

**Evolving and Exchanging**

# **Methods of Antiracist Education**



**Reader of The Training Workshop  
From 9. To 20. April 2013  
in Berlin / Germany**



**Jugend  
in Aktion**

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This Reader shows the results of our Training-Workshop in the Cultural and Educational Center KuBiZ in Berlin/Germany from 9th to 20th april 2013.

We made a collection of Methods and approaches that we tried out.

The Reader will describe the methods and reveal our experience and will give hints and suggestions how to use the methods successfully.

We wish that it might be useful for your educational work!

*The Training-Team*

## **Methods and Approaches**

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# 1. The History Line

## Issues addressed:

- the variety of perspectives and interpretations of historical events
- blind spots in education, media and individual knowledge regarding history
- Nationalism, Ethnocentrism, Racism

## Aims:

- to realize and to fill some blind spots of historical events by knowledge exchange
- to realize that there are different perspectives of historical events
- to raise curiosity about and empathy with other perspectives and other persons or group of persons
- to reflect biased education, media and individual knowledge and education
- to generate a critical approach to ones own historical perspective and education

**Time:** 60-90 minutes

**Group size:** any size

**Material:** a long cloth (4-5 meters), paper cards and markers

## Preparation:

Put the cloth (or a string or anything else to symbolize a historical time line) on the floor. Choose the period of time (e.g. 1400 – today). Write three cards with the name of the method (1) and the beginning point of time (2) and this year (3) and put them on the top (1,2) and the bottom (3) of the cloth. Put stairs around the cloth, forming an oval circle.

## Instructions:

### *Course of action:*

1. Introduction of the method (5 minutes)
2. Card writing (10-15 minutes)
3. Placing and contemplation of cards (20 minutes)
4. Discussion and evaluation in a circle (30-45 minutes)

After the introduction of the method by the facilitator the participants are invited to individually think about 3-5 historical dates which are very important to them.

The problematic of racism, nationalism and ethnocentrism is not yet mentioned at this point of the method. The participants should write each event on a card, mentioning the date/time frame and the event and if necessary, explain it in a few words.

The more participants, the less number of cards per person should be written. If there are more than 15 participants, only a number of maximal 3 cards should be written by each person because otherwise the huge amount of cards create confusion and the method takes more time, even if several cards will refer to the same events.

There is no restriction regarding the choice of events, for example they do not necessarily have happened in the country the writer is living in.

The cards should be written individually without exchange or discussion among the participants.

When everyone has finished writing, the participants are invited to put the cards on the cloth, following a chronological order. All cards can be put simultaneously. Events mentioned several times can be put horizontally beside one another.

Then the participants are given time to see the cards and to walk around individually to read the cards. This should first be done silently and then people can individually exchange ideas and ask for explanation of events they didn't know before with the people beside them.

After the participants could see and read all cards, they are invited to sit down in a circle for plenary discussion.

Then the facilitator asks the following questions which should be discussed one after another:  
Are there cards you do not understand and that you would like to ask about?  
Is there anything that surprised you? Something that you did not expect?  
Which dates are familiar to you, which are not? - Why?  
Are there different opinions on the same events? - Why?  
What does this have to do with racism? (If the topic has not yet been referred to by the participants)  
Is there a need to change anything? How could this be done? (Regarding to education, media, individual behaviour)

### **Role of the facilitator:**

- Facilitate active participation and discussion among the participants.
- To prevent feelings like shame of lack of knowledge it is important to emphasize, especially during the initial introduction that correct dates are not important for the method and that participants can write down time frames (like 18th /19th century) instead of the exact date of the event. The facilitator also should avoid correcting incorrect historical dates.
- If aspects like nationalism, racism, political interests, biased education are not mentioned during discussion, the facilitator can ask open questions like: Do you see any relation to racism?
- If controversy about the judging of a historical events arises the facilitator should prevent a longer discussion about who is wrong or right. The method is explicitly developed for dealing with this problem by emphasizing that there are different perspectives to events.

### **Evaluation of the method /Comments:**

- Although there is no special historical knowledge needed, the method is not suitable for children or other persons with very little knowledge about the course of history.
- The method is especially suited for heterogeneous groups like groups with international, intercultural backgrounds, different political standpoints or of other forms of diversity.
- One variation of the method is to adapt it to a one-year calendar. Then participants are asked to mark on the most important dates like e.g. Holidays.



## 2 Imagine...

### Issues addressed:

Putting ourselves emotionally in the position of a refugee who has to escape from his/her country for political reasons; reflection about this.

### Aims:

Creating awareness and empathy for the conditions of refugees.

**Time:** 1 hour

**Groupsize:** 5-20 persons

**Material:** One working paper for everyone, pens for everyone.

**Preparation:** None

### Instructions:

At first everyone read the working paper and then each one has 30 minutes, to think about this individual and to write down the answers.

Afterwards the different outcomes (which everyone wrote down before) are introduced in the whole group. Then there can be estimates together, if positive decrees of the asylum application is expectable in the different cases.

### Reflection during the method:

Please regard the following questions in the discussion as the facilitator for the whole group:

- Did it work to imagine myself as a refugee?
- Which feelings did I have during this Imagination?
- How close to reality might be my the strategies for preparing the escape?
- Which informations do I have referred to the conditions of the entry and the asylum process in the different countries?
- From where do I have these informations?



### Workpaper

Imagine that because of a military coup your country was turned into a dictatorship. This dictatorship will definitely last for the next decades. The rulers forbid all political associations and political statements. You are aware that you may get arrested if you don't leave the country within 12 hours. A friend organized your escape but didn't inform you about details. The only thing you know is that you have to be at the parking ground under the northern bridge at 22:15. Until then everything must be organized.

Your telephone is controlled and the security police may break into your apartment any minute.

Which things would you try to take along? (There will probably only be room for one suitcase in the getaway car.)

An friend can make one phone call for you – what do you want her/him to organize for you?

Before leaving you have to decide for a certain (non-European) country (excluded are the US, Canada and Australia). Why do you think your chosen country will take you in? (Please name the country and the reasons).

Your best friend gives you 3 000 Euro in cash. What would you do with this sum?

- Pay a fine you were ordered to pay by the local court so that they won't hold you back at the border?
- Give it to those who organize your escape to make it more secure?
- Keep it for the arrival at your destination?
- Use it to buy things for the escape?
- Use it for a fake second passport?

When entering your country of destination you will have to make a statement on the motives of your escape. Imagine an incident which proves that you were a victim of political persecution and write it down in a few words.

**Role of the facilitator:**

Giving the work papers to everyone, explaining, moderation in the End.

**Evaluation of the method:**

The level of the method is quite high. So, it's good to practise it with participants, who already have some knowledge about refugees and the asylum policy of different countries.

If some of the participants already have own experiences with escapes to other countries, this can be involved and compared with this imagined situation.

## 3. The Music Interview

**Issues addressed:** Racism, homophobia etc., prejudices and intolerance

**Aims:**

- to raise self-awareness about feelings, experiences and involvement in racism and intolerance.
- to let participants share their thoughts and opinions.
- to recognise the differences in thinking in the group.
- to let everyone to express their opinion and take a stand.
- to get in touch with each other.

**Time:** 45 Minutes to 1 hour (depending on the number of asked questions)

**Group size:** minimum 6 persons, no maximum limit

**Material:** Music

**Instructions:**

The room is equipped with a fitting number of chairs placed interview-like in couples. All participants of the workshop are standing when we start the music. Everyone is walking around while the music is playing. When the music stops everyone takes a seat at a nearby chair. The couples sitting opposite each other are listening to the team leader who asks a question. The both interviewers now answer the question to their interview-partner. After some 30 to 60 seconds the team-leader asks them to change the role and let the other one talk. After that the music is starting again and the people again are moving in the room, while it stops and the procedure starts again with another questions and a new interview-partners.

*The Questions should be on different levels and changing during the interview:*

1. You will take a flight in your favourite holiday-country. When you enter the plain you took a look in the cockpit of the air plane and saw that the pilot is a Black. What are you thinking?
2. What would you think if your son want's to marry a men?
3. How would you react if your little son tells you that he want's to dress in a pink dress for school?
4. What would you do, if you win 1.000.000 € Euro in a lottery?
5. If you could choose: in which country would you prefer to life?

**Role of the facilitator:**

Just introducing the method, controlling the music and asking the questions.

**Evaluation of the method:**

- A common evaluation after the method is possible. It depends on the aim of the trainer, if the focus is more on reflection and exchange or more on „get in touch“ and talking about discrimination, prejudices etc.
- The success is strongly connected to the quality of the questions.

## 4. One step Forward (Power walk / Like in real live)

### Issues addressed :

- to experience how racism limits the possibilities of individuals
- to show the unequal distribution of rights and opportunities and it's consequences in the live of individual persons
- to put oneself in the position of powerful/powerless persons in a society

**Time:** about 60 minutes

**Group Size:** 6-16

**Material:** 1 role description, written on paper, for each participant.

**Space:** All participants must be able to stand beside one another and step forward at least 8 meters

### Instructions:

All participants stand beside one another, forming a line. Everybody gets a paper which describes the identity of the person for the method. The participants get 5-10 minutes to image how it is to be the person described.

It is helpful to ask questions that help them to identify with their role and to imagine being that person and to prevent the feeling of not to be able to answer the following statements and to avoid the rejection of the role.

*Suitable questions:* How was your childhood? How does an ordinary day in your life look like? etc.

They can ask questions if there are any doubts. But they should not mention information about who they are at this point of the method.

The trainer announces that he/she will asks some questions. All participants have to think about if they, representing their given role, can answer the question with yes or no. If their answer to a question is „Yes“, they should take a step forward. If their answer is „No“, they stay standing where they are.

Its recommended to practice going some steps forward as a group in order to establish an average length for stepping forward.

It is important to mention that, in order to answer a question, participants should orient oneself on what they think and that it's not necessary to be 100% sure about the correct answer.

### **Possible questions/statements to be asked by the trainer:**

- (Choose not more than 15 of the following questions. If you want, you can also change them or to create other questions)
- Do you feel that in the society you are living, your language, culture and religion are respected?
- Do you live in a house that belongs to you?
- Has your financial situation mostly been well or okay? And have you never had any serious financial problems?
- Do most actors in television films and movies have the same colour of skin as you?
- Do other people ask you for your opinion if they have problems?
- Do you feel safe, if you imagine that you would be stopped and controlled by the police?



- Can or could you marry the person you love?
- Did you ever feel discriminated against because of your ancestors, your origins?
- Can you vote at the next presidential elections?
- Do you think, that your opinion about social and political aspects is taken seriously and that people listen to what you say?
- Did people ever insult you because of your appearance, the way you look, dress or move?
- If you have a medical problem, can you go to a doctor and expect good quality services?
- Can you kiss the person you love in public?
- Can you walk around at night time at the place where you are living without fearing to be attacked?
- Can you go on vacation in another country at least once a year?
- Is your life interesting and do you have an optimistic perspective of the future?
- Can you get a loan/credit from a Bank in order to buy a car?
- Can you plan to have children?
- Can or could you study at a University and freely choose your profession?
- Can you celebrate publicly religious ceremonies that are important for you?
- Do you have Internet access?

### **Comment:**

Questions that may be confusing when they are formulated negatively (Like: Did you ever feel discriminated against because of your ancestors, your origins?). It is good to explain that if you confirm the negative statement, you step forward. Or ask the question and afterwards say: „If you never felt discriminated, take one step forward. If you experienced discrimination, don't step forward.“ for explanation.

In international groups, before asking the questions, the trainer is recommended to say that people should say if they don't understand a question so that the trainer can explain them in other words. Or ask someone with the same mother language to translate each question. It is recommended to read the questions slowly and to repeat them once or twice.

Reflection during the method:

After the last question all participants stay where they are standing for the first part of the evaluation.

### **1. Feelings**

At this point the participants should not yet talk about what role they were playing. The facilitator first invites people standing at the front to share their feelings. (Not everybody has to say something. ) The facilitator can ask:

- How did it feel going forward?
- Did you think about the people staying behind?
- Did you look back? Why?
- What did you feel about the people staying behind?

Then you invite the people in the middle to share their feelings. Afterward you invite the people at the back about their feelings.

### **2. Reveal the roles**

Then the participants can say who they were or read their role papers aloud.

Then the participants are asked to „leave their role identity“ and come back to their own identity. You can symbolically do this by „wipe off“ the role of your clothes.

### **Discussion**

If you want, you can continue sitting in a circle.

You can discuss one or several of the following questions:

- What was it that didn't make it possible to step forward (in the role)?
- What possibilities do discriminated groups have to change the situation? What is beyond their

influence?

- What should be changed?
- What can be changed?

The result of the discussion should be documented on a flip chart.

### **Identity roles proposed**

(If you want, you can also change them or to create others)

*It is important that the roles are multidimensional, for example it's not enough to give the role: you are a man in a wheelchair without mentioning dimensions like sexual orientation, financial and educational background, age, location, family background etc.!*

- You are the President of the United States of America
- You are the daughter of the Director of the local bank. You study Economy at the University of England.
- You are a 20 year old refugee from Syria, arrived in Turkey 2 month ago
- You are a disabled african-women of 30 years, sitting in a wheel chair
- You are a female Indian Computer-specialist, working in Italy
- You are an unemployed male worker in Germany, getting money from social service. Your parents are from Morocco.
- You are an unemployed female worker in Greece
- You are a homeless person living in Germany, male, 55 years old
- You are a 35 year old black women living in Italy with no legal documentation
- You are a 20 year old refugee from Afghanistan, asking for asylum in Germany
- You are a 60 year old gypsy men in Romania, working in a shop.
- You are the 20 year old lesbian daughter of a Tunisian Immigrant, owner of Restaurant
- You are a 45 year old businesswomen from Egypt, owner of a successful Import-Export-Enterprise.
- You are the 19 year old sun of a farmer in a small town in Germany.
- You are the 19 year old sun of a farmer in a small town in Ghana.
- You are a 25 year old student from Ghana, living in Switzerland with a University scholarship. Your father is the owner of a successful Import-Export-Enterprise.
- You are a lesbian student, economically dependent from your parents. Your parents are extremely catholic.
- You are 45 year old female taxi driver in Berlin, born in Berlin, with Turkish parents
- You are a 18 year old girl born in Paris, going to school. Your father is from China, your mother is French.
- You are a 30 year old accountant from Sudan, living in Libya as a refugee.

### **Evaluation of the method:**

„One step forward“ is an integrating method, because people who are shy can be active in this, even if they are not comfortable in acting, because they just answer yes or no. People will empathize with discriminated others.

You can see and feel who you are and how it's , being in other person shoes. We have the choice to understand if other people are privileged or not. The facilitator could provoke emotionally or not, depending on the target group.

It is about self-conscious and also about collective conciseness.

It could be difficult to fit in the role if the culture/economic situation is too far or unknown from the person's reality. The people playing can feel like oppressed or oppressors. You have to plan enough time to get feedback from the participants. It would be good, to have even longer time to discuss the issues and to sit down and discuss the characters. Clear and longer description of the character to make more accurate, because it could cause difficulty to answer the questions.

# 5. Labeling People

## Issues addressed:

Judging and excluding people, stereotypes of all kinds (Racism, sexism, classism, depending on the given labels) and the following consequences in the way we think about and interact with others

## Aims:

- to realize mechanisms of stereotyping and how differently people behave to others according to these
- to raise awareness of the effect of our own behaviour on others
- to realize how much our feelings and behaviour are affected by the way we are treated by other persons
- to raise awareness for the need of all people to be treated with respect
- to discuss the large scale effects of stereotyping people on society level

**Time:** 45-60 minutes

**Group Size:** minimum 7 persons, no maximum limit

**Material:** Music to play and one sticky note for each participant

## Preparation:

Choose a space big enough to serve as imaginary party location and place chairs around it in a circle for the introduction and discussion parts of the method

Choose the different labels you want to use and write them on the sticky notes.

Suitable labels for the topic of racism:

- I am rich
- I am very powerful
- I am a funny person
- I am a very nice person
- I am a liar
- I am an immigrant \*
- I am a racist
- I am a famous star
- ignore me
- insult me
- treat me as inferior

(For reasons of caution and group dynamics, the roles do not necessarily all relate to racism directly)

## Instructions:

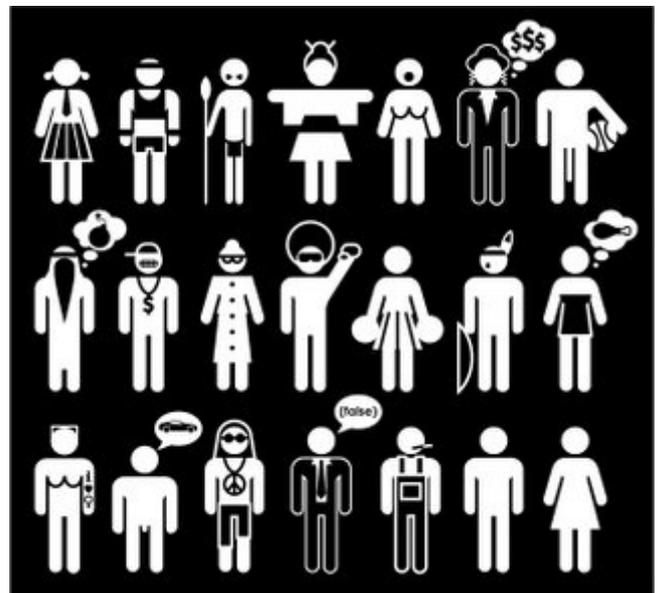
### Course of action:

Introduction and attaching labels 5 minutes

Interaction of participants 10-15 minutes

Discussion circa 30 minutes

The facilitator introduces the method, inviting the participants to attend an imaginary party and to interact with others, treating them according to the labels written on their foreheads. While interact-



ing, the participants should not tell each other what is written on their foreheads.

Then the facilitator puts one label on each participants forehead without letting them know their label. It is recommendable that the label attached is somehow contrary to the position of the person in real life.

Turn the music on and invite the participants to feel and act like attending a party, walking around, talking to each other, dancing, etc....

Afterwards invite all participants to come together in the circle for plenary discussion, not yet removing and reading their labels.

First the participants are invited by the facilitator to share what their feelings were during the interaction, asking: How did you feel during this party? Did anything surprise you? How did you treat the others? How did others treat you?

The participants may also guess what their label is saying, although this is not an essential part of the method.

Then they can look at the label on their own forehead. Then it is important to invite them „to leave their labels behind and to again become the person they are“ by putting all labels in one place or/ and to shake of their roles by shaking their body. This part is important in order to support that the participants leave the feelings caused by labelling behind them.

Then reflect on the dynamics of treating people differently, discrimination etc. asking questions like:

- Was it difficult for you to treat people differently according to their labels? Why?
- Does this also happen in real life? How? Where? Why is that so?
- If the participants do not address topics ment to be discussed (Racism, Sexism, Educational System etc.), the facilitator can ask: Do you see any connection to Racism (etc.)?
- What are the consequences of these dynamics? On individual level? On society level?

As a final point for discussion you may talk about the following questions:

Is there need for change? What can we do about it?

### **Role of the facilitator:**

Motivate people to actively participate, especially during the party part of the method. The facilitator may also put a label on his forehead and act as a party guest during that part in order to stimulate the dynamic.

The facilitator is recommended to attach labels with rather opposite characteristics regarding their real roles in the group in order to intensify the experience and for not hurting anybody. For example if a member of the group seems shy or insecure of him/herself it is appropriate to give that person a label implicating more power. Rather dominant persons should be given labels implicating less power. The facilitator should prevent discriminatory statements throughout the discussion phase and focus on the negative aspects of these dynamics instead.

### **Evaluation/Comments:**

Be aware that this game can raise powerful emotions.

The labels given should be chosen very carefully, taking into account the participating individuals and the open-mindedness of the group. It may be suitable, in order not to hurt the feelings of members of groups discriminated against or to reinforce stereotypes against these groups, to choose labels that do not refer to aspects like sexual orientation, race, gender etc. at all. Topics as racism, discrimination of homosexuals etc. and its dynamics can still be discussed during the phase of discussion.

The facilitator should avoid that people draw comparisons between the given labels and the character of other persons in reality or that personal opinions about the role or behaviour of others in the group are made. This could be very destructive and cause painful feelings.

It is not necessary that each label is unique. You can give the same label to several persons.

According to the topics addressed or the composition of the group, you can choose or add other roles:

- very poor person
- person with mental disorder
- person in a wheel chair
- gay person \*
- fat person
- very beautiful person
- very old person
- nearly deaf person
- person in very dirty clothes

\* labels with this symbol can be especially problematical in the method, although all labels have the potential to cause negative feelings



## **B. Imaginary language - Grammelot**

### **Issues addressed:**

- the power of language
- inequalities resulting from the use of language
- speaking without words and body language

### **Aims:**

- to raise awareness about the power of language
- to show that speaking a common language is not the only way to community
- to encourage people to communicate in spite of language barriers
- to encourage people to express themselves through body language and to use body language for communication
- to create a space where language fluency doesn't matter and all participants can communicate on an equal level (especially in case of groups with participants of mixed linguistic levels like native/not native speakers, graduates/non graduates)

**Time:** ca. 50 minutes

**Group Size:** 5 persons minimum, 25 people maximum

### **Material:**

Enough space to move freely and chairs for the final discussion round, no extra material needed.

### **Preparation:**

To choose the dynamics performed during the first part and the scenes to be played during the second part of the method.

### **Instructions:**

1. group dynamics ca. 20 minutes
2. scene plays ca. 10 minutes
3. discussion ca. 20 minutes

### **1. group dynamics**

Various or all of the following group dynamics are performed one after another without reflection or discussion. The facilitator explains and demonstrates each dynamic and takes part as an active group member. There should be no talking, if not indicated by the facilitator. Each dynamic only takes very few minutes.

### **Dynamics where the group is standing in a circle**

#### **Clapping:**

The facilitator turns towards a person beside him/her, clapping into his hands (just one clapping) and looking into the eye of the person. Then the person beside the facilitator does likewise with the person beside her/him and so on. After some seconds the facilitator adds that the clap can also change its direction. This should be done as fast as possible.

#### **Throwing:**

Then the facilitator holds a imaginary ball in his/her hands, looks at another person at any position in the circle and with a suitable noise, throws the imaginary ball to the other person, who has to catch the ball. For this dynamic eye contact is necessary before throwing the ball. If the participants of the

group don't change the size of the ball, the speed of throwing or the noise, the facilitator can do so the next time he is addressed with the ball.

### **Yes/No:**

Then there is one round of saying yes and one round of saying no with different emphasis of body language and accent. The facilitator looks at a person beside him/her and says Yes, using any kind of body language and stressing the word. This is done consecutively by the whole group. Then the same is done with saying No. Then follows one round of saying either yes or no but saying it and using ones body languages in a way that represents the opposite of the meaning of the word.

### **Dynamics where the group is walking around in the room**

The group is walking in the room. When a person is walking into another person both persons are looking into each others in the eyes and clap into their hands once. This should be done simultaneously not looking at the hands.

After one minute instead of clapping when meeting the participants are invited to do a little jump.

After one more minute the participants are invited to either jump or clap when they meet, doing this without talking.

(Especially suitable for groups with different mother tongues): Then the participants are invited to walk around in the room talking to someone on an imaginary mobile phone.

Then people are invited to go on walking and when the walk into another person to stand opposite to one another looking into each others eyes but going on talking with the imaginary person on the phone.

Then people are invited to go on walking and talking on the phone, using imaginary words without meaning.

Then people are invited to go on walking and when the walk into another person to stand opposite to one another looking into each others eyes and to have a conversation with this person using the imaginary language.

Then all participants are invited to imagine that they are attending a party and that they communicate in imaginary language. The facilitator supports expressing a party atmosphere by moving to the rhythm of imagined music.

## **2. Scene plays**

Then the facilitator explains that short theatrical scenes using imaginary language and body language will be performed. It is helpful if the facilitator participates in the first scene as an actor.

The scene is played by volunteers on a imaginary stage, the others participants watch the scene.

The scenes can refer to events in ordinary life.

Examples for scenes:

- In a restaurant: two guests and one waiter/waitress
- In a shop: one customer and two clients
- At the bus stop: driver and several clients
- School: teacher and students

The facilitator asks for the volunteers and then only mentions the situation and the roles and then ask the actors to play a scene for a few minutes.

It is interesting to see how the course of action and feelings can be understood without existing words.

The scenes are not discussed until the following discussion of the method.

### **3. Discussion**

All participants are invited to sit in a circle of chairs.

The facilitator asks the participants to share their feelings during phase 1 and 2 of the method by asking the following questions:

- How did it feel to communicate without words?
- How did it feel to use imaginary language?
- Was there anything that surprised you?

Then you can discuss about the meaning of language as means of communication:

- Did you understand the scenes in imaginary language? Why?
- Do you communicate with people without sharing a common mother language? Where, how?
- What does that mean for communication in everyday life and communication in general?
- Is there something you think should be changed? What and how?

If issues linked to power relations are not addressed during the discussion you can ask questions like:

Does everybody have the same possibilities to communicate? Why is that so?

#### **Role of the facilitator:**

To establish a creative space, motivating participants to actively take part in the dynamics by demonstrating the actions to be performed, emphasizing the movements by expressive body language. The facilitator can take an active part in the dynamics of the method, additional to the function of explaining the dynamics, guiding the method and moderate the reflection after the playing.

#### **Evaluation of the method:**

It is a very good method if the group consists of people with different linguistic competences as it levels language hierarchies and allows the active participation of people who have limitations to express them self through words.

The method is also suitable for children.

The participants should be willing to try theatrical methods and body language.

According to the topic addressed by the method you can also invent other situations

#### **The playing of the theatrical scenes can be varied in several ways:**

- The scenes can be played twice with two groups of volunteers. After one play the facilitator can ask the participants if someone else has another idea for the scene and wants to play.
- The facilitator can also only tell the actors about the situation to play and later ask the audience if they understood what it was about.

# 7. The Power Flower

**Issues addressed:** Showing privileges in society and power relations between involved actors.

**Aims:** Self reflection about our own positions in society.

**Time:** 90 minutes

**Group size:** 5-25

**Material:** Work papers for everyone, which show the Power Flower and pens.

**Preparation:** None

## **Introduction:**

Working individually: Each participant get a work paper and has to fill in the Power Flower for her/himself. The petals inside or outside have to be filled in, referred to the position you have in the categories. If you belong to the majority of a category, fill in the outer petal, if not, fill in the inner petal of the Power Flower. Count up the number of matching petals, noticing which match.

Then compare the results in small groups.

Afterwards all participants come together again and sit in a circle. The whole group will reflect the feelings they had during this exercise.

The facilitator can ask the following questions:

- How did you feel, when you filled in the Power Flower?
- Do you belong in many categories to the majority of our society, or not?
- What kind of privileges do you have, if you belong to majorities in several categories?
- How does it feel, to be privileged or unprivileged?
- What can be changed to develop more equality in our society?

**Role of the facilitator:** Moderation

## **Evaluation of the method:**

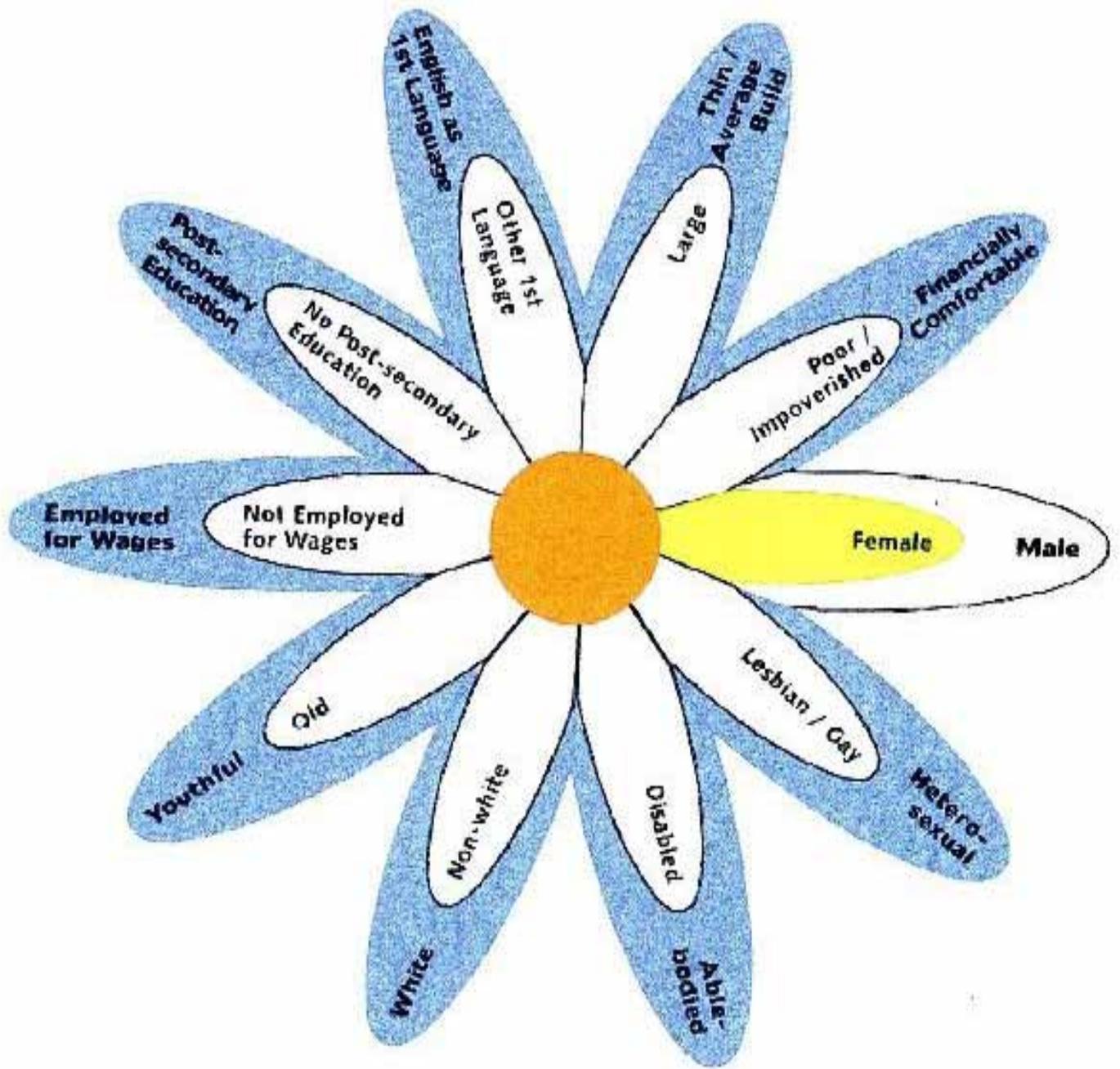
In this method, people have to show their positions to others, which can be too private/familiar.

If you notice, that in the group might be people who don't want this, or who are already discriminated, do this exercise in another, more „private“ way.

This means: let each one fill in by himself/herself the work paper, without talking about this afterwards in smallgroups.

Then reflect the method in the big group, In this situation the persons who don't want to say anything about their feelings during the exercise, don't have to do this.

**On the next page you can find the template of the power flower-worksheet.**



# 8. Where do you stand? - Positioning barometer

**Issues addressed:** Racism, prejudices and intolerance

**Aims:**

- to raise self-awareness about feelings, experiences and involvement in racism and intolerance
- to let participants share their thoughts and opinions
- to recognise the differences in thinking in the group
- to let everyone to express their opinion and take a stand
- to raise awareness for the fact that nobody grew up free from racist ideas and other stereotypes

**Time:** 1 hour (depending on the number of statements and the asked questions during positioning)

**Group size:** minimum 8 persons, no maximum limit

**Material:** two sheet of paper, chairs

**Preparation:**

Prepare two papers saying „Yes, very much“ and „No, not at all“ and put them on the floor in several meters of distance, connecting an imaginary positioning line. Prepared list of statements to read out. Prepare a circle with chairs for the discussion.

**Instructions:**

*Course of action:*

1. Positioning 40 minutes
2. Discussion 20 minutes

**1. Positioning**

The participants are invited to imagine a positioning line connecting to opposite opinions, represented by the paper sheets. They are asked to express their opinion regarding to several statements



by positioning themselves along the equivalent place on the positioning line, regardless to the positioning of others.

In the beginning all participants stand together at a place beside the barometer. Then the first statement is read out loud and then the participants are asked to think what their individual answers are according to the barometer and to go there. Only a few seconds of reflection are given for this.

When everybody is standing on the imaginary line the facilitator invites one or two persons standing on the yes-side, the no-side and from the middle to share their ideas regarding their position and the statement. Therefore the facilitator acts like a journalist, going to and asking the participants with an imaginary microphone.

This is done likewise with every statement to be answered. There should not be treated more than 10-13 statements.

**2. Discussion**

Come together sitting in a circle. Start by inviting the participants to share their feelings during the positioning.

Ask question like:

- Would you like to share your feelings? Was there anything surprising to you?
- Was it difficult to take a stand regarding the statement? Why?

Then invite people to reflect the statements.

- Do the statements reflect reality? In which way?
- What is problematic about it?
- To finish the discussion talk about options of acting?
- Is there need for change? How could this be done? What can you do about it?

The discussion can be led towards different topics like Nationalism, Concepts of Culture, Education, Gender etc.

### **Role of the facilitator:**

The facilitator should make clear in the beginning that the method is not about correct or wrong answers but about reflection and discussion of individual positions.

The chosen statements should be easy to understand.

It is recommended to read out the statements slowly and to repeat them once or twice.

The answering of statements may be confusing when statements are formulated negatively (Like: I never feel discriminated against because of my ancestors and my your origins). Therefore it's helpful if the facilitator reads out the statement and then adds for explanation: People who were not discriminated go towards the Yes-side of the barometer, people who felt discriminated go towards the No-side.

The facilitator should take care that the time between the positioning is not too long, because standing without moving can be exhausting.

### **Evaluation:**

- It's important to mention in the beginning that the statements may be controversial or confronting on purpose to avoid the identification of the statements with the facilitator by participants.
- In international groups, before asking the statements, the facilitator is recommended to say that people should say if they don't understand a statement so that it can be explained in other words. If necessary, ask someone with the same mother language to translate each statement.
- It is important that the participants step aside to a place beside the barometer after each statement and that they think where to go before positioning themselves after each statement is read out in order to avoid participants to keep standing where they are or follow the positioning of others.
- It is important to create an open ambiance in order to avoid self-restriction and to facilitate an open discussion.

### **Possible variations**

When everyone has positioned him/herself and some comments were said the facilitator can invite the participants to change their position on the barometer if anyone wishes to do so.

If many participants tend to position themselves in the middle the facilitator can say that for the following statements each participant must either choose „Yes“ or „No“ and nothing in between.

You can also invite participants at opposite poles to try to convince others at other positions to join them. If you do this it is suitable to reflect on what the arguments used are based on (moral, economic reasons, culture, stereotypes, statistics, etc.)

## Statements

You can choose some of the following statements for the method. You are also invited to change them or to create new ones.

Comment: the chosen statements should reflect your aims and the characteristics of the participants. Be careful not only choosing statements discriminating minorities. Intend to avoid hurting the feelings, beliefs or identities of the participants.

- I am proud of my country.
- I have experienced racism. I have been treated in a racist way.
- Men are more racist than women.
- It is better to be black than homosexual (if you choose this statement it is important to afterwards that this is an absurd statement because it does not reflect that people can be black and homosexual at the same time)
- Immigrants are good for the society they come to.
- Immigrants do not want to integrate into society.
- Intimate relations between people of different cultures are very difficult, maybe impossible to last.
- Foreigners only want to profit economically from our country.
- Germans are more punctual than people in other countries.
- Muslim women are oppressed. (If you choose this question think about choosing the next one too)
- Catholic women are oppressed.
- People of different cultures are different but equal.
- Europeans are more rational than African people.
- Nationalism means war.
- Men from southern Europe dance better than men from northern Europe.
- Black is beautiful.
- I think the main reason for racism is the lack of education
- I think the main reasons for racism are economical problems.
- Economical problems are more important than racism.
- The society I live in is racist.
- I am racist

# e. Speak up against racist statements

**Issues addressed:** racist statements and possibilities of objecting them

**Aims:**

- to exchange ideas about what statements can be considered as racist
- getting to know and reflecting different possibilities of objecting racist statements
- practicing objecting racist statements
- to reflect limits of reactions to racist statements

**Time:** 70 minutes

**Group Size:** 5 - 30

**Material:**

- For the presentation of different objection strategies two facilitators are needed
- Paper cards for the participants (maximum 5 per person), paper cards for the presentation of the argumentation strategies
- Pins and markers
- Two boards to pin the paper cards on
- Chairs for all participants
- Enough space for the working groups (calculating 4-5 members each group)

**Preparation:**

Prepare racist statements, answers and the respective names of the objection strategies you want to present on cards, using a different colour for each category.

Practice the presentation of the statements and answers with divided roles for the facilitators.

Prepare the room, placing the pin boards beside one another and chairs for everybody, forming a circle.

**Instructions:**

*Course of action:*

1. Formulation of and reflection of racist statements (20 minutes)
2. Presentation of answering strategies (10 minutes)
3. Acting in working groups (20 minutes)
4. Presentation and discussion in plenary (20 minutes)

**1. Formulation of and reflection of racist statements**

The facilitator invites the participants to think about racist statements they know and that are used in society. Each participant can write up to a maximum of 3-5 racist statements on paper cards (1 statement per card only, the maximum of possible statements per person depends of the total group number)

Then the participants pin all cards on one of the pin boards.

Afterwards all participants are invited to read the statements in silence.

Subsequently the participants are invited to share their thoughts about the statements. Incentive questions could be:

- Do you see any similarities? Differences?
- Who are the groups discriminates in the statements?

- Is there any disagreement or doubt about if a statement is racist?
- Was it difficult for you to formulate racist statements?

To end this part the facilitator says that in the working groups in phase 3 of the method the participants get back to these statements and can choose some of them to work on.

Now will be presented strategies of objecting racist statements.

## **2. Presentation of answering strategies**

The facilitators present strategies of objecting racist statements.

Therefore they read out the name and the idea of the strategy, and then give an example, acting a statement and answering it with assigned roles in a small theatrical scene. After the example the three correspondent cards (strategy, statement, answer) are pinned on the second board.

This is done with each of the strategies.

You find the strategies and example sentences at the end of this text.

Then the participants are asked for comments or for other strategies they may know.

Additional strategies should be written on cards and pinned on the board.

## **3. Acting in working groups**

Then the participants are invited to form working groups of 4-5 persons. The working groups should be able to communicate fluently in a common language, not necessarily the language of the workshop.

Each participant can choose one of the statements of the first phase for the working group.

The working groups are invited to develop possible answers to the chosen statements. They should do this rather by acting. Playing the statements and answers with assigned roles, as the facilitators did, is more intensely than a theoretical discussion about possible answers.

The working groups decide which and how many statements they work on.

## **4. Presentation and discussion in plenary**

In the plenary the working groups are asked if they want to share some ideas or examples they were working on.

The facilitator can ask further questions, if they were not discussed already:

- Was it difficult for you to formulate answers?
- Can you imagine to use these strategies in real life? If not, what makes it difficult to object racist statements?
- What could be done about it?

### **Role of the facilitator:**

- To motivate the participants to actively contribute, especially in the first, third and fourth phase of the method.
- To present an agile demonstration of examples for objection strategies in the second phase.

### **Evaluation of the method:**

- For the working groups fluency of all group members in a common language is necessary, as the method is strongly based on the faculty of expression.
- In international groups it is recommended to form working groups according to the same mother tongue, as the different national contexts and the use of language may differ.
- The method is not suitable for persons who are not able to express themselves with words, unless you emphasise on the nonverbal reaction strategies.
- The method is not suitable for children.
- In international groups the first phase of the method facilitates exchange. It is interesting to see similarities and differences in different countries, due e.g.. to different presence of majoritarian and minoritarian population.
- The method in its dynamic of statement-answer is rather technical. It does not reflect the emo-

tions often involved in situations when you hear racist statements.

- The method does not reflect the contexts of racist statements either.
- Therefore it does not cover the aspect of security and the question if it can be dangerous to object racist statements, for example.

### Strategies and example sentences

You are invited to adapt the strategies and sentences to your context.

| Strategy   | Racist statement   | Objection  |
|--|--|--|
| Questioning the statement and ask for an explanation             | Foreigners take our jobs away.   | Why do you think so?<br>I always see that its much harder for a foreigner to get a job than it is for a local person.  |
| To show the consequences, to follow the idea until the end       | We should support our national economy and our national workers.   | Yes and we should only buy german products, wear no cotton cloth and eat only german bananas.  |
| To exchange the discriminated group with another group           | 1. Foreigners take away our jobs and our women.<br>2. All gypsies do steal.  | 1. Yes, totally. And bicycle riders also steal our jobs and women.<br>2. Yes, totally. And teachers also do steal.   |
| To refer to the horrors of the past                              | All gypsies do steal.  | You know what happended durnig the Third Reich in Germany? The Nazis also always said that gypsies are thieves. But this was just the beginning. Then the gypsies were deported and killed in concentrations camps. 500 000 of their people were killed in a genocide. |
| To object the statement with an argument                         | 1. Germans are honest.<br>2. Germany is the greatest nation in the world.  | 1. Yes, that´s true. For example Hitler always said that he will kill the jews.<br>2. Yes, because we have garden gnomes.  |
| To repeat the statement as a question with doubt in the voice.   | All Germans are honest.  | All Germans are honest?  |
| Alienation to see something familiar with the eyes of a stranger | Christian culture is the most cultivated. For example muslims don´t eat pork and there is no rational reason for that. | I really don´t understand what you say. When Christians have mass, they have a ritual and eat a part of the body of Jesus Christ and drink his blood. I think this is cannibalism and not cultivated at all.   |
| Laughing – not taking it serious and ridiculizing the statement  | Muslim women are oppressed.  | - frown your forehead<br>- wave your hand<br>- turn around and leave<br>- tip your forehead with the index finger<br>- etc.  |
| Minimizing by playing it down                                    | Foreigners are beginning to dominate us.   | Yes, and tomorrow the weather will be not so good.   |
| Exaggeration   | 1. Foreigners are beginning to dominate us.<br>2. Foreigners take away our women.                                      | 2. Yes, and tomorrow they will even dominate the weather.<br>Or:<br>Yes, there is no germanowned enterprise, no germanowned shop and no germanowned house any more.<br>2. There´s no german women left.  |

Working on the example sheet...



# 10. Forum Theatre / Theatre of the Oppressed

**Issues addressed:** Injustice, Discrimination of minorities Theatre- and Role playing

**Aims:**

- Reflecting injustice and Discrimination in our society
- Thinking about solutions and trying them out creatively, for solving problems.

**Time:** 1 hour

**Instructions of a Forum theatre method for Beginners:**

Five Participants come on the stage and act as a close group. They should all march in the same way and all sing the same melody. Then another single person comes on the stage and acts in a different way.

He/she walks different and sings another melody. The group shall ride roughshod over the single person. But the single one should think about a strategy, how to assert himself/herself. To try out a strategy, how it could be possible, not to be influenced/ oppressed by the group. Different single persons can come on the stage after each other and try out their strategies. In our case no strategy could influence the bigger group, which always oppressed the single person.



**Reflection during the method:**

After the trying out in role plays, the group should reflect their experiences and observations.

- These questions can be asked by the facilitator:
- How did you feel in the group of actors, all doing the same?
- How did you feel as the single person; did your strategies work?
- If your strategies didn't work, why not?
- What does this method tells us about the conditions in our society?
- How can the power relations be changed in our society?

**Role of the facilitator:**

Moderation, to care that everyone who wants, has the possibility to talk. And to be aware that some participants don't dominate the discussion.

**Evaluation of the method:**

Exercises and role-playing working as metaphors to society pressure and prejudice based on colour, religion, gender, etc.

To show peer pressure in a clear and quick way and to develop strategies in a creative way to handle with this. A fun and dynamic method to be used even with big groups.

Participants perhaps don't take this method serious. That is a risk. because the method uses simple strategies on a low level. Adult groups might feel like small children, not enough involved in this, emotionally.

To deliver more complex messages, by adding another interaction items, putting more interaction between the participants.

Everyone can be included.

# 11. World of images

## Issues addresses:

\*If we see racism or discrimination in pictures it depends on our own experiences, knowledge, cultural background and position in our society. That means we analyse pictures/photos against the background of our own stereotypical thinking and images of those who are defined as the “others” as migrants, black people etc. So working with connotations and analysing pictures is also a way to deal with your own stereotypes and racist thinking.

Furthermore this method is a good introduction to exchange views on different understandings of racism and discrimination.

## Aims:

- Learn to analyse media and use them in anti racist educational work.
- Exchange about different understandings of racism and discrimination.
- Deal with own stereotypes
- To learn that there are different ways to interpret one picture and that the way of interpretation depends on cultural, personal, educational etc. issues.

## Time: 70 minutes total

- 10 minutes introduction
- 30 minutes group work
- 30 minutes presentation & discussion in whole group

## Group Size: 20 to 30 people

## Material:

- Pictures, photos which are related to the topic racism
- Enough space for the group work
- Paper and pencils for every person
- Paper cards with the work order
- Pin board



## Preparation:

- Search for images which are related to the topic racism/anti-racism.
- Talk about your pictures with the other people of your team, select the best exposure and print them out.
- Make sure that you have at least five pictures more than participants, so the participants have the possibility to choose one picture.
- Write down the work order and pin them on a flip-chart.

## Instructions:

Tell the group that each of them should choose one of the prepared pictures. They may either choose a picture with a symbol/person/object that they associate with racism, or a picture they are curious to discuss how it is associated.

Introduce the work orders/questions to the whole group

- What did you think the picture is/was about? (What do you see?/ What do you assume?)
- Who do you think are the people in the picture?
- What do you think are they doing?
- What do you think is the story of the picture (picture as selection of a piece of reality, free for interpretation)

Form *small groups* (4-6 people): Every person meets with the other members of his/her group. Every participant answers the questions for his/her own. Then every member of the small groups presents his/her picture/photo to the small group and tells them the results.

Every small group chooses one example that they want to present to the whole group.

*Gathering in the whole group*: Every small group presents one example.

*Discussion of the results*: Do others in the group have similar or other associations? Discuss the reasons as cultural/personal background etc.

#### **Role of the facilitator:**

- Form the small groups
- Consider the time
- To answer questions and be aware that the group work is functioned.
- Moderation of the plenary

#### **Evaluation of the method:**

Prepare some questions for the evaluation as for example:

- Why do you think we have done this method?
- What are the aims of this method?
- Do you think we have reached our objectives? (Why?, why not?)

Prepare three pin boards with three large sheets of paper, write down the questions for the evaluation. Every participant is asked to answer the questions on the pin board.

#### **Alternatives:**

The game can be done in another way: projecting the pictures at the wall aside from put them on the floor. The facilitator should encourage the group to listen to what others are guessing and piggy-back ideas.

#### **Possibilities to continue:**

- Give an introduction to different definitions of racism.
- Talk and discuss about different understandings & definitions of racism, discrimination and stereotypes.

**The pictures in this article are examples in the field of Racism.**



# 12 Refugee Chair

## Issues addressed:

It shows Information about refugees, poverty and wealth around the world in an interactive way.

## Aims:

To get general information and a realistic view on distribution of refugees, poverty and wealth around the world. Against popular belief they will see that poor countries host many more refugees than the countries of the EU. The lesson should make participants aware of injustice and sensitise them towards reasons for flight.

**Time:** 45 minutes

**Group size:** 10-20

## Material:

- A big room with the same number of chairs as participants. Big sheets of paper with the names and outlines of the continents.
- A poster with the name of the continents and two free columns (one for participants' assumption and one for the real number)

## Preparation:

- Prepare 5 big sheets of paper with the names of North America, South America, Africa, Europe, and Asia (Australia and Oceania belong to Asia in this activity)
- The continents will be spread out in the room according to their real geographic position

## Instructions:

*Part one: The number of participants represents the world population.*

The participants spread out over the 5 spaces. They situate themselves according to how they think the population distribution is. Afterwards the distribution will be corrected by the group leader, using the real numbers. The group leader should write the assumed and the real numbers on the poster.

*Part two: The global world income*

Now the chairs become important. They represent the global world income in total and single chairs symbolize a part of the global income. There should be one chair per participant. Each participant takes one chair and all participants arrange them on the continents according to how they think the global world income is distributed.

The distribution will again be corrected by the real numbers.

*Part three: Per capita income*

Now, with the world population and the world income distributed throughout the continents, the participants have to sit on the chairs in their continent. In Asia the participants will have trouble fitting so many participants on one chair, while in North America they will have to spread out over many chairs.

*Part four: Refugees*

All the participants become refugees and spread out again over the five continents while the wealth (chairs) stays. After correcting the distribution of refugees with the real numbers. It will become evident that each continent has refugees, but the poorer countries of the south host most of the refugees.

After this interactive part, you can sit alltogether in a round again and the facilitators should ask the

following questions:

- What was a surprise for you?
- What do you think about the distribution of refugees, population and income?
- Do you have an idea why it is like that?
- Do you have an idea what could be done?

**Role of the facilitators:** Moderation

**Evaluation of the method:**

- It was meaningful to replace ourselves as refugees from all over the World to the different countries. It has shown us that not most of the refugees escape the richest countries.
- In part two we used chairs to symbolise income and then we gave the right numbers to show the instability between the population and income. But we gave too little time to people to think about it.
- If we would have made some more exercises to make people feel how hard it is to live with a few income but many people in a place, it would have been better. For example we could have tried to sit on the chairs.
- Or we could give them some food according to income and make them eat at the same time.
- The refugee chair method can be used for many groups. When it is used for children or the people who may not know where the countries are it can be useful to use maps in addition to the names of the continents.

## 13. Practice: People of Colour and white privileges in anti racist educational work

This method was presented by an immigrant from Ghana, who has lived in Germany since he was a teenager and he told us his life story starting at the point that he decided to leave his home country and go to where he think it was 'paradise'. That means he talked about his dreams and views about and on Germany and the differences to his real experiences with everyday racism and stereotypes as an immigrant.

After the story, and as nobody questioned him, he started with his lecture on critical whiteness and anti racist educational work. First he asked the participants if he gets the permission to do his lecture in a confronting way. The participants agreed with these terms, so the facilitator wanted to know the day of birth of one of the members of the group. As a matter of course the respondent person answered with her date of birth. The facilitator was not confident with the answer and repeated his question, by the way he gave the participants the impression that it is some kind of strange and stupid not to know the day of the week, when you was born. That behaviour led to confusion because a few members of the audience felt provoked by the facilitator. It took some time if the participants understood that the facilitator asked for the day of the week, but no-one was able to answer the question.

This exercise was the introduction to discuss about who decides what is important to know. As a result the participants have learnt that it is a question of power, discourses and social negotiations if something is useful or useless knowledge. That means there are big differences between societies and their culture of knowledge. In the next step the facilitator made clear that it is an euro centric point of view to think that the date of birth is important for our live. No-one of the participants was able to explain why the date of birth –and not the day of birth- is important in European societies, finally the facilitator explained why the day of birth is important in the culture of Ghana:

In Ghana the names of the children are related to the day of the week when they are born. That is why every person in Ghana knows their birth day.

| Day of the week | Female           | Male            |
|-----------------|------------------|-----------------|
| Monday          | Adwoa (ajua)     | Kwadwo, Kojo    |
| Tuesday         | Abena            | Kobena, Kwabena |
| Wednesday       | Akua, Ekuwa      | Kweku, Kwaku    |
| Thursday        | Yaa              | Yaw, Ekow       |
| Friday          | Efia, Afua, Afur | Kofi            |
| Saturday        | Ama, Amma        | Kwame           |
| Sunday          | Esi, Akosua      | Kwesi, Akwasi   |

### Advantages\Disadvantages

- Aggressive approach makes us immediately aware of white prejudice
- Could be a little boring and not promote interaction
- Reductive approach to racism.

### Limits, dangers and difficulties

- It's a very aggressive approach and could push a side some people or make them block the message.
- Could turn white participants unfriendly with black participants (or people) and the other way around.

### Improvements and variations

The speaker could be a little less aggressive at the beginning and start increasing the provocative tone and aggressiveness after ten or fifteen minutes.

### Target Groups

With whom: Adults, predominantly white groups

With whom not: Children

|     | Female | Male    |
|-----|--------|---------|
| Thu | Yaa    | Yaw     |
| Fr  | Efia   | Kofi    |
| Sa  | Ama    | Ikwame  |
| Su  | AKoSua | Ikwasi  |
| Mo  | Adwoa  | Iwadwa  |
| Tue | Abena  | Iwabona |
| Wed | AKua   | Iwaku   |
| 1)  | AKoSua | Abeka   |
| 2)  | Yaa    | Annah   |
| 3)  | Efia   | Abeka   |

## 14. Film "Blue Eyed" by Bertram Verhaag

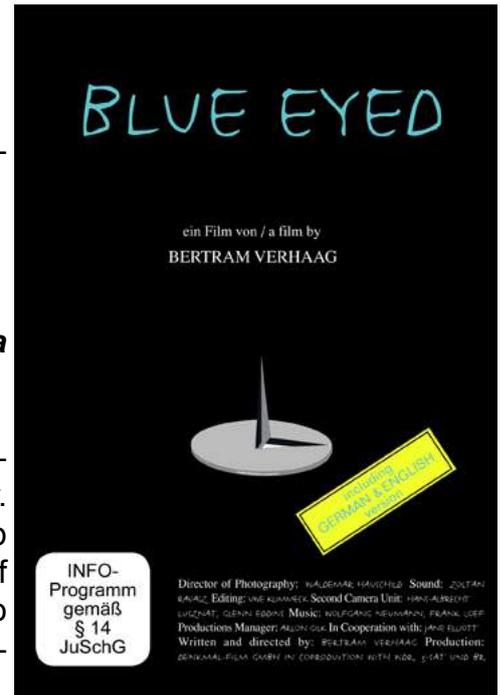
### Issues addresses:

- racism, stereotypes and their consequences for our society
- experience racism for people in privileged positions
- responsibility of white people to reflect own privileged positions & fight racism

### Background information about the film:

***If you want to run a blue eyed workshop you have to invite a qualified facilitator!***

„This is a one-day seminar in which participants will be exposed to an exercise in discrimination based on eye colour. Blue-eyed participants will be identified as the inferior group and all the negative stereotypes ordinarily applied to people of colour and women by white people and men will be applied to them. Those people having green or hazel eyes will be designated inferior or superior as the instructor sees fit.



The first phase of the exercise will include: separating the group according to eye colour, collaring the Blues and detaining them in a holding room, conditioning the Browns as to what the exercise is all about and what is expected of them, bringing the Blues into the meeting room and exposing them to the discriminatory treatment, teaching them the listening skills in an atmosphere in which they will be expected to fail, introducing them to a brief American History lesson as biased as minorities have heard history throughout their educational experience in this country, giving them a culturally-biased test which Blues will not be expected to pass and won't, and continually accusing the Blues of incompetence resulting from their eye colour.

During the second phase of the exercise, each participant will be asked to write a brief description of what she has done, felt, seen, or heard during the discriminatory period. After a short break-during which Blues will be allowed to leave the room unescorted and have coffee for the first time during the day-all participants will form a circle and a thorough discussion of the morning activity and its implications for all concerned will be led by the instructor. All comments will be respected, but all issues will be met and dealt with. Racist remarks and attitudes will be identified and clarified.

After a lunch break the participants will return to the circle for the third phase of the seminar which will include a second debriefing during which the instructor will introduce and show a relevant film and conduct a question/answer period about the film and its application for all of us. Participants will then be given a bibliography, a list of racist statements and their clarifications, and a list of activities that individuals can do to eliminate racism, sexism and ageism in themselves and their environments.

The final stage of the seminar will consist of participants completing an evaluation of the seminar and receiving a collar for their pocket. This is a clear acrylic key ring in the shape of an eye, the eyeball of which is a tiny green collar identical to the one that the Blues were forced to wear during the exercise.”

(<http://www.janeelliott.com/workshop.htm>)

**Aims:**

- to learn how racism, discrimination and stereotypes work
- to learn how does it feel to be discriminated
- to find out how stereotypes and discrimination are reproduced in our society
- to learn how every person is responsible to overcome racism & how to do nothing support everyday racism
- to discover how to use documentary film in political education

**Time:** 2h & 15 minutes

- Introduction to the topic: 15 minutes
- Duration of the film: 90 minutes
- Evaluation of the film: 30 minutes

**Group Size:** no limits**Material:**

- (Video) projector
- Documentary film "Blue Eyed"
- Loudspeaker

**Preparation:** Built up the projector, loudspeaker etc.**Instructions:**

- The facilitator has to give a brief introduction about the topic of the film (you may use the background information on the first page)
- Show the documentary movie to the participants
- Form small groups and distribute the work orders to them
- Make clear that they have understand their exercise

**Work orders for the small groups (examples):**

- What happens with the people in the blue eyed group?
- What happens with the people in the black eyed group?
- What do you think about the role of the facilitator?
- What are the advantages/disadvantages of this kind of political education?
- Do you see any kind of resistance against the discrimination (in the workshop or in everyday life)?
- How do you feel when you have seen the documentary?

**Role of the facilitator:** Moderation**Evaluation of the method:**

- Make a flashlight-round for evaluation, that means every person (who wants to say something) has three minutes to give a summary of their opinion, feelings, criticism

# 15. Practice - Meeting with Refugees

## Issues addresses:

- racism, stereotypes and their consequences for our society
- experience the real life and living-conditions of refugees and asylum-seekers
- responsibility of white people to reflect own privileged positions & our stereotypes on refugees
- get in touch with refugees and their actions

## Aims:

- to learn how racism, discrimination and stereotypes work in all day life
- to learn how does it feel to new and foreigner in a country and to be discriminated
- Deal with own stereotypes
- Encouraging people to get in contact with refugees

We meet with Hassan from Sudan, a refugee in Germany.

Hassan told us about his story and his 3 year journey to Germany.

He camped with other refugees from all over Germany at Oranienplatz; they marched more than 600km from south Germany to Berlin and are almost 9 months there now living in a permanent protest-camp.

They are protesting against the laws which are applied to refugees in Germany and also against their living conditions at the "Lager". The word „Lager“ is a kind of camp and they use this word for the refugee centers. Once a refugee is sent to a lager he/she is not allowed to leave the district of the Lager, which is mostly a some 40 km area around the refugee center. He/she is not allowed to work, to go to school, to have normal civil rights, to be free. He told us his personal story as a political refugee who was in prison in Sudan, got nearly blind there and of his escape through Libya to Turkey, Greece, Netherlands to Germany. He told us about the bad conditions in which the refugees are treated in Greece and Italy but as well in Netherlands and now in Germany, which is in his personal point of view the worst place, because he can not feel any hope in Germany any more. He got caught by the German police, which treated him very bad and racist. Now his plan is to go to Canada... but to get there and to get a legal status is another difficulty.

## Evaluation of the method:

- This visit to the protest-camp was and is important to be done by us. So we can see and feel how and from whom the refugees are treated; become aware of their conditions at the hosting country, how authorities treat them, and their life stories.
- We had the chance to speak to them personally, hear their stories and see the conditions in which they are resisting.
- In the end we realized that they are running from bad conditions in their home country but when they think is better, they get into the German state-system that doesn't give them any kind of rights our security for the future, because they live in the fear of "When am I going to be deported back? When the police will control me and abuse my human conditions??"

## Target Groups

- Adults, predominantly white groups, Children and youngsters as well but there needs to be a special preparation in advance

# 16. Practice

## Anti-Racist Postcolonial Sightseeing tour

### Issues addresses:

- racism, stereotypes and their consequences for our society
- History of Colonialism and dealing with it and it's continuity

### Aims:

- reflecting about responsibility of society for their colonial heritage and crimes
- experience the visible history of colonialism and gain knowledge about that time and continuity
- get in touch with people from ex-colonialized countries and their actions

### Target groups:

- Adults, youngsters (children)

**Group size:** up to 25 people

### Programme

A two hour Circuit through the „African-quarter“ block of streets named after German personalities linked to the colonial period and former German colonies in Africa. The tour was guided by a intercultural group named „Berlin Postcolonial“.

The guide showed also historical pictures as background-information about what he said. The guide mainly referred to German racist and colonial Leader, like Mr. Nachtigal and Mr. Peters, who committed crimes in the colonies and still are remembered with the street-names in the quarter. As well they showed the colonial traditions and proudness of the colonizers with for example still calling a gardening-colony „permanent Colony Togo“.



### Evaluation of the method:

- You can get some background knowledge about colonisation and the role of the colonizers. Visible spotlight on street and/or square-names are plugs for reliving history with the information that is given and shown from the guide. You can learn a lot about that period because you have the chance to ask everything to the tour guide. You can see in first hand the garden and the streets that symbolize former colonies and German personalities linked to it. On the other hand, it's tiring to go around walking and you should be aware that everyone can follow the programme because of street noise or traffic. Also it's important to connect to the guided group by asking questions and connecting the topic to their interests, avoiding to be boring because people are just watching and listening.
- Misunderstandings related to short time and the conditions surrounding the tour. Not enough information was given for the ones who want to continue with the subject. There should be given more informations about the ongoing work of the organization.

### Improvements and variations:

- They should have written orientations for the ones who want to research more about the topic.
- As it is a complex subject the method is not adjusted to children. For children the programme must be designed different and much more interactive.

**Contact and informations:** <http://www.berlin-postkolonial.de/>