european **fairskills**

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Good practices in strengthening the community-embedded prevention of group hatred and right-wing extremism

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Verein zur interkulturellen Bildung
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European Fair Skills is a project by:

cultures
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und Gewaltprävention e.V.

Project partners:

KONTIKI

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The European Fair Skills project

European Fair Skills – Exchanging good practices in strengthening the community-embedded prevention of group hatred, hate crime, and violent right-wing extremism

European Fair Skills (EFS) is a project that was implemented by the German NGO Cultures Interactive (CI) in the Czech Republic, Hungary and Slovakia in 2015/16, in close cooperation with colleagues from the NGOs Ratolest and Eruditio Publica (CZ), Kontiki Szakképző and Foresee Institute (HU), as well as REACH – Research and Education Institute and Centre for Community Organizing (SK).

Background

In Central and Eastern European countries, intervention programmes on deradicalisation and the prevention of violent extremism, hate crimes, and group-focused enmity are still rare. Yet, the threat is increasing – across the region. First-line local practitioners dealing with young people (social and youth work, schools, prison staff/probation officers, police, etc.) often feel helpless and lack effective and sustainable tools when facing these issues; especially if powerful extreme right-wing organisations exist and actively recruit adolescents, and if the local commu-

nity is affected by nationalist and anti-human rights populist movements.

Moreover, the regional (youth) mainstream is increasingly becoming polarised and antagonistic, especially towards the Roma population and refugees. Here, practitioners of youth work feel isolated, sometimes even threatened in the community. In order to act sustainably against all forms of group hatred, a holistic community-embedded approach is required as well as customised strategies and methods for different local actors.

Since 2007 CI has developed and tested numerous community-embedded concepts for specific target groups, including workshops with young people, professional training courses, and coaching for education professionals, (local) civil society, political actors, and local authorities.

For the first time in 2005 and 2006, CI was able to gain experience in transferring their concept to a Central European country in the form of a hip hop workshop in the Czech Republic. This first attempt to transfer the youth culture concept to other countries revealed three things:

(1) CI's youth culture concept is capable of being transferred to other countries. The development of youth cultures is always shaped by international

trends. For this reason, pedagogical teams with members from different countries are able to work well together.

(2) In Central Europe, there is also a high demand for addressing ideologies regarding inequality and structurally inherent dynamics of exclusion that are common among the population. These ideologies are the basis for anti-democratic and often racist movements. They can – as the past 10 years have clearly shown – contribute to the growing popularity of extreme right-wing and populist parties.

(3) Preventive measures against extremism and populism in Central and Eastern European countries, if at all existent, focus primarily on formal, argumentative, and historical education, as was, and to some degree still is, the case in Germany. There are few opportunities for non-formal, participative and civic education that focus on the interests and the everyday life of the participants and that also appeal to those adolescents who are generally very difficult to reach – and who have experienced a great deal of exclusion themselves or actively participate in excluding others.

Central and Eastern European colleagues showed great interest in CI's concept for civic education that focuses on youth cultures. Also CI has been involved in the Radicalisation Awareness Network (RAN) of the European Commission since 2011, which gave CI the opportunity to regularly meet with colleagues from Central and Eastern Europe who are working on establishing prevention projects and non-formal, low-threshold civic education programmes to combat the difficult conditions that are prevalent in their home countries.

Against this backdrop, CI implemented the two year European Fair Skills project in cooperation with its NGO partners in the Czech Republic, Hungary, and Slovakia. The aim of the project was to transfer, test, and modify a number of CI's good practice concepts:

■ Fair Skills: training for civic education trainers, educationists, and others involved in youth culture to become (peer) facilitators for human rights-based youth culture workshops for adolescents. These workshops are aimed at both pro-social youth, who are generally highly

motivated and skilled at working with peers, and young people, who may be vulnerable to engaging in group hatred and right-wing extremism.

■ Locally Embedded Deradicalisation Training (LocalDerad): advanced training for stakeholders and other key actors on effective practices for primary and secondary prevention of group hatred and right-wing extremism among adolescents.

■ Round tables: a local network of key stakeholders involved in the prevention of group hatred and right-wing extremism (e.g. social and youth work, government, local authorities, civil society, schools, prison staff and probation officers, police, etc.).

Furthermore, project partner Friedrich Ebert Foundation (FES) further developed and contributed additional methods for disengagement mentorship from its recent Exit to Enter federal model project, which led to the establishment of the German Association of Exit Practitioners (BAG Ausstieg zum Einstieg). The FES also promotes international networking on deradicalisation and the prevention of violent extremism.

Objectives

During this process of international transfer and discussion, the EFS project pursued several objectives:

- to transfer and adapt CI's good practice prevention and deradicalisation programmes and discuss experiences on implementing these programmes in the three model regions in Central and Eastern Europe
- to raise an awareness for the importance of gender identity concepts and conflicts (and issues of sexism, homo- and transphobia) in the prevention of violent extremism
- to muster support for local partners from regionally represented international organisations, such as RAN, FES, and the European Forum for Urban Security (Efus)
- to promote the local and international circulation of methods, concepts, and results through round table members, websites, e-mails, local press contacts, and at national and international conferences
- to develop a practical and effective self-evaluation tool for first-line prevention and deradicalisation practitioners, which can also help to raise an awareness for the sensitive issues regarding the transfer of concepts to other European countries in order to support the

local partner NGOs in CZ, HU, SK to build a Fair Skills team, connect with local and national authorities and collaborate with them on issues regarding prevention, and become a national hub for the further transfer and development of good practices
- to promote further research and testing by local prevention and deradicalisation practitioners in the project regions in view of additional RAN work and new strategies to be added to the RAN collection of practices
- to appeal to widespread milieus affected by group hatred and inhumane populist resentments among mainstream youth and communities by promoting a youth culture strategy that helps to raise awareness for the importance of human rights and democracy
- to facilitate local multi-agency roundtables (with social and youth workers, schools, local authorities, civil society, local sports/football associations, police/intelligence, prison staff and probation officers, local businesses/corporate social responsibility, employment agencies) in order to promote mutual understanding, resilience and response capacity, and to ensure the sustainability of the activities after the completion of the project

Implementation and Results

Over the course of the European Fair Skills project, a series of related activities aimed at establishing and supporting local structures for prevention work took place in the Czech Republic, Hungary, and Slovakia.

Fair Skills train-the-trainer workshops

These activities included training for local project coordinators who were then called on to approach potential youth culture trainers and other stakeholders to establish a local or national network of prevention with a focus on youth culture. These people were trained as Fair Skills trainers for youth culture work focusing on human rights education in train-the-trainer courses, including social and community work, low-threshold and non-formal civic education, and youth culture work in the fields of hip hop, skateboarding, graffiti, YouTubing, and social circus, media, and experiential education programmes. Together, the participants worked on possible strategies for their countries and regions and discussed suitable workshop settings.

LocalDerad training programmes

Furthermore, the project offered professional training for youth and social workers, schools, the police, offender counsellors, etc. in all three countries. The LocalDerad training courses are based on CI's action and intervention plans for preventing group hatred and right-wing extremism in youth and community work (cf. the "Hako_reJu" concept on the CI website). In addition to establishing an awareness for group hatred, this training programme focuses on exercises in which the participants reflect on their own attitudes and on practical role plays about dealing with difficult situations and remarks that occur in the professional fields of the participating youth workers.

Fair Skills youth workshops

In the last phase of the project, the freshly trained youth culture trainers are given the opportunity to work, under supervision, directly with adolescents. For instance, in Slovakia, hip hop played a central role. A civic educator from Bratislava, who is also a rapper, was able to combine his aspirations in

youth culture with his ambition for promoting civic education among young people. With support from a CI youth culture trainer, he was immediately able to motivate other local hip hoppers to take part in human rights education programmes for youth in Slovakia, thus disseminating new concepts for youth work. Hungarian colleagues combined youth culture and circus education – an approach that was already effectively implemented in non-formal education by the Hungarian trainers and is known as "social circus" – and incorporated the workshops into an existing alternative school for socially disadvantaged and vulnerable youth. At two participating drop-in clubs in the Czech Republic, young people could take advantage of a wide variety of cultural activities for youth, ranging from band workshops, DJing, rap, to digital music production, and street art. One of the groups designed a new logo for their youth club using spray paints and stencils and another group produced a song that was published on the Internet. In the youth workshops, the regional facilitators used the activities and concepts they learned in the Fair Skills training programmes and the LocalDerad workshops, but adapted them to fit their individual settings and target groups and added their own methodical concepts. This allowed all three partner countries to develop different kinds of non-formal civic education programmes for youth in a variety of settings such as youth centres, schools, or cultural centres. The programmes aimed at promoting an awareness for human rights and rethinking prejudiced mindsets.
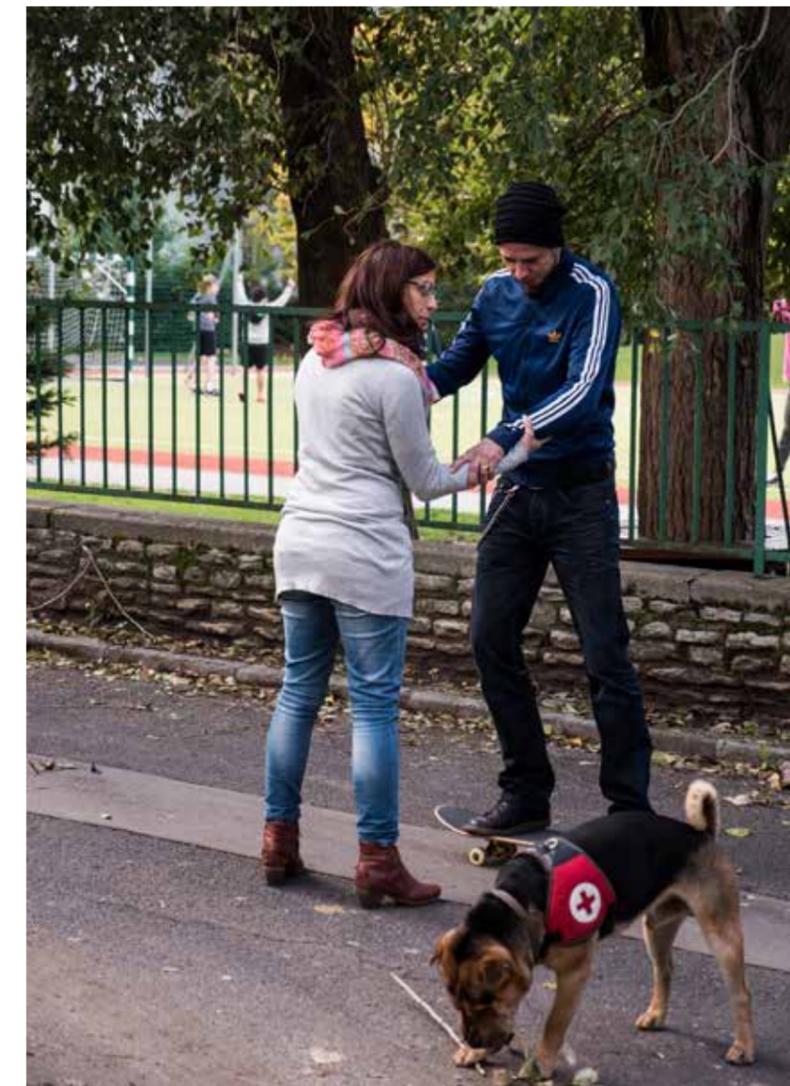
Quality assurance and (self-) evaluation

In order to identify and formulate indicators that can help to evaluate how well its concepts could be transferred to other national settings, CI developed a "(self-) evaluation tool for quality assurance". This tool was developed in cooperation with the EFS associate partner Phineo Association and the EU FP7 research project Impact Europe, whose goal is to design strategies to evaluate activities for preventing violent extremism. The key indicators for a successful transfer of CI's youth culture concept are whether and to what degree the intervention…

… was an open process with an exploratory character that allowed the young people to shape and

influence the activities as much as possible – i.e. facilitators did not set an agenda or define topics for discussion,

... was based on voluntary engagement and building trust (beyond or in addition to any referral procedures) and thus was able to offer a safe space and confidential atmosphere for discussions,

...took a narrative form and was therefore based on the exchange not only of thoughts and opinions but also of individual and personal experiences,

... also included biographical elements, family history, gender identity issues, and experiences involving struggles, power, and peer relations into the narrative,

... was able to focus on the development of emotional intelligence,

... took place within a group setting and thus benefited from the group's potential for social learning,

... applied advanced methods of non-formal, low-threshold civic education,

... combined supportive/accepting and confrontational modes of interaction,

... also incorporated external issues, i.e. included representatives from the community, civil society, or even the family.

While these criteria only partially applied to individual training participants and therefore needed to be adapted for different situations, they generally proved helpful for initiating a process of reflective self-evaluation on past interventions.

The importance of a community-embedded inter-agency approach

The project was accompanied throughout by local roundtables, which included not only the target group but also representatives from governmental and non-governmental institutions on local, regional, and national levels, specialists from a variety of fields, and representatives of local media. The practitioners met with these representatives and discussed the requirements and problems of the region with regard to group hatred and violent extremism – in some cases for the first time – and determined possible measures for prevention and intervention.

The national round tables helped to promote local networks and collaborations between relevant stakeholders, who were informed of the youth workshops and training programmes so that they could support their integration into educational and youth welfare programmes. Thus, additional programmes are likely to be offered after the completion of the project. These programmes should be able to be implemented with limited resources.

Both the LocalDerad training programmes and the round tables showed the importance of and the challenges faced by human rights education within a societal and institutional environment in which nationalistic, xenophobic, and anti-human rights attitudes are often overlooked or are even promoted. It is also common for these countries to join the worldwide trend towards Islamophobia, especially countries like Hungary, Slovakia, or the Czech Republic, where there are very few, small Muslim communities that are well integrated into the local culture and Islam is therefore very foreign to most of the population. The biased emphasis on the threat by so-called Islamist terrorism, which can also be found in the rhetoric of the EU, is systematically exploited by (mostly right-wing populist) political parties in Central and Eastern European countries in order to incite rigid and inhumane refugee policies and racist views. It is therefore that much more important to support local youth work practitioners in directly approaching young people with specific and alarming issues: increasingly evident hatred and violence towards Roma, sexual minorities, and other fringe groups or towards refugees (who were largely absent in the project regions). This extensive societal problem is reflected in the passivity of the police and in right-wing militias who freely patrol public transportation, at times armed, and harass foreign-looking people. Furthermore, teachers report that adolescents encourage anti-democratic and anti-EU positions in the classroom and voice nationalistic ideologies, thereby putting additional pressure on friends and family members, relationships that are already heavily affected by the high degree of societal polarisation.

The mood in the courses was therefore hopeful and thankful as the participants who work with young people were relieved and glad to openly discuss these issues and talk about their personal experiences with other professionals. The group felt that they were not alone in their belief in human rights – and that there are opportunities and techniques for them to apply this stance in various everyday and work situations and to promote it among adolescents.

International dissemination and sustainability

The creation of local networks was accompanied by the continued efforts of all EFS partners (including the Friedrich Ebert Stiftung and the European Forum for Urban Security) to present this concept at international fora and apply for additional financing for the project with which the cooperation could be continued and tested in other Central and Eastern European countries. The project also aims to shape current EU policies and programmes, and particularly the Radicalisation Awareness Network (RAN) of the European Commission. Here, EFS would like to ensure that the requirements and situations in these countries with regard to group hatred and violent extremism are taken into consideration, as these factors were persistently misunderstood and underestimated until now.

Partners

Cultures Interactive e.V.
Berlin, Germany

Founded in 2005, Cultures Interactive is a Berlin-based NGO that works on various projects and networks nationwide and on an international level. The NGO's goal is to prevent all forms of group hatred and right-wing extremism. CI has developed a variety of strategies and methods for dealing with legacies of aggression, denigration, and violence and for strengthening human rights positions and (self-)respect, in particular among young people. In addition to workshops and training programmes for adolescents, CI provides training for teachers, social workers, and other relevant stakeholders in youth work – and provides counselling for communities and on-the-job coaching for practitioners.
The methodological basis of our work is a youth culture concept that was developed for hands-on and non-formal educational and prevention work with youth from every milieu. The historical foundations, current developments and practices in youth cultures and (social) media are combined with non-formal political education and social learning, comprising aspects such as empowerment, conflict management, anti-racism, gender roles, equality, etc. Moreover, narrative group work in the We Amongst Ourselves Group has become an important addition to CI's youth culture concept. Narrative group work creates a safe space for young people to freely discuss their personal experiences, to listen, and better get to know one another – and thus to discover first-hand how a person's biography shapes their attitudes and actions, which has direct consequences for themselves and others.
CI's work pursues three main objectives:
(1) To pilot and implement good practices in prevention and intervention with young people in different settings: CI offers workshops and training programmes for young people from different backgrounds and milieus, including those who are often hard to reach with formal civic education programmes. CI offers a variety of programmes, such as one or two-day projects in schools, youth culture workshops customised for open youth work, and extensive

training programmes. These programmes may target mixed groups or be designed for specific target groups.
(2) To expand capacities: in order to support professional and effective prevention work, CI offers extensive training for social and youth workers, teachers, probation officers, and other stakeholders in youth work. With its community-oriented approach, CI aims to expand the capacities of local practitioners for promoting human rights and empowering young people and building up resilience against group hatred, right-wing extremism, and violence.
(3) To share knowledge and stimulate progress: in order to constantly improve our concepts and to realise our vision for successful human rights-based youth culture work on a larger scale, we participate in (inter)national discussions on prevention, regional development and deradicalisation (e.g. RAN, OSCE, Efus, etc.).

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REACH Research and Education Institute
Bratislava, Slovak Republic

REACH Research and Education Institute is a newly established independent think tank based in Bratislava, Slovakia, focusing on issues of extremism, the radicalisation of public opinion, and the formulation of deradicalisation strategies.
REACH Institute was formed as a common initiative by a group of young researchers and analysts who had a common vision of sharing knowledge and methodology in order to build bridges between academia and research institutions, on the one hand, and civil society and policy-makers, i.e. active

stakeholders, on the other. The primary aim of the institute is to contribute to expert discussions on recent political and social issues, to mediate between different stakeholders, to produce research, analyses, and recommendations for both policy-makers and civil society representatives in order to increase the quality of policy decisions and the state of civil society. REACH Institute promotes research- and evidence-based policy making processes to strengthen the cooperation of research institutions, academia, civil society and policy-makers and to put interdisciplinary research methods into practice in order to achieve positive change with regard to civil society, intra-societal relations, and political culture.

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Ratolest Brno z.s.
Brno, Czech Republic

Ratolest Brno, z.s. is a non-profit, non-governmental organisation providing services for children, youth, and families. Its mission is to help socially disadvantaged children, young people, and families in resolving their adverse life situations, or preventing such circumstances. By offering equal opportunities to our clients, we target an improvement of quality of life and a successful (re)integration into society. Ratolest Brno gives children a chance to grow up in functional families and supports young people who have veered off course. We provide free services for children and young people, most of whom are growing up in dysfunctional families.
The organisation consists of three social services (Youth Drop-in Club Likusák, Youth Drop-in Club Pavlač and the social activation programme for families), various preventive programmes, and a volunteer centre that supports and develops volunteerism. Since 2015, Ratolest Brno has been engaged in the social enterprise Bajkazyl Brno. This allows us to offer our clients jobs, so that we can

support them in (re)integrating into society and the job market.
Furthermore, Ratolest Brno plays an important role in the strategic and methodical area of social services in the region and on a national level by being actively involved in local and national professional associations, macro practice (participating in community planning; monitoring, analysing, and evaluating social services, creating new sub-services and activities in response to new (client) needs and environmental demands, etc.).

Youth Drop-in Pavlač
Youth Drop-in Club Pavlač is a social service that offers professional services for children and youth in socially excluded areas in Brno since 2001. Social exclusion in the Czech Republic is closely related to ethnicity and a culture of poverty. We consider all children and youth living in socially excluded areas in Brno as vulnerable. At-risk youth in these areas can be reached via both street work (including visits to hostels where poor families with children and youth live) and our youth drop-in club. We apply the following methods and activities: self-development programmes, preventive activities, activation and empowerment, strengthening decision-making skills, educational activities, enhancing ICT skills, etc.
As we consider networking and collaboration to be

a key factor to eliminating social exclusion, youth Drop-in Pavlač has been running a pilot project in close cooperation with the social activation programme for families since late 2014. The cooperation enables us to offer complex and coordinated assistance for families living in socially excluded areas.

Youth Drop-in Likusák

The Drop-in Club Likusák is an easy-access social service that is part of the social prevention services of Ratolest. We started our work in 2004 and offer free ambulant, street-based, and online services. The main target group includes children and young people from Brno who are affected and endangered by problematic social phenomena. Our work aims to improve the quality of life for these young people by reducing risk factors through social intervention as well as preventive, educational programmes and by providing a safe environment and room for leisure activities.

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Kontiki Vocational Training Ltd
Budapest, Hungary

The Kontiki vocational training Ltd (limited company) is a public benefit non-profit organisation located in Budapest, Hungary.
Kontiki Ltd. runs a private vocational school that gives approximately 300 fifteen- to twenty-five-year-old students a second chance. The school caters to students with special educational needs and drop-outs. Our work aims to support these students in reintegrating into society and the school system by providing alternative forms of education and broadening their horizons with various awareness activities and national and international projects.

The school staff represent numerous professions because we believe that people from different professional backgrounds complement and inspire one another and create extra value. Our founders and co-workers include teachers, special education teachers, developmental teachers, social workers, economists, information specialists, legal professionals, environmentalists, anthropologists, psychologists, artists, mediators, mental health experts, supervisors, managers, administrators, vocational teachers, engineers, acrobats, communication experts, guidance experts, animators, and documentarists. Some of these professionals focus on working with adolescents, others work with adults and the families of the adolescents.

We run an inclusive school which means that it's open to new students from all backgrounds throughout the school year. In our six-week introductory programme, new students become acquainted with the school, its system, and the teachers and their abilities are tested using non-formal educational methods. Furthermore, every new student has a mentor to help out with problems related to their studies such as choosing a profession, realising their career plans, or structuring an individual learning plan.

The CanHelp team is responsible for the mental health of our students. The team helps them to deal with the social difficulties they often face, shows them how to manage conflicts and aggression, and supports the development and maintenance of a positive school atmosphere.

To date, we have participated in various international projects dealing with drop-outs (Open the Doors, CHRIS), inclusion, deradicalisation in schools (European Fair Skills), dual vocational training (Hamburg Model, Veste), and sustainability (Ökokapocs).

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Friedrich Ebert Stiftung
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The Friedrich Ebert Stiftung (FES) is the largest and oldest German political foundation. Headquartered in Bonn and Berlin, it the oldest organisation for the promotion of democracy and political education in Germany. Its main areas of activity are political and civic education, international development cooperation, research and scientific analysis in central policy areas, the promotion of social values, dialogue and interchange between social and political actors and the donation of scholarships for students and post graduates at German universities. FES has 107 offices, 617 employees and offers programmes and activities in more than 100 countries. Its network of offices is one of the most important non-governmental global infrastructures for the promotion of democracy and international dialogue on international politics. FES supports trade unions, civil society, and public institutions. Its activities are usually state funded with additional private revenues from funds and donations. While most of our public funding is project-related, FES also receives institutional subsidies from federal government funds.
FES holds the EFQM-Label Committed to Excellence (certified by the European Foundation of Quality Management).

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Two good practices: LocalDerad and Fair Skills

This section will present the two central concepts developed by CI for the community-embedded prevention of group hatred and right- wing extremism in youth work: LocalDerad and Fair Skills.
LocalDerad is a training programme aimed primarily at social workers and similar practitioners who work directly with young people. The concept was developed in CI's Hako_reJu model project in Germany from 2011 to 2014 in cooperation with social workers, youth clubs, and researchers and has been tested nationwide. Participants of the LocalDerad training programmes are trained to analyse specific local problem areas and circumstances in their direct work environment, in order to plan and carry out appropriate preventive measures in the corresponding social environments.
CI developed LocalDerad after experiencing how alone and helpless practitioners in rural regions or small towns often felt when faced with massive resentment and group hatred, particularly in Eastern Germany. Colleagues were often unsure of how to deal with certain situations or where they could get help and often felt overwhelmed or discouraged by

the frequency of these attitudes. However, a confident standpoint and the capacity to act in an effective and circumspect manner are required for social workers to have a stable professional basis. Otherwise it is virtually impossible to practise effective youth prevention against group hatred, right-wing extremism and violence.
Fair Skills comes into play at the meeting point between local prevention strategies and everyday youth work – which is designed for peer-to-peer processes, i.e. based on the personal engagement and initiative of the adolescents. CI's civic education programme for young people is a proven youth culture concept for reducing discriminating and hostile attitudes among adolescents and promoting a positive approach to human rights.

LocalDerad

The LocalDerad training programme is an integrated concept for dealing professionally with right-wing extremism and group hatred via youth work, youth welfare, and community work. LocalDerad trains professionals to strategically address various forms of discrimination, group hatred, and violent behaviour among young people in youth work settings.

The goals of the LocalDerad training programme

- to recognise and assess the potential risks and contextual factors of right-wing extremism and different forms of group hatred in the region (e.g. racism, homophobia, anti-Semitism, etc.)
- to become aware of the resources, potentials, limitations, and risks involved in dealing with these phenomena within the context of existing youth work
- to develop, plan, implement, and evaluate a systematic step-by-step strategy for various local and professional contexts
- to identify and develop the skills and capacities need for practising sustainable human rights-oriented youth work

The LocalDerad intervention plan

The core of the LocalDerad concept is a 5-phase intervention plan, which also provides the structure for the training programme. The original training programme, which was designed and tested in the model project in Germany, consists of five two-day modules. Since work environments or (international) projects often do not allow for such a timeframe, we developed a condensed two-day intensive training programme. This programme was implemented in the EFS project and largely comprised elements of phases 1 to 3 of the intervention plan. Phases 4 and 5 were included in the Fair Skills training courses and workshops.

Phase 1: Observation
A prerequisite for taking action against a problem is to become aware of it. Hence, the first skill required from a youth worker is to be able to recognise right-wing extremist symbols, codes, clothing brands, music groups, the increasingly diverse forms of expression common within the corresponding youth culture, and, of course, direct verbal remarks. Statements made by right-wing extremist girls and women, in particular, are often not recognised or taken seriously, even when it is well-known that they are very active in the scene or when they agitate and incite violence, or act violently

themselves. In addition, the potential risks posed by adolescents whose forms of expression show an affinity to right-wing extremism must be more specifically and accurately observed.

Phase 2: Situation analysis
A local situation analysis closely assesses at-risk youth: this includes, for example, a well-trained look at clique structures or the degree of an adolescent's commitment to the right-wing scene. The ability to systematically process observations and other information facilitates this task. Youth workers are thus given specific tools to independently assess what measures are useful and who must be consulted for implementation.

Phase 3: Building a team
The next important step is to build a team for carrying out the plan: Where can you receive information or assistance? Who in the region or community is already working with right-wing extremism/ prevention? What kind of support can one receive there? Are there any local colleagues and institutions (schools, communities, local authorities, political organisations, police, associations, regional experts, exit support) with whom one could cooperate? In addition to possible local partners, are there any platforms for national discussion, professional guidance and, if necessary, coaching that could be helpful?

Phase 4: Planning activities
Planning steps of action and self-evaluation:
Based on the results of the situation analysis and information on relevant stakeholders, the next step is to develop a schedule and plan of operation including specific goals and steps for implementation. However, this plan should not be adhered to too rigidly. Instead, it should be viewed as a process during which it is important to meet as a team and talk about measures, encounters, and results. Clear criteria and indicators help to assess objectives on a regular basis and thus carry out a self-evaluation. Here, the EFS "(Self-) Evaluation Tool for Quality Assurance" (see above) provides a useful toolkit. Furthermore, security aspects must also be taken into consideration.

Phase 5: Implementation of measures
To carry out the methods and intervention, two levels of action need to be taken into account at all times. The first level is the proactive management of right-wing extremist phenomena. This refers to direct interaction with adolescents who are vulnerable to right-wing extremism, the introduction of youth welfare provisions, and clearly defined rules about approaching and dealing with these young people in youth centres. The second level includes the wide range of preventive measures that make it possible to provide long-term support for young people who represent pro-social and non-extremist attitudes in support of human rights. A well-thought-out organisation of youth centres as well as programmes with regular project-related activities can contribute to sustainably fostering an adolescent's ability to engage in democratic participation, their social and emotional competence, gender awareness, and to promoting human rights among children and youth.

PHASES	TOOLS AND MEASURES	ACTORS
1. Observation	■ Observe youth who are vulnerable to group hatred and right-wing extremism ■ Notice statements and signs of group hatred ■ Recognise the necessity for action	Youth worker and/ or team
2. Situation analysis	At-risk youth are to be more closely assessed, for instance regarding: ■ Clique structures ■ Specific types of hostile and violent behaviour ■ Personal circumstances and biography, environment (family, peers, personal activities, local milieu etc.) ■ The degree of vulnerability or commitment to right-wing scenes Also relevant for a situation analysis: ■ Youth centres: personnel/institution/facilities, community structures ■ (Trans)regional youth welfare, civil society support structures	Youth worker and/ or team
3. Defining a team for the process	This step is to build a team for developing and implementing prevention/intervention measures and establishing a local network. Key questions: ■ Where can you receive information or assistance? ■ Who in the region/community is already working with right-wing extremism/prevention? What kind of support can you receive there? ■ Are there any local colleagues and institutions (schools, local authorities, political organisations, police, associations, regional experts, exit support, etc.) with whom you could cooperate? ■ In addition to possible local and regional partners, are there any platforms for national discussion, professional guidance and, if necessary, coaching that could be helpful?	Youth worker and/ or team Include coaching/ supervision/specialist consulting Establish contact with mobile counselling, exit support, etc.
4. Planning activities	Planning steps of action and self-evaluation: Based on the results of the situation analysis and information on relevant stakeholders and institutions, the next step is to develop a plan and schedule of operation including specific goals and steps for implementation.	Youth worker and/ or team, bring in coaching
5. Implementation of measures	Take action; implementing measures according to initially defined goals. Possible measures: a) Interventions: Take action against group hatred and right-wing extremism b) Permanently implement proactive measures for youth 　■ Pro-democratic and human rights education 　■ Strengthen cross-milieu projects and social skills 　■ Gender-reflective pedagogy c) Further training and qualification for educationists	Youth worker and/ or team Coaching/professional socio-pedagogical guidance Public administrative office Police Teachers Youth welfare office

Content and methods of the LocalDerad training programme

During the five phases of the intervention plan, the components of the training are implemented using different methods, such as theoretical discussion, group work, group discussion, interactive methods, and role plays.

In a theoretical introduction and follow-up discussion, the participants learn about aspects of prejudice, group hatred, and right-wing extremism. Activities that are suitable for situation analysis, individual assessment, group processes, and communities are presented and applied individually and in small groups. Furthermore, the participants also become aware of the limits of what they can achieve and about specific possibilities for making referrals, receiving support, and implementing security structures in their professional contexts.

The training programme emphasises real practice, i.e. the participants discuss their own professional backgrounds, cases, and experiences, which are then used as the basis for an analysis and to develop and plan measures for prevention and intervention. Again, in order to successfully work with clients, it is crucial to encounter young people on equal terms, to accept them as individuals but also be critical of and confront their actions and attitudes.

These two aspects should be given equal emphasis. This requires an understanding of the personal backgrounds of the youth and it means engaging in narrative dialogue about individual experiences, as well as questioning certain opinions and behaviours. In interactive role plays, the participants practice these educational intervention techniques, receive feedback from colleagues, and discuss possible ways to address and resolve the conflicts and quandaries which are inherent in their specific case stories. A particular emphasis is placed on methods for working with gender identity concepts and conflicts – similar to those applied in CI's WomEx project on women and gender in extremism and prevention.

The participants thus have the opportunity to become familiar with CI's youth culture concept – as one possible approach to prevention work – and eventually develop their own action plan for human rights-oriented youth work in their fields of work.

Fair Skills

The Fair Skills youth culture concept

Those wishing to engage young adults from various different milieus and backgrounds in political issues and the democratic process must reach out to youth in their everyday environment by offering appealing educational programmes and establishing positive relationships. CI's Fair Skills concept takes an active interest in various youth cultures and media, which helps them to reach out to young people.

By incorporating these youth culture and media interests of adolescents into a variety of non-formal, low-threshold educational programmes, CI is able to address various forms of discrimination, prejudice and resentment as well as to create opportunities for youth participation and empowerment.

In parallel, the workshops, which offer group settings, are places for social learning that encourage debates on social coexistence. The do-it-yourself (DIY) and peer learning concepts, which are immanent in youth cultures, or civil rights and anti-racist traditions serve as door openers.

Many of the youth culture and media practices, e.g. breakdancing, rap, poetry slam, digital music production, videos and YouTube, DJing, skateboarding, parkour, comics, and graffiti are an ideal basis for motivating young people to engage in practical educational programmes. They also serve as ideal starting points for civic education. By meeting young adults on equal terms, issues such as the primary and secondary prevention of right-wing extremism, group hatred or religiously motivated intolerance can be addressed through topics that are of interest to young people, such as the history of and current developments in hip hop.

Many of the creative activities found in youth cultures also offer opportunities for meaningful personal experiences, give young people a sense of self-efficacy, and are a lot of fun. CI's youth representatives are role models who embody a large variety of different views of life. They allow the concepts of DIY and peer learning to become tangible in everyday life, show young people new possibilities for participating in society – some of which are inherent in youth culture. In this relatively laid-back manner, CI's Fair Skills workshops address the following important topics:

- phenomena related to group hatred/violence, e.g. racism, sexism, homo-, and transphobia
- more subtle forms of verbal psychological violence, e.g. harassment
- experiences of discrimination
- social, political, and cultural participation
- human rights and an inclusive society
- immigration, refugees, and asylum
- gender identities

CI sees gender-reflected work as a cross-sectional task. This is reflected in the fact that gender issues are taken into consideration when selecting workshops and putting together workshop teams. For example, girls* can wish for a girls' workshop. Female facilitators are then chosen for Grrrl Power workshops. If a boys*-only workshop takes place, male role models are often discussed. However, topics related to gender roles, gender identities, and corresponding prejudice are discussed in all workshops with a focus on youth culture and media. Gender is also an important factor when selecting facilitators for workshops.

In gender-mixed settings we make sure that both male* and female* facilitators are present, and, if applicable, choose facilitators according to the gender needs of a group. CI's facilitators have a variety of skills, from experience in different (youth) cultures, ethnic minorities, different gender identities, etc. and are therefore able to share a wide range of insight in the workshops.

Basic principles of civic education

CI's civic education is aimed at discussing socio-political issues with adolescents, sharing and discussing different opinions, and analysing derogatory and discriminating attitudes, while at the same time promoting human rights and an appreciation of diversity. The adolescents are also shown ways to participate in the community and are encouraged to actively contribute to shaping their neighbourhood – especially outside of formal settings, institutions, and structures.

By applying a variety of different methods, CI's workshops succeed in combining youth culture and civic education. As already mentioned, the most important starting and reference point for CI's civic

education can be found in the interests, experiences, ideas, and questions of the adolescents themselves – in the things present in their everyday lives. This makes it possible to address difficult personal issues, which adolescents normally discuss, if at all, within their peer group only. These issues can then be examined in more depth over the course of the workshop, for example in narrative group work. Focusing on ongoing processes and being open for any topics means that civic education must react flexibly to the processes within a group. To achieve this flexibility, CI facilitators use a variety of methods and approaches from different fields of education, which are often adapted or optimised for the corresponding youth culture. These areas include:

- intercultural education (critical multiculturalism)
- gender-reflected work with boys* and girls*
- narrative groups and mediation exercises
- historical civic education
- anti-bias activities (prevention of discrimination/ racism)
- intersectional educational work

The adolescents are given the opportunity to present their perspective on the societal and political events of their times. They hear what their parents talk about at home, they watch the news on popular TV channels, and are especially aware of the information that circulates on social media and in social networks; they are therefore subjected to all of the common prejudices. In CI's workshops, all of these topics can be openly discussed in an informal setting. This often allows the young people to deal with uncertainty, lack of knowledge, and false information early on.

During this process, extensively anti-democratic and anti-human rights or even right-wing extremist tendencies may surface. In such cases, the CI facilitators initiate a discussion in which they address these opinions and similar common clichés and carefully scrutinise them. It is essential for the facilitators to have a critical yet open and accepting attitude towards all of the adolescents and to avoid becoming antagonistic or defensive. Only when adolescents are accepted for who they are and respected as individuals (perhaps even more so than they respect themselves), can their opinions and behavi-

our be effectively questioned and transformed. However, it is never an easy task to address prejudice and group hatred. Occasionally, this process leads to difficult situations that can overwhelm educators, especially if provocations, negative emotions, and personal conflicts become too strong. This is one of the reasons why many teachers and social workers often avoid such difficult situations. It is enormously challenging when participants are permitted to express provocative, resentful, denigrating and otherwise problematic views or talk about conspiracy theories – and anyone may think and speak as they choose.

The boundary that must be observed, and at times set with consideration and transparency, is when participants act in purely destructive ways – or are personally unfit to participate in an open discussion or in narrative group work. Young people with hardened prejudices or who consistently intend to agitate or spread propaganda or are caught up in a certain role within the peer group, cannot be supported in a large civic education setting. For such cases, CI developed the Time Out procedure, which consists largely of a previously established zone where one or two facilitators are available to take care of adolescents whose destructive or cynical behaviour can no longer be accepted and channelled constructively. A Time Out conversation offers an informal setting in which emotions can cool down. Sometimes they even make it possible for the adolescent to re-join the group later on.

The narrative approach

Narrative dialogue has become an important element of CI's Fair Skills concept. Contrary to the widespread use of the term, "narrative" within the Fair Skills context is understood – in the strict sense of the word – as the act of sharing a personal experience and/or (inter)action which was experienced and/or committed first-hand by the narrating person. In addition, a narrative dialogue is always embedded in an interpersonal relationship and a specific situation, for instance in a workshop.

Narrative dialogues between two or more people are based on two basic characteristics of human communication: (1) the fundamental linguistic and

psychological difference between argumentation or reasoning and the narration or story telling of personal experiences, and (2) the inherent "healing" and preventive effect of narration.

(1) Arguments and debates are generally a struggle between opposing political, ideological, religious or other views and between opponents who defend

them. In contrast, the narration of personal experiences brings people and even opponents together; it can become a (co-)narrative, build trust and relationships, and strengthen commitment. Moreover, when it comes to debates, it is generally assumed that there is a right and wrong side, or at least that some arguments are more or less valid than others and that one counters or refutes the other. Conversely, in narrative dialogues, no one is ever refuted, since it is not possible to argue about a personal experience. Hence, (co-)narratives do not aim to refute and convince – but rather work on achieving a maximum of personal authenticity and awareness in sharing experiences.

(2) How does this imply a "healing" and preventive effect of narration? If an intervention is facilitated in a narrative way so that the participants may tell others about some past personal experiences, then

these narrators will always mentally re-live and emotionally re-experience the original event while telling it. This constitutes an opportunity for the narrator (along with the listeners) to psychologically process this event, which means that any experience of a threatening, conflictive or even traumatic nature may, in the very process of recounting it, be moderated and emotionally alleviated. This prevents these experiences from turning into fear and aggression – emotions that would eventually fuel chronic attitudes of resentment, hatred, and possibly extremism – which generally happens when opportunities for dealing with such emotions are not available. This is why narrative (group) interaction is a key principle of good practice in preventing group hatred and violent extremism – and is sometimes more important than rational debate and political and historic education.

In view of this narrative dimension of good practice interventions, the Fair Skills training module on the "narrative approach" provides suggestions and techniques for initiating and maintaining a narrative dialogue with the participants of an intervention. The narrative approach is an important resource for the professional field of preventing violent extremism,

as this field traditionally employs a great deal of political and historic education, focusing primarily on cognitive and argumentative methods – which often do not get through to youth with hardened prejudices or extremist attitudes. It is all the more crucial to recognise the preventive effect of narration, which addresses the affective dimension of prejudices, attitudes of group hatred and extremist ideologies, or violent behaviour – and is therefore able to go beyond rational argumentation and education.

Narrative interventions may be implemented in many forms, small or large, for instance as a short narrative dialogue in brief conversations over the course of a workshop or in more depth in a stable setting of narrative group work, such as CI's narrative We Amongst Ourselves Groups (see below for more details). Besides this specific narrative setting, CI has also incorporated elements of narrative dialogue in its short-term youth culture workshops.

This dialogue fosters mutual respect and empathy, promotes a change of perspective, and encourages people to listen more attentively to others. Moreover, even in short-term settings, re-telling personal experiences can help to deconstruct prejudice and discrimination and raise awareness for the consequences thereof.

The narrative "We Amongst Ourselves Group"

In order to provide the key element of an open narrative dialogue between participants throughout the Fair Skills youth culture concept, CI included the We Amongst Ourselves Group (WAOG) module in its Fair Skills national model project in Germany. This module was based on the observation that the preventive effect of narrative dialogue will increase in terms of narrative detail, emotional charge, and sustainable impact on resilience, if it is employed in a stable group setting – just as emotional and social learning intensifies significantly in groups.

Participants of Fair Skills youth workshops meet once a day for an hour of WAOG in addition to the youth culture workshops and civic education modules. During these sessions, the young people sit in a circle of chairs provided by the facilitator(s) and – without any predefined topics – may talk freely about anything that comes to mind, which may include diverse issues, experiences, and events from everyday life or observations concerning the ongoing workshop. Hence, the group's get-together is an intentionally unstructured and maximally self-directed open process – as it is in a classic self-awareness group.

The facilitator(s) of the WAOG are trained or have other experience in practising group work. Their main function is to assure that the group process gets under way – as an interpersonal and predominantly narrative dialogue – and that it is both dynamic and stable. To this effect, the facilitator(s) follow a line of 'how' and 'what' questions as opposed to 'why' questions. From there, they strive for sensitive ways to encourage participants to share significant personal experiences, (inter-)actions, and feelings (rather than opinions) – particularly, but not only, with regard to experiences of resentment, hatred, and the like. Here, facilitators pose appropriate questions to trigger and facilitate narrative dialogue such as: Would you mind describing the situation in more detail? What happened first? What happened next? Where were you when this happened? How did it feel when…? What did you think when…? What does this remind the others of? Additional techniques ensure that narratives do not lose sight of the key prevention issues regarding human rights and democracy.

In addition, the facilitator(s) strive to assure
- that the dialogue does not get caught up in theoretical, ideological, or opinionated debate, and instead encourages participants to remain on the level of personal experiences and observations (above and beyond any opinions and debates that may emerge),
- that no experience, story or topic which is brought up is neglected, underestimated, or repressed, and
- that all participants are equally included in the exchange.

Furthermore, the facilitator(s) may moderate turn taking among group members who wish to share their experiences and views and secure the attention of their listeners. Sometimes, the facilitator(s) may bring up issues that emerged during the youth culture and civic education workshops or they give short summaries of what has been expressed in the group so far (instead of commenting or interpreting). This method ensures that predominant topics from the group exchange are not overlooked, that they are clarified, and can thus possibly trigger even more narrative input from participants. In doing so, the facilitator(s) also support the organic formation

of a group memory, which consists of the significant topics and experiences that are co-owned by the members as a result of the group process.

Fair Skills train-the-trainer courses

In the Fair Skills train-the-trainer courses participants are taught to implement CI's Fair Skills activities and adapt them to meet the needs of their work environments and local circumstances. These courses are mainly about illustrating opportunities that are inherent in the youth culture concept that can help to sustainably prevent group hatred and violent extremism. They focus on teaching strategies and methods for non-formal and process-oriented civic education, with the aim of activating the young people's resources as well as recognising and effectively addressing the discriminating and intolerant attitudes that are always present in heterogeneous youth groups. The basis for achieving this is the critical yet accepting frame of mind of the facilitators which was mentioned above.

This attitude emphasises a mutual interest in and respect of others and the importance of meeting other people on equal footing, but it also involves setting clear boundaries to destructive behaviour or utterances of contempt, since such boundaries are needed to ensure a pro-social atmosphere.

The broad and diverse target group for these courses includes people, (a) who work in the fields of civic education and human rights education, (b) who are active in youth cultures and interested in working with young people, (c) who are social and youth workers, and, finally, (d) young people themselves who want to learn something new, engage in community-building and/or find out about career paths in these areas.

Hence, the Fair Skills train-the-trainer courses are designed as a peer learning process across different age groups and professions. A wide variety of people from different fields and walks of life therefore come together and learn from one another. They acquire the skills needed to independently implement youth culture work that focuses on human rights.

Moreover, they are given opportunities to gain a perspective which can help them to take a clear social and political stance in everyday situations while also

remaining open for dialogue and steer clear of fruitless polarisation. Since participants come from very different backgrounds, each of them can contribute their particular skills and experiences to civic education, social and youth work, narrative group work, or youth culture and media practice/ education. At the same time, the participants can enhance their knowledge and pedagogical skills through techniques from those parts of the Fair Skills concept with which they were less familiar. In the two- to five-day training courses, participants are given theoretical and practical information. They are trained in methods for implementing youth culture and non-formal civic education and employing preventive activities for youth – with the goal of strengthening the young people's democratic and human rights awareness as well as their pro-social skills at large.

Implementing the Fair Skills youth culture concept

CI implements its youth culture concept by offering one- or multiple-day workshops, school projects, and training courses at schools and youth centres. In these workshops, facilitators from the fields of civic education and human rights always collaborate with

facilitators from youth culture and media practice. The workshops consist of groups of 8-16 adolescents aged 13-21.

The youth culture and civic educators can practice and model human rights-based positions in these short-term settings – while strengthening corresponding attitudes among the adolescents. Biased or discriminating opinions, on the other hand, can be effectively questioned in order to initiate a long-term process of reflection and empowerment. CI's youth culture workshops therefore generally serve as an initiator or a starting point for a long-term and locally established analysis of societal issues and as opportunities for youth to be more active in the local community.

This section will present practical examples for working with young people in both a school and open youth work settings. These examples are from workshops in Germany, but the European Fair Skills project has proven that this youth culture concept can also be effective in other national settings.

Workshops at schools

It is 8:30 am, somewhere in rural Eastern Germany – a project day with CI is beginning at the school. The CI team and the pupils are gradually getting to know one another. The adolescents are not in their class

groups. Instead, they are working in groups of about 15 pupils, each with two facilitators.

Experience has shown that pupils often do not want to discuss certain issues in front of their teachers, so the workshops take place without the teachers. In preparation for the project, pupils could choose a workshop according to their personal interests. To do so, the classes were given a list of CIs workshops to choose from. In addition to a short summary of the individual workshops, these choices also gave girls the opportunity to participate in a workshop for girls.

In the classroom, a line has been drawn on the floor with tape. One side stands for 'yes' or 'I agree', the other for 'no' or 'I disagree'. The pupils are asked to answer questions by going to the corresponding side of the room. Facilitators ask whether the adolescents feel like they are taken seriously at school. Almost everyone goes to the side of the room that stands for agreement. One pupil goes to the side that stands for disagreement. 'As a girl, you always have to prove yourself first', she explains her choice. The facilitators ask the other adolescents a few more questions: 'Do you think your opinion is respected? Do others listen to you?'

One participant corrects her answer and goes to the other side of the line. There is one topic where pupils are not allowed to openly express their opinion, she says. A group of boys agrees. The participants are being evasive, so the facilitators ask them what topic they're referring to. Then they tell them: 'Refugees'. They are not allowed to say anything negative about them. Especially not at school. The teachers say opinions like theirs are not wanted here. But the refugee children don't stick to any of the rules. And besides, the adults are always stealing at the grocery store. And the police aren't allowed to do anything because they have a 'theft quota'. And every refugee is given 9000 Euros welcome money and a new smartphone. People always want to come to Germany and then they don't even stick to the rules. And they rape women. 'You know, like in Cologne on New Year's'.

A whole series of false information, over-generalisations, prejudice, including racist opinions, suddenly comes to light. Most of these are things you hear all the time: on talk shows, on TV, in interviews, on

social media. But the question is whether the pupils stand by these prejudices and opinions in a personal conversation and how adamant they defend them. The facilitators question them, provide the group with additional information, question common clichés, and enquire about sources and personal experiences. Most of the young people show a great deal of interest in the discussion. The topic is one they think about a lot, as do many others in German society. They are open to new information, and write a few details down, even though no one asked them to do so.

After the initial discussion, they play a game fitting to the topic, 'Refugee Chair'. The game involves guessing how the world population, wealth, and refugees are distributed across all of the continents. Afterwards, their guesses are given a reality check by being compared with the facts. Many of the pupils have an 'aha! effect' during this activity and have a lot of questions to ask. The careful creation of bewilderment and ensuing clarification encourage the pupils to think differently and question stereotypes. It also illustrates the difference between facts and fiction with regard to the topic of immigration and refugees. The adolescents assume that the world population and wealth are distributed relatively evenly, but that all of the refugees come to Europe. In reality, Asia has a high proportion of the world population and Europe and North America a great deal of the wealth. Most refugees flee to neighbouring countries and therefore remain in Asia and Africa. The facilitators are able to reach many of the adolescents by presenting facts in this playful manner, thereby encouraging them to think things through.

After this first stage of non-formal civic education, there is a subsequent theoretical session on the youth culture or media focus of the workshop. In the hip hop DJ workshop, a facilitator lays out different covers of old and new LPs and CDs on the floor. The participants choose a cover they know and like or one they would like to hear more about. Discussions about the participants' favourite music ensue; it may also be the case that most of the adolescents have never held a vinyl record in their hands (despite the fact that LPs are increasingly being released again). The pictures also offer starting points for a discus-

sion on the history of hip hop and therefore topics such as anti-racist and civil rights movements in the US. Or the records were selected to encourage a discussion on the fact that sexism is very common in rap music.

Afterwards, the practical part of the workshop can begin. The goal is not to create a product, but rather to enjoy the activity and take pleasure in youth culture and diversity. In the DJ workshop that means heading to the turntable. The participants learn that DJing is not that hard to do and can enjoy being able to mix songs and scratch a bit fairly soon. Even though the practical session is mostly organised by the youth culture or the media facilitators, the civic education facilitator is constantly present and talks to the adolescents. This is important because in larger groups not all of the pupils can be active at once. There is therefore plenty of opportunities for individual conversations about the first part of the workshop.

Open youth work
During the Easter holidays, about 20 young people joined CI for a four-day rap and percussion workshop involving practical work and discussing topics such as identity, solidarity, and hopes for the future. As expected, the group of participants was very diverse. There is a range of ages from ten to about twenty-five. One half of the group was born in the region and regularly visits the youth club; most of their parents are immigrants. The other half of the group recently arrived in Germany from Afghanistan, Syria, or Eritrea and now lives in different refugee homes in the region.

The CI facilitators developed new activities in preparation for the very diverse and multilingual group. Because of the variety of languages, there is no central interpreter. That means the group had to make use of the linguistic resources at their disposal. German and English became the main languages of the workshop, and translation chains developed between the facilitators and participants, ensuring that everyone understood all of the important information. This method was intentional, as it made multilingualism a central topic within the group – as is currently the case for many of the adolescents in their everyday lives – and meant that it could be

used for civic and social skill building.
At the start of the workshop, the participants decided together how the week would be organised: When should the workshop start in the mornings: at 10:30 or 11:30? Who would like to help prepare lunch, which would be cooked in the youth club kitchen along with the project manager? How and when would they schedule breaks? What was important to each of the participants for a respectful atmosphere in the group? All decisions were written on a flipchart and hung up for all to see over the course of the workshop. The same procedure was followed and all participants agreed on a workshop structure for the week. Each day was to have a similar schedule: at the start of the day there were activities to encourage the participants to become acquainted and build teams, then activities on intercultural encounters, and a discussion and reflection of personal opinions and ideas. Afterwards, there were practical activities involving youth culture, accompanied by history lessons on the youth culture in each workshop.

Activities on youth cultures and intercultural education were developed and adapted in order to allow for interactions between participants who come from many different countries who do not share a common language, i.e. 'Language Memory': 'What languages do you speak?' The group makes a list: German, Farsi, French, Kotokoli and Ewe, two Togolese languages, Arabic, Bavarian, Kurdish, English, Serbo-Croatian, Polish, Spanish, Turkish, and Italian'. Everyone is impressed by the linguistic skills present in the room. Now the adolescents form small groups and think about three words that are important to them, which they would like to teach the others in their language or which they would like to learn in another language. The whole group meets again and the small groups present their words and explain their meaning. The translation chains become active in order to ensure that everyone understands. There is a large variety of suggestions: 'Summer', 'family', 'future', 'food', 'peace', 'mountains', 'violence', 'hope', 'fun', 'homeland', 'fear', 'solidarity', 'love', 'forest', 'belonging', 'music'. The facilitators read out each of the words one after another in their original language. Often they need help from the other adolescents, making the young people experts

in their languages, regardless of whether it is their native language or if they acquired these languages some other way – and regardless of how 'good' they can speak them.
After all of the suggestions for favourite words have been collected, the group agreed on five words that they thought were really important and which should be included in the memory game – and the languages for the game. The languages chosen were Arabic, Spanish, English, German, and French. Groups were then formed for each of these languages, who wrote down the five words on cardboard squares. Players who managed to turn over a term, i.e. 'peace' in all five languages were allowed to keep the corresponding cards. The game enabled an appreciation of the variety of languages the adolescents speak and put everyone – including the facilitators – in the position of the learner. This is an important prerequisite for working with one another on equal terms. Over the course of the week, the memory game was played again and again and was a starting point for additional activities, for example where participants could take a closer look at one of the words and its meaning.
In preparation for the practical parts of the youth culture workshops, the history of the youth cultures was presented – if this proved difficult to convey linguistically, images or music videos from the facilitators and adolescents were used for further explanation. The rap workshop took a closer look at hip hop: First, the facilitators asked: What do hip hop and rap music mean for the adolescents in their everyday life or while seeking refuge? Who do they listen to and why? Do the lyrics mean anything for the adolescents or do they mainly listen to the melody and the beats? What political and civic traditions helped to build this youth culture, which is the most widely known worldwide? Together, the workshop participants and the facilitators shared their knowledge with one another.
The CI facilitators made use of the many stories about hip hop and other trends in pop culture on social media in order to address the personal experiences of the young people in the workshops and to reveal new perspectives. The hip hop culture of Arabic countries and its social importance played a large role in the workshop. Many of the young

refugees showed music videos to illustrate topics that were important to them – and – which helped them to speak about social and political discontent and express their visions for the future. At the same time, a common interest in the videos led to a lively group discussion – despite all of the differences between the participants.
After this session on youth culture and politics, there is always a practical session. The adolescents could choose between different practical activities. Either they spent the week writing a rap song or tried out different activities – including percussion or digital beat production.
In cooperation with the facilitator who taught the digital music production workshop, the participants created different beats, in which they also used samples from the songs they brought with them. Or the adolescents used each of their names to create a beat. Along with handmade rhythms from the percussion group, a sound tapestry evolved for the lyrics written in the rap workshop. These raps incorporated some of the terms from the language memory. One of the songs even included a hook in each of the languages used in the memory game. At the end of the workshop, all of the participants sang the song together, accompanied by the beats and rhythms they had created.
At the end of the day, the participants cooked and ate together, thereby emphasising the social aspect of the Fair Skills workshop. During the meal, the participants could reflect on their experiences during the various modules and on issues that were discussed, or had leisure time together before they continued their work the next morning.

Methods and activities

Index

Descriptions of methods and activities

Cable tangle

Cooperation | Group dynamics | Connecting youth cultures / media and civic education

Objectives	■ Cooperation, coordination, and communication in a group ■ Team building ■ To provide an opportunity to reflect and give feedback on developmental requirements for cooperation in the group ■ To build teams of two
Application	In workshops related to audio technology (e.g. DJing workshops)
Requirements	
Duration	20 minutes
Participants	Max. 10, even number
Material	Cables: half as many as there are participants, as long as possible (at least 1.5 m) Warning: try to use old cables as the wires in the cables break when they are bent too much
Preparation	The cables are tangled in a pile and stored in a cable case, which is placed in the middle of the room.
Instructions	The cable case with the tangled cables is dumped out in the middle of the group circle. The participants are given the task of sorting the cables. To do so, each person finds the end of a cable and holds on tightly to the plug. They must hold onto the plug throughout the game without letting go. The goal is to untangle all of the cables. To do this, each person must find the person holding the other end of the cable and both must work together to untangle their cable by climbing over cables and through gaps. Since everyone in the group has the same goal, the group must cooperate effectively, otherwise the game will become very chaotic and the participants will get frustrated. This is often exactly what happens. And when it does, it provides a good starting point for a discussion about cooperation in the group. The game can be repeated later with the effect that cooperation will likely work much better and the game will be completed in less time.
Remarks	Some groups will not find this game challenging and each person will just work alone. This can be discussed and evaluated in the feedback round. In workshops with a lot of participants, two groups can compete with one another. In this case, facilitators should pay attention to how competition affects cooperation and discuss this as well with the group.
Source	Lisa Gabriel; developed for the Cultures Interactive e.V. projects IN_Cultures and mixfaktor.

Don't cross!

Connecting youth cultures / media and civic education

Objectives	■ The participants examine the topic: What is respect for me and others? ■ Participants practice showing something about themselves to others
Requirements	
Duration	45 minutes
Participants	Any group size is possible
Material	Chalk and blackboard, markers and large paper, spray paint and wall, or the like
Preparation	–
Instructions	The facilitator explains what a tag is and its importance in graffiti. Afterwards, the participants work alone (workshop atmosphere) and develop their own personal tag. They practise writing their tag quickly and in a specific style. The group meets at the blackboard, the poster, the wall, or the board. Each participant tags their name or alias for all the others to see. The group can count down from five to spur on the participant: To review the activity, the following questions can be posed to the group: ■ Who used their own name, who used an alias?' ■ Was everybody able to find enough room?' ■ Where some tags crossed?' Suggestion/ basis for a discussion on respect: Starting with the conversation on why crossing is considered disrespectful in graffiti culture (name), additional aspects of respect can be discussed, e.g. we don't make fun of other people's appearance (face), our own voice is important and we listen to others (voice) and don't get too close to others (space). # Don't cross my name! # Don't cross my face! # Don't cross my voice! # Don't cross my space!
Remarks	This activity is ideal for linking youth cultures and social learning; this applies for other workshops too and not just the graffiti workshop. This is a low-threshold activity and can go into more depth step by step.
Source	Lisa Gabriel; during the Cultures Interactive e.V. project be respect_ed

Gauge the group

Becoming acquainted

Objectives	■ To become better acquainted and find topics for discussion ■ To reveal and list the heterogeneity, abilities, common interests, possibilities, and special features of a group ■ To show how normal diversity is
Application	This activity focuses on the common interests and special strengths of a very heterogeneous group. For groups who see themselves as being homogenous and regular or 'normal', this impression could be broken.
Requirements	
Duration	45 minutes
Participants	Group size: 6–15
Material	Blackboard, flip chart, or pinboard for illustrating information
Preparation	Develop and formulate questions for the group to gauge itself. Develop and state questions for evaluation.
Instructions	The group sits in a circle on chairs. The facilitator stands at the blackboard and asks questions and the participants attempt to answer them as a group. After each question, the group's answer is written on the blackboard. The answers are guesses and should not be calculated by counting or other methods and should not be commented on by the facilitator. The questions are individually selected for each group, for example: 1. Altogether, how many languages do we speak? 2. How much allowance do we get altogether? / How many pairs of shoes do we own? 3. Altogether, how many countries have we visited? 4. How many of us have appeared on stage? 5. How many siblings do we have altogether? 6. Have we all flown before? 7. How many musical instruments do we play altogether? 8. How many of us have been in a cowshed?

	Afterwards, the real answers are determined and written next to the guesses. The differences between the guesses and real answers can now be discussed using the evaluation questions. 'Why did you guess that…?' The facilitator may also ask more in-depth questions, such as 'What languages would you like to be able to speak? What languages would you like to learn?' Or 'Do you know where in the world this language is spoken?' In some groups, the evaluation may turn into a kind of competition, e.g. who gets the most allowance. The evaluation should show what the group as a whole can achieve and what abilities each person has to contribute. For example, the group could be asked: 'Could we make it to Helsinki together and get along on our own?' (It is helpful to name a place that was already mentioned during the workshop or one with a lovely name like Helsinki.)
Remarks	The 'Gauge the group' activity is a good precursor for activities that involve positioning, e.g. sociometric positioning. Topics from 'Gauge the group' can be politicised, for example freedom of movement: 'What do you think about the fact that people with certain passports can fly around the world while others cannot?'
Source	Lisa Gabriel, Małgorzata Soluch, during the Cultures Interactive e.V. project mixfaktor.

Guess the language: music video

Introducing a topic | connecting youth culture / media and civic education

Objectives	■ To open up the group to the outside world: it's a big world! ■ To improve and expand awareness of one's own knowledge ■ To elicit curiosity, interest, and questions ■ To encourage empathy ■ Cultural geography, language education
Application	In workshops that focus on music and/or videos It helps groups with a common taste in music or when the group belongs to the same youth culture, and is effective against stereotypes based on ignorance.
Requirements	
Duration	Approx. 60 minutes including discussion
Participants	Group size: max. 12
Material	Projector, speakers, a file or Internet link with two video clips (sufficient Internet connection for the latter), playback device, if available: a map of the world that is not Eurocentric (e.g. Hobo-Dyer projection)
Preparation	Select two video clips in a language that is likely unfamiliar to the workshop participants and develop several questions that will encourage a group discussion on the clips.
Instructions	The group sits comfortably. The facilitator explains what they will be doing: 'I would like to show you a music video that I think is pretty cool. As you know, I love (hip hop) music. Let's see if you can guess what language they are using in the rap/song. Keep your guesses to yourself for now and later we'll discuss them.' Then the participants watch the video for the first time. Afterwards, they voice their opinions at random while the facilitator poses questions: 'What language do you think is spoken where the artists live?' The participants' guesses are written on a flipchart or blackboard and are not commented on for the time being. Then specific answers can be addressed in order to look at them more closely, e.g.: 'Do you know where Afrikaans is spoken?' The video is shown a second time and the participants are informed that afterwards they will be told what language is being used and where the video was shot. The participants are given another task for the second viewing: 'What is the video about? What do you think the artists are trying to tell us?' After the participants have watched the video a second time, a second group discussion is held.

	The facilitators reveal what language was spoken in the video. Everyone listens carefully while the participants speak about the topics they think were addressed in the videos. The facilitator picks a topic related to the subject of the workshop and starts a discussion on this topic with a direct question: 'I would like to talk a bit more about one of the topics that you noticed/said because I think it is important/interesting. Who mentioned this? What did you mean by it?' The facilitator could also build a bridge to the personal opinions of the participants by asking: 'What do you think the artist thinks about that?' The discussion continues until the participants' concentration wanes and/or the allotted time is over. If this means interrupting a lively discussion, this could have the effect of creating some suspense for the rest of the workshop so that the participants are excited and engaged. There is no solution, no right answers. The goal is to carry on a group discussion about the world.
Remarks	The participants will likely want to show a video too, since YouTube sessions work according to the 'each one shows some' principle. If there is no time for this after the activity is over, it still makes sense to discuss it: What videos would the group show to surprise others? Would they be able to agree on one? This approach gives the facilitator the opportunity to show their interest for the participants. This activity links civic education and youth culture. The facilitators should select video to which they have a personal connection, which they have actually seen themselves, know well, and which they can say something about. Practical example The facilitator asks: 'Do you know where Romania is?' The participants answer: 'In Africa!' Here, this activity offers a starting point for teaching the participants about languages and geography. Music videos often have a transnational and transcultural character and are sung in a language which provides a good basis for discussion.
Source	Lisa Gabriel; during the Cultures Interactive e.V. project mixfaktor

Language memory

Becoming acquainted | Cooperation | Group dynamics

Objectives	■ To make participants aware of the fact that language barriers can be a nice challenge and all participants are responsible for approaching one another ■ To mark multilingualism as a strength
Application	In multilingual groups At a first meeting: be open and establish trust As a long-term activity: improve relationships, experience recognition
Requirements	
Duration	Variable, depending on the chosen procedure and the length of translation chains: two times one hour or once daily as a long-term activity
Participants	Group size: 6 and up
Material	Large sheets of paper; Thick cardboard squares, at least 20 x 20 cm; Fat pencils
Preparation	–
Instructions	The group comes together. The facilitator asks what languages the participants speak as their first language. The participants are asked to divide into groups according to their first languages, the language they use most, or their favourite language. Each of the groups are given the task of agreeing on three words they would like to teach everybody else in their language. These words are written on the paper. The whole group meets again. Each group presents their words and explains their meaning so that everyone understands what is meant using translation chains. The facilitators read out each of the words one after another in their original language. Then each of the words is translated into the common languages or first languages, where applicable including different spellings – such as Tigrinya and Farsi – and each is written onto a cardboard square. For example: if there are four groups and each one contributes three words, each of which is translated into the other three languages, you will need 4×3×4 = 48 cardboard squares.The activity can be continued in three different ways: 1. Direct continuation The cardboard squares are placed face down on the floor or on the wall as memory cards. Teams are formed of members who speak different languages. Each group takes turns turning over the same number of cards as there are languages – in our example, four.

The goal of the memory quiz is to turn over all of the language cards for one word in one turn. If a team succeeds in doing so, they remove that set of cards from the game and get to go again. If a team turns over a wrong card, all of the cards are turned over again and it is the next team's turn. The team with the most card sets at the end of the game wins.

2. Delayed continuation

After all the translations have been written on the memory cards, the workshop continues with a different activity. The cards can be placed visibly in the room or hung on the wall. Over the course of the workshop, the words are mentioned from time to time.
At the end of the workshop, participants play the memory game – as described in 1.
The words can also be mentioned during an additional activity, such as the ABC game or charades, where either the original words or those from the ABC game can be used. Here too, the memory game is played as the last activity of the workshop.

3. Application in multiple-day workshops

Each day of the workshop begins with a one hour language session. The words collected over the course of the workshop are a) translated immediately and written on sheets of paper hung on the wall and b) discussed during the workshop by being mentioned from time to time in questions and discussions. On the last day of the workshop, selected words and their corresponding translations are written on the memory cards and the memory game is played as described in 1. The facilitators can also add words.
How to continue the activity after collecting the words will depend on what kinds of activities the words lend themselves to and to what extent it appears useful to incorporate them dynamically into the rest of the workshop. Experience has shown that the words participants contribute say a lot about what is going on in their minds and lives, making them a good starting point for discussions.

Remarks	The prevalent view in debates on immigration in Germany and the German system of integration is that immigrants must learn German quickly and perfectly as a prerequisite for participating in society – instead of seeing language acquisition as an ongoing experience that occurs while being an active member of society. The language memory game provides an opportunity to question this one-sided demand and allows the participants to experience that learning a language is the result of mutual cooperation with the goal of communicating and establishing a common ground. All of the languages used are thus equivalent. Not all children and adolescents can read and write in the languages they speak. It is important to handle this constructively and with an open mind.
Source	Lisa Gabriel; during the Cultures Interactive e.V. project mixfaktor

Move yourself!

Becoming acquainted | Connecting youth cultures/ media and civic education

Objectives	■ Warm up ■ Participants become acquainted with one another, show something about themselves, and observe the others
Requirements	
Duration	20 - 30 minutes
Participants	Group size: 5-20, age: 10 and up
Material	–
Preparation	–
Instructions	The group stands in a circle, ensuring enough room for movement. One facilitator introduces themselves by name and makes an expressive gesture or movement. The co-facilitator stands next to the first facilitator. They are next and repeat the first facilitator's name and gesture. Afterwards, they say their own name and make their own gesture. Then it is the next person's turn. The third person repeats the first name and gesture, the second name and gesture, says their own name and makes a gesture of their own. The game continues until everyone has said their name and made a matching gesture. The group has thus created a kind of name choreography. Once the round is completed, the facilitators repeat all the names and gestures with the whole group. They can also do a silent round, this can be suitable for workshops with a focus on movement such as breakdancing, skateboarding, or parkour. It is also possible to reverse the round if appropriate.
Remarks	This activity is good for connecting youth culture and social learning with various different activities such as a breakdance or video workshop by choosing gestures that relate to the workshop content. This activity is suitable for groups without a common language without additional translation.
Source	Lisa Gabriel; during the Cultures Interactive e.V. project be respect_ed

Name

Becoming acquainted | Warm up

Objectives	■ To learn names ■ Exercise in the outdoors ■ To promote group dynamics
Requirements	
Duration	Variable, at least 15 minutes
Participants	Group size: at least 5; age: 6 and up
Material	Ball and room for running (yard, lawn, football field, sports field…)
Preparation	–
Instructions	The group meets outside on the playing field. Holding a ball, the facilitator explains the game. The person who begins throws the ball straight up into the air and calls out the name of one of the participants in the group. Everyone runs away. Except the person whose name was called. They must try to catch the ball. If they do catch the ball, it is their turn to throw it up and call out a name and the game continues. If the person whose name was called does not catch the ball before it hits the ground, they must try to hold it as quickly as possible and then call out 'stop!' Everyone must stand still. Now the person holding the ball chooses a participant who they will throw the ball at, says this person's name, and is allowed to take three steps in their direction. If this participant is hit by the ball, they must leave the playing field. The person who threw the ball now throws it up into the air, calls out the name of another participant, and the game continues. If however, the person to whom the ball was thrown catches the ball or is not hit, then this person throws the ball up into the air, calls out a name, and the game continues. The game can continue until only one person remains on the playing field, but it can also be stopped earlier. Alternative: For large groups or when repeating the game, it can be sped up with an additional rule: the participants who did not manage to hit someone with the ball must also leave the playing field.
Remarks	This game almost never gets old and can be repeated throughout the workshop. The facilitators should make sure that all names are called and that everyone stands still when 'stop!' is called.
Source	Children from the Weserkiez, Cultures Interactive e.V. project mixfaktor

One step forward

Discussing topics

Objectives	■ To mediate and reflect on discrimination from the following perspectives: 　1. People have different conditions of life and 　2. They react individually to these conditions ■ To illustrate, experience, and reflect on unequal opportunities ■ Discovering individual resources
Requirements	
Duration	2 - 3 hours
Participants	5 - 12; age: 14 and up, able to converse in the group's language of communication
Material	Descriptions of roles/role cards, large room or enough room outside in a quiet environment where the group will not be disturbed
Preparation	1. Create descriptions of roles for each of the participants. Be sure to include only a few characteristics in order to leave the participants plenty of room for interpreting the roles themselves and to adapt the roles to national contexts. Examples (for Germany): ■ Waiter, grew up in the country, lives with his boyfriend ■ Student, moved to Germany from China at age 17 ■ My father is from Nigeria ■ Cleaner ■ Son of a clerical assistant who is a single mom ■ 24 years old, family lives in Istanbul ■ German student of politics, spending a semester abroad in Canada ■ Occupant of a home for asylum seekers 2. Develop and formulate methodical questions or statements: For example: ■ 'I can go on holiday wherever I want.' ■ 'I feel safe when I'm around police officers.' ■ 'When I'm in love, I am proud to show it.' ■ 'I stand up for what I think is important in life.' ■ 'I can afford to go out for dinner on a regular basis.'
Instructions	The participants pick a role card and are given the task of getting to know the role on their own by coming up with a name, age, place of residence, a hobby etc. Participants can ask questions if they do not understand something. Participants are welcome to discuss quietly with one another, but they should not introduce themselves to one another or anything similar as this would give away the point of the activity.

	The participants line up along a line in the room while the rules are explained: 'You will now be asked several questions. If you can answer the question with a "yes" for your role, take a step forward.' A practice question that is irrelevant is posed, such as: 'I like strawberries'. Once all participants have understood the rules, the first question is asked. Participants take a step forward or stay put depending on their role. After they have answered the question, the facilitator chooses a participant, goes up to them and asks: 'Who are you?' or 'What's your name?' and then: 'Why are you standing where you are?' Depending on the size of the group, a second participant can also be questioned. The second question is asked, the participants stay put or take a step forward, etc. After all the questions have been asked, the participants are asked to look around and see where everybody else is standing. The facilitator approaches individual participants and asks: 'How do you feel?' Evaluation The group meets again and gets comfortable for a discussion or sits down in a circle. The evaluation consists of asking the following questions: 'What went through your mind?', 'What did you notice?' Note: it is important that the facilitator takes up, explains, and focuses on a topic that came up during the activity to ensure a good analysis. It is important to maintain a balance between an example of unfair treatment (discrimination) and an example of individual accomplishment (resource orientation).
Remarks	'One step forward' is an in-depth activity. Basically, it's about revealing what participants know about discrimination and any questions they may have about it. If the participants' ability to understand and concentrate on the discussion allows it, the difference between unfair treatment (discrimination) and abilities (resources) can be discussed. For example: At a secondary school, the role 'lesbian mathematician' made the 'biggest leaps' during this activity. In her interpretation of the role, the participant explained that despite discrimination this person had a great deal of courage and family support that helped her to achieve her goals.
Source	Anti-Bias-Werkstatt MethodenBox 2007; developed further by Małgorzata Soluch and Lisa Gabriel

Onions

Becoming acquainted | Introducing topics

Objectives	■ To become better acquainted ■ To reveal what we have in common ■ The participants practice self-portrayal and are given the opportunity to resist or provide mutual support for resisting the prejudice and bias they experience (resource orientation and empowerment)
Requirements	
Duration	45 to 90 minutes
Participants	Group size: 3-10
Material	Pens and paper
Preparation	-
Instructions	Each participant is given three sheets of paper. 1st round 1st variation: The participants are asked to write three pieces of information about themselves – one piece of information on each sheet of paper. After completing this task, the sheets are crumpled over one another like an onion. The 'onions', or wads of paper, are all tossed into a hat or onto a pile and mixed. The facilitators take turns picking an onion, opening it, and reading it aloud. The team members must guess who the onion belongs to. 2nd variation: The participants are asked to write three pieces of information about themselves – one piece of information on each sheet of paper. One of the pieces of information is wrong/false/a lie. After completing this task, the sheets are crumpled over one another like an onion. The task carries on as described above except that the facilitators must also guess which piece of information is false. 2nd round The participants are given three fresh sheets of paper. They and the facilitators each write three pieces of information about themselves, or biases and stereotypes that they know others (including adults) have against them. The participants decide themselves how many stereotypes they wish to include. They can also continue to write down hobbies and favourite colours, no one is forced to expose themselves. Once again, the onions are crumpled up and tossed on a pile. The facilitators open the onions one after another and read them aloud. This time the participants are asked to speak up when their onion is read out. They are given the opportunity to explain what they wrote down. Comprehension questions may be asked, but the participants need only explain as much as they wish.

	Group discussion If the situation warrants it, a group discussion can ensue once all of the onions have been opened. Questions for starting the conversation could be: 'What went through your head?', 'Was there anything that surprised you?' Finally, additional questions can be asked: 'Do you talk about prejudice?', 'With whom?', 'What are their reactions?' 'Are there more, or less, stereotypes about certain people?', 'Why do you think that is?'
Remarks	The onion requires a methodical introduction and a trusting atmosphere. It is important for the facilitators to actively moderate the conversation. First the facilitators and individual participants exchange ideas. If there is a good and trusting atmosphere, the discussion is opened up to the entire group. It may make sense to emphasise similarities. This activity creates a situation in which the stereotypes and biases of the facilitators also come to light. It is important that participants are given the freedom to speak openly and that facilitators do not take over with justifications. The focus is on the perceptions and self-portrayal of each person. This activity is not about the 'offenders' or taking the perspective of those discriminating. The activity can be stopped after each stage. If there is no common language of communication, this activity requires some sort of translation. The themes/categories in 'Onions' can also be varied as needed, e.g. three songs I like, three things I would never eat, three countries I would like to visit.
Source	Lisa Gabriel during the project be respect_ed von Cultures Interactive e.V.

Personal description

Discussing topics

Objectives	■ An in-depth discussion of the ability to judge others vs prejudice ■ Personal reassurance, confusion, and reflection of personal perceptions of others
Application	In-depth activity
Requirements	
Duration	45−60 minutes
Participants	3−10 participants
Material	Copied templates of personal descriptions on DIN A4 paper for the participants to fill out Pencils that write well Clipboards Photos or printed names of celebrities
Preparation	Select three celebrities for whom personal descriptions will be made Develop and select categories for the personal descriptions Design and copy a template for the personal descriptions Develop and formulate questions for evaluation

Instructions	The participants start out in a comfortable but concentrated work atmosphere – everyone works alone on a personal description. The selected celebrities are introduced by the facilitators, either with a photo or their full name, which is written down somewhere in the room. No additional information is given aside from the photo or name.
	The participants are asked to create a personal description for each celebrity on the template. The personal description should contain the following categories:
	
	■ Name or appearance
	  (depending on whether
	  participants received a photo
	  or a name to start with)
	■ Hobbies
	■ Place of residence
	■ Age
	■ Profession
	■ Education/degree
	■ Place of birth
	■ Favourite food
	■ Plans for the future

	When everyone has filled out the personal description, the group shares their ideas with one another. There are no right or wrong answers. The first question for discussion is simply: 'How did you come up with that?' The answers are written next to the photo or name on the flipchart, blackboard, or pinboard. Afterwards, the facilitators tell what they know about the celebrities and where they know them from. By asking questions for discussion, a variety of different topics can be addressed. One particularly challenging question is: 'What do you think these attributes mean for these people? Do they have advantages or disadvantages? Are they happy about them or do they make them sad or annoyed? And why?'
Remarks	'Personal descriptions' is an in-depth activity and requires an open, relaxed atmosphere for discussion, otherwise dominant or absurd biases and stereotypes may not be questioned and are instead reinforced. It makes sense to choose very different celebrities. In addition, celebrities can be chosen who will likely lead to less confusion. Here too, it is important to choose celebrities that you know and about whom you have something to tell. As a methodological twist, it is also possible to choose somebody unknown who is not a celebrity.
Source	Gerit-Jan Stecker; during the Cultures Interactive e.V. project mixfaktor

Role model puzzle

Discussing topics | Connecting youth cultures / media and civic education

Objectives	■ To practice analysing and discussing living conditions (discrimination) ■ To discuss examples of overcoming difficulties (resources)
Requirements	
Duration	90 minutes
Participants	Group size: 3–12; age: 12 and up
Material	Large laminated portrait photos of role models cut into puzzle pieces Alternatively: puzzle graphic projected on a screen; additional pieces can be added by mouse click
Preparation	Select 3 to 5 of today's stars/ role models with whom the participants identify or who they know well. Prepare a short biography of the role model. This biography should be suitable for the target group. Select three pieces of information about the life of each of the stars/ role models; this information is printed or written on strips of paper, one sentence on each strip, without any names. Example Susanna Kentikian, professional boxer ■ She came as a refugee of war to live in a refugee home in Berlin when she was five. The family later fled again, this time to Russia in the wake of violence towards migrants in Germany. However, they returned to a German home for asylum seekers three years later. ■ She made a guest appearance in the music video 'Wege eines Kriegers' (A warrior's path) by the rap band Berlin Most Wanted (Bushido, Fler, KayOne). ■ After completing her intermediate school leaving certificate, she worked as a cleaner. ■ Her success as a boxer granted her family the right of residency and later German citizenship. ■ She did advertising for Milchschnitte.
Instructions	The group sits together at a large table or in front of a projector screen. 1. Recognising the person One after another, the puzzle pieces for one of the portraits are turned over. As soon as someone recognises who is on the photo, they can call out the name. If their guess is correct, the puzzle is put together. Afterwards, the following questions are posed to the group: 'Who is this?', 'How do you know this person?', 'Do you like them?', 'Are they a role model for you?', and 'Who could this person be a role model for?'

	This procedure is repeated with the other puzzles. 2. Match the person with their biography Once all of the portraits have been put together and are lying on the table, the second part is explained: There are three strips of paper for each of the people in these portraits. One detail from the person's life is described on each of the strips. The group must then match the information with the corresponding person. 3. Closure The group is asked to explain how they matched the information with the people. When the group decides they are finished, their answers are presented by reading aloud the biographies. During this phase, the group discusses any details they found surprising or strange, and what they were thinking. Then the facilitator asks more direct questions: 'What difficulties have shaped this person's life?', 'What were their achievements?', 'Does any of that resonate with you?'
Remarks	This activity is suitable for connecting youth culture and civic education. The activity has a low threshold. Because it involves making associations, it can also be used in multilingual groups as long as interpreters are at hand. Choosing role models is a challenging task because it requires the facilitators to be aware of what is up-to-date and who will be of interest to the participants. It is therefore helpful for the facilitators to discuss their choice of photos before the workshop. It makes sense to choose role models from various different fields, such as sports, music, politics, social movements, or history. The facilitators' input is limited to asking questions to the group and moderating the group discussion. The focus is on the discussion between the adolescents in the group.
Source	Małgorzata Soluch, Lisa Gabriel; during the Cultures Interactive e.V. project be respect_ed

The curtain falls

Becoming acquainted | Warm up

Objectives	■ To become acquainted ■ Warm up
Application	In workshops related to audio technology (e.g. DJing workshops)
Requirements	
Duration	10–20 minutes
Participants	Group size: 8 and up, age: 10 and up
Material	An opaque blanket (size: at least 1x2 m)
Preparation	Two people are needed to hold the blanket (e.g. two facilitators or volunteers from among the participants)
Instructions	Before beginning the warm up, the group is divided into two teams of equal size. The facilitators then hold up the blanket as a curtain between the two teams. It is important that the teams cannot see one another; they sit or squat on the floor. Silently, each team chooses one member who goes up to the curtain and faces it. The two selected team members then sit across from one another but cannot see each other through the blanket. The two facilitators holding the curtain count down from three and drop the curtain. Now the two participants who are sitting across from one another must say the other person's name as quickly as possible. The person whose name is said first loses the round and must switch over to the opposing team. Then the second round begins: the curtain is lifted again, one person from each team goes up front, after the countdown the curtain drops, and then each person must say the other person's name. The game continues until one team has all of the members of the other team on their side.
Source	Isabel Reible; during the Cultures Interactive e.V. project mixfaktor

Tower building competition

Cooperation | Group dynamics

Objectives	■ To become acquainted through cooperation ■ To promote and practice cooperation ■ To meet and communicate despite a language barrier ■ Lively dynamics thanks to creativity and competition ■ Bonding between small groups and the facilitators ■ For the facilitators: pay attention to group characteristics and talents
Application	Suitable for groups without a common language or with several languages of communication or commerce
Requirements	In multilingual groups: translation chains to ensure that all participants know roughly what needs to be done
Duration	45–60 minutes
Participants	Group size: at least 9; age: 12 and up
Material	30 paper squares per group, 10 x 10 cm each and in a different colour for each group Scraps of paper in the group colours One role of masking tape per group Separate work stations for each group in order to prevent 'industrial espionage'
Preparation	Cut out the strips of paper and squares
Instructions	1. Use the strips of paper to assign groups Form as many groups as needed so that each group has at least three members. Each group is assigned a colour. There must be the same number of strips of paper for each group and enough in total for all participants. The strips of paper are put into a hat or bag so that the participants don't see what colour they choose and are thus assigned randomly to the groups. 2. Group work Each group is given 30 paper squares and a role of masking tape. The groups are given the task of building a tower using these materials. The tower must a) be as high as possible, and b) not fall over when someone blows at it. The highest, most stable, and nicest tower wins! The groups move over to their workplaces and start. The facilitator walks around and tells the participants how long they have to build their towers – about 20 minutes. 3. Which of the towers will not fall down? At the end, all of the towers are placed next to one another and submitted to a blow test. The entire group determines the best tower.

	To evaluate the activity, the facilitator can ask what went well and what the teams would do differently another time.
Remarks	In multilingual groups, it is important to give dynamic instructions for the game: explanations take place using gestures and showing each step. The key to success is the type of 'building blocks' made from the paper squares and hearing out and applying different ideas from various members of the group. If needed, each group can be assigned a facilitator for assistance. The moderation will have a large impact on how the dynamics of the group develop and to what extent the competition is fun.
Source	Different variations, i.a. Klippert, Heinz: Teamentwicklung im Klassenraum, Weinheim: Beltz 2001, p. 145, Further development during the Cultures Interactive e.V. project mixfaktor