

*Together for Democracy.  
Israel and Bavaria.*

***Manual Democracy matters***



INTEGRATION UND TOLERANZ



Gemeinsam stark für Kinder,  
Jugendliche und junge Erwachsene

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Together for Democracy.  
Israel and Bavaria.

Eva Feldmann-Wojtachnia (Hrsg.):

Democracy matters.

How to learn and teach tolerance in a  
migration society in Israel and Bavaria

Manual

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# Preface

## *Together for democracy. Israel and Bavaria.*



INTEGRATION UND TOLERANZ

**T**he project “Together for democracy. Israel and Bavaria.” by “Wertebündnis Bayern” wants to strengthen democratic and pluralistic values among students in Israel and in Bavaria. Both countries have multiple, yet specific experiences in the field of integrating migrants. So it stood to reason to exchange experiences and to potentially enrich one’s own repertoire of methods by new approaches. Thus, experts in education had a look at methods and ideas in the other country and thought about which of the approaches could be transferred into their own educational system. A concrete result of this work is this collection of methods entitled democracy matters with contributions from Israel and from Bavaria.

Democracy matters intends to clean up with prejudices, to learn to see things through different points of view and to teach students how to integrate those values into their democratic everyday lives. Self-determination within a democratic society is experienced in the thematic fields of “tolerance and diversity”, “participation and active citizenship”, “freedom and security” and “majorities and minorities”.

With these concrete methods we would like to encourage people working in education to take up the essential topic of living together according to democratic rules and values in a pluralistic society.

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# Introduction

## *Democracy matters. How to learn and teach tolerance in a migration society*

**T**olerance is the basis for a peaceful living in a democracy. For seventy years Israel and Germany have been maintaining their special, yet complex relationship, which is influenced until today by its past. This relationship is built on shared values - also an important sector for civic education. The background of this manual is the project "Together for democracy. Israel and Bavaria." by "Wertebündnis Bayern". The project goal is to strengthen democratic values like tolerance and pluralism of the young generation in Israel and Bavaria. Especially schools are important places where young people experience what it means to live together in a democratic way.

Germany and Israel have got a big share of population with a migration background. On the one hand migration means a growth of the cultural richness in the countries, on the other hand it can also mean a big challenge for the policy making process, the economy and also the society. Diversity makes tolerance an indispensable value, because inevitably you will meet people with different habits, opinions or ideas. Different beliefs and orientations, different religions should find their space in a democracy – and by doing so, strengthen it.

A democratic system also implies that the people have to deal with a lot of different opinions. The framework for all of this is the German Basic Law and in Israel the declaration of indepen-

dence and the – up to now – 12 basic laws. This is an act of balance, which has to be experienced and can be learned in a safe educational context.

The methods in this manual for tolerance and democracy education are the result of a reflection process of the participants of the project. The approaches are multilateral and deal with tolerance in the private space on the one hand. On the other hand the material should also encourage to think about living together with a lot of different people in a democratic society. Tolerance affects in this case not only people with different religions and immigrants, but also people from a different age group, different social class or also disabled people.

This collection of methods aims to clean up with prejudices, to learn to see things through different points of view and to teach students how they can integrate those values in their democratic everyday lives. A special goal is to depict discrimination in daily language and in daily routine and for it to be replaced by tolerance and dialogue. The children should learn which options they have to be heard in a democracy and how important their participation in the democratic system is. It is also an aim of the manual to engage young people for self-determination within a society, in which everyone likes to live safely and in peace. Depending on the focus of education for democracy, the chapters in this book are divided in the sections

“Learning tolerance”, “Practicing participation and active citizenship”, “Appreciating freedom and security” and “Reflecting on majorities and minorities”.

### *Learning tolerance*

“People matter! An intercultural theatre” wants the young people to reflect on how civil society can cope with immigration. “Sensibility and similarity of languages” teaches the students with the help of a text in a foreign language something about diversity and its importance in a democracy. “Relative movement - relative clauses and sport movement” shows the students in an active game how they can express themselves correctly. “Prejudices that matter to us” wants to show to the students how important it is to talk to each other, especially to enable a peaceful and tolerant life in the globalized world. “Fare dodger - being brave against racism” - this exercise confronts the students with a short film about racism and so they learn how to act against it in a democratic society. “What is the meaning behind a word?” shows the students eventual subliminal meanings of words and by doing so they learn how to put them into a democratic context. The simulation game “The student newspaper” wants the students to learn how to act in a democratic and diplomatic way in a well-known surrounding. “A picture says more than a thousand words” deals with the limits of tolerance of each student and how this can be integrated into democratic structures.

“Mutual holidays” teaches the students something about the different holidays in the different cultures and by that shows them their significance for diversity in democracy.

“Autophotography” lets the students create their own democratic reality. “Think-hats” – the students have to put themselves into different positions and points of view and by doing so eventually change also their perspective on a topic. “Cultural glasses – a visit on the albatross island” – the goal of this method is to show the students a different culture and social structure. “Shake Hands! – Greeting rituals”

teaches the students that there exist a lot of different ways to communicate with each other. “The tolerance barometer” wants to show the students the cultural and historical connection of each definition of tolerance.

### *Practicing participation and active citizenship*

“Little Town – adults stay out!”, here the students should take on roles and build their own town, which will support the development of their democratic awareness. “Am I supposed to do anything? Courage at school” should show the students what moral courage is and that without it a democratic society can’t work. “Sustainability unites – environmental awareness in a migration society” – the goal of this method is to educate the students to a more sustainable life style, which is enormously important for today’s democracy. “Democracy at school” shows the students the issue of communication in democracies and at the same time they learn the conscious use of modern media in today’s society. “The right to vote and to be elected” – here the students are requested to think about the democratic principle of the right to vote. In this process they deal with it in an intense way. “No participation at schools!” – the aim is to show the students what their life would be like if democracy did not exist and in this way work against them seeing democracy and democratic values as a given.

### *Appreciating freedom and security*

“Can mass surveillance protect us from terrorism?” wants to make the students aware of the extreme tensions between freedom and security in modern democracies and at the same time allow the students to get to know the various positions on this topic. “The limits of obedience” puts students in fictitious situations in which they have to take an important decision for the future but have to cooperate with others, which shows them the principle of civil (dis-)obedience. The goal of “The string game – liberty and membership” is that the students learn that individual liberty sometimes may be restricted, so that

one can be a part of something in society. "The magic broomstick" makes clear for the students how important teamwork and communication are in a democratic society. "The trust run and the trust pendulum" – these methods build up on each other and want to support the trust in communities.

### *Reflecting on majorities and minorities*

"When is the majority allowed to decide?" Here the question is asked in which cases a majority decision can be taken in a democracy. In this way the students get in touch with an important mechanism of democracy. "Game with secret signals – multicultural democracy" – the goal of this method is to learn how minorities can be integrated into a democracy and a democratic process. "What I don't know, I assume", by this method the students should question prejudices and clichés that exist in different groups of society and learn how to counteract them in a democracy. "Informal football" – here the class is to play football but first determines its own democratic rules for the game. Thus, they learn about the importance of common rules for democratic states. "Ball bearing" shows opportunities to learn more about multi-perspectives and different opinions. "Appreciative Inquiry" deals with the individual person and his or her potential in society.

This manual has the goal to let young people be in different roles and support them to deal with different opinions in a constructive way. By doing so, the students should learn in a reflected way what tolerance means in a democracy and how they can play their own part in protecting those values. There are no rules of conduct or principles forced on the students, they rather should uncover problems by themselves and broaden their minds through a diversity of opinions and thoughts. The exercises strengthen the team spirit by encouraging the exchange of opinions within the class. Also, there are a lot of vivid examples of the real world young people live in so that a transfer to reality can be easily done.

Especially in times when democracies are challenged citizens who know the basic values and norms of democracy and stand up for democratic values are extremely important. This manual wants to contribute to learning democracy in a multicultural society from a very young age. Thanks to all participants of the project who made a contribution!



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# *Learning tolerance*

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## People matter! An intercultural theatre

### Brief overview:

On the basis of an excerpt of Hans Magnus Enzensberger's essay "The great migration", students are supposed to reflect on how a society can deal with migration and then turn their findings into scenic performances.

### At a glance:

**Time frame** 90 minutes

**Group size** 6–30 participants

**Target group** ages 15–18

**Material** worksheet / text

**Room requirements** one classroom, chairs and desks on the side

**Keywords** intercultural learning, intercultural theatre, essay on migration

### Aims:

- ▶ To experience the encounter with different cultures in scenic performances
- ▶ To reflect on migration, integration and tolerance

### Implementation:

1. The lesson starts with two exercises from theatre rehearsals. Two students face each other and are asked to look at each other. After about 30 seconds they are asked to confuse their counterpart by pulling faces or gesticulating wildly. The task takes about one minute.
2. Students form two rows (A and B) so that each student faces another student. The teacher then asks the students in row A to look at their counterparts in row B in different ways: arrogantly, self-confidently, madly, shyly, etc. The students in row B are supposed to not react to their opposites. By clapping, the teacher indicates that the students should swap their roles. The exercise can be repeated several times (at least two times are encouraged). Afterwards, students are encouraged to talk about how they perceived the exercise.
3. Now the students are introduced to the main objective of the lesson. The students play different roles of people waiting at a bus stop: a tired employee, a bored student, a fragile grandma, etc. There are no specific happenings, students should not move too much.
4. New people arrive at the bus stop, behaving either friendly or aggressively: a noisy group of students, football hooligans, elderly persons, etc. The social framework of the group changes as people move away or form new groups. Students should only use their body and play with gestures, speaking is not allowed. The exercise takes about 10 minutes, afterwards students should switch so that every student can participate while the others are observers.
5. The class is divided into groups of six. They read the given excerpt of Enzensberger's essay and summarize the content. Based on the excerpt, they are supposed to develop and try out a scene with two versions: in version A, they act out the given content of the excerpt, In version B, two fellow travellers openly defend the train compartment as their territory by using body postures, objects and language. Students are allowed to speak but should minimize speech. This exercise lasts about 40 minutes.

### Evaluation / Reflection:

Students should be encouraged to reflect on the following questions:

- ☐ Which strategies were used by the two travellers to prevent new travellers from entering the train compartment?
- ☐ How did the new travellers react to that?
- ☐ In his essay, Enzensberger describes a model of exclusion which can be experienced by foreigners/refugees. The train compartment is a metaphor for our society. How are refugees integrated into that society? Are they seen as intruders or as enrichment?

## People matter! An intercultural theatre

### Exercise

- ☐ Read in your group the excerpt from Enzensberger's essay and summarise it.
- ☐ On this basis, develop two versions of the scene and try them out.  
Version A = Representation of the content of the essay  
Version B = two passengers defend the train compartment openly as their own territory by using positions, gestures and language. Talking is permitted, but only very little.

### **Hans Magnus Enzensberger: The train compartment**

(...) Two passengers in a train compartment. We don't know anything about them, about where they come from or where they are bound to. They have put their things everywhere – table, coat hooks, luggage racks are theirs. On the free seats there are newspapers, coats and bags. The door opens and two new passengers enter. Their arrival is not welcome. An obvious aversion becomes noticeable, moving closer together, giving up the free seats, sharing the luggage racks. Doing all this, the original passengers act in a strangely solidary way although they don't know each other. They act as a group towards the new passengers. It is their territory that is in danger. They consider every new passenger as an intruder. They see themselves as natives who occupy the whole space. There is no rational justification for this attitude, but it seems to be deeply ingrained. Nevertheless there are almost never open conflicts. That is because the passengers are subject to a system of rules that does not depend on them. Their territorial instinct is tamed on the one hand side by unwritten behavioural norms like politeness. So only glances are exchanged and apologies are mumbled. The new passengers are put up with. One accustoms oneself to them. Yet they stay stigmatized, albeit at a decreasing degree. This harmless model is not free from absurd traits. The train compartment is a transitory stay, a place that only serves to change places. Fluctuation is its nature. The passenger is the negation of the sedentary. He has exchanged a real territory against a virtual one. Nevertheless he defends his temporary home not without silent exasperation. (...)

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from: Hans Magnus Enzensberger:  
Die große Wanderung, Frankfurt/Main 1992, S. 11-13  
[translated by Stiftung Wertebündnis Bayern]

## Sensibility and similarity of languages

### Brief overview:

The students read a text in Turkish language and reflect on whether there are similarities and what their own language has in common with the one they read. During this lesson the students learn that different languages do have similarities. They also discover language families and language features. Finally, the students create a “family tree” of the world’s languages.

### At a glance:

**Time frame** 90 minutes

**Group size** 3–30 participants

**Target group** age 13+

**Material** DIN A5 cards (one language on the front side and the description and roots of the language on the back), magnets / crepe tape, Turkish text on foil or beamer, pen for notes beside the cards

**Room requirements** blackboard or anything to project the family tree, beamer / overhead projector to demonstrate the texts on the wall, tables for the different groups

**Keywords** similarities and relationships

### Aims:

- ▶ To learn the history of one’s own language
- ▶ To learn about the relationship between the languages
- ▶ To learn to accept non-native speakers
- ▶ To be able to compare the similarities of language

### Implementation:

1. at the beginning of the lesson the students introduce each other by asking questions about the background of the other students (for example where the parents come from and which languages are spoken at home)
2. on the world map the place of birth of every student is marked to show the class their heterogeneity
3. now a Turkish text will be shown
4. first the students read it and then discuss if they understand some words or even nothing
5. the aim is that they get the feeling for people who move to a foreign country without knowing the language
6. they also reflect the problems the people are confronted with because of not speaking the language
7. now the students try to find similarities between the Turkish language and their mother tongue (similarities like foreign words, technical words, roots of language, structure etc.)
8. the students organize the cards in groups by the details of the family tree to each language
9. now the students present their results and explain all of their decisions → differences between the groups will be worked out and there will be a demonstration of all the similarities to all the single tribes of the family tree

### Variations:

- ☐ You could compare similarities to any language (other than Turkish).
- ☐ The cards could be expanded by any other language.

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**Further reading:** Tekin, Özlem (2012). Grundlagen der kontrastiven Linguistik in Theorie und Praxis. Tübingen: Stauffenberg Verlag.

## Sensibility and similarity of languages

**M1**

### ***Kaan bebe – cici bebe***

Bir varmis bir yokmus evvel zaman icinde kalbur saman icinde Kaan diye bir bebek varmis. Ülkelere birinde mutlu mesut annesiyle ve babasiyle beraber yasarmis. Çok usluymus ve hic bir zaman onların sözünden cikmazmis. Öyle tatliymis ki, her gören onu sevmeden veya hoş söz bırakmadan duramazmis. Görünüsünü merak ediyorsan: pamuk yanaklı – kiraz dudaklı – ve yeşil gözlü bir ay parçası.

Gel zaman git zaman Kaanın ilk bayramı olmuş ve bütün ailesini ziyaretine gitmiş. Hediyeler almış, ilk tatlılarını yemiş ve herkese gülücükler atmış. İnsan gerçekten bakmaya doyamıyormuş ya ... Bir de tatile gitmez mi? Daha altı aylık olmadan uçakla ta uzaklara uçup ebeveynleriyle güzel vakit geçirmez mi? Oralarda çok uslu durup, güneşi görüp hep keyfini çıkarmış uslu bebek. Bir de babasının ona söylediği bir şarkı varmış: „Yakışıklı bebek, yakışıklı bebek, benim küçük bir oğlum var yakışıklı bebek [...]“ – bunu duyan Kaan her seferinde sevinçle ucarmış. Ama tabii her olduğu gibi Kaani kıskanan ve onun kötülüğünü isteyen var. Bunu gecebilirler, çünkü kendisi ve ailesi gibi dürüst insan yoktur. Ve doğruluk her zaman kazanır! Onlar ermiş muradına biz cıkalım kerevetine...

### ***Türkiye Cumhuriyetinin kuruluşu***

Birinci dünya savaşından sonra Almanyanın savaşı kaybettikten istifa eden Emperyalisim ülkeler Osmanlı topraklarından işgal ettiler. Buna karşı ülkenin bağımsızlığı için bir adam bağımsızlık savaşı ilan etti ve ilk defa 1923 yılında Türkiye Cumhuriyetini kurdu. Ardından yirmi üç nisan 1923 yılını dünya çocuklar bayramı ilan etti.

Buna rağmen de ondokuz mayısı gençlere bayram gününü hak görmüş. Sonra halk dilini ve Kuran yazıyı arapcadan türkçeye çevirdi. 1934 yılında kadınlara seçme ve seçilme hakkını da verdi bu adam.

Türkiye Cumhuriyetine ilk defa laikliği getirdi ve bu durumda din ve devlet işlerini birbirinden ayırmayı basardı. Söylediği çok popüler bir söz: „Yurtta barış ve dünyada barış.“

Bu adam Mustafa Kemal Atatürktir.



## Sensibility and similarity of languages

**M2**

### ***Kaan baby – sweet baby***

Once upon a time there was a baby named Kaan. In any unknown country he lived happily together with his parents. He was very well-behaved and listened always to his parents. He was so sweet, that everyone who saw him should love him and say a lovely word. If you are curious how he looks like: Cheeks like, lips like cherry and green eyes baby.

And after a time Kaan had his first holiday and he visited his whole family. He got presents, ate his first sweets and laughed whole time. You really don't get fed up. Never get boring. And to all of that he got to his first vacation! Before getting six months he flew long way and get very great time with its parents. He was very kind and spent great time in the sunshine. There was a song sung by his father: "Sweet baby, sweet baby, I have a little baby sweet baby [...]" – everytime Kaan hearing this song is happy and confident. But of course there are also bad people who are jealous or wish bad things to Kaan. But that is not a problem for Kaan or his family, because they are honest and natural. Honesty wins always! And they all lived happily everafter...

### ***The Founding of the Turkish Republic***

The Republic of Turkey was founded on Oktober, 23rd and Turkish became official language. This was preceeded by the collapse of the Ottoman Empire after World War I., the Turkish War of Independence (1919-1923) and the removal of Sultan Mehmed VI.

Also 19. May is the day for young people. Important to see, that he also gave woman

the rights to vote and also be voted.

Turkish Republic firstly saw the separation of religion and state and got secular. He had a very popular quote: "Freedom in you country and freedom for the whole world."

This man was Mustafa Kemal Atatürk.

## Sensibility and similarity of languages

## M3

### ***Kaan – das süße Baby***

Es war einmal ein kleines Baby, das hieß Kaan. Es lebte glücklich mit seinen Eltern in einem unbekannten Land. Kaan war wohlerzogen und gehorchte immer seinen Eltern. Er war so süß, dass jeder, der ihn sah, ihn lieben und nette Worte sagen musste. Wenn Du neugierig bist, wie er aussieht: die Wangen und Lippen kirschrot und grüne Babyaugen.

Nach einer Zeit besuchte Kaan zum ersten Mal in den Ferien seine Familie. Er bekam Geschenke, aß Süßigkeiten und lachte die ganze Zeit. Man konnte nicht genug von ihm kriegen ... es wurde nie langweilig. Darüber hinaus waren es seine ersten Ferien! Noch bevor er ein halbes Jahr alt war, flog er das erste Mal eine lange Strecke und hatte eine wunderbare Zeit mit seinen Eltern. Er war sehr lieb und verbrachte eine großartige Zeit in Sonnenschein. Sein Vater sang: „Süßes Baby, süßes Baby, ich habe ein süßes Baby (...)“ – immer, wenn Kaan das Lied hörte, war er glücklich und zufrieden. Aber es gibt selbstverständlich auch böse Menschen, die neidisch waren und Kaan Schlechtes wünschten. Aber das war kein Problem für Kaan und seine Familie, weil sie aufrichtige und wahre Menschen waren. Ehrlichkeit siegt immer! Und wenn sie nicht gestorben sind, dann leben sie noch heute glücklich ...

### ***Die Gründung der Türkischen Republik***

Die Republik Türkei wurde am 29. Oktober 1923 gegründet und Türkisch wurde Amtssprache. Vorausgegangen waren der Zusammenbruch des Osmanischen Reiches im Ersten Weltkrieg, der türkische Befreiungskrieg (1919-1923) und die Absetzung Sultan Mehmeds VI.

Es gibt auch einen Tag, der der Jugend gewidmet ist. Es ist der 19. Mai. Auch wichtig zu bemerken, dass er den Frauen das Recht gab zu wählen und gewählt zu werden.

Die Türkische Republik führte als erste die Trennung von Religion und Staat ein und wurde säkular. Er wird mit dem berühmten Ausspruch zitiert: „Freiheit in Deinem Land bedeutet Freiheit in der ganzen Welt“.

Dieser Mann war Mustafa Kemal Atatürk.

## Prejudices that matter to us

### Brief overview:

Some people are pointed at in their everyday life – some literally, some by exclusion or segregation. Having prejudices is normal, but for a peaceful and tolerant life in a globalized world it is necessary to recognize prejudices as such and reflect about them. It is important to talk with each other, not about each other. This lesson wants teenagers to think about their own prejudices and motivates them to collect information by reading and talking instead of pointing at others because that's just 'what everyone else does'.

### At a glance:

**Time frame** 90 minutes

**Group size** 10–40 participants

**Target group** ages 14–16

**Material** colourful presentation cards, stopwatch, glue

**Room requirements** enough room to line up in a circle, Internet connection for all students

**Keywords** prejudices, culture, segregation and exclusion

### Aims:

- ▶ To get a feeling for what it means to be excluded or being treated as someone abnormal
- ▶ To understand that segregation and prejudices have always mattered and still matter
- ▶ To learn that prejudices play a role in their lives
- ▶ To realize that removing prejudices is difficult
- ▶ To conclude that they can change something by changing their own behaviour

### Implementation:

#### 1. Experience what being pointed at means (15 mins)

- All students line up in a circle
- Teacher calls for students with certain attributes like colour of hair or eyes, height, weight, hometown, ethnicity, religion...
- Those students affected must go into the middle of the circle, all the others point at them
- To stress the meaning of this the teacher makes comments like "too tall", "too small", "too poor", "too blue-eyed", "just different", "not from here".
- Do this until everyone stood inside and outside the circle at least once
- Let them sit down to mark a change of situation
- The teacher asks the students how they felt inside and outside the circle and what made the difference
- The students should realise that most of the classifications were random and that they were made to act like this by someone else, in this case an authority

Comment: Of course, some of these are very sensitive points. It depends on the class and the individual students, which attributes are sensible to use. Most of all those students, who already have problems, shouldn't be the only one standing inside the circle at one moment. If anyone refuses to point at the others, tell them to go into the middle as well. These experiences can be shocking, even for adults, so it's important to talk about it and also, to make clear that this was just an experiment.

## 2. Real life connection (20 mins)

- All students think about who they have ever left aside, excluded, pointed at or talked about negatively without personally knowing them and why they did that
- The answers are written down on presentation cards and collected on the board
- Discuss why people do something like this
- Think-pair-share: When and where has something like that happened in history for a whole group of people? Where does it still happen today?

Comment: The presentation cards give a chance to 'confess' anonymously. Nobody has to explain their answer, and nobody is to be judged.

## 3. Prejudices in the present (35 mins)

- Brainstorming (collected on the board): Which groups of people are confronted with prejudices in your world, which ones do you have prejudices against?
- Build groups of 3 to 5 students and let them choose one of the collected topics
- The students do research on the internet and collect the information for a small presentation
- The researching phase takes max. 15 minutes, the presentation mustn't be longer than 1 minute
- The groups (or one student per group) present(s) what they found out. Use a stopwatch to make sure nobody takes more than 60 seconds for it

Comment: Of course, 15 minutes can't be enough time for such a research. The students will notice that and maybe even complain about it. This is important to understand the complexity of such a topic.

### Variations:

If there is more time, the research part can be done properly, i. e. working out a complete paper about the chosen topic. The topics for research can also be prepared by the teacher, so they can collect reliable sources before.

### Reflection:

- ☐ What differences did you notice about the sources you used? What sources do you trust and why?
- ☐ How did you get along with the time?
- ☐ Collect ideas how to avoid prejudices in the students' lives (presentation cards); important points should be:
  - Be aware that your "knowledge" might just be a prejudice
  - Collect information about the topic in question
  - Talk to the people that are talked about
  - Think about whether 'different' means 'wrong' or 'worse'
- ☐ All the presentation cards are fixed together to one big, colourful poster, that can be installed in the classroom.

## ***“Fare-dodger” - Being brave against racism***

### ***Brief overview:***

By talking about the main content of the short movie “fare- dodger” by Pepe Danquart, the students become aware of the different ways of racism in our daily lives and of its disintegrating effect. By focusing on the non-verbal reactions on the racist actions in the movie, the students become sensitized for body language and it allows them to see passive behaviour as possible foundation of racism. The way of learning playfully how to react differently on the issue of racism, allows the students to find their own positions and suggestions for finding the courage to stand up against racism.

### ***At a glance:***

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**Time frame** 90 minutes

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**Group size** 15–25 participants

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**Target group** ages 16–17

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**Material** worksheets with the copied material, room with internet access and beamer

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**Room requirements** enough space for scenic play, possibility to practice in another room

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**Keywords** racism, moral courage

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### ***Aims:***

- ▶ To sensitize for the different appearances of racism
- ▶ To face up with the disintegrative effects of racism
- ▶ To encourage more moral courage

### ***Implementation:***

#### **1. Project Material 1.**

Ask the students to look at the images and then collect the first impressions. Then ask them to contemplate the images again, but this time including details of the gestures and body language and to empathize with the presented persons. The possible thoughts of each person in the images are to be written down in the “clouds” around the images. Collect the results together in class and then go on with the topic by asking the students in which place the persons may be at the moment. There should be enough time for the first sequence, especially there should be enough time for the students to get an access to the persons in the pictures, to identify with them, because only then you can teach them the important values.

#### **2. Play the video (<https://www.youtube.com/watch?v=XFQXcv1k9OM>) up until minute 4:32.**

Tell the students to focus especially on the statements of the old lady and the reactions of the other people in the short film. Afterwards there is space for the first reactions and impressions of the students. Now they should work on questions 1–5 on the work sheet (Material 3) in partner work. Then collect and control the results. In reference to the second part of the short film, ask them how they think the movie will continue.



### 3. Play the second part of the video from minute 4:32 till the end.

This time the students should focus especially on the old man and also still observe the reactions and gestures of the other people. Again, there should be space for spontaneous impulses of the students. Then they should work on questions 6–8 on the work sheet and then again, the results should be collected and controlled. Then the students do a little group work in form of a scenic play. They are divided in groups of 5–6 persons. Each group goes to a different room to prepare. Then they present their play in front of the class. The students watching should observe the alternative reactions and gestures of the other passengers. Collect the results under point 10 on the work sheet.

### 4. The students sum up the important aspects of this unit. By asking the question:

“I can act differently, but also, should I?” the students can also name reasons for acting against racism. The results can be summed up under point 11 on the work sheet.

### *Evaluation / Reflection:*

- ☐ Which are the characteristics of racist behaviour?
- ☐ What effects does racism have on affected persons and the whole society?
- ☐ Why should you commit yourself against racism?
- ☐ What possibilities exist to show moral courage?

### *Notes and Advice:*

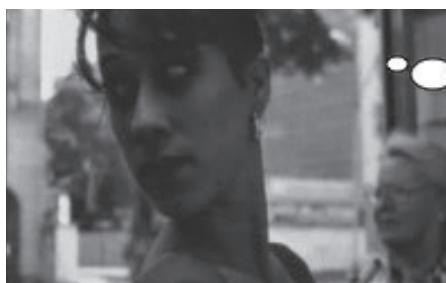
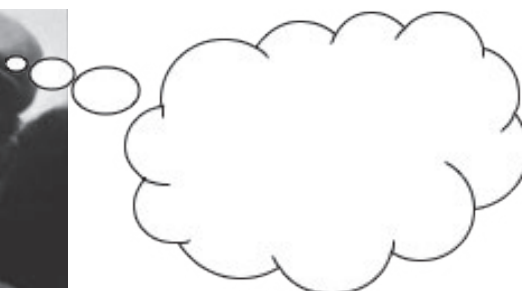
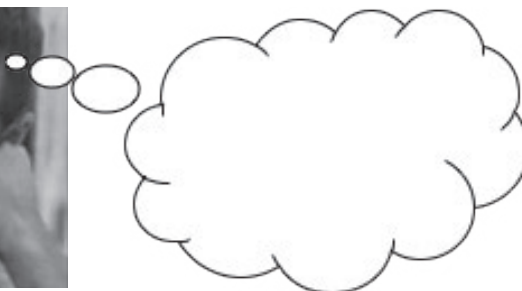
The short film might appear a little strange to the students at first, due to the long-ago reality. But because of the black and white optic, the focus is on the acting of the people with each other, which can be situated also in today's reality. Draw the attention of the students on the old age of the short film by asking them not to get irritated by the unknown optic.

**Author:** Daniela Matheis (Staatliches Berufliches Schulzentrum Neusäß)

**Sources:** Danquart, Pepe (1992). Schwarzfahrer.  
<https://www.youtube.com/watch?v=il2wnw5CgLI> (30.08.18).  
<https://www.youtube.com/watch?v=XFQXcv1k9OM>  
 (English subtitles).

***“Fare-dodger” - Being brave against racism*****M1*****Exercises:***

- ☐ What do you notice about these people? Describe your impressions!
- ☐ What might they be thinking of? Fill in the thought bubbles!
- ☐ What do you think where they are?



## ***“Fare-dodger” - Being brave against racism***

**M2**



***LINK Kurzfilm „Schwarzfahrer“ on Youtube***

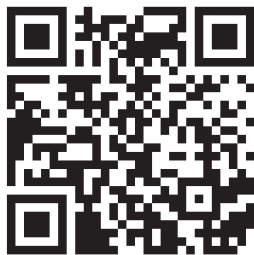


<https://www.youtube.com/watch?v=il2wnw5CgLI>

(German version)



***LINK Kurzfilm „Schwarzfahrer“ on Youtube***



<https://www.youtube.com/watch?v=XFQXcv1k9OM>

(German version with English subtitles)

***“Fare-dodger” - Being brave against racism*****M3**

1. Which “arguments” does the elderly lady utter during the ride? Name three of them.

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2. Which time is she referring to when she says: “This would not have happened in former times that everyone is allowed in.”?

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3. What is the mindset of the elderly woman called?

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4. Explain the mindset from question 3 in your own words.

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5. How would you describe the atmosphere in this tram?

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6. What is the behaviour of the other passengers like? Note your impressions.

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7. Why do they act like that? Name two reasons for their behaviour.

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8. How does the young man feel given the behaviour of the other passengers?

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9. Which solution does the young man find?

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10. What does the elderly woman experience after what the young man did?

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11. Group work:



Do a role play of the ride in the tram.

Play out different reactions of the passengers than those in the clip.

12. Which ideas for a different behaviour became clear in the different scenes?

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13. It is important to show courage because...



## What is the meaning behind a word?

### Brief overview:

The students should realise that language subliminally conveys further meanings. They should develop the skill to reflect on and edit one-sidedness by collecting and rephrasing common words and phrases with further meanings.

### At a glance:

**Time frame** 2 times 45 minutes

**Group size** 20–30 participants

**Target group** ages 10–14

**Material** attached worksheet, newspapers, magazines, books

**Room requirements** none

**Keywords** racism, sexism, sensitive awareness of language

### Aims:

- ▶ To uncover the true meaning of racist and sexist words and phrases
- ▶ To analyse the use of these words and phrases in the media
- ▶ To understand how people are influenced by language

### Implementation:

1. The teacher hands out the worksheet on “secret messages”. The students are asked to determine the pictures and clichés associated with those words. They should then change as many of the words and phrases as possible.
2. After finishing the exercise, the students are divided into small groups. The answers are discussed as well as five more examples of secret messages – words or phrases the students have heard or used.
3. The group discusses the answers with the class. The following questions are suitable for the discussion:
  - a. How frequently are these words or phrases used in the media?
  - b. Why do you think were these phrases initially used?
  - c. Which pictures emerge from these phrases?
  - d. Is it even acceptable to send “secret messages”?
  - e. Which myths are manifested through these “secret messages”?
  - f. What does it mean when respected authorities use these phrases?
4. As a homework, the students look for “secret messages” used in newspapers, magazines, advertisements, books, tv and radio channels or in conversations with friends or family.
5. After the students presented their results in small groups or the class, prejudices and clichés, which appear in the material, are discussed.

6. The students reformulate an article using the group material as well as some of the phrases they collected at home on paper or on the board, so that no more “secret messages” or pictures appear in them.

7. Some students are asked to read out their rephrased articles.

8. After that, the evaluation starts.

### Evaluation / Reflection:

For the discussion the following questions are suitable:

- ☐ To what extent did the initial meaning or purpose of the text change after reformulation?
- ☐ How did your attitude change after the editing, if at all?
- ☐ How can the choice of words or phrases influence the way the public looks at people, places or events?

## What is the meaning behind a word?

### Secret messages

☐ Choose a few expressions with your group from the collection below.

☐ What are the “secret messages”?

☐ Try to find neutral expressions.

| Secret message   | Neutral expression | Secret message     | Neutral expression |
|------------------|--------------------|--------------------|--------------------|
| banana republic  |                    | pen-pusher         |                    |
| the stronger sex |                    | the Dark Continent |                    |
| old bird / squaw |                    | cripple            |                    |
| four-eyes        |                    | underdeveloped     |                    |
|                  |                    |                    |                    |

## Simulation game: The student newspaper

### Brief overview:

This is a simply structured simulation game, which was created especially for schools. The scenario describes a fight over the layout of some pages in the student newspaper in a foreign language. The simulation is about an editorial meeting, in which the problem should be solved.

### At a glance:

**Time frame** 3 hours

**Group size** 18 participants

**Target group** ages 15–18

**Material** each one scenario / role profile / nameplate

**Room requirements** bigger room for the editorial meeting, eventually smaller rooms for working in smaller groups

**Keywords** majority, minority, diversity of language and culture

### Aims:

- ▶ To learn about the main points in the integration debate, to get to know their reasons and limits
- ▶ To deepen independently the positions and arguments
- ▶ To practice political skills like representing points of views and formulate arguments

### Implementation:

1. Explain the method and the scenario to the students. Also, the tasks and the goals of the game. Depending on the knowledge of the group, you should then explain the rules of the editorial meeting. You should also ask the students to give themselves different names, if not already given on the instructions.
2. Give the students 20 minutes to read their roles and to develop a strategy. The communication now already takes place in their roles, which are not to be shown to their classmates. Then they should elect an editor-in-chief who is going to lead the meeting. The students have the possibility to vote for a new editor-in-chief, if the majority doesn't feel treated in a fair way by the old one. The teacher should ask the students to present themselves before they say anything, so that the classmates get to know the characters.
3. The students gather in the meeting room and the teacher opens the meeting. Everyone should present their position before the discussion starts. The students have to think about other positions and have to find some which match with their own, in order to find a majority in negotiations. The meeting is interrupted so that the students can meet in working groups and formulate propositions. In a second meeting the results should be presented and discussed. Then the students can present amendments. At the end, the students vote, the result is presented and the meeting is closed. For this part you should plan 90 minutes.

### Reflection:

Reflecting the editorial simulation is an integral part of the simulation game and there should be spent enough time on it. The function of this part is to get the students out of their roles, to reflect on the experiences and to maximize the knowledge achieved.

### Variations / Remarks:

For the introduction it is important to point out that the students are only playing roles and that there doesn't exist any "wrong or right". The roles don't represent a complete position and should only be points of reference. It is important, that the teacher only intervenes if necessary (if the integrity of a student gets attacked). The teacher could for example take over the part of the headmaster.

### Casting:

The roles are assigned by lot. The role cards provide some basic information for the negotiation and can be developed by the students during the roleplay.

## ***Simulation game:***

### ***The student newspaper***

#### ***Scenario***

Your school edits a 16-page school magazine which is very popular. The editors have successfully raised some financial backing and have even won an award. The editorial team is very diverse. Now, some members of the editorial team want foreign students to play a bigger role.

#### ***Demand***

**At least four pages of the school magazine should be written in the native tongues of the countries the students come from.**

Yet, not everyone agrees with this proposal. There is a percentage of 15% of foreign students at the school. Nine different languages are spoken. The atmosphere is tense and nobody wants to give in.

At an editorial meeting a solution has to be found:

- ☐ A solution that everyone agrees with is to be found.
- ☐ Everyone is supposed to participate in finding a solution.

#### **Rules for the editorial meeting:**

- ☐ Whoever has an idea has the right to speak.
- ☐ People are not interrupted.
- ☐ For each meeting an editor-in-chief is elected who heads the meeting.
- ☐ Decisions are taken in a democratic way, everyone has one vote.

## Simulation game: The student newspaper – role profiles



### **Role profile AGAINST**

You don't like the proposal because you think that foreigners who come to your country have to adapt. Pages in foreign languages are only useful for very few people and cost valuable space in the paper that otherwise would have served more people. That's why you decidedly object the proposal.

### **Role profile AGAINST**

The proposal is completely unacceptable for you. You think that foreign students have to adapt to this country and speak its language. There is no reason to have magazine pages in their mother tongue.

### **Role profile AGAINST**

You are a migrant / foreigner. The proposal is not acceptable for you. In general you are not against giving your fellow migrants the opportunity to create pages in their mother tongue. But this should not be at the expense of the official language of the country and of the majority. For you it is important to speak the language of the country you live in. And this is also what you expect of the others. You are not interested in writing in your mother tongue – and you are not even good enough in it.

### **Role profile AGAINST**

For you the proposal is not acceptable. You think it is unfair for the majority of the students that all of them have to carry the burden that a few pages are in a foreign language, but that only a few can profit.

### **Role profile AGAINST**

For you the proposal is completely off the mark. Why should language of all things be a criterion for any claims? There are no special girls' or boys' pages either. Or extra pages for "young, rich, male Catholics with bad school marks that like hiphop and collect stamps." If each group got its own pages, each one could only write one page. This is absurd!



## Simulation game: The student newspaper – role profiles



### **Role profile MODERATELY AGAINST**

You think the proposal is not ok. Why should one quarter of the magazine (= four pages) be written in foreign languages while only 15% of the students are foreigners? This percentage justifies only a maximum of two pages – which is very little space for many different languages. So a just and fair solution for all has to be found. Maybe some articles could be written in foreign languages and be translated into English so that there can be a genuine exchange. Then those ideas would make sense.

### **Role profile MODERATELY AGAINST**

You think the proposal is exaggerated. It is enough to guarantee foreign students a certain number of pages, but they are to write in English so that everyone can understand. Most people cannot understand articles in foreign languages. This would be unfair for the majority. That's why a maximum of one page for articles in foreign languages would be fair.

### **Role profile MODERATELY AGAINST**

You are a migrant and you don't think it is a good idea to guarantee someone pages in the school magazine. Until now the editing team has always decided democratically which articles, photos and reports are published and which are not. You find it ok to publish articles in migrants' mother tongues from time to time. But this should be decided democratically in each single case. Otherwise people could say the articles appear only because the authors are foreigners and not because of their quality.

### **Role profile MODERATELY AGAINST**

You are against articles in foreign languages that can only be read by few people. Yet, one should be informed about other cultures and perspectives. You are in favour of giving foreign students the space to write about certain cultural and religious topics, i.e. Islam or important events in their home countries. But you want them to write in English so that everyone can understand.

## Simulation game: The student newspaper – role profiles



### Role profile PRO

You think it would be appropriate for the school magazine to also print articles in a foreign language. In that way you can demonstrate that it is possible for people from different nationalities and cultural backgrounds to live together in a peaceful, constructive way. Why shouldn't you allow the same rights to foreign students as to English ones? That's why it is self-evident for you to support the proposal.

### Role profile PRO

You find the proposal interesting and reasonable. You are aware that the demanded space of 25% of the whole magazine exceeds the percentage of foreign students. But due to the amount of different mother tongues, a reduction of the space would not lead any more to the desired result of a good mutual understanding, as there would only be left very little space for each single contribution in a foreign language.

### Role profile PRO

You are a migrant and you are in favour of the proposal. It is important for you that everyone gets the chance to participate in creating the school magazine in the way he/she finds most suitable. If there is the wish to write in one's mother tongue, then this is ok. It is only fair to grant a legitimate wish. Four pages in a foreign language are not too much for you. After all, everybody can participate in creating those pages. It is not always necessary to understand the text in order to convey the message. And for the school this message could be that all students try to get along well and treat each other fairly. It could also be a chance to intensify contacts between English and foreign students and to exchange ideas.

### Role profile PRO

You are in favour of giving students with foreign backgrounds their own pages. That is the only chance for them to use their mother tongue in a school context and to exchange ideas about their interests and issues. You think that everyone should have the right to live their language and culture in public. What is self-evident for English students should also be self-evident for foreign students. The proposal is absolutely ok for you. You are not British yourself and you would like to introduce your mother tongue into the school. Foreign students are also part of the school community. That's why they should have the same rights. One of those rights is the right to communicate in your mother tongue. If you are not allowed to do that during the lessons, at least in the school magazine it must be possible.

### Role profile PRO

You think the proposal is great. In this way you can finally interest students with foreign backgrounds for the school magazine. And it is a welcoming gesture towards their families. Many of them have shown no interest in the school magazine so far if they had difficulties with the English language. This is a special opportunity now to integrate them into public school life and to address them directly.

## Simulation game: The student newspaper – role profiles



### **Role profile MODERATELY PRO**

You are of the opinion that the proposal should be considered. Foreign students should have pages they can create in their own way, but four pages are too much. Four pages are 25% of the whole magazine, but only 15% of the students have foreign backgrounds. That's why they should only have two pages.

### **Role profile MODERATELY PRO**

You think that by all means everyone is allowed to write in their mother tongue. But this is not to lead to a restriction of the existing programme. 16 pages are not a lot anyway and it is hardly possible to place all the articles. Thus, a further reduction of space doesn't seem reasonable to you. It would be better to find more sponsors to be able to print more pages.

### **Role profile MODERATELY PRO**

You think the idea exciting to integrate different languages. But it is not realistic for you that every language is considered. This would mean only very limited space for each language and this would not make sense. That's why in your view only the three most widespread languages Turkish, Serbo-Croatian and Arabic should be considered.

### **Role profile MODERATELY PRO**

Being a migrant yourself, you find the proposal good, on principle. It is important to make clear that you and your foreign fellow students have your own or – to be precise – an additional culture and language. This should also be mirrored in the school magazine. But this has to be done in a way that all students can profit from. An idea could be that some articles are translated into other languages. Articles purely in foreign languages are excluded by most of the students. You would like to share your ideas with all students, so you offer to translate your mother tongue into English and vice versa.

## A picture says more than a thousand words

### Brief overview:

The students are asked to choose two pictures from the newspapers brought by the teacher. One should represent tolerance for them and the other one a non-tolerable situation. Afterwards the pictures are presented and discussed in class.

### At a glance:

**Time frame** 1 hour

**Group size** 10–25 participants

**Target group** ages 13–18

**Material** pencils, red and white cards, 50–80 photos from a newspaper

**Room requirements** classroom with a circle of chairs in the middle

**Keywords** intolerance, point of view, tolerance limit

### Aims:

- ▶ To get to know about one's own limits of tolerance
- ▶ To get to know one's own feelings and experiences when the tolerance limit is reached
- ▶ To learn about the tolerance limits of others, which may be in contrast to one's own
- ▶ To develop a point of view about tolerance limits

### Implementation:

1. Lay down all the pictures about tolerance on the floor.
2. Then the students have got 15 minutes to choose one photo which represents tolerance for them and one which stands for their tolerance limit. More than one person can choose the same picture.
3. Afterwards the class gets together again.
4. Each student now presents the selected pictures and explains why he chose them. One's own limits of tolerance should be in the centre of the discussion. Why do there exist such limits? How do you experience them in your everyday life? Another topic of the discussion can be the different perception of the pictures by each student.

### Evaluation / Reflection:

- Which impact do special images or statements have on us, which ones do speak to us more or which one has marked us more on long terms?
- The focus can be put on experienced intolerance as a limit of tolerance.
- In terms of reflection it is important not to judge the different perceptions in class, due to the fact that personal experiences can have a huge impact on how your tolerance limit is set. The aim of this exercise is to see the different opinions on what is tolerable and what is not.

### Variations / Remarks:

- The students get each one red and one white card. Afterwards every student has got 10 minutes to write down an example for tolerance on the white card, and an example for the personal limit of tolerance.
- At the end, the cards can be laid down on the floor for visualizing.
- The teacher tapes a line of masking tape in the middle of the chair cycle. On the one side there is a card with "tolerance" on it, the masking tape represents the limit of tolerance. The pictures are put on the one or on the other side with an explanation. At the end the teacher asks if someone has a problem with any situation or if someone has questions about the positioning.
- The teacher can as well select a set of photographs from the internet.

## Mutual holidays

### Brief overview:

Different cultures celebrate different holidays, like for example the beginning of spring and harvest season etc. Furthermore, we celebrate religious, ethnical and many more holidays. The students will learn something about the special holidays of other cultures.

### At a glance:

**Time frame** 45–90 minutes (one or two lessons)

**Group size** 15–30 participants

**Target group** ages 13–16

**Material** worksheet “a special holiday” and work sheet “overview”, paper, pencils and marker

**Room requirements** classroom with tables and chairs

**Keywords** cultural and religious diversity

### Aims:

- ▶ To learn how and why there are celebrated different holidays
- ▶ To learn about the meaning of different religious, cultural and ethnic holidays

### Implementation:

1. Discuss with the students some holidays which are celebrated by a lot of people in our county. List these on the board. Let the students describe some special things they do with their families to celebrate these holidays. Encourage them to go on with the list on the board.
2. Discuss the national holiday (Germany / Israel). Ask for the national holidays of other countries.
3. The students now choose a cultural or religious holiday, which has a special meaning for them and their families.
4. Hand out the work sheet “a special holiday”.
5. Let them fill in the worksheet (at home) and then ask them to write a short text about the holiday, using the main points of the work sheet.
6. The students should now read their text out loud in front of the class. Give the other students the opportunity to ask questions and to get additional information.
7. Talk about the importance of these holidays and the wish of a lot of families, to be able to celebrate these holidays together. Ask: “Are there discussions or different points of view on how to celebrate the holidays?”
8. Let the students illustrate their holidays. Caption the illustrations and put them on a board with the title: “our holidays”.
9. Hand out the work sheet with the overview about the holidays to the students. Ask them to fill in the dates of the holidays they know. Out of this list you can create a new overview of the holidays and hang it up in the classroom.

### Variations / Remarks:

The exact days of the different holidays are available on the internet page of “Aktion Courage”, who publish every year an anti-racist calendar with dates and information in respect to the holidays of a lot of different religions and cultures. They have to be translated into English.

## Mutual holidays

|  |  |
|--|--|
| Name   |  |
| Holiday  |  |
| Where does the holiday come from?  |  |
| What is the reason why this holiday is celebrated today?                   |  |
| What happens on this day?  |  |
| Who takes part in the celebration?   |  |
| Is there any special food?<br>Which one?                                   |  |
| How does your family prepare for this holiday? How is the house decorated? |  |
| Are there different points of view in your family concerning holidays?     |  |

## Autophotography

### Brief overview:

This method is about the collection of impressions of what children perceive as important for their own world, how they evaluate certain locations or spaces. This should attract attention to the children's interpretation of their living environment.

### At a glance:

**Time frame** an hour on several days

**Group size** 5–20 participants

**Target group** age 9+

**Material** single-use cameras, movable walls, pens, paper, metaplan cards

**Room requirements** inside and outside

**Keywords** participation, multi-perspectivity

### Aims:

- ▶ To enable the dialogue between the responsible and the affected
- ▶ To get into contact with children and young adults
- ▶ To gain insights into the living environment of children and young adults
- ▶ To evaluate the living environment from the perspective of children and young adults

### Implementation:

1. The students receive a camera for one week. They are supposed to take pictures of places and things that are important to them. As a motivation and background story, the teacher tells the students about an "aunt from America", a fictitious person to whom they should present a photo story of their neighbourhood. For this purpose, the following guidelines are set up in the form of half sentences that should be completed by the pictures taken:

- When I play outside, I usually go there
- I do not come here for playing
- These places should never be changed
- In these places, the adults are annoying
- I would like to play here, but I am not allowed to
- When it is getting dark outside, I am a bit scared if I have to go here

2. The results are presented with selected pictures on the movable walls, the special perspectives of the children can draw attention to problematic fields or topics that have been unknown before. Furthermore, they can show fear or a lack of comprehension, for example if places are displayed in the pictures where people live or work who appear strange to the children.
3. The whole group looks at the pictures and individual students or the group comment on them. Enough time should be scheduled for the evaluation.

### Evaluation / Reflection:

The following questions are suitable for the evaluation:

- ☐ Which perspectives were captured in the pictures (close-up, from far away)?
- ☐ How self-representative is the picture?
- ☐ Which activities does the picture convey, how reflective is it?
- ☐ Does the picture have memo value?
- ☐ Does the picture have symbolic value?

### Variations:

The guidelines can also hint to more concrete topics in the fields of democracy, participation and tolerance, for example: Where can I participate? Where do I feel alien? Where is the greatest sense of community? (and so on).

### Notice and Advice:

The teacher needs to be able to warm the children and youth up well for this method, meaning that a motivation is created through the background story and the children and young adults are thereby instructed properly.



## Think-hats

### Brief overview:

The students are given a topic, which they should discuss in the form of a role play. The roles they should play are neutral, emotional, optimistic, pessimistic and distant. By discussing the role play, the students become aware of the different points of view which exist on one topic.

### At a glance:

**Time frame** 45 minutes

**Group size** 15–30 participants

**Target group** ages 14–18 years

**Material** five paper hats in different colours, paper and pencils, cards

**Room requirements** classroom with enough space

**Keywords** diversity of opinion and perspectives

### Aims:

- ▶ To change perspectives
- ▶ To break thinking patterns
- ▶ To recall the different arguments
- ▶ To discuss and convince

### Implementation:

1. Think about a topic which should be discussed. Either the teacher chooses it in advance or he/she asks the class to decide together. The topic should be up to date and explosive.
2. Five volunteers should be found, who will be wearing the hats.
3. The volunteers have got some time to prepare for the discussion.
4. Five chairs are put into a circle, where the volunteers will be sitting. Around it, there will be another circle of chairs for the rest of the class. They should observe the discussion.
5. The next step is the discussion, in which the students adapt the specific thinking-patterns. The first discussion round shouldn't take more than ten minutes.
6. The five think-hats which are used usually are:
  - The white hat: it stands for neutrality and objectivity. In this role the only thing that matters are facts, no opinions or interpretations. (e.g. "the statistics say")
  - The red hat: it stands for emotions. Everything it says is emotional and intuitive. (e.g. "my feeling tells me")
  - The black hat: it stands for negativity. In the focus are dangers, risks, difficulties and pessimism. (e.g. "there will be problems")
  - The yellow hat: it stands for optimism. Everything is generally seen positively, the value of an action is in the foreground. (e.g. "we have got a chance here")

□ The blue hat: it stands for distance and cold behaviour. This student should observe the other participants and try to control them and the conversation. (e.g. "if I were you")

7. Final round, in which the participants of the discussion and the students who observed should talk about how they felt.

### Evaluation / Reflection:

This method is especially interesting when there are signs for a one-sided valuation of a topic. It initiates a change of perspective and encourages the ability to think from a different point of view, to tolerate it and to include it in the judgment-making process. Furthermore, the method can help to find clarity in the argumentation.

### Variations:

- After the first discussion round you can make the volunteers switch the hats. By doing so, they will have to get used to their new roles fast.
- The whole class gets divided in smaller groups. In these groups, the students prepare three roles together and write their ideas down on coloured cards. Afterwards, they choose one person who represents the group in the discussion. Then the game continues as written above.

## Shake hands! – Greeting rituals

### Brief overview:

The participants greet each other while walking around the room. There are different greeting rituals that have to be found out.

### At a glance:

**Time frame** 15–20 minutes

**Group size** any

**Target group** 9 years and older

**Material** none

**Room requirements** big group room

**Keywords** culture, perception, non-verbal communication

### Aims:

- ▶ To discover that one can communicate without words
- ▶ To encourage empathy and readiness to understand
- ▶ To get to know each other

### Implementation:

1. The participants sit in a circle. They are asked by the teacher to memorize a number between one and three. Depending on the number they think of, they have to shake their counterpart's hand one to three times.
2. Subsequently, the group stands up, walks through the room and shakes each other's hands. The difficulty: the participants have different non-verbal codes. If two different numbers meet, "misunderstandings" can occur. If two people stop shaking hands simultaneously, they have met a "fellow countryman". To deepen the social gathering, the students can be asked to greet each other by saying "hello", "good morning", "good day [name]".
3. Finally, the students can talk about situations in their lives, where misunderstandings or irritations occurred due to unknown rituals.

### Variants:

The leading team prepares notes with four to five different types of greetings, for example knocking on the head, shaking one's own hands, hug, turn around, shake hands with the left hand, taking a bow etc. The participants each receive a note and greet the others according to it. The surprise effect is even bigger with the different types of greeting.

## Cultural glasses – a visit on the albatross island

### Brief overview:

The students should imagine to be visiting a foreign culture on the albatross island. They don't understand the language of the albatross people but are received kindly by them and can get to know the different rituals and habits. The teacher team, in the ideal case a man and a woman, represent the people from albatross and play a short scene in front of the class. In case it is not possible for the teacher to find a partner (man or woman), this role can also be taken by a student. Afterwards the students describe what they have seen.

### At a glance:

**Time frame** 20–30 minutes

**Group size** 15–25 participants

**Target group** ages 12–16

**Material** chairs, peanuts, text: “the culture of albatross”

**Room requirements** circle of chairs, one of them remains free and there has to be some space besides it. Under that chair there is put a bowl with peanuts in it. In the ideal case you also find a second teacher for this lesson.

**Keywords** prejudices, stereotypes, culture, perception, silent assumption, describe, impression, conclusion

### Aims:

- ▶ To show that unknown behaviours and habits in a lot of cases are misunderstood
- ▶ To understand that everyone sees other cultures with “cultural glasses” and perceives with silent assumptions
- ▶ To make clear that a situation is judged fast and without any background information
- ▶ To learn that neutral descriptions and interpretations can avoid the growth of stereotypes and prejudices

### Implementation:

The students imagine to be visiting the albatross island. In a short role play by the teachers, the students can observe how the people on albatross live.

#### Phase 1: Welcome

The teachers, a man and a woman (or by way of exception the teacher and a student), leave the classroom and return shortly after. While entering the classroom, they are humming quietly and monotonously. The woman follows the man some steps behind him. They walk around in the circle of students and put down everyone's foot, who has the legs crossed. They do this very carefully, while still humming quietly. If someone crosses the legs again, the teachers put them back down on the floor. The man only touches the male students, but the women can touch male and female students.

#### Phase 2: Eating

The man sits down on the chair which was left free and the woman sits down next to him, kneeling on the floor. The woman takes the bowl with peanuts which is placed under the chair and feeds the man. He takes some peanuts with the points of his finger and chews them loudly. Then he hands the bowl over to the woman. She also eats some of the peanuts chewing loudly.

#### Phase 3: Gaining energy

When the ingestion is over, the man puts softly his hand on the neck of the woman. She leans forward until she touches the ground with the forehead. This is repeated three times. Afterwards the two stand up again and walk through the circle of students to say goodbye. They nod and smile to every student and then walk out of the room. Then the role play is over.

### *Evaluation / Reflection:*

#### **Part 1**

The teachers sit down in the circle with the other students. Then the students are asked to roughly describe what they felt and what they saw. They should also explain whether they would or would not want to live on the albatross island.

Then the teachers explain the culture of albatross and the meaning of their rituals and behaviours. To show this, you can hand out the text about “the culture of the albatross”.

#### **Part 2**

The students talk about which (pre-)assumptions they made and which wrong conclusions they drew, which ones may have led to wrong interpretations and where they come from.

### *Notes and Advice:*

Normally the interpretations will lead to thinking that the women on the albatross island are suppressed and don't have the same rights as the males do. For example, this is shown in the fact that women aren't allowed to sit on chairs and have to knee on the floor. Also, men are allowed to eat first and women are forced to bow in front of the men. When these assumptions are named, the teacher can ask if other students perceived this the same way or if you can see the same situation in different ways. By doing so, there should begin a discussion about one's own perception.

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**Source:** Ulrich, Susanne, Heckel, Jürgen, Oswald, Eva, Rappenglück, Stefan & Wenzel, Florian (2005). Achtung (+) Toleranz. Wege demokratischer Konfliktregelung. Praxishandbuch für die politische Bildung. Gütersloh: Verlag Bertelsmann Stiftung.

**Compare also:** The Albatros, developed by Theodore Gochenour at the School for International Training, Battleboro, Vermont, USA, published in Beyond Experience, Intercultural Press, Yarmouth/ USA 1993, p. 119-1227.

## The tolerance barometer

### Brief overview:

The participants are asked to agree or disagree with different definitions of tolerance on a scale. The definitions are done by important persons and organisations, which will be revealed at the end of the exercise. In a second step, the participants choose a definition based on particular approval or disapproval and discuss their positions in small groups. Finally, all should agree on a common definition. The process and results of the discussions are reviewed in the plenum.

### At a glance:

**Time frame** 1–1.5 hours

**Group size** 10–25 participants

**Target group** age 16+

**Material** movable walls, pins, dot stickers, Edding pens, work sheets, sheets with different definitions

**Room requirements** big group room, space for group work

**Keywords** position, definition, understanding, contradiction, notions, authority, diversity

### Aims:

- ▶ Active analysis of given definitions of tolerance
- ▶ Development of one's own position
- ▶ To recognise the diverging understandings of tolerance in the respective definition
- ▶ To recognise the difficulty of an unambiguous and generally accepted definition of tolerance
- ▶ To develop awareness for prejudices against originators of certain definitions of tolerance
- ▶ To recognise the societal and historic anchoring of each definition of tolerance

### Implementation:

1. The definitions of and statements about tolerance are copied and placed on the movable walls in the room. Each student receives the work sheet with the tolerance definitions without further information on the originator and receives as many sticky dots as there are definitions.
2. The leading team firstly asks the participants to mark their own position on the paper with the definitions and statements on their own. After that, they put a dot on the scale of the definitions of tolerance in the room which corresponds with the marked positions on their work sheets. This enables the visualisations of different positions.
3. Next, all students are asked to position themselves in front of the definition they agree with most, the one they have an extreme opinion about or the one that appears most interesting to them. In each group, a few participants should be present who strongly agree with the definition and some that disapprove of it.
4. These small groups discuss the respective definitions and try to establish when and by whom the definition might have been written. Then they elaborate on their own point of view, discuss contradictions and take notes of the results of the discussion for the reflection. In the second phase, they formulate their own concise and short definition of tolerance, which is agreed upon by the whole group.

### Evaluation / Reflection:

The following questions are suitable for the reflection:

- ☐ Why is it so difficult to take an unequivocal stand on each definition?
- ☐ Why are there numerous opinions on some of the definitions?
- ☐ Why do we have certain ideas about personalities and authorities in public life (originators)?
- ☐ Why do some definitions seem more current than others?

**Source:** Ulrich, Susanne, Heckel, Jürgen, Oswald, Eva, Rappenglück, Stefan & Wenzel, Florian (2005). Achtung (+) Toleranz. Wege demokratischer Konfliktregelung. Praxishandbuch für die politische Bildung. Gütersloh: Verlag Bertelsmann Stiftung

## ***The tolerance barometer***

Please copy the following definitions and statements concerning tolerance each on a sheet DIN A3; the source of the statements is only revealed at the end.



***“The right tolerance is only in  
whoever represents humanity.”***

***“Tolerance should only  
be a temporary attitude,  
it must lead to acceptance.  
Condoning means insulting.”***

(Johann Wolfgang von Goethe)



***“Tolerance: The password  
of the educated.”***

(Novalis)



***“Tolerance is a moral effort. It must be enforced against inclinations, wishes and feelings. It is not in our nature, but the result of our culture: it must be learned.”***

(Alexander Mitscherlich)



***“Tolerance is the essential minimum quality of social relations which abstains from violence and constraint.”***

(UNESCO)

***“Tolerance [means]: There’s no accounting for taste.”***

(Gottfried Keller)



***“Tolerance – meaning indifferent connivance – is a positive alternative to aggression and suppression. But there is the danger that it turns into <repressive> tolerance to favour whatever is originally in power.”***

(Herbert Marcuse)

***“The awareness of one’s own weaknesses creates tolerance and tolerance creates love.”***

(Friedrich Nicolai)



## Relative movement – relative clauses and sports movement

### Brief overview:

The students improve the distinction between relative clauses, subclauses and main clauses. The combination of grammar learning with exercises (sporting activity) increases difficulty, but also fosters sustainable learning.

### At a glance:

**Time frame** 90 minutes

**Group size** 10–30 participants

**Target group** age 12+

**Material** vests, microphone, whistle, prepared text with relative clauses

**Room requirements** sports hall / sports ground / free area at least half the size of a football field

**Keywords** team work, (foreign) language learning

### Aims:

- ▶ To learn how to distinguish the different kinds of (relative) clauses
- ▶ To learn how to distinguish between para- and hypotaxis
- ▶ To have a sustainable learning environment by being active

### Implementation:

#### 1. Warm-up game

- Divide class in groups of 3–4 students
- Students spread over the whole room and the teacher calls letters
- Groups have to lay themselves down to form the demanded letter
- The first three teams who finish get one to three points and the first team who reaches a given amount of points wins

#### 2. Main part

- The class is divided into two teams with the same number of students
- The two groups have to sit back to back in the middle of the room
- The teacher calls the groups the “locals” and the “temporals”, so that when he calls a relative clause, the groups have to catch each other depending on which type of clause it is
- Example: when it is a temporal clause, the temporal group has to catch the local group (one group could be given vests)

#### 3. Main part 2

- The class is divided into groups of two
- One tries to catch the other one and the catcher changes every relative clause
- the teacher reads a story
- Catching only starts when a relative clause is said, while the teacher reads main clauses, the students have to stay still
- Every catch is about 30 seconds long
- Every catch is a point, the student with the highest amount of points win

#### 4. Cool-down: groups of two stretching for the legs:

- Sit foot on foot with extended legs and hold each others' hands → pull gently on each others' hands and stretch the back of their legs, pulling and releasing for 2–3 minutes
- Stretching for the quads:
- Students stand face to face and hold each other with one hand on the shoulder
- Angle one of their legs and press it with the free hand in their glutes change feet after 30 seconds
- At the end students lean forward to a wall or each other
- Heels have to stay on the ground to stretch the calf muscles

### Reflection / Evaluation:

- ☐ Did you enjoy learning grammar in combination with doing some exercises? (statement / reflexion)
  - ☐ Do you think this lesson is a good example to improve team work in your class? What would you improve?
  - ☐ The students can develop together other kinds of exercises in order to combine grammar learning with sporting activity.
- ### Variations:
- ☐ Warm up: use different languages or short words to be formed by the students
  - ☐ Main Part: parataxis, hypotaxis, cases, different starting
  - ☐ Positions: head to head lying down, feet on feet etc.
  - ☐ Main Part 2: different grammatical tasks, changing groups
  - ☐ Cool down: almost every exercise to stretch the legs can be done

# *Practicing participation and active citizenship*

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## Little Town – adults stay out!

### Brief overview:

Under the guidance of supervisors children build a town following real life examples. They can participate in various jobs, such as cook, baker, mayor, judge, journalist and designer. Raising democratic awareness, they vote for the mayor of their choice.

### At a glance:

|  |
|--|
| <b>Time frame</b> 4 days   |
| <b>Group size</b> 20–40 participants   |
| <b>Target group</b> ages 6–12  |
| <b>Material</b> paper, pens, products for the meal                                 |
| <b>Room requirements</b> 10 big rooms  |
| <b>Keywords</b> democratic awareness, participation, tolerance, active citizenship |

### Aims:

- ▶ To create a town according to democratic principles under the guidance of teenagers
- ▶ To learn how to build democratic structures and the responsible use of resources
- ▶ To learn tolerance concerning dietary regulations and how to solve conflicts in a democratic way

### Implementation:

1. Introduction: The order of events in Little Town and job opportunities are explained to the participating children. There are six job options to choose from (mayor, journalist, baker, designer, cook, judge) which the children will practice at least for one hour, longer if desired. The hourly wage amounts to two Little Town coins. With the money earned, students can buy commodities produced in Little Town by other children, such as newspapers or crepes. Lunch takes place from 12 to 1 pm, all workshops are closed during that time, so all children can have lunch together and share experiences.
2. The children are encouraged to have a look around Little Town themselves and choose their first job. Before they start, the leaders of each business (the supervisors) need to familiarize them with their work and the guidelines, such as fair cooperation, responsible use of resources and tolerance (dietary regulations: religion and health).
3. The next item on the agenda is the mayoral election. The children are given the opportunity to vote for a candidate anonymously in the privacy of the polling booth and place their vote in the ballot box. The voluntary candidates can campaign before the election in the evening with self-made posters and a panel debate after lunch. The journalists have to print fact sheets of the candidates and possible statements in the newspaper, thus guaranteeing transparency.
4. After having settled in throughout the first day, the children can spend three more days in Little Town, trying out new jobs and establish friendships. On the third day, the children shall be given a second opportunity to vote a new mayor. The election proceeds in the same way, however, the panel takes place before lunch and the election after lunch break.

### Evaluation / Reflection:

It is the supervisors' task to organise a final gathering and feedback session as the last day goes by. Here the children shall reflect on what they have learned throughout the camp and give feedback or suggestions for improvement.

### Variations:

*Two days are also possible.*

## ***Little Town – adults stay out!***

### ***Description of jobs and needed material***

#### ***Baker:***

In the bakers' workshop the children will bake pretzels and make crepes with chocolate sauce under the guidance of the adolescent supervisors which they can sell to all children participating in Little Town.

**Needed material:** Mixture for pretzels, oven, mixture for crepes, chocolate sauce, stove, pan

#### ***Cook:***

The children working in the kitchen will – under the guidance of the supervisors - provide lunch for everybody participating in Little Town, whilst being sensitized to everybody's different needs concerning food, such as vegetarians, vegans, Muslims not being allowed to eat pork or other religiously based dietary regulations.

**Needed material:** Oven, stove, pan, cooking ingredients

#### ***Designer:***

As designers the children are encouraged to make clothes out of blue bin bags which they can subsequently personalise with fingerpaint. It is up to them to decide whether they want to sell their work or keep it for themselves. At the end of the day the creator of the most popular work of art – which is determined via vote – shall receive a small gift. Before they are employed the supervisors will work out with the children, where plastic waste ends up at last and what possibilities there are to avoid plastic waste.

**Needed material:** Blue bin bags, fingerpaint, scissors, duct tape, old newspapers for covering up the floor

#### ***Judge:***

The children who choose the profession of the judge who will be identified by means of a special sash, are to patrol Little Town as mediators in cases of conflict. Only when the dispute cannot be solved by the judges as mediating authorities, the supervisors are required to intervene. But if possible, the children are to solve their differences of opinion peacefully through talking among each other.

**Needed material:** Sashes

#### ***Journalist:***

The Little-Paper gets published by the children working as journalists. The number of pages being printed is predetermined, but it is up to the journalists how they want to use the space they are given. For example, they may reserve more space for the creative section, such as essays, poems or drawings, however they might want to write more for the political section when the election is coming up; they can also include job advertisements through which the other children learn in which sectors there is still a need of employees.

**Needed material:** Computer, paper, printer, pens

#### ***Mayor:***

Based on the example of real life communities, Little Town will also hold an election for a mayor. During the four days of Little Town the children shall be given the opportunity of voting for their candidate twice according to democratic principles. Before the actual election the candidates can engage in campaigns consisting of interviews, fact sheets and articles that can be read in the 'Little-Paper'. Furthermore, the candidates have to participate in a panel debate, in which they can introduce themselves. The mayor's tasks are solving disputes reasonably like the judges. Moreover, the mayor can submit requests by the children to the supervisors, which – depending on the practicability – can be implemented. The benefits of being elected mayor include exemption from any costs instead of an hourly wage.



## Am I supposed to do anything? Moral courage at school

### Brief overview:

Living together in a democratic society cannot possibly work without moral courage, thus, it has to be practiced in schools and in non-formal education. With the help of concrete examples and practical training students learn how to behave courageously – and to stand up for their ideas and values.

### At a glance:

|  |
|--|
| <b>Time frame</b> 90 minutes   |
| <b>Group size</b> 4–30 participants  |
| <b>Target group</b> age 12+  |
| <b>Material</b> material attached, sheets of paper, pens, adhesive strips, two pillows           |
| <b>Room requirements</b> none  |
| <b>Keywords</b> moral courage, bullying, democratic learning and behaviour, diversity, tolerance |

### Aims:

- ▶ To learn that moral courage is about standing up for certain rights and justified interests of everybody and opposing injustice and discrimination
- ▶ To learn that courageous behaviour means that you stand up for democratic and liberal values which concern all areas of peaceful coexistence
- ▶ To discuss what inhibits moral courage in our society

### Implementation:

1. The teacher shows the students a newspaper article about a 15-year old pupil from Dresden, who received a prize for showing moral courage by fighting against anti-Semitic agitation in the classroom (material 1).
2. The teacher presents different scenarios to the students in which they are supposed to show moral courage and asks them if they would intervene in this situation. The method “Positionslinie” is used; an adhesive strip of about 10-12 meters is stuck on the wall, one end is marked with “yes”, the other with “no”. Students are supposed to position themselves along the adhesive strip depending on how they would have behaved in the given situation: “yes” for intervention, “no” for no intervention. If they do not really know how they would have behaved, they position themselves in the middle. The students then justify their behaviour. The different scenarios are put on the blackboard in the form of headlines (material 2).
3. The students gather characteristics of moral courage with the help of the different scenarios and headlines.
4. The next example is a case of bullying at school (material 3) and the question of how the victim experienced this incident. Every student is supposed to slip into the role of the victim and to experience what you feel in this situation. The students write a short text from the boy’s point of view. How does he feel? What are his fears? What does he think about his classmates who watched the incident but did not stop the culprits? The students gather reasons that prevent moral courage by writing a short text from the classmate’s perspective who saw the incident but did not step in. What were their thoughts and why did they not intervene?

5. Students are encouraged to not look away but to intervene. The method is called “Kissenschlacht” (pillow fight): two combatants fight against each other while the classmates stand in a circle around them, watching. The spectators are divided into two groups and each group is supposed to cheer for “their” combatant. The spectators have been instructed – without the knowledge of the combatants – to stop cheering at a certain signal. The combatants then probably stop fighting and the whole class speculates why this is the case. It becomes evident that the influence of “cheerleaders” is very important for the combatants to continue their fight. The students become aware of the fact that, without the support of the group, it is more difficult to keep up the fight (bullying) and should discuss how much influence the group has on the individual.

### *Evaluation / Reflection:*

Students get some time to talk and reflect on their own experience. Have they ever shown moral courage and if yes, how and under which circumstances? Have they witnessed a situation / scenario in which they should have shown moral courage? At the end of this unit students are supposed to think about how moral courage could be studied at school; for this purpose, they research concrete projects at other schools and present their findings.

### *Variations:*

The exercises can also be used for a double period.

### *Notes and Advice:*

During this unit, students should have sufficient time to talk about their feelings after the writing assignment and the role play. Individual experiences with bullying / moral courage should only be discussed after the unit because then, these personal experiences can be connected and / or modified based on what the students have just learned or experienced.

## ***Am I supposed to do anything?***

### ***Moral courage at school***

#### **M1**

Because many of her classmates repeatedly used the Nazi salute and passed on anti-Semitic content in their phone chats, 15-year-old Emilia from Dresden issued a police complaint against one of them. As a result of her courageous action, she was granted the "Award for moral courage against right-wing radicalism, anti-Semitism and racism".

At some point it had become a trend at Emilia's Dresden school especially for many boys to show off with Nazi slogans. It seemed to have become particularly cool to shout out "88! I've got 88!" as soon as the battery reading on their mobile phones reached 88%. This was often followed by a Nazi salute. Teachers often looked the other way. Sometimes they had no idea what had just happened or what everyone was laughing about. Many students simply took all this in stride.

At first Emilia didn't do anything because she was afraid of being singled out. But then at some point she saw that anti-Semitic pictures were being posted in the class's group chat as a joke. Emilia tried to take action by telling the students to quit, but it didn't do any good. In fact, Emilia was then insulted, taunted and laughed at. When the student who had posted the anti-Semitic pictures then wrote that Emilia "should just emigrate to Poland" and that she had "inhaled too many dead Jews", she reported him to the police for hate speech.

#### **M2**

Five-minute break in an eighth-grade class. The moment the teacher leaves the room, an unfair fight begins. Max jumps on 14-year-old Sebastian. He pushes him in a chair and begins to tie him up. Sebastian gives out a tortured laugh while other students cheer, hand over their belts, pinch and taunt him. The rest of the class takes no notice. Sebastian is mocked and spit on. Someone rubs dirty underpants from a sport bag in his face.

As Lisa is coming out of school one day, she notices a girl being harassed by two older boys. Without thinking she goes over and helps the girl.

When two boys suddenly start to beat up a third in the school yard one day, the other students just stand around the three and do nothing. Lena immediately orders two boys to go to the teachers' office while trying to break up the fight with two others.

#### **M3**

In the locker room of a school gym.

A group of boys grip another boy while two others scrawl on his gym shorts with marker pens and cut holes into them with scissors. One boy says to his victim "It's your own fault that this happens to you all the time, as stupid as you always act! And anyway, how can anyone walk around dressed like you are!" Two students observe the scene from a distance but don't intervene.

## Democracy at school

### Brief overview:

In the following two class units the subject of communication with regard to democratic structures at school is treated. The goal is to show and train students rather early on the functioning and advantages of a democratic society. Another side effect is supposed to be the conscious use of modern media in the second part.

### At a glance:

**Time frame** 2 lessons à 45–90 minutes, time gap between lessons is needed

**Group size** 20–30 participants

**Target group** ages 12–18

**Material** a red and a green card for each student, election cards for each student, posters for each candidate

**Room requirements** classroom

**Keywords** participation, election

### Aims:

- ▶ To learn about the functioning of a democratic society
- ▶ To train on how to participate in a democratic way in school life
- ▶ To learn about elections (preparation, execution of an election etc.)
- ▶ To learn how to use modern media

### Implementation:

#### 1. First unit:

The students are handed a green card to write down what they like about their school. The students are handed a red card to write down what they would like to improve at their school. The results are now to be summarized anonymously on the board. The students are now to understand by some impulses by the teacher that they can impact school life actively.

Then the students should think about one of their peers who could represent them. The non-nominated students are allocated to the nominated ones and form their election committees, they set up a programme and prepare the campaigns.

#### 2. Second unit:

Between the two units there should be a time gap of 1-2 weeks

during this time gap, the posters should hang. At the beginning the previously produced commercial campaigns are to be shown.

Afterwards all the candidates present their speeches. Then follows the election. The election is held anonymously and follows democratic principles, which should have been explained by the teachers.

Votes are counted and the results are revealed.

### Evaluation / Reflection:

- Discuss in which way this election process, especially the election campaign, is more effective and more democratic than a “simple” election of the class representative.
- Discuss the mode of action of social media during an election campaign. Find advantages and risks.

## ***Sustainability unites – environmental awareness in a migrant society***

### ***Brief overview:***

Developing environmental consciousness and understanding that each of us can contribute to the solution must be a concern of school education. As migrants may come from less industrialised and less consumption-oriented countries where problems of everyday life are more dominant than ecological thinking it is part of the integration process into the new home country to understand the importance of a sustainable lifestyle and learn how to achieve it.

### ***At a glance:***

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**Time frame** 90 minutes or longer

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**Group size** 20–30 participants

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**Target group** age 14+, contact to migrant groups / classes

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**Material** paper, scissors, glue, crayons, computers with internet to find photographs, printer, lamination device, projector

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**Room requirements** should be appropriate for group work and equipped with the necessary devices

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**Keywords** commitment: think globally, act locally, appreciation of nature, consumers' society vs lifestyle of sustainability, avoiding / reducing waste and saving resources, plastic and food waste as special problems

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### ***Implementation:***

1. The pupils should become aware that the rising garbage amount we produce in our industrialised countries is a problem that affects the whole world. There are films on Youtube (e.g. Great Pacific Garbage Patch) to illustrate the problem. Alternatively, appropriate photographs can be used. The pupils collect their knowledge on the issue and work out the waste situation in their own country. Is there a "waste problem"? How much waste does each inhabitant produce per year? What sort of waste do we have? How do we dispose of the waste? Do we recycle materials? Can waste like plastic bags/bottles/cans be found in nature? Are there action groups/initiatives that deal with the problem?
2. The pupils should find out about the situation in the countries where migrant children come from, if possible in direct contact. How is the garbage problem handled there? Do people bother about the question at all? What can be done to arouse "waste awareness"? By having this talk the local pupils should also find out about the language skills of their migrant mates.
3. The teaching material is developed. This material has to fulfil two purposes: providing the necessary vocabulary and make comprehensible the necessity of reducing waste. The local pupils collect the necessary vocabulary. This can be done in groups which present their results and agree on a common list of words/collocations and collect ideas as to suitable teaching materials. Based on this vocabulary, the pupils prepare the materials in their groups, such as domino, memory, a gapped text, a cartoon with speech bubbles, sentences that are cut into pieces and have to be put together and the types of waste which have to be separated correctly according to their material.

4. The migrant pupils use the material in an appropriate way. To sharpen their awareness and to make the problem tangible, they are asked to write down what they have thrown away in the last seven days. In this context it is possible to point out special problems like food waste in case it turns up and provided the language skills are sufficient.
5. Final common activities of all pupils together could be the organisation of a plastic-free picnic, the creation of a poster about how to avoid waste, a garbage-collecting activity in the surroundings, etc.

### *Variations:*

*The problem of sustainability could also be applied to the use of water or energy.*

### *Aims:*

- ▶ To find out facts about waste in their own country: the amount, types of waste, how it is disposed of
- ▶ To deal with problems caused by waste: exploitation of resources, use of energy, destruction of nature, food waste, pollution, climate change
- ▶ To work out possible solutions such as collecting materials that can be recycled, avoiding plastic, buying long-lasting products, buying second-hand or re-use things
- ▶ To get to know the “waste situation” in the migrants’ home countries
- ▶ To think about the language skills necessary for migrant pupils to understand the waste problem and develop suitable teaching materials which enable migrant children to achieve a sustainable approach to the waste problem

## Sustainability unites – environmental awareness in a migrant society

### Domino

#### Vocabulary exercise

Laminate the pages and  
cut out the parts

|  |             |   |  |
|--|-------------|---|--|
|  |             |    | I  |
|  <p>separate<br/>waste</p>          | you         |  <p>throw paper into<br/>the container</p>                             | the Germans  |
|  <p>recycle<br/>rubbish</p>        | we          | avoid<br>waste  |  <p>the garbage<br/>truck</p> |
| picks up the<br>residual waste   | we          |  <p>collect glass<br/>bottles</p>                                    | you  |
|  <p>separate your<br/>rubbish</p> | the people  |  <p>take cans, glass<br/>and paper to the<br/>collection station</p> | all of us  |
|  <p>avoid plastic<br/>bags</p>    | the workers | burn residual<br>waste  |                             |



## ***Sustainability unites – environmental awareness in a migrant society***

### **Cloze**

**Fill in the following verbs: throw – sort – pick up – burn  
avoid (2x) – separate – collect – recycle**

In Germany, a few things are quite complicated, for example the language.

But not only that. What do the Germans do with their waste or garbage?

Well, that is not as complicated as it seems to be:

The most important thing: We \_\_\_\_\_ garbage. We try to produce as little garbage as possible. We \_\_\_\_\_ plastic bags, for example. I can also take a fabric bag with me that I can use again and again.

And as important as that: Not everything I throw away is garbage. Many materials like for example glass or paper are raw materials. You can produce new things from them. This means we can \_\_\_\_\_ our rubbish.

But this doesn't occur automatically. I have to \_\_\_\_\_ or \_\_\_\_\_ the rubbish. I \_\_\_\_\_ glass bottles, paper and cans, and take everything to the collection station. There are different containers. I \_\_\_\_\_ the glass, the paper and the cans into the correct container. But some waste is nevertheless left over. The garbage truck \_\_\_\_\_ this residual waste and the workers \_\_\_\_\_ it.

## ***Sustainability unites – environmental awareness in a migrant society***

### **Cloze - Solution**

In Germany, a few things are quite complicated, for example the language.  
But not only that. What do the Germans do with their waste or garbage?

Well, that is not as complicated as it seems to be:

The most important thing: We avoid garbage. We try to produce as little garbage as possible. We avoid plastic bags, for example. I can also take a fabric bag with me that I can use again and again.

And as important as that: Not everything I throw away is garbage. Many materials like for example glass or paper are raw materials. You can produce new things from them. This means we can recycle our rubbish.

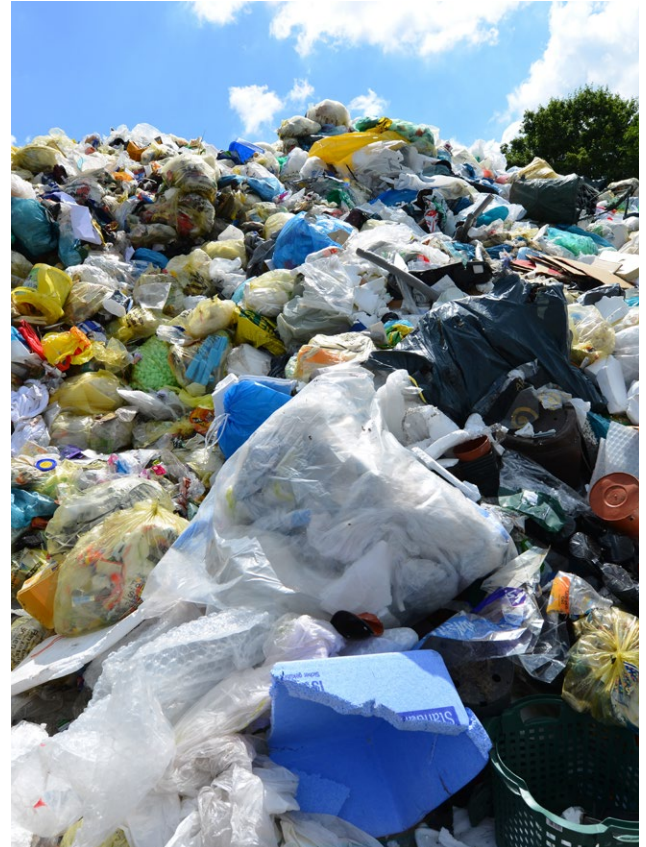
But this doesn't occur automatically. I have to sort or separate the rubbish. I collect glass bottles, paper and cans, and take everything to the collection station. There are different containers. I throw the glass, the paper and the cans into the correct container. But some waste is nevertheless left over. The garbage truck picks up this residual waste and the workers burn it.

## ***Sustainability unites – environmental awareness in a migrant society***

### ***A mountain of garbage***



This is Matterhorn in Switzerland.  
It is the highest mountain in Europe.  
It is **4.478 metres** high.



If you stacked the garbage that Germany produces within one year on a football field of 105 x 68 metres, the stack would be almost **6.000 metres** high – more than 1.000 metres higher than Matterhorn!

### ***Exercise:***

You produce about 10 kg domestic garbage each week. Germany has 80 million inhabitants. How much garbage is there every week and per year? And how much garbage is there in Fürstentfeldbruck per week? (Fürstentfeldbruck has about 35.000 inhabitants)

---

**Source:** <http://www.bmub.bund.de>, Bildungsmaterialien

Foto Matterhorn: Andrew Bossi

Foto Müllberg: © Nmann 77

## ***Sustainability unites – environmental awareness in a migrant society***

### **Sentences and word order**

Laminate the sentences, cut them into parts, mix the parts and then make the students build sentences in partner work; the completed sentences can be copied in exercise books.



**We**      **carry out**      **the garbage.**

**I**      **throw**      **the garbage**      **in the waste bin.**

**You**      **return**      **the deposit bottles.**

**The Germans**      **separate**      **their waste.**

**You**      **have to buy**      **a garbage bag.**

**We**      **can all avoid**      **waste.**

## No participation at schools!

### Brief overview:

Democracy and democratic values are self-evident for young people. Many young people have never experienced anything else than democracy. They live in a constitutional state, that takes care of its citizens. Democracy has established itself, but especially that can be dangerous. Democratic values have to be lived and internalized by the citizens. Only then can that kind of government survive. Young people have to get to know and in the best case feel, what it is like not to have a democratic system.

### At a glance:

**Time frame** 45 minutes, in the best case at the beginning of the school year

**Group size** 15–30 participants

**Target group** ages 14–18

**Material** chalk

**Room requirements** classroom with a blackboard

**Keywords** democratic values, co-decision

### Aims:

- ▶ To understand democratic values and not take them for granted

### Implementation:

1. The teacher writes in the middle of the blackboard: "a good class representative". Maybe some students already want to say something out of impulse.
2. Then the teacher asks how to be a good class representative (characteristics).
3. Afterwards the students should name rights and tasks of a class representative.
4. Then the teacher asks for possible candidates and proposals. These candidates present themselves in front of the class and explain why they would be good class representatives. By doing that, the other ones can see if they made adequate proposals.
5. Normally at this point there would be given a paper to every student so that they could vote. Sometimes the first and second representative are elected in two separate elections. In every case the elections are secret, free and direct.
6. In this case the teacher says that he has the authority and that it won't be necessary to vote, because he simply names "person x" to be the class representative. The students won't accept that treatment and insist on their right of participation.
7. Then the teacher can ask (a little bit arrogantly) where it is written down that class representatives have to be elected. Some students may know that there exists a law for it.
8. The teacher insists on being right and in that way the students get to know what it means if democratic laws and principles don't count anymore. Afterwards the class should talk about the word and meaning of "democracy".

### Evaluation / Reflection:

It is important that the students get a feeling of being powerless. It should show them how important it is to become involved and especially to stand up for their democratic rights.

### Variations:

- ☐ After this there can of course be a normal election for the class representative according to the legal requirements.
- ☐ The teacher could let the situation escalate by bringing in the headmaster (only after having talked to him / her before). The headmaster can be on the side of the teacher or he can tell the students that they are right.



# *Appreciating freedom and security*

Can mass surveillance protect us from terrorism? – 64

The limits of obedience – 70

The magic broomstick – 71

The trust run – 72

The trust pendulum – 73

## Can mass surveillance protect us from terrorism?

### Brief overview:

The lesson strives to acquaint students with the profound tension between liberty and security in modern and open societies. Students will get to know different political positions on the subject from German political parties and reflect on the technological possibilities and their implications for this discussion. The overarching aim of the lesson will be a final discussion among the pupils whether or not big data should be used to gain more security or if some degree of security has to be foregone in order to save personal and social freedom.

### At a glance:

**Time frame** 45 minutes

**Group size** 15–30 participants

**Target group** ages 16–18

**Material** white board, paper, pencils, cartoons: “Government is Watching” (M1) and “Data Retention” (M2), topical newspaper clips (to be researched before), quotations: information sheet in favour and information sheet against (M3)

**Room requirements** none

**Keywords** freedom, security, terrorism, big data retention, mass surveillance, liberty

### Implementation:

1. The teacher confronts the students with the political cartoon “Government is watching”. The teacher should assure that the following aspects are discussed: the technological means of surveillance (TV, smart phone, laptop) and the conventional method of human observation, in the cartoon portrayed by the big eye. The description should be followed by an open and provocative question to engage the students: “Why should the government spy on us?” The answers should be collected on the white board. With a high probability “security” or “terrorism” will be among the answers and the teacher can use these examples to lead over to the topic. More and more governments resort to data collection, data retention and mass surveillance in order to protect their citizens from terrorism. The teacher can resort to any terrorist event in his or her country in the last years to establish the topic’s relevance for the pupils.
2. Students will read and analyse short newspaper clips in pairs. The paper clips will introduce the students to basic information on the topic of data retention and the intentions of German politicians for its realization as a federal law. After each pupil has read her paper clip both will share their information with each other. Afterwards, the teacher’s task will be to assure the whole group has read and analysed the paper clips properly.
3. The teacher will form two groups (in favour and against) and the seating arrangement has to be changed. Depending on the social interaction of the class, the teacher can decide on pedagogical grounds whether or not the groups will be formed by chance or intentionally. Two separate tables will be used in preparation of the final discussion. Students will need paper and pencils to collect their ideas. Each group will get an information sheet with respective quotations in favour or against data retention and mass surveillance (M3/M4). The information sheets will serve as basic supporting information for each group. The teacher should engage and encourage each group to find more and individual arguments in preparation.
4. The teacher will now play the role of judge in a formal debate. The affirmative group has to propose the policy (mass data surveillance to combat terrorism) and state its case. The negative group has to challenge the reason for the proposed policy and both groups afterwards alternate, always referring to the previous speaker’s arguments.



5. After the debate all students are free to vote on the policy regardless of the group they participated in. The outcome of the vote can in turn be used to reflect on the policy discussion. Which arguments were effective and convincing and which ones were not? The teacher should always problematize the reflection in reference to the tension between liberty and security.

### *Evaluation / Reflection:*

Students should be encouraged to reflect on the following questions:

- ☐ Do you think the proposed policy will prevent terrorist attacks in open societies?
- ☐ Can an open society with mass data retention still be considered free?
- ☐ What kinds of data gathering should be allowed by law? What data should always remain private?
- ☐ What dangers can you imagine if the government has access to your private data?

### *Variations:*

Use Cartoon B “Data Retention” (**M2**) if your class consists of strong learners. It is more abstract and thereby needs more time.

### *Notes and Advice:*

Make sure to state the debate rules in advance to the discussion and demand adherence to the rules throughout the debate. This will foster an understanding for the importance of rational and fair political debates in a democratic society. It also teaches respect towards different political opinions.

### *Aims:*

- ▶ To become acquainted with the security-liberty dilemma
- ▶ To reflect on the impact of big data on personal and social liberty
- ▶ To compile advantages and dangers of big data to combat terrorism
- ▶ To reflect on the technological possibilities of big data to combat terrorism
- ▶ To engage in a discussion on liberty and security in the face of terrorism in the 21st century

**Author:** Moritz Pöllath (LMU Munich)

**Sources:** Gierhake, Katrin (2013). Der Zusammenhang von Freiheit, Sicherheit und Strafe im Recht, Eine Untersuchung zu den Grundlagen und Kriterien legitimer Terrorismusprävention. Berlin: Duncker & Humblot.

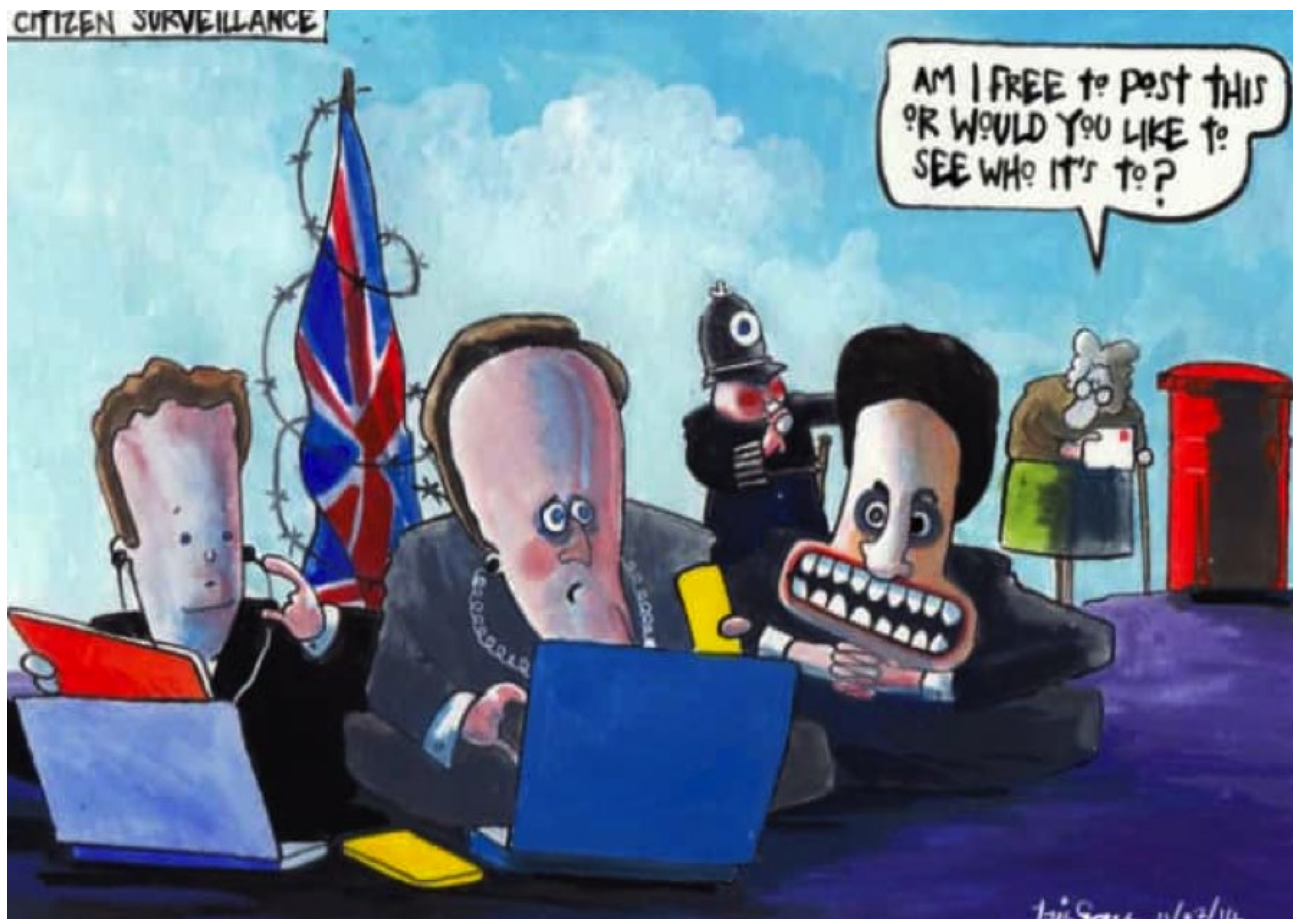
Meisels, Tamar (2008). The trouble with terror: liberty, security, and the response to terrorism. Cambridge: Cambridge University Press.

**Can mass surveillance protect us from terrorism?****M1****Cartoon A: Government is Watching****Source:**<http://politicalhumor.about.com/od/politicalcartoons/ig/Political-Cartoons/Government-Is-Watching.htm>

## Can mass surveillance protect us from terrorism?

M2

### Cartoon B: Data Retention



Source:

<https://www.scotsman.com/news/opinion/the-scotsman-cartoon-data-retention-1-3473189>

## ***Can mass surveillance protect us from terrorism?***

**M3**

### **Against surveillance in form of big data and data retention:**

a) "The fundamental question regarding this issue is not can this method be abused, but why am I storing the telecommunications data of every citizen in Germany? They are not under suspicion and are not already marked as potential terrorists. (...) There is not a single piece of evidence or factual material to support or justify the claim that universal data retention has led to an improved rate of crime solving."

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(4 May, 2015) Sabine Leutheusser-Schnarrenberger, Federal Minister of Justice (FDP) 2009-2013

b) The commitment to the universal retention of all telecommunication data would be an excessive abuse of government power against all citizens.

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gruene.de (Green Party)

c) The assassins involved in the attack in France, a country that utilizes far-reaching data retention methods, had in part been previously convicted for similar crimes, had received training in terror camps and had also been in contact with radical Islamists. If having all this information does not allow authorities to prevent terrorist attacks, then the answer cannot be to additionally retain the telecommunications data of each and every citizen.

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Sascha Lobo, Blogger, Spiegel-columnist (18 March, 2015)

## ***Can mass surveillance protect us from terrorism?***

**M4**

### **In favor of surveillance of big data and data retention:**

a) It is truly delusional to decry the retention of telecommunications data as a method of state sanctioned oppression. We are not listening in, but we have access to someone's data if they become suspect. That is something entirely different. And I can assure you that this access has protected us from serious terrorist attacks in the past.

---

Otto Schily (SPD), former Interior Minister in an interview with ZEIT Magazin (10 April, 2015)

b) National security agencies must have the capability and the authorization to decode or bypass encrypted data if this is necessary for their work in protecting the citizens of a country.

---

Thomas de Maizière, Federal Interior Minister (CDU) 2013-2017

c) Infringement on rights through data retention without due cause is not fundamentally condemned by the Federal Constitutional Court. It must be proportionate. (...) with the instrument that we thus create, and the methods used to minimize the invasion of personal freedom, investigative authorities will be given additional chances to better solve serious crimes such as murder, manslaughter, crimes against sexual self-determination and child pornography, than was possible before. That is why it is worth it to agree to this legislation.

---

(12 June 2015) Heiko Maas, Federal Minister of Justice (SPD) 2013-2017



## The limits of obedience

### Brief overview:

The participants work in small groups. On the basis of a case study, they are asked to put themselves in the position of persons who have to take a decision, the consequences of which might considerably harm them in the future.

### At a glance:

**Time frame** 2–3 hours

**Group size** 5–25 participants

**Target group** ages 16+

**Material** attached worksheet, constitution, newspaper articles, board or flip chart, paper, pens

**Room requirements** big room with circle and multiple group rooms

**Keywords** civil (dis)obedience, right to resistance, legitimacy, church asylum, solidarity, existential fear, dilemma

### Aims:

- ▶ To understand the dilemma that can stem from the wish for self-determined moral behaviour in certain situations
- ▶ To recognise chances and risks of civil disobedience
- ▶ To learn the complexity of decision-making processes
- ▶ To experience how helpful solidarity within a group can be in a dilemma situation

### Implementation:

1. During the introduction, the teacher explains to the students that even in a democratic state ruled by law there may exist laws that are not in line with the fundamentals of the constitution. The group is divided into small groups. All students receive a case study. Each small group receives its own instructions.
2. The participants are asked to study the case study and the instructions in the small groups. They should take a decision and present it to the class. The teacher is available for further questions during the entire length of the exercise. The groups have around 30 to 45 minutes for this exercise.
3. The small groups return to the class and present their results. They explain when and why they came to their decision and which difficulties they experienced.

### Evaluation / Reflection:

For the discussion, the following questions should be asked:

#### To the small groups:

- ☐ Which decision did you take? Why did you take this decision? How did the process of decision-making go in the group? What difficulties did you encounter?

#### To all:

- ☐ Can you imagine the consequences of this decision? Who is affected by it? Can you understand the decisions of the others? If not, why not? Which other alternatives can you imagine?
- ☐ What makes resistance easier? What makes it harder?
- ☐ Do you remember a similar situation? If yes: which way out of the dilemma did you find then? Did you have support? If yes: from whom?
- ☐ What do the limits of obedience mean for a democratic system? In which context does the according article in the constitution relate to this? When can you invoke it?

### Notice and Advice:

The exercise is very effective but also demanding. Enough time needs to be allowed in any case.

**Source:** Preuß, Ulrich K. (1984). Politische Verantwortung und Bürgerloyalität. Von den Grenzen der Verfassung und des Gehorsams in einer Demokratie. Frankfurt am Main: Frankfurt Fischer Verlag.

**Bibliography:** Rudzio, Wolfgang (1996). Freiheitliche demokratische Grundordnung und wehrhafte Demokratie. In: Massing, Peter (Hrsg.), Das Demokratiemodell der Bundesrepublik Deutschland (pp. 11-22). Schwalbach am Taunus: Wochenschau Verlag.

## The magic broomstick

### Brief overview:

This one is a practical and very effective method to show the functions of communication with one another and how communication through a leader can maximise action security.

### At a glance:

**Time frame** 10–15 minutes

**Group size** 10 - 30 participants, 10 people per broomstick

**Target group** ages 12–18

**Material** broomsticks in the given amount

**Room requirements** free space

**Keywords** teamwork

### Aims:

- ▶ To work on group integration
- ▶ To experience a communication training
- ▶ To learn about leadership ability
- ▶ To work together as a team

### Implementation:

The teacher explains the task: “Two to three groups stand in front of each other, having the arms bent and with the forefinger pointing out to the person in front of them. A light stick is put on the forefingers of the students. The task of the group is now to put the ruler down to the floor all together, without losing the connection to it.”

### Evaluation / Reflection:

The experiences are discussed with the whole class.

### Variations:

If this exercise is done separately and not in connection with the following exercises (trust run and trust pendulum), the results can be put together at this point with the questions: “When did the stick start going down? Which were the decisive factors?”. Some of the answers the students could give and the ones to which everyone agrees (e.g. count to ten and then put the stick down or nomination of a group leader who gives instructions) are summarized in a flipchart.

### Notes and Advice:

A lot of times the groups suppose that there is a secret and clever solution behind it, which in their eyes they have to find out. Or there exists the opinion that a strong group leader is needed who has to decide what needs to be done. It is important that these assumptions are declared unimportant in the reflection and to point out that this is an exercise for the self-organisation of groups. Whichever way they choose is irrelevant; the important thing is that everyone is fine with the chosen way. The security in their actions is only given, if there is the needed trust in a system and its leaders.

## The trust run

### Brief overview:

This exercise is based on movement and very fast; it should be used as loosening-up exercise and should make clear the value of trust in a playful and nonverbal way.

### At a glance:

**Time frame** 10–15 minutes

**Group size** 10–30 participants

**Target group** ages 12–18

**Material** none needed

**Room requirements** free space

**Keywords** trust

### Aims:

- ▶ To learn how to rely on the classmates
- ▶ To build trust
- ▶ To intensify group integration
- ▶ To work together as a team

### Implementation:

1. The class is divided into two groups who stand in front of each other with the arms stretched out. The arms have to come together like a zip fastener, which means: left arm A, right arm B, right arm A, left arm B, left arm C, right arm D, right arm C, left arm D and so on...
2. The teacher now gives the instruction that one student has to run through this wall of arms and the classmates should let their arms fall down in the last moment. Everyone has to run once through the wall. The goal is to run till the end, without running into the arms of the others – without coming up against a wall.
3. Before starting, the student who runs asks the class: “Are you ready?”, class: “Yes”, “Can I trust you?”, class: “Yes”.
4. After having gone through, the student stays at the end. This goes on until every student passed the wall once.

### Evaluation / Reflection:

If this exercise is done separately (without the magic wand and the trust pendulum) the personal experiences should be shared afterwards (10–15 min). This can be done by asking for example the question: “How did you feel doing this exercise?”

The reflection is there to talk about insecurities and to find out how important it is to be able to rely on a group.

### Notes and Advice:

This exercise has to do a lot with close body contact, which is why it should be pointed out that the exercise is to be done on a voluntary basis and that no one has to participate if they don't want to; there is no need for explaining or justifying it. There doesn't exist anything like group pressure and they won't be the outsider.



## The trust pendulum

### Brief overview:

This exercise is an easy and calm but complex concentration exercise, which can improve the trust in a group in a nonverbal way.

### At a glance:

**Time frame** 10–15 minutes

**Group size** 10–30 participants

**Target group** ages 12–18

**Material** none needed

**Room requirements** free space

**Keywords** trust, teamwork

### Aims:

- ▶ To learn how to rely on the classmates
- ▶ To build trust
- ▶ To improve self-control
- ▶ Extra exercise for the trust run

### Implementation:

The class has to build a relatively close circle. One student gets to stand in the middle, puts his / her feet together, strains his / her body, closes his / her eyes and leaves his / her arms close to the side of his / her body. While remaining with a certain body tension he / she leans backwards and is supported by his / her classmates, who push him / her back frontwards or to the sides.

In two-sex groups, there can be given the instruction to cross over the arms in front of the chest, so that there doesn't emerge the feeling of a "violation of personal distance".

### Evaluation / Reflection:

This exercise is thought as an extra trust run, so that there is no need for a reflection. If needed, there can be done a short evaluation and a voluntary feedback, for example by asking "How was this experience for you?".

### Variations:

The class can be divided in some smaller groups.

### Notes and Advice:

This exercise has more body contact than the exercise before. That's why it should be seen as an additional exercise and not be done on its own. The teacher should lean on his feeling if this kind of exercise can be done without violating the personal space of a student. Also here, it is important to note that everyone who doesn't want to participate doesn't have to and that there is no need for group pressure. But it is also useful to do this exercise only if everyone is willing to participate. Because of the close circle students could feel excluded.



# *Reflecting on majorities and minorities*

Informal football? – 76

Appreciative inquiry – 78

When is the majority allowed to decide? – 79

What I do not know, I assume – 80

Ball bearing – 85

## Informal football?

### Brief overview:

In this exercise, students are supposed to agree on their own democratic rules for a football game, which is then played by the whole group. As a variation, complications can be added in order to strengthen the participants' empathy for physical limitations.

### At a glance:

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**Time frame** 45–90 minutes

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**Group size** up to 30 participants

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**Target group** ages 12+

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**Material** flash cards and pens, footballs, obstacles if applicable (glasses that imitate impaired vision, Velcro straps, etc.)

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**Room requirements** football court, outdoors or in the gym

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**Keywords** agreeing on rules, fair play, initiative, power and responsibility

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### Aims:

- ▶ To agree on democratic rules
- ▶ Fun and fair play in the group
- ▶ Change of perspective and empathy
- ▶ To take responsibility for one's own contribution and the group process

### Implementation:

1. Key component of the exercise is the realisation of a football game with the whole group, which the students need to agree on rules for. In order to collect some main ideas quickly and to manage the agreement process, the participants receive three flash cards on which they should note three suggestions or ideas for rules.
2. The teacher explains that all ideas are welcome, but that no one should be excluded or discriminated by the new rules. Later, the group needs to agree on certain rules and decide on how they will proceed with the decision (majority voting or consensus building). In case the voting procedure necessitates moderation, the teacher will perform as facilitator. He or she should explain that the voting procedures can last about 30 minutes, followed by 30 minutes of practical trial of the game and an evaluation of approximately 30 minutes.
3. Before the new rules are agreed upon, some general decisions need to be taken by the group:
  - a. Should the game have a referee or not?
  - b. Is the game played with one or more balls?
  - c. When does a goal count?
  - d. How many players play in one team?
  - e. Are there more roles?
  - f. How are the teams made or arranged?
4. Once the basic decisions have been taken, the group considers the ideas on the flash cards and decides which of them are adapted into the rule catalogue. All agreed rules are written down on a flip chart. Before the game starts, the teacher (or a chosen participant) reads out the rules. The game is then played based on these rules.

### *Evaluation / Reflection:*

The evaluation is about uncovering and discussing the different experiences the participants made with their rules. The following questions are suitable for an introduction:

☐ How was the football game for you?

☐ What did you notice?

Firstly, first impressions are exchanged openly in the group, then the teacher directs the discussion to the core question of the exercise:

☐ Which rules were helpful?

☐ Which rules were easily implemented, which ones with difficulty? Why?

☐ Were the rules democratic, why?

Lastly, the question should be discussed whether this is actually an informal game or whether rules are always necessary for a democratic community. It is important to refer to the football game and the agreement process only as illustrative concepts, in order to discuss about the core values of democracy and their implementation. If more time can be devoted, students can answer the questions in small groups first, before they are discussed and written down in the group.

### *Variations:*

#### **Handicap football:**

In this variation the rules are changed to the extent that even experienced football players are challenged. For this purpose, unusual balls of oval form can be used that bounce and fly differently. Alternatively, the hands of pairs can be tied together with Velcro straps, necessitating more communication between the players. In order to constrain vision, glasses for simulations can be used. This variation is also useful to introduce students to the topics of handicapped sports, accessibility and the principle of equal opportunities.

#### *Notice and Advice:*

The teacher can, if necessary, propose rules, encourage students to come up with positive rules and to play fairly, and allow positive discrimination (for example that goals shot by girls count twice) in order to take up on the topic in the discussion after the game.

## Appreciative inquiry

### Brief overview:

This method is called “Appreciative Inquiry” and was developed by David Cooperrider. It doesn’t focus on problems like other methods, instead it puts its focus on strengths, potential and the positive things in a group.

### At a glance:

**Time frame** one day

**Group size** 14–30 participants

**Target group** ages 14–18

**Material** interview sheets, otherwise depending on implementation form

**Room requirements** classroom with enough space

**Keywords** individual appreciation

### Aims:

- ▶ To become aware of personal strengths and potentials
- ▶ To support teambuilding

### Implementation:

1. First the students have to be informed about the AI Method. You explain to them that the main goal is to become aware of the strengths of a group. This means that the so called “life giving forces” (elements which bring vitality and strength into an organisation) are in the focus of this method. It is crucial to become aware that all skills and possibilities are available to solve this task.
  2. The next step is the most important one of the AI method, the (partner-) interviews. Normally they are divided in three blocks: questions on the general perception, e.g. of the school or the town district, questions on chosen main topics (for example democracy and participation) and finally questions regarding the future. These interviews can take one to two hours and they focus positive feelings, experiences and observations. Wishes and hopes should be uttered and the students should become aware of their own personal strengths, which is why the interviews should be done with curiosity and sympathy.
  3. During this method, the students pass through four phases: first discovery, in which they get to know each other better and learn about their individual strengths. The second phase is called dream. Here the students should think about what their future could look like. In the third phase, design, the students create an image of that future. In the last phase, destiny / delivery the students should focus on how to achieve their visions.
- Questions in phase 1: Which were successful moments? When have you been able to participate? When did that work especially well? (after the interviews the results are presented in front of the class)
  - Phase 2: Here the important question is what could be in 5 / 10 / or 20 years? (as a response the students should for example build a model, draw something, write a letter)
  - Phase 3: Find formulations of the future, which should describe an ideal and a goal which is achievable for all.
  - Phase 4: Work on measures which are necessary to develop the formulations of the future. An important factor here is to publish it, so that the AI process continues.

### Notice and Advice:

- Every AI process has a main topic, a suggestion for that would be democracy and democratic participation. These main topics (never more than five) should be formulated in a positive and empowering way. Before using this method, the teacher should get some information about it and prepare an interview concept.

## When is the majority allowed to decide?

### Brief overview:

The participants receive a list of topics and should evaluate in which cases a decision should be taken by majority. In the following, the students should examine the contradiction and come up with criteria for the legitimacy of the majority vote.

### At a glance:

**Time frame** 1.5–2.5 hours

**Group size** 5–25 participants

**Target group** ages 14+

**Material** worksheet, paper, pens

**Room requirements** big room with enough space for group work or multiple group rooms

**Keywords** representative democracy, plural society, voting, common good, minority rights, privacy

### Aims:

- ▶ To understand that one can always be personally affected by a majority decision
- ▶ To realise that every opinion can be countered by an equally important opposing opinion
- ▶ To become aware of the role of a member of a society with all expectations and limitations attached to it

### Implementation:

1. The teacher divides the class in small groups, or the students form groups themselves or groups are built according to the time they need to work on the list. This implies that whenever three to five students have filled out their list, they can form a group. The students should get about 10 minutes for this exercise. Then, the instructions are handed out or written on the board.
2. The teacher supervises the small groups, follows the discussion and explains all further questions. The teacher should not interfere in the discussion related to the content. Furthermore, the topics on the list should not be further explained. They should be worked on spontaneously and remaining questions can then be addressed in the small groups. The group exercise takes about 20 to 30 minutes.
3. Each group presents its results and names criteria according to which they believe a decision should be taken by majority. The students should become aware of the dilemma between the wish for personal freedom and the assumption that a decision should be taken by the majority if there exist conflicting interests in a democratic society.
4. In the next step of the evaluation, the students should articulate where they see a limit of influence of the majority on their personal life and what this limit entails for the societal order.

### Evaluation / Reflection:

**For the discussion, the following questions should be asked:**

- ☐ To all: Did you recognise any contradictions on the lists? If so, which ones?
- ☐ To the small groups: Were there conflicting opinions in your group on when the majority should be able to decide and when not?
- ☐ To all: Where do you see a limit of interference of the majority in your personal life?
- ☐ Is it possible to define general principles for majority decisions? Which criteria for a decision taken by the majority did you find? How did you find them? How did the decision process go in your small group? What do decision-taking procedures say about a society or a state?
- ☐ Which other procedures of democratic decision-making are there that affect the freedom of the individual as little as possible?

## What I do not know, I assume

### Brief overview:

The students should question assumptions that we make about people due to their age, gender, economic status or a disability. They should think about the consequences for people when they are labelled and assigned to a certain category.

### At a glance:

**Time frame** 90 minutes

**Group size** 5–25 participants

**Target group** ages 6–15

**Material** attached worksheet, instructions for the learning stations, peanuts

**Room requirements** big room with enough space for group work

**Keywords** prejudices, stereotypes, roles

### Aims:

- ▶ To deal with generalisations
- ▶ To realise that oftentimes clichés and prejudices hide behind these generalisations
- ▶ To critically question clichés and prejudices

### Implementation:

1. Three learning stations are set up in the room, each one for a different topic. The class is divided in three groups. The students should pass through all three groups.

#### Station 1: “Whose profession is this?”

Each student should fill out the worksheet without rush, then the answers are compared. Do the students agree? Why, or why not? Which job titles indicate that the career is pursued by a man or a woman? Which job title is commonly used for this profession? The students should look through job ads in a newspaper and find as many professions as they can which are pursued by a man as well as a woman.

#### Station 2: “Elderly people”

The students brainstorm and note character traits that often apply to elderly people. Then the students should walk through the classroom and exchange two facts about their grandparents, elderly relatives of friends. A note taker writes all comments down in two lists. Afterwards, the group discusses:

- ☐ Is there a difference between the two lists?
- ☐ What is the difference?
- ☐ Why are the descriptions so different?

#### Station 3: “Handicaps and compensation”

The students sit on chairs. The teacher explains to the group that they will shortly receive a reward and reminds them to share and clean. There is one more instruction: one half of the group is not allowed to stand up. The teacher then offers peanuts to the standing students. The students need to figure out



how to share, how to clean and how to get something to drink. After ten minutes, the group is asked about what they had to consider, what difficulties they encountered and what would normally not pose a problem. The sitting students are asked whether the behaviour of the other students was helpful or not.

The teacher lets the students know that they will do one more exercise that deals with a different prejudice. This prejudice is related to money.

The class is divided in two groups and receives the worksheet. One half answers the questions on “poor people” and the other half answers the questions on “rich people”.

#### **The group discusses:**

- ☐ Did the students have difficulties filling in the sheet?
- ☐ Did one group have more difficulties than the other? If so, why?
- ☐ Are all rich and poor people adequately described by these words?
- ☐ How do you decide on who you like and who not?
- ☐ Are the criteria based on clichés?
- ☐ If you had the choice to be rich or poor, what would you choose?
- ☐ What do you think would most people choose?
- ☐ Does being rich always mean to have a lot of money? Does being poor necessarily mean to not have any money? Are there different possibilities to be rich or poor?

#### **Evaluation / Reflection:**

For the discussion, the following questions should be asked:

- ☐ How are our perceptions of old people formed?
- ☐ Which things do disabled people have to pay attention to in their daily lives that you probably do not have to think about?
- ☐ Do we make hasty assumptions about people based on generalisations, for example based on the surroundings, in which they live or based on our assumptions about their financial situation? Why is this dangerous?
- ☐ Are there professions that can be pursued only by men or only by women?

## What I do not know, I assume

### Whose job is that?

Write an M next to each profession listed below if you think only a man can do it.  
Write an W if you think that only a woman can take up this profession, or a B if both a man and a woman can take up this profession.

|                     |  |                    |  |                      |  |
|---------------------|--|--------------------|--|----------------------|--|
| Firefighter         |  | Federal chancellor |  | Cleaning Lady        |  |
| Plumber             |  | Nurse              |  | Dentist              |  |
| Medical Assistant   |  | Mayor              |  | Construction worker  |  |
| Writer              |  | Baker              |  | Farmer               |  |
| Teacher             |  | Taxi Driver        |  | Telephone technician |  |
| Pilot               |  | Secretary          |  | Truck driver         |  |
| Chemist             |  | Judge              |  | Babysitter           |  |
| Computer specialist |  | Engineer           |  | Doctor               |  |
| Gardener            |  | Craftsman          |  | Ladies Tailor        |  |
| Professional Boxer  |  | Sports journalist  |  | Star                 |  |

- ☐ How many of these professions did your group agree on?
- ☐ Why was there an agreement here? Why were there differences of opinion?
- ☐ What job titles suggest that only a man or a woman can do the job?
- ☐ Make a list of occupations that both a man and a woman could have together as a group!

## ***What I do not know, I assume***

### ***Poor People***

1. Poor Kids are ...

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2. Kids, who are poor, perform

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in school

3. Poor Kids like ...

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4. Poor Kids like to ...

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5. You recognize a poor person by ...

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## ***What I don't know, I assume***

### ***Rich People***

1. Rich Kids are ...

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2. Kids, who are rich, perform

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in school.

3. Rich Kids like ...

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4. Rich Kids like to ...

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5. You recognize a rich person by ...

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## Ball bearing

### Brief overview:

Respectively two participants face each other in an outer and an inner circle and exchange their views on a topic. After expiry of a set time, the circles rotate so that other interlocutors face each other.

### At a glance:

**Time frame** about 20 minutes

**Group size** 10–30 participants

**Target group** ages 10+

**Material** none

**Room requirements** none

**Keywords** diversity of opinion and perspectives

### Aims:

- ▶ To get to know each other (in general)
- ▶ To discuss a topic according to rules
- ▶ To support and to stimulate communication
- ▶ To exchange opinions and positions (on the topic) and to experience diversity of perspectives

### Implementation:

1. The participants position themselves in pairs in an inner and outer circle, facing each other. Participants that do not know each other should start by introducing themselves and greeting the discussion partner.
2. Now the teacher gives an impulse for a discussion or a common action. He or she informs the participants about the time they get to exchange their thoughts. Examples for impulses are: experience commonalities, exchange expectations, pro and contra of participation, exchange experiences about ..., simple questions such as: "When did I get up this morning?", "What do I like to eat most?", and so on.
3. When the time has passed, the facilitator asks the students to stop their discussions. The interlocutors are asked to say goodbye. Now the teacher explains the rotation rule (e.g. "The inner circle moves two seats to the right. The outer circle moves one seat to the left"). The students change their seats according to the rules. After every rotation, there will be new interlocutors.
4. A new discussion round with a set time limit follows. Again, the new partners start by greeting each other. Not only factual issues are addressed, it is also possible to give impulses for, among other things, icebreakers or partner exercises. The impulses should always be diverse.

### Variations:

The inner circle expresses their opinion on a question, while the outer circle solely listens and asks questions at most.

### Notice and Advice:

The amount of changes depends on the contents and the concentration. Factual issue impulses usually take between three and eight discussion rounds. An even number of participants is needed. The method can also be done while standing. If the same topic is discussed more than once, this can contribute to the clarification of one's own thoughts.



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