UNDERSTANDING EUROPE

Approaches to diversity-oriented peer education

PREFACE

Dear readers,

We are celebrating our anniversary: 10 years ago, *Understanding Europe* was launched as a peer project by the Schwarzkopf Foundation Young Europe.

The EU Crash Course originated from the idea to provide students with basic knowledge for taking part in discussions on European policy issues and to increase their interest in Europe. Since then, the project has come to foster core competences for young people to take part in participation-oriented teaching and learning. The aim is for participants to feel empowered to be active citizens for a pluralistic and open Europe. Annually and in 15 European countries, about 280 peers and 12,500 students in public schools and vocational schools are involved in the *Understanding Europe* project.

The peer trainers are at the core of *Understanding Europe*. They act as mediators in the classrooms, implement projects on the ground, develop new European-related educational material and organise qualification programmes for regional groups. With this publication, we wish to share the experiential knowledge that we have gained from and with our peers in the last years. This includes how safe spaces for learning and encounters can be created to offer young people opportunities and the ability to test themselves, as well as get to know and better understand their own and others' world views, experiences and backgrounds.

With the *Understanding Europe* project, we are still in the process of learning about inclusive and diversity-oriented peer education, which will become clear in some of the sections to come. With this in mind, we look forward all the more to supporting this wonderful project in the coming years and, together with our peers, to developing it further.

Enjoy reading and trying out our approaches and methods!

Anne Rolvering, Lena Prötzel and Thimo Nieselt

In the first section, we will share our **pedagogical approaches**. What do we mean by peer education? Why does this approach work? And what do we mean by participation? These questions will be answered in **Chapter 1**. Continuing with **Chapter 2**, we will share how core competences are conveyed to *Understanding Europe* peers within the qualification framework. Furthermore, the "Competences for Democratic Culture" model developed by the Council of Europe will be introduced. In **Chapter 3**, Prof. Dr. Karim Fereidooni explains – based on concrete situations – how racism-critical work can be done in the classroom.

In an interview with the satirical group "Datteltäter" in **Chapter 4**, we get a glimpse of how openness and a genuine interest in target groups is necessary in order to talk to students as equals. In **Chapter 5**, based on an evaluation from the Centre of Inclusive Civic Education (ZipB), we describe the conditions for successful, inclusive civic education processes. Finally, in **Chapter 6**, peers from *Understanding Europe* have a conversation with educational expert, Dr. Helle Becker. They discuss, among other things, the challenges of civic education, young people's political understanding, and school as a place for learning.

IN PRACTICE

In the second section, we share several **concrete methods** and share some practical advice. In **Chapter 7**, based on the method "Europe in 4 Corners," we explain how to start a dialogue and and engage in controversial discussions with students. In **Chapter 8**, we describe life-world approaches to the topic of Europe on the basis of four political-didactic principles (experiential, bio-graphical, problem-oriented learning and controversy). **Chapter 9** illustrates the attitudes and viewpoints that can be successful when telling a multi-perspective European history in the classroom. Furthermore, tips on implementing the "timeline method" are given.

In **Chapter 10**, we explain what needs to be taken into account when organising a "Dialogue on participation" event and how to develop participation ideas with students. **Chapter 11** describes the method of peer counselling that enables joint learning. Finally, in **Chapter 12**, we explain the principle of controversy in civic education based on the "Red Line" method and give tips on how to handle degrading and anti-democratic statements in the classroom. The most important terms are defined in a **glossary of terms** at the end.

Contents

In which countries has *Understanding Europe* been active in the last 10 years?

SWEDEN
since 2016

4

CZECH REPUBLIC
since 2014

THE NETHERLANDS
since 2016

BELGIUM
since 2014

83

39

HUNGARY
2014 – 2015

24

FRANCE
2015 – 2018

56

12

49

140

PORTUGAL
since 2017

24

SPAIN
since 2016

48

96

AUSTRIA
since 2014

ITALY
since 2015

BOSNIA-HERZEGOVINA
since 2015

NORTH-RHINE WESTFALIA since 2013 / 15

HAMBURG since 2015

BERLIN / BRANDENBURG since 2009

249

1,045

801

GERMANY

143

11

BADEN-WUERTTEMBERG / BAVARIA since 2017

SAXONY since 2015

14

ESTONIA 2016 – 2018

UKRAINE since 2014

61

AZERBAIJAN since 2015

ARMENIA since 2015

50

23

Also peers from Georgia, Poland, Lithuania, Norway and Ireland participated in *Understanding Europe* trainings.

NUMBER OF COURSES AND TRAININGS

Our pedagogical approaches

Peer trainers' voices from *Understanding Europe*

"As a trainer for *Understanding Europe*, you are not just conveying European content – you moderate, argue, negotiate and coordinate, you take responsibility, listen to students and you are part of a dynamic and motivated team."

— CARMEN, BERLIN / GERMANY

"Thanks to the experience of developing my own ideas within the framework of Understanding Europe, I have now started my own organisation to support and develop youth projects in the field of music."

— ARITZ, SPAIN

"My main motivation for being an Understanding Europe trainer is my personal development. My second motivation is my faith in this project. In my view, sharing different ways of thinking, life-worlds and experiences with each other as well as finding common solutions leads to more open-mindedness and to more critical thinking."

— SARA, BOSNIA AND HERZEGOVINA

"Discussing the European project is not sufficiently implemented in school curricula in the Czech Republic. For me, participating in educating the future generation in this field is therefore an honor, as well as a passion."

— VIKTOR, CZECH REPUBLIC

"[…] above all I have learned how I can excite people about complex subjects and how to convey important content to students. Since becoming a trainer, I am also more open to unfamiliar points of view and to opposing views."

— TORGE, HAMBURG / GERMANY

"Sometimes students give us brand new viewpoints on topics because they see things from a different perspective compared to us."
— MELTEM, HAMBURG / GERMANY

"In a feedback round, a student said that she enjoyed the course because she had never met anyone her age who is interested in politics – and she thought that was pretty cool!"
— MARIE, NORTH RHINE WESTPHALIA / GERMANY

"*Understanding Europe* is especially important in Armenia, one of the easternmost countries participating in the project. Seeing the enthusiasm and eagerness to learn in participants' eyes motivates me to continue being involved in conducting and organising courses and trainings in Yerevan and in remote Armenian regions."
— LEVON, ARMENIA

CHAPTER 1 PARTICIPATORY AND ON EQUAL TERMS

Our Peer Approach

BY
THIMO NIESELT

> *"Peer education is a pedagogical approach that enables learning from and with people who have similar experiential backgrounds and share life-worlds."* [1]

WHAT DO WE MEAN BY PEER EDUCATION?

The project *Understanding Europe* works with a participation-oriented approach for peer education in schools. What does this mean? Peers are people who move in common social spaces and share **similar interests** and experiences with each other. They often engage with the same questions and topics, speak a similar language, and are **close in age**. In the case of *Understanding Europe*, peer trainers are between 16–28 years old and share similar life-worlds with students.

Peers take on a double role in the project and, in so doing, profit from this educational format in distinct ways. On one hand, peers are **intermediaries**, as young people learn more easily from and with members of their own age group. With *Understanding Europe*, spaces are created for young people to discuss their own life-worlds (subject orientation) and political views without assessments or grading taking place. Peer authenticity is a great strength of this approach. At the same time, peers are **learners** themselves and are further developing their own personal competences through these formats, all within the trainers qualification framework (→ chapter 2).[2]

We understand the peer approach as taking place on two levels: **in the classroom**, through the acquisition of knowledge on commonly accessible subjects (→ chapter 5), peers and students learn with and from one another and **in trainings** as well as other accompanying formats, peers learn through, for example, peer feedback and peer consulting.

The peer-approach works on two levels:

IN THE CLASSROOM	IN TRAININGS
Peers – Students	**Peer – Peer**
↓	↓
Subject and life-world orientation	Peer feedback and peer counselling
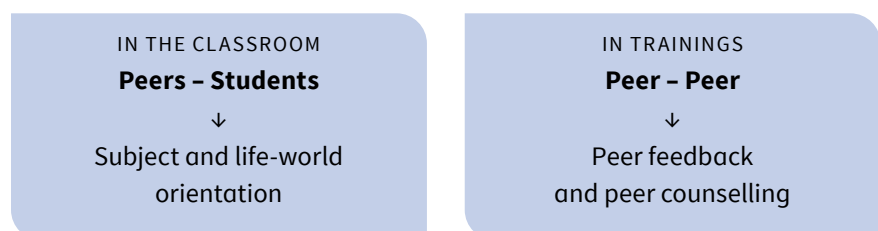
WHY PEER EDUCATION?

The aim of peer education is to strengthen participation and self-determination. Through the transfer of responsibility within the project, peers can experience **self-efficacy**, or the conviction to be able to successfully manage difficult situations through their own strengths and of their own accord. Optimally, this participatory experience in the context of diversity and differences leads to a wish to **co-design society** and create a more open and pluralistic Europe.

Furthermore, co-determination and the participation of peers strengthens their opportunities of **ownership**, meaning that peers view the project as their own. As part of *Understanding Europe*, peers' perspectives and, in particular, **transnational perspectives** are strengthened through this approach.

WHAT DO WE MEAN BY PARTICIPATION?

Participation is an essential part of peer education. Students participating and peer trainers can co-design the format and content of these courses. It should be made possible for the peers, according to their individual strengths, time capacities and preferences, to contribute to the educational project in various subject areas and degrees. Responsibility can be conferred for the following task areas and roles, amongst others:

- Implementation of courses, as well as designing educational settings
- Training other peers (including the planning and implementation of trainings)
- Developing new educational formats and materials
- Taking over project implementation (e.g. as an on-site coordinator)

(!) **CAUTION** Peer participation requires, in many cases, particular knowledge, time and financial resources. This can lead to the problem of academic reproduction, meaning that specific academic language knowledge is being reproduced by academic peers, limiting accessibility to students from lower educational backgrounds.

> **RECOMMENDATION:**
> → Our **Checklist for the Participatory Designing of Educational Formats** (Fuhrmann / Scharnetzky / Nieselt, 2019) can be found via the following link:
> https://schwarzkopf-stiftung.de/en/participatory-design-formats

---

1 Gegen Vergessen – Für Demokratie e. V. (2019): *lebensweltnah & partizipativ – Mit Peer Education gesellschaftliche Vielfalt und Demokratie fördern.*

2 cf. Elard Apel: *Peer-Education – Eine historische Betrachtung aus Sicht der Jugendverbandsarbeit*; pp. 16 ff. in: Peer Education. Bildung und Erziehung Peer Education: Bildung und Erziehung von Gleichaltrigen durch Gleichaltrige, Münster 2003.

CHAPTER 2 LEARNING THROUGH TRAININGS AND EDUCATIONAL PRACTICE

Development of competencies

The qualification programme allows peers to reflect on their roles as multipliers and their social positions, deepen their knowledge related to Europe and to critiques of power and successfully use methods that are inclusive and sensitive to all forms of discrimination. The qualification modules with which these core competencies can be fostered will be discussed in this chapter. The yearly multi-day trainings are organised and executed by qualified peers in each country.

BY
THIMO NIESELT

1. REFLECTION COMPETENCIES

The first competence area includes "confronting one's own attitudes and reflecting upon one's own assumptions, values, strengths, weaknesses and privileges, as well as understanding one's own role as a peer."[1] We see critical self-reflection as a basic requirement in order to be able to lead open and diversity-oriented discussions with students. This includes, amongst others, the aspects on the right.

> ↘
> - Privilege and power relations with regard to individual and socio-cultural positions (→ chapters 3 and 4)
> - Participation opportunities and experiences
> - Analysing individual as well as collective constructions of identity
> - Reflecting on basic rights and norms
> - Impact of Europe on oneself
> - Own role as a peer

2. FACTUAL EXPERTISE

Topic and content-related knowledge (that is critical of power asymmetries) should also be part of the qualification programme. At this point, it should be conveyed to peers that they are not expected to know everything at all times and are allowed to not know the answer to a question. Content discussed should also relate to the peers' interests. This includes, amongst others, the aspects on the right.

> ↘
> - The goals and principles of (European) civic education (→ chapter 8)
> - Local problems in the European context (referencing life-worlds)
> - EU policy fields (e.g. refugee and asylum policy, monetary policy)
> - Opportunities to participate in politics at local and European levels
> - The histor(ies) of European (dis-)integration (→ chapter 9)
> - Post-colonial and power-critical knowledge

3. METHODICAL COMPETENCIES

Finally, trainers' competencies for discernment and action are developed in our qualification programme. This encompasses the question of how content is conveyed to the target group. An additional key area lies in pedagogical methods for dealing with conflict and discrimination, as well as for dealing with heterogeneity in groups. These methods include, amongst others, the aspects on the right.

> ↘
> - Moderating groups and dialogue (→ chapter 7)
> - Giving and receiving feedback (→ chapter 11)
> - Shaping inclusive learning environments (→ chapter 5)
> - Using narrative-oriented and forward-looking methods (→ chapter 9)
> - Dealing with degrading or derogatory statements (→ chapter 12)
> - Developing expertise in media literacy

4. DEVELOPING COMPETENCIES AS A GOAL OF DEMOCRATIC CITIZENSHIP EDUCATION

The aim of Democratic Citizenship Education is ultimately to support citizens' competencies to **actively participate in a democratic society**. With this aim, the Schwarzkopf Foundation fosters the empowerment of young people to engage as active citizens in a pluralistic and open Europe.

The Council of Europe has identified such "Competences for Democratic Culture (CDC)" and has presented these in a model with four areas: **values, attitudes, skills, as well as knowledge and critical thinking** (see graphic on p. 21). These competencies, in turn, can be characterised with descriptors, or statements identifying observable behaviour. This model can be used for educators' self-observation and self-reflection (see exercice on p. 21) in addition to planning and evaluating educational activities.

As part of the project *Understanding Europe*, students and peers alike do the learning (→ chapter 1). Within the framework of these trainings, we wish to foster, amongst others, the following competences in our peers: tolerance for ambiguity, appreciation of diversity, self-efficacy (trust in one's own ability to act), flexibility, empathy, the ability to listen and a critical understanding of the world (in the sense of taking multiple perspectives into account).

→   All documents on the **Reference Framework of the Council of Europe, "Competences for Democratic Culture,"** can be found via the following link:
www.coe.int/en/web/education/competences-for-a-democratic-culture

"[Democratic citizenship education is]… the ability to understand others, to feel empathy, to exchange ideas and to tackle global challenges together."

— IRINA BOKOVA,
UNESCO GENERAL SECRETARY ON
GLOBAL CITIZENSHIP EDUCATION

Tolerance for ambiguity
"Understanding plurality and dealing with contradictions, meaning tolerance for ambiguity, is measured by the ability to 'take ambiguity and insecurity into consideration and to be able to tolerate this,'[2] […] To not only withstand ambiguity, but to also be able to react to it sympathetically, without aggression and without feeling discomfort."[3]

— NAIKA FOROUTAN [4]

1 Gegen Vergessen – *Für Demokratie e. V. (2019): Lebensweltnah & partizipativ – Mit Peer Education gesellschaftliche Vielfalt und Demokratie fördern.* pp. 38.
2 Hartmut Häcker/Kurt-Hermann Stapf (2004): *Dorsch Psychologisches Wörterbuch.* 14th edition. Bern: Huber. pp. 33.
3 Lothar Krappmann (2000): *Soziologische Dimensionen der Identität. Strukturelle Bedingungen für die Teilnahme an Interaktionsprozessen.* Stuttgart: Klett-Cotta Verlag.
4 Naika Foroutan (2019): *Die postmigrantische Gesellschaft – Ein Versprechen der pluralen Demokratie.* transcript Verlag. Bielefeld. pp. 128.
5 Council of Europe (in preparation for 2020): *The self-reflected democratic practitioner – A journey to democratic teacher ethos and a democratic culture in school.*

THE COUNCIL OF EUROPE'S MODEL, "COMPETENCES FOR DEMOCRATIC CULTURE"

VALUES

- Valuing human dignity and human rights
- Valuing cultural diversity
- Valuing democracy, justice, fairness, equality and the rule of law

ATTITUDES

- Openness to cultural otherness and to other beliefs, worldviews and practices
- Respect
- Civic-mindedness
- Responsibility
- Self-efficacy
- Tolerance of ambiguity

COMPETENCE

SKILLS

- Autonomous learning skills
- Analytical and critical thinking skills
- Skills of listening and observing
- Empathy
- Flexibility and adaptability
- Linguistic, communicative and plurilingual skills
- Cooperation skills
- Conflict resolution skills

KNOWLEDGE AND CRITICAL UNDERSTANDING

- Knowledge and critical understanding of the self
- Knowledge and critical understanding of language and communication
- Knowledge and critical understanding of the world: politics, law, human rights, cultures, religions, history, media, economies, environment and sustainability

EXERCISE FOR SELF-OBSERVATION AND SELF-REFLECTION BY MEANS OF THE COMPETENCE MODEL [5]

1. **Choosing a situation**
   Think about a situation from everyday life or from your educational practice where you experienced something challenging or conflictual.
   Write down a short description of the situation.

2. **A closer look**
   Reflect on how this situation could have been solved in constructive ways. What was in the way of such solutions? What could have contributed to such solutions? Take some notes.

3. **The competence model**
   Choose three competences of the model you think are most important for this situation.
   Think about previous situations in which you showed or did not show these competencies.
   Study the descriptors for the competencies you have chosen (Volume 2).

4. **Self-observation**
   In the days to come, observe yourself in some of the "typical" situations in which you would use these competences.
   How did these situations go? Take notes about your own behaviour using the list of descriptors.

5. **Debriefing**
   Take notes – what new insights did this activity give you? What was difficult?
   How do you want to further develop your CDC in everyday life?

"Racism critique" refers to a comprehensive examination of social structures and individual behaviours that are influenced by racisms and that amplify racism. Particularly in the field of education, dealing with racism is necessary because negotiation processes that are racist-relevant exist and are reproduced. Racism-critical education aims to integrate racism critique as a professional competence for teachers, peers and multipliers. Educators and pupils should thereby develop skills to recognise inhumane positions and be able to position themselves against them. The question: "What has racism to do with me?" serves as a guide to reflection and as a basis for obtaining a racism-sensitive attitude.

Hereafter, two practical examples will be shared that are taken from a publication by Professor Dr. Karim Fereidooni. He explains two classroom situations in which he worked in a racism-critical way with his students.

CHAPTER 3 PRACTICAL EXAMPLES FROM CLASSROOM SITUATIONS

"Racism critique" in school

BY
KARIM FEREIDOONI

In the following, I would like to elaborate on two situations that I experienced during my six years of teaching German, Politics / Economy and Social Science at a gymnasium in the Ruhr area of Germany. It is not my intention to denounce the students involved as being racists. My aim is, rather, to present the ways in which racism is endemic to school education and in pedagogical materials, and that educators as well as peers and multipliers in the educational field need to be aware of this in order to react in an appropriate, professional manner.

SITUATION NO. 1
Political Studies in 7th Grade

In this group, I was asking each of my pupils, in turn, to give a five-minute presentation on a current news story at the beginning of each lesson. Using this method, I wanted to encourage my pupils to regularly watch the news, put what they were seeing into an overall political context related to the lesson topic and acquire a variety of perspectives on current events. Subsequently, I wanted them to develop their own political judgements from a justifiable perspective, one which would be commensurate with their own everyday reality as well as reflective of society as a whole.

Furthermore, this approach allowed me to bring modern-day politics into the classroom. Themes and topics from the curriculum would appear on the news in the most up-to-date forms, and this provided my pupils with more impressive subjects of instruction than their partially-outdated textbooks. In addition, this method is learner-centred, since the respective pupils could select the news items themselves. As time went on, they made use of the criteria to decide which news items were worthy of atten-tion, and which topics might be of interest, but did not reflect on issues pertaining to our class – related to political problems, urgency and uncertainty.[1] Moreover, this method follows the didactic principle of case orientation because it is "an incident, an event in which agents interact in [their] individuality [to] those more general social and economic structures and political problems that enable [them]".[2]

I will now present a situation from this setting, since it shows the implicit racist aspects in supposedly "normal," everyday teaching moments that, on the surface, seem to have nothing to do with racism.

One of the pupils, Leonard[3], gave a report about the apple plantations in Moldova that are no longer being harvested, since numerous workers are emigrating because the country is one of the poorest in Europe. The eleven-year-old continued his presentation by saying that he finds it "a shame" that the apples are now "rotting in the fields"

and that the people "don't get any apples." In his opinion, "the apples should be sent to Africa, because the people there have nothing to eat." His four-minute report came to an end at this point and then it was time for questions. His fellow pupils wanted to know where Moldova is, why it is amongst the poorest countries in Europe, and where people are emigrating. After all the questions were answered, I asked Leonard to return to his seat. I now had two possi-bilities for the continuation of this lesson: a) go on with the planned lesson content or b) pose the following question to my 32 students, which I opted for: What enters your minds when you think about Africa? They all considered this question briefly before responding with their various ideas. This survey produced the following results: the pyramids are the most positive thing about Africa and associations with AIDS, poverty, drought, famine, wars, clay huts and dusty streets. After this exercise was completed, we reviewed what the pupils had come up with, and they noticed that they held very one-sided views of the continent. According to the 11- and 12-year-olds, their images of Africa were largely negative, and barely a single student had come up with a positive association. This prompted one female to ask: "Why do we think like this about Africa?" We took this initial question as an opportunity to reflect on possible origins for the ideas of Africa that we carry around in our heads. As a result of this, we decided to analyse the

children's books and textbooks that the students had been reading. We then spent several months working on this and were able to establish that, in some of the children's books, Africa is connected with the various associations that the students had raised raised in class. Thus, their one-sided representations of Africa were drawn largely from their children's books.

That these representations are not coincidental but systematic has been pointed out by Marmer and Sow (2015),[4] as well as Mätschke (2017),[5] amongst others. The latter developed a system of categories that school students can use to analyse representations of Africa, African people, and people who are perceived as African. In his research, he determined that Black people in children's books are often portrayed as primitive, exotic, anti-social and as a threat to society.[6] These categories reappear across many children's books and in school textbooks, thus (re-)producing a specific "racist knowledge" whose origins date back to colonial times. Of course, there are droughts in Africa and people die due to AIDS, of starvation and in wars, but the African continent is much larger and the lives that are lived there are much more complex than our images of them. Our associations, propagated in children's books, school textbooks and in other media sources have been fantasies passed down over centuries, and were constructed by white, Christian European colonisers as well as Muslim colonisers from the Middle East in order to represent Africa as uncivilised; "justifying" colonial exploitation.

Teaching objectives could be oriented around the concept of unlearning colonial and racism-relevant bodies of knowledge.[7] Apart from attending to the racist aspects of images of Africa, classroom engagement with precolonial Africa, in particular, could provide a learning opportunity for both pupils and teachers[8] to engage with Africa not only in relation to the history of colonialism, but to highlight the social, cultural, political and economic achievements of African states prior to the Maafa.[9]

◎ SITUATION NO. 2
German Lesson in 8th Grade

The second situation relevant to issues of racism took place in a German lesson in 8th grade on the topic of arguments. I split my 32 students into groups of five and had them do a roleplay scenario where children had to convince their parents that they should receive more pocket money.

After presenting the task, one of the groups approached me and said: "Mr. Fereidooni, we're going to roleplay a Turkish family." I was familiar with my pupils' everyday reality, attending a private Catholic gymnasium in Münsterland where few or none of them have had any kind of contact with those being referred to as Turks. Children of colour and / or Black children in the school are something around one in a thousand, and for the teachers, I was the sole person of colour. When the pupils told me that they were going to roleplay a Turkish family, I expected that they would make use of their racism-relevant notions of families of colour because of their lack of contact with such families.

When it was time for their group to present, the introduction was as follows: "We're a Turkish family. The parents can't speak German, so we're going to speak Turkish now." The two imaginary parents presented the following argument: "Mate, me no give you money, 'cos me no work. You go yourself work. Me no money, understand." The whole class journeyed through this racialising fantasy-world with their students. As such, signs of racism do not operate with facts, but rather, with false conceptions that are stored as knowledge so as to systematise one's own everyday reality and self-image in terms of who is the "other" and what is "familiar." These students had no point of contact with the people they were designating as Turks, and yet, every member of the group felt that they knew exactly how to act on the basis of stored-up images of supposedly Turkish people, and went on reproducing these internalised images.

After the group had concluded their theatrical performance, as their teacher, I had the following options in terms of how to react:

- **Scandalise / moralise:** I could have told my pupils that I was very disappointed in them and their racist presentation.
- **Not react / ignore the racism in their presentation:** I could have remained silent regarding the racism in their performance and instead concentrate on their arguments, following the topic of the lesson.
- **Draw attention to the racist images of the pupils in a non-demoralising manner.** I decided to apply the third approach, which I will recall here.

I thanked the group for their performance, then asked the rest of the class to give them some feedback. One female student raised her hand and said the following: "I find what you did a bit strange. Didn't you say the parents couldn't speak any German? Okay, so they were speaking Turkish. But then why did you make it so that the parents spoke Turkish with an accent, and also made mistakes? Isn't Turkish supposed to be their mother tongue, or not?"

This statement was the starting point for a group discussion and a reflection on the pupils' imaginations. We were concerned with the following question: "Where do your images of people whom you consider to be Turkish come from?" In the lessons which followed, we examined the origins for the racist images in the pupils' heads and discovered that many originated in the media, in conversations with friends or family, as well as in children's books, young adult literature and school textbooks. This racialised estrangement of certain human beings does not use victim-perpetrator language and tends to leave out moralising arguments. As a result, opportunities to learn from racism-relevant knowledge are not taken up because people feel uncomfortable and mentally shut themselves off from learning a lesson. Addressing racist situations in a racism-critical manner is not about guilt, but about responsibility; namely, about assuming responsibility for one's own social positionality in relation to structures of inequality that have intersectional effects. It is important to view and address racism as only one of many structural inequalities that are operative in our society. Our social reality is also influenced by other structural inequalities such as sexism, classism, bodyism, ageism, ableism and heteronormativity, and therefore the theme of structural privilege has to be presented in its full complexity.

I am of the opinion that all people should concern themselves with racism because every person is affected by it. Although this occurs in qualitatively different ways, every person should be asking themselves: what does racism have to do with my own life? People who have experienced racism themselves, too, should reflect on whether and to what extent they have internalised racism and other forms of structural inequality. Only by dealing with racism together, as a whole society, from an egalitarian perspective and in a respectful and sensitive manner can individual and structural sensitisation take place.

→ **The complete publication can be downloaded here:**
www.schwarzkopf-stiftung.de/en/rassismuskritik/

---

1 Walter Gagel (1988) zitiert in: Reinhardt, Sibylle (2018): *Politikdidaktik. Handbuch für die Sekundarstufe I und II.* 7th edition. Berlin: Cornelsen. pp. 99.

2 ibid., pp. 128.

3 The real name of this student is not used to maintain anonymity.

4 Marmer, Elina/Sow, Papa (Hrsg.) (2015): *Wie Rassismus aus Schulbüchern spricht. Kritische Auseinandersetzung mit 'Afrika'Bildern und Schwarz-Weiß-Konstruktionen in der Schule. Ursachen, Auswirkungen und Handlungsansätze für die pädagogische Praxis.* Weinheim: Beltz Juventa.

5 Mätschke, Jens (2017): *Rassismus in Kinderbüchern: Lerne, welchen Wert deine soziale Positionierung hat!* In: Karim Fereidooni und Meral El (Hrsg.), Rassismuskritik und Widerstandsformen. Wiesbaden: Springer VS. pp. 249–268.

6 Ibid.

7 Castro Varela, Maria do Mar/Heinemann, Alisha B. (2016): *Ambivalente Erbschaften. Verlernen erlernen. Zwischenräume #10.* Available at: http://www.trafo-k.at/_media/download/Zwischenraeume_10_Castro-Heinemann.pdf, last access 16.06.2019.

8 cf. Anta Diop, Cheikh (1987): *Precolonial Black Africa.* Chicago Review Press.

9 "Maafa… comes from the Kiswahili [and] means 'catastrophe, great tragedy, terrible event', and designates the complex, interdependent mixture of slavery, imperialism, colonialism, invasion, oppression, dehumanisation and exploitation… Maafa and African/Black Holocaust are… used synonymously…" (Ofuatey-Alazard 2011, p. 594).

"How do you become a sweet potato?"

In this interview, we spoke with members of the satirical YouTube group, "Datteltäter," Marcel Sonneck (M), Fiete Aleksander (F) and Younes Al-Amayra (Y).[1] In their videos, they talk about the everyday experiences of Muslims in Germany and describe themselves as "prototypes of a contemporary generation of youth who stand for dialogue and building bridges." They were awarded the 2017 Grimme Online Award for their videos.

You have a lot of experience in schools and have also worked in schools yourselves. What's your advice for teachers to be sensitive to discrimination?

F Well yeah, ask questions and don't think that you already have the answers. I mean, a lot of teachers and also educators who I got to know in my time as a social educator don't take the time to speak with their "clients," as you say in social pedagogy – something which I, conversely, did during my time at work. I asked them, "What's going on

> Well yeah, ask questions
> and don't think that you already
> have the answers.
>
> — FIETE

at home?," "What do you like and what don't you like"? I tried to somehow understand their realities only then could I work with them. But a lot of teachers haven't worked that out, even though it's an elementary component of pedagogy.

There are many stories from German classrooms in response to the #MeTwo[2] hashtag. When you think back on your time at school, what would you have wished for from classmates who were not affected by racism? How should they have reacted to comments like "camel runners," which you have discussed before?

Y So, my teachers weren't overtly racist towards me. Maybe indirectly – I'd have to theorise about that now. But there are enough other examples where I wish someone had

spoken up. That I hadn't been left alone. Otherwise, you think that "no one understands me." Your classmates may not

> You also have to actively say,
> "Ok, now I'm actually going
> to listen."
>
> — MARCEL

know if something was said in a racist way. There is a huge lack of understanding. Also, again in this case, understanding can only be created where there are exchanges. So yeah, I definitely wished there was someone there advocating for me.

You've previously explained that you've been politicised, exampled, by Pegida,[3] as a counter-movement. Are there positive sources of inspiration that have given you strength in fighting inequality? Who are your role models?

F "Key and Peele" are our main role models. They are a comedy duo, two African Americans who address problems and tell stories about the Black community in the U.S.A. in very funny and intelligent ways. We were really inspired by them – lots of ideas for our videos come from them.

You all know Jilet Ayşe, for sure. She's played a bit with the word "Kartoffel"[4] and has said that "There are also 'Süßkartoffeln.'"[5]. A question for you: How does one become a "Süßkartoffel"?

F By converting to Islam *(looks at Marcel, laughs).*

M Exactly. That would be good *(laughs).* I'm still a regular 'Kartoffel,' though.

Y A 'Süßkartoffel,' what does she mean, exactly?

M A great German. Respectful, tolerant.

Maybe someone who engages with others, shows signs of solidarity, reflects and asks questions?

M Who gets out of his or her comfort zone. I don't mean it geographically, like going to Neukölln[6], but that you really –

She also meant looking for new friends.

F Yeah, for sure.

M Yeah, absolutely. It's like that for me, too. I have a lot of friends with migrant background who are also Muslim and that's why it was pretty easy for me to understand their world.

Y You also had this process. That's why contact is important to you.

M Correct. When I was 15 or 16, I didn't have these types of friends yet. But I was also not actively looking for them. "Just become a 'Süßkartoffel'" is always relatively easy

to say. You also have to actively say, "Ok, now I'm actually going to listen." And don't say automatically, "Nah, I don't want anything to do with them". Opening yourself up is the first step but it has something to do with your environment, too. When you grow up in Brandenburg or in Mecklenburg-Western Pomerania in the countryside then it's really hard to get to know people with migrant backgrounds.

Thank you for the talk!

---

1 "Datteltäter" is a play-on-words with the terms "Attentäter", meaning terrorist or attacker, and "Dattel," the German word for a date (which could be used in a derogatory way to describe Arabs).

2 #MeTwo is a hashtag against discrimination of people with migrant backgrounds. Since the hashtag was first used in July 2018 by social activist Ali Can, #MeTwo has been used thousands of times on Twitter to share experiences of everyday racism in Germany.

3 "Patriotic Europeans Against the Islamisation of the Occident," known as Pegida, is a German nationalist, anti-Islam, far-right political movement.

4 "Kartoffel" – literally a potato – is a slang term used to describe "white Germans." In a multi-ethnic context, it is used to distinguish white Germans from Germans with a migrant background.

5 "Süßkartoffel" – literally a sweet potato – is a play-on-words from "Kartoffel" (see above), coined by comedian Idil Baydar playing the Turkish-German character "Jilet Ayşe," urging white Germans to show more solidarity with Germans with migrant background.

6 Neukölln is a borough of Berlin known for having one of the highest percentages of immigrants and non-German residents, predominantly Turkish, Arab and Kurdish.

Principles of an inclusive civic education

**Principles of an inclusive civic education
(Besand / Hölzl / Jugel 2018)**
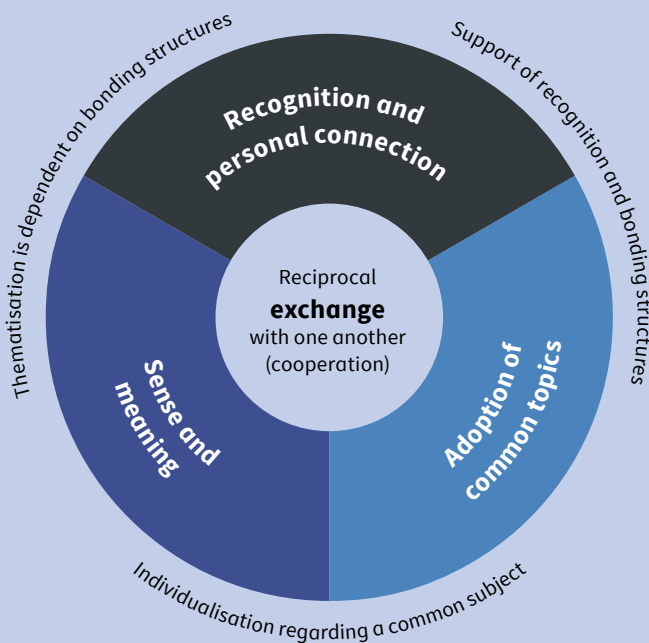
> *"Inclusion is an interactive process of transformation for the whole of society that aims to break up discriminating social constructions and enable participation for all people. Here, participation includes enabling access, equality of opportunity and self-determination."*[1]
>
> — ZENTRUM FÜR INKLUSIVE POLITISCHE BILDUNG

Inclusive civic education enables extensive access, self-determination and participation for all. Shaping an inclusive learning environment is not static but rather, is a process, and must be developed cooperatively over and over again with each learning group. Educational formats must provide enough flexibility to be able to work on four levels (see the graphic above). Not only the setting, but also the attitude of the educators determines the degree to which inclusion can be achieved.[2]

The conditions for the success of inclusive civic educational processes will be illustrated in this chapter. The basis for this is the **evaluation of the project "Kick for Europe – Youth Exchange for Europe" (Jugendaustausch für Europa) by the Zentrum für inklusive politische Bildung (ZipB).** Our peers have participated in this project by bringing *Understanding Europe* to the football stadium.

The project **"Kick for Europe"** is a European exchange that connects football with European educational work. The aim of this project is to use enthusiasm for football to discuss European political questions / issues in age-appropriate manners. The project is funded by the TUI Foundation.

→ For more information, visit:
www.schwarzkopf-stiftung.de/kickforeurope

1. RECIPROCAL EXCHANGE WITH ONE ANOTHER IS CENTRAL TO A LEARNING SITUATION

Dialogue is a process that can have high emotional intensity. An exchange is said to occur when "a counterpart takes up his / her own expressions in an interaction and then processes, reflects and answers these"[3] with another person reacting similarly. Learning is often made possible through such resonance processes. For *Understanding Europe*, this includes (see right):

> • Methods calling for cooperation and dialogue

2. RECOGNITION AND PERSONAL CONNECTION AS KEY TO SUCCESSFUL LEARNING PROCESSES

An important aspect of learning is "an appreciative interaction where students are taken seriously in their thinking, their language and their opinions".[4] Connections between peers and students is of primary importance, as well as students bonding amongst themselves. These connections require a safe, appreciative and trustworthy environment so that peers and students can enter into meaningful exchanges with one another. Such aspects include (see right):

> • Appreciative communication
> • Seeking contact with participants from the beginning
> • Strengthening connections to participants' life-worlds

3. MEANING-MAKING IN PROCESSES OF INTERACTION

A principal factor for internalising educational content is "whether negotiated learning topics have personal meaning for the students and whether the forms of negotiation make sense to them."[5] This means, among other things, that the sequence of events and learning conditions must be made transparent and comprehensible to participants. Furthermore, participants' self-determination is central to meaning-making. For our project, this means (see right):

> • Including peers' and participants' life-worlds
> • Using visualisations through multiple channels
> • Encouraging self-determination and co-determination of participants
> • Avoiding the use of technical expressions and abbreviations
> • Developing working material that is not too complex or academically-oriented
> • Applying broader political understanding
> • Allowing and giving time to controversy

4. METHODICAL AND LINGUISTIC APPROACHES – ADOPTING COMMON TOPICS

To make exchanges successful, the language used and the ways in which peers communicate should fit the needs of the students. The topics of learning should be accessible to all as well as developed collaboratively by using different approaches. Moreover, meaningful learning processes take place when action-oriented and product-oriented work are both at the core of the educational process.[6] This includes using (see right):

> • Adaptive language
> • Diverse methods
> • Dividing tasks into group work
> • Focusing on subjects (instead of text and speech)

1 Zentrum für inklusive politische Bildung. In: www.zipb.de/was-ist-inklusion/, last accessed 21.11.2019.

2 cf. Fuhrmann / Scharnetzky (2018): Prinzipienmodell inklusive Lernumgebungen. Frühjahresschulung Europa Verstehen 2018.

3 Jugel, David / Hölzel, Tina (2018): *Und dann / wir waren schon im Thema, obwohl wir keine Ahnung davon hatten – / keiner von uns wusste, was ist die europäische Union*. "Kick for Europe" evaluation paper for the Zentrum für inklusive politische Bildung / pp. 8.

4 ibid., pp. 11.

5 ibid., pp. 12 f.

6 cf. ibid., pp. 17 ff.

On the challenges of civic education, life-worlds and schools as learning spaces

The following interview is a conversation between alumni and peer trainers of the project *Understanding Europe* in Nord-Rhine Westphalia – Mevlut Özev (M), Lydia Schröder (L) and Sonem Nangpal (S) – with educational researcher Helle Becker (H). The interview was moderated by former peer trainer Nicola Roth (N).

N *Motivating young people to participate in political processes, to become active themselves and enabling them to articulate and share their opinions are important goals of the EU Crash Course. Implementing these goals, however, is not that simple. When in your work or in your activism have you failed to integrate or involve young people?*

L It was in a vocational school class. We were not told in advance that a member of the class had recently arrived in Germany and barely spoke German. We didn't understand at all in the beginning that he didn't understand us. Fortunately, there was someone in the class who could translate. But the process of translating resulted in a strange dynamic. The whole time we had the feeling that the student felt like he was under pressure.

M Several examples from EU Crash Courses come to my mind. We have increasingly had the problem of not reaching young people because they come into the courses with pre-existing biases. Coming from the Schwarzkopf Foundation, we were seen as being part of the elite. From some students' perspectives, we're coming into schools to make them believe that the EU is the solution to all of their problems, which, of course, is not the case. Instead, we want to be able to critically discuss European politics and other topics. Students can feel uncomfortable and, to some extent, overloaded in these situations.

S In general, I think I've always failed when I've thought I could diffuse a certain dynamic within four hours, or when I've thought that our moderation guidelines can always be applied and adapted to every situation. Courses just haven't been successful when the pre-existing class dynamic is tense or when cohesion isn't working. Some students have been marginalised in their classes before, and sometimes things just aren't working between the teacher and the students.

↘ Prior knowledge of language capabilities as well as knowledge of students' personal experiences and backgrounds (such as experiences of displacement) should be discussed with respective teachers in a preliminary discussion if they are relevant for the learning setting.

↘ At the beginning of the course, all educational goals should be made clear – in particular, creating an open and critical space for discussing (European) topics.

↘ In some cases, it can be useful to break up the class and mix up the groups.

> "I would precisely turn the
> perspective around and
> say that I can only work with
> what I encounter."
>
> — DR. HELLE BECKER

H To answer the question as to whether I've ever failed to integrate or involve young people, I will just say quite boldly, never. Never in my life. And I will mention three points that are decisive for this. It starts with the goal – I wouldn't say that I can motivate or interest someone. I would precisely turn the perspective around and say that I can only work with what I encounter. And I am convinced that every person has political and philosophical thoughts in terms of how they would like to arrange their lives, how their future will be and what they experience as problems and conflicts. Also from my practical experience, all young people have points of reference with respect to Europe.

N *So, you mean that we should be open to there always being results?*

H Exactly. But I'm talking about the point of departure right now. Pedagogy in schools typically aims to achieve certain goals and to set standards with grades. In contrast, "intentional pedagogy" creates a setting in which particular educational experiences are possible. Whether these experiences will be made is open. I can immediately comprehend that something wasn't working for you in a formal school setting. In a non-formal setting, I do have certain freedoms and I also have completely different perceptions of the young people participating. They know precisely that they will not be assessed – it's not about a curriculum, it's not about instruction. When non-formal education occurs in schools, you'll have a really hard time of convincing students that they're allowed to go.

> ↘
> In the beginning, it should be made clear that the following hours are not part of a regular school lesson. There is no assessment. Also, alternative arrangements (e.g. sitting in a circle) and referring to students as equals can help to dissolve barriers.

N *Can you confirm that for in-school settings? Because you are, indeed, working in schools and most of these courses take place within classrooms.*

L   I find that always depends. I have also experienced that there are problems when teachers are very present and see it as their role to appear as a teacher, and that interest rapidly declines when teachers continue to emphasise the assessment context.

M   My position on this is not clear. In my opinion, the presence of teachers when courses take place can definitely ensure a comfortable atmosphere, especially when it is clear that students won't be assessed. I have often had the impression that students shut down when it's only us in the room because they feel that "It's pointless. My engagement here isn't worth anything."

N   *Dr. Becker looked rather shocked as you just said that the students shut down when the teacher is out of the room.*

H   Teachers mark the setting. Many are happy when teachers are present because the class is better disciplined. But that is only necessary when you find yourself in a setting that is built on a relationship of obligation for students. In schools, students have a particular role, which very often implies that private life is separate from school. I had a situation with a class where this was very obvious. The teacher was convinced that her students didn't care the slightest bit about the EU. So, the first thing I asked was, "What are your hobbies? What do you do outside of school?" And then one student said, "I'm active in animal rights campaigning" and it became clear that she is part of an organisation for the protection of animals. Then I asked, "And have you made any progress?" and she said "Yes, we protested against a directive for chickens that was also brought to the EU Parliament. Now we have a directive that has changed the conditions for battery hens." The teacher got really annoyed, because it became clear that actually half of her students are linked to the EU in their private lives.

> "I enjoy that I primarily work with students who, even if they are going to a youth club, wouldn't sign up for the EU Crash Course."
>
> — SONEM NANGPAL

S   This example shows, though, that a non-formal format in a formalised set-ting is not necessarily an impediment. I think it's much more about how tea-chers understand their own role. I think teachers have to be told in advance that they shouldn't play a dominant role. Then, I've often had the experience that you can have a discussion with students where they reveal a lot of perso-nal things. If you manage to treat them as equals and bring up controversies, then a very lively discussion will likely develop. Discussions that are sometimes, for me personally, even a bit too lively.

H   I would make a guess, based on the research, that a significant factor in the setting that you've described is, in fact, yourself. You are points of contact with your peers, you are equals. And that leads to the fact that you don't have the feeling that this is a formal setting, but rather, that it's a lively discussion.

S   The advantage that I see in schools as locations as opposed to youth clubs is that it enables a great depth for the course on offer. I enjoy that I primarily work with students who, even if they are going to a youth club, wouldn't sign up for the EU Crash Course. And these are also the students who often say at the end, "That was really fun today – EU politics is not nearly as complicated as I thought."

H   The selection is greatest in schools. Schools are the institutions that aggregate age groups, social groups, regional groups and educational groups, so they have the least heterogenous groups. Indeed, we often say that we reach every-one in schools. But more and more, the realisation prevails that this is not the case.

N   *I would like to come back to the topic of political understanding. Helle, you said that many young people, when asked, don't identify at all as political at first. On this point I have a quote that you've mentioned from an English study: "It actually doesn't take much to include young people, to understand their democratic will and to increase their participation. Because the willingness to participate and the feeling of efficacy results from the feeling of belonging." What is lacking when young people's political understanding, at times, doesn't correlate with the understanding of politics that is predominant in civic education?*

H   It is mainly the feeling that "I'm not seen or heard by politics." Studies on youth exemplify again and again that young people of course formulate their own opinions about politics. I am in no way going to assert that any person is apolitical or outside of politics – outside in the sense that a person never thinks about questions like how our society should be constructed, which rules should prevail, and what justice should look like. That is a conscious positioning that the students sense, which therefore determines their access. The problem is really that, until now, research has been conducted according to formal under-standings of politics: "What do you think of party XYZ?" At the moment, we're seeing with "Fridays for Future" that youth latch onto politics in ways other than the parliamentary system and institutions, finding linkages, instead, to their daily life circumstances. Fridays for Future is also an example of how young people are not even taken seriously first. Young people have real-world experience, yet they are unable to vote. They are, therefore, neither literally nor

↘
It should be clearly communicated with the teacher in advance that their role is less active during the course. In some cases, the teacher may even leave the room.

At the moment, we're seeing with "Fridays for Future" that youth latch onto politics in ways other than the parliamentary system and institutions, finding linkages, instead, to their daily life circumstances.

— DR. HELLE BECKER

emotionally addressed by politics. They can hardly make themselves understood, so they're not being heard, either. It must be understood that, aside from voting, there are other possibilities for young people to influence politics. This empowerment is necessary on many levels to develop young people's feeling of belonging.

> ↘
> Empowerment can only occur in a space of recognition, where students are listened to and their political opinions are taken seriously.

N   *How do you assess this based on your experience? When young people have already written off the legitimacy of their own political involvement, how do you then manage to reach them in their own world?*

S   I find the connection to their life-world also highly important. You come into a class and work with what you've got. It can be the legalisation of cannabis or even a position that I myself don't agree with. If it's, for example, a very hostile opinion toward refugees, I find that you effectively achieve a lot more by saying, "I'll make a note of that and try to shape the next four hours around that." Our task is then to piece everything together. When you manage to make a connection between students' real life-worlds and abstract knowledge, I always take that as a success.

> ↘
> Students are best engaged when addressing their personal interests, questions, and realities, however controversial.

M   I think this topic shows one of the weak points of our courses. They mostly pivot around current topics that students catch wind of in the media, in their neighbourhoods or with their families at home. We discuss these topics and then that's it. Whether the students then realise or implement what has been discussed, we cannot control. I also don't believe that we can motivate students to do so within four hours at all.

H   May I console you with the fact that I don't believe this? All impact studies in the area of non-formal education show that short formats are also effective when particular factors are activated. For example, when formats happen in a particular situation or stage of an individual's personal development. This is very individual; it can't be generalised. They can have an enormous impact that sometimes hits home a year later. They can also have an initial effect, a kind of domino effect. Educational impact can't be immediately identified, with the exception of something like learning vocabulary. But with personality-developing educational approaches, such as these, other factors must be considered.

"In my experience, it is highly beneficial
to express that [young people are
political creatures] in the first place."

— LYDIA SCHRÖDER

L   If we go back to how you first instil in young people that they are political creatures, in my experience, it is highly beneficial to express that in the first place – to make it clear that what they do, think or say is very likely political. If they are more interested in the new sports grounds in their town than who's being voted into the new European Parliament, that's no less political. Rather, it's a completely different level of politics, one which is not at all to be neglected. And quite often, discussions need this acknowledgment in order for young people to trust themselves to express other political opinions. They then have the feeling: "Because I'm now conscious that I have something political to add, I can say what I think. Others believe that I can think politically."

S   I think we are mixing up two aspects – we can create entry points for politicisation to occur, or we may intensify students' politicisation with the inputs we provide. And as far as I I understand, it's about a step which, for me, is subsequent – that students learn about a culture of debate and that developing conscious opinions is encouraged. I think that these are two separate aspects.

"You're on the road with so many different schools, you meet so many different people and are confronted with so many different opinions and outlooks."

— MEVLUT ÖZEV

N *In civic education, these aspects blend, interlock and build upon one another.*

S Most certainly. To the point I believe that democracy pedagogy, as is attempted partially in schools, often supposes a politicisation that sometimes does not exist. Today, I would say that my politics classes in school did not propel my process of politicisation, but rather, the opposite.

N *Can I perhaps ask a question to this point? I am more familiar with previous EU Crash Courses when factual knowledge was at the forefront. We worked based on the assumption that general knowledge was necessary for participation to even take place. What's your view of this now in the course and, related to this, what role does students' prior knowledge play?*

M Prior knowledge is not so important because we are able to adjust the course contents to the level of the class. But I would say that prior knowledge for discussions we lead is of great importance because the topics are mostly very current, such as Brexit, right-wing populism or the conflict between Brussels and Poland.

S   I have often had the experience that you can lead a discussion without a lot of prior knowledge, but the associations and emotional connections to particular topics will already be there.

L   Sometimes I ask myself if it is not more important at the moment to convey factual information, because I have certainly had the experience that young people are very grateful to have learned something about specific processes. I find it useful to equip them with this knowledge. On the other hand, it is not my task as a peer educator to send EU experts out into the world, but rather, to make the participants understand that politics is important, that politics is relevant to their realities, and that they are also political actors.

H I can speak to this more abstractly and would like to start by saying that my concept of education works on the assumption that young people are mature. This is very important as a kind of guiding principle. The question of the relationship between "teacher and student" in pedagogy is highly important. Which role plays education and wich role plays schooling in this relationship? It is also often the latter which is in need of coming out of its shell sometimes. I would not say that someone first has to know something before they're allowed to think, say or do something. There is always something to build on, to talk about and to learn from – and to look for ways to implement in your own life. There is another obstacle that should not be underestimated: In some cases, prior knowledge can be an absolute hindrance to dealing with something. You would then have a large barrier to overcome in order for this student to engage cognitively with such institutions at all. Prior knowledge can, of course, have different effects. It's not a bad thing that students' prior knowledge differs. I would then promote mutual peer learning so that students who know a lot can inspire or advise others. The overall dynamic is relevant and it's undesirable that students end up thinking that it is their 'fault' if they don't know something.

> I would not say that someone first has to know something before they're allowed to think, say or do something. There is always something to build on, to talk about and to learn from – and to look for ways to implement in your own life.
>
> — DR. HELLE BECKER

> ↘
> When using the interests and positive associations of the participants, concurrent peer-learning within the group can be strengthened.

N *Let's look at the project level, as we have peers here who are part of the* **Understanding Europe** *project. How have you all personally developed within this project?*

M It's difficult to summarise all of the last years. I would say that I've learned through my work as a trainer to find compromises more easily. You're on the road with so many different schools, you meet so many different people and are confronted with so many different opinions and outlooks. You have no other choice but to somewhat deviate from your position, to accept the opinions of others and to meet somewhere in the middle. Not necessarily because you are personally involved in the discussions, but because you experience these discussions as an outsider, as a moderator. You understand that there's no other way.

L I would formulate it differently I might mean something different, too. I have learned to tolerate these unbreakable tensions. There is one opinion and there is the opposite opinion and it's fine that there are these opinions. The political understanding I gained from school was that, we have to find the perfect compromise that makes everything fine. Through the EU Crash Courses, I've learned to work around this and that this is not always going to be the case, and that's totally fine. Politics is much more than unifying opinions and applying this into a law, rather, politics is all about the diversity of opinions.

> ↘
> For peers trainings, "tolerance for ambiguity" should be encouraged, meaning that trainers should be able to tolerate different opinions and work with differences in the classroom (→ chapter 2).

↘
First impressions count! From the beginning, you should aim to remain authentic and to build a good personal rapport with the students.

S   I have learned that I go into discussions more openly and with fewer pre-judices. In the beginning, I often experienced that the teacher with whom I communicated with in advance would say that, "It will be really difficult. They know nothing. Hopefully you'll achieve something." And then you go in and you work out pretty quickly that what was meant by a lack of knowledge has been equated with a lack of politicisation. And that's definitely not applicable. In that sense, I'm also learning to go into classes and to not think through a discussion in advance or to consider an alternative scenario – instead, I just see how it develops. Generally, a discussion almost always develops by itself, unless it's not working on a personal level – if I as the peer and the students are not harmonising well.

H   What you just said has another component. Teachers tend to attach the so-called "deficit perspective," meaning to see what one can or can't do or know or doesn't know, and to judge social behaviour in a tightly constrained frame-work. I just had to laugh, because I imagined teachers thinking sometimes: "Oh God, they've really sought out the worst little troublemakers." I can go on all day about this completely different assessment of the students I meet. In a different setting, these young people prove themselves to be especially mature and especially engaged. In my experience, I can only affirm this argument.

N   *Thank you to all for the discussion!*

PARTICIPANTS

Dr. Helle Becker
is an expert in cultural and education studies and has specialised for over 20 years in applied research and its practical application. Her specialist topics are political and cultural education for young people and adults, international and European youth work and education, cooperation between different education sectors and quality development. She is the director of the non-profit organisation "Transfer for Education" (Transfer für Bildung e.V.) and is a lecturer at the University of Osnabrück.

Nicola Roth
is an advisor on education for the Association for the Promotion of Policy Action (Verein zur Förderung politischen Handelns). She studied European Studies in Passau and Frankfurt (Oder) and possesses a wide range of experiences in the areas of civic education, youth participation, and international youth exchanges. In her time as a peer trainer, she (co-)designed and developed various seminar formats for the Schwarzkopf Foundation.

Mevlüt Özev
was an *Understanding Europe* trainer from 2015–2019. He studied Political Science in Cologne and Aachen and is currently writing a dissertation on the relationship between religion and foreign policy.

Sonem Nangpal
was an *Understanding Europe* trainer from 2015–2019. She studied Law in Cologne and worked extensively on international criminal law. She will soon begin her legal traineeship.

Lydia Schröder
has been an *Understanding Europe* trainer since 2017. She studied Social Sciences in Bochum. She is currently completing a research internship in Hamburg and will begin her bachelor thesis afterwards.

In practice

CHAPTER 7 DIALOGUE-BASED LEARNING

"Europe in 4 Corners"

How can I initiate a controversial conversation amongst students? How can I create a learning environment where students can openly share their interests and opinions? A good framework for reaching these goals is the activity "Europe in 4 Corners". This activity is particularly suitable for the beginning of a seminar (after an icebreaker), when you are just getting to know the opinions and interests of the group. It can be especially helpful to non-formal educators who are meeting a completely new group. With the following instructions, notes as well as inputs for the moderation are explained.

BY
AGNES SCHARNETZKY
BRIGITTE FUHRMANN
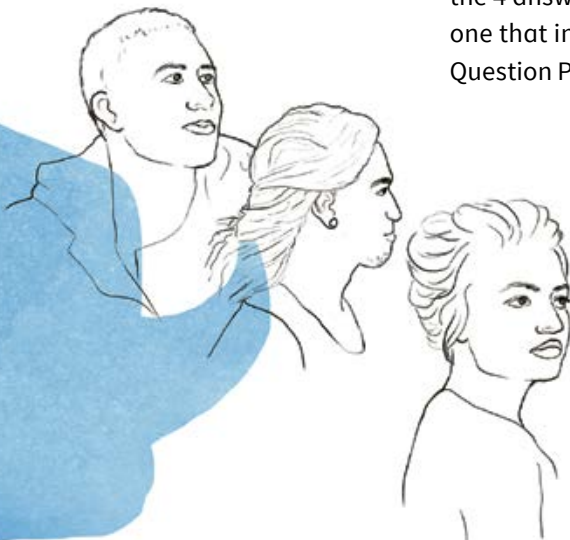
OBJECTIVE

The activity "Europe in 4 Corners" is used to create an atmosphere of recognition, and can offer space for discussing controversial issues. This activity is helpful for identifying topics, questions and "hot topics." It can also serve to confront students with opinions that are different from their own.

INSTRUCTIONS

Students should stand in the middle of the room. The room should be organised so that the students have plenty of room to move around. The trainers should present the questions and the 4 possible answers with the PPT slides. Each possible answer will be allocated a corner of the room (A, B, C, or D). The students position themselves according to their answers. The students should be presented with the option of placing themselves in the middle of the room if they can't find an answer that fits their opinion, or if they want to discuss an option that is not mentioned in the 4 answers. The last question should be a speculative one that inspires students to add some questions to the Question Pool (→ chapter 8).

→ **Sample questions for "Europe in 4 Corners" can be downloaded here:**
www.schwarzkopf-stiftung.de/en/four-corners/
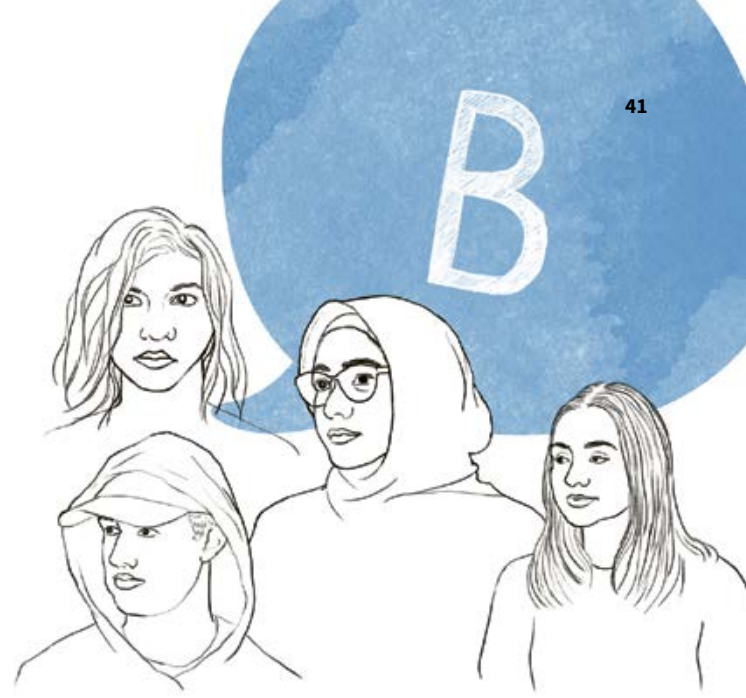
NOTE

Try and create discussions with **authentic follow-up questions**. Try to hold back on explanations. Create a discussion between the different corners. Try to not present yourselves as experts, but as facilitators of discussion and peers who are interested in students' answers.

If you come across **prejudicial or stereotypical statements**, use your judgment to decide whether to react by following up on the statement (what do you mean by that exactly?), involving the others (what do the others think about that?), directly responding and countering the statements (as in the case of statements that are clearly racist) or deciding to come back to the subject later.

↘

INPUTS FOR MODERATION

The most important things are authenticity and flexibility. The following inputs can serve as a flexible guideline for facilitation:
- Reflecting and summarising: "Did I understand you correctly that…"
- Reinforcing: "And you think we should take action against / for this?"
- Encouraging taking a stand: "And do you think that's right / necessary / unfair / illogical?"
- Connecting: "Do you think that's similar to…?" "So you would disagree with…?"
- Questioning: "That's a bold theory" "For every anecdote, there's a counter-anecdote"
- Intensifying a point: "The consequence of that would be…"
- Deliberately misunderstanding: "What I think you're saying is…"
- Personalising: "I have a friend who…" "This would also apply to your classmates" "Imagine if this was affecting one or your friends"

COMMENTS ABOUT THE CONTENT OF THE QUESTIONS

Next to showing the different levels of "the political" (polity, politics and policy), the questions should highlight or create personal connections to the students' daily lives. The guideline below for asking questions should be helpful. On the next page, we will share an example to clarify what we mean. This example is only a suggestion – it is not meant to be copied directly or limit your spontaneity. We distinguish between three kinds of follow-up questions:

1. **Follow-up questions that relate to the students**
2. **Follow-up questions concerning the content**
3. **Questions that create a connection to other opinions / corners**
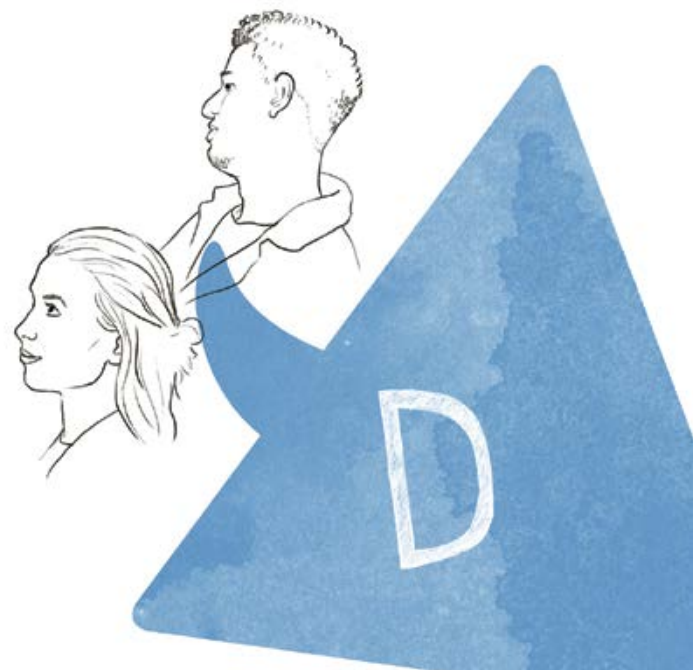
EXAMPLE **"WHAT BOTHERS YOU THE MOST ABOUT THE EUROPEAN UNION?"**

(!) REMARK   This example question is not low threshold. With every question, it should be made clear at the beginning what is meant by the answer options (especially, in this instance, "national autonomy"). Furthermore, the question should not be used if it could remind group members of traumatic experiences (i.e. with EU borders).

A. LOSS OF NATIONAL AUTONOMY

FOLLOW-UP QUESTIONS THAT RELATE TO THE STUDENTS
- You've chosen to stand here, can you explain why?
- Can anybody think of a concrete example from day-to-day life that illustrates this problem?
- Do you think that this is something we should be doing something about?

FOLLOW-UP QUESTIONS CONCERNING THE CONTENT
- What does national sovereignty mean to you? (Also ask the other corners)
- What would a process of further European integration that doesn't threaten national autonomy look like?
- Are there fields of politics where national autonomy is less important? (Economic policy? Foreign and security policy?) What about values and norms?

QUESTIONS THAT CREATE A CONNECTION TO OTHER OPINIONS / CORNERS
- Why did you pick this corner?
- What do the others who chose this corner think?

B. NOT ENOUGH BORDER CONTROLS

FOLLOW-UP QUESTIONS THAT RELATE TO THE STUDENTS
- What is it about the EU that bothers you?
- Could you explain why you chose this corner?
- Can anybody think of a concrete example from day-to-day life that illustrates this problem?
- …and you think that's necessary / illogical?

FOLLOW-UP QUESTIONS CONCERNING THE CONTENT
- Do you know of any border controls?
- What do you think is the point of border controls? What do they offer citizens of the EU?

QUESTIONS THAT CREATE A CONNECTION TO OTHER OPINIONS / CORNERS
- More borders mean higher costs – would you be willing to spend that money? (point to corner D)
- Why is the need for more border controls more important to you than the loss of national autonomy?

WHAT BOTHERS ME MOST ABOUT THE EU IS…

C. THE LACK OF UNITY AMONG EU MEMBER STATES

FOLLOW-UP QUESTIONS THAT RELATE TO THE STUDENTS
- You've chosen this spot, could you explain why?
- Can anyone think of a concrete problem from everyday life that illustrates…
- …and you think that's unnecessary / that this… doesn't make sense?

FOLLOW-UP QUESTIONS CONCERNING THE CONTENT
- Why do you think a good compromise is difficult to reach?
- Do you think that Lithuania has the same goals in the EU as Spain?

QUESTIONS THAT CREATE A CONNECTION TO OTHER OPINIONS / CORNERS
- You've heard the arguments that were made by the other groups – there seem to be differences of opinion. Autonomy means less of an obligation to find agreements with others. Would you say that it would make more sense to have fewer things decided upon together?

D. THAT MY COUNTRY PAYS SO MUCH MONEY INTO THE EU

FOLLOW-UP QUESTIONS THAT RELATE TO THE STUDENTS
- This corner is, arguably, the most connected to a German perspective. Why did you choose this corner?
- Can anyone think of a concrete example from everyday life that illustrates…

FOLLOW-UP QUESTIONS CONCERNING THE CONTENT
- Do you have an idea of what you'd rather spend the money your country pays into the EU for?
- Do you think that the money that Germany contributes to the EU is being put to good use?
- How would you decide how much money is too much? (the EU can only work if everybody is willing to contribute)

QUESTIONS THAT CREATE A CONNECTION TO OTHER OPINIONS / CORNERS
- Wouldn't you need more money to pay for border controls?
- To what extent do you think the positions of A and D are connected?

QUESTIONS GENERATE DIALOGUE **HOW CAN I DEAL WITH STUDENTS' QUESTIONS?**

TRAINER PERSPECTIVES	STUDENT PERSPECTIVES		
ROLE OF THE QUESTIONS			
DIAGNOSIS Gain insight into students' prior knowledge, existing classroom attitudes that can and should be dealt with and students' motivation for this course, or for addressing the proposed topics	**SOLVE PROBLEMS THAT HAVE TO DO WITH UNDERSTANDING (E.G. FOREIGN WORDS)** What does that mean? What's that about? What does the one thing have to do with the other? What are we really talking about?	**CONTRIBUTE YOUR OWN ATTITUDE / OPINION** I know that … I've heard that … Isn't it the case that …	**REQUIREMENT TO UNDERSTAND (COMPLEX) RELATIONSHIPS** Why is that so? Why is it dealt with like this? Why don't they simply solve it like this …
DEALING WITH QUESTIONS: FOCUSING ON DISCUSSION AND DIALOGUE			
TRAINERS AS MODERATORS • Generate controversy • Be student-focused Don't give a monologue; rather, moderate students' statements	*Can someone explain this?* *Does anyone know what this means?* *Can someone help?*	*What do the others think?* *Does anyone have a different point of view?* *Which attitudes / opinions have you already noticed?* Strengthen weak positions Strengthen democratic and pluralist positions	*What do others have to say about this?* Address teenagers as experts with prior knowledge
TRAINERS AS EXPERTS • Explain examples • Orientate discussions scientifically • Be problem-focused • Apply the controversy principle Switch back to the moderator role	*That is, …* *That means …*	*If we apply your position to the following example, then …* *There is also the view that …* *Another argument would be that …* *This attitude can result in the problem of …*	*From this example you can understand that …* Real-life examples *When you try to break it down, you can say that …* Recognise that it is all quite complex

"The students want to hear my opinion. What should I do?"

Can you tell the student your opinion about a certain political topic? We would say yes, as long as you mark the answer as your personal opinion, and refer to other existing opinions, as well. To answer this question, we will share the view of Prof. Anja Besand. She claims that you should take a position in educational contexts and not be afraid of passionate controversies.[1] If you do share your personal opinion with the pupils, be especially conscious of your role. Do opposing opinions to your own have enough space? Do not introduce opposing opinions as if the "others" are abstract – make their views tangible. Maybe a friend of yours thinks differently from you? In this way you can also share emotional and personal experiences.

1 Anja Besand (2016): Zum Verhältnis von Emotionalität und Professionalität in der politischen Bildung. In: Heinrich-Böll Stiftung (eds.): Ideologien der Ungleichwertigkeit Schriften zur Demokratie – Band 42.

CHAPTER 8 APPROACHES TO THE TOPIC OF EUROPE

"What does it have to do with me?"

> → **For background knowledge about the EU institutions, the following illustration can be used:** www.schwarzkopf-stiftung.de/en/institution_puzzle

A goal of European civic education is to **transmit knowledge to participants about EU institutions and political processes**. However, the challenge with this is that EU institutions generally only touch upon the life-worlds of students in an indirect way. In the sense of adopting common topics (→ chapter 5), **"thematic footholds from the experiential world of students must therefore be used in order for them to open up to the topic of Europe."** [1] Furthermore, the meaning of Europe for their own (emotional) experiential world must be demonstrated for them.

Especially in the case of non-formal civic education, collecting data on the interests and experiential worlds of the participants is, therefore, useful. This inquiry should be conducted during the seminar (e.g. during the activity "Europe in 4 Corners") or prior to the class with teachers. For this, diagnostic competencies of the peers (especially the ability to listen well) and an actual interest in the target group are needed. A simple diagnostic method is the Question Pool. How this can be used is explained in the following.

METHOD **QUESTION POOL**

The peer trainers distribute the moderation cards amongst the participants and ask: "What questions do you have on the topics of politics and Europe?" Students' questions are collected by the moderator and made visible for all. Students' self-efficacy can be strengthened by:

- Make their questions transparent (by pinning or taping them to a board)
- Put sticker dots on some questions that are most important to them; and / or
- Address some questions in the workshops or straightaway in the group discussion

Should there be a need for more reflection, you can conduct a second survey with another colour. E.g. "What annoys you about this topic?" or "What concerns do you have about this topic?"

DIDACTIC PRINCIPLES OF CIVIC EDUCATION

In the following, **four didactic principles of civic education** will be discussed that enable an approach to the topic of Europe: learning from examples, life stories as illustrative approaches, examples for problem-oriented learning and the principle of controversy (→ chapter 12).

1. LEARNING FROM EXAMPLES

"Educational content should be selected and structured so that, through concrete, individual political examples, generalisable knowledge about politics can be gained."[2]

The goal is to create a learning process that is stuctured by concrete cases. This can be achieved by including concrete examples in the learning process wherever possible. Ideally, examples used should offer a connection to the **students' own lives**, for example by using themes from their daily lives or questions from the Question Pool. This method follows the didactic principle of building on examples. The idea is that examples are not just used to illustrate or reinforce a general principle, but rather, as the basis from which more general processes can be established and explained. Examples serve as a conrete way to understand and relate to more general ideas. Valuing the students and their **self-efficacy**, it is particularly exciting to use examples that come from the students themselves.[3]

EXAMPLES

- Focusing on an institutional understanding of the EU often makes accessibility more difficult, which is why departing from topics / policy areas is more advisable.
- In 2019, in our courses, questions were often centred around the EU copyright reform (Article 13) and the (European) climate policy.

2. USING LIFE STORIES AS POSSIBLE ACCESS POINTS

It makes sense to connect complex processes – even legal ones – to individuals' life stories. Successful learning processes also allow students to be emotionally invested in the topics discussed. This is easier when processes are not just described in general terms, but are also illustrated by stories from real people. These stories should be chosen in a way that offers the students a chance to identify with them. The examples chosen should ideally come from people who share the students' age and way of interacting in order to reinforce the peer-to-peer approach.

◎ EXAMPLES

- To illustrate participation possibilities in Europe, stories from engaged young people can be shown:
  www.stories.europa-verstehen.de/en
- When speaking about the topic of refugees and asylum in Europe, experiential stories and voices from refugees and migrants should be heard

3. PROBLEM-ORIENTED LEARNING

"Learning topics should be selected and structured so that the problems involved in politics can be made apparent."[4]

This principle is applied throughout our courses and is utilised through the Question Pool. The students write down both questions about things they want to understand and things they are interested in discussing because they find them problematic. The deciding factor in choosing the questions to refer to as a trainer should be the urgency of the addressed problem and the degree to which it is a public issue. Problems brought up by the students should answer both criteria. Keeping in mind the aims of offering students recognition and reinforcing their self-efficacy, their questions should become a central point of the course.

◎ EXAMPLE

- In order to include current topics, you can work with media snippets (videos, photos) or smartphones for spontaneous research

4. CONTROVERSY

To make students excited about the European idea, it is important to be able to openly discuss controversial points and problems regarding European integration with them. Addressing problems can be particularly fruitful learning experiences because students aren't just presented with answers, but are given the space for further speculation, analysis and discussion with their peers.

◎ EXAMPLES

- Negative experiences must also find space, e.g. if participants are personally restricted in their mobility within the EU, or were restricted when entering the EU
- Similarly, post-colonial perspectives and critiques of power can be introduced and contrasted with Euro-centric narratives

Physical violence

Mobbing

Religion

INJUSTICE

VIOLENCE

Gender   Discrimination

Nationality

Own emotional, experiential world

Family   Love, relationships and sexuality

LIVING TOGETHER

JUSTICE

Mutual assistance

Community   Team

Trust
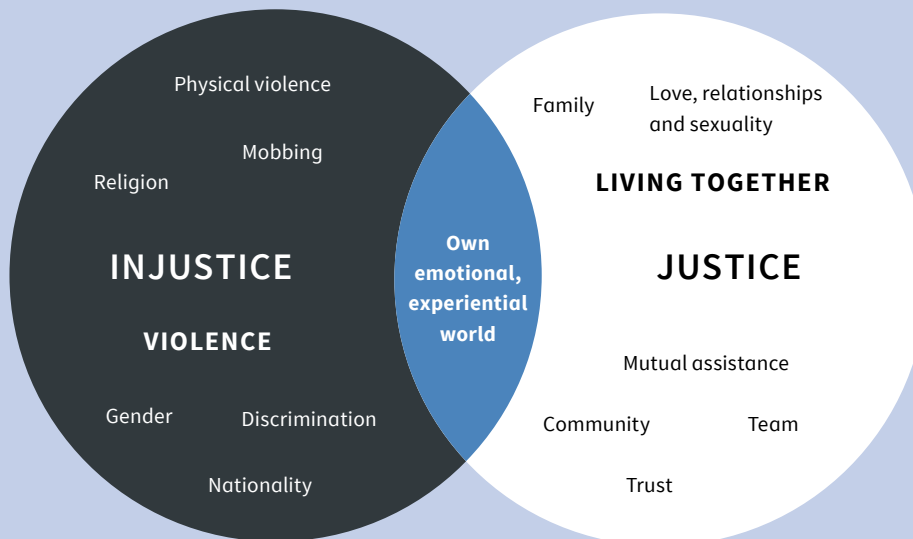
Topics from the emotional, experiential world of young people (Besand / Hölzl / Jugel 2018) [6]

1   Jugel, David / Hölzel, Tina (2018): *Und dann / wir waren schon im Thema, obwohl wir keine Ahnung davon hatten – / keiner von uns wusste, was ist die europäische Union. "Kick for Europe" Evaluierungspaper des Zentrums für inklusive politische Bildung.* pp. 8.

2   Wolfgang Sander (2007): *Politik entdecken – Freiheit leben. Didaktische Grundlagen politischer Bildung.* Wochenschau Verlag. pp. 193.

3   Cf. Hölzel, T. / Jugel, D.: *Inklusion in der Praxis verwirklichen - Eine Betrachtung aus der Sicht der politischen Bildung.* In: Bock, B. M./Fix, U./Lange,D. (eds.): Leichte Sprache im Spiegel theoretischer und angewandter Forschung. Berlin: Frank & Timme 2017, pp. 447–484.

4   Wolfgang Sander (2007): *Politik entdecken – Freiheit leben. Didaktische Grundlagen politischer Bildung.* Wochenschau Verlag. pp. 194.

5   → Glossary

6   Image derived from: Besand, Anja; Holzel, Tina; Jugel, David (2018): *Inklusives politisches Lernen im Stadion – Politische Bildung mit unbekanntem Team und offenem Spielverlauf.* Weiterdenken – Heinrich-Böll-Stiftung Sachsen (eds.), Dresden.

CHAPTER 9 THE TIMELINE METHOD

Teaching a multi-perspective European history

BY
LENA PRÖTZEL

1. PRELIMINARY CONSIDERATIONS

In textbooks, migration is typically not recounted as a normal part of history (Georgi, 2015).[1]

In newspapers, in teacher trainings and in the EU's portrayal of its own institutions, the history of European integration is not only told without migrant perspectives, but is also told largely in absence of the perspectives of Black Europeans, People of Colour, Jews, Sinti and Roma as well as Eastern Europeans, including East Germans.

How can we succeed in teaching a multi-perspective European history in the classroom? What attitudes do teachers and peers need to develop to create a space for **diversity-sensitive** historical learning (Baricelli 2008)? [2]

The following text provides inspiration for how peers as well as teachers can tackle European post-1945 history in the classroom with consideration to multiple perspectives. In addition to questions about one's own attitude, the Timeline Cards methodused in *Understanding Europe's* history workshop will be introduced and examplebased tips and formulations of questions will be given.

DECOLONISING HISTORY – ALLIES IN THE CLASSROOM

In city planning, squares, streets, and school names give little information as to the diverse post-war history of Europe, including the people who helped shape it. When European history is told, it is sometimes transnational, but is mostly told from a Eurocentric perspective. In addition, textbooks frequently illustrate social diversity, yet people with a history of migration or minority groups that are made to be "foreign" are depicted as "non-actors," Viola Georgi argues.[3]

Teachers and extr-curricular peers, in particular, have important roles to play in these narratives, making space for all – in more inclusive and participatory ways.

In educational and learning contexts, which are characterised by a culture of individual recognition, students are encouraged to see their own stories and experiences as part of historical narratives and debates. In this way, history in schools is made relevant to students' life-worlds an dis not only seen as important to learn for exams. As such, though, students and their own histories should never be considered as objects of research– particularly when marked as "diverse" or "different".

> *"Assignments are often based on the perspectives of those in a 'dominant' society. [...] Children and adolescents from migrant families are often made the object of study of their classmates without migration backgrounds. [...] They are singled out in the class, seen as 'special' or 'different' and, in contrast to their classmates, often have to share private information about their supposedly different way of life, their family or their religion, within a framework that they perhaps do not wish for at all."[4]*
>
> — VIOLA GEORGI

> *"Build a stage together, where you can meet as equals. That is the basic element of discrimina-tion-critical practice."*
> — CAN GÜLCÜ UND IVANA PILIC[5]

Teachers and peers must be prepared in advance to critically question their own canon of knowledge and, above all, to **unlearn potentially discriminatory knowledge**.

Knowledge of historic persons and debates that are not part of the dominant white, non-Jewish, non-Muslim European narrative are not easily accessible to students. Such a focus requires independent, prerequisite research and knowledge, whereby teachers and peers can play an important role for students in opening doors and as allies for multi-perspective dimensions. Adding to this, suggestions for future lectures, videos and (digital) displays can be found at the end of the article.

Teachers and peers can be important allies in bringing up and elaborating upon histories that have been made invisible. It is not only important to use sources, video interviews and quotes that are sensitive to diversity, but to also extend invitations to non-formal educational projects as well as time witnesses who are engaged in issues pertaining to diversity. For example, projects that take place outside of school can offer the representation and subject-matter expertise that may be missing and can help make ignored histories visible through self-directed storytelling. In addition, marginalised perspectives of history in relation to the continuity of racism and anti-Semitism in post-war Europe can be brought to the fore.

1. RECOMMENDATIONS FOR TEACHING MULTI-PERSPECTIVE EUROPEAN POST-WAR HISTORY AND / OR EU HISTORY

In preparation for a workshop, the following considerations are important for teachers and peers.

Checklist for your own preparation

✓ Is there a genuine interest in the stories, justifications and approaches that young people have on the topic?

✓ Reflect on your own historical knowledge: Where does your knowledge come from? Has your family history been discussed in textbooks or in lectures?

✓ What other perspectives on historical or current events have broadened or limited your own existing knowledge? In the past few years, have there been encounters, explanations or debates that have led to a change in your perspective? Do you know people personally who have experienced completely different histories and have different points of connection with, or a disconnection from Europe?

✓ Which Timeline Cards available for the workshop tackle topics that are personally important to you? Why are they important? Which topics, thematised on the "Timeline Cards", already interested you during your time at school?

✓ Do you have any knowledge of the group's composition and their interests – in order to adapt the material to them?

Tips and strategies for implementation

◎ Keep your own inputs as short as possible – always with the goal of opening up exchange and dialogue between students. The aim is for the students to mutually support each other and hear each other's arguments.

◎ Create an atmosphere of recognition and make room for diverse and controversial statements – tolerating controversy and ambiguity. Nothing better illustrates that history(ies) can be interpreted, judged, and viewed differently and can compete with one another than such an exercise.

◎ Use the historical knowledge, lack of interest and questions concerning the future of the learning group in order to address controversies, different understandings, and the meaning of history and historical events in concrete and illustrative ways (life-world orientation).

◎ Understanding Europe: Help the group listen to one another and get to know each other's perspectives on historical events. If students' perspectives are missing, bring your own input(s) (e.g. through extra Timeline Cards).

◎ Only EU history(ies)? An openness to hearing diverse stories and to finding solutions are part of a good workshop! Also, in terms of the indoctrination ban ("Überwältigungsverbot"), a European history of integration should also contain questions about disintegration. There should be space for history outside of the EU or outside the European continent – even transnational history – to be shared. Events that are deemed important can, of course, be before 1945 and can even be stories that focus on modern-day or future-oriented scenarios, as part of the pre-determined learning topics of the group, such as: "What would happen if all member states left the EU?;" or "What will happen if all climate goals are not met?"

A multi-perspective European history is one that ...

- Creates space for students to reflect on their personal stories
- Acknowledges grandparents and parents who have worked for decades as "guest workers" in the European steel industry and who hardly appear in textbooks when it comes to the economic boom and the founding of the European Coal and Steel Community (1952) – the pre-cursor to today's EU
- Considers that Winston Churchill is not just well-known for "a United States of Europe," but also goes down in history for his degrading and racist comments about colonised countries (Mehta 2019)[6]
- Not only speaks of the founding fathers of the European Union, but also about women and minorities. For example, the first woman president of the European Parliament, the French feminist and Holocaust survivor, Simone Veil, and the Spanish politician, Juan de Dios Ramírez Heredia, who, following the end of the Franco dictatorship and entry of Spain in 1986, was the first Roma EU parliamentarian
- Is aware that the European "post-war period" can also refer to family histories and stories of asylum from former Yugoslavia in the 1990s and the consequences of the genocide in Srebrenica.[7]

Simone Veil was a French politician and Holocaust survivor.
She was the first female president of the European Parliament
and in office from 1979 until 1982.

WORKSHOP METHOD **STORIES OF EUROPEAN (DIS)INTEGRATION**

SETTING / MATERIAL
10–15 Timeline Cards laid out on the floor (either chronologically in a row or randomly distributed through the room, like postcards)
12–24 large Post-its
The chairs should be put at the edge of the room or in a circle, if the space is large enough for students to be able to work within the circle of chairs

TIME
45–60 minutes

GROUP SIZE
7–12 participants
Larger groups can be split up and managed simultaneously

LEARNING OBJECTIVE
Get to know various experiences / judgements of an event in Europe's integration or disintegration history

→ **All Timeline Cards can be downloaded here:**
www.schwarzkopf-stiftung.de/en/material

Step 1
The peer trainers lay out a selection of 10–15 Timline Cards on the floor. A moderator then asks the students to – without speaking to one another – look at look at all of the events quietly. Afterwards, students are asked to point out where an important or characterising event in the history of European integration / EU history lies, or if one of the Timeline Cards tackles a topic that is personally important to them.

Optionally, the peer trainer can begin by asking which event or image is familiar, and if it means anything to the participants. Individual participants then briefly explain what they recognise and, if necessary for the other participants, explain the signifcance of the event, from their point of view. In case there are other perspectives or possible controversies on the event, the peer trainer may ask for clarifications or other opinions from the group.

Step 2
The group should put all of the event cards together in chronological order (on the floor). Options: If the years of the events have been covered up, revealing these can be used as a moment for students to loosen up. As part of Step 2, the participants can line up along the event cards according the years they were born. Each group member can look at what has happened during this period, as well as before and after.

Step 3
A moderator then asks each participant to elaborate on a topic or one of the event cards in the timeline that:
• Has been missing from the discussion so far that someone would like to discuss; or
• Has had a personal, national, European, or global influence, or which is a current cause for concern
Depending on the topic and the learning group, the peer trainers can bring in their own examples at the beginning to make clear that no knowledge is being tested here, but rather, that a trusting atmosphere is being created in order for everyone to be respected and heard. A moderator asks individuals who would like to share in more detail why an event has been chosen and asks for further information of perspectives from other students, if needed.

Step 4
The peer trainers now ask the group to jointly select between 8–15 cards (from the existing and newly created ones,) that are most important to them to understand the history of European integration. The other cards are then turned over and can be looked at during a presentation, e.g. by another timeline group.

Step 5
The peer trainers' evaluation questions can be: How was the workshop for you? What was new or exciting? Did something bother you or surprise you? What was the reason for you to add, choose, or turn over certain events? How easy was it to come to a common history? What perspectives are missing when we talk about history in general?

HISTORICAL EVENTS IN EUROPEAN POST-WAR HISTORY
THAT USE MULTIPLE PERSPECTIVES

1945

Following years of horrific wars, the states of Europe are barely entertaining diplomatic relations with each other. The USA and the then USSR exert great influence over specific regions.

1967 – 1974

Officers of the far-right take over power and establish a military dictatorship in Greece. On the same day, they detain eight thousand people. Among them ministers, journalists and artists. In 1974, the first free elections end the reign of the regime and Greece enters the European Community in 1981.

Two perspectives on May 1945 and the post-war period in Europe

One of the key issues that often comes up in question-and-answer sessions is why the EU was founded.

At the end of World War II in 1945, a Northern and Western history of Europe were quickly reproduced, which left out many other stories and experiences, i.e. the continuation of dictatorship and tyranny in Eastern Europe and the civil wars that broke out after the war, with remaining dictatorships in Spain, Portugal and Greece.

→   In the moderation or pre-selection of possible event cards, these points can be brought up with Timeline Cards, for example, on Greece's military dictatorship from 1967-1974 and the late entry of Spain and Portugal into the EU in 1986, only after the end of dictatorships in both countries.

→   Quotes from other experiences and perspectives can be used, such as the following:

"We Germans tend to reduce the EU to the fundamental issue of war and peace in the post-war period – according to the motto: Back then, people learned from the lessons of World War II and created peace. But that was not how it was. No EU member state has been deterred from going to war when it seemed to be of national interest. France went to war in Indochina and Algeria with hundreds of thousands of casualties, the United Kingdom sent its army to war against Argentina in 1982, and so forth." [8]

— KIRAN KLAUS PATEL,
A GERMAN-BRITISH HISTORIAN

1989

The Fall of the iron curtain changes the politi-
cal balance across Europe. What was previ-
ously divided is now joining together. The
Eastern European countries are beginning
a process of reorientation. 15 years later,
10 of them will be EU members.

1985

May Ayim was a Black activist and poet that made
the connection between German colonialism and
present-day racism visible. In 2009, a street in Berlin
is renamed in her memory.

Two perspectives on 1989

The fall of the Berlin Wall is not only seen as one of the most symbolic images and events of the reunification of East and West after the end of the Second World War, but it is also one of the things that separates students from an older generation of teachers.

Flavia Citrigno (a project alumna who works in the House of the Wannsee Conference, a memorial and educational site) about possible approaches
Students who are born after 2000 often have difficulty comprehending how much Europe and the world has changed in the last 30 years, and yet, the consequences and influences of 1989 are still recognisable in their lives. This makes the task of deconstructing this historical event all the more important.

- Where was the "Iron Curtain"? Using a map of the world, let students visualise where exactly the separation was.
- For countries outside of the EU: What was Turkey's stance on the fall of the Berlin Wall? And China?
- Why do you think people were so happy about the collapse of the Iron Curtain? Contrarily, why were some countries, people and groups concerned?
- Where did your parents and grandparents live in 1989? Did they move after the Iron Curtain's collapse?
- Have you visited regions where the Iron Curtain once was? Where were you? Did you notice any similarities / differences to when the Iron Curtain once existed? Do you have any family or friends living in the area?

The fall of the Berlin Wall is also an event that was watched with concern by marginalised Jews and people affected by racism in Germany, who feared a reinvigorated nationalism from Germany following reunification, which was seen with the violent racist riots and arson attacks in Mölln, Rostock-Lichterhagen and Solingen. An important perspective on this view of German unity can be found in the poem, "Zum Tag der Deutschen (Sch)Einheit" by the German poet and activist, May Ayim. May Ayim is one of the most prominent representatives of the Black community in Germany.

*"I will anyway
be African
even if you
want me to be
German
and still
will be
German
even if
my being Black
does not
seem to fit
…"[9]*

— MAY AYIM

FURTHER LINKS AND LITERATURE ON THE TOPIC OF MULTI-PERSPECTIVE EUROPEAN AND GLOBAL HISTORY (WITH A FOCUS ON THE HISTORY OF MIGRATION AND POSTCOLONIAL PERSPECTIVES)

→ **Accept Pluralism Handbook on Tolerance & Cultural Diversity in Europe. Concepts and Theories (2012).**
Anna Triandafyllidou (editor).

→ **The Unsettling of Europe. The Great Migration, 1945 to the Present (2019). Prof. Peter Gatrell**, University of Manchester.
Focuses on migration in the context of colonialism and decolonisation in Great Britain as well as the history of guest worker programmes in Europe and the EU's migration and asylum policies.

→ **This Land is Our Land. An Immigrant's Manifesto (2019). Assistant Prof. Suketu Mehta**, New York University.
Focuses on migration and transnational family histories in and between North and South America, Europe, Asia and Africa.

1 Interview with Viola B. Georgi, Professor of Diversity Education, Stiftung Universität Hildesheim (2015). Neue Studie: Integration und Migration im Schulbuch, https://www.uni-hildesheim.de/media/presse/Schulbuchstudie-Georgi-2015.pdf, last accessed 29.11.2019.

2 Michele Barricelli, Professor für Didaktik der Geschichte und Public History an der Ludwig-Maximilians-Universität München, für Aus Politik und Zeitgeschichte/bpb.de (2018): Diversität und historisches Lernen: Eine besondere Zeitgeschichte, https://www.bpb.de/apuz/275894/diversitaet-und-historisches-lernen?p=all, last accessed 29.11.2019.

3 Cf. Interview with Viola B. Georgi

4 ibid.

5 Gülcü, Can/Pilic, Ivana (2019): Partizipative und diskriminierungskritische Kulturpraxis: Strategische Partnerschaften und Allianzen bilden. Eine Einleitung. In: Die Zukunftsakademie NRW 2013 – 2019: zak nrw. jetzt change grow impulse. work book, pp. 346 – 350, https://www.zaknrw.de/files/redaktion/Workbook/zaknrw_workbook.pdf, last accessed 29.11.2019.

6 Suketu Metha (2019): This Land is Our Land. An Immigrant's Manifesto, p. 64.

7 Kübra Gümüşay: "Ich fürchte die Kraft der Erinnerungen", http://ein-fremdwoerterbuch.com/2013/07/ich-furchte-die-kraft-der-erinnerungen/, last accessed 29.11.2019.

8 "Die EU sollte sich ehrlich machen" (2019), an interview by Peter Müller and Klaus Wiegrefe with Prof. Kiran Klaus Patel, a German-British historian and the Jean Monnet History Chair for the Maastricht University in the Netherlands. Found under: https://www.spiegel.de/politik/ausland/historiker-kiran-klaus-patel-ueber-die-geschichte-und-zukunft-der-eu-a-1270974.html

9 Translation of a poem by May Ayim, taken from: Azadê Peşmen (2019): Nicht-weißer Blick auf die Wende. Das neue "Wir" ohne uns, www.deutschlandfunkkultur.de/nicht-weisser-blick-auf-die-wende-das-neue-wir-ohne-uns.976.de.html?dram:article_id=462792, last access 01.12.2019.

Organising a "Dialogue on Participation" on your own

"Where can I have an impact? What do I actually want to change? How can I implement this change?" "Dialogue on Participation" is an event format that attempts to create the space to look for answers to these questions. Do you want to organise this type of event in a school or in another learning space? The following guide will make clear what you should be conscious of when planning a "Dialogue on Participation".

BY
BERNARD DRÖGE

SETTING / MATERIAL
**Room for plenary session /
group work
Material (see organisational
package)**

TIME
Approx. 6 hours

PREPARATION
See organisational package

GROUP SIZE
30–60 participants

LEARNING GOAL
**• Experience politics as a
tangible participatory field
that reciprocally affects
participants' life-worlds
• Get to know how European
perspectives relate to parti-
cipants' own daily lives and to
participation
• Form their own opinions and
discuss political topics with
their own age group**

1. WHAT DOES A "DIALOGUE ON PARTICIPATION" ENTAIL AND HOW DOES THE EVENT WORK?

Through this format, democracy can be experienced as an accessible and shapeable space. Participants have the possibility to identify topics that have a direct link to their daily lives and to create links from their life-worlds to European dimensions. Political participation, then, is not merely treated as an abstract topic, but rather, can be understood as a concrete opportunity to act – using numerous approaches to do so. With this in mind, participants can formulate questions as well as demands and, in so doing, (further) develop their own sense of "active citizenship."

ACTIVE CITIZENSHIP
"The power of people to exercise and defend their democratic rights and responsibilities in society, to value diversity and to play an active part in democratic life." [1]

IN INTERCHANGEABLE SETTINGS, IDEAS FOR ENGAGEMENT CAN BE DEVELOPED BASED ON 5 STEPS:

1. **Defining themes:** What is important to me? What bothers me?
2. **Developing demands:** What should I change? Who views this similarly and wants to start a working group with me? Or who would prefer to work in the media group? (→ p. 61)
3. **Gaining an overview:** Who decides about these demands? What opinions are there about my / our demands?
4. **Drafting plans:** What can we do concretely? How can we motivate others to participate?
5. **Discussing:** At the end, the ideas will be shared with the others.

For Steps 2 and 3, participation experts – people who have various experiences with political engagement from different backgrounds – are invited to give advice to the participants. In previous "Dialogues on Participation" experts have been, amongst others:

- (Particularly young) politicians and candidates from national, regional, and local parliaments as well as the European parliament, or chairs of youth groups of political parties
- Activists in various fields
- Representatives from unions, interest groups, and other associations;
- Academics who work on democratic participation
- Representatives from authorities (e.g. integration commissioners, voluntary associations, etc.)

Concluding discussions can be opened up to a wider public audience.

2. EVERYTHING STARTS WITH THE PARTICIPANTS

By following some didactic approaches (→ chapter 8), participants can freely shape the contents of the event. When preparing and carrying out the event, the organising team should, above all else, have the participants in mind and make sure that everyone can participate / get involved.

PARTICIPANTS

- How many participants, and what are their ages?
- Do they know each other already?
- How motivated are they?
- Which aspects must be taken into account so that the event "works" for everyone?
- How can I incorporate feedback after the event?

↓ ↓ ↓

MODERATORS

- Responsible for:
  – Concept
  – Peer approach (see other chapters)
  – Current discussions (e.g. if the dialogue takes place before an election, the election programmes should be available)
  – Event space and available materials

LOCATION

- Accessible for all participants (proximity of location, accessibilty for people with disabilities)
- Sufficient space and equipment (a space for a larger meeting, other rooms for working groups), a projector, if needed
- The space is selected and designed so that all participants feel welcome
- In the case that there is a host who has made the space available, they should be invited to make opening remarks

EXPERTS

- Inspiring and non-partisan composition of experts (using the principle of controversy)
- Diverse backgrounds (i.e. social representation regarding gender, age, educational background, migration background, BPoC) as well as experiences and opinions on topics that may arise
- Flexibility to discuss other topics
- Points of reference for participants (e.g. similar age, similar experiences)

3. FINDING TOPICS

↘
IDEAS FOR MODERATION

- What bothers you in your everyday life? What bothers you about society?
- What problem should be solved by "the politicians"?
- What is unfair about the current policital system, in your view, and should become more just?

To begin, it is recommended to do an activity that encourages free thinking and / or has an activating effect (see the organisational package, → p. 62). Following this, participants should be able to reflect for themselves. To do this, it can be helpful to pose a question, i.e. how he / she would use power: "If you could make all decisions in Europe / your city / in your school for a day, what would you do?" In doing this, the often-inhibiting questions of feasibility are set aside in order to open up utopian thinking. Participants are also not distracted by others' ideas – collaboration and compromise are brought in at a later point. In order for ideas to not be forgotten or lost, all participants should keep a written copy of their own ideas. Answers to these introductory questions often take the form of direct demands, which is worthy to note (i.e. "Raise the wages of care workers!" "Improve the food in the school cafeteria!" "Implement a quota for young people in the European Parliament!").

4. GROUP WORK

After individual reflection on possible ideas for topics, participants can come together in different working groups of 5 to 10 people. Prior to this, the trainers or the participants can sort the demands into overarching themes, which can determine how the groups organise themselves. Alternatively, the participants can organise themselves and "recruit" others to their calls for action. In doing this, the trainers should make sure that all participants (and not only the most extroverted / most popular ones) are able to share their topics and demands.

4.1 "CALLS TO ACTION" GROUPS: WHAT DO WE WANT TO CHANGE?

After groups have been formed according to topic areas and demands, they can then build a common understanding of their demand(s) and identify stakeholders as well as potential barriers / inhibitors to implementation. They should also ask themselves what kind of promising methods could be used to motivate other young people to participate. The definition and contextualisation of the demands can, for example, be presented on a poster.

   The demand should arise as directly as possible out of the daily lives of the participants and be feasible to implement. The question of feasibility, which was initially set aside, is brought forward again with a positive connotation: Where do we potentially have more influence than we previously thought? There are no "bad" or "wrong" calls for action. Based on our experiences, though, a call for action for "more bikes paths in our neighbourhood" is easier to work with than "The EU should draw up a masterplan for bike infrastructure." The first demand is moreconcrete and easier to enact; aspects that should be part of implementation processes.

   Groups have access to various materials (e.g. election programmes, a "participation poster", flipcharts, etc.). Each group is also supported by a trainer. Additionally, a participation expert (with their own history of engagement, e.g. with experience in political science / media studies) can also be included in the process.

4.2 MEDIA GROUP: DOCUMENTING THE WORK OF OTHER GROUPS

An optional parallel activity – one group follows and documents the work of the others as "journalists." This group is ideally moderated by media educators. Questions to explore include: What topics are considered important? What approaches do the groups choose? How do their plans change in the process? To begin, some groundwork for the media group will have to be established and defined. For example, how do I ask questions in ways that the answers will be interesting? What questions do we want to ask our interviewees in order to have continuity?

   The main focus is on producing smartphone videos that can be supplemented with photos and short texts. It's not about producing high-quality videos.

↘

IDEAS FOR MODERATION

- Which of the possibilities for participation shown on the poster would be useful for your concern?
- Would you be willing to invest the time in bringing about this change?
- Under what circumstances would you really do this?
- What help / support would you need?

5. PRESENTING AND DISCUSSING THE RESULTS

In the final step, the results of the working groups are shared in a fishbowl discussion with the experts. Different approaches to each topic allow for the participants to reflect on the process individually, i.e. "On demand 1, I agree with party A (or group X) but I don't agree with their opinion on demand 2." Additionally, participants can also ask the invited guests (participation experts as well as other discussion members) questions. Regardless of who is present for the discussion, the largest part of the discussion should, as always, be reserved for the young participants.

If not already done, the people and organisations who have made the event possible should be made visible and acknowledged. Enough time should also be devoted to provide feedback from the participants. Finally, a brief summary should be made of what happened during the "Dialogue on Participation," preferably with concrete references. As far as possible, agreements should be made for groups that wish to continue their work. Can the organising team, for example, offer or arrange follow-up talks in order to help groups continue their efforts?

↘

THERE ARE VARIOUS POSSIBILITIES IN TERMS OF SHAPING THESE DISCUSSIONS:

- The discussions can principally focus on the groups' results (e.g. member of each group and / or participation experts who accompanied the group can speak for a maximum of 3 minutes). Questions can be asked to the group and connections to other groups' work can be established.
- Alternatively, an expert can provide an input for the discussion (e.g. reporting from their own participatory experiences), catering their remarks to the participants and creating connections to their group work.

ORGANISATIONAL PACKAGE FOR DOWNLOAD (CURRENTLY AVAILABLE ONLY IN GERMAN):
www.schwarzkopf-stiftung.de/material/beteiligungsdialog

→ Example of a running order
→ Detailed suggestions for timing and how to plan for and prepare activities
→ Course material, signage
→ Additional materials
→ Template for contacting experts
→ Follow-up possibilities

→ **The Participation Poster can be downloaded here** (available in Czech, Dutch, English, French, German, Italian, Spanish and Ukrainian):
www.schwarzkopf-stiftung.de/en/participation-poster

1 In: Council of Europe, www.coe.int/en/web/edc/what-is-edc/hre, last access 12/11/2019.

Illustration: Christiane Heim
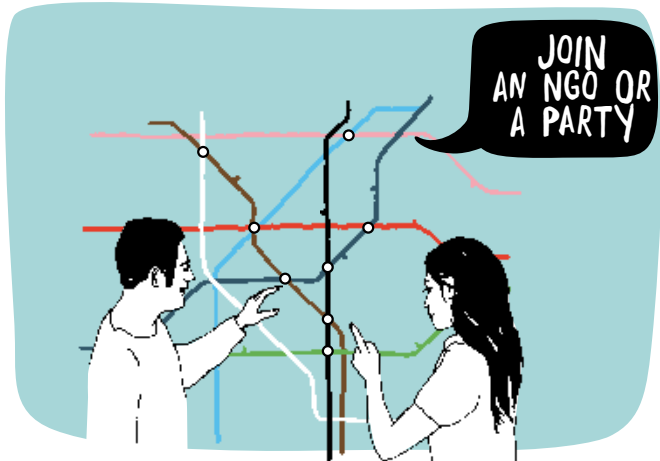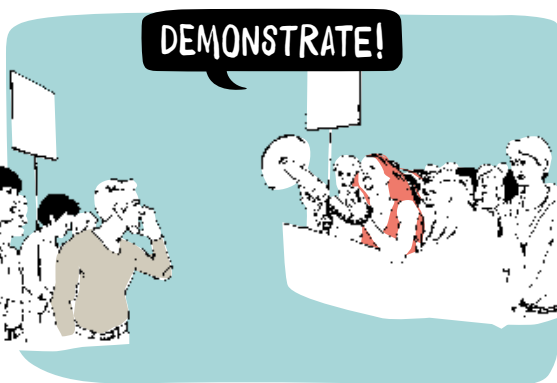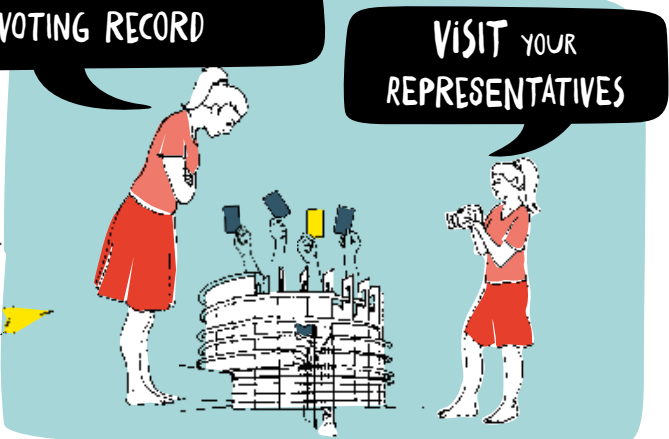
CHAPTER 11 JOINT REFLECTION ON COURSE SITUATIONS

Case-based peer counselling

BY
AGNES SCHARNETZKY
BRIGITTE FUHRMANN

Our peer education approach, as described in Chapter 1, also includes peer feedback and peer counselling. Peer feedback can, for example, take place directly after a course. Peer counselling offers a more structured form of consultation which, for example, can support trainers in reflecting on a course situation that was experienced as being challenging or problematic. This case-based approach will be explained further in this chapter.

↘
CASES THAT HAVE BEEN DISCUSSED DURING *UNDERSTANDING EUROPE* TRAININGS (2017 / 18):

- The teacher sends a student out of the room. The student is apparently tired, but quiet. How should I react?
- It is one of the last days before holidays and motivation in the class is very low. How can I activate the group?
- A student claims that the the statements the trainer makes are lies and part of some sort of "Umvolkung" (ethnicity inversion). How can I respond?

CASE-BASED PEER COUNSELLING
involves guided reflection on professional practices (e.g., pedagogy), taking both internal processes and external influences into account. [1]

↘
FEEDBACK SHOULD…

- be future-oriented
- be descriptive
- be concrete
- be formulated in a subjective way
- contain positive aspects

TYPICAL SEQUENCE OF A CASE-BASED PEER COUNSELLING SESSION

INTRODUCTION
All case presenters give a brief overview of their situations / cases.

CASE DECISION
The group decides to work on one particular case.

01

PRESENTATION
of the case by the case presenter

02

during which:
a visualisation is developed of the essential points of the case
it is important to:
stick to this specific case as strictly as possible

Who is involved in the case?
What processes took place / didn't take place?
What characterises the situation?

Final points:
Does the case presenter have any questions?

SETTING / MATERIAL
**One room for each group
Flipcharts
Papers and pens**

TIME
45–60 minutes per case

PREPARATION
**Participants should bring
specific cases with them**

GROUP SIZE
**Small groups of 4–6 persons
(incl. moderator and case
presenter)**

WHAT DOES CASE-BASED PEER COUNSELLING FACILITATE?

Peer counselling "follows a given structure and proceeds as a systematic conversation that aims to develop solutions and ideas."[2]

It thus facilitates working through problems and difficulties resulting from professional interactions (e.g. between teachers or peers and students). The aim is to better understand the situation, relieve pressure and improve one's own personal skillsets as well as possible responses.

GUIDELINES FOR CASE-BASED PEER COUNSELLING

IMPORTANT Peer counselling involves highly structured conversations. Many participants find it difficult to keep to such a structure. However, it is very important to do so if the potential of the counselling is to be reached.

One moderator is needed per group in order to ensure that participants hold to specific discussion phases. A run-down for case-based peer counselling can be found in the graphic below.

CLARIFYING QUESTIONS by the group	**DISCUSSION** of the case by the group	**THE MODERATOR GIVES A SUMMARY**	Only now does the case presenter respond with an **ASSESSMENT**
03	**04**	**05**	**06**
Avoid comments and justifications as much as possible	The case presenter is prohibited from speaking Impressions; assumptions and assessments; comparable cases; thinking out loud; ideas for how to proceed and potential solutions are shared *during which:* **a visualisation of the proposed solutions is developed**	The case presenter is asked if he / she has any further questions for the group	The statement includes which solutions he / she considers useable and implementable.

1 cf. Lippmann, E. Intervision. *Kollegiales Coaching professionell gestalten.* Heidelberg 2013.
2 Korsmeier, S. "Kollegiale Fallberatung," in Markus Schwemmle and Bernd Schmid (Eds.), *Systemisch beraten und steuern live – Modelle und Best Practices in Organisationen.* Göttingen 2009. p. 204

CHAPTER 12 THE PRINCIPLE OF CONTROVERSY IN CIVIC EDUCATION

Room for expression

BY
BRIGITTE FUHRMANN
AGNES SCHARNETZKY

According to the Beutelsbach Consensus, civic education is committed to embracing the idea of controversy: "Everything that is controversial in science and society must also appear controversial in the classroom and in settings of civic education." However, the "law of controversy" demands, however, a minimum of consensus, namely that all parties are equal in their differences and can agree to disagree. In liberal democracies, furthermore, there is a minimal consensus that values cannot become the subject of negotiation. **However, values can be negotiated in specific cases, such as where the boundary between a 'non-controversial' and a 'controversial' argument should be drawn.**[1]

In **educational processes**, the drawing of boundaries between **a "non-controversial" and a "controversial" realm of argument is more flexible** than in a public debate. Most importantly, students should be given enough space to formulate their own points of view, even when this pushes or oversteps the minimum consensus. Were this not the case, students would quickly fall into a "mechanism of ambivalence," and would only align themselves with the anticipated positions of their peers.[2]

That does not mean, however, that comments that seem critical to a trainer or a student should go unchallenged. Rather, **positions should be clearly taken up and participants encouraged to dissent, also amongst themselves**. The role of the peers can be to strengthen the position that critically deals with a difficult or provocative statement. At the same time, it is important that not only those positions are discussed in depth. Instead, a climate should be created in the classroom where students are able to question the positions of others on an equal footing. As part of this is, whenever possible, instead of initiating **dialogues between peers and students**, dialogues should take place between students, which are then moderated by the peers.

Nevertheless, there are **remarks that should not be left unchallenged**. Beyond the negotiable border between positions on a pluralistic spectrum and remarks around the minimum consensus, there are remarks that are clearly racist, misanthropic and/or anti-democratic. These remarks can and should be rebutted by the peers – not primarily to change the mind of the person who raised them, but rather, to make the taboo clear to the other students, thereby leaving no room for a relativist argument.

THE BEUTELSBACH CONSENSUS [3]

1. The indoctrination ban
It is prohibited – regardless of ways and means – to overpower students and thereby hinder them from being able to "arrive at an independent judgement."

2. Showing controversies
Topics that are examined will include different and even opposing aspects. When there is no space for differing opinions, when options are disregarded and when alternatives remain undiscussed, the road to indoctrination has been taken.

3. Student orientation
Students need to be able to analyse a political situation and their own (related) interests, as well as feel empowered to seek ways and means to influence said political situations.

QUALIFICATION METHOD **THE RED LINE**
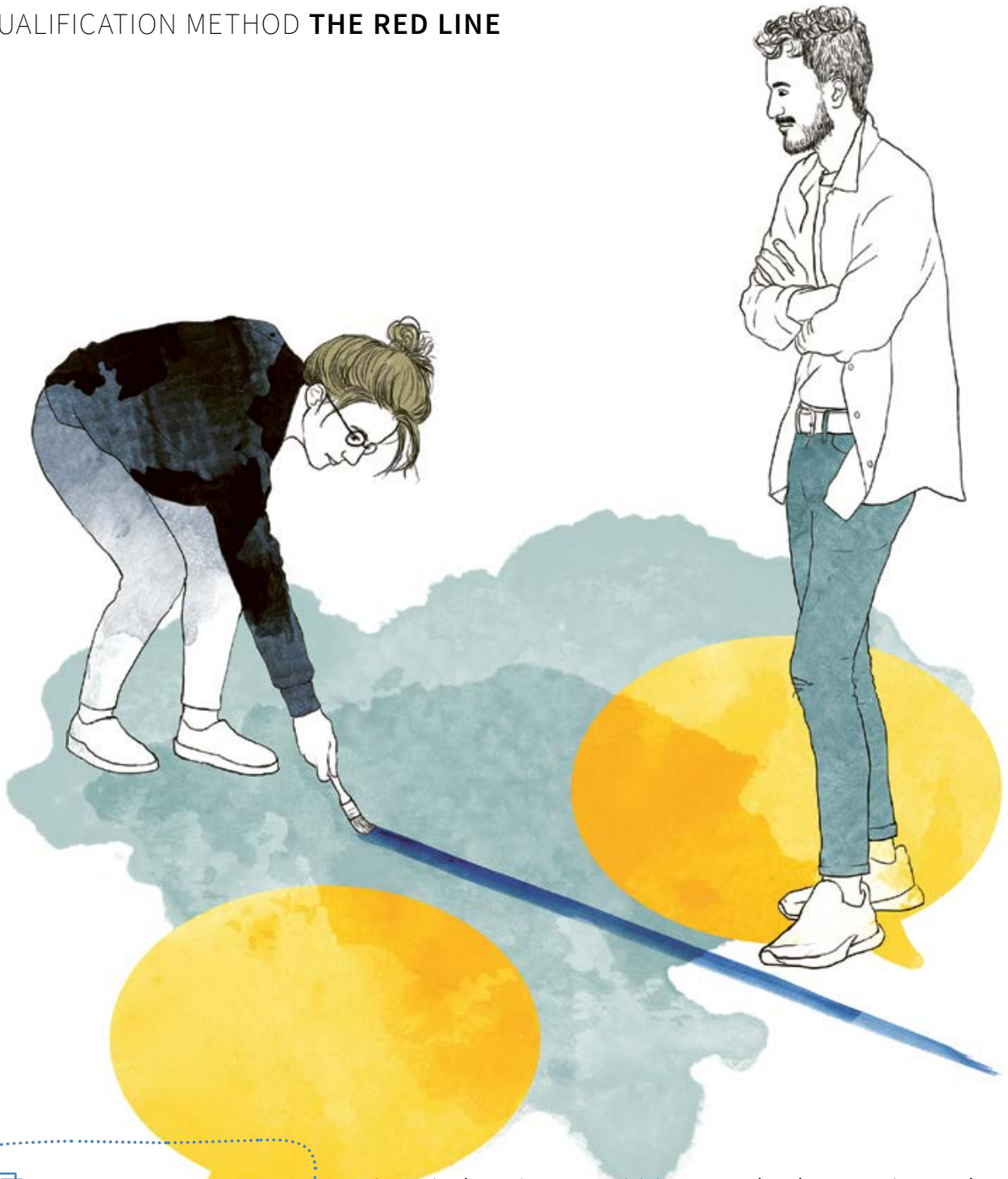
During train-the-trainer events, it is important that the peer trainers understand the "principle of controversy" and its limits. They need to be able to negotiate and identify where they see their boundaries between negotiable, problematic and taboo statements. The "Red Line" method can support this process.[4]

Its goal is to, on the one hand, help identify boundaries when it comes to problematic statements and be able to typify these boundaries. This method also helps participants perceive and negotiate the differences between their tolerance limits as well as identify the boundaries of other peers. The aim of the exercise is not to agree on clear boundaries, but rather, to reflect on one's own perspectives by comparing them with the positions of others.

SEQUENCE FOR THE "RED LINE" EXERCISE [5]

1. INTRODUCTION

The moderator should make clear to the training participants that some of the content discussed in this module may be disturbing, and that nothing should be repeated outside of it. Reproducing statements by writing them down and giving them space in the discussion in this exercise does not mean that the people who brought them up allow for them to be reproduced by others in the future. The moderator should make this point clear and thereby provide a safe space for all participants.

Following this, the "principle of controversy" and the Beutelsbach Consensus will be introduced to the participants (→ the box on p. 66).

2. DOCUMENTING YOUR OWN BOUNDARIES

As part of the "Red Line" method, it is important for the participants to work with concrete examples that they have been confronted with before. For the first step, participants are asked to name at least three situations that pushed their own boundaries in a seminar or workshop, using key words. The situations can include, for example, racist, populist or extremist statements. A situation can also include a statement that was perceived as provocative and / or absurd from their experiences as a peer trainer. One piece of paper should be used per situation.

3. DISCUSSION IN SMALL GROUPS

For the second step, the situations collected are shared in small groups (3–4 persons) and are briefly discussed. Peers can then, for example, discuss how others view the situations presented. Others might see a clear taboo, perceive the situation as clearly problematic, or not. Two to three situations that were seen as particularly controversial should be selected and presented to the larger group.

4. ON THE SPECTRUM

With the help of several metres of masking tape, a spectrum with a "red line" marking a divide between "taboo" and "provocative" statements is arranged on the floor (see below). After presenting the selected situations, the people who raised the situations in the small groups can place themselves on the spectrum according to their tolerance levels. One side is for situations that are deemed acceptable to discuss in classrooms (the right-hand side of the graphic below) and the other side is for unacceptable situations (the left-hand side). Depending on where the situations are placed on the spectrum, the categorisation of these statements of these statements are either clear (placed far from the red line) or unclear (placed close to the red line). The participants place themselves along the spectrum, first without further comment.

5. CHANGING PLACES

When all the selected situations from the small groups have been introduced and placed on the spectrum, there is a moment of 5–10 minutes for reflection, when all the participants have the opportunity to move the sheets of paper based on their personal assessments of the statement. The new placements occur simultaneously for all situations and is done without further comment.

6. REFLECTION AND STRATEGIES

The entire group discusses the reasons as to why, in some situations, the assessment was very clear (and did not move much from the "red line") and why the placement for others was more contested. The moderator can focus on some contested statements or concentrate first on statements that were not moved and why. In particular, problematic aspects, underlying assumptions, processes of othering, etc. should be made visible. For all situations, the group can discuss possible reactions – ideally as concretely as possible, i.e.: "How would you respond to such a statement?"

THE RED LINE			
Taboo ← Marked as such (not ignoring it, but marking it as unacceptable)	**Taboo** ← The problematic aspects are marked and can be addressed in the classroom, involving all students	→ **Although provocative,** stereotypical and / or one-sided, alright to talk about	→ **It can be discussed,** although may be something you would personally never say

---

1 Grammes, Tilman: Kontroversprinzip. In Wolfgang Sander: Handbuch der politischen Bildung. Bundeszentrale der politischen Bildung, 2013. pp. 129.
2 Ibid. pp. 133f.
3 https://www.lpb-bw.de/beutelsbacher-konsens.html, last accessed 29.11.2019.
4 Thimm, Barbara, Gottfried Kößler, Susanne Ulrich (editors): Verunsichernde Orte. Selbstverständnis und Weiterbildung in der Gedenkstättenpädagogik, 2010. pp. 156ff.
5 Based on Thimm et al. and modified for the peer training for *Understanding Europe*

POTENTIAL STRATEGIES FOR THE CLASSROOM

1. Accept that some statements and topics might be too complex to be discussed in-depth in the course. This is especially true if participants may be affected by the statement themselves. In such a case, an offer should be made to interested students to discuss the topic another day (e.g. with an expert or with a teacher).

2. Stay authentic – make it clear to the students that trainers are also people who have emotions and may be affected by the statements in the workshop. If a trainer is affected by what is said, it is okay and important to express this.

3. Help each other – if one of the trainers finds it difficult to cope with a certain situation, he or she should be able to rely on the other trainer in the team to take over and help. Other students and teachers can also jump in and help.

4. Take the students seriously. Challenge statements with follow-up questions:
   a. "That would mean that …"
   b. "And do you think that is fair?"
   c. "How could that be unfair?"

5. Use the PIC Concept (from Gegen Vergessen – Für Demokratie e.V.)
   a. Perception: What did I just hear?
   "What I've heard you say is that all Muslims are terrorists."
   b. Impact: How did that make me feel?
   "That made me angry because the statement seems to portray that all Muslims are the same."
   "I am hurt / I am sad / I feel offended / I am sorry that you feel this way / …"
   c. Concern: What I wish for …
   "I would like to see that we differentiate between Muslims and terrorists."

6. Take up degrading and anti-democratic statements and talk about them. Break up generalisations / "othering" / homogenisation by **making underlying assumptions** visible and by pointing to contradictory facts. By questioning, for example, the racist assumption that there is an "us" and a "them" or "others," and that these groups stand in a hierarchical relationship, processes of reflection can be initiated.

7. Position yourself clearly against racism, discrimination and hate speech. Your personal attitude, based on respect and a recognition of human rights, should be made visible and transparent.

8. Watch your body language and **stay calm.**

9. Try not be judgmental, moralising or arrogant. Do not blame students for their statements – they might just be repeating what they have heard somewhere else.

POTENTIAL DISCUSSIONS FOR PEERS

→ How much space and time would you give to a critical statement, even though it crosses the "Red Line?"
→ Are there certain values that are considered universal in your society / environment?
→ What is freedom of speech and when is it violated / violating?
→ How should we deal with facts? What are "alternative facts?" How can we provide students with facts? How can statistics help, or be misleading?
→ Where does racism come from? Where do prejudices and images about certain groups come from? How can we react to and counter prejudices and racist statements? (→ chapter 3)

Conclusion

Glossary

COMPILED AND WRITTEN BY
FIKRI ANIL ALTINTAŞ

Ableism
The structural discrimination of people with an (assigned) disability, or people who are handicapped.[1]

Active Citizenship
"The power of people to exercise and defend their democratic rights and responsibilities in society, to value diversity and to play an active part in democratic life."[2]

Ageism
The structural discrimination of people based on their ascribed older age and the stigmatisation of being "elderly." For example, socio-cultural associations predominantly include illness as well as physical and mental decline.[3]

Beutelsbach Consensus
The "Beutelsbach Consensus" was formulated in the 1970s and, since then, refers to three didactic principles of formal civic education in Germany: the indoctrination ban, the principle of controversy and student orientation (→ chapter 12).[4]

Bodyism
Discrimination and dominance due to physical beauty and health standards.[5]

Classism
The discrimination of people based on their (assigned) economic, social, educational and political status / background. This discrimination can occur on an interactional, institutional, and / or socio-cultural level.[6]

Diagnostics
All activities that determine the conditions for successful teaching and learning processes. In addition, learning processes are analysed and their effectiveness, which is reflected in the learning outcomes, is determined. The aim of diagnostics is to optimise individual learning processes.[7]

Dimensions of the political
Polity encompasses the form or structure of the political and refers to institutional aspects. Policy comprises the contents of political disputes and is about the objects, tasks and goals that actors want to formulate and realise. Politics focuses on processes such as political procedures (i.e. voting, passing laws, lobbying) and on conflict analysis, involving how interest groups aim to push through their concerns.[8]

Diversity
The diversity approach departs from a multi-dimensional perspective in that individuals are characterised by numerous differences and their belonging to a number of different groups in a highly ordered social context and society. Based on multiple affiliations to various diversity dimensions, such as gender identity, ethnic and cultural background, skin colour, religion, worldview, sexual orientation, disability, age, social status, occupation, etc., there simultaneously exists differences and commonalities between individuals, depending on the context. The diversity approach picks up on intersectionality in so far as it draws particular attention to the linking of affiliations or ascriptions and social status to the location of these in societal dominance structures.[9]

Empowerment
Characterised by the U.S. civil rights and self-help movements, it stands for the self-empowering or self-enablement of people. It refers to a process in which disadvantaged people develop their own strengths and abilities to participate in political and societal decision-making processes and do so to improve their living circumstances and development opportunities – independent of the "benevolence" of the majority population.[10]

Eurocentrism

Judging non-European cultures from the perspective of European values and norms. Here, Europe is at the centre of thought and action. Europe's history of development is seen as the standard for any comparisons with other countries and cultures.[11]

Hate Speech

The expression of hate through targeted degradation, insults and threats to individuals or groups of people.[12]

Heteronormativity

The presumed "natural, exclusive binary division of sexes (into men and women)," and, mutually, heterosexual desire, which are both seen as societal norms and, accordingly, binary stereotypes.[13]

Inclusion

"An interactive process of transformation for the whole of society that aims to break up discriminating social constructions and enable participation for all people. Here, participation includes enabling access, equality of opportunity and self-determination."[14]

Intentional Pedagogy

All conscious, planned educational measures. This refers to all activities by which peers / educators, guided by ideas of values, aim to impact peers / students by fostering their individualities.[15]

Intersectionality

The analysis of interdependence (mutual conditionality) and the combined effects of various categories of difference with dimensions of social inequality and exclusion. In order to gain a thorough understanding of discrimination, their individual forms (such as racism, sexism or heterosexism) should not be considered as independent of one another.

Migration background

"Persons with a migration background" are foreigners, in this context, living in Germany, naturalised Germans who immigrated to Germany after 1949 as well as children born in Germany with a German passport, whose migration background is derived from at least one parent. The term is used in bureaucratic and academic language, although it also entered colloquial language sometime after the year 2000. Today, the term is often perceived to be stigmatising, as it is mostly associated with (Muslim) "problematic groups".[16]

Othering

A process in which people are construed as the "others" and differentiated from a "we."[17]

Peer education

"Peer education is a pedagogical approach which enables learning from and with people who have similar experiential backgrounds and share life-worlds."[18]

People of Colour (POC)

An analytical and political term that applies to all people and communities who have been racialised and oppressed as "others." Meanwhile, the term BPoC (Black and People of Colour) is more commonly used to explicitly include Black people. The term is extended to BIPoC (Black and Indigenous People of Colour), which also includes indigenous people.[19]

Postcolonialism

The period following the independence of former colonies, the cultural status of a post-colonial society, as well as the critical confrontation and intellectual deconstruction of the societal, economic, and political consequences of colonialism.

Racism-critique

The comprehensive examination of social structures and individual behaviours that are influenced by racisms and that amplify racism. Particularly in the field of education, dealing with racism is necessary because negotiation processes that are racist-relevant exist and are reproduced there (→ chapter 3).

Self-efficacy

The conviction to be able to successfully manage difficult situations through one's own strengths / of one's own accord (→ chapter 1).

Setting

Places where educational processes take place. Classical places of learning, such as schools, are described as formal settings. Non-formal settings can include multiple ways of gaining competencies beyond schools, classes and other standardised teaching-learning processes (e.g. through youth work).[20]

Sexism

Any form of discrimination against people based on their (assigned) gender and the ideology underlying this phenomena.[21]

Tolerance of ambiguity

"Understanding plurality and dealing with contradictions, meaning tolerance for ambiguity, is measured by the ability to 'take ambiguity and insecurity into consideration and to be able to tolerate this,'[22] […] To not only withstand ambiguity, but to also be able to react to it sympathetically, without aggression and without feeling discomfort."[23][24]

White / Whiteness

"White" does not only mean the shade of colour of a person's skin, but the positioning and social attribution of being white in a racially-structured society.[25]

---

1   www.idaev.de/recherchetools/glossar/, last access 21.11.2019.

2   In: Council of Europe, www.coe.int/en/web/edc/what-is-edc/hre, last access 12/11/2019.

3   www.idaev.de/recherchetools/glossar/, last access 21.11.2019.

4   Bundeszentrale für politische Bildung (2011): Beutelsbacher Konsens, http://www.bpb.de/die-bpb/51310/beutelsbacher-konsens, last access 17.12.2019.

5   www.idaev.de/recherchetools/glossar/, last access 21.11.2019.

6   www.idaev.de/recherchetools/glossar/, last access 21.11.2019.

7   https://wb-web.de/wissen/diagnose/padagogische-diagnostik.html, last access 21.11.2019.

8   http://politischebildung.ch/fuer-lehrpersonen/grundlagen-politische-bildung/polity-policy-politics, last access 21.11.2019.

9   www.ewdv-diversity.de/diversity/intersektionalitaet/, last access 21.11.2019.

10 www.idaev.de/recherchetools/glossar/, last access 21.11.2019.

11 www.ikud.de/glossar/eurozentrismus-definition.html, last access 21.11.2019.

12 www.scout-magazin.de/glossar/begriff/hate-speech.html, last access 21.11.2019.

13 www.idaev.de/recherchetools/glossar/, last access 21.11.2019.

14 Zentrum für inklusive politische Bildung. In: www.zipb.de/was-ist-inklusion/, last accessed 21.11.2019.

15 https://lexikon.stangl.eu/12005/intentionale-erziehung, last access 21.11.2019.

16 https://glossar.neuemedienmacher.de/glossar/filter:m/, last access 21.11.2019.

17 www.zhdk.ch/forschung/ehemalige-forschungsinstitute-7626/iae/glossar-972/othering-5894, last access 21.11.2019.

18 Gegen Vergessen – Für Demokratie e. V. (2019): lebensweltnah & partizipativ – Mit Peer Education gesellschaftliche Vielfalt und Demokratie fördern.

19 https://glossar.neuemedienmacher.de/glossar/filter:p, last access 21.11.2019.

20 www.bpb.de/gesellschaft/bildung/zukunft-bildung/149483/alltagsbildung?p=all, last access 21.11.2019.

21 www.idaev.de/recherchetools/glossar/, last access 21.11.2019.

22 Hartmut Häcker/Kurt-Hermann Stapf (2004): Dorsch Psychologisches Wörterbuch. 14th edition. Bern: Huber. pp. 33.

23 Lothar Krappmann (2000): Soziologische Dimensionen der Identität. Strukturelle Bedingungen für die Teilnahme an Interaktionsprozessen. Stuttgart: Klett-Cotta Verlag.

24 Naika Foroutan (2019): Die postmigrantische Gesellschaft – Ein Versprechen der pluralen Demokratie. transcript Verlag. Bielefeld. pp. 128.

25 www.idaev.de/recherchetools/glossar/, last access 21.11.2019.

AUTHORS

Agnes Scharnetzky

is a research assistant for the project "Strong Teachers – Strong Students" at the Technical University in Dresden and has been working as a civic education consultant and moderator since 2012. She was a project coordinator for the Bavarian Youth Council as well as an advisor for the "Kinder- und Jugendring Sachsen e.V." She specialises in European civic education as well as right-wing extremism and memorial culture.

Bernard Dröge

is a project manager at the Schwarzkopf Foundation and, together with his peers, has further developed the implementation of the format "Dialogue on Participation." He has also organised several educational events in other contexts. His interdisciplinary studies, "Ethics – Economy, Law and Politics," took place in Bochum.

Brigitte Fuhrmann

is a Social Studies, Law, Economics and English teacher at a public school in Leipzig. Between 2010 and 2017, she was a research assistant for the Chair for Didactics of Civic Education at the Technical University in Dresden. She specialises in the areas of civic education evaluation, particularly for educationally-disadvantaged youth, and European civic education.

Fikri Anıl Altıntaş

has been a project manager at the Schwarzkopf Foundation since 2018 for the "Seminars and Travels" programme. Before then, he worked as an advisor for an association working on migration policy. He studied Political Science, Ethnology and Eastern European Studies. He is also a freelance author and writes on post-migration topics and Orientalism.

Prof. Dr. Karim Fereidooni

holds the Junior Professorship for Didactics of Social Scientific Education at the Ruhr University in Bochum. His work focuses on racism-critical pedagogy in educational institutions, civic education in the context of post-migrant societies, diversity studies and diversity-sensitive research on schools. He has previously taught German, Politics / Economy and Social Science at the St. Ursula Gymnasium in Dorsten.

Lena Prötzel

leads the "Seminars and Travels" programme area at the Schwarzkopf Foundation. She works on the topics of migration, diversity and historical learning. She established *Understanding Europe* in Hamburg and Saxony and as well as the Germany-wide Margot Friedländer Award. She also worked as an advisor on youth education and public relations in Bonn. She studied Modern and Contemporary History, Political Science and Art History, with majors in migration and Jewish history.

Thimo Nieselt

took over in 2017 as project manager for the pedagogical management of the qualification programme and educational formats for the "Seminars and Travels" programme area at the Schwarzkopf Foundation. Before this, he was a peer trainer from 2014 for the project *Understanding Europe*. He also worked for the Expert Council of German Foundations on Integration and Migration (SVR) and authored a publication for the "Rat für Migration." He studied European Studies with a major in "Migration, Ethnicity, and Ethnocentrism."

The non-partisan Schwarzkopf Foundation Young Europe (Schwarzkopf-Stiftung Junges Europa) was founded by Pauline Schwarzkopf in 1971 in Hamburg. As part of its work, the Foundation dedicates itself to the empowerment of young people to become active citizens of Europe who contribute to a pluralistic and democratic society, and appeals against ideologies of inequality and societal polarisation. As a recognised organisation for civic education, the Schwarzkopf Foundation makes educational work by young people, for young people possible in forty European countries.

With the Foundation's educational programmes, we work in participatory ways – equipping and consulting young people on how to implement dialogue-based projects to experience democracy. We create a safe space for learning and encountering an active and pluralistic civil society. We offer young people the possibility to become engaged in the idea of Europe. Furthermore, we encourage students to stand for tolerance and civil courage and to actively process German history in the 20th century.

With these goals, we hold lectures, seminars and debates. Since 2009, within the framework of the project *Understanding Europe*, we have been working directly in schools Europe-wide. In exchanges with politicians, activists, journalists, economists, witnesses to history as well as artists, young people have the opportunity to directly experience politics up close and to participate actively. We also award travel grants and annual awards for the "Young European of the Year," the "Schwarzkopf Europe Award" and the "Margot Friedländer Award."

The European Youth Parliament (EYP) has been a project of the Schwarzkopf Foundation since 2004 and promotes dialogue between young people across Europe. EYP international meetings bring engaged young Europeans together with think-tanks to lead lively exchanges on Europe. The Young Islam Conference (JIK) has also been a part of the Schwarzkopf Foundation since 2019, and provides an independent dialogue platform for young Muslims and non-Muslims to discuss an innovative and sustainable migration society.

www.schwarzkopf-stiftung.de

As part of the *Understanding Europe* project, young peers between the ages of 16 to 28 hold 4–5 hour seminars in public as well as vocational schools. Those interested are currently able to choose between three different formats: the EU Crash Course, the EU Asylum Course, and the media literacy "Good News!" course. In addition, the "Dialogue on Participation" event format offers the possibility of a longer project day. The main target group are students from the age of 14, or 9th grade. The participation-oriented peer approach in schools creates a space for young people to talk about politics in Europe and their own life-worlds without being graded.

The peers see themselves as moderators and discussion partners at an equal level with the students. They also bring their own personal backgrounds and competencies to this project. Our qualification programme enables peers to reflect on their role as multipliers and on their societal positions, to deepen their knowledge on European topics and critiques of power as well as to apply inclusive and discrimination-sensitive methods to educational work. The annual multi-day training courses are largely organised and carried out by specially-qualified peers.

Across Europe, 280 peers and around 12,500 students in public and vocational schools are involved annually in the *Understanding Europe* project. Within Germany, there are peer teams in Bavaria, Baden-Württemberg, Berlin, Brandenburg, Hamburg, North Rhein-Westphalia and Saxony. In cooperation with the European Youth Parliament, *Understanding Europe* has been implemented in 14 other European countries. Peer trainers are responsible for implementing the project on the ground.

www.europa-verstehen.de

ACKNOWLEDGEMENTS

IMPRINT

We look forward to your feedback:
europa-verstehen@schwarzkopf-stiftung.de