



Lifelong Learning Programme



## IGIV - Guide

## pedagogical method

<b>Name</b>	Two Blue Crocodiles and the Gap in the System (Film)
<b>Time</b>	90 minutes or more
<b>Target Group</b>	Adolescents and adults with some knowledge about social inequalities
<b>Material, space, number of rooms if needed etc.</b>	Film "Two Blue Crocodiles and the Gap in the System" (to be found in different languages at <a href="http://www.intersect-violence.eu">www.intersect-violence.eu</a> → media → videos), projector. White board or flip chart, cards to write on, markers.
<b>Work Area</b>	A room big enough to work in smaller groups (if wanted)
<b>Learning Results</b>	
○ <b>Knowledge</b>	Understanding the concept of intersectionality in terms of multiple affiliations, social inequalities, violence and different ways to deal with it.
○ <b>Skills</b>	Analytical skills Ability to transfer knowledge from abstract film to concrete situations in society
○ <b>Competencies</b>	Sensitivity for social diversity and power relations. (Self)Reflection of different positions and hierarchies in society and own involvements in power relations. The ability to deal with complexity.



**Guide –  
Know-how**

**1. Watch the film (if requested watch it twice)**

**2. Approximating the film**

What do you think about the film?

What are your spontaneous impressions?

**3. Collect statements and questions about the film**

What did you understand? What did you not understand?

What would you like to discuss?

What did you like? What did you not like?

What do you think is the main topic of the film?

*Collect the topics of interest and write them on a whiteboard or flip chart. Write questions which can not be clarified at the moment on a separate board or sheet of paper in order to have a look at them in the end of the session. If people want to watch the film again, do so. It might help to sort things out, the film is quite full of information of different kind.*

**4. Decide on which topics you want to focus and select suitable questions from below, discuss them or let small working groups deal with them.**

**Discrimination:** 0:30 – 1:40; 2:40 – 2:55

Why does nobody help the blue crocodiles after the accident?

[Because they belong to a specific group that is characterized by blue colour and being a reptile, and the society they live in does not hold any health services for this group. We don't know why. You can ask the pupils to guess what could be the reasons.]

What do you think does it mean for the blue crocodiles that nobody helped them?

[Probably they felt sad and unnoticed, maybe they asked themselves what is wrong with them or if they are worse or less important than others. You could also ask if anyone have made similar experiences.]

Why is there treatment for red and green reptiles but not for blue ones? Is there any problem about being a blue crocodile in general? Let your fantasy flow a little....



[Give some time and collect the answers, write them on cards and try to put them in an order according to the following question:]

Which potential reasons are individual reasons (like skin colour) and which potential reasons are structural (like the social value of a certain skin colour)?

[The film doesn't say anything about the reasons, we can only guess. Maybe blue crocodiles are rare. You could ask which blue animals the participants know. There are only few, some fish, some birds, e.g. a peacock. Maybe treatment for blue reptiles is extraordinary expensive. Maybe they are on a trip and are usually located somewhere else where they can get treatment easily etc.. When you distinguish between individual reasons and structural reasons try to discuss the question of fairness and justice. You can also ask for social groups in the participants' surrounding or groups they belong to themselves, which are treated in a problematic way. E.G. is it fair how drivers of wheel chairs are treated in a certain school? Are they disabled or do they get disabled?]

Do you think (minority) groups get proper support in our society? Why/why not?

[Ask for the specific setting each (minority) group is placed in. Point to differences that influence the support they get.]

What makes people ignorant against the discrimination of others or even finding it right?

[Sometimes they don't notice that there are other people different from them, sometimes they think other people don't deserve the same treatment like them, sometimes they are scared or feel threatened by others.... ]

What can be done to overcome such ignorance?

[One can guess that everybody has been ignorant at least once in the lifetime. What would have helped in such situations to change a passive behaviour into action? How can one be prepared? Train intervention actions, learn how to get help in difficult situations, learn to argue against discriminative talking, etc.]

### **Self organizing: 1:40 – 1:55**

Does it make sense to open a blue reptile ambulance? Why? Why not?

[It makes sense because the blue crocodiles get helped with special treatment and someone cares about them. If you have a blue crocodile doctor, s\_he might know quite well about the needs of blue crocodiles (even though this is not necessarily so.) It maybe doesn't make sense because it just solves the problem for them specifically and it is probably a lot of effort.]

What could be problems that may arise when they try to realize



the blue reptile ambulance? What are ways to deal with them?

[Problems could be that they have no resources or need help immediately, maybe there is also resistance from others against them. Ways to deal with this could be talking to political organisations, getting media attention or join forces with others. They could ask for help at existing ambulance stations.]

Do you know any processes of self-organizing of social groups against their discrimination?

[Women for vote – women’s liberation movement, stonewall – gay liberation movement, black liberation movement, etc.. You can also tell some stories here to make the struggle of disadvantaged groups for social change visible, e.g. the story of Rosa Parks or the march on Washington; [www.biography.com/people/rosa-parks-9433715](http://www.biography.com/people/rosa-parks-9433715), [http://en.wikipedia.org/wiki/March\\_on\\_Washington\\_for\\_Jobs\\_and\\_Freedom](http://en.wikipedia.org/wiki/March_on_Washington_for_Jobs_and_Freedom) or women’s fights for vote [http://womenshistory.about.com/od/suffrage/Womens\\_Suffrage\\_Winning\\_the\\_Vote.htm](http://womenshistory.about.com/od/suffrage/Womens_Suffrage_Winning_the_Vote.htm), [http://en.wikipedia.org/wiki/Women%27s\\_suffrage](http://en.wikipedia.org/wiki/Women%27s_suffrage).]

What do you think about the self-organizing? Is this always possible for everybody?

[It is probably not always possible. Problems could be that the concerned group have no resources or need help immediately, maybe there is also resistance from others against them. Ways to deal with this could be talking to political organisations, getting media attention or join forces with others.]

Is it a good solution? If yes, in all cases?

[It can be a good solution because it focuses especially on the needs of the group. But this is also a problem sometimes, e.g. when a group has become visible by taking action it can of course be attacked because others try to delegitimize their struggle.]

Which problem levels receive attention in self-organizing process of the blue crocodiles? Which are ignored?

[It focuses on the special problems of a specific group, it doesn't question the circumstances or the cause of the problem and also doesn't question the categories themselves.]

Do you think self-organizing processes of social groups in history were mostly successful? And what is “success” in this respect and who can judge about it?

[Some were successful in some ways, e.g. the “women for vote”-movement in Europe probably was. If there is a clear aim, it is easier to define if it was reached or not. Concerning other movements big steps or changes were reached: end of slavery, legalisation of homosexuality in many countries, termination of the use of nuclear power plants in Germany etc. But there is still



racism, heterosexism or exploitation and pollution. So "success might be a term to simple here.]

**Intersectionality:** 1:55 – 2:30

What can this intersectional helicopter stand for?

[Maybe for a "better equipped" support, which therefore is more comprehensive in analysing and fulfilling the needs of all specific groups. A general service that helps people in need. Or a kind of agency that asks you what you need and helps you to get it, or takes you to a place where people can help you. Like a sortation agency.]

Can the intersectional helicopter help the blue crocodiles? If yes, how?

[It probably can because it is better equipped and really fast so it can fulfil the needs of all different animals. But maybe not because it doesn't get enough resources or hasn't enough skills to help all the different animals.]

Do you know any examples in your daily life where an intersectional helicopter could help to solve problems?

What would „advanced assistance" in our society look like? For whom? By whom?

[Could be to perceive people with their multiple and intersected categories, not to stereotype them and provide support which respects the complexity of their life and there belongings; ideally for everyone but in particular for people who need support; by politicians, social worker, teachers...]

What distinguishes the intersectional helicopter from self-organizing? Do you think the intersectional helicopter can help the blue crocodiles as good as the blue reptile ambulance can?

[The intersectional helicopter isn't focused on a special group but provides support for everyone's special needs. It could be a problem that the staff is not as qualified as in the blue reptile ambulance because there maybe no special knowledge about blue reptiles, but on the other hand they probably try to be skilled for a lot of different cases and know where to get treatment or help with self-organizing or struggling for human or animal rights.]

**The global and the specific:** 2:30 – 2:40

What does it mean to have a general support in contrast to a lot of specific ambulances? Which pros and cons can you find?

[It is probably less complicated to have general support instead of having to coordinate a lot of special involved groups, it can help to give treatment equal to all persons, nobody needs to be defined „different" by anyone else. It is maybe more complicated because the general support is overwhelmed by the complexity of all the different people. Maybe the intersectional helicopter is a



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kind of distribution service, which picks up people and bring them to places where their needs are fulfilled or where can help themselves.]

Do you think the blue crocodiles would prefer a special treatment instead of general support?

[First of all they are probably happy with any support which cares about them. Maybe it is important for them to be a blue reptile so they feel more comfortable by being treated from someone who is a blue reptile too. But maybe they don't like to be reduced of being a blue reptile because they feel different or have other characteristics which are more important for them so the are happy that the general support just helps them without any categorisation.]

Can you think of any situation in the current society in which a general support instead of a lot of special organisations would be useful?

[Maybe cases where fast support is needed like in refugee camps. Here the question of neutrality might come in: Who does the helicopter help and where are the limits?]

It is possible to just have a general support?

[Hopefully yes. It is an ideal but it could be a possibility to treat everyone in an equal and esteeming way without discriminating or stereotyping them]

Which consequences would that have?

[It would probably make us question a lot of our thoughts, routines and even the general structure of the current society]

**Consequences:** 2:55 – 3:20

There is one scene in the film where we see a lot of different little symbols stuck on a metal thing. What do the symbols on the cooking grate mean?

[These are categories: religions (Judaism, Islam, Christianity...); sexuality (lesbian, bi, gay...), gender (female, male, TransInterQueer...), social class (economical capital, cultural capital...), (dis)ability, body (big, thin...). You could write them on cards and let the participants try to find out which ones belong together or which combinations are possible. Maybe you have to explain some of them.]

Do you know more categories, people are affected by?

[E.g. migration background, race/ethnicity, nationality, language(s), responsibility for others...]

How are you affected by categories?



[Maybe you get stereotyped sometimes, you are not allowed to do something, and people look at you because you are "different". Maybe you never get stereotyped, you can do everything, you are not perceived as "different". Does that mean, you are not affected by categories? Not necessarily, because you might be affected by categories in a way that gives you an edge, that makes you belong to "the norm" or "the majority". When it is not talked about it, that doesn't mean categories are not present. For example, usually it is of interest how people become homosexual rather than how they become heterosexual. The pair "homosexuality - heterosexuality" is constructed as an antagonism, one functions as "the norm" (heterosexuality), the other one as "deviance". It is usually of more interest to talk about the latter and at the same time stabilize the hierarchy between both sides by not talking about the first. So about which of your categories is being talked, which ones are not thematized?]

What does it mean, "categories intersect"?

[It means that you always belong to different categories at the same time (e.g. not just a boy, but a white boy from a poor district of a big town who likes to play football even though he gets mocked by his mates because he is too small. Or being not only a woman but a black bisexual women). The idea of intersectionality is that the different categories overlap and that we always have to bear in mind that we sometimes do not know because of which categories we ourselves or other people get insulted or are disadvantaged. E.g. the crocodiles don't know if the problem is that they are reptiles or if the problem is that they are blue – or both.]

Do you think categories are important? Why? Why not?

[They could be important to reduce complexity, to describe people, to identify with something. They may not be important and even not useful when we try to describe a complex and maybe contradictory story because of the danger of stereotyping. Categories don't necessarily tell you something about a person.]

What is the difference between category and categorisation?

[Categorisation describes the process of putting someone or something into a category, it shows that it is not a natural procedure but a process of defining and labelling which is made by people. A category is the product of this process.]

Which categories can people chose, which are ascribed?

[Most categories are ascribed (gender, race, disability...). A chosen category might be queer or categories like basketball player, rapper or a fan of someone.]

Which categories affect the life of people and in which way?

[A lot of categories affect the life of people, intersectionality often focuses on race, gender and class but it is different for each person which categories affect them most. They can affect people in different ways in the form of prejudices, stigmatization, structural discrimination...]



Do you think intersectionality can solve the problem of complexity of categories?

[In any case it pays attention to the different belongings of people and the overlapping from different categories, it still has to be careful not to reproduce categories and to reflect them critically]

Further questions:

*Remark: These questions can also be used as starting questions. In this case you can check in the end if the answers after the discussion of details are still the same.*

What does the title of the film mean? What is „the system“? What is meant by „gap“?

What is “simple thinking” and why does it not help?

What is the main message of the film?

Did you get new ideas out of the discussion?

**5. Closing question:**

Resume what you discussed and what it means to you: Do you think the film has any relevance to your daily life? Try to summarize some statements about the structure of the society you live in and put yourself or the group(s) you belong to in relation to these structures.

Check the open questions you collected at the beginning and find answers or decide to leave them open. Make sure that everyone had the chance to bring up topics which seem relevant for him/her.

**Variant**





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### Applicability and Limits

The following should be pointed out:

- o The optimal size of the group
- o The point of time in a certain working process when the method can be used
- o Necessary prerequisites for the trainer
- o Necessary prerequisites for the participant group

The film can be an opener to get deeper into the topic of discrimination and structural violence.

The method can be used to initiate an open discussion, you can also follow the questions proposed here. Make sure to have an atmosphere where it is possible to talk openly in case you want to connect the individual lives and experiences with the topics of the film. If people don't want to talk about their own experiences it is also fine to collect examples of situations people witnessed or heard about.

### Suggestion for continuing work

### Comments, experiences and risks

### Useful further information

(links, methods/tools, articles etc.)

### Source

Developed in IGIV

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