

**PLAYERS:**  
2-4  
**PLAY TIME:**  
45+ minutes

# INSTRUCTIONS

Welcome to the Urban SOS dialogue game.

## Setting up the Game

1. Pick the case you want to play and take the 3 corresponding Case sheets as well as the sheet labeled Case Grid.
2. Divide the 4 Perspective Sheets evenly among the players (if you are less than 4 players, some will have two sheets.)
3. Select a player who is responsible for writing down your observations on the Case Grid sheet.

## How to Play the Game

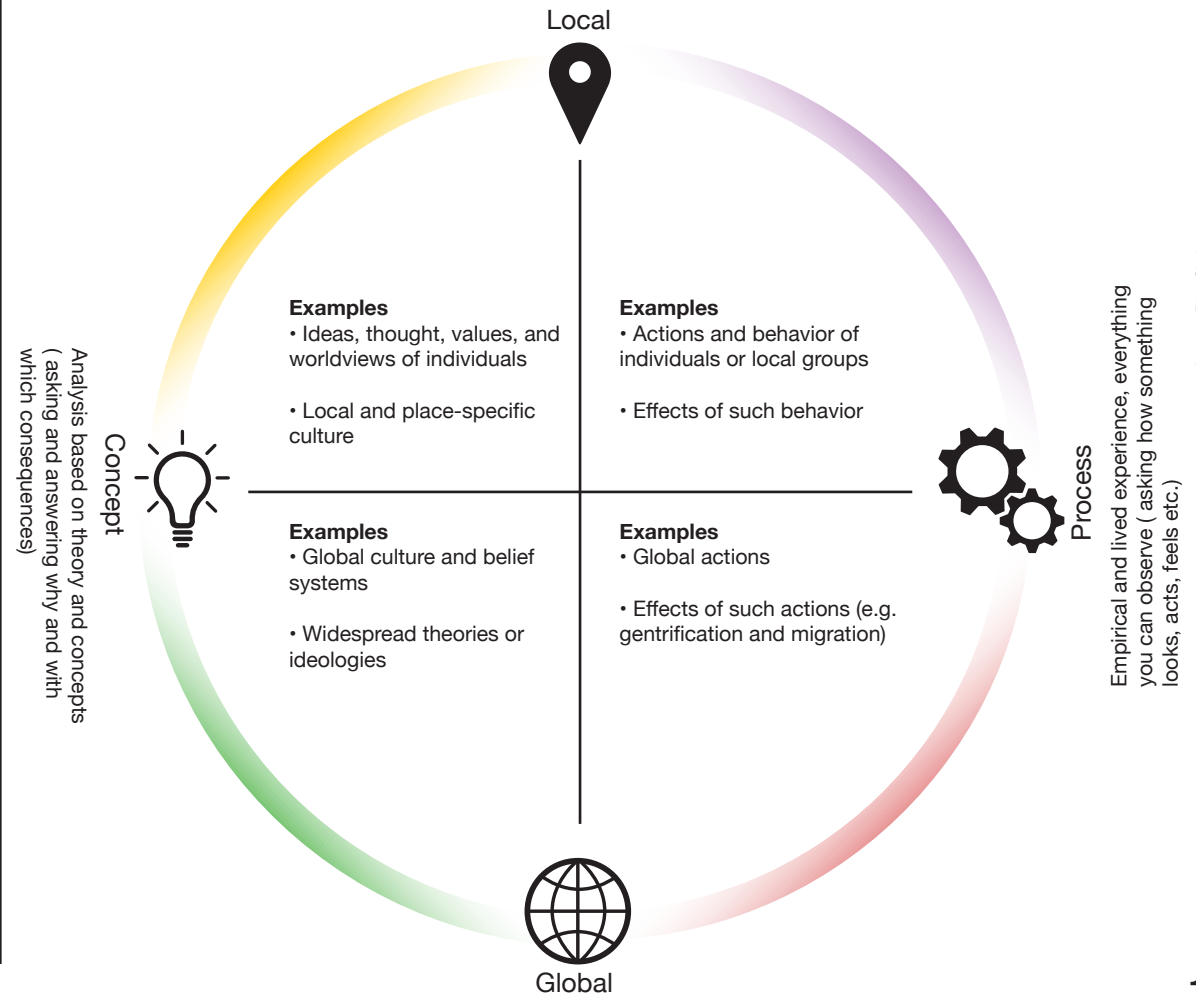
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2. Then as a team, read and digest sheet 1 and 2 of the case. Make sure everybody sees the illustrations. Then read the first episode on Sheet 3.
3. The person with the purple perspective (local processes) starts the round. Proceed to the yellow perspective (local concepts), pink (global processes) and end the first round in the green perspective (global concept).
4. Looking at the episode through your different Perspectives, you now take turns making simple observations, trying to answer the questions on your Perspective sheet. Really try to stick with the Perspective(s) you have been dealt. Write down your observations in the relevant areas on the Case Grid as you go.
5. Now, play through Episode 2 the same way.
6. Finally, having played both episodes, discuss the case as a team. Now you can take any perspective you like. What are the core issues? What have you learned? Which thoughts and emotions does the case bring up in you and what would you do as a social worker?

**Hint:** Remember to consult Sheet 1 and 2 for a better understanding of the episodes and their potential conflicts.

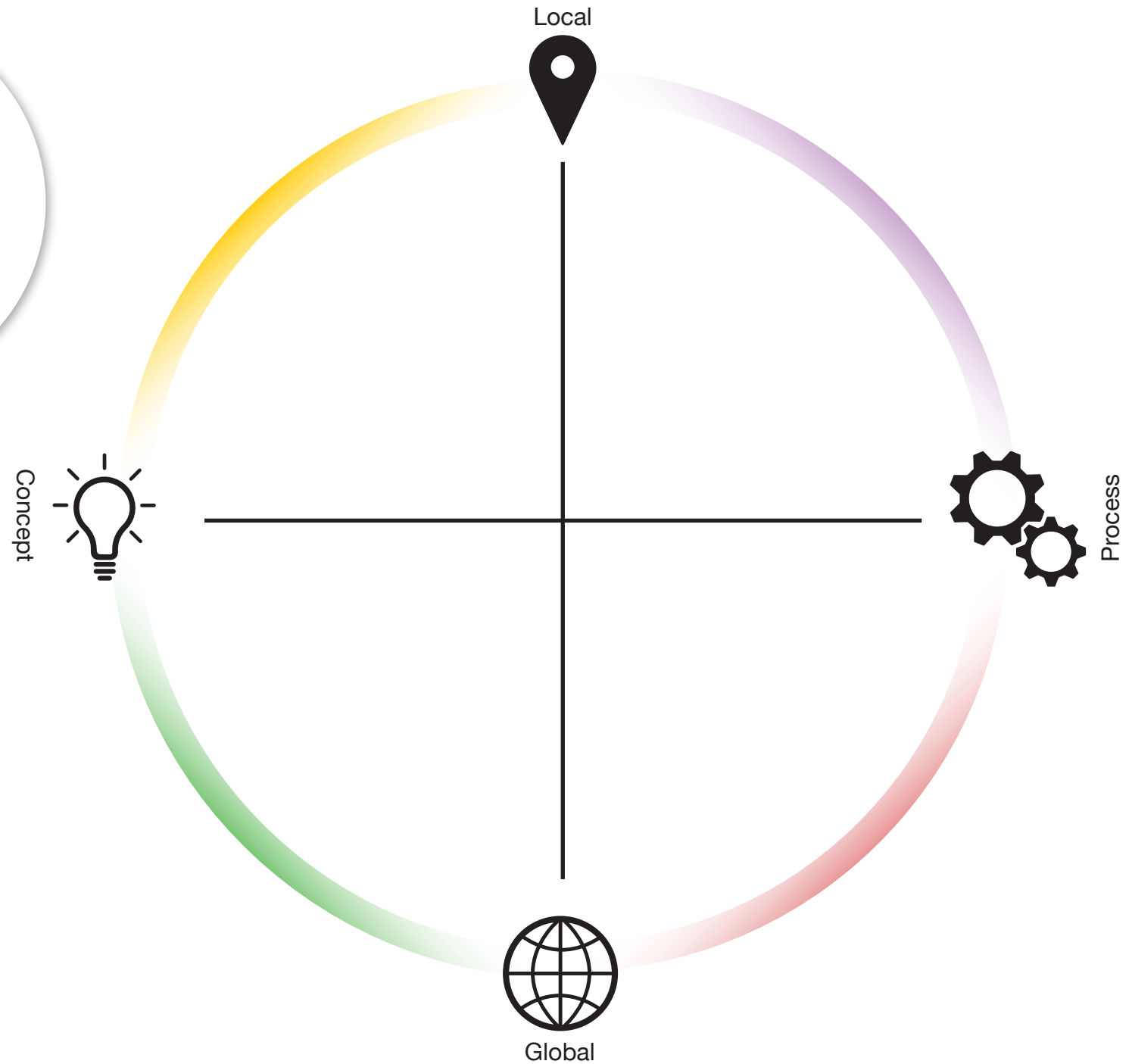
## The 4 Perspective Model

The model offers 4 perspectives that complement each other and ultimately work together as a whole. You will be using the perspectives to get a deeper understanding of the game's cases and their potential conflicts.

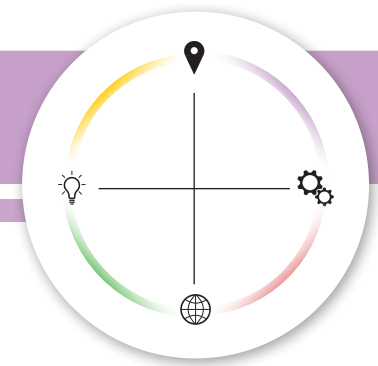


## CASE GRID

As you discuss the episodes, use this grid to write down your observations.



# PERSPECTIVE



## LOCAL PROCESSES

This perspective looks for individual action and local practice.

**When you make your observations, try to answer questions like:**

- What do the individuals in the episode do?
- What are the effects of their actions?
- What are the physical and local causes responsible for the episode to unfold like this?

**Hint:** If you have nothing to say, just pass your turn to the next player. You will have another go when the turn comes back to you.

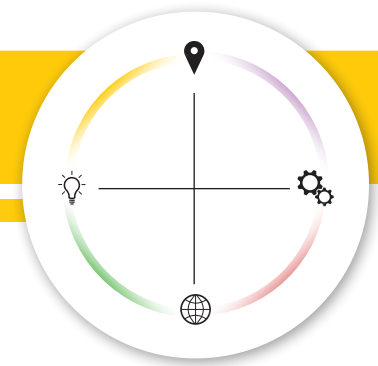
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# PERSPECTIVE



## LOCAL CONCEPTS

This perspective looks for individual motivation and local culture.

**When you make your observations, try to answer questions by applying relevant concepts such as place, identity, power, ethics, gentrification, spatial norms and values etc.**

- Why do you think the individuals in the episode act the way they do?
- What do you think their motivations are?
- What do you think are the invisible, individual, and local values responsible for the episode to unfold like this?
- **Use the observations made from local processes to apply concepts you find relevant**

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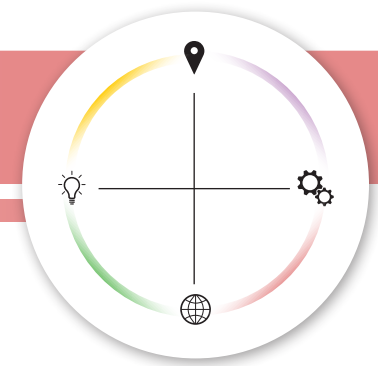
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# PERSPECTIVE



## GLOBAL PROCESSES

This perspective looks for big-scale actions, technologies, and their effects.

**When you make your observations, try to answer questions like:**

- Which global actions do you recognize in the episode?
- What are the effects of these actions?
- Which global effects are responsible for the episode to unfold like this?

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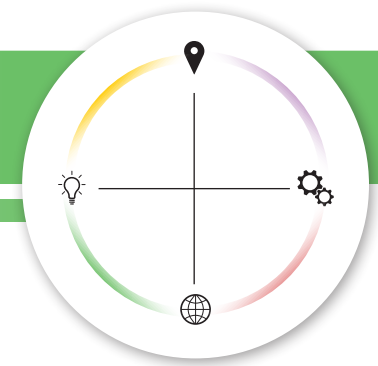
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# PERSPECTIVE



## GLOBAL CONCEPTS

This perspective looks for culture, belief systems and global ideas.

**When you make your observations, try to answer questions by applying relevant concepts such as globalization, commodification, financialization, neo-liberalism, power, positionality, re-production, welfare state regimes, ethics etc.**

- Which underlying cultures, worldviews and ideologies do you think are present in the case?
- What do you think the message and content of these ideologies are?
- What are the invisible and global causes responsible for the episode to unfold like this?
- **Use the observations made from local and global processes to apply concepts you find relevant**

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### “Drug Highway”

The open drug scene in Copenhagen has existed for more than 30 years. “Drug Highway” is the nickname of a route, which runs through part of the city’s old Meatpacking district. Daily, this invisible path of a few 100 meters is walked by a multitude of drug users. The entire area, while traditionally rough and downtrodden, has undergone serious gentrification. It is now home to some of Copenhagen’s most posh bars and restaurants. The large open square, Øksnehallen is a popular venue for high-end cultural activities.

#### H17

At the end of Drug Highway, you find H17, Scandinavia’s largest drug intake facility. An array of users come here daily to hang out, do drugs, eat free food, get clothes, or to seek medical help.

#### H15

A posh bar and restaurant. Only a thin stretch separates H15 and H17. The architectural idea is that the space in between the two venues is a sort of no-man’s-land up for grabs.

### Central Station

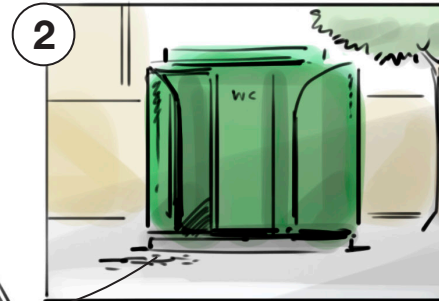
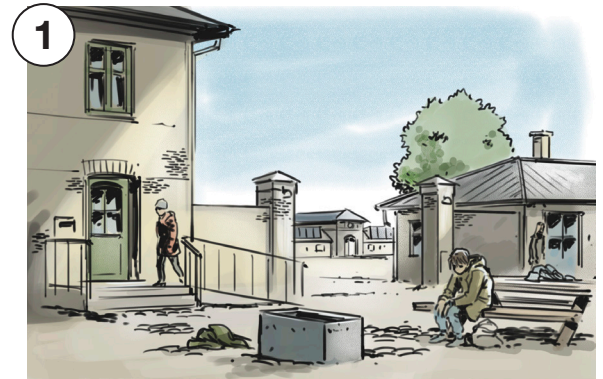
A hot spot for drug dealers, and a starting point for users heading for a trip down Drug Highway.

### Station City

The largest police station in Copenhagen.

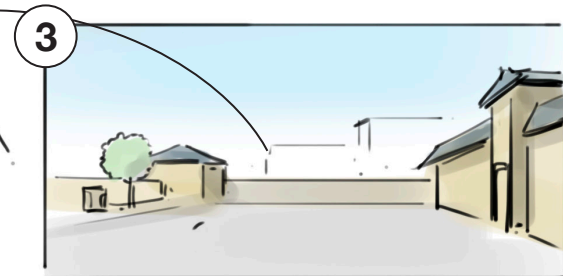
### The Health Room

Users come here to hang out, rest, take a shower or do drugs in the courtyard. Café Dugnad provides free food and shelter. The courtyard leads directly into the large square in front of Øksnehallen.



### Public toilet

The public toilet is meant to serve the many annual visitors to Øksnehallen’s cultural events. But it has become an intrinsic part of Drug Highway. It is used for selling and taking drugs as well as prostitution.

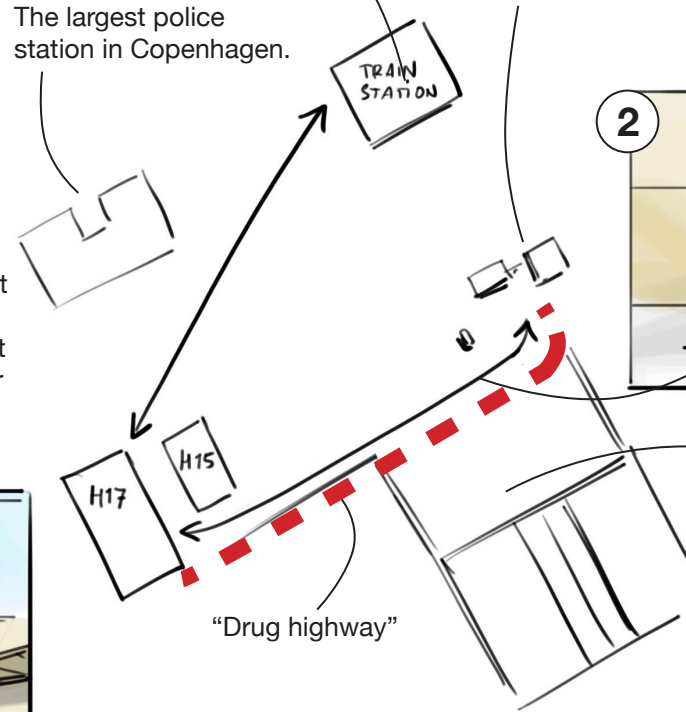


### Øksnehallen

Owned by the municipality, the large building is used for a multitude of cultural events including festivals, tech-conventions, and art exhibitions.

### Convenience stores

The area’s convenience stores are an integrated part of the illegal economy associated with the heavy drug abuse. The stores buy whatever the users are desperate enough to steal.

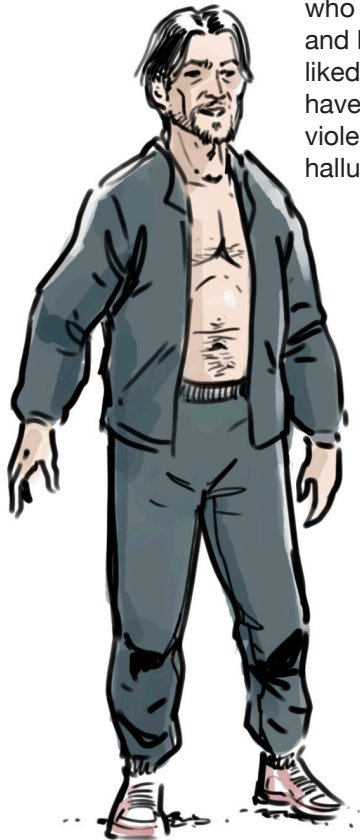




## Cesar, 31, user

Born in Romania, Cesar came to Denmark 5 years ago. He says he is a professional footballer and tells wild tales of all the places he has been. He has been using drugs since

his teens and is now heavily addicted to crack cocaine spending more than 15K Euro a month. He finances his abuse through stealing and card hustling. When at ease, he is a funny guy who likes to tell a joke, and he is generally well liked. But the other users have learned to fear his violent drug induced hallucinatory sprees.



## The Monk, 45, user

Usually barefooted, the Monk traverses the streets of Copenhagen with a bulky backpack full of books. He is a heavy drinker, an avid reader, and a walking encyclopedia, which he displays in still more infrequent moments of clarity. He doesn't like crowds, or even being

around people. He often talks loudly to himself and engages openly in fire-and-brimstone dialogue with imaginary angels about the moral and intellectual decline of mankind.



## Miss Sunshine, 27, user

A chaotic home with 3 older siblings, an alcoholic, abusive father, and an occasionally psychotic mother sat Miss Sunshine off to a rough start. She spent most of her childhood in fostering homes. For the past 3 years she has lived on the street financing an increasing cocaine abuse through prostitution. The tattooed tear on her face is a reminder "of everything she has lost."







## 1st Episode

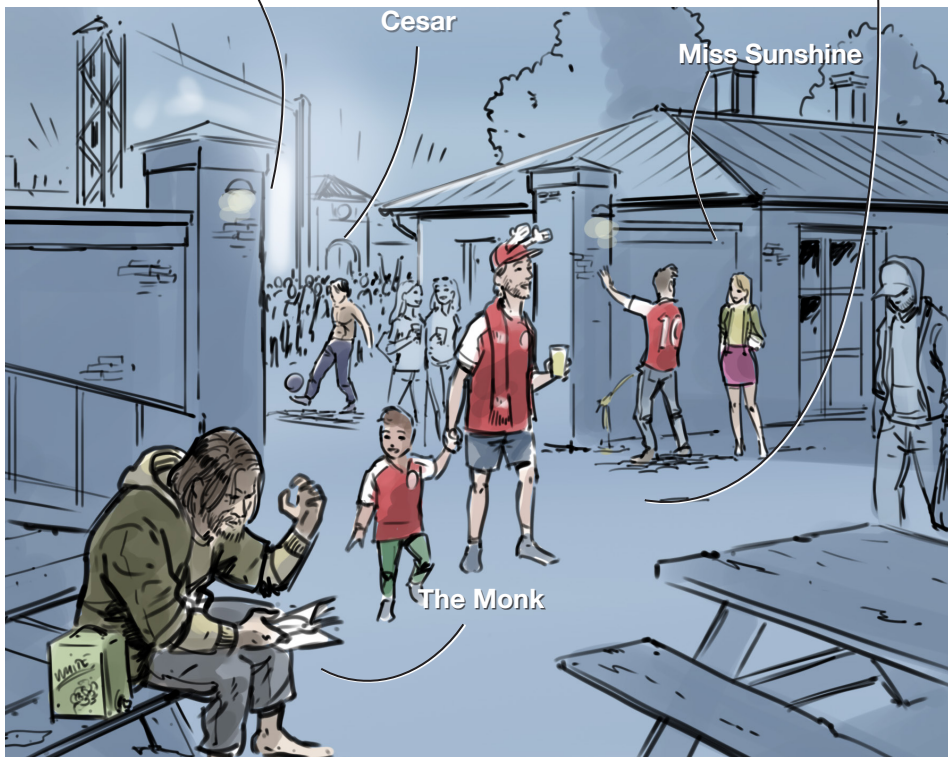
The entire “Drug Highway” location is meant to be open for negotiation. City planners believed it would be a good idea to have different crowds and users “bargain” for the space and the right to use it.

Following the long COVID lockdown, Danes gather in the square outside Øksnehallen to watch the EURO 2020 football tournament on a big screen. The ambiance is vibrant.

As the game progresses, drunk people shift into the courtyard, shared by café Dugnad and the Health Room, climbing the café’s tables to get a better view of the screen. Young people, out to celebrate the end of lockdown, slip into the otherwise secluded courtyard to use their outdoor toilet.

Location 3, Øksnehallen

Location 1, The Health Room



Location 4, H17 and H15

## 2nd Episode

At the trendy restaurant H15, guests are enjoying gourmet food and chilled wine.

Across the small stretch of blacktop separating H15 and H17, the drug intake facility is getting crowded. In front of H17 you find a former loading platform—now commonly referred to as ‘the ramp.’ Along the length of ‘the ramp’ is a 1,5 meters tall iron fence. The atmosphere at the ramp is highly volatile. A group of immigrants without legal residence have put up a few tents and are cooking supper over open fire. Suddenly, Cesar jumps from the Ramp. Frothing and howling he attacks a lone tree standing in the no-man’s-land between the two venues. A waitress tries to stop him but is threatened by Cesar who is in a state of drug-induced psychosis.

A police van arrives spilling combat dressed police into the no-man’s land. But Cesar has already fled the scene.



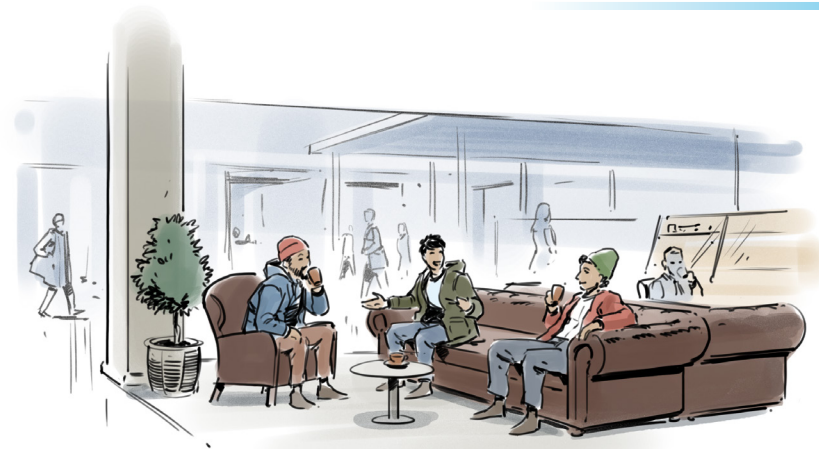
## Farid's Story

Farid is an Afghan refugee. 5 years ago, he crossed the Russian-Finnish border with his wife and son.



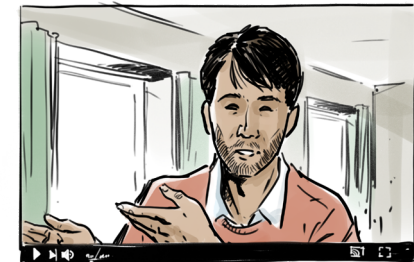
Farid is now an active citizen. He trusts the Finnish system, even though he finds it somewhat machine-like.

He lives in a small apartment in Itäkeskus – Helsinki's Eastern center, where the concentration of immigrants is high. *"I see new buildings coming and coming and coming,"* Farid says when asked about his neighborhood. *"So, in that sense I think no worries. But what is being done to support our mental health?"*



First thing in the morning, Farid goes to the nearby mall to drink coffee with a handful of friends. Unlike most of his fellows, Farid is a politically active citizen. He works to promote immigrant issues and often makes appearances across different media platforms. He has become a public face for Afghans living in Helsinki.

*"I saw with my own eyes how Afghanistan collapsed. I was forced to flee. I cannot return home and my family cannot travel to Finland."*



Farid speaks fast and passionately in his mother tongue, but his Finnish is still slow, abrupt, and naïve. Farid tells openly about his background, feelings, and visions for the future and comes across as positive, energetic, and outgoing. When a discussion gets heated, Finnish people sometimes find that Farid displays too much frustration or even anger. But Farid will tell you he is just passionate about his ideals.





## A Typical Day in Farid's Life

### Itäkeskus (Eastern Center)

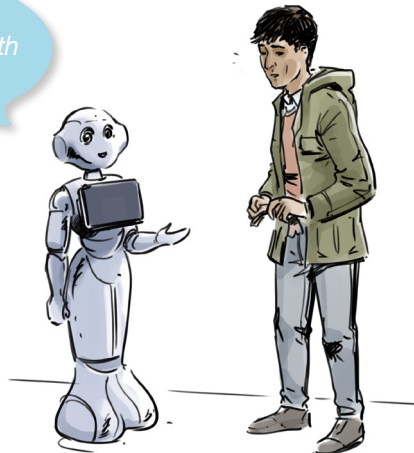
Farid's day begins in Itäkeskus. The fast-growing suburban area is rich with diversity. Pockets of nature are left between masses of grey apartment buildings and cheap row-houses. The shopping mall in the center of the area functions as a social hub for the large number of immigrants residing here. Farid stays in the mall's coffee house for a couple of hours chatting or discussing politics.

*"Welcome! Farid. For your appointment. Please go to the 7th floor. 3rd door. On the right."*

### The Health Center

Around noon, Farid takes a metro from inside the shopping mall heading West.

Downtown Helsinki, you find the newly constructed and highly automated Health Center, which gathers a large number of offers in a single building. The Health Center is also connected to the metro network via a shopping mall.



### Lapinlahti

In the afternoon, Farid boards the metro again and continues his journey. Lapinlahti is a former psychiatric hospital close to the city center. Today it is used for various social and cultural activities such as yoga, craft classes, sports, and sauna sessions – mostly organized by volunteers.

Farid comes here several times a week. Today he is here to do language training with a local volunteer. The volunteer asks Farid questions about Finland, which he is eager to answer: *"I mostly like it. I like it best here at Lapinlahti,"* he says. *"I feel at home here. Almost. Not like Itäkeskus. Itäkeskus makes me feel like a stranger, I don't feel I belong there. My soul feels homeless there."*



## 1st Episode

Farid is in the metro with his friend, Bilal. They are heading for a meeting about social change. The subject interests them so they are both fired up, gesture passionately, and speak in loud voices.

An elderly lady, pointing to a sign above the seats, gives the two men a stern look and hushes: *"This is Finland,"* she says, *"not the Middle East, please follow our rules."*

Farid apologizes and tries to explain why he and his friend are so excited. The lady - red-faced - is about to say something, but her husband puts his hand on hers, and instead of speaking she turns her head to look out the window in silence.

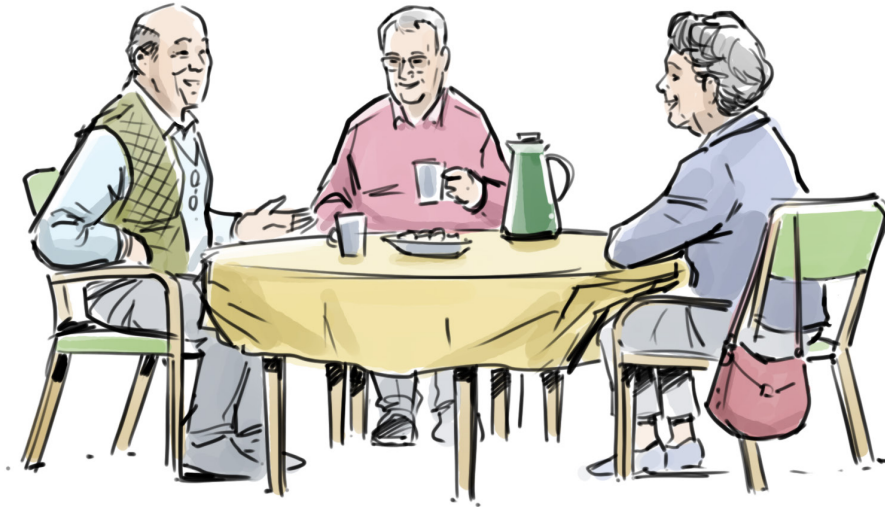


## 2nd Episode

Farid is at Lapinlahti to try out a new cross-fit group for the first time. Everybody in the group except Farid turns out to be a native Finn. After the exercise, they invite him to join them in the sauna. Sitting outside in the early summer sun, the Finns share a bucket of iced beers. Cordially they offer Farid a beer. Though he normally stays clear of alcohol, Farid today makes an exception.

As the group drinks and laughs, Farid feels his Finnish is improving. He chips in about running, sports, and politics. He even manages to crack a joke that makes everybody chuckle.





## De Boeg

De Boeg is a community center in the middle of a gentrified neighborhood. It is a place where locals of all ages can organize and participate in social activities. Secondly, the center supports vulnerable citizens. The political dream was to make De Boeg a place of social inclusion where contrasts could inspire each other: the rich and the poor, the young and the old, and people of different colors. But as it turned out, the dream was difficult to realize.

The place used to be an administered elderly home for people over 65 years. They each had an apartment here, but shared a few common areas such as the dining hall.

### De Boeg's volunteer, Betty, rolls out the story:

*"When I started working at De Boeg, it was a verzorgingshuis ("care House"), which meant anyone over 65 could get an apartment here. Back then, De Boeg was like a cruise ship on land. People would come down in the morning still wearing their bathrobes. Everybody knew everybody, and many would stay in the dining hall all day and*

*chat and drink coffee. The radio was always on. Everybody loved music. Dutch music. And they would play cards, and tell Yiddish jokes, and get tipsy on egg-yolk and alcohol. Very different times back then.*

*The transition has been a process over many years. In 2015 the decentralization was implemented in social law."*





*"We are now in a transition phase: from a welfare state to an active participatory society."*



Each year, the Dutch monarch addresses the nation to present the government's new policies. In 2013, the main topic was a change from welfare state to participation state. Fueled by New Public Management theory and Neoliberalism, similar changes had already been seen in several European countries.

Over the years people came to rely on their networks rather than the State and the public sector. E.g. care for the chronically ill or disabled now had to be carried out by relatives, friends, or neighbors who can do the work for free.

Many homes for the elderly were shut down. The elderly were pushed out of their assisted apartments, and places like De Boeg were transformed into community centers. In that way, De Boeg symbolizes the social policy transformation that has taken place in the Netherlands.

### **Betty continues her story:**

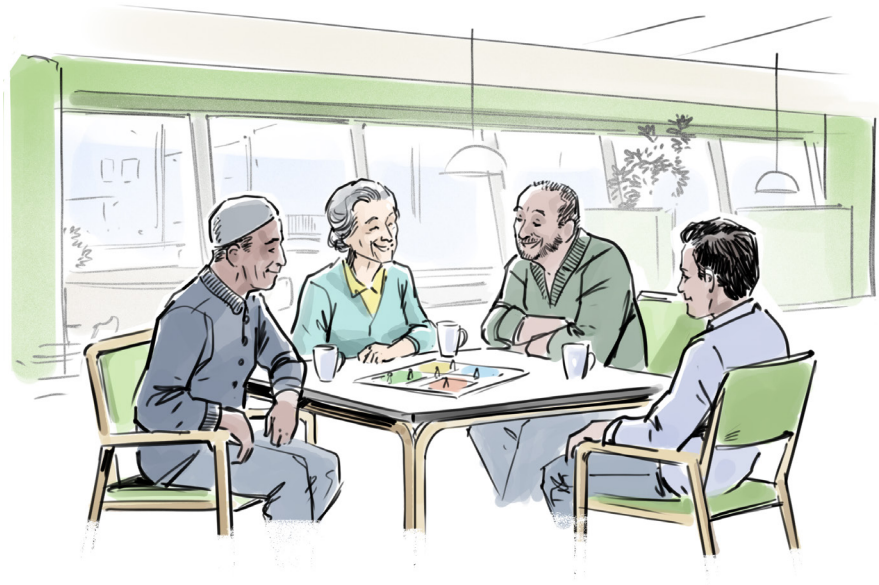
*"All of a sudden, everybody in the neighborhood could come here. The old people who stayed here wanted to drink their coffee as they used to, but now there were turban wearing men in their chairs. They felt it was still their chairs."*

*We tried introducing new food as a way of bridging the different cultures. We invited guest cooks. Every week food from a new country. But the old people didn't like cous-cous. They liked ham."*

*I grew up in this neighborhood, you know. It was very different back then. Real working class. When the Turkish guest workers came to the Netherlands, many settled in this area. My mom thought they were outlandish, but I thought it was exciting with new cultures and new customs."*

*It's nice to see things change. They change slowly, but they do change."*

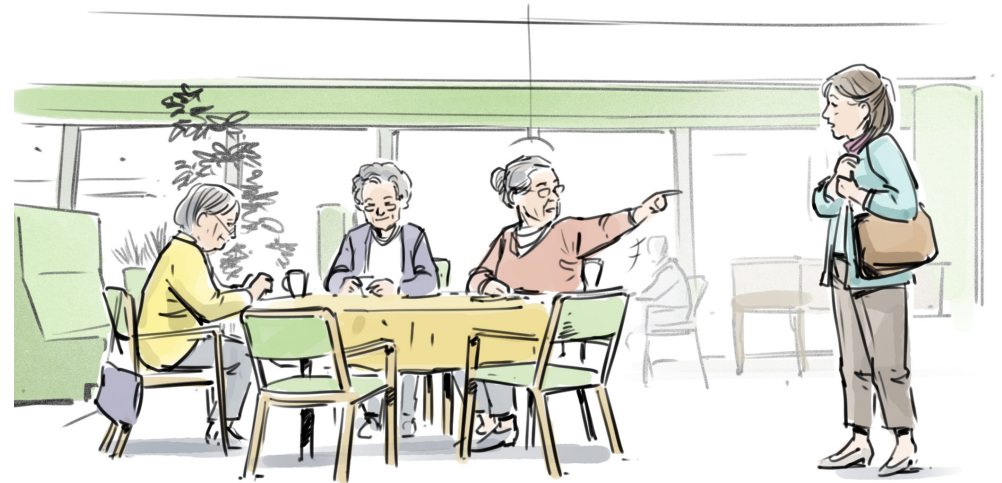




## 1st Episode

Following the transformation from verzorgingshuis to community center, a group of Moroccan men want to use the new community center's dining hall for a weekly coffee and water pipe get-together. Since all locals can now freely use the community center under the condition that all events are inclusive, the weekly get-togethers become a reality.

An 84-year-old widow who has lived in De Boeg for more than 15 years is very reluctant to see the foreign men take over "her" dining hall. But three men invite her to join them for a coffee and a board game. Two hours later, they are still playing.



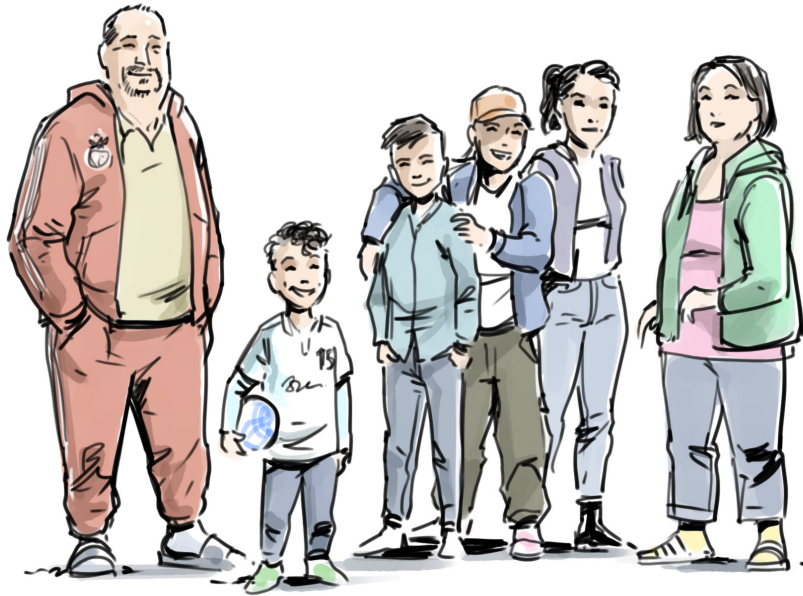
## 2nd Episode

A circle of elderly women has organized a paint-your-own-postcard workshop. Back in the verzorgingshuis days, professional social workers would run an event like this, but today the local organizers are in charge.

The rule is that all events must be open to everybody, but the organizers all know each other and consider it a private event.

A new woman appears in the room asking for the painting event. Nobody answers or looks up. The woman approaches the table. *"May I sit here,"* she asks, but the circle ignores her. As she hesitantly reaches for the backrest on one of the empty chairs, the others close the circle. *"Didn't you hear us? Go sit over there,"* a woman grunts waving her finger.





## Cedje's Story

Cedje is the youngest of four siblings. His dad worked in logistics and was away most of the time. His mom worked small jobs but was mostly unemployed.

Cedje never liked school and often got into fights. His mother had a hard time handling Cedje and his brothers. She often needed a drink to get by.

When Cedje was 8, his dad was diagnosed with cancer. He spent his days in a darkened room, in bed and too sick to care about the children.

When his father finally died after two years of illness, Cedje had been kicked out of three different schools.

Cedje never came back to school but roamed the streets, began drinking at a young age, and was put under supervision from the juvenile court.

Cedje's mom died of cancer when he was 17. A week before she died, she gave him a dog named Trixy. Still a minor, Cedje was appointed a guardian as well as a youth lawyer. He stayed in the old family house with his brothers for a while, but they found it difficult to take care of him. One night, he broke down in tears. Both drunk, his brothers told him he had to man up or leave. Cedje chose to leave.

Now, Cedje lives on the street with Trixy.





## Cedje's Network

### Sister

Cedje's sister took care of him for a short time but having small kids, and encouraged by her husband, she decided it was best if Cedje found someplace else.



### Overkop

Overkop houses exist in a handful of Flemish cities. They are the result of 7 different welfare organizations joining forces and are places where troubled youth can come to seek help, talk, or hang out. This collaboration makes it possible to work together across organizational boundaries. However, each organization is operating within a specific mindset and understanding of the rules so finding common ground can be difficult.

Cedje sometimes comes to the Overkop House in Gent for a talk and a bite to eat. He is known by virtually all the different youth organizations.



### Brothers

Cedje has not talked to his brothers since they kicked him out.



### Ex-girlfriend

During the coldest days of winter, Cedje moved in with his ex-girlfriend, but they argued all the time, and Cedje felt she wanted to control him so he moved out.



### Friends

Sometimes Cedje borrows a couch for a night or two at a friend's place. But this usually ends in fighting and in Cedje being kicked out.



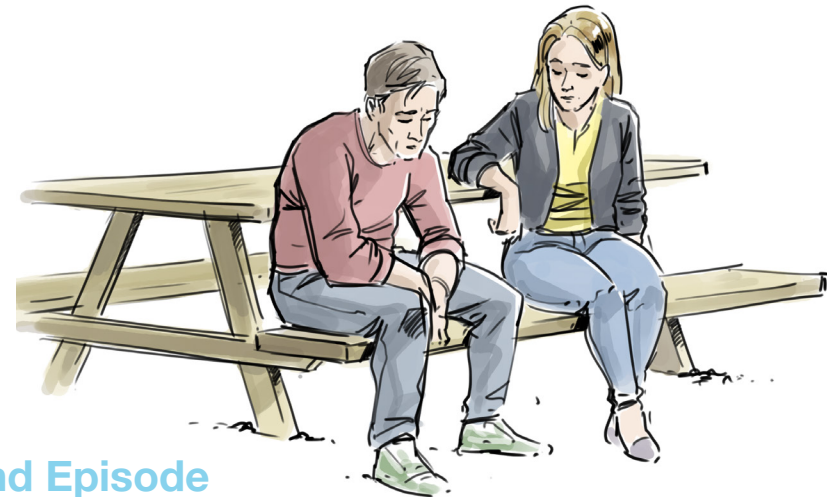


## 1st Episode

A few months ago, Cedje, refusing to be put under administration, decided to cut all ties with the system. This means he no longer receives any money. The different social workers and officials involved with Cedje set up a meeting at the Overkop. Cedje accepted to meet them – mostly because he pawned Trixy off to a friend, and now needs money to get the dog back.

Present at the meeting are: Cedje, a street worker, two social workers, a youth counsellor, a finance administrator as well as a youth lawyer acting as Cedje's guardian.

Cedje needs money, and the social workers agree they can bend the rules a bit to take care of this, but the administrator says no. *"If we start bending the rules", he says, "the system collapses"*. Cedje rolls his eyes. The guardian suggests putting Cedje in a shelter, but the youth counsellor explains that Cedje is not eligible for a shelter since he will not accept supervision. *"Another stupid decision of yours,"* the administrator says. *"We are six people ready to help you, we know what's best for you. You are clearly not capable of taking care of yourself."* Cedje explodes with anger and starts hurling threats. The youth lawyer says he can't help Cedje if he doesn't calm down. Cedje screams he doesn't need their help, only his dog. A few minutes later, the lawyer has to shut down the meeting. No progress has been made.



## 2nd Episode

This morning, a young man named Jack was found dead. Jack had a story like that of Cedje. He was known by many social workers and professionals. But unlike Cedje, when Jack turned 18, he managed to fly under the radar. He was known, but not helped.

At the Overkop, a young social worker blames himself for Jack's death. An older colleague offers solace: *"This is what we must all learn,"* she says. *"We must be able to commit our heart while protecting it at the same time. You did what you could. When we do what we can, outcomes like this are never our fault."*

*"What frustrates me the most,"* the young man says, *"is that everybody wanted to help, but somehow two plus two equaled less than four. Like the problem wasn't the people, but the system. It's almost as if you want to make a difference, you must fix the system rather than the people."*