



Smart  
for Democracy  
and Diversity



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Smart for Democracy and Diversity

# Trainer Manual





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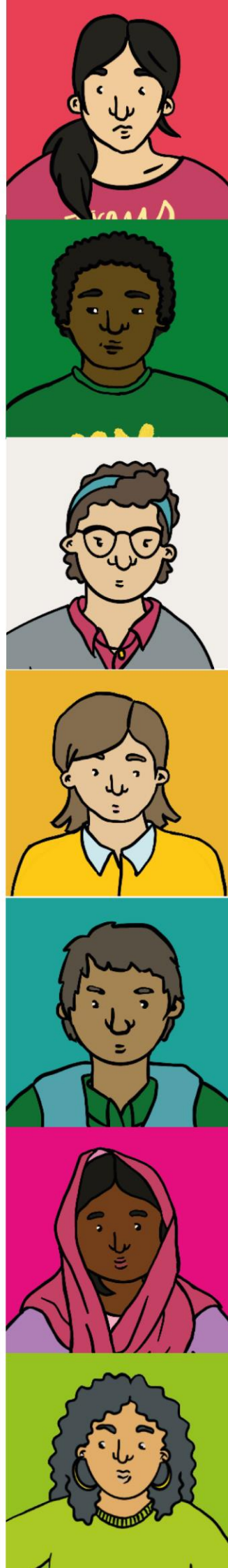
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## Welcome

Dear Readers,

The SDD project has developed several learning materials to promote the important issue of discrimination and diversity in an adult education context. The materials are aimed at different target groups and can be used in different ways. The manual presented here is primarily aimed at trainers and adult educators and, in addition to a workshop concept and certification suggestions, also offers an introduction to the digital learning game SDD.

In recent years, digital methods have increasingly found their way into adult education contexts, partly due to the Corona pandemic. Besides the many advantages these methods bring, they also pose a challenge, both for the participants and for trainers or adult educators who want to use them. For this reason, this manual contains an extra chapter in which methods of digital adult education are discussed and presented and which should facilitate an introduction to the topic.

We think that digital methods are a great enrichment for adult education but cannot replace a classical interpersonal exchange. Joint discussions that promote a process of reflection remain, in our view, an essential component of socio-politically oriented adult education. However, digital methods can help to promote these discussions.

We would like to suggest that you use this manual as a toolbox from which you can select the appropriate elements for your work and your workshop and which you can adapt to the regional contexts and the needs of your working group with your own experience.

We wish you a successful and enjoyable workshop!

## 1. Introduction

Unfortunately, racism and discrimination are still part of our everyday life and society. Whether visible or invisible, racism affects our relationships and interactions. Discrimination, antisemitism, and racism are violent. However, the experiences of those affected by them are not often perceived. In dealing with racism, the polarised debates about language and images often make many people feel insecure. Many everyday terms and images have their origins in colonial racist ideas. The workshop aims to provide a place for discussion and exchange and to raise awareness of different forms and mechanisms of discrimination and racism. The concept of intersectionality helps to recognise the entanglements and intersections of experiences of discrimination.

The workshop concept presented here is intended to complement the SDD online game. The game can be integrated into the workshop. The SDD project tries to provide an attractive digital learning experience and to build a bridge between digital learning experiences and a traditional workshop. An introduction to the online game and the digital learning platform can be found in chapter 8.

## 2. Workshop concept

The SDD game shows different discriminatory everyday life situations and addresses different forms of discrimination and their intersections. Furthermore, the workshop concept is built to help not only recognise those different forms but to also understand the mechanisms behind them. The workshop will help to raise awareness for the intersections of different forms of discrimination, such as sexism and racism. Changing perceptions and sharing different perspectives can help create a solid learning foundation.

Use this workshop concept as a toolbox, where you can choose the methods and inputs that best suit your workshop. In this manual, we suggest different methods and tools from which you can choose. Adapting the workshop concept and the workshop content to the target group, the topic and the local conditions is always recommended.

The workshop is therefore modular and is composed of parts A and B. Part A forms the basis of the workshop and is intended to create a working atmosphere and a basic understanding of the subject matter. In Part B the focus will be on individual topics related to discrimination. In addition, individual sections can be specifically analysed. This will make it easier to not only gain a basic understanding of discrimination but to also learn more about specific differences between different forms of discrimination. In this way, workshops can be created based on Part A.

The methods and divisions are only suggestions. If you have methods you prefer to work with or would like to make other adjustments, please feel free to do so.

### Workshop - Part A:

Aim: Creating a good working atmosphere, basic overview and introduction to the topic of discrimination and intersectionality, reflections on one's own identity and positioning.

Part A provides the basis for, and an overall understanding of, discrimination. In this specific section, we will discuss how discrimination is experienced, and the mechanisms and history behind it. We will approach everyday racism and discrimination using the concept of intersectionality and will try to raise awareness from the perspective of those affected by them. This part also aims to provide a general overview and introduction to experiences of discrimination.

The main aim is that the learner recognises the different experiences and becomes aware of the various interconnections, intersections, and specificities. To do this, we will talk about how discrimination is experienced and the mechanisms and history behind it. Thanks to the concept of intersectionality, we can understand everyday racism and discrimination much better and we can try to make learners aware of how people affected by discrimination and racism feel.

In Part A, one or more scenes from the SDD game can be used as a starting point for discussion. This part is used for an initial analysis of discrimination.

### Workshop - Part B:

**Aim:** Creating a good working atmosphere, basic overview and introduction to discrimination and intersectionality, reflection on one's own identity and positioning, more in-depth engagement with a particular type of discrimination.

Part B is essentially based on the same structure as Part A. There are no deviations in terms of structure and didactic approach. Therefore, Part A, once prepared and adapted, can be used as a good basis. The special feature of Part B is that it aims to further analyse this topic and focuses on a specific form of discrimination. For example, anti-Semitism can be dealt with in a more targeted and in-depth way.

For this purpose, this manual contains brief introductions to the content of the various topics. In order to hold a workshop, it is advisable to familiarise yourself with the topic beforehand and, if you have not already done so, to read further external material. The scenes from the game can be used as examples for the various cases.

STEP	SOURCES/CHAPTER
<u>Example workshop A:</u>	
1. <i>Introduction:</i> Set the mood, get to know each other, and start collecting initial ideas and expectations.	Use 5.1. But this is also the place to use any nice opening method you know and like.
2. <i>Input - Discrimination:</i> Learn about history, definitions, and mechanisms.	Use 6.1 for a short input presentation. You can also use 5.2 for interactive access to the topic.
3. <i>Input - Intersectionality:</i> Learn about the definition and use of intersectionality as a tool to become aware of experiences of discrimination.	Use 6.2 for a short input presentation. You can also

	use 5.4. for an interactive access.
4. <i>Case work</i> : Selecting scenes in order to work on actions, a specific situation, or to exchange and work on actions.	Choose one or more from the content-related scenes (see below). You can use the methods from 5 and the inputs from 6 to make it more interactive or to have a more detailed discussion.
5. <i>Exchange</i> : Discuss the game, workshop, and recommendations for action and intervention.	You can use 5.6 to structure the takeaways for the learners.
<p><u>Content-related scenes from the game for case work:</u></p> <ul style="list-style-type: none"> <li>• Racism - Racial profiling</li> <li>• Racism - Anti-Muslim racism</li> <li>• Racism – Everyday Racism</li> <li>• Transphobia</li> <li>• Anti-Roma sentiment</li> <li>• Sexism</li> <li>• Anti-Semitism</li> </ul> <p>The scenes and their dialogues are described in the document entitled <i>SDD Scenes</i> and are available in the learning platform in the Trainer Mode section:</p> <p><a href="https://sdd-game.eu/workshop/#Learning_materials">https://sdd-game.eu/workshop/#Learning_materials</a></p>	
<u>Example workshop B:</u>	
1. <i>Introduction</i> : Set the mood, get to know each other, and start collecting initial ideas and expectations.	Use 5.1. But this is also the place to use any nice opening method you know and like.
2. <i>Input - Discrimination</i> : Learn about history, definitions and mechanisms + additional input on a specific form of discrimination.	Use 6.1 for a short input presentation. You can also use 5.2 for an interactive access to the topic.



<p>3. <i>Input - Intersectionality</i>: Learn about the definition and use of intersectionality as a tool to become aware of different experiences of discrimination.</p>	<p>Use 6.2 for a short input presentation. You can also use 5.4. for an interactive access to the topic.</p> <p>Use 6.4 to delve into the topic you choose.</p>
<p>4. <i>Case work</i>: Selecting scenes to work on actions and a specific situation (to suit the special focus/specific form of discrimination).</p>	<p>Choose the scene with the relevant content for your workshop (see above). You can use the methods from 5 and the inputs from 6 to make it more interactive or to have a more detailed discussion.</p>
<p>5. <i>Exchange</i>: Discuss game, workshop, and recommendations for action.</p>	<p>You can use 5.6 to structure the takeaways for the learners.</p>
<p><u>Additional Modules (please choose one):</u></p> <ul style="list-style-type: none"> <li>• Antisemitism</li> <li>• Racism</li> <li>• Transphobia</li> <li>• Anti-Roma sentiment</li> <li>• Sexism</li> <li>• Anti-Muslim racism</li> </ul> <p>For the additional modules, you can find a short introduction to the subject matter in this manual. Please see also the list of content of the scenes in the field above. You can also find the document in the learning platform in the trainer mode section.</p>	

#### Takeaways:

- Use this Handbook as a toolbox. You can use the following basics and methods to create your workshop.
- Be well prepared in terms of content.
- Adapt the content and methods to your workshop group and local conditions.
- Sometimes it is easier to talk only about a certain form of discrimination as suggested in the workshop part B. The discussion often becomes easier and clearer.

### 3. Basics - Fundamentals for a Successful workshop

#### 3.1 Aims of discrimination-critical education work

The goal of civic education is to enable individuals to critically examine the existing political and social conditions, develop their points of view and present them. Furthermore, it should encourage individuals to embed themselves in these very conditions, perceive their scope for action, and experience self-efficacy. The following concrete goals can be formulated:

##### Self-reflection

Participants are encouraged not to understand phenomena such as discrimination as something separate from their personal lives, only limited for example to right-wing people and structures. Recognising that discrimination permeates all of society and thus affects all its members, participants themselves become a focus of the learning process. What kind of knowledge have we acquired? What experiences in terms of socialisation have affected us? What prejudices have we internalised? And where and how have we already acted in a discriminatory manner? At its best, self-reflection leads to the desire to actively unlearn discriminatory knowledge and practices. Formats of political education can irritate, sensitise, and offer food for thought to accompany such a process of "unlearning".

##### Multiperspectivity and the perspective of those affected

Ideologies based on inequality and the discriminatory structures justified by them are complex and multi-layered social phenomena. An important goal of educational work that is critical of discrimination is to make this complexity as well as its multiperspectivity visible. A learning space should be created in which different perspectives can be acknowledged and contradictory opinions accepted. Instead of simple answers and a clear-cut classification into "right" and "wrong", participants learn that there is no one clear explanation and solution for complex topics. Controversies and areas of tension thus become visible and discussable. Anti-discriminatory language for example, is not about teaching participants the terms they are "allowed" to use and those they are not. It is about imparting knowledge about the background and historical dimension of discriminatory terms, raising awareness of their impact, encouraging reflection on external and self-designations, and motivating participants to take responsibility for their use of language and non-verbal actions on this basis.

The perspectives of those affected by discrimination are a particular focus of educational offers. In this way, the question of how discrimination works and what consequences it has leads to a change in perspective towards those affected by a particular form of discrimination. Among other things, this makes it possible to recognise and problematise discrimination in situations in which it was not intended by the perpetrator. Learning about the mechanisms of discrimination can also help those who are affected by different forms of discrimination to feel empowered and focus on resistant practices, self-organisation and visualisation of their ability to act as subjects with agency. This is also useful to contradict those who portray them as "helpless victims".

In this context, multiperspectivity means addressing the perspectives of people affected by discrimination without homogenising them. In other words, making the diversity of attitudes and experiences visible even within the perspectives of people affected by these issues. Experiences of multiperspectivity can be disconcerting, but also immensely insightful provided there is openness and willingness to be irritated and stimulated by other perspectives. Whether this is successful or not largely depends on how the pedagogical space is designed.

### Attitude

A fundamental goal of the educational formats is to strengthen attitudes that are critical of discriminatory ideologies and practices. This includes recognising discrimination as a problem for society, raising awareness of one's interconnectedness, and taking responsibility for, and actively counteracting, discriminatory attitudes and actions. This attitude is based on the principle of equality enshrined in the Universal Declaration of Human Rights: all people are of equal value at birth. Unequal treatment and discrimination based on characteristics such as origin, appearance, religion, gender, sexual identity, disability, social status, and age fundamentally contradict this principle and can therefore be problematised and scandalised on its basis.

### Analysis

The term discrimination is often inappropriately used. For example, discrimination is equated with mobbing, and all sorts of unequal treatment is referred to as discrimination. The goal of political education in this context is to enable participants to recognise, analyse and address discrimination. How does it work? What mechanisms become clear? And what kind of ideological superstructure justifies it? Acknowledging that discrimination is always related to institutional and structural power makes it impossible to equate it with other forms of unfair treatment. Being able to put discriminatory and inhuman behaviour into words - and naming it concretely - strengthens the ability to act and increases the probability of intervening in situations of discrimination.

### Capacity to act

In addition to an attitude that is critical of discrimination, self-reflection and analysis, educational formats should enable participants to perceive their scope for action and encourage them to use it in concrete situations. Positioning oneself in social structures does not mean being at their mercy. Participants should experience society as something that can be actively shaped and should therefore be encouraged to participate in changing social grievances through various individual and collective means of dissent and protest.

## **3.2 Basic pedagogical attitudes**

The impact of a workshop does not only result from the methods and the instructional techniques used. Whether (self-)critical engagement with discrimination is successful and processes of reflection

can be stimulated depend to a large extent on how the learning space is designed. It is therefore not so much a question of what is to be taught, but rather how this is to be done and what attitude is represented in the process. The basic pedagogical attitudes of discrimination-critical educational work presented here are ideals that should be approached as closely as possible, even if they cannot always be implemented 100% in practice.

### Voluntariness

Learning processes are always voluntary – one cannot influence what goes on in another person's mind and what insights they take away from a workshop. Self-determination about their participation in workshop events should always be conveyed to participants. The workshops are therefore based on voluntary participation and each method is understood as a (learning) offer.

Participants are motivated to attend and are involved in the design of the workshop but are not forced to participate actively. They can decide for themselves whether and in what form they want to participate in the methods. Ideally, participation in the educational offering is also voluntary; however, this is often not the case, especially in youth education. It is therefore even more important to make the basic attitude of voluntariness transparent again and again throughout the workshop and to signal to the participants that they will not be forced to participate in anything. In concrete terms, this means not asking participants individually to comment on something or to respond to a question. In constellation methods such as the Barometer or the Courage Exercise, there should be no pressure on people standing alone in one place to explain their position. The possibility of not participating at all or only participating passively in methods or even leaving the room should be addressed at the beginning. This is particularly important given the fact that there are different people affected by this issue in the room and the potential for harming that the discussion on discrimination can cause to those affected by it.

Dealing with unsettling and often painful topics such as discrimination requires a certain openness and willingness for (self-)reflection. The clearer participants feel that they can control the way they participate, the more likely they are to engage with the methods and content of the workshop and take responsibility for their learning process.

### Appreciation and impartiality

The basis of every workshop is appreciation, which the trainer should show to all participants in equal measure. Conveying to participants that their perspectives are welcome and that they are recognised and valued forms the basis for the relationship between trainer and participants and has a significant impact on the learning space. In this context, impartiality means not to favour or disadvantage anyone: The trainer treats all participants with the same respect and tries to value all perspectives equally by focusing on all of them in a similarly intensive way. This committed, all-participatory attitude is not neutral or distanced and has nothing to do with "point-of-view-lessness" in the sense of complete equal treatment or moral indifference to participants. Instead, it is about striking a balance between the attempt to do justice to each participant individually and guaranteeing equal learning opportunities to all. Active listening and mirroring or paraphrasing what is said is one way of conveying appreciation to participants; ideally, this is reflected in every interaction between trainer and participants. The more they feel accepted and acknowledged for who they are, the more likely

they are to engage with new perspectives and insights, and the more intense and enriching the learning experience becomes.

### Evaluation-free space

An important principle of our educational work is the principle of evaluation-free space. In contrast to school or the workplace, participants in workshops experience that there is no evaluation of their performance. They do not have to give "correct answers" or demonstrate an increase in knowledge. We also do not evaluate the way they participate in what we offer. They can actively opt to participate and join in the discussion, but they can also "just" sit in. In this context, freedom from evaluation also means not hierarchising people's contributions and participation in terms of their value. Adopting this basic attitude is particularly challenging in those moments when the trainer reacts to statements that they perceive as desirable or undesirable. In this regard, constant self-reflection and, if necessary, an adjustment of the (verbal and non-verbal) reaction are necessary.

Freedom from judgment also means showing equal appreciation to all participants and making them feel that they are not being judged as human beings. Here, too, constant self-monitoring is required: Am I responding to participants to varying degrees? Could my behaviour be perceived as unfair treatment if, for example, I address some participants by name and others I don't?

Again, freedom of evaluation is a value that we can only apply in practice. If we always keep it in mind and strive for it, just like the other basic attitudes, it will also resonate with participants and positively influence their learning process.

### Protected space

The basic prerequisite for productive joint work and learning process is a space in which all participants feel protected. When it comes to discrimination, harm can be caused by different experiences, positions, and concerns, which trainers cannot completely avoid. However, careful selection of materials, framing the topic at the beginning, and addressing problematic statements can contribute to a working atmosphere that makes participants feel as safe as possible. As a trainer, taking responsibility for the room in this context means always thinking about potential concerns, observing, and influencing the atmosphere and group dynamics in the room, and stopping hurtful behaviour.

Feeling protected also means being sure not to be shamed and exposed - not only by other participants but also by the trainer. Thus, reactions to (perceived) ignorance or "stupid questions" should never lead to a loss of face. It is advisable to specifically point out at the beginning of a workshop that there is no such thing as "wrong questions". In this context, the principle of "separating the person from the problem" can help to address or problematise a statement without devaluing or shaming the person as a result.

### Learn, don't teach

As outlined above, imparting knowledge is not the primary goal of the workshops. Rather, the aim is to create a space for questioning and discussing, stimulate self-reflection, and learn together with and from each other. In addition to methods that pursue these goals, trainers' basic attitude is crucial to creating this learning space: they must credibly convey that they do not want to "lecture"

participants. This means making it transparent that there is no universal "right" and "wrong" and that the trainer cannot and does not want to be the authority who decides about this. Rather, the trainer is invited to recognise different (and contradictory) perspectives and to perceive and endure the complexity of social phenomena. It goes without saying that trainers are not "neutral" in their role. Through their critical attitude towards discrimination and their professional expertise, they provide inputs that support participants in gaining a deeper understanding of discrimination and reflecting on their references to the topic. A wagging finger, however, clearly runs counter to this goal. References to morality are often made in social negotiations on discrimination and make it difficult to deal with this topic in an intensive, self-critical, and socially critical way. Instead, they lead to defensive reactions and shifts in discourse. It is therefore more important to avoid this in a workshop context and, if necessary, address it openly.

Not lecturing the participants also means letting them "steer" their learning process. They decide which inputs and insights they take away from the workshop and which they do not. To convey this attitude credibly, trainers must constantly reflect on themselves. Do I allow participants to always retain their own opinions, or do I want to convince them of something? Do I allow them an open-ended process of discovery, or do I want to "proselytise" them? On which topics do I find it particularly difficult to accept contradictory opinions and how can I counteract such situations?

### Positive learning experience

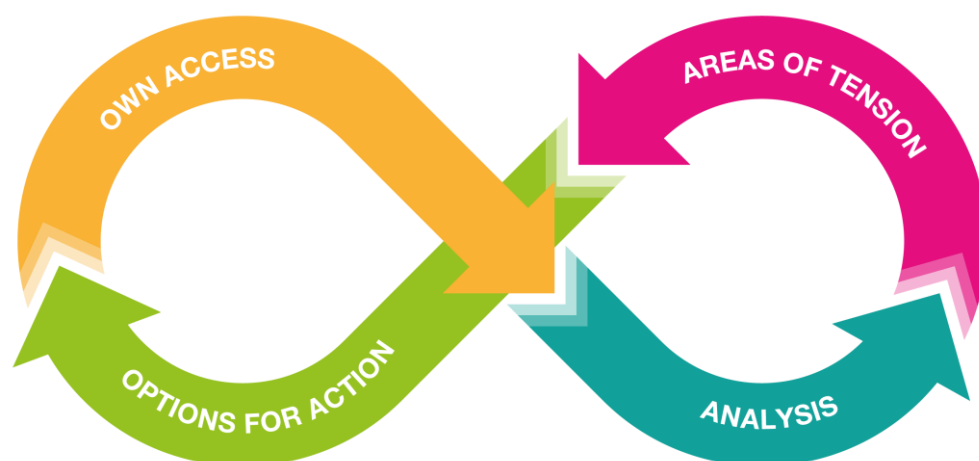
Workshops are learning opportunities that participants come to embrace in different ways and to varying degrees. However, regardless of the extent to which participants gain knowledge, the basic attitudes that have been described should enable them to enjoy a positive learning experience in any case. If they leave the workshop feeling good and comfortable with the trainer, this basic goal will have been achieved. This is because the experience of appreciation, respect, and recognition, as well as voluntariness and freedom of evaluation, not only form the basis for self-determined and intensive learning but are also values in a society where people often experience the opposite. Thus, the importance of designing the learning space according to the basic attitudes outlined here cannot be overemphasised. To put it in the words of Maya Angelou's words:

*"People forget what you say and what you do. But how they felt in your presence, they never forget."*

## 4. Phases of a Workshop

The SDD workshops follow a certain logic, which stems from the goals of discrimination-critical educational work described above. Regardless of the topic, each workshop can be divided into four phases, which are described using the scheme of the "lying eight".

1. Own Access. Using introductory methods, participants should be enabled to find their own way to access the topic of the workshop. Participants have different references and connections, experiences, and levels of knowledge that they bring to the workshop. To be able to connect with the topic, these must have a space and be (able to be) thematised. In this way, participants will experience the topic as something that is not "outside" but rather – to varying degrees for each participant in some way – connected to their own reality. This connection with the topic is a prerequisite for the willingness to deal with it intensively during the workshop and to engage in learning processes.
2. Analysis. Based on participants' references to the topic, inputs and methods will enable them to analyse discrimination and understand its mechanisms and modes of operation. This ability is the prerequisite for being able to name and problematise discrimination.
3. Areas of Tension. Workshops should not "only" enable an analysis of social phenomena but invite participants to deal with their multi-layered dimensions and contradictory aspects from different perspectives. In this way, different points of view can be revealed, and controversies can be negotiated.
4. Options for Action and Intervention. Each workshop ends with a session that focuses on the question of options for action and represents a "positive exit" from the topic. Participants should be enabled to relate what they have experienced in the workshop to their everyday life and to have room for manoeuvre that enables them to act against discrimination. Examples of the political struggles of those affected by discrimination and the solidarity-based actions of those involved will make it clear that social change is possible. Participants will be encouraged to become actively involved and help shape this change. The four phases of the workshop are arranged on the "lying eight" as follows:



The infinity sign was chosen to show that moving through the various phases is not static and that it does not have an end. During a workshop (or even within a method), the various phases can be passed through several times. In addition, the points of connection differ depending on the participant: a method that for one person means recognising one's connection to the topic can mean perceiving a field of tension for another or recognising a possibility to act. Conversely, a method on the options for action can give someone access to the topic of the workshop if they can also reflect on their personal experiences through case analysis.

Use a method that suits your workshop: In the following overview of methods, individual elements are marked according to the learning phases to which they relate.



## 5. Toolbox of methods

### 5.1 Cluster

<b>Goals:</b> <ul style="list-style-type: none"> <li>• Provide own access to the topic</li> <li>• Determine participants' level of knowledge and experience</li> </ul>
<b>Phase:</b> Own Access
<b>Time:</b> approx. 15 min.
<b>Material:</b> flipchart, markers

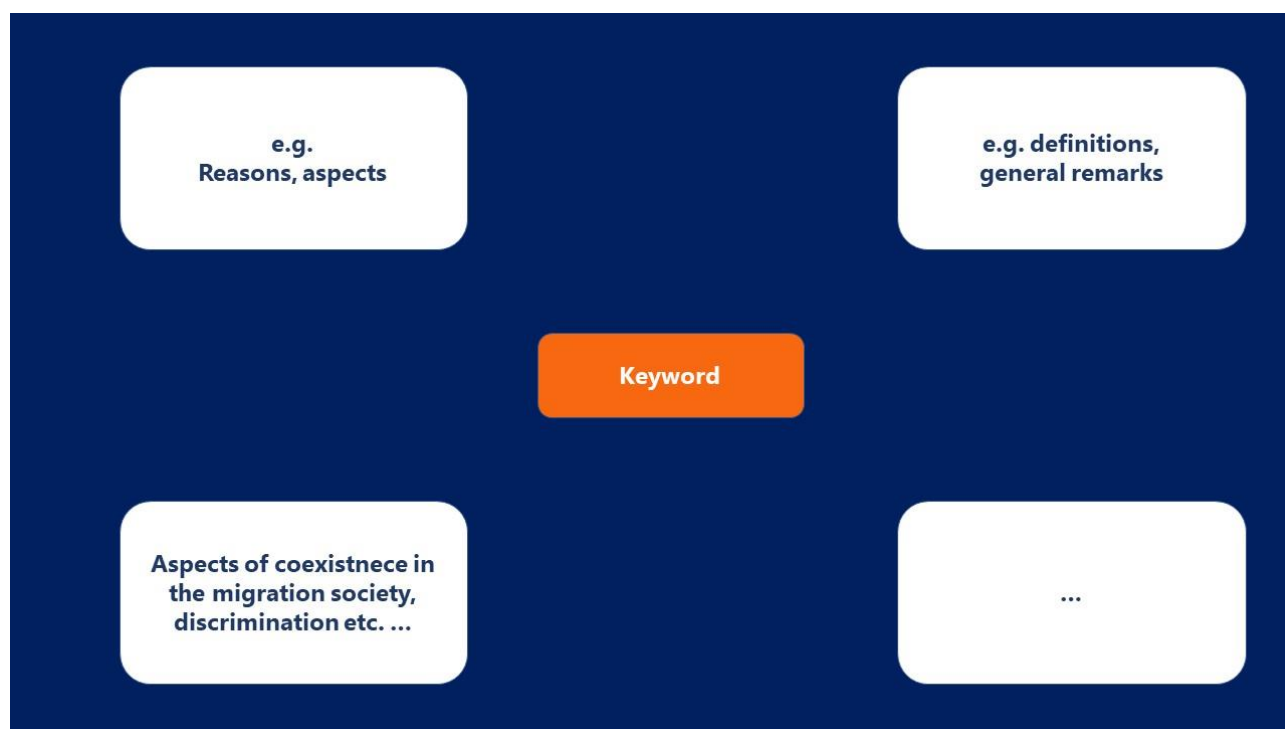
*Procedure:* At the beginning of the exercise, the trainer writes a word (topic, key term) on the top third or in the middle of the flipchart and circles it. Participants are asked to name all the words and associations that come to their minds spontaneously. The trainer writes them around the keyword and groups them thematically. The trainer can ask what exactly is meant by the terms in order to start a conversation with the participants and clarify the terms for everyone.

At the end, the trainer presents the overall picture and explains the logic of the thematic groupings. Alternatively, the trainer can ask the group to explain the groupings. After this, and before moving on to the next method, there should be some room for comprehension questions and/or additions.

*Tips and tricks:*

- As an extension of the exercise, a new nucleus out of the new words can be made to trigger further associations. In this way, entire chains of associations can be formed. Words that are related can refer to lines and should be close to each other. This creates a net-like sketch of the ideas that the keyword has triggered in the group: the cluster. As you look at it, part of a particular word gains meaning, giving a valid entry point into the topic.
- If the cluster remains visible in the room for the duration of the workshop, it is possible to refer to concepts again and again.
- Since the cluster is an entry method, it is especially important to make the basic pedagogical attitudes clear through the way it is taught and to frame the workshop with it. This means that no one is forced to actively participate in collecting the words. All contributions are valued equally. Appreciation and recognition of participants' perspectives and expertise are especially highlighted by writing down their terms.

Possible Visualization:



## 5.2 Discrimination / Justice Barometer

Goals:

- Developing and justifying one's own points of view on the topic
- Getting to know other perspectives, opinions, and justifications, experiencing a heterogeneous range of opinions
- Developing empathy and broadening or changing perspectives
- Experiencing simultaneity and contradictoriness of evaluation criteria such as intention and effect
- Perceiving discrimination on different levels (structural, interpersonal, institutional)
- Raising awareness of the everyday presence of discrimination

Phase: Own Access

Time: approx. 20min

Material: two moderation cards labelled "yes" and "no", four to five situations, masking tape if necessary

*Procedure:* At the beginning, draw a line on the floor with masking tape. At both ends a sign reading "discrimination" and a sign reading "no discrimination", "just" and "unjust" or "OK" and "not OK" is placed on the floor or hung on a wall.

Participants are asked to stand up. Different situations on discrimination, formulated in one sentence, are presented one after the other. Participants are asked to take a position on the situation:

*"What do you think? Does this situation have something to do with discrimination or not?"*

*"Do you think this is just or unjust?"*

Participants can spread out along the line or barometer to express how strongly they perceive the various situations to be discriminatory or not. They can also position themselves in the middle of the line, indicating that they either can't decide or agree with both. It is important to emphasise that the exercise is not about "right or wrong", but about the fact that everyone has their own opinions and that every point of view has its justification.

All participants can justify their opinions once everyone has taken a position. However, they should only speak for themselves and argue for their own positions. This is about explaining one's own opinion, not discussing them. Therefore, it is important to make sure that other participants' arguments are not questioned. In order to do this, saying *"I stand here because..."* can be helpful. All opinions are valid on their own and have to be accepted. It is important that participants do not feel obliged to justify their positions if they do not wish to do so. No one should be asked to speak.

If they want to do so, participants can change their positions during the exercise. Once everyone has left their position, the next situation is read out. You can expect about 5 minutes per question.

*Online:* participants are asked to use the "stamp function" to show their position in the online presentation.

*Evaluating, reflecting, and securing results.* When evaluating the exercise (approx. 20 minutes), participants should have the opportunity to give feedback. The aim of the exercise is to become acquainted with different perspectives on a situation. It is important to be sensitive to the perspectives of those affected by discrimination during the evaluation: the ultimate decision on whether a situation can be interpreted as discriminatory or not rests with the individual affected by the discrimination.

For young people, it is recommended to call the exercise "Justice Barometer", as discrimination is often too abstract as a term and conceptually still somewhat undefined.

*Questions/Topics for subsequent evaluation:*

- *How was the exercise for you?*
- *What was different than usual during the discussions?*
- *How was it when ... you were suddenly standing all alone, ... you were all standing in the same place ... you changed positions?*
- *In what kind of situation(s) did you have a clear sense of where you were positioning yourself? And why? In which ones was that not the case? And why?*

*Background of the exercise.* Participants experience how beneficial and enriching it can be not to have to discuss and defend oneself immediately but to simply be able to express one's own opinion safely and listen to others. This encourages/promotes the development of one's own point of view and helps to justify it. It also helps in understanding that it can be changed. Quiet participants are also encouraged (literally) to make their position visible in the group. They are noticed, even if they say nothing about their positions.

### *Tips & Tricks*

- Participants and groups who are very accustomed to discussing may find it difficult at first to be explicitly asked not to do so. This can lead to resentment and criticism of the moderators, especially from adult participants.
- The diversity of opinions can make participants who need a single, correct answer to feel quite insecure and uncomfortable. Therefore, it is important to make it clear in the introduction that this exercise is not about universal answers.
- Some questions may be deliberately phrased in such a way that participants do not know exactly what is meant by them, because they could be understood in different ways. In these cases, facilitators should say *"Take the sentence as you understand it."*
- The exercise should not be too long to avoid boredom. It is also important to ensure that all participants have their say in a balanced way.
- The exercise can be done with different focuses and on different topics.

### **Material supplement: Example situations for the barometer**

Every trainer should think about situations that would work best for their groups and main topics.

You can also choose from the following options:

- A group of wheelchair users cannot find seats in a cinema.
- A company pays women less than men.
- On the metro, a woman asks a younger black woman "Where are you from?"
- At the checkout in the supermarket, the cashier says to a woman wearing a headscarf, "You speak good German/English/etc.!"
- A teacher cannot remember the foreign-sounding names of her students.
- A football presenter says during the World Cup, "Brazilians have samba in their blood!"
- A trained teacher is not allowed to work because she wears a headscarf.
- In advertising, most families have blonde hair shown and consist of father, mother and two children.
- Airplane seats are so narrow that they are not suitable for people of any height.
- A teacher suggests that a group of Muslim students prepare a paper on honour killings.
- A bouncer refuses to allow a group of dark-haired young men to enter a club.
- A Jewish student says, "I don't wear a kippah in the schoolyard."

### 5.3 Intention vs. Effect

<b>Goals:</b> <ul style="list-style-type: none"> <li>• Understanding different perspectives</li> <li>• Understanding the effects of everyday racism</li> <li>• Switching perspectives</li> </ul>
<b>Phase:</b> Own Access, Area of Tension
<b>Time:</b> approx. 20 min.
<b>Materials:</b> flipchart, marker

**Procedure:** For a smooth transition from the previous exercise, it makes sense to build on the experiences mentioned by participants in the previous exercise, e.g., the "Discrimination / Justice Barometer".

A) *You have now looked at a few situations from the outside. In other words, you haven't now looked at situations or contexts that involve others. I would like to try to look at situations from different perspectives with you. The situations usually involve more than one person. For example, here:*

*Person A (e.g., a white person/a social worker) tells Person B (e.g., Amina/Roy or Client SDD + Game):*

- "You speak German/English very well!"
- "Where are you from?"

a) *"With what intention do you think the social worker says to his/her client that s/he speaks good German? Just speculate and guess!"*

- Draw a speech bubble near figure 1, fill it with examples, but leave some blank.

*"What we note is that, most likely the social worker is simply interested or wants to compliment the client. S/He has good intentions and tries again every time."*

- Write intention under figure 1.

b) *"And now let's try to change perspectives with" thought experiment". Now let's jump into the client's (Roy/Amina) shoes."*

- Draw figure 2 and add a situation arrow.  
➔ *"How do you think the client will feel?"*
- Draw speech bubbles near figure 2, fill them with examples, but leave some blank.
- Write effect under figure 2.

- ➔ *"The effect is hurtful. / That's right, it can feel stupid. It can be really annoying to have it pointed out every time as if it were almost unbelievable that s/he speaks good German."*
- ➔ *"If we look at the intention, it contrasts with the effect. The intention could be a good one and the effect could be a bad one."*
- Draw inequality sign.
  - ➔ *"This often happens in discriminatory situations, especially in situations of everyday life. Some statements or actions may be well-intentioned but have a very different and often hurtful effect."*
  - ➔ *"To better understand discrimination, we recommend to always keep in mind the perspective of those affected by it (write over it in a different colour, curl it) who in our example is the client. We would say that it is important to focus on the impact. Therefore, if a person says, "that was discriminatory," then that's how it is for now, whether it was "well" meant or not! This means that the people concerned decide whether something is discriminatory to them, and no one can deny that."*  
(draw box around 2<sup>nd</sup> figure).
  - ➔ *"To sum up, the interpretation of the intention remains with the person who makes the statement. The interpretation of the effect, however, remains with the persons concerned."*
    - At the end, place a note under the diagram.

**In discriminatory situations always consider the perspective of those affected by it!**

## 5.4 "Identity Onion"

<b>Goals:</b> <ul style="list-style-type: none"> <li>• Create a positive reference to identity</li> <li>• Recognise multidimensionality, processualism, and situational dependence of identity</li> <li>• Communicate flexible concepts of identity</li> <li>• Introduce the concept of intersectionality</li> </ul>
<b>Phase:</b> Own Access, Analysis
<b>Time:</b> approx. 35 min.
<b>Material:</b> flipchart, marker, pen, paper

### Procedure:

#### (1) Plenary:

- Collect answers/words: *"What belongs to identity? What are the aspects?"*
- When offline use a flipchart, when online use a whiteboard.
- Briefly explain the following: *"Identity is what makes us, what makes us who we are. I could also ask: What makes up my personality?"*
- If needed, give examples of identity characteristics. Be careful not to steer the group in one direction, but to make the complexity of the term visible: appearance, gender, family background, hobbies, sexuality, social status, etc.

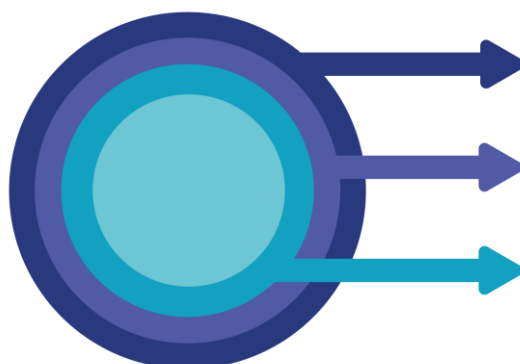
#### (2) Individual work:

- Everybody gets pen and paper.

Consider points related to your own identity, either from the ones that have been collected or others. Decide on three identity characteristics and draw them like an onion with three rings, the most important one in the centre and the less important one further out.

*Alternative:* draw a pie chart showing how much space each characteristic takes up.

Online: turn off the camera while working on the chart  
3-4 min, try to be as fast as you can



(3) Sharing in pairs or small groups:

- "What was it like to have to choose three characteristics?"
- "Was the exercise easy or difficult? "
- "What did we notice overall?"
- ➔ This is a meta-level exchange. The onions can be presented to each other but do not have to.

(4) Plenary:

- The small groups can report on their exchanges. Finally, move forward to the "Identity" input.



## 5.5 Media Analysis / Scene Feedback

Goals:
<ul style="list-style-type: none"> <li>Engaging with discriminatory situations/content critically</li> <li>Analysing the situations being presented using intersectionality to analyse different forms of discrimination, and addressing the perspective of those affected by it</li> <li>Developing a critical approach to media images, raising awareness of discrimination in the media</li> </ul>
Phase: Analysis, Areas of Tension
Time: approx. 45 min.
Preparation: Choose a scene according to the main topic, write guiding questions

*Procedure:* While still sitting in the circle of chairs/digital plenary, the pictures/scenes of the game are laid out on the floor for everyone to see. The pictures/scenes are to be chosen according to the main topic of the workshop.

The initial round can be introduced with:

- "Walk around the pictures and think about which picture you would like to engage further / in more detail."*
- "Let's take a closer look at the scenes we've just watched. Think about which scene you'd like to engage with in more depth."*

It must be clear from the beginning that all pictures/all situations contain discriminatory content so that no one feels exposed later because they did not recognise the pictures as such. At the same time, the trainer should communicate that sometimes it is difficult to decipher the discriminatory content, so that no one feels stigmatised if they have difficulties in deciphering the discrimination.

On this basis, small groups can be formed.

**The guiding questions for the analysis of the images/situations are as follows:**

- 1. Who or what can be seen in the picture? What happened in the situation? What were we told?*
- 2. Is it difficult or easy to see that the picture is discriminatory?*
- 3. What exactly is discriminatory about the picture/situation?*
- 4. What consequences does the picture/situation have for affected groups/persons?*

The small groups should have about 15 minutes to work on the questions. The trainer should be available for questions during the group work.

Once all the small groups have finished, the individual groups should present their pictures/scenes in the plenary and report on how they answered the guiding questions.

There can be different perceptions even within groups. After each group's presentation, there should be time for other participants to ask questions.

After all groups have presented their results, there can be an evaluation discussion on various questions in the plenary:

1. *What was it like to engage with these images/situations?*
2. *What effects do media (images) have? Do they influence people's ideas and thoughts?*
3. *What is discriminatory about these situations? (Becomes clear in the presentation of the groups' work)*
4. *Are the people who are affected by discrimination protected from it?*

In the evaluation discussion, it is important to look at the perspective of the groups affected by discrimination and to sensitise them to this perspective.

Especially when it comes to everyday situations or media, people often talk about freedom of expression and freedom of the press as rights. ***These freedoms are human rights and therefore values that must be protected at all costs. Nevertheless, it is at least just as important to explain and emphasise that freedom of expression is a human right only as long as it does not violate the personal rights of others and thus the human rights of others.***

- ➔ *If pictures and statements in newspapers or on television discriminate against certain people, then they are not (only) an expression of freedom of expression but (at the same time) a violation of the personal rights of other individuals.*
- ➔ *If necessary, refer to human rights and explicit prohibition of discrimination (Art. 2)!*
- ➔ *If necessary, give short input on othering and "we/you" afterward.*

Character / Scene	Phenomenal Domain
Roy's Feedback	Racism - Racial profiling
Amina's Feedback	Racism - Anti-Muslim racism
Nuseyba's Feedback (Scene 5.3)	Racism - Everyday racism
Ezra's Feedback	Transphobia
João's Feedback	Anti-Roma sentiment
Nuseyba's Feedback (Scene 6)	Sexism
Katharina's Feedback	Anti-Semitism

## 5.6 "Take Action – The Matrix Option"

<p>Goals:</p> <ul style="list-style-type: none"> <li>• Empowerment</li> <li>• Positive exit</li> <li>• Becoming acquainted with options of intervention</li> <li>• Motivation for even "small" activities to have an effect, esp. with social media</li> </ul>
<p>Phase: Options to Action</p>

*Procedure:* News, headlines or situations where there is a need for intervention are pinned next to each other on the pinboard (x-axis of the matrix).

The following statements are pinned one below the other to the left (y-axis of the matrix).

Alternatively, the matrix can be laid out on the floor:

- *I would continue to read up on this topic.*
- *I would talk about it with my friends.*
- *I would post information about it (e.g., the newspaper article) on Facebook.*
- *I would participate in a demonstration/rally/other public action to support the person affected by discrimination.*
- *I would start an initiative myself to advocate the rights of the person affected by discrimination.*

Participants are given materials to pin (sticky dots, small round moderation cards or similar). The exercise is then guided like this:

*"Every day we hear news about things happening in our society where it is important for people to stand up for others. Here are some news stories from the media. What would you do in each situation? Stick one or more dots in the activity boxes\* that you think is good."*

The news stories/different scenes in the game are read out. Afterwards, participants can stand up and give scores. They have 10 minutes to do so. In addition, there should be the possibility to bring in one's own options for action as well as one's own cases or causes for action.

Questions/Topics for subsequent reflection:

- *Why do you think we did the exercise?*
- *How did you feel during the exercise?*
- *Do you think the options for action are realistic? Why? Why not?*

## Visualisation

Possible courses of action	Case I	Case II	Case...
I would continue to read up on this subject.			
I would talk to my friends about it.			
I would post information about it (e.g., the newspaper article) on Instagram/TikTok/Twitter & co.			
I would participate in a demonstration/a rally/other public action to support the person affected by discrimination.			
I myself would set up an initiative to defend the rights of the people concerned.			
I myself would set up an initiative to defend the...			
...			

You can also use news and events from your region. This ensures that participants have a direct connection to the content of the discussion and feel more included. Examples of things that can be discussed are environmental protection (construction sites, power plants, coal mining, agriculture) or political events such as demonstrations of right-wing extremist groups.

*Tips and tricks:* During the evaluation of the media analysis, a kind of "demonisation" of the media in general, may occur. To distance oneself from right-wing discourses (keyword "lying press"), try to stimulate a differentiated view of the media. In other words, not a blanket condemnation, but an understanding of the interaction of the various social spheres. (Media) discourses not only influence politics, institutions, structures, personal attitudes, etc. but are themselves just as much influenced and shaped by these areas.

IMPORTANT in MEDIA ANALYSIS: Focus-related selection of images!

Discrimination in general: images can be selected from the entire selection. Topics that should come up are: racism, sexism, antisemitism, flight & asylum. Further topics can be chosen (Anti-Romani sentiment, classism, etc.).

Racism: Select only pictures/scene with a focus on racism, Anti-Romani sentiment, and flight & asylum can be added.

Focus on antisemitism: The selection of images does not only include advertising and magazine covers but shows a broader picture of where antisemitism can be found in society: in football, at demos, in hip-hop, in quotes from politicians (as an example of secondary antisemitism), in churches and cemeteries (as an example of continuities of anti-Judaism), on magazine covers (as an example of Israel-related antisemitism).

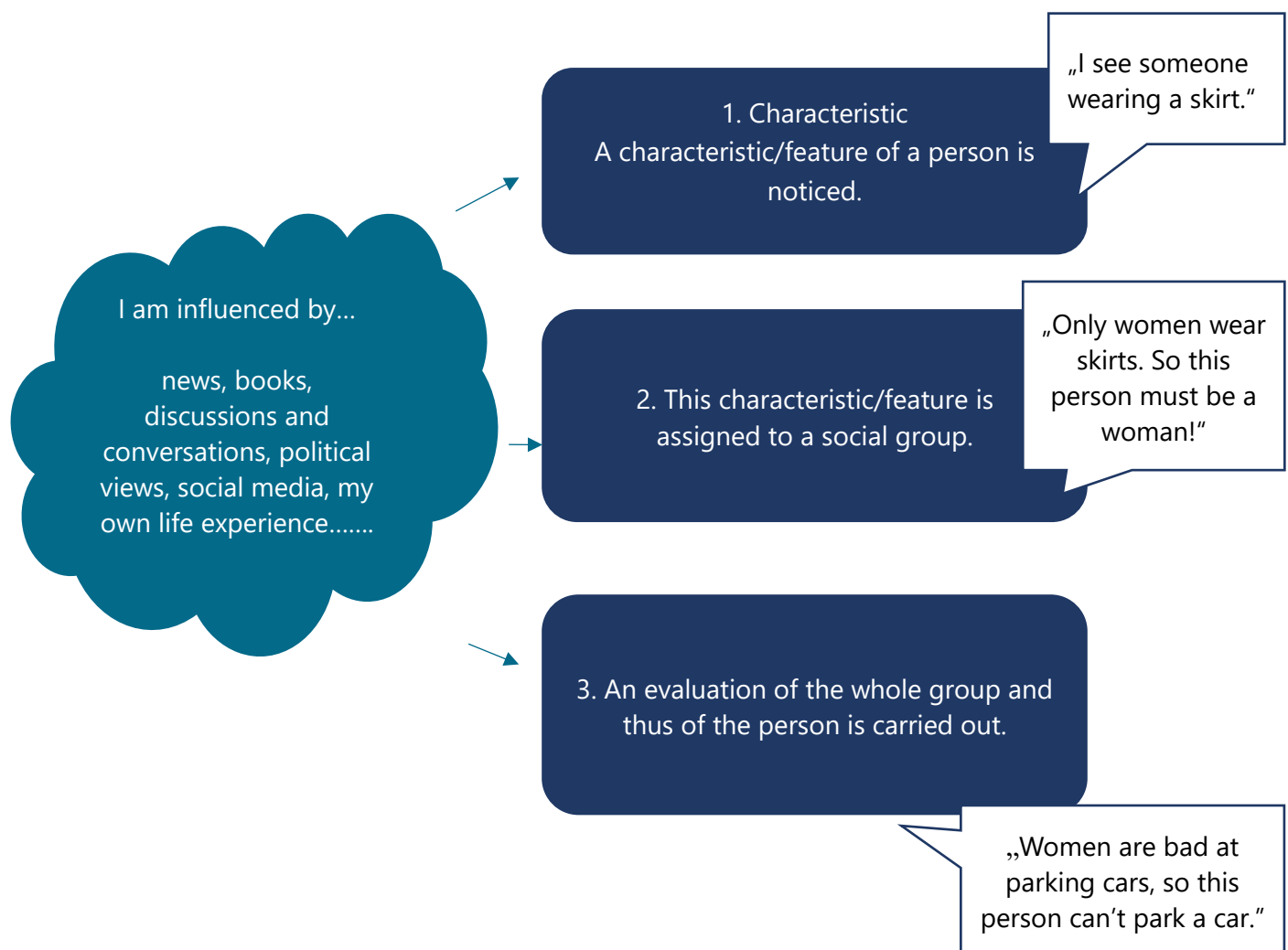
## 6. Materials

### 6.1 Input: 3 Steps to discrimination

Goals:

- Understanding the mechanism of discrimination

1) The previous exercises addressed attribution processes, constructed characteristics, and resulting (negative) consequences. To take up the aspects discussed in the evaluation (characteristics, attribution, group membership), the following three-step approach is suitable. A transfer to the discrimination form of the focus can be done with the help of examples.



2) The second step "assigning a feature to a group" is not problematic per se. Being able to assign people based on certain characteristics can also be helpful in everyday life. It is something we all do. It is difficult when generalisations are made or when people are assigned to a (constructed) group to which they either do not belong or do not want to be assigned (by others).

However, since this is usually not recognisable, it is better to only assume certain assignments and to speak out and ask questions only cautiously to avoid possible inconvenience for the persons concerned (and for oneself).

3) The third step is the most problematic because this is when an evaluation of the group (=person) takes place.

We are all influenced by our environment. We live in a post-colonial, post-national socialist, patriarchal world. These images can be found in different media, for example, and we must actively unlearn and question them.

We have to ask ourselves: "Where do the images in my head come from? How do I perceive people? What prejudices do I have? What would it be like if people met me with prejudices?"

### **Definition:**

*Discrimination takes place when people are excluded or devalued because of their perceived or actual membership to a group.*

### **Possible additions:**

#### **1. The difference between mobbing and discrimination**

Bullying refers to the exclusion and/or devaluation of a person. It is systematic and purposeful and goes on for a long period of time. It is characterised by intent. Discrimination can be a one-off act. Bullying can be related to a discrimination category (characteristic). Devaluation always occurs in discrimination because of an actual or imagined group characteristic.

#### **2. Three levels of discrimination**

*Interpersonal discrimination.* Interpersonal discrimination takes place between individuals or groups of individuals. Here, mechanisms of discrimination through individual acts (insults, violence or other hostility and exclusion) become apparent. Even though these are individual acts between individuals, structural and institutional factors always influence them.

*Structural discrimination.* We talk about structural discrimination when the disadvantage of individual groups is rooted in the organisation of society. For example, the historically developed form of living together cannot usually be thought of without privileging individual groups or putting other groups at a disadvantage. At the same time, such hierarchies are considered natural and self-evident. This circumstance makes it difficult to discuss structural discrimination and resist to it. Structural discrimination, for example, can be against people with a so-called migration background in the labour market. It can also be related to wage differences between men and women.

*Institutional discrimination.* Institutional discrimination refers to procedures, rules, or self-evident practices of institutions that discriminate against certain groups of people. Like structural discrimination, such procedures are usually understood as "normal" and are not immediately recognisable as discriminatory.

Examples of institutional discrimination are checks of PoCs (People of Colour) at border crossings by customs officers.

## 6.2 Input: Intersections (intersectionality)

### Goals:

- Understanding intersections of discrimination
- Understanding the mechanism of discrimination
- Understanding that every experience is different

We are all influenced by our social environment. The history of our region influences us. Even though it may not always be immediately obvious, events such as dictatorships, colonialism or images of women from the past have a great influence on our lives today. These images can be found in different media, for example, and we must actively unlearn and question them.

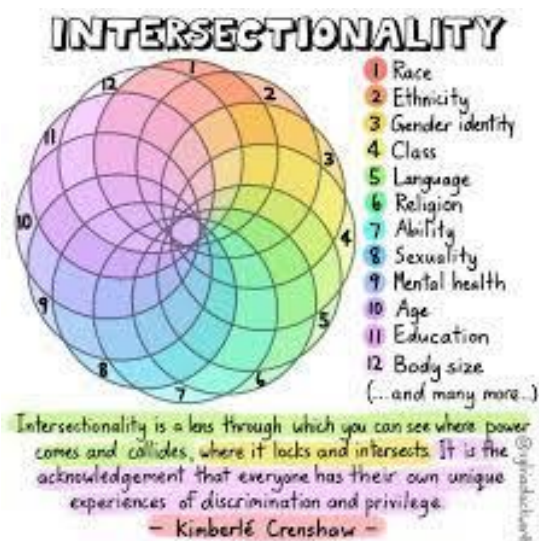
We need to ask ourselves the following questions: Where do the images in my head come from? How do I perceive people? What prejudices do I have? What would it be like if I was met with prejudices?

### Definition:

*Discrimination takes place when people are excluded or devalued because of their perceived or actual membership to a group.*

**Intersectionality.** Introduced in the late 1980s by US lawyer and professor Kimberly Crenshaw, the term "intersectionality" refers to how different ideologies of inequality and oppression come to overlap simultaneously in one and the same person. As a case in point, Crenshaw demonstrated, how in the legal case of *DeGraffenreid v. General*, US legislation was unable to acknowledge the specific form of discrimination that comes with being both black and female. While it was true that the plaintiffs were neither discriminated solely on the basis of their gender nor the race, US jurisprudence failed to grasp that these women had faced discrimination exactly because they were neither just black nor women, but black women!

Each and every one of us possesses multiple identities. We can be students, parents, religious, non-religious, rich, poor, old, young, bodily-abled, disabled, queer, hetero and some of them at the same





time. In other words, our selves are never just based on one single category of identity. This being the case, intersectionality can serve as an analytical tool for refining our understanding of discrimination by shedding some light on how the interaction of social and political identities (race, class, gender, religion, disability, caste, sexuality, etc.) produces new, specific forms of discrimination. Yet again, it is important to note that these different forms of discrimination do not simply add up in one person. Like the case of General Motors, a black woman for instance never “just” has to face either sexism or racism depending on the situation. She rather experiences a very specific form of discrimination nurtured by the interplay of racism and sexism at the same time.

People affected by racism or antisemitism may also be affected by other forms of discrimination. Whereas every single form of discrimination has its own history and its own specifics, these different forms of discrimination can yet “join” together in one and the same person. For instance, the experience of a Black, Muslim woman differs from the experience of a Gay, Asian man. It is important to be aware of this and to listen to those affected by these forms of discrimination.

*To sum up, intersectionality is not about “who is the most oppressed and disadvantaged”. Rather, it can help us understand how different ideologies of inequality are intertwined thereby forming new modes of discrimination and oppression. Intersectionality as a concept and analytical tool thus plays an integral part in understanding how systems of oppression work.*

*Use Intersectionality as a “magnifier”, as a tool to analyse situations and understand that every experience is different, and every discriminatory form has its own specific characteristics.*

## 6.3 Input: Identity

### Goals:

- Learning about the openness, fluidity, problems around the flexibility of the concept of identity
- Empowerment (Who gets to decide who I am?! - Only me!)
- Sensitising to foreign attributions and othering/intersections

### 1. Transition from the previous method

Reducing to three identity characteristics is difficult and does not do justice to my personality.

→ "I am more than three characteristics! Everybody is more than three characteristics!"

### 2. The main part

"Each person sees him/herself as a unique "I" by experiencing him/herself as different from others. In doing so, each person forms his/her own personal characteristics, depending on the experiences that someone has. And group affiliations also determine my "I" (e.g., family or circle of friends). Characteristics of a group to which I belong become my own. For example, values that are very important in my family (e.g., trust or sticking together) are so important to me that they become part of my personality. Or the musical taste or style of my circle of friends is also my musical taste or style.

Identity is not something that is fixed and stays that way forever. Identity is dynamic and processual, i.e., it develops during life. Identity is individual and therefore intimate, and it is therefore also protected by human rights!

Depending on the situation in which I find myself, other identity characteristics can be important or perceptible. At work, for example, I am different from when I hang out with my friends or when I care for my little brothers and sisters. This means that identity is situational. A person's identity can never be reduced to one characteristic or aspect. It is multifaceted, i.e., even a person's identity is different.

- One individual can feel that s/he belongs to different groups at the same time (-> multiple memberships).
- Very important: Identity is always something I decide for myself – Only I can decide who I am! (self-determination).

However, people are often fixed on identity characteristics by their environment. Whether they apply or not in reality does not matter. Often people are reduced to just 1 characteristic. (External Attribution) (give examples).

In this case, the self-determination of one's own identity does not coincide with the external attribution by others (there is an inequality sign between the terms "self-determination" and "foreign attribution" ≠).

This is a problem (paint a lightning behind it ⚡)."

We all have multiple affiliations and multidimensional identities. Only I can determine who I am!  
Society must protect this self-determination and allow the resulting plurality.

### 3. Transition to the next method

*"We will now take a closer look to what reducing a person to an identity characteristic has to do with discrimination. We saw different scenes in the game where people talked about external attribution. Let's look at some pictures and then a short model to illustrate."*

Let's have a look at the scene: (feedback for Characters?)  
Roy Olmberg

Visualisation:

#### IDENTITY

unique "I"	group affiliations dynamic
process intimate	private valuable
protected by human rights!	multiple affiliations situational

Self-determination ≠ Other-attribution

↯ Only I can determine who I am!

## 6.4 Input: Racism

Racism is a social relationship of power and inequality that operates and is (re-)produced in different social structures of society. Racism is based on the fact that the difference between people is constructed on arbitrarily chosen, actual or supposed and attributed physical or cultural/religious characteristics. People are classified on this basis. The classification criteria include, for example, physical appearance (especially skin colour, which is itself arbitrarily defined), origin or nationality, language, migration history, or membership to a religious community. People thus grouped are assigned certain and usually pejorative character traits ("attribution"), with the result that they are no longer perceived as individuals. In this process, the characteristics of the "others" constructed in this way are juxtaposed with the equally constructed idea of an "us". In this way, people are turned into "races." This process of racialisation occurs from a position of social power based on historically developed political, economic and social conditions. Racism justifies the exclusion and discrimination of certain people and stabilises a certain social order in which certain people are privileged. Thus, racism affects all people in a society, but in very different ways.

It is not only a matter of individual prejudices but also, and always, a social relationship. (Source: Compass Handbook for Human Rights)

*Racism functions without "races".* It expresses itself in particular through the assertion of "superior" and "inferior" cultures and their supposedly fundamental "incompatibility": so-called cultural racism (cf. Balibar). Here, it is no longer a matter of biologicistic argumentation; instead, people are classified on because they belong to a supposedly closed cultural group, whereby certain characteristics are attributed to them and are regarded as natural (e.g., Brazilians have rhythm in their blood). Distinguishing characteristics can be:

- Skin colour e.g., anti-Black racism.
- Origin, ethnic and cultural affiliation; cultural racism (racism against Sinti and Roma, anti-Asian racism).
- Religion e.g., anti-Muslim racism.

Racism always means exclusion and discrimination of people: exclusion from social participation and worst chances of finding a job or housing; racist legislation, language or worse treatment by police and judiciary due to racist attributions and categorisations; in institutions such as school and kindergarten, where racist prejudices have an impact, for example, in terms of further education and promotion of children. Many racist incidents have a more subliminal character. These are often trivialised or not even noticed by the majority.

*Historical continuities.* In order to understand racism, it is important to realise that it has a long history that is intimately connected to colonialism, European imperialism and fascism.

*Colonialism.* During colonialism, racist ideology legitimised a dominant relationship of oppression and exploitation ("legitimation legend").

*Postcolonialism.* Postcolonialism means the persistence and presence of colonial experiences e.g., current power relations, but also current knowledge, ideas and (world) images such as black people being closer to nature, more spiritual, more musical or more sexually active.

*Everyday racism.* Everyday racism is very often expressed in microaggressions. These include:

- Microaggressions: intentional, (non)verbal attack, below the threshold of overt racist remarks or acts of violence (e.g., grabbing hair).
- Microinsults: insensitivity to the origin or identity of the other person, subtle (unconscious) forms of disparagement ("You speak good German").
- Micro-devaluations: Forms of expression that ignore, exclude, or disparage the thoughts, feelings, or perceptions of the other person ("I don't see colours - all people are the same to me").

*History of Racism.* With the advent of so-called modern European science, people were classified and divided into separate and distinct categories termed as "races". Said categorisation was based on the pseudo biological assumption that a causal link could be made between biologically inherited physical traits – such as appearance – and character traits, such as intellect, behaviour and abilities. Within this line of racist thought, it was posited that certain races are inherently superior to others, with the so-called white European race on top of the hierarchy.

The development of European race theories coincided with the European colonial expansion as well as ideas of universal equality and the emergence of humanist thought.

The domination, enslavement, land theft and exploitation of non-European countries and peoples was buttressed and rationalised by modern European race science. The postulated inferiority of non-European people put forward by pseudo-scientific race theories legitimised their unequal treatment and exclusion from universal human rights.

After 1945 and the victory over genocidal racist and antisemitic Nazi Germany, race theories were abandoned and on a superficial level racist practices and language were shunned by mainstream society and outsourced to right-wing fringe elements of society.

Yet, the legacy of racism and colonialism lives on. Racism permeates our language as well as social practices and interactions with plenty of people being completely unaware of it. The legacy of racism and colonialism also lives on in unequal power relations and the uneven distribution of resources on a global level.

What is more, culture has become synonymous with race. Instead of postulating the existence of different races, it is now different cultures that become hierarchised, homogenised and declared uncivilised.

The term "postcolonialism" denotes this development. While most former European colonies have gained their independence and racism is decried and declared morally unacceptable, racism as well as colonial dependencies continue to exist, in altered but nonetheless lethal and destructive forms.

## 6.5 Input: Antisemitism

It is possible that individual points of the input have already been dealt with in the evaluation of the image analysis. These points can then be abbreviated.

Historically, antisemitism can be divided into three phases: (1) Anti-Judaism, (2) Modern Antisemitism, (3) Secondary Antisemitism.

1. *(Christian) Anti-Judaism.* Christian Anti-Judaism can be understood as the rejection of Jews based on their religion. For the history of European antisemitism, the context of Christianisation and the collective national identity associated with the Christian faith, as well as the Crusades, are of particular importance.

European visual culture played an important role in the dissemination of Christian anti-Jewish resentments.

The so-called *Judensau*, German for "Jew's Sow", is an image that appeared frequently in anti-Judaism and can still be seen, for example, on the Wittenberg City Church built in the 13<sup>th</sup> century. The sculpture depicts a sow with people feasting on its teats, which are supposed to represent Jews. Such depictions were intended to ridicule Jews in the Middle Ages and discourage them from settling in the city.

Another tale of medieval origin says that Jews poisoned wells or were responsible for the spread of epidemics such as the bubonic plague. Images and visual allusions depicting this specific anti-Jewish topos can be found all the way down to our present day, e.g., Jews and the state of Israel being accused of inventing or purposefully spreading the Corona virus as part of global cabal aiming to take over the world.

The same is true of medieval accusations of blood libel. Blood libels falsely claim that Jews needed the blood of Christian children for magical or medical purposes. This legend too did not disappear but, as a matter of fact, has been updated for our present day and age. For instance, QAnon conspirationists widely believe that we are currently witnesses a worldwide cabal of paedophiles in desperate need of child blood.

The scapegoat theory can provide a possible explanation for the ongoing discrimination of Jews. They are blamed for natural events for which there are no simple explanations.

2. *Modern antisemitism.* The anti-Jewish narratives of the Middle Ages, handed down over centuries, are adopted in modernised anti-Semitism. Jews continue to be perceived as the "enemy within", always causing unrest and fundamentally opposed or even hostile to the majority society in their home countries. Because many Jews, in the hope that they would bring an end to disenfranchisement, espouse enlightenment, democratic or even leftist ideas, a tendency has quickly developed to equate Jews with modernity.

Especially for conservative and right-wing groups that wage a constant defensive struggle against modernisation, they offer an important enemy image. With the narrative of the cosmopolitan Jew "corroding" people and nation, or the "Jewish principle" that stands for capitalism, democracy and liberalism and, at the same time, for socialism and communism, they try to counter these developments. This form of interpreting the world has offered many people the opportunity to: a)

personalise them; b) explain through them complex social phenomena of modernity, such as the global capitalist economy or representative mass democracies; and c) seek and find culprits for negative effects.

These narratives are taken up and further radicalised by National Socialism. Based on the already widespread anti-Semitism in society, the NSDAP, after being elected into government, enforced numerous legal discriminations against Jews. The mass murder of European Jews that began with the start of World War II was the logical consequence of Nazi Germany's anti-Semitic worldview. The Holocaust resulted from the belief that one was exposed to an immediate and total threat to one's own people, which emanated from an overpowering "Jewish principle". Against this ultimate threat, the murder of Jews appeared to be the only possible remedy - it is the logical endpoint of anti-Semitic thinking.

3. *Secondary Antisemitism.* Secondary antisemitism can be described by these two examples.

German far right-extremist AfD politician Björn Höcke called the Memorial to the Murdered Jews of Europe in Berlin a "monument of shame" and thus rejects this form of remembrance of the Holocaust. In doing so, he mocks all the victims who were killed and their descendants.

The Star of David is an important religious symbol for Jews. During the time of National Socialism, Jews were forced to wear this star in order to be recognised as Jews. Thus, it is associated with stigmatisation and persecution. During the demonstrations against the hygiene measures imposed at the time of the Corona pandemic, pictures of people wearing Stars of David with the inscription "unvaccinated" appeared time and time again. In doing so, they trivialised the Holocaust and portrayed themselves as victims of these measures. They thus equated their situation with the plight of European Jews facing Nazi terror and persecution during the Third Reich.

These two motifs, so-called perpetrator/victim reversals as well as closure debates, are widespread and typical of secondary antisemitism.

*Conspiratorial Antisemitism.* Numerous anti-Semitic images can be found in conspiracy ideologies. Many conspiracy theories not only make use of anti-Semitic images but are built on anti-Semitic narratives.

Nazi Octopus. The octopus as a visual code for Jews has a long tradition. A prime example is an antisemitic cartoon by Josef Plank depicting British Prime Minister Churchill as an octopus. By marking the octopus with the Star of David, Jews are portrayed as a malevolent octopus engulfing and dominating the world and making the earth bleed. This suggests a world conspiracy created by Jews.

Image of two demonstrators (Stralsund 2020). Like the octopus, the two protestors refer to an entity that manipulates the world and holds the "reins". We often saw such images during demonstrations against the Corona measures. The Corona pandemic has provided an upsurge of a wide variety of conspiracies. Many make use of anti-Semitic images without directly referring to Jews.

Even legitimate critical questions about the pandemic and social inequalities are wrapped in antisemitic rhetoric and are thus oversimplified.

*Israel-related antisemitism.* Antisemitism articulated within the context of the Israeli-Palestinian conflict or in reference to the State of Israel in general can also be found in images. In this kind of images, Israel is usually depicted as an aggressive and ruthless warmonger. The State is often equated with Jews who, in turn, are seen as the enemy. In this way, the complexity of the Middle East conflict is simplified, and Jews are portrayed as a homogeneous and hostile group.

How can Antisemitism be defined?

This is one of the definitions of the Holocaust Remembrance Alliance:

*"Anti-Semitism is a certain perception of Jews, which can be expressed as hatred towards Jews. Anti-Semitism is directed in word or deed against Jewish or non-Jewish individuals and/or their property, as well as against Jewish communal institutions or religious bodies. In addition, the state of Israel, understood in this context as a Jewish collective, may also be the target of such attacks."*

Another definition is that provided by social and political scientist Samuel Salzborn for whom Antisemitism is *"the unwillingness to think or feel abstractly."*

As antisemitism is a complicated phenomenon, we will not try to define it in one sentence but will provide bullet points instead (see slides).



## 6.6 Input: Anti-Roma sentiment

Sinti and Roma are collective terms for a very diverse ethnic group whose members classify themselves as belonging to different subgroups, depending on their present or former geographical area of distribution, their dialects and their activities. Nearly ten million Sinti and Roma live in Europe. Some groups live without a fixed abode, but the majority have settled down: there are Sinti and Roma people living in urban residential areas, and many who live in more or less isolated neighbourhoods or districts of smaller towns and villages. Discrimination against Sinti and Roma is deep-rooted and widespread throughout Europe. The Council of Europe's Commissioner for Human Rights has pointed out that there are alarming trends closely resembling Nazi ideology and thinking, such as fears about security and public health. Their living conditions are very poor in many countries: for example, their neighbourhoods and villages are often segregated and isolated. Access to many human rights, such as education and health care, is often denied. Porajmos refers to the genocide perpetrated by the Nazis and their allies against European Sinti and Roma between 1933 and 1945. The number of victims is estimated at half a million to two million, depending on the source, which indicates the loss of up to 70 percent of the Sinti and Roma population from before the war.

Slowly, sensitivity and interest for the Sinti and Roma people are increasing. The Decade of Inclusion of Sinti and Roma people between 2005 and 2015 represented an unimportant political commitment by European governments to improve their socio-economic status and social inclusion. Young people have also contributed to the fight against intolerance and prejudice against Sinti and Roma through actions and programmes, breaking down stereotypes that many people in Europe have grown up with. An example is the international campaign "Typical Sinti and Roma?"

Stigmatisation and Stereotypes as Deportations of Romanian and Bulgarian Sinti and Roma.

In 2010, the French government announced a crackdown on illegal Sinti and Roma camps and sent several thousand of their residents back to Romania and Bulgaria, claiming that the settlements were crime hotspots and a public nuisance. The United Nations Committee on the Elimination of Racial Discrimination criticised France's actions, noting that racism and xenophobia were undergoing a "significant resurgence". At the same time, opinion polls showed that at least 65 percent of the French population supported the government's hard line.

In April 2011, the European Commission published a "EU Framework for National Roma Integration Strategies up to 2020 which stated that "In spite of some progress achieved both in Member States and at EU level over the past years, little has changed in the day-to-day situation of most of the Roma."

## 6.7 Input: Sexism

Sexism is a form of discrimination causing people, especially women, to be disadvantaged because of their gender. Women are not only assigned an allegedly biologically predetermined role but are also seen as inferior to men mainly in society and economically. Sexism can take many forms: severe violence, discrimination in everyday situations and derogatory remarks. It is also reflected in deeply

ingrained thought patterns about women and men, such as alleged strengths and weaknesses of the respective genders or supposedly typical professions or behaviour.

Sexist traditions have long been anchored in numerous laws such as marriage, naming, electoral, police and criminal laws.

Sexism has typical thought patterns that we also find in anti-democratic and right-wing extremist thinking: the idea that both women and men are bound by nature and biology to certain social tasks.

Sexism can intersect with different forms of discrimination and can affect the life of Women, Men and Non-Binary People in various ways.

## 6.8 Input: Transphobia/Transantagonism/Transprejudice

Transantagonism is the systemic-structural violence, discrimination and exclusion of trans and transgender people. Transgender is someone who lives or wishes to live in a gender role that the person can identify with, but which differs from the one that was legally and socially assigned to them at birth.

Trans people are misunderstood and discriminated against in many countries around the world and are even persecuted socially, politically and under criminal law. Discrimination and persecution include disadvantages (in the housing and job markets, for example) but also hostility like psychological and physical attacks and murder. Those are often played down or even covered up by the competent authorities. In addition, trans people are often considered "mentally ill" and are even classified as such by some jurisdictions. Transphobia always intersects with sexism.

## 6.9 Input: Homophobia

Homophobia isn't a "phobia" in its classic sense. The term usually describes an anxiety disorder that isn't controllable. However, when speaking about homophobia, we are not talking about fear or anxiety towards a certain group of people. Homophobic people reject, hate, and even attack people for being bisexual or homosexual. English literature has therefore coined a new term "homo negativity" that is not quite as popular. To avoid confusion, we will use the old term.

Homophobia manifests itself in many different ways. There is a wide range of homophobia, from feeling uncomfortable when seeing people of the same sex kissing or being intimate to wanting to prevent equal rights or being verbally or physically abusive against gay people. Starting in the late 1960s, science has been searching for reasons to explain why some people are homophobic. Most of these reasons can be transferred to other types of discrimination. Lack of education as well as how one is raised and socialised have a high correlation with homophobia. Male and female role models in society are also often challenged by gay people. A person wanting to defend these "traditional" societal values may view that as problematic. It is mainly men who are homophobic, most likely because they feel that the traditional view of the man being the stronger sex is challenged.

The same applies to religious views. There are many passages in the writings of monotheistic religions that are considered homophobic. Some scientific studies have also found a correlation between people being very religious and not wanting equal rights for homosexual people.

As described earlier, homophobia can be expressed with structural discrimination, verbal abuse, avoiding homosexual people or being violent against them. The number of violent homophobic crimes has increased in recent years in Germany. In 2020 there were 114 violent crimes and in 2021 this number rose to 164.

## 6.10 Input: Anti-Muslim racism

Anti-Muslim prejudice (also islamophobia) is a form of racism directed against people who are attributed a Muslim religious affiliation. That means that not only Muslims are affected, but everyone who is assumed to be Muslim due to certain external characteristics. At the same time, Islam is accused of being fundamentally backward, misogynist, aggressive or terrorist.

On this basis, all people who are assigned to the (constructed/invented) group of Muslims are devalued. In addition, Islam and Muslims are devalued from the "other" (constructed/invented) group of people from Christian-Western culture.

Anti-Muslim prejudice is a relatively recent phenomenon which developed after the immigration of people from Islamic countries to Western States, the collapse of the Eastern bloc and, with it, the disappearance of communism as the main opponent of the West. Since the Islamist terrorist attack of 9/11, racism against Muslims has been rising. However, even before the development of islamophobia, there were Islamophobic attitudes in the Middle Ages at the time of the Crusades and the confrontation between Christianity and Islam, and during the Turkish wars.

Anti-Muslim racist arguments are directed against an 'Islamic culture and way of life' imagined as homogeneous. Muslims are seen as the collective of 'Islamic culture', to which character and essence traits are ascribed by (supposedly) visible characteristics. This process is called racialisation. The construction and evaluation of a (collective) "other" is at the centre of racist thinking. In the ideology of racism, the construction and othering of 'the' Muslim serves to marginalise and legitimise the "other". It also serves to legitimise the betterment of one's own group. In (anti-Muslim) racism, these are the non-Muslim white majority society or members of the dominant culture. This is an essential binary order that divides society into 'us' and the 'others' or 'Muslims'.

These constructed borders appear to be untransgressible because the difference between belonging and otherness is constantly reaffirmed and presented as natural and as given by nature.

## 7. Certification and validation

The SDD educational offer comes from the field of adult education. Certification of learning experiences can have great relevance for some of the participants of a workshop, as they would like to credit the learning content acquired here as a qualification. For example, such a certificate may be of relevance in connection with job applications, where it may be helpful to have certain additional qualifications.

In this chapter we would like to give you a short overview of the complex topics of certification and validation of the learning contents and thereby deal with the character of the SDD educational offer.

### 7.1 Background

The SDD learning offer tries to sensitise people to different forms of discrimination, make the experiences of those affected by discrimination visible and encourage them to reflect on their own privileges and behaviour. The SDD learning offer is a classic offer from the field of civic education which aims at promoting a solidary and democratic coexistence. The focus of the project is on dealing with ethical issues.

Dealing with ethical issues, one's own experiences of discrimination or one's own discriminatory practices is sometimes an emotional and, in any case, a long-term process. The SDD project has been conceived as an introduction to the topic and is intended to offer a low-threshold self-learning tool, especially with the online game. The workshops are intended to provide an opportunity to delve into the contents in a targeted manner within a moderated framework.

In the framework of a traditional learning setting, the topic and the learning objective are determined at the beginning of the process. The learning objectives can be operationalised in relatively small steps. This is the basic prerequisite for reviewing learning progress. In the field of adult education and civic education, however, there are also critical voices, especially with regard to the validation of learning content. This is essentially due to the understanding of the learning process and the learning object itself.

In the case of certain technical knowledge or, for example, questions in a driving test, the results can be clearly designated as correct or incorrect and, in the subsequent step, can also be easily validated. Very good certificates could be issued with various marks. With regard to the learning subject of the SDD offer, this procedure is not feasible. The maximum learning outcome for the participants of the workshop could include, for example, the following points:

- a) Participants learn certain predefined knowledge about the subject under discussion.
- b) Based on this, participants recognise certain patterns of argumentation and behaviour.
- c) Participants can name the discriminatory patterns.
- d) Participants change their discriminatory behaviour.
- e) Participants act as multipliers.

While operationalisation and validation would be conceivable for the first point, this is not the case for point d). Changing certain behaviour is not possible and cannot be verified as it does not seem to make sense to do so.

- Changes take time. They are linked to a process of cognition.
- Changes can turn out differently. Participants can draw different conclusions.
- Changes can show themselves in different ways and be expressed with different things.

The SDD educational offer focuses on awareness-raising and discussion. The process is decidedly open-ended and takes into account that there are no practicable or clearly decidable right or wrong approaches to solutions for dynamic social processes.

In order to be able to make a well-founded moral decision in connection with the SDD educational concept and the learning content, two concepts are used:

- The people concerned define the experiences and statements they perceive as discriminatory and derogatory. They also define the behaviour and reaction they would have liked to have seen. This has been realised in the SDD educational programme, especially in the feedback mode.
- Basic documents such as the "Universal Declaration of Human Rights" of the United Nations or the "European Convention on Human Rights" are upstream. The definitions of equality of all people and the assurance of a life without discrimination are the basis for the learning offer.

These two cornerstones can be seen as supporting pillars of the educational offer and can be referred to by the workshop leader or the participants when morally justified decisions have to be made.

## 7.2 Certification

If you want to issue certificates for your workshop, we suggest you use the template for a certificate of participation in the Annex. The certificate is designed to enable you to confirm participation in the workshop to the certified person. For this purpose, please enter:

- Name of the Participant
- Name of the Workshop
- Name of the Trainer
- Name of the Organisation
- Date and Localisation

Please make sure that processing this personal data is data protection compliant on your side and that there is a valid declaration of consent from participants.

The SDD certificate template does not validate the learning content. It is therefore all the more important for the value of the certificate that you, as workshop leader, specify the topic and content of the workshop as accurately as possible. For this purpose, please specify:

The topic that is going to be covered. If you have organised the workshop for a specific group, for example a professional group, and have used practical examples, make a note of this. This increases the value. For example:

- Racism
- Sexism
- Transphobia
- Intersectionality
- Multiple thematic complexes
- Specification of a thematic complex
- One thematic complex in a specific context (world of work, care, kindergarten)

How did you deal with the topic? What methods and tools were used? For example:

- Group discussion
- Role plays
- Digital methods
- Group work

You can also indicate whether the workshop was an introductory event on a specific topic or whether it was designed as an in-depth course.

### 7.3 Europass

Finally, we would like to introduce you to a digital opportunity at European level. The value of a certificate can be expanded, however, if approaches are used to create an overarching framework for the recognition of competences. One of the most common and accepted tools is the [Europass](#). Users can create a free profile with Europass and record all their skills, qualifications and experiences in one secure, online location. Users can record all their work, education and training experiences, language skills, digital skills, information on projects, volunteering experiences, and achievements. Hence, the Europass Certificate Supplement that can be added to a certificate is a considerable benefit for the recipient. [Digital Credentials](#) are one of the Europass tools. European Digital Credentials for learning are statements issued by an organisation to a learner and can include diplomas, transcripts of records, entitlements and a wide variety of other types of certificates of learning achievement. They are multilingual and signed with a unique electronic seal. This allows education and training institutions to easily authenticate, validate and recognise credentials of any size, shape or form. They are given to a person to certify the learning they have undertaken in the broadest sense of the word. They can be awarded for formal education, training, online courses, volunteering experiences and more.



Education and training providers can reduce their administrative burden and the costs of issuing credentials while also accelerating issuing procedures by going digital.

However, there are a number of preconditions to be fulfilled by issuers of Europass Digital Credentials. In order to issue the credentials, an adult education body needs to obtain a qualified electronic seal. A tool provided by the European Commission will ensure that everything is set up properly. Subsequently, a [tutorial](#) gives information on how to prepare the data. Information in writing can also be found [here](#). The Online Credential Builder enables data to be entered entirely via a browser. When all data on the credentials have been entered, the file is uploaded. Data is then reviewed and digitally sealed. Recipients are informed by email, and credentials are sent to their online wallet, if available.

Europass Digital Credentials use open standards and are fully aligned with familiar EU frameworks and instruments such as the [European Qualifications Framework for Lifelong Learning \(EQF\)](#), another Europass tool.

The European Qualifications Framework is outcome-based learning and covers all types and all levels of qualifications to clarify what a person knows, understands and is able to do. The level increases according to the level of proficiency. Level 1 is the lowest and 8 the highest. By linking the EQF to national qualifications frameworks, a comprehensive map of all types and levels of qualifications in Europe can be provided.

## 8. Digital learning

Digital tools are increasingly finding their way into educational contexts, a development that was certainly accelerated by the Corona pandemic. During this time, many institutions, organisers and trainers started to experiment with new digital methods and tools. As part of the SDD project, a small, non-representative survey of adult educators in the project's partner countries was conducted to identify the potentials and challenges of this process. The aim of the SDD project is to provide an appealing and easy-to-use digital education offer and to offer guidance especially to digital newcomers.

In the following sections, we would like to give you an introduction to the possibilities of the SDD learning platform and the learning game. If you would like further tips on how to use digital methods or recommendations on digital tools, we recommend you read chapter 8.2.

### 8.1 Overview - SDD Learning Platform and Learning Game

At the heart of the SDD project is the digital learning platform, which you can access at <https://sdd-game.eu>. In addition to general information and news about the project, we would like to present four areas in particular:

**Materials.** Various learning materials were developed within the framework of the project, in particular the compendium which gives a scientifically sound overview of hate speech and hate crime in the European partner countries. The compendium is learning material aimed directly at learners and can be used as an introduction to the topic or for more in-depth study. You are welcome to use the compendium or the other materials for your workshops. You can find the compendium here: [https://sdd-game.eu/wp-content/uploads/2021/12/SDD\\_Compndium\\_EN.pdf](https://sdd-game.eu/wp-content/uploads/2021/12/SDD_Compndium_EN.pdf)

**Game.** The central output of the SDD project is the learning game, which you can also access via our digital learning platform. The learning game is designed for two different types of use. One is the independent use by learners and the other is the use of the game in the workshop setting presented here.

In the game you will find various everyday scenes with discriminatory situations. These scenes are embedded in a story which is not directly related to the topic of discrimination. The aim of the game is to show learners different discriminatory situations and encourage them to deal with their content. The game uses feedback from a person accompanying the players and feedback from the people concerned as a central learning element. Feedback from affected persons is decoupled from the direct scene and is made available to the players at the end.

The game is conceptually based on a classic detective story. Players slip into the role of a detective and have to prevent the theft of a painting from a museum. In the course of the story, players will see various everyday scenes. Players are accompanied by a character called Nuseyba who acts as players' work colleague and guide.



The game tries to lighten up the learning experience with this story and various playful elements, but is still primarily a learning material. For the workshop, we would like to refer you to the so-called trainer mode. For an overview of the content of the scenes, see page 8.

**Trainer Mode.** With the Trainer Mode, we have provided a separate section on the learning platform that gives you the opportunity to select individual scenes for your workshop and thus consciously decide on individual focal points. You can select the scenes and share them with your participants via a code. In the trainer mode you will also find this manual as well as further links.

**Self-learning area.** The self-learning area provides learners with two methods for self-reflection. This is to enable them to focus more on their reflection on their own privileges and thus pick up content from the game. The game refers directly to this area, but you are welcome to use the digital methods for your workshops.

## 8.2 Using digital tools

Digital methods and tools in adult education are already relevant and will become increasingly important. They do not replace traditional learning settings or the important interpersonal exchange that characterises socio-political debates. Learning in a socio-political field is processual and takes time. However, digital methods offer the potential to enrich learning settings, enable independent learning phases before or after the workshop, or learn together over long distances. At the end of this chapter there are two lists of frequently used programmes or tools. The items in the first list can enrich on-site workshops too while the second list shows methods to organise or offer distance learning.

### Advantages

Digital workshop tools often have the advantage that they visualise certain issues and processes or integrate playful elements, hence creating easy access to a learning subject. A frequently used tool is Kahoot! which can be used to offer surveys or quizzes to participants. They can use this tool even with their smartphones. This is usually entertaining, encourages discussion and can trigger more meaningful discussions. The SDD Game falls into the same category of tools. You can use the scenes from the game to give participants a visual access to the topic of discrimination and use the content for a later discussion in the workshop.

The second type of tools enable distance or online learning. Online learning provides several advantages for both learners and instructors. Flexibility is often seen as one of the main advantages. Online learning provides more flexibility in terms of time and place as learners can attend workshops from any location of their choice. Online workshops can also be recorded and shared, providing the opportunity to access the learning material at a time of choice. This can be especially beneficial for adult learners who usually have several roles and responsibilities in their daily lives to juggle with. Another advantage is affordability and efficiency as online education is more cost- and time-efficient than physical learning.

## Challenges

Challenges that arise when using digital tools are the same for both types of tools and programmes. The decisive and limiting factor, apart from the technical inadequacies of the tools, is the ability of participants and trainers to deal with them. Here are two examples:

1. The tool I want to use can do many things I would like to have, but a certain function does not work:

- This will slow down the work process.
- This makes certain actions impossible.
- Switching to another tool in the workshop takes time.
- Switching to another tool in the workshop might overwhelm participants.

2. The tool I want to use has many functions or is not clearly structured.

- Many users only know the basic functions. Options that are not used much can be irritating.
- Users may feel excluded or frustrated.
- Explanations can take a lot of time.

All adult educators who responded to a recent survey reported the above-mentioned concerns. They emphasised that many programmes are not very intuitive or contain too many hurdles for people with limited digital knowledge.

Another challenge is that technical tools are prone to errors and have certain infrastructure requirements. The most common questions in this context are:

- Do I need internet and is it fast enough?
- Do participants have devices to use the tools or do these devices have to be provided?
- Can errors be solved independently or do I need technical support?

It is absolutely advisable to consider these issues in advance. If there are doubts about suitable framework conditions, time delays or even additional costs cannot be excluded. Another cost factor can be the purchase of the tools or programmes. A question to be clarified in advance is if the tool or programme is free of charge. And if it is free, can all functions be used or are certain functions blocked? This often happens with free versions of programmes. For example, the online meeting programme Zoom can be used free of charge but only with a restricted number of participants and functions.

The final challenge to be addressed is a social one. Digital methods, especially for distance learning, allow many people to participate. This is an advantage for niche topics in particular. In addition, online meetings are very helpful for people based in rural areas or with limited mobility. However, it is difficult in this setting to replace personal contacts during breaks and other informal circumstances.

Quotes from the answers given by adult educators:

- "Some of the digital tools are very expensive, especially when they are of high quality."
- "Sometimes the latest versions of online tools cannot be installed on older laptops."
- "Digital tools usually require an internet connection and this can cause problems in some situations."

- “Some apps and online tools can be difficult to use for people with lower digital literacy.”
- “Sometimes the servers of online tools have problems, which can interfere if you rely on using them in specific situations.”

However, all respondents in the survey among adult educators consider digital methods advantageous, even if there are obvious challenges.

### **Conclusions for preparing digital tools in a workshop**

1. Have the confidence to use digital methods! But think about when and for what target group. These methods can be a good addition but they are not suitable for every situation or every group. In this project we used both digital and traditional methods.
2. Get an overview of the infrastructure beforehand. Is it suitable for digital methods and are the costs calculable?
3. Familiarise yourself in advance with the methods you want to use. Try them out in small groups with colleagues, friends or family. In this way you will become more familiar with them and perhaps already find their limitations and problems.
4. Make a plan for the purpose for which you want to use the method. Does it fit didactically and does it fit in terms of time? If not, leave it out. However, well-used methods are fun.

### **Recommendations for getting started**

1. If you are planning to use digital tools and methods in your workshop and have little or no experience, we suggest that you plan your workshop as usual.
2. Once you have defined the didactic objectives and the process, look at the list in the appendix to see which digital methods might be interesting for your purposes.
3. Choose a method that fits well into your concept. It is fine to start with a simple tool or method.
4. Familiarise yourself with the tool. Try out different settings and options and read the manufacturer's instructions.
5. Test the tool in a familiar environment, e.g., with friends and colleagues.
6. Repeat this a few times.
7. We recommend to use only few tools at the beginning and add more in later workshops.
8. Familiarise yourself with the conditions at your venue. Is there everything you need? Especially relevant are:
  - a) WLAN
  - b) Beamer
  - c) Power and data cables such as VGA and HDMI cables
  - d) Laptop for yourself
  - e) Tablets for learners (if needed)
9. Tools that can be used by learners on their smartphones make your work easier. However, consider whether all participants really have a phone with them.

## Frequent concerns in using digital tools

Challenge	Solutions
I would like to use digital methods but I don't know exactly which ones will fit.	In the annex of this manual there is a list of apps that have been recommended by adult educators. We hope there is something suitable.
I would like to use the SDD game. Where can I find it?	The SDD game is on the project's digital learning platform.
I don't want to play the whole SDD game in my workshop, but only some scenes. Is that possible?	Yes, it is possible. In Trainer Mode, you can select individual scenes and then share them during your workshop using a code.
Participants need a smartphone for the tool.	It is best to find out in advance whether participants have smartphones and want to use the tool.
Participants will have to install something.	You should find out before the workshop whether participants agree to this. Please also remember to inform participants about the data protection regulations.
What do I do if there are people who do not have a device or do not want to use it?	Consider forming working groups. This facilitates exchanges and helps participants to find solutions to technical problems together. Another solution is to always bring your own devices, such as laptops or tablets.
I have my own laptops or tablets for participants. Does that make sense?	This is usually a very good idea, but may involve high costs. The advantage is that you can test in advance whether all the tools work.
I suddenly can't solve technical problems in the workshop.	Don't worry about it. Most people are used to technical problems. Maybe an analogue method will help you out?
The tool I want to use costs money.	Assess how helpful and important this tool is for you. Maybe a free version will help? But make sure that the free version includes all the functions you need.

## Programmes to run online workshops

<b>Zoom</b>	Programme for conducting online meetings with several participants. It is also possible to share the screen or conduct surveys. Can be used as an app on a computer or smartphone, as well as in a web browser.
<b>Microsoft Teams</b>	Programme for holding meetings with several people, sharing files and making arrangements in group chats. Can be used as a programme on a desktop or in a web browser.
<b>Discord</b>	Free online service, for voice and video chats or exchange via text messages. Files and links can also be shared with other people.
<b>Webex</b>	Software-based platform for online meetings with several people, sharing files or the screen, and sending text messages.
<b>Whatsapp</b>	Free messaging service that can be used as an app on a smartphone or in a web browser. Creating group chats for consultation and planning as well as sharing links and files is also possible.
<b>Signal</b>	In the past, various larger messaging services have repeatedly been criticised for their privacy policies. Signal can be a good alternative here and a secure alternative with a focus on data security.
<b>The Learning Lab</b>	Programme for designing online learning courses or workshops.

## Programmes for the implementation and support of (offline) workshops

<b>Power Point (alternativ: Impress)</b>	Power Point is a programme that is included in Microsoft Office and can be used to create and give presentations. A free alternative is Impress, a programme included in Libre Office.
<b>Prezi</b>	Prezi is a way to create unconventional presentations online. It is a good programme to make connections and transitions in a visually appealing form.
<b>MS Office (alternativ: Libre Office)</b>	Other Microsoft Office/Libre Office programmes can also be useful and helpful when preparing or holding a workshop. The best-known programmes are certainly Word/Writer or Excel/Calc.
<b>Kahoot!</b>	A digital learning game to create and hold quizzes. In this way, learning or workshop content can be tested and consolidated in a playful way.
<b>QuizAcademy</b>	QuizAcademy, which specialises in educational institutions, offers a secure and privacy-focused alternative.
<b>Quizlet</b>	An online learning platform with many options such as creating flashcards but also various other games and tests.
<b>Youtube</b>	A world renowned video and streaming platform. Thanks to its popularity and the high number of its users, a large number of videos on various topics are available. Topic-specific videos can be incorporated into presentations or workshops.
<b>Mentimeter</b>	Mentimeter and its functions that have already been described can also be used in analogue face-to-face workshops. It is not only limited to online workshops or presentations.
<b>Microsoft Whiteboard</b>	Digital whiteboard for sharing sketches and ideas or brainstorming together. Can be used as a desktop app, in a web browser or integrated in Microsoft Teams.
<b>Mural</b>	Another digital whiteboard with many functions. It is best to test its different options and find out the ones you like best.

<b>Miro</b>	Another digital whiteboard with many functions. It is best to test its different options and find out the ones you like best.
<b>Edpuzzle</b>	An app to evaluate a group's understanding of a video.
<b>Wordwall</b>	For ice-breakers.
<b>Moodle</b>	B-learning, to store the material, receive and evaluate a trainees' work.
<b>Social Media (Facebook, Twitter, Instagram u.a.)</b>	Social media can be used to advertise workshops and events or to connect interest and learning groups in the long term and inform them about offers. If necessary, corresponding programmes can also be integrated into workshops.





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**AFEdemy**  
age-friendly environments academy



bildungsstätte  
anne frank



**SHINE**  
2Europe





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# Certificate of participation

\_\_\_\_\_  
Name of participant

has attended the workshop \_\_\_\_\_

with the following topics:

- \_\_\_\_\_
- \_\_\_\_\_
- \_\_\_\_\_
- \_\_\_\_\_

\_\_\_\_\_  
Date

\_\_\_\_\_  
Name of organisation

\_\_\_\_\_  
Location

\_\_\_\_\_  
Name of trainer



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# Proof of participation

\_\_\_\_\_  
Name of participant

has attended the workshop \_\_\_\_\_

with the following topics:

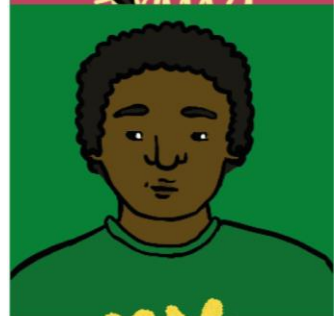
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\_\_\_\_\_  
Date

\_\_\_\_\_  
Name of organisation

\_\_\_\_\_  
Location

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