization strategies and mechanisms of othering) and how different people may be affected differently.

A2

Theorising Structural Racism and Eurocentrism in Higher Education

Brief description/Rationale of the idea

In the previous section (Introduction to Theory Workshop), participants have introduced themselves and shared an analysis of the institutions in which they are working or studying, based on the previous activity "A.1. Where do we think? A Critical Thinking World Map". Through this, they have already reflected how inclusion and exclusion mechanisms of Higher Education Institutions have worked in their own contexts, and gained a glimpse of the reality of their peers. This aimed at strengthening their analysis of structural racism in higher education, which the Theory Workshop will then connect to other key concepts provided within the BRIDGES toolkit.

This workshop provides a space for a shared theorization and diagnosis of structural racism in Higher Education Institutions, with a particular focus on Eurocentrism and struggles to decolonize HEI. This workshop brings the participants into conversation, by (a) opening a space for exchange, (b) working with theoretical frameworks and (c) analyzing structural racism and Eurocentrism in HEI. This theory workshop aims to support the critical diagnosis of structural racism, diversity and inclusion in HEI with a particular focus on the participants' local context.

The methodology of this workshop consists of constituting a theory building practice by putting into dialogue personal and embodied experiences as well as institutional analysis of structural racism and Eurocentrism in HEI. Complementing the readings from the previous activity (A.1. "Where do we think? A Critical Thinking World Map"), participants will prepare three compulsory texts and a minimum of two additional texts for this session.

As a theory building practice, the participants should identify common elements of their individual diagnosis about structural racism and Eurocentrism in HEI through a fish-bowl activity. The participants hereby reflect on issues of Eurocentrism and structural racism departing from their personal experience, the previous activity "A.1. Where do we think? A Critical Thinking World Map" in Block A "Diagnosis", and the compulsory readings. The facilitators will assist this process by creating a mind map during the conversation. This is followed by a theoretical input by the facilitators who will introduce the BRIDGES tools/concepts on "Structural Racism" , "Eurocentrism", and "Migra*BPoC Resistance". The workshop ends with a round of questions and answers.

Objectives

The overall objective of the theory workshop is to support the theorization and diagnosis of structural racism in HEI, with a particular focus on Eurocentrism and struggles to decolonize HEI. The underlying objectives are:

- to learn about existing theoretical concepts and diagnosis of structural racism, Eurocentrism and decolonizing struggles.
- to develop new theoretical concepts and diagnosis through collective reflection, as well as to complement or critique already existing theoretical concepts and diagnosis.
- to propose alternative insights and diagnosis departing from the embodied experiences, institutional and national citizenship, backgrounds of the participants.

Procedure

Duration: 90 minutes

Step 1: The theory building practice (40 min.). Participants are able to share their observations, reflections and critique, based on readings and life experiences related to a) forms of exclusions in Higher Education, b) mechanisms of inclusion and exclusion in public policies regarding Higher Education, and c) inclusion and exclusion mechanisms within their educational environment, in particular the university.

Step 1.1: Fishbowl (25 min.). Participants will combine personal accounts on their relationship to HEI with critical reflections on their experiences in HEI as educators

and/or participants. The "fishbowl" methodology will consist of placing five seats in the centre of the room (for the discussants), plus two seats (for note-takers), and additional seats surrounding the fishbowl for the audience. A small group of four participants will be selected to start the fishbowl (through articulating their reflections or opinions regarding a specific aspect). The extra seat allows for a new person from the audience to enter the discussion and make a comment. The participating discussants can leave the fishbowl at any moment and the audience can enter at any moment, depending on whether they want to actively discuss or not.

To inspire the discussion, we suggest the following guiding questions regarding the compulsory and additional readings:

- How do the texts analyze racism and eurocentrism in HEI? Do you see any difference between them?
- What statistics regarding inclusion and exclusion in HEI impressed you the most? Share with your group/the fish bowl!.
- What forms of exclusion and inclusion are analyzed in the readings? Did you observe similar or different practices in your institution? What kind of dynamics can you observe in your institutions? How do they differ?
- What forms of resistance towards racism and eurocentrism in HEI are detailed in the texts? Is there something similar happening within your institution?

Step 1.2: Findings of note takers and remarks by audience (15 min.). After the fishbowl ends, the note-takers present their findings to the bigger group. Based on their notes, the facilitators will mind-map these findings on a whiteboard (or similar). Participants can amend this mind-map afterwards and throughout the course to foster further discussion and to connect different units to one another.

Step 2: Theoretical Input (20 min.). In the second part, the facilitators will provide a theoretical input, connecting the results of the theory building practice with concepts contained within the BRIDGES toolkit, particularly "Neoliberal Compliance", "Eurocentrism", and "Migra*BPoC Resistance". This section supports the theoretical elaboration and the critical reflection, establishing connections to the proposed literature.

Step 3: Final discussion (30 min.): This session will end with an open discussion focused on possible strategies for resisting structural racism + eurocentrism in HEIs.

Needed materials and resources

Mind map: Flip Chart (for face-to-face facilitation) or similar.

Compulsory readings
- Autar, L. (2017). "Decolonising the classroom Credibility-based strategies for inclusive classrooms". *Tijdschrift Voor Genderstudies*, 20(3), 305–320.
- Gutiérrez, E. (2016) "Sensing dispossession: Women and gender studies between institutional racism and migration control policies in the neoliberal university." *Women's Studies International Forum* 54: 167-177. https://doi.org/10.1016/j.wsif.2015.06.013

Additional readings
- Bhambra, G. K., D. Gebrial and K. Nişancıoğlu. (2019) "Introduction: Decolonising the University?" In: Bhambra, G. K., Gebrial, D., & Nişancıoğlu, K. (ed.) Decolonising the university. Pluto Press.
- Icaza Garza, R., & Vázquez, R. (2017). "Intersectionality and Diversity in Higher Education". *Tijdschrift voor Orthopedagogiek*, 7, 349-357.
- Tate, Shirley Anne & Bagguley, Paul (2017). Building the anti-racist university: next steps. *Race Ethnicity and Education*, 20(3), 289-299. DOI: 10.1080/13613324.2016.1260227
- Thompson, V. E., & Zablotsky, V. (2016). "Rethinking Diversity in Academic Institutions." *Wagadu: A Journal of Transnational Women's & Gender Studies*, 16: 75-93.

Expected results

Participants will gain an overview of the different dimensions, mechanisms and strategies that perpetuate and overcome structural racism and other exclusions in Higher Education. They will also learn how these mechanisms and strategies adapt to specific contexts differently (e.g. differences in racialization strategies and mechanisms of othering). Participants will collectively elaborate a digital or physical mind-map on how to theorize and diagnose structural racism and eurocentrism in Higher Education Institutions.

A3

Im/possible Roundtable: Dismantling Structural Racism and Eurocentrism in HE

Brief description/Rationale of the idea

The session is part of the module 'diagnosis' in our course program dealing with institutional racism in Higher Education. It consists of a roundtable discussion with guests from different contexts plus an internal follow-up among the participants of the course at a later stage to ensure the transfer of the conclusions and lessons learned to the next sessions.

The overall topic of this roundtable is to put to the fore how structural racism and Eurocentrism manifests in Higher Education Institutions and to listen to activists / representatives from civil society organizations.

With a particular focus on their local context, the panelists will discuss strategies to diagnose and overcome structural racism and Eurocentrism in academia, as well as the limits and potentials of a dialogue between HEI, civil society organizations and / or activism within this context. Thus, while the prior slot looked at forms of exclusion and inclusion from a more abstract and theoretical perspective, the roundtable has the purpose to let those speak who are affected by and / or challenge structural racism and Eurocentrism in HEI and to understand the particular materialization of these forms of violence (and of resistance to it) in specific contexts. Thus, the roundtable brings into dialogue the academic context with local activists / representatives from civil society organizations who work in the fields of antiracist, decolonial and migrant activism and / or apply intersectional approaches.

Objectives

The roundtable discussion aims to provide, through the account of the invited speakers, an overview of the challenges that scholars and activists face on different levels, when confronting structural racism and epistemic eurocentrism in European and other context's Higher Education Institutions. Participants are provided with an overview of the different realities in different countries. The roundtable aims at offering a platform for a common analysis and understanding of the historical and social contingencies as well as the political conjunctures constituting and crossing biographies and communities in struggle. Finally, it hopes at contributing to an exchange of lessons learned and success stories to further contribute to strengthen anti-racist, feminist and decolonizing networks in Europe both within academia and civil society. The follow-up the next day ensures that the conclusions drawn and lessons learned during the roundtable are transferred to the next sessions.

Procedure

PHASE A. Preparation of the Round Table

Up to four panelists from HEI and civil society organizations from different European or Non-European contexts should be invited in advance. Also, compensation for their participation should be ensured and offered.

BRIDGES offers a great network of practitioners, activists and academic personnel who work in the fields of antiracist, decolonial and migrant activism and/or apply intersectional approaches. Alternatively, think of which activists are in your region and whom would you like to invite? Whose work and whose perspectives could be enriching? Maybe you have scholars from within your university who have been engaging in feminist and anti-racist struggles, or some of the participants are members of a decolonial collective in your city. To see whose activists from your neighborhood could join you, you can also draw from the guidelines to create a "T3. Feminist and Anti-Racist City Tour".

Keep in mind that this is an opportunity to visualize the struggles of these brave people. Thus you might consider making this event public, in order to make it more accessible. But a public event will come with greater anonymity and thus less trust to ask the difficult questions. Thus, it might be a strategic decision whether to prefer a closed event or to make it public. You must also consider that, depending on your

local context, there may be reactionary actors who could jeopardize your event, especially if you have invited guests who have been visible beyond the local context for their antiracist and feminist work challenging heteronormative eurocentrism in HEI. If so, reflect prior to the event how you as organizer should (not) react. If you or a colleague of yours have had negative experiences like that in the past, make sure to have some extra personal at hand to support you with moderation, and security if needed. This can also be a valuable process four you to stand together as an organizing team. You may want to ask what the panelists prefer, and you can also opt for a closed event if this makes you and the panelist more comfortable.

The following questions will guide the roundtable discussion:
- What are the dimensions and dynamics of structural racism and Eurocentrism in Higher Education Institutions?
- Is institutional racism in HEI addressed and if, how?
- Do you know projects or initiatives combating or addressing institutional racism in HEI?
- What are the implications for decolonizing HEI in Europe and beyond?

For further orientation, panelists might also consider these other questions:
- What are the dimensions and dynamics of structural racism and Eurocentrism in your institution? Have they changed over time, and if so, how?
- Are there diversity and anti-discrimination policies in place in your institutions? How do they address and challenge institutional racism? How would you evaluate the outreach and impact of these policies in preventing racism in institutions?
- What other strategies exist in your countries and institutions to combat racism? Are your institutions participating in this struggle and how? Do you know initiatives of decolonizing knowledge in your country and in your institution? What are they addressing, how do they work and how do they interact with the institution and the public?
- Does the decolonization of knowledge and education need the university?

Once you have invited panelists and they have confirmed, you might think about the following topics:

- Room (chairs for panelists and moderator around a table where they can take notes; chairs for the audience).

- Technical aspects (depending on the size of the room: microphones for the panelists and the moderator and translator, as well as one extra microphone, a screen if some of the panelists wants to show photos or a video; a camera if the roundtable shall be recorded).
- Translation (which language needs translation? can translation be done in-house?); remember that if you have to translate, the inputs will take double of its time. So it is best to invite all panelists to have shorter inputs.

As well as having the following responsibilities distributed:

- Panelists (max. 4,)
- Chair / moderator
- Translators (if panelists / participants speak different languages)
- Technical assistant, if possible: responsible for making sure all the microphones are muted, and intruders are expelled.

PHASE B. Execution of the Round Table

Duration: 90 minutes

Block I: Welcome and introduction of participants (10 min).

Block II: Contributions of each participant along the guiding questions (see questions above, 40 min.).

Block III: Questions by participants and moderator (10 min).

Block IV: Contributions of each panelist to questions (20 min).

Block V: Concluding remarks and Closure by moderator (10 min).

The participants of the course should be encouraged to take notes and questions to further support the discussion on racism and eurocentrism in HEI in Europe and beyond at the end of the session. It will also support the follow-up among the course participants at a later stage, which should be included at the beginning of the schedule of the next day.

Alternatively, participants can watch parts of the already recorded roundtable from the BRIDGET pilot course and then proceed with the follow-up session. For the follow up, the guiding questions will be taken up by the moderator and participants are invited to answer in plenary session.

PHASE C. Follow up of the Round Table

Duration: 30 minutes

After the roundtable, preferably the next day, a follow up should be offered. This is important to ensure that participants have the opportunity to reflect together on what was said the previous day and compare, or link it to their own contexts at HEI.

Block I: Welcome and recap of participating panelists (5 min.).

Block II: Discussion in two or three working groups, including documentation of conclusions, reflections and lessons learned (20 min.).
The following questions might inspire the follow up process, to enable that all participants can share their thoughts:

- How is structural racism and eurocentrism reflected in universities? What are the panelists' experiences?
- Are you aware of any diversity & anti-discrimination policies of your university or of a university you are familiar of? Does this reflect on the diversity of staff and students?
- Are there anti-racist student or decolonizing the university groups at your HEI? Can you tell a success story? Do you think student anti-racist or decolonial activism can impact the career of students (negatively)? Why (not)?
- Do you think including decolonizing knowledge into the academy can have a lasting positive impact on education? Why (not)?

Block III: Closure (5 min.). The discussion will be taken up by the facilitator in order to recapitulate the conclusions of the activity.

Needed materials and resources

- Chairs for panelists and a moderator around a table where they can take notes; chairs for the audience.
- Microphones for the panelists and the moderator and translator, as well as one extra microphone, a screen if some of the panelists wants to show photos or a video; a camera if the roundtable shall be recorded.
- Moderator cards, whiteboard, or else where participants can note down their reflections in the follow up session.

Compulsory readings: "Eurocentrism", "Migra*BPoC Resistance" and "Neoliberal Compliance"

Additional readings: "Structural Racism" and "Decolonial Knowledges"

Expected results

Lessons learned from each other will be identified, as well as new forms of cooperation between academia and activism to decolonize higher education and its institutions.

A4

Academic Carousel

Brief description/Rationale of the idea

The following exercise is a board game that aims at making visible challenges and difficulties of everyday life – academic-related and otherwise – connected to [Neoliberal Compliance](), [Eurocentrism](), and [Migra*BPoC Resistance](), as well as enforcing strategies of mutual cooperation and support. The activie's methodology is inspired by Paulo Freire's ideas on exercises of codification and de-codification, which entails a three phase activity. Firstly, a common issue within the participants is identified in a quasi-ethnographic approach; i.e., through carefully listening to the group, educators / researchers identify topics that afflict the participants. Following, these topics are codified in one observable support - a board game in this case - in order to present and represent the issue in an observable manner. Lastly, the situations observed during the game should be discussed with the participants under an organized moderation (the de-codification), connecting the circumstances observed during the game with the participants' everyday life.

Objectives

The exercise aims to create awareness on structural and institutional discrimination, unequal distribution of opportunities in society and opportunities for participation. The participants should identify and reflect circumstances in which Migra*BPoC students accept or comply with norms that hinder their full academic life experience to either avoid further problems or to focus on difficulties perceived as more urgent.

It unveils personal daily and/ or institutionally organized acts when Migra*BPoC students gather energy to cope with their challenges and resist.

Sensitisation and reflection of the prevailing and one's own stereotypes about different groups as well as of one's own intersectional privileges and the reasons they are connected to (e.g. group membership, and being perceived to belong to a certain group) and what consequences this has for everyday life and studies is another objective.

Procedure

The Academic Carousel is a board game that accompanies 5 players on their way to graduation at the university. The participants know each other since they are all attending the same semester of the same degree program. The aim is to reveal the challenges of everyday university life arising for Migra*BPoC students.

PHASE A: Preparation of the Academic Carrousel

At least one day before the actual game starts, each player should get introduced roughly to the game and receive an individual Character Card (the preparation doesn't have to be done in person necessarily but also online). The participants should have enough time to prepare their roles by using the pre-established 3 characteristics and the "questions for role finding" to make up a personage, filling with content and imagining a personal background and biography, a history, socio-economic situation and so forth (you can adapt the character cards and questions to your own context). The participants are asked to write down some weaknesses and strengths, this step will help them later to master the Event Cards. The creation of the role of the Character Card can be done individually or in groups. In this case all participants with the same Character Card come together and build up their role collectively.

Character Cards
- **Person 1**: Single mother; 35 years-old; migrant biography.
- **Person 2**: Early 20s; European citizen; lives in a shared house.
- **Person 3**: 30 years-old; raised in Giessen; trains a dog.
- **Person 4**: 19 years-old; daughter of South American migrants; lives in a nearby village with her parents.
- **Person 5**: Late 20s; migrant; low-level of German skills.
- **Person 6**: Moderator: in charge to guide the game, reads out loud the Event Cards, pays attention to the time management, ensures respectful

communication and makes notes on the respective moves (so that the results of the game can be discussed easily afterwards).

Questions on role finding
- How did you grow up? Did you have a room of your own?
- What did your parents do for a living?
- What did you do before university?
- Have you ever studied/trained before?
- Where and how do you live now? Who do you live with?
- How much time does it take to go to university?
- Do you need transportation? (E.g. bus/bike/walk)
- Do you have children? Or other people you take care of?
- How do you finance your studies / yourself?
- Do you work, if so, how many hours per week?
- What does a typical weekday / weekend look like?
- How do you spend your spare time?
- How do you organize your holidays?
- Do you have any difficulties in life? (e.g. language, dis/abilities, etc.)

PHASE B: Execution of the Academic Carrousel

Duration: The exercise will take about 60 minutes and ends when all players reach the center of the game, which is ultimately the aim of the game. Further the game ends if the players run out of Event Cards or time.

Step 1: Introduction (10 min.). On the actual day of the game, all participants will meet and get a more detailed introduction (including the Guidelines) to the game by the facilitator of the game. Depending on the number of participants, they will be divided into 3 to 6 groups. There should be at least 2 players and one moderator to play the game. The participants come together into their groups where they start by presenting their built characters to each other to make them get to know one another.

Step 2: The board exercise in itself (50 min.).
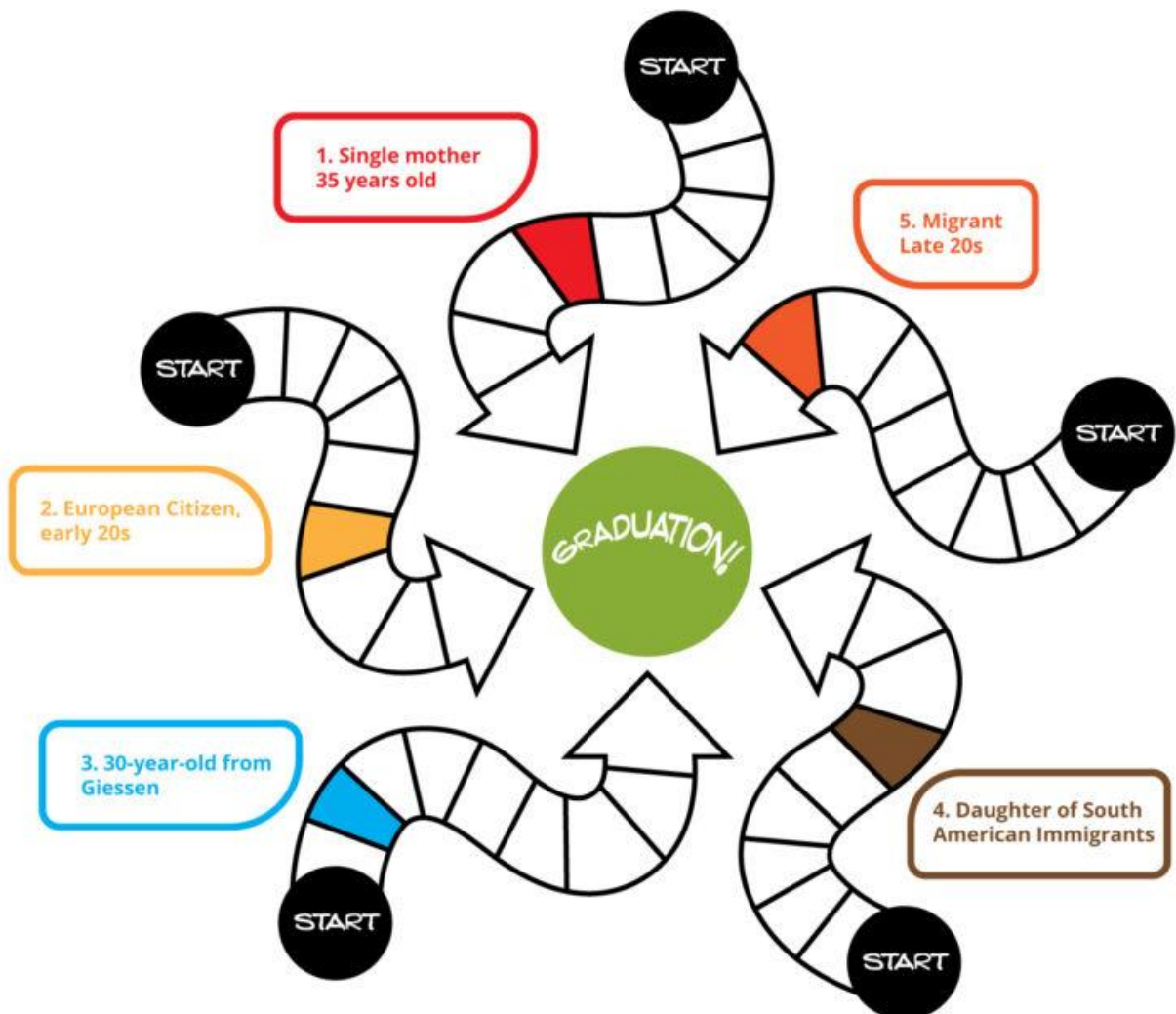
Each player places their personage at the beginning of the path. The moderator is in charge to guide the game and reads out loud the Event Cards /which can be adapted to your context), pays attention to the time management, ensures respectful communication and makes notes on the respective moves.

After the moderator reads out loud the first of the four Event Cards, the group should discuss together to whom this event might present a problem (and why) and decide who of them can go forward (either on their own or through support of others) and who cannot.

The game ends when the whole team reaches the center and graduates; if they run out of Event Cards or time (after 50 minutes).

Every draw of an Event Card is a participative moment, where the players must debate together whether they can go forward or not, and point out the reasons. Each Event Card provides questions to help reflect on the decisions. This is also a moment to find solutions and help each other to walk ahead; as the target of the exercise is that everybody reaches the last point. The picking of Event Cards continues until all players reach the center of the board or until they run out of Event Cards.

Eventually, the exercise can end with no one reaching the center, and / or they can go further and leave someone behind in one round, if they cannot identify options for mutual support to a specific Event Card.

Event Cards

Event 1
You want to apply to university.
Your certificates must be submitted in one month.

Questions for reflection
- What language is my diploma in?
- Is my diploma valid in Germany?
- Does the university have a guideline for the process of diploma validation?
- How much is the cost of diploma validation and can I afford the validation?

Connection to tool
Eurocentrism

Event 2

During work sessions of your research group pejorative comments (perceived as comic comments) about Migra*BPoC and LGBTQI+ have happened. The professor responsible for the research group engaged in the comments.

Questions for reflection

- How do I feel about it?
- How can I react?
- Which consequences can appear with my reaction?
- (Where) can I denounce this at the university?
- Who can support me in the denouncing process?

Connection to tool
Neoliberal Compliance and Resistance

Event 3

Group work!*

The examination performance in a seminar is a term paper. A group house work is favored. The term paper must be submitted in German.
* in order to step forward, you have to master the event collectively

Questions for reflection

- What is my availability to meet for extra hours?
- How do I feel about this group work?
- What are the costs and benefits of it?
- How do I feel about writing in German? What other options do I have?
- How do I feel about other people reading what I wrote in German?
- There was a chance to discuss with the professor about different options?

Connection to tool
Neoliberal Compliance, Eurocentrism

Event 4
Your supervisor tells you about an internship during the semester break that is linked with your research topic. The internship is unpaid. In your studies an internship is compulsory.

Questions for reflection
- What would be the benefits of the internship?
- How can I financially sustain myself during this period?
- Is there anyone who depends on me financially?

Connection to tool
Neoliberal Compliance, Eurocentrism

PHASE C: Discussion of the Academic Carrousel

Duration: 30 minutes.

Step 1: Individual reflection (10 min.). After the end of the exercise, each participant is reflecting individually on the role during the game by using the following reflection questions:

Reflection concerning your role (you are still in your role)
- How do you feel in your role? How have you been?
- Which event impressed you the most?

Reflection concerning your role (after your role)
- How did it feel like to be in the role that you played?
- From where did you take the inspiration to develop your character?/
  Which information helped you to form the role?
  (news, jokes, social media, books etc.)

Reflection on society
- Is it possible for everyone at any time to enforce the same level of privilege?
- What changes are necessary to guarantee equality of opportunity for everyone?

Reflection questions (to help the moderator in the de-codification)
- Which were the main problems for each of you in reaching the centre?
- What was beyond personal will, but could have been changed by the University (or City Hall, or National policies, and so forth) to improve the chances of a conjoint progression of the personages? How?

Step 2: Collective discussion (20 min.). All participants together will have an end discussion / reflection on the game, led by the facilitator. In this phase, the participants can exchange their experiences, feelings, and thoughts they had during the game and analyze and reflect on them. The empowering concept of the game is located in understanding reality as a socio-historically constructed, and as such can be changed. As every person is a constituent part of society, even under oppressive bureaucratic systems people can rebel against it and make changes. Therefore, one source of power is to understand that life is changeable. That means to perceive that a discriminated person, who usually feels small in relation to Eurocentric norms and neoliberal challenges, can be able to resist these adversities building bridges, as the barriers are not as organic and unavoidable as they seem to be.

Needed materials and resources

Character Cards, Carrousel board, and Event Cards

Compulsory readings: [Neoliberal Compliance](), [Eurocentrism]() and [Migra*BPoC Resistance]()

Expected results

- To create awareness on structural and institutional discrimination, unequal distribution of opportunities in society and opportunities for participation.
- To underline and discuss patterns and norms that are perceived as natural and logical, but are socio-historical constructs based on white privilege and Western European colonialism.
- To identify and reflect circumstances in which Migra*BPoC students accept or comply with norms that hinder their full academic life experience to either avoid further problems or to focus on difficulties perceived as more urgent.
- To unveil personal daily and / or institutionally organized acts when Migra*BPoC students gather energy to cope with their challenges and resist.

- Sensitisation and reflection of the prevailing and one's own stereotypes about different groups as well as of one's own intersectional privileges and the reasons they are connected to (e.g. group membership, and being perceived to belong to a certain group) and what consequences this has for everyday life and studies is another objective.
- The try to promote and impulse for discussion about the distribution of opportunities and (structural) discrimination, for mutual support and cooperation, in order to understand, create and strengthen interpersonal support networks and alliances.
- To promote contact between people with similar issues, enabling the awareness that the barriers are not an individual incapacity.

BLOCK B: THEORIES AS TOOLS

B1

Crisis as Appearance

Brief description/Rationale of the idea

With this exercise, we reflect on how perception and representation are shaped by hegemonic frames. We address the way that hegemonic narratives around different crises become naturalized through images. We focus on the 2015 so-called "refugee crisis" and on certain images of people crossing the Aegean Sea on boats. We want the participants to understand that contrary to what these images tells us, the refugee crisis did not just begin with the appearance of certain bodies on the shores of Lesvos, at the doorsteps of Europe it was the outcome of decades of war, devastation and economic stagnation and dependance in several countries, often fueled by European resources and socio-political interests. In this way, we reflect on how images reproduce specific points of view that frame and freeze people and situations in specific spaces and times. What happens if we subtract the term "crisis" from the hegemonic narrative/discourse of what took place in 2015-2016 on the Aegean?

Objectives

- To understand the visual and mediatised discourses of the refugee crisis.
- To critically engage with images that represent the refugee crisis. How are refugees being captured within images of scenes of arrival and frozen in (specific) times and spaces?
- To reflect on what is missing from mainstream images on the refugee crisis and who/what is not being represented.
- To encourage the participants to position themselves in relation to this image.
- To understand how these images are tied to emergency problem/solution logics. What kind of reactions to these images provoke both at the level of governmental policies and at the level of civil society? For example, in the case of the 2015 so-called "refugee crisis" the solutions adopted by many states

resulted in stricter border policies, more barbed wire, the proliferation of detention camps, the creation of hotspot islands – and, in general, the implementation of violent politics protecting 'Fortress Europe'.

- To reflect on the proliferation of images of scenes of refugees' arrival in contrast to the absence of images that depict refugees' departure and return. That is, when refugees are forcibly removed/forced to return no one is there to photograph their violent departure, as well as the causes/factors of the forced displacement.

Procedure

Duration: 90 minutes

Notes for Instructor
1. Split the class into groups of 4 or 5.
2. Show the image on projector (Massimo Sestini, Operation Mare Nostrum, 2014).
3. Ask the groups to record their reflections to be able to present them to the larger group.

4. You can choose whether to ask participants to present at the end of each step, or cumulatively at the end.

Step 1 (15 min.): Think of the hegemonic narrative of the refugee crisis, as the appearance of certain bodies on the shores of Europe in the summer of 2015. This narrative was accompanied by many images of boats packed with people approaching the shore. In groups, looking at the image shown, discuss and answer the following questions:
- If you did not have any knowledge of the situation, how would you perceive this image?
- The mainstream narrative speaks of "flows" of migrants and of "waves" of people arriving in Europe. Can you find visual support of these claims in this image?
- From where is the image shot? What perspective do you have as the viewer?
- How would your perception of the phenomenon represented in this image differ if the image was shot from the perspective of someone on this boat?
- What else do you see in this picture?

Step 2 (10 min.): A cruise ship full of tourists approaches the shores of Lesvos after a cruise in the Aegean sea, a very usual sight in summer.
- What is the difference between a ship full of tourists cruising the Aegean sea and the boat represented in this image?
- Whose mobility is framed as irregular, illegal, or criminal, and why?

Step 3 (10 min.): Do you (still) believe that the refugee crisis started with the appearance of these bodies on European soil? Discuss in groups for 10 minutes and try to write down other potential factors that in your view contributed to the so-called "refugee crisis".

Step 4 (15 min.): Look at the list you came up with and try to think what would be a different way of representing this crisis? Why would such images be important?

Break: 10 minutes

Step 5 (30 min.): Presentations by the small groups to the group as a whole.

Needed materials and resources

Access to projector/special online platform or application

Additional readings
- BRIDGES Toolkit, "Crisis," "Border(ing)," "Transit"
- Carastathis, Anna & Tsilimpounidi, Myrto (2020) *Reproducing Refugees: Photographia of a Crisis*. Lanham: Rowman & Littlefield International.
- Ai Weiwei, *Human Flow*, 2017, documentary film.
- LIsa Kristine, Photos that bear witness to modern slavery, Tedx Talk 2016

Expected Results

- To find and look critically at images of the events that took place in 2015-2016.
- To present different ways and methods of representing experiences of seeking refuge and migration and the violence that these experiences entail at the European borders.
- To reflect in a short text on whether it is possible and if so how to represent with images the "non-arrival", in other words, of what happens to those who do not make it to the European shores. Apart from a written text it can take the form of a poem, drawing, image, short video, song.
- To address the absence of images of departure and to articulate the possible reasons for this and to come up with their own images of departure.

B2

Photography Workshop

Brief description/Rationale of the idea

Our ability to study, describe and think about the social world is inextricably linked with the act of looking. Theory is the establishment of a point of view and analysis within a wider interrelationship of events, as evident in the etymology of the Greek word theoria. This lexical etymology reminds us that the way that we think about the way that we think in Western culture is guided by a visual paradigm. As such, theory (theoria) is linked to viewing, looking, seeing, watching. Participants will be guided through concepts that link photography to theory (point of view, perspective, location, frame / framing, capture, representation, depiction, background, close-up / aerial view, etc.) and will be given certain prompts to practice / experiment with these concepts through photography. The objective is to reflect on our assumptions about what theory is / does and how these are constructed by colonial, heteropatriarchal, capitalist power, but also how -through photography- these assumptions and definitions of theory can be decolonised and theory transformed into a liberatory practice.

Objectives

- To deepen understandings of the visual and mediatised discourses of the refugee crisis.
- To engage with the ways our understanding of the visual world shapes our ability to produce and comprehend theories.
- To explore the connections between ways of seeing and ways of knowing.
- To question our ways of looking and critically engage with how we gaze at the world? (i.e. Do we gaze from an external position of privilege? Do we adopt the gaze of the state? How do we cultivate our personal gaze?).

- To critically engage with images that represent the refugee crisis. For instance, how are refugees being captured within images of scenes of arrival?
- To reflect on what is missing from mainstream images on the refugee crisis and who / what is not being represented.
- To reflect on the proliferation of images of scenes of refugees' arrival in contrast to the absence of images that depict refugees' departure through deportation. That is, when refugees are forcibly removed/forced to return no one is there to photograph their violent departure.

Procedure

Duration: 120 minutes. This is an individual exercise and the timeframe is analogous to the number of participants.

Notes for Instructor: The lecture should clarify and elaborate the central concepts. Suggested working definitions of concepts:

Point of View: Each image expresses the point of view of the photographer through the act of framing.

Frame/Framing: "To photograph is to frame. To frame is to define the boundaries of the real, of what is representable, and what cannot be represented, in the dual meaning of what we are not allowed to represent, and what is not worthy of representation. And because of that the photograph . . . is ab initio [from the beginning] implicated in its own interpretation." (Hani Sayed)

Representation: Representation as proxy and as portrait (Gayatri Spivak) and its implications for photography:
-   Proxy - representation as a 'speaking for', a 'standing in for', a substitution (e.g., representative democracy).
-   Portrait - re-presentation, as in art, or philosophy.
-   Photograph: simultaneously proxy and a portrait (substitutes for, and re-presents the photographic event: what happened, and in some sense still is happening in the photograph).

Close up/aerial view: in 'crisis as appearance' we saw how point of view (aerial view) encourages a state vision, naturalised by the points of view and images that they produce.

Step 1 (30 min.): Introduce participants to (a) concepts (point of view, location, frame / framing, representation, close-up / aerial view, etc.) and (b) to the task: to create a visual representation of human mobility; borders and bordering; or stasis (staying put, being stuck).

Step 2 (60 min.): Using digital cameras (mobile phone cameras are ok), participants are asked to take a series of photographs representing the above-mentioned themes experimenting with the above-mentioned concepts. Of these, they are asked to choose one.

Step 3 (30 min.): The participants present their chosen photograph to the group. A discussion ensues.

Needed materials and resources

- Projector and laptop/special online platform or application.
- Digital cameras (mobile phone cameras ok if digital cameras are unavailable).

Suggested Reading
- Azoulay, Ariella (2008) *The Civil Contract of Photography*. London: Zone Books.
- hooks, bell. "The Oppositional Gaze: Black Female Spectators." In *Black Looks: Race and Representation* (Boston: South End Press, 1992), 115-131.
- Spivak, Gayatri Chakraborty (1988) "Can the Subaltern Speak?", in *Marxism and the Interpretation of Culture*, eds. Grossberg, Lawrence and Nelson, Cary. Chicago: University of Illinois Press, 271 - 316.
- Williams, Patricia J. (1988) "On Being the Object of Property", *Signs* Vol.14:1, pp. 5-24.
- Wu Tsang & Eirini Vourloumis (2019 "One Emerging Point of View" documentary film.
- Depression Era Collective (2018) The Tourists, photographic exhibition.
- Now You See Me Moria (2019 - ongoing), photographic project.

Expected Results

- Participants will have explored the connections between ways of seeing and ways of knowing.
- The workshop will result in critical engagement with how we perceive the world.
- Participants will engage with, and produce images that represent mobility, stasis, and borders.

B3

Bring Your Own Theory Picnic

Brief description/Rationale of the idea

This workshop seeks to explore what it means to decolonise theory as a tool of colonial mastery, patriarchal domination, and white supremacist power. Rather than constituting an analysis of specific theories, this session will be conducted as a guided discussion with participants and facilitators. Thus, in the first place, we aim to reflect on the ways in which theories are linked to processes of bordering and othering, how the theoretical framework itself can form a border that aims to capture, separate and divide people, places, times, situations, experiences into specific categories / categorizations, hierarchies and statuses. Through this process, we want to challenge the idea of the expert and the hegemonically constructed assumptions about theory and knowledge and question the boundaries and borders that generally surround theory, putting it out of reach of the world majority of people. Far from taking an anti-theoretical stance, in the second place, the objective is to expand our conceptions of theory and unlock its liberatory potential. We will examine the characteristics of such a theory and think of the ways it can support emancipation and empowerment.

Objectives

This workshop aims to get participants to reflect on questions regarding what theory is, and what it could be:
- What is theory to you? What do you first think about when hearing about theory ?
- Who has the right to produce theory, who gets to transmit theory and who has the right to receive it?
- What are we conditioned to view as theory?
- What theories get to be accused of non-theories or too much theory and which ones become hegemonically accepted?

- What kinds of knowledge do we view as non-theoretical, or even as invalid and how is traditional theory itself formed in order to exclude them and favour others?
- How can we make visible the falsely universal/hegemonic points of view?
- What would theory look like as a liberatory practice? How might we deconstruct theory and reconstruct it as a tool of empowerment?
- Can theory be poetry? Art? Graffiti? Movement?

Procedure

This session will take the form of an engaged, open discussion, in the format of a picnic and ideally would take place outdoors (e.g., on the university grounds/campus), where participants would form a circle on a picnic blanket on the grass. If the workshop is done online, participants could be asked to move to an outdoor venue (balcony, rooftop, garden, public park, etc.) if possible.

Notes to the instructor
It would be nice to bring actual food to the picnic, and ask people to bring a physical representation of their theory (this could be the book, a photograph, a quote, a zine, an object, or anything). These objects can be laid out on the picnic blanket, and be photographed to keep a visual record. If in need of time, you can merge steps 2 and 3.

Step 0: **"Collecting Ingredients"**. The participants are instructed before the day of the picnic to bring to the table their favourite theory and to be able to explain the key points, ideas, thinker(s), and the impact of that theory on their own work.

Step 1: **"Appetizers" (30 min.)**. Discussion of participants' past experiences with theory. Has it been satisfying, filling, has it left you craving for more, or are you experiencing indigestion?

Step 2: **"Food for thought" (30 min.)**. We would also like the participants to think which of these materials that they brought to the "picnic" would work best to represent their own voice, current needs and location. What is being discussed here has already been presented at the preparation exercise.

Step 3: **"Recipes" (15 min.)**. We would discuss with participants what is a form of representation of their favourite theory (who represents whom and why? Invisible theories vs colonial imagery).

Step 4: **"Digesting" (15 min.)**. Final reflections on the exercises and sharing. Can theories nurture us?

Needed materials and resources for execution

Picnic blanket and Grass (spatial needs).

Suggested readings
- Elhillo, Safia (2017). *The January Children*. U of Nebraska Press.
- hooks, bell (1991) "[Theory as Liberatory Practice](#)," The Yale Journal of Law and Feminism.
- Lorde, Audre "Afterimages" (poem), and three essays from *Sister Outsider*: "Poetry is Not a Luxury" (71-77), "Uses of the Erotic: The Erotic as Power" (103-144), and "The Master's Tools Will Never Dismantle The Master's House"
- Nayak, Suryia (2017). "Location as Method". *Qualitative Research Journal*, Vol. 17 (3) , pp. 202-216.

Expected Results

We expect this workshop to constitute a metadiscussion about theory that will draw on the previous sessions and activities to also contest the ocularcentrism in ways of thinking about theory only through vision. Participants will reflect on the materials they had prepared and brought to the "theory picnic" and position them in relation to this session's discussion but also to the two previous sessions on "B1. Crisis as Appearance" and "B2. Photography workshop". We would also like the participants to think which of these materials that they brought to the "picnic" would work best to represent their own voice, current needs and location. Would they feel comfortable to use these theories to represent the other participants? We will also ask them to poduce a short presentation of how we might embody a politics of location in theorising that draws on all of our senses.

BLOCK C: PEDAGOGIES

C1

Building a Pedagogy of the Alliances

Brief description / Rationale of the idea

The BRIDGES project aims to combat racial discrimination and structural racism in higher education institutions in the European Union. To do so, it starts from the idea that any possible solutions will only be possible thanks to a series of alliances between dissimilar organisations. Taking this framework as a starting point, this workshop draws on the experience of political organisation of the PAR Barcelona and proposes the idea of a Pedagogy of the Alliance as a means to explore the importance of establishing connections and carrying on care politics in anti-racist work within universities. To this end, work will be carried out at two different levels. On the one hand, during the preparation of the activity by the teacher, through the creation of connections with relevant social agents outside the higher education institution where the course is being held. These "allies" will be co-dynamizers and participants in the activity that will take place in class -- the second level of work in the workshop. This workshop, of 3 hours of recommended duration, explained below, is aimed at reflecting in smaller groups on the creation of alliances as a pedagogical and transformative tool. They will do this through 3 thematic blocks or levels of reflection.

The first level of reflection ("We are already made of alliances") aims to reflect on the alliance from the point of view of our own composition as individuals. Alliances are inherent to us throughout our life cycle, we are made up of them. This part draws on the broad legacy of feminist literature to think of ontologies as relational, trying to make visible the networks, inter-dependencies and care work that makes it possible for us to exist, to develop an idea, or to act politically.

At the second level of group work ("What do we learn with alliances?"), the group will reflect on the kind of knowledge that alliances enable. Knowledge is something that is made possible only thanks to the partial connections that generate situated

knowledge, a knowledge that is collectivized and located at a given time and place. The alliances to which we refer go against extractivism and seek a horizontal way of doing things. They are based on respect, on creating and sustaining relationships of mutual support over time. Alliances teach us to work based on respect, to face and value the discomforts and tensions implied in building a common front. Nevertheless, alliances are also finite. They are built and deconstructed to enrich the parties. That is, we should not essentialize and romanticize them, but rather generate a listening and revision practice in relation to issues we share a concern for.

Finally, the third level ("Strategic alliances and possible futures") will be aimed at working on the political and purposeful dimension that alliances carry with them. At first this may refer to how intentional and strategic alliances are. They are chosen one over the other to get together politically. An example of this is the construction of political identities, formed through alliances of groups united in difference[1]. At the same time, the construction of alliances refers to the construction of a specific political horizon, also offering fictions about the worlds that we would like to build. Based on this, in this last level of the workshop the smaller groups will try to formulate a draft of concrete proposals for alliances that can help build a more anti-racist university.

After these three moments of work in smaller groups, participants will come back to the large group. At this point, facilitators will bring the discussion on the added value of that invited facilitators from civil society organisations brought to the discussion on a pedagogy of the alliance. They will have participated in the group work as yet another together with the participants of the course, thus contributing with their experience on the subject. Moreover, they will have also contributed, in situ, to generate possible plans for alliances to transform racism inside and outside the university. In this way, the workshop seeks to show performatively the implicit value of alliances between different organizations, at the same time as contributing de facto to establish and reinforce these links.

Objectives
- To create and strengthen alliances between higher education institutions and other relevant social agents to combat racism in the university through an invitation to participate as co-facilitators of the workshop.

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[1] See in this regard the Identity concept, developed by PAR Barcelona and the MigraBIPOC Resistance concept developed by PAR Giessen, all of which are available in the BRIDGES Virtual Lab.

- To make visible the importance of alliances and caring relationships in the daily life of people and organizations.
- To reflect on how the alliance can be a source of knowledge through the collectivisation of knowledge and the tensions that are implicit in it.
- To reflect on the political dimension of alliances and the horizons for change that are implicit in them.
- To reflect on the value of alliances through the experience of exchange with organisations outside the higher education institution.

Procedure

Previous work: search for social agents to create alliances

A first step for the person or team that facilitates the workshop will be to carry out a search for possible civil society organisations to invite to the workshop.

- As a general criterion, facilitators may consider organizations in the immediate context where the higher education institution is located. This is a first step in order to be able to create lasting relationships over time, or to reinforce existing ones.
- It is interesting to look for organisations in places that are not obvious. While it makes sense to contact those that work explicitly on anti racism (such as associations of racialized or migrant people, for example), it is also important to open our search spectrum and investigate beyond these. Especially in places where these first ones are not found or are not so visible, the message here is that racism is a structural issue that crosses the whole society and, therefore, alliances to work on the subject in the university can come from unexpected places.
- Some questions we could ask ourselves to guide our search are: What could we learn from each other in this alliance? What issues do we occupy in common and what issues can we address more strongly through this alliance?
- Once contact has been established and the dynamics of the exercise explained, the structure of the session and the different questions and topics covered will be shared with them. The allies will co-facilitate the workshop with the organizing team of the higher education institution.

Group exercise in face-to-face modality

A possible structure for its dynamization in face-to-face mode is detailed here, with a suggested time of 3 hours in total, adaptable to the time available. In case it is carried out in virtual mode, it is recommended to shorten the duration to 1.5 hours. An example of a structure can be seen in the BRIDGES Virtual Lab.

Summary:
- Introduction: 20 min.
- Part 1: First round of group work: 40 min.
- Part 2: First plenary to share interim highlights 25 min.
- Rest: 15 min.
- Part 3: Second round of group work: 50 min.
- Part 4: Second sharing and closing: 30 min.

Introduction (20 min.)
- Explanation of the general framework of the activity and its structure.
- Presentation of the co-facilitators who are with us (divide the time according to the organizations we have). Explain a) main activity of the organization and b) possible relationship with the fight against racism in the university.

Part 1: First round of small group work (40 min.): The class is divided into groups of 3-5 people. At least one CSO representative joins each one of these groups and participates as one more member. About 40 minutes are dedicated to reflecting on some of the questions collected here. Far from having to answer all of them, the list below is a resource box that can guide the group's conversation. It may be useful to read them all and start from a specific experience of the invited facilitators or other participants.

Guiding questions for the levels of reflection of "We are already made of alliances" and "What do we learn with alliances?"
- On the presence of alliances throughout our lives:
  - What relationships have kept us alive? What alliances have been important to the political work we have done?
- On care, interdependence, mutual support and reciprocity:
  - Human relationships require care for their maintenance. What kind of care does building alliances require? What do we mean by mutual support and how would it translate into an alliance?

- In a context where we increasingly know that we are interdependent: how do we manage our differences within alliances to generate counter-hegemonic responses (anti-racist, anti-patriarchal…)? What would reciprocity practices imply in an alliance? Would they have to be bidirectional, or can they circulate as a chain of support between groups, without the need to go back and forth?
- On how learning is a collective effort:
  - Think of an experience where you have learned from leaving your everyday place or have encountered heterogeneous and divergent knowledge. Tell the group about it.
  - How do we recognize the different genealogies that make us up? In these connections, the limits and mutual respect for the work and the knowledge and experience of each group are managed.
- On the value of discomfort as a source of learning:
  - What factors make an alliance work or not work? One way to think about the value of alliances is to think about those that are kept in tension. Why is that relationship worth saving? Why maintain that link? What value is there in those links that challenge us and question our positions? What kind of knowledge can we find in discomfort?

Part 2. First plenary to share interim highlights (25 min.). Once the first 40 minutes have passed, the smaller groups meet again in the largest one, and the most important issues that have emerged are shared.

Break: 15 minutes

Part 3: Where do alliances take us? (50 min.). The group is divided again into the same smaller groups as before to address the third level of reflection on alliances. During this last part, the groups will work to formulate a draft of a concrete proposal on how alliances can give us a more anti-racist university. Some questions to guide this discussion may be:

- What possible alliances can be made between the university and other social agents to combat racism in the latter?
- What image of the university does this vision give us through alliances?
- How can alliances help us create a more inclusive university?

Part 4: Final plenary and closing of the workshop (30 min.). The smaller groups share their ideas on possible ways alliances can transform university. The intervention of the facilitating team can go along the lines of underlining how the joint work has been a performance on the same alliance. The presence of civil society organisations serves as a concrete reference on what an alliance looks like in antiracist struggle because they are in the very same room with us. What is the value of this joint work? How does your experience add new lines to anti-racist work at the university?

Needed materials and resources

Face-to-face modality: Facilitators may choose a room that allows for the mobility of chairs and other furniture in order to facilitate the change of work from smaller groups to large groups. In addition to that, it is advisable to use a visual support such as a blackboard to collect the most important points that have been discussed.

Online modality: For the realization of the workshop in online mode can make use of a video conferencing application that allows working in smaller groups in separate rooms. Although the online modality may change the social dynamics of the workshops, it also opens the door to invite civil society organisations that are far from their physical headquarters of the higher education institution. To replace the support of a blackboard, online platforms such as Miro can be used (see example of the BRIDGES Summer School in the BRIDGES Virtual Lab).

C2

Theoretical Workshop: Re-embodying knowledge

Brief description / Rationale of the idea

This Is a theoretical workshop on feminist and anti-racist pedagogy. This workshop will try to get participants to "embody" the theoretical foundations of feminist and anti-racist pedagogy, based on various sources (academic and non-academic) knowledge in this regard. It aims to foster participants to work through the exploration of their physical experiences and build a collective knowledge through that.

Three activities will take place during the workshop:

a) **"Find the partners"**: It aims to reflect on what kind of knowledge is either valued or made invisible in the higher education system. Using the results of the activity, we will explore the ways through which academic knowledge and activist knowledge have been differentiated, proposing a critique of the hierarchy of knowledge as one of the foundations of feminist and anti-racist pedagogy.

b) **"Learning moments"**: In this activity we are interested in discussing the dominant forms of teaching-learning at university: Which sources, as well as methods, structures and dynamics do we leave out when we talk about our knowledge? The hierarchy of knowledge is not only outside, but is part of us and constitutes us. Through the location of knowledge and aspects linked to it (energies, learning, theories...) in a "human figure", we are interested in giving an account of the various forms of learning that we have developed throughout our lives (what we learn with our heads, what we learn with our hearts, with our hands, etc.), which are not always related to institutional or formal spaces, as universities. The goal of this visualisation is to stimulate participants to

acknowledge the value of the diversity of knowledge, promoting horizontality and cooperation between them.

c) **"Brainstorming"**: Through brainstorming, we promote joint reflection on how to incorporate this diverse knowledge that constitutes us in a pedagogical practice. Keeping in mind that traditional pedagogy is still trapped in a universalist logic (because of the situations of power on which university is structured), we will collectively think on what could be the possible alternatives to make a change of perspective happen.

Objectives

- To analyse the ways of learning and the pedagogies that shape us.
- To reappropriate the knowledge that constitutes us and that has been left out.
- Design ways to develop a pedagogy based on a notion of horizontal, multiple and cooperative knowledge.

Procedure

PHASE A: "Find the partners"

Duration: 30 minutes

Step 1: **Introduction (5 min.)**. Divide into 5 groups. Each group is given a pack of cards (see examples below). Present the objective of the game as a competition to gather more correct pairs.

Step 2: **Development (10 min.)**. Each group tries to solve their pack by linking the cards with images to the cards with the quote.

Step 3: **Sharing and reflections (15 min.**). Once the time is up, the moderators ask the participants the following questions:
- What was the process for matching the cards, what was the criteria behind their choices?
- Have some been easier than others?

After the discussion, the moderators introduce the correct pairs (with the projected presentation). Each group keeps track of the correct pairs it has obtained. Common

points or differences in the associations made are identified. The result of each group is counted, considering those that were guessed and those that were not.

Final joint reflection on the following lines:
- What were the quotes they already knew? What were the names and faces they were familiar with? Which quotes, on the other hand, were unknown to them? Why would It happen?
- To problematize the differentiation between academia and activism and the system of institutionalization.
- To problematize the knowledge and recognition of knowledge and the positions of power of the one who enunciates this knowledge and from where he/she does it. How is authority established in knowledge?
- What do you think about this way in which knowledge is structured? How does it affect us on a daily basis? How does it prevent our professional development?

Preparation of the activity and adaptation to different contexts
- The authors and their sentences should be selected according to the contents that are important for the objective of the theoretical workshop, being in line with relevant contents to develop an anti-racist and feminist pedagogy.
- The selection of the authors and their sentences must be done by problematising the hierarchy of knowledge and the systems that produce this hierarchy. Therefore, we propose to incorporate academic authors and activists, taking into account the local context in which the activity takes place. Also incorporate "essential" authors known internationally (e.g. Sara Ahmed, Audre Lorde, Spivak, etc.), or who occupy hybrid positions between academia and activism. Collective and not necessarily individual authorships can also be used.

Materials
- 5 packs of cards. Each pack contains 32 cards divided as follows (see below):
  - 16 cards with quotes from female authors (8 academic and 8 social movements).
  - 16 cards with the image and name of the authors (8 academic and 8 from social movements).
- Projector and presentation to show the correct results of the game.

"The master's tools will never dismantle the master's house. They may allow us temporarily to beat him at his own game, but they will never enable us to bring about genuine change"

She was a self-described "Black, lesbian, mother, warrior, poet

Audre Lorde is the author of "Sister Outsider" and reported her struggles with breast cancer in the book "The Cancer Journals"

"I define the subaltern as the person "removed from all lines of social mobility." That is, the subaltern is barred from access to all public resources that would allow for upward movement, out of dire poverty and into political invisibility"

She is currently involved with a series of grassroots projects in India to empower rural areas

Gayatri Spivak is a professor at Columbia University since 1991, and her book "Can the Subaltern Speak?" is one of the main reference within Post-Colonial studies.

"The history of Europe before the Conquest is sufficient proof that the Europeans did not have to cross the oceans to find the will to exterminate those standing in their way"

She is the co-founder of the International Feminist Collective, leading the I Wages For Housework (WFH) campaig.

Silvia Federici's been working many years as a professor in University of Port Harcourt, Nigeria. She's the author of Caliban And The Witch: Women, The Body, and Primitive Accumulation.

"The margin is more than a site of deprivation. It's also the site of radical possibility, a space of resistance … because it nourishes one's capacity to resist"

She prefers not to capitalize her name because she wants people to focus on the content of her writings instead of her as a person.

bell hooks' real name is Gloria Jean Watkins , but she changed it in honour of her great-grandmother. She's the author of more than 40 books. her first work to publish was Ain't I a Woman? Black Women and Feminism.

"The personal is theoretical"

She comes from a Pakistani-English family and started her career in Australia. She resigned from her post at Goldsmiths in protest over the alleged sexual harassment of students by staff there.

Sara Ahmed opened her own feminist independent research center. She writes a famous blog called "the feministkilljoys".

"As a result, gender is not to culture as sex is to nature; gender is also the discursive/cultural means by which "sexed nature" or "a natural sex" is produced and established as "prediscursive," prior to culture, a politically neutral surface on which culture acts".

She comes from a Jewish family. She's an absolute reference in queer studies, for her theory about gender performativity.

Judith Butler's been a professor at Berkeley University of California since 1992. She wrote "Gender Trouble: Feminism and the Subversion of Identity" (1990) and "Bodies That Matter: On the Discursive Limits of Sex" (1993).

"[Prison] relieves us of the responsibility of seriously engaging with the problems of our society, especially those produced by racism and, increasingly, global capitalism".

She's a feminist, antirracist and abolisionist of the prisons activist. She has never officially joint the Black Panthers movement, even if she's been cooperating with them a lot.

Angela Davis is a philosophy professor at University of California. She wrote "Women, Race and Class" (1981) and "Are Prisons Obsolete?" (2003)

"Women have been reduced to biological tokens and emptied as political subjects".

She is the co-founder of the feminist artistic collective Mujeres Creando, and with them, she's been running "The Women's parliament" in Bolivia.

María Galindo has worked on depatriarchalization in the context of the Bolivian constituent process and feminicide as a Bolivian state crime. She is the author of "You cannot decolonize without depatriarchize".

"The state is a machine built in such a way that migrants always end up falling into illegality".

Feminist antirracist activist. She's one of the heads of the social movement "Papers For All" since 1996.

Norma Falconi is the co-founder of Sindillar/Sindihogar, the first independent trade union of housekeepers and caring workers in Spain.

"Giving ourselves a by-laws as workers allow us to get a place in those negotiation tables where decisions about our lives are being taken".

She's a transfeminist and migrant activist, co-founder of the OTRAS trade union, the first trade union of sex workers in Spain.

Sabrina Sánchez is the representative of the International Commission for Sex Workers Rights in Europe.

"We need to take over every space with our bodies. They'll have to accept that trans, lesbians and black women occupy all the spaces without being raped or abused".

She was a Brazilian politician, sociologist, feminist, socialist, and human rights activist. She was a councillor in Rio de Janeiro.

Marielle Franco devoted her whole life to the defense of Black Women Rights in Brazil. Her work focused on an active denonce of state violence.

"And for us what is important is respect for human dignity, the right to happiness for collectivies. Democracy needs to be exercised as a horizontal power, built by the people, and defined by their participation not just in terms of their numbers but rather through their actual participation".

After numerous threats, she was killed in 2016 for leading the protests against the construction of a dam in the Gualcarque River.

Berta Cáceres won the Goldman Environmental Prize in 2015. She was a representative of the indigenous people of Lenca, in Honduras.

"It is my duty to resist and fight against those who stole my land, my house and my country".

She comes from an activist family involved with the fight against the Israeli invasion of Palestine. She's been confronting with the Israeli military forces since she was 10 years old.

Ahed Tamimi was arrested by the Israeli state when she was 17 years old, for viral video of her slapping an Israeli soldier in the face.

"Patriarchy is a judge that judges us for being born. Our punishment we get is the violence you already see: feminicidy, impunity for our murders, disappearence and rape".

Feminist collective from Valparaíso, Chile. They use performance art as a tool to denounce structural violence.

As a result of their artistic manifestation "A Rapist in your Path", the four members of Las Tesis are currently being investigated due to reports of intimidation against the police.

"The 'me too' movement's success took a decade of work, not just a hashtag. And there's more to do".

She is a civil rights activist from USA. In 2006, she began using metoo to help other women with similar experiences to stand up for themselves.

Tarana Burke is the founder of the Me Too movement. In 2017, Time picked her and her movement as "person of the year"

By scanning the QR code you can also access these cards via the BRIDGES lab in printable version or access the virtual platform to play the game virtually.

PHASE B: Learning moments

Duration: 45 minutes

Step 1: Introduction (5 min.).
- Divide the participants into 5 groups.
- Each group should draw a human figure. The aim is to locate knowledge and aspects linked to it (energies, learning, theories…) associated with different parts of the body of this human figure. For example, what knowledge do we associate with the head, what knowledge do we associate with the heart?
- Using different resources (drawings, phrases, images), they should reflect in these parts the knowledge identified, giving an account of: where we have learned it (people, relationships, experiences, moments) and what it has been used for. The idea is to be able to materialize in the body the different knowledge, learnings and theories that constitute us.
- The figure should reflect what is shared in the group (both what is different and what is common).

Step 2: Development (20 min.).
- Each group draws the figure.
- The group discusses his own experiences and records the conversation visually in each part of the figure (own learning experiences, phrases, images, drawings, quotes or contributions from authors, etc).

Step 3: Sharing and reflections (20 min.)
- Each group exposes its silhouette.
- Direct the reflection towards the following questions:
    - We are made up of different types of knowledge, which are in dialogue with each other and with our practices, even if these are not recognised. Considering this, to put in common what is the incarnated knowledge.
    - What learnings are left out of the traditional way we understand knowledge?
    - How can we build a more horizontal and cooperative system of knowledge, more permeable to the diverse knowledge that constitutes us?

Materials: flipchart paper, markers, tape, post-it.

PHASE C: Brainstorming

Duration: 20 minutes

Brainstorm with the whole group the following questions:

- How do we incorporate the different knowledge into our practices?
- How can we live knowledge from a more horizontal logic?
- How do we think of ourselves in relation to this multiple knowledge?

Materials: presentation to collect common ideas.

Expected results

- That the participants problematize the traditional structure of the hierarchy of knowledge.
- That the participants consider the different sources of knowledge within/outside the academy.
- That the participants understand the notion of "theory incarnate" and its potential for feminist and anti-racist pedagogical practice.

C3

Split Exercises: Worksheets on Critical Teaching and The Dangers of the Single Story

Brief description / Rationale of the idea

The two exercises aim to encourage collective reflection and analysis on the role of racism, colonialism and discrimination in institutions of higher education. Drawing from decolonial feminist perspectives, the aim is to understand what mechanisms contribute to the perpetuation of Western colonial power in specific socio-historical contexts. Collectively constructing theoretical and political positions allows us to understand how certain types of knowledge or ways of knowing are legitimized, as well as the ways in which dominant teaching practices reproduce visible and invisible hierarchies.

These exercises also address tensions over the importance of Higher Education Institutions (HEIs) in the transformation of unequal societies. Feminist decolonial perspectives can contribute to the deconstruction of meanings and practices that reproduce oppression, as well as to the creation of knowledge and pedagogies capable of creating horizons of emancipation and social change. However, these efforts must seriously address the question of how universities, which are historical sites of colonial knowledge production, can engage with the counter-hegemonic knowledge proposed from critical strands.

Participants are divided into two groups. Each group will develop one of the exercises and produce a collage that summarises their reflections. An overall group discussion is held to reflect conjointly over the different elements that each group reflected upon.

Previous activity: View feminist writer [Chimamanda Ngozi Adichie's TED talk](#)

The **first step** is to introduce the activity and to divide the participants into two equal groups. Each group will develop one of the exercises (10 min.).

Exercise 1: "Worksheets on critical teaching"

Objectives
- To provide participants with tools to reflect on the ethnocentric nature of the teaching practice.
- To promote the use of non-hegemonic knowledge and methodologies in the didactic task.

Procedure
Duration: 50 minutes

It consists of a set of worksheets with guiding questions to critically reflect on teaching and learning practices (see [exercise in Bridges toolkit](#)). Five areas of reflection and proposal generation are offered: (1) teaching programs (2) learning spaces (3) pedagogical practices and interactions (4) relationship with the local context and (5) forms of evaluation. Worksheets are filled out in subgroups (1 worksheet per subgroup).

Step 1 (20 minutes): Each subgroup doing this exercise must discuss one of the following worksheets.

The Program or Teaching Guide
- Do you consider the Curriculum adapts to your learning needs? If not, how do you think it could be adapted to them?
- Are the bibliographical references used mostly from the Global North (Europe / USA)?
- How does the Curriculum account for the diversity (of origin, gender, class, etc.) of global academic developments in the subject area?
- Do you think that any of the contents of your course may be offensive to some of the students because of their gender, class, national or ethnic origin, skin color, etc.? In what way?

The configuration of the learning space
- How is the physical space in which you attend classes configured? Do you consider it a pleasant space in terms of light, temperature, accessibility, etc.?
- What kind of relationships does the teaching space promote (for example, a vertical relationship with a podium for teachers)?

- Do you think that this space facilitates your active participation in learning, in what way?
- How do you think it is possible to intervene in the space in order to favor spaces of dialogue between teachers and students as well as amongst students?

Classroom teaching practice and interactions
- How do you think the power relationship between teachers and students influences the monitoring of the subject?
- What relationships are established between people on the basis of their different national, ethnic, religious origins, etc. Have you identified processes of exclusion and/or discrimination towards people on the basis of skin color, origin or gender?
- Have you experienced any kind of discrimination due to your skin color, origin or gender? Do you think you have participated in dynamics of exclusion and/or discrimination towards certain groups of people and if so, how did that make you feel?
- What do you think are the barriers and facilities for your participation in the learning process?
- Do you think that the course is open to the use of references (bibliography, videos, web pages, etc.) from different parts of the world, and in different languages, in what way could the spectrum of references and materials be extended in this sense?

The local context
- How does the course content relate to the local context of your university?
- Are contents or activities related to the local context proposed in the lessons?
- To what extent do you consider that the subjects provided can be useful to work on problems or needs present in the social context where you are located?
- Do you think that the composition of the student body reflects the different social, ethnic, or religious groups present in the society in which you live?
- What social groups do you think are not represented or under-represented in the classrooms? What do you think are the barriers that people encounter in

accessing university studies? Have you taken into account structural racism in your reflection?

Evaluation principles and practices
- Do you find the assessments culturally situated and therefore favoring certain types of expression (e.g. oral versus written)?
- Do you think that the assessments take into account the diversity present in the classroom (for example, whether they are suited to the needs of those who are not fully fluent in the majority language or who are visually impaired)?
- Are there any participatory practices for planning alternative forms of evaluation (e.g. by discussing these with the student body)?

Step 2 (30 min.): The answers are discussed dedicating approximately 5 minutes for each of the areas worked on. The main conclusions are summarized through a collective collage.

Exercise 2: "The Dangers of the Single story"

Objectives

To foster reflection on how dominant constructions of knowledge limit our perspectives and imaginaries, while perpetuating racialised structures of oppression.

Procedure

Duration: 50 minutes

This exercise relates to the video of the feminist writer [Chimamanda Ngozi Adichie's TED talk](#), who addresses the relationship between the production of knowledge and the reproduction of domination as well as the epistemic alternatives and practices that can nest anti-racist struggles (see [exercise in Bridges toolkit](#)). Through different questions, participants (in subgroups) are invited to debate these issues.

Step 1 (20 min.): Participants are asked to answer the following questions in small groups and to summarize their discussion.

- Chimamanda Ngozi Adichie refers to "single stories" that informed her imagination, as well as the "single stories" others had of her. Can you list them?
- In your own experience, what are the "single stories" you grew up with and when did you realize their complexity?
- How has this realization changed your relationship with yourself, the people around you, and the world you live in?
- In her talk, Chimamanda Ngozi Adichie says that "it is impossible to talk about "the single story" without talking about power." What power relations is she talking about?
- Further on, she mentions that "stories have been used to dispossess, but they can also be used to empower; stories can break people's dignity, but they can also repair that broken dignity." How, in her view, can alternative stories be told? In your opinion, could these "single stories" be dismantled simply by adding and including new elements, or would they require a radical change in your understanding of the situation?
- Reflecting on the topic participants you are teaching or studying, which are the "single stories" told within these topics?

Step 2 (30 min.): A group discussion is held to jointly reflect on the different elements that each subgroup discussed. The main conclusions are summarized through a collective collage.

The final step of the overall sesion is that each of the groups that did the different exercises briefly explains the collage made to the overall group who jointly discuss the summaries and conclusions of the exercises (30 min.).

Note: You can continue to deepen on the subject with the activities in the "Decolonize Education" exercises of the Bridges toolkit.

Needed materials and resources

For face-to-face modality it is necessary that participants bring a computer to class or to materials for making the collages (such as: scissors, glue, color-pencils, magazines' clippings, flip charts).

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Reading List BRIDGES Tools

- [Decolonize Education](#)
- [Decolonial Knowledge](#)
- [Structural Racism](#)
- Worksheets for critical reflection ([extended version](#))
- Worksheets. [Facilitator's Guide](#)
- Other toolkit activities related with [Decolonizing education](#)
- More information about Chimamanda Ngozi Adichie: https://www.chimamanda.com

Complementary readings and videos

- Ahmed, S. (2012). *On being included: Racism and diversity in institutional life*. Duke University Press.
- Bhambra, G. K., Gebrial, D., & Nişancıoğlu, K. (2019). [Decolonising the university](#). Pluto Press.
- Cacopardo, Ana (2018). [Historias debidas VIII: Silvia Rivera Cusicanqui](#). Canal Encuentro. Argentina.
- Lander, Edgardo (Comp.) (2000). [La Colonialidad del saber: eurocentrismo y ciencias sociales](#). Perspectivas latinoamericanas. Buenos Aires: CLACSO.
- Lugones, M. (2010) "Toward a Decolonial Feminism." *Hypatia* 25: 742-759. https://doi.org/10.1111/ j.1527-2001.2010.01137
- NUS Black Students Campaign. [Why is My Curriculum White?](#)
- Owusu, Melz. [Decolonising the Curriculum](#). TEDxUniversity of Leeds.
- Tate, Shirley Anne & Bagguley, Paul (2017). [Building the anti-racist university: next steps. Race Ethnicity and Education](#), 20(3), 289-299. DOI: 10.1080/13613324.2016.12602

TRANSVERSAL ACTIVITIES

T1

Affectively Caring for Ourselves and Others: A Space of Caring

Brief description/Rationale of the idea

As the BRIDGES course aims at detecting forms of structural and epistemic violence based on racism and coloniality in HEI, we would like to offer a **space of awareness** that acknowledges participants' own heterogeneous experiences with different forms of violence in the past and present. As such, it is our responsibility to be attentive to not produce situations and spaces of harm and be attentive to the precarious vulnerability of our participants. This space is therefore a space of self --and community-- healing. The space of caring shall provide an instance for participants – both learners and facilitators – to exchange and share on an affective dimension the effects that the BRIDGES course has on their bodies, emotions, minds and spirits – both positive and possibly harmful ones. Further, this self-organized course unit should offer a space of reflection and exchange in regard to the participants biographies, perspectives, encounters and future visions.

The transversal course unit is conceptualized as a self-organized, accessible safe space that has synchronic and asynchronic elements during the timespan of the course. As synchronic planned elements there will be one group session at the end of the first presidential week. However, the aspects of this space of caring, it's functioning and its purpose, should also be taken up in the first introduction round, in order to identify those volunteers who want to support the space of caring. During the evaluation session, a specific time slot should be guaranteed to evaluate the course on an affective dimension.

The safe space should be open during the course and offer a shelter for those who feel they need to further talk or share about specific points or thoughts. They can meet independently in small groups but also ask one of the organizers to accompany them in case they seek support.

Objectives

This autonomous and self-organized transversal course unit should provide a space
- where we can exchange strategies on how to protect ourselves and develop support structures for each other (constantly, on a voluntary and individual basis).
- where we can talk about situations during the course that made us feel vulnerable or situations where we became aware of our strength (constantly, on a voluntary and individual basis).
- to put into practice solidarity, and to learn from each other and create ties to strengthen each other instead of struggling alone (constantly, on a voluntary and individual basis, and as a joint exercise during the moderated session).
- And lastly, where we can reflect on experiences and visions of collective organizing (at the final moderated session; thus, this space connects to the tool Migra*BPOC resistance)

Procedure

Duration:
- 30 minutes at the beginning of the course,
- 60 minutes at the end of the first week (after finalization of 40-50% of the material), plus
- 30 minutes during evaluation
- additional asynchronic self-organized meetings according to participants needs

The transversal course unit is conceptualized as a self-organized and accessible safe space that has synchronic and asynchronous elements during the time-span of the course. As a synchronic element there will be one group session, plus the inclusion of small sessions into the introduction, and the evaluation. The asynchronous elements consist of the physical space where voluntary meetings in small groups can happen or participants also have the option to disengage from the group to rest or reflect.

Preparation / Prior to the beginning of the course
- The participants are invited in advance to "bring with them" to the first introduction meeting of the course something that can give them and others comfort, that motivates them and reassures them, and to leave this item in the space of caring during the course (e.g. a blanket, a book, a picture, certain food, etc.). This way, the process of designing the Space of Caring together becomes in itself a sharing and

caring experience – also if some may not participate in the general meeting nor in small group meetings.

- Prior to the course, the concept of the Space of Caring should be presented and participants should be invited to volunteer as possible go-to-persons.

During the Course

- In the course presentation meeting, the concept of the Space of Caring will be presented.
- Please note: At the beginning of the course we would recommend to offer a space to collect "rules of contact" (e.g. regarding atmosphere, rules of engagement, ways to support one another, trigger terms and safe words, etc.). We should jointly define ways of addressing each other (e.g. pronouns, names, gender, etc.) do's and don'ts of interaction, so as to make sure that nobody feels discriminated against. This would then be part of a broader group contract on how to work together and troubleshoot and the suggestions for this could be taken up during the whole event. In the welcome session, participants can also be reminded of the possibility to share with their colleagues some personal items that enhance their well-being for further exchange (see below for further information).
- In the synchronic meeting (voluntary participation), a space will be offered to have a collective reflection on the affective dimension of the effects that the BRIDGES course has on their bodies, emotions, minds and spirits.
- At the end of the course, the space will have the potential of offering in the collaborative assessment of the course an affective debriefing. What affected my personal and emotional well-being and stability? What gave me strength? What have we jointly co-produced? Which connections have I made and what has inspired me? The idea is that we leave the course in a positive and empowered way with a feminist and decolonizing horizon for change.

Asynchronous elements

- During the course span, the room can be filled with content that inspired, strengthened and supported us, and/or that connected to moments or topics discussed during the other classes. Thus, it is also a space of creation and offers a transformative dimension of healing.
- Participants can meet spontaneously with or without a moderator (if they wish to be accompanied, they should ask the responsible moderator/s prior to the meeting to ensure availability and /or agree on a meeting time).

Needed materials and resources

The participants are invited in advance to "bring with them" to the course something that can give them and others comfort, that motivates them and reassures them, and to leave this item Space of Caring during the course.

Expected results

It shall improve both comfortability, solidarity, engagement and networking among participants. While some may almost immediately identify in the course tools they can use to better protect and/or join forces to dismantle these forms of violence, to others the confrontation, visibilization and articulation of these forms of violence may trigger unexpected traumatic reactions toward vulnerable situations that they have tried to ignore in the past. Our tool Neoliberal Compliance (see BRIDGES Toolkit) offers some introduction into this state of mind and soul. At the same time, it values and offers strategies of self-protection. However, a self-organized space may provide the added value of solidarity and allyship to confront the individual hardship by building a collective space. Also, we should consider that, despite all efforts, a deliberal interaction among participants and facilitators in a postcolonial context is always embedded in coloniality, and thus prone to reproduce unconsciously specific forms of epistemic, structural, cultural and psychological violence.

T2

Open Space of In/visibility

Brief description/Rationale of the idea

This part of the BRIDGES course program aims to provide a (physical) open space at the venue, where participants can display, share, read, watch (non-)academic and creative productions like poems, books, movies, drawings, tokens, etc. connected to issues of racism, inclusion and diversity. The title of this activity, "Open Space of In/visibility", is inspired by the ongoing project "Sichtbar" by the Black and queer activist and artist Frau/Herr Meko, based in Darmstadt/Germany. The "Sichtbar" is a decolonial intervention in academic realms of knowledge by curating, collecting and displaying a wide array of books, art catalogues, poetry and literature of Black, Indigenous and People of Colour, that are usually not part of the university libraries. The German title "Sichtbar" contains both the meaning of the word "visible" as well as it can mean "a bar at sight".

Inspired by this project, with the "Open Space of In/visibility" all participants, also including the facilitators, are invited to display a certain token or objects which they relate to their personal engagement or relationship with issues of racism, inclusion, diversity, or decolonization. in an open space of the respectively venue. Ideally this open space would be constantly accessible between, before or after the sessions for the participants.

To prepare the Open Space of In/visibility the participants will be asked beforehand (e.g. via Mail) to bring his/her/their favorite book, poem, painting, token, etc., including a short description, and introduce it at the beginning of the course to the other participants.

Objectives

The overall objective of this open-space is to make those objects visible and tangible, which relate us to issues of racism, inclusion, diversity, or decolonization beyond verbal or literate expressions. At the same time, it aims to provide a space of intimacy, sharing, and belonging among the participants, communicated and expressed through objects with diverse biographical meanings. The open-space is further a space of encounter, in which participants, guests, and facilitators come together and engage in conversations about the displayed objects.

Procedure

By sending the course program/invitation to the participants and guests, everyone will be asked to bring an object for the open-space to the venue. Before the start of the course, the open-space will be curated with objects from the facilitators in order to set an example for further contributions.

During the first day of the course, the participants will be kindly asked to display their object at the open space and write a short description/meaning on a post-it next to the object. They will be assisted by the facilitators. The brought objects could also support a round of introductions by the participants.

During and towards the end of the course, the open-space will be photographed regularly.

Online Facilitation: In an online format, each participant sends a picture of an object for a digital open-space to the facilitator.

Needed materials and resources for execution

2-3 tables, 2-3 movable walls, blankets, pins, post-its, pens, etc.
- Important: participants need to be asked about needed materials and resources for displaying their objects (e.g. a larger poster, etc.)

In the case of virtual format, An online space to create a slide-show.

Expected results

Dynamic and topic-based introductions of the participants and the facilitators.

T3

Feminist Antiracist City Tour

Brief description/Rationale of the idea

The activity involves developing a tour of the city in collaboration with local activist collectives, to reflect on the patriarchal, colonial, and racist system, the intersections of oppressions that take place in it, and the actions of resistance against them promoted by social movements.

The tour is motivated by a need to change the notion of knowledge production as something that only takes place in the university, and to situate it, rather, in relation to the past and present local context. In this sense, the focus of the tour is to show how other knowledges are created outside of the classroom, materialized in spatial landmarks of the local context, thus giving back a more complex and nuanced notion of knowledge by articulating different dimensions such as the corporeal, the narrative, and the spatial.

We consider the creation and execution of the tour as a network strengthening experience. While the people who facilitate the tour participate in training and empowerment processes for the purpose of knowing and telling stories relevant to society, those who participate in the tour can learn by displacing spatially specific facts and places related to the past and present of violence and resistance. Thus, the learning process is based on sharing the materialization and localization of those knowledges, creating processes of collective interpellation and reflexivity about them.

Objectives

- To visualize through routes, spatial landmarks that show enclaves of the patriarchal, colonial and racist system, as well as actions of resistance against these systems generated by social movements.

- To position activist know-how as valuable knowledge about the systems of oppression that shape today's society.
- Reflect on other forms of teaching-learning outside the classroom, which place knowledge in the local space as a pedagogical resource.

Procedure

Before the course: creating the tour

Step 1: Contact the organization or collective that will collaborate in the creation of the route. Remember that this is an activity of alliance and joint learning between diverse forms of knowledge.

These are some considerations when crafting the tour:
- **The starting point is the present**: Consider anti-racist, feminist and migrant struggles when defining a topic to be addressed during the tour.
- **Now travel to the past**: Research on the history of the chosen topic in the city: use archives, interviews, documentary material, press, academic material, experiences, etc.
- **Read the past with the eyes of the present**: Critically link that history to what is happening in the city today. What new glimpses of the present does this history offer?
- **Materialize reflections**: Identify places in the city that allow us to talk about these stories based on significant events for the narrative.
- **When plotting the route and creating the script**, consider:
  - The presences and absences in the history of the city.
  - The relations of power and resistance to it..
  - The continuities and discontinuities between present and past.
  - Assign an active rolet to the participants during the tour.

Step 2: Define the axes for joint reflection based on the experience of the participants during the tour, considering the key points of the narrative script and how these stories question us.

Elements to be considered before you carry out the tour
- Before you start the activity, it is important to be clear about the time it takes to get to the different stations along the tour route and the travel time between one place and another.
- It is suggested that the total activity doesn't last more than an hour and a half. When defining the routes and times, keep in mind that the tour includes both physical activity and reflection. Take care of participants and be mindful of how to manage their energy.
- Choose the moments when reflection will take place, for example, at each stop or at the end of the journey.

Suggestion to carry out the tour as an online activity
- Once the tour is created and the route is established, we suggest a way to present it to people who are not in the same physical context and want to live the experience online.
- We suggest using a hybrid format. The tour takes place live in the city and access to it is given through the videoconferencing platform.
- In the transfers between one stop and another, you can show the group visual elements collected from the previous research (images, documents, etc.). We suggest creating a dossier with key questions for reflection among the participants.
- Provide a platform that allows participants to record their opinions, questions and reflections. Virtual whiteboards, collaborative writing platforms, or group chats can be used.

Resources for inspiration
This activity is inspired by Sindillar/Sindhogar's tour "La huella de las mujeres" (the footprint of women). This route addresses the struggles of women in the city of Barcelona, giving an overview of the different collectives that are articulated in this category, as well as the links between social struggles. The main objective of this tour is to give an insight into feminist and anti-racist movements as struggles for the sustenance of life, which have had various forms of expression throughout the history of Barcelona. See the Video "La Ruta de la Huella de las Mujeres" https://www.youtube.com/watch?v=k_B6yV6yzgw

Expected results

- Reflection on the patriarchal, colonial and racist system through history, corporeality, and the relationships of these with space.
- Learning about the role of social movements in the resistance against these systems of oppression.
- Recognition of activist knowledge as valid knowledge about the systems of oppression that shape today's society.
- Learning about the potential of other forms of teaching-learning, situating knowledge in the local space.
- Active participation in processes of creation of historical narratives about the city, reflecting on the link and responsibility of the university on what happens in the context, beyond theoretical analysis.

www.buildingbridges.space