

Bachelorarbeit

zur Erlangung des akademischen Grades
„Bachelor of Arts“ im Studiengang Kulturarbeit

Taboos, stereotypes and prejudice

About issues in the intercultural youth work of Schoolclash e.V.

Erstgutachter: Prof. Dr. rer. pol. Hermann Voegen

Zweitgutachter: Dennis Fraters M.Sc.

Studentin: Mirjana Kirchmaier

Matrikelnummer: 11644

Abgabedatum: 17. Mai 2016

Acknowledgements

At this place I first and foremost want to thank the team of Schoolclash e.V. for the cooperation and the inspiration for this thesis. I also want to thank my supervisor Prof. Dr. Hermann Voesgen for all his magnificent creative classes and his final supervision of this thesis. Furthermore I want to thank my father for all his support during my years studying.

Abstract

The following thesis is concerned with taboos, stereotypes and prejudice in intercultural youth work. The association Schoolclash e.V. organises international youth exchange programs and faces situations where different cultural and religious imprints of the participants lead to issues. To handle these issues professionally Schoolclash is in need of theoretical and methodological approaches towards the problems. Therefore this thesis adduces theoretical knowledge about for instance intercultural learning and findings from research like the contact hypothesis and the "Breitenbach Studie" as a basis for the work with taboos, stereotypes and prejudice. Subsequently concrete methods from the Anti-Bias approach and the "Toolbox Religion" are introduced. In order to prevent and deal with conflicting situations, finally conversation techniques like moderation, mediation and the Socratic method are suggested.

Table of content

| | |
|--|----|
| 1. Introduction | 1 |
| 2. Definitions | 3 |
| 2.1. Culture and intercultural | 3 |
| 2.2. Intercultural learning | 4 |
| 2.3. Taboos | 6 |
| 2.4. Stereotypes and prejudice | 7 |
| 3. The association Schoolclash | 9 |
| 3.1. Founders and projects of the association | 9 |
| 3.2. Philosophy and working methods of Schoolclash | 11 |
| 3.3. Issues in the intercultural youth work of Schoolclash | 12 |
| 3.4. Dimensions of taboos, stereotypes and prejudice in intercultural youth work of Schoolclash | 12 |
| 3.5. Objectives of Schoolclash | 16 |
| 4. Working with taboos, stereotypes and prejudice | 17 |
| 4.1. Recommendations from research for the work with issues in intercultural youth work | 17 |
| 4.2. The Anti-Bias approach | 21 |
| 4.2.1. Method 1: Who do you think I am? | 23 |
| 4.2.2. Method 2: Who is allowed to come? | 24 |
| 4.2.3. Method 3: Change of perspective | 26 |
| 4.3. "Toolbox Religion" | 27 |
| 4.3.1. Personal attitude towards religion | 27 |
| 4.3.2. Stereotypes and Prejudice | 29 |
| 4.3.3. Common values | 30 |
| 4.3.4. Basic knowledge about the particular religions | 31 |
| 5. Success factors for handling issues in the dimensions of taboos, stereotypes and prejudice | 31 |
| 5.1. Requirements for the team of Schoolclash regarding personal mindset and attitude | 32 |
| 5.2. Intercultural knowledge and competence | 33 |
| 5.3. Conversation techniques | 32 |
| 5.3.1. Moderation, conflict prevention and mediation | 33 |
| 5.3.2. Dealing with language barriers | 36 |
| 5.3.3. Socratic method | 36 |
| 6. Conclusion | 38 |
| 7. References | 41 |
| 8. Attachment | 45 |
| 8.1. Attachment for the Anti-Bias approach | 45 |
| 8.1.1. Method 1: Who do you think I am? | 45 |
| 8.1.2. Method 2: Who is allowed to come? | 47 |
| 8.1.3. Method 3: Change of perspective | 49 |

| | |
|---|-----------|
| 8.2. Attachment for the “Toolbox Religion” | 52 |
| 8.2.1. Personal attitude towards religion | 52 |
| 8.2.2. Stereotypes and Prejudice | 55 |
| 8.2.3. Common values | 56 |
| 8.2.4. Basic knowledge about the particular religions | 57 |
| 8.3. Attachment for group agreement | 60 |
| 8.4. Attachment for the Socratic method | 62 |
| 8.4.1. Questions that Target The Quality of Reasoning | 62 |
| 8.4.2. Further Questions for Socratic Dialogue | 65 |
| 8.4.3. The Art of Socratic Questioning Checklist | 69 |
| 8.4.4. Transcript of a Socratic dialogue | 70 |
| 9. Eidesstattliche Erklärung | 77 |

1. Introduction

Due to increasing globalisation the requirement for intercultural competence became a key competence in various fields of work. Not only global players but also small companies need employees with intercultural skills like the ability for intercultural communication to deal with the demands of an increasingly international world. Intercultural learning therefore is the process to gain intercultural competence and to enable individuals to deal with cultural differences.

Although the world and its societies get more and more connected and multicultural a right-wing and nationalistic trend in politics is on the rise in the first two decades of the 21st century. In the year of origin of this thesis this development becomes especially visible through growing numbers of votes for right-wing parties and populists like Donald Trump in the USA, Geert Wilders and the PVV in the Netherlands, Marine Le Pen and the Front National in France, Norbert Hofer and the FPÖ in Austria and the AfD party in Germany. Right-wing extremism is highly interlinked with taboos, stereotypes and prejudice because right-wing mindsets usually are highly influenced by stereotypes and prejudice about foreigners. A statement of the popular German neo-Nazi Sven Krüger in the documentary “In the Nazi village”¹ gives an extremely vivid example for this circumstance. Asked about refugees and foreigners he answers: “The problem is that if you really get to know them you can not hate them anymore.”². With this statement he confesses that he knows that his xenophobia and hostility against foreigners occurs due to a lack of encounter and getting to know each other with foreigners.

In this context the association Schoolclash has set its target to go against this xenophobic, right-wing trend by offering international youth exchange programs with young persons from Europe and beyond. With their work they want to sensitise the young participants of their projects for cultural differences in order to promote intercultural understanding and competence. Especially the work with young individuals opens the chance to influence the opinion forming process towards and

¹ Translation by the author from the original title “Im Nazidorf”

² Translated by the author from the original statement: „Das Problem ist, wenn man sie wirklich kennenlernt, kann man sie nicht hassen.“

anti-biased an open mindset because their opinions are usually not as rigid and hardened as the ones of adults can be.

In their work the team of Schoolclash faces problems though that derive from taboos stereotypes and prejudice. Schoolclash wants to improve the handling of these issues and is therefore looking for theoretical knowledge, methods and approaches to work with taboos, stereotypes and prejudice in intercultural exchange programs. The main research question of this thesis thus is:

Which methods can be used by the team of Schoolclash to raise awareness for cultural differences amongst the participants and how can possible issues in the dimensions of taboos, stereotypes and prejudice be handled successfully?

An important sub-questions is:

Which theoretical knowledge is the base for the work with taboos, stereotypes and prejudice in international youth work?

The structure of this thesis is that after the important terms and notions are defined in the next paragraph the following paragraph three will first introduce the association Schoolclash and its founders, philosophy, and working methods. Subsequently the problems and issues that originated within taboos, stereotypes and prejudice in the international youth work of Schoolclash will be illustrated in their various dimensions more precisely. The presentation of the problem ends with the objectives of Schoolclash, which are the base for the research question that is stated in paragraph four.

Paragraph five first uses theoretical approaches to the topic by showing important findings from research like the "Breitenbach Studie", the contact hypothesis and the reduction of prejudice in order to give recommendations for the work with taboos stereotypes and prejudice. Following that, concrete methods from the Anti-Bias approach and the "Toolbox Religion" are presented as means for Schoolclash's international youth work. In paragraph six strategies and requirements for the successful work will be summarised with a focus on requirements for the team of Schoolclash. Paragraph six ends with highlighting three conversation techniques that

are regarded as useful for Schoolclash's projects. To conclude the results will be summed up and a final review will be given.

2. Definitions

2.1. Culture and intercultural

Considering the quantity of notions of culture and the long history of attempts to find an appropriate universal definition of culture the only uncontroversial and generally valid statement that persists is probably that culture is in opposition to nature all that is human made. The concept that this thesis uses is a broad definition of culture, which in contrast to the narrow concept, which mostly defines culture in terms of fine arts. Nieke suggests that culture encompasses all aspects of life and sets the focus on the so-called "lifeworld" of humans. This conception goes beyond the notion of culture as only literature, art or music and conceives it as a system that includes norms, attitudes, patterns of perception as well as ideas and mentalities (cf. Nieke, 2008: 37ff).

According to Sternecker et al. culture is regarded as the everyday knowledge that includes on the one hand food, clothing or relationships and on the other hand ideas, theories about everyday life and interpretive patterns that the members of a culture use to construe the world around them. In this understanding language as the orientation framework for interpreting situations and the relation of roles in communication is an important part of culture as well as education in the sense of growing into and adopting interpretive schemes. Culture as the entirety of social conditions of the individual's behaviour fulfils a concrete role for the orientation system and interpretive scheme and furthermore gives rules for structuring the individual's environment (cf. Sternecker et al., 1994: 33).

In the political, theoretical but also practical field of intercultural education culture was for a long time regarded and defined as national culture (cf. Gogolin et al., 2006: 116). In this understanding the individual of a certain cultural milieu with a particular passport was assumed to be a carrier and representative of attitudes and characteristics that were assigned to its national culture. This encompasses that

persons are regarded as part of a (here national) group and therefore are ascribed the behaviours and attributes that are supposed for the whole group (cf. *ibid*: 117).

The problem of this conception of culture is that it regards cultures as homogenous groups of individuals with the same attitudes and behaviours. These ascribed attitudes and behaviours are usually based on stereotypical assumptions and it is not taken into account that the identities of the individuals can include a multiplicity of aspects and attributes from various cultures (speaking of hybrid identities and cultures). So it is important to consider that culture usually has an impact on the individual's conception of its identity and in this context more than one culture can be determining. Also because the world globalises more and more and the societies in Europe get increasingly multicultural and pluralistic the idea of culture as national constructs seems out dated.

The term multicultural generally describes the fact when members from various cultural backgrounds live together as Bolten explains. Thus it is an empirical term that describes a social organisational structure. In contrary the notion intercultural describes a processes that refers to the dynamics and relations that emerge when members of different cultures live together and relations and their interact. Intercultural therefore is something that happens in between the diverse lifeworlds of persons with different cultural backgrounds and as a result a new interculture can develop (cf. Bolten, 2007: 22).

2.1. Intercultural learning

Intercultural learning is a term that is not easy to define unambiguously because it is interpreted in many different ways and refers to a large number of didactic approaches, topics and concepts. Auernheimer assembles a list of objectives and ambitions of intercultural pedagogies such as handling of cultural differences, intercultural learning as a kind of social learning, imparting the competence for intercultural communication as well as multi-perspective, multilingual and anti-racist education. Intercultural learning as part of social learning in this context includes the ability of empathy, tolerance and solidarity as well as capability to deal with conflicts

and to cooperate (cf. Auernheimer, 2005: 124, 128). In other words that intercultural learning has the aim to convey intercultural competences.

Intercultural learning furthermore is regarded as a reciprocal process in which the involved individuals learn from and with each other in interaction. Especially situations when members of different cultures meet are regarded as the initial point for intercultural learning processes (cf. Sternecker et al., 1994: 32). A compendium of the Council of Europe defines that intercultural learning: “[...] clearly encourages people to fight discrimination, to react to social injustice, to denounce xenophobia and to go beyond their own stereotypes and prejudices.” (Lyamouri-Bajja, 2012: 5).

Another aspect of the definition of intercultural learning is that it is regarded as a step-by-step process and various scientists have developed stage models for it. In the following one popular model that is considered as important for this thesis and the work of Schoolclash shall be described. The stage model of Bennett defines six steps for the development of intercultural sensitivity and divides them further into three ethnocentric and three ethnorelative stages as the following illustration shall demonstrate:

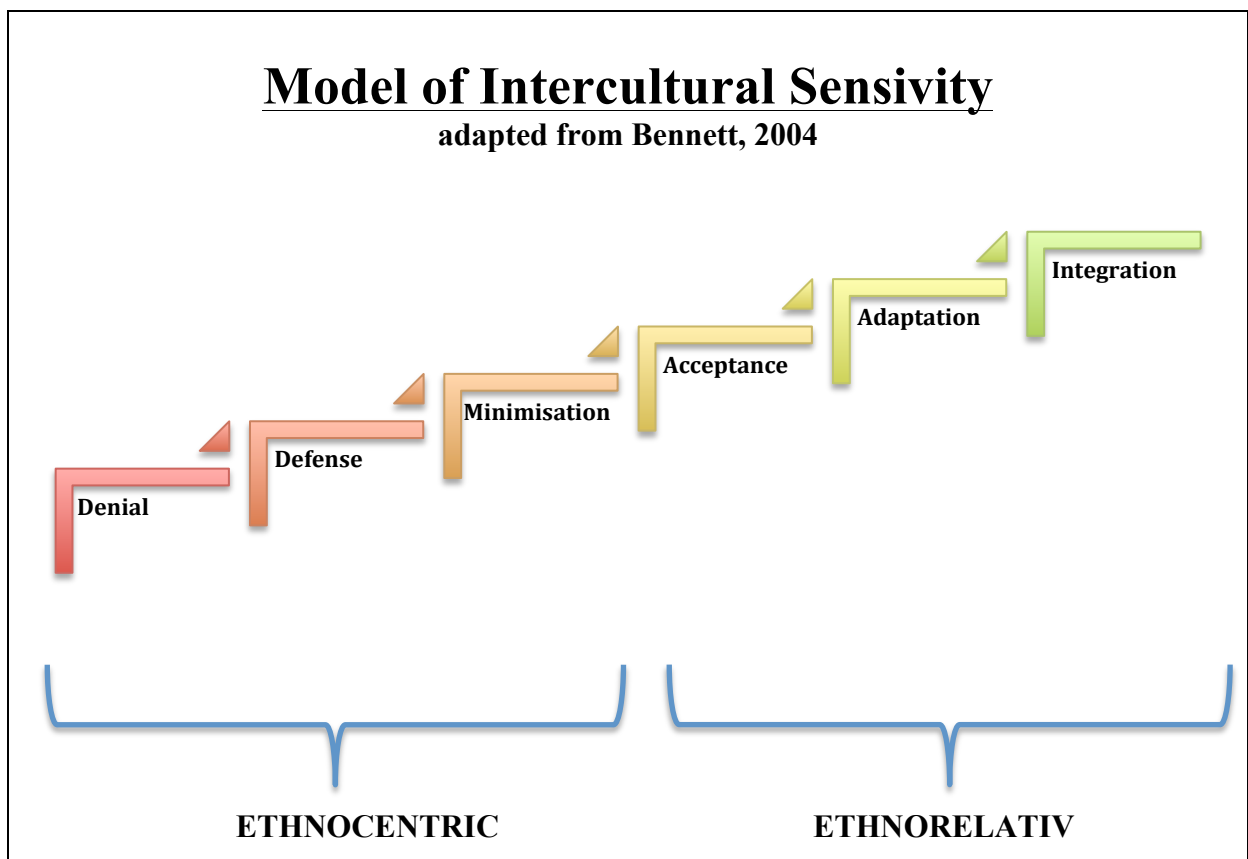


Figure 1: Model of Development of Intercultural Sensitivity adapted from Bennett et al., 2004

According to this model the individual is at first step not able to sense and detect cultural differences and is denying that differences exist. When the individual becomes sensitive for the differences, the first tendency is to defend against the differences in order not to threaten and question the construction of its own reality. In the next step the individual is trying to minimise the differences by emphasising similarities.

In the first ethnorelative stage of the model the intercultural learning process is actually just beginning. With the step of acceptance the individual learns to accept and respect that members of other cultures might have different values and behaviours. In this process the individual also develops an understanding that people of another culture and language might have a different view on the world. In the next step of adaptation the individual learns to change the framework of reference because it has already or is in the process of internalising more than one cultural systems of reference. To get to this state usually a long and intense contact to a foreign culture is required. In the last step of integration the cultural differences are fully incorporated into the identity concept of the individual (cf. Auernheimer, 106, 125).

Bennett et al. summarise the intercultural learning process according to their model as follows:

“In general, the ethnocentric stages can be seen as ways of avoiding cultural differences, either by denying its existence, by raising defenses against it, or by minimizing its importance. The ethnorelative stages are ways of seeking cultural differences, either by accepting its importance, by adapting a perspective to take it into account, or by integrating the whole concept into a definition of identity.” (Bennett et. al, 2004: 153).

2.2. Taboos

The Oxford Advanced Learner’s Dictionary defines a taboo as „[...] a cultural or religious custom that does not allow people to do, use or talk about a particular thing as people find it offensive or embarrassing“ (cf. Hornby 2003: 1322). This definition contains already the two main sources and origins of a taboo namely religion and

culture. Every religion and culture has its own rules and regulations that the associated members usually are aware of and have internalised into their behaviour. People that are not familiar with that religion or culture often do not know about these internalised rules and therefore frequently offend against them unknowingly. Important to add to this definition is that the origin of a taboo can also be grounded on historical reasons.

Schröder describes that the term taboo is one of the rare examples of words that was transferred to from an indigenous Polynesian language to the languages of the western civilisations. He distinguishes between verbal taboos concerning communication and language and non-verbal taboos concerning the action. Verbal taboos related to communication are topics people are either not allowed to talk about at all or they are only allowed to address them in a specific way. The language taboos are specific terms that are not allowed to be used or shall be replaced with other words which are regarded as euphemisms then. The non-verbal taboos determine the action of people in a community through a kind of social codex and define what they are (not) allowed to do and how they have to behave or not. A further category of taboos is the prohibition of pictorial representation of a theme or object (cf. Schröder 1995, 2003).

2.3. Stereotypes and prejudice

In the scientific field of social science and social psychology there is neither one clear, universal definition of stereotypes nor of prejudice. The relatively young history of scientific research on stereotypes and prejudice has show that it is very difficult to unambiguously define the two terms and therefore the definitions have been changed and modified a lot over the course of time. It can be generalised though that prejudice and stereotypes are regarded as part of the human cognition and social orientation system.

A pioneer of the scientific examination of stereotypes and prejudice was Gordon Allport who defined stereotypes as “[...] an exaggerated belief associated with a category” (Allport, 1954: 191) and prejudice as “[...] an antipathy based on faulty and inflexible generalization. It may be felt or expressed. It may be directed toward a

group or an individual of that group" (Allport, 1954: 9). In the more recent scientific approach towards stereotypes and prejudice it is criticised though that researchers in the early attempts of defining the terms used attributes like: "inaccuracy, negativity, and overgeneralization" (Stangor, 2009: 2). Studies have tested if stereotypes are inaccurate in reality and for example the study of Jussim et al. showed an astonishing accuracy in the accordance of stereotypes and reality (cf. Jussim et al. 2009: 199ff). Therefore McGarty et al. sum up that neither the accuracy of stereotypes nor value judgements are an appropriate indicator for a scientific definition of the term (cf. McGarty et al. 2002: 5). So in recent contributions to the scientific research these attributes are not used anymore and particularly in social psychology it is mostly agreed upon the definition of stereotypes and prejudice as special kinds of beliefs (cf. Ganter, 1997: 21).

Thus the more recent definitions of stereotypes are more general and value neutral. For instance Leyens et al. define stereotypes as "[...] shared beliefs about person attributes, usually personality traits but often also behaviours of a group of people" (Leyens et al. 1994: 3). The group aspect is important here because frequently in the process of stereotyping attributes that are ascribed to a certain group of people get attributed to individuals that are assumed to be part of the group. Aronson et al. pay special attention to this group aspect and define stereotypes as generalisations of a group of people that assign basically identical attributes to all members of the group without taking possible variations amongst them into account (cf. Aronson et al. 2004: 485f).

Thomas points out that a prejudice is a pattern of assessment that consists of preconceived and emotionally biased judgments about social circumstances that are generalised and regarded as universal and veritable. It is very hard to change these judgments even through new information or experience (cf. Thomas, 2006: 3). An adequate review of the results and findings from research on the development, causes and effects of prejudices would be too enormous for the framework of this thesis. However, the importance of prejudices for the human orientation system shall be emphasised here and the basic assumption that every human has prejudice is accepted. Above others Friesenhahn stresses that prejudices fulfil a crucial role in for the everyday consciousness because they release the individual from reevaluating new

situations and person over and over again. By that prejudice as well as stereotypes have a cognitive function for relief and defence against insecurity and threat and serve as means to reduce the complexity of the world and make it more comprehensible (cf. Friesenhahn, 2001: 118).

Because the terms stereotypes and prejudice are mutually dependent, they are frequently used synonymously but according to Zick a clear distinction has to be made between them. In his approach prejudice and stereotypes use similar cognitive processes and mechanisms to simplify the complexity of the social environment and prejudices are indeed based on a stereotypes. The important distinction he names though is that stereotypes only turn into prejudice after they were emotionally charged (cf. Zick, 2009: 21ff).

So a stereotype is a cognitive method of categorisation in order to make neuronal information input more simple. Prejudices use a similar cognitive approach but always have a motivation (cf. *ibid*). Because of its emotional positive or negative contents, prejudices are used to up- or downgrade for instance mindsets, attitudes, behaviours, values, norms etc. Prejudice are thus connected to inequality and used to justify unequal and unjust treatment of individuals. This is why prejudices set the base for discrimination of the prejudiced matter.

3. The association Schoolclash

3.1. Founders and projects of the association

In 2010 the two Dutch men Dennis Fraters and Jan Willem Koelewijn set up the association Schoolclash in order to organise international and intercultural youth exchange projects. Dennis Fraters studied Pedagogical Sciences³ in Nijmegen, the Netherlands, followed by a Master's in Social-Cultural Sciences⁴ in Brussels, Belgium. Since the foundation of Schoolclash he supervised several exchange projects in the

³ Translated by the author from the original name "Pedagogische Wetenschappen en Onderwijskunde"

⁴ Translated by the author from the original name "Agogische Wetenschappen"

Netherlands, France, Germany, Kosovo and Serbia and dedicatedly worked on new interactive methods for non-formal learning in an urban context.

Jan Willem Koelewijn studied Social and Cultural Work⁵ in Nijmegen, the Netherlands, and worked subsequently in various art-education projects and the education department of the Museum of Contemporary Art in Antwerp, Belgium. Besides that he gained a lot of experience as a social and cultural worker through street work, education programs for school dropout teenagers and organising after school activities and cultural projects for local children in Berlin-Wedding. With his dedication to creative and hands-on education he wants to arouse the interest of Schoolclash's young participants in arts and history. The two founders are the core team of Schoolclash and work together with various people from the field of social and cultural work in the specific projects.

Schoolclash's main area of operation is the organisation of extracurricular projects for secondary and vocational schools. There are mainly two different kinds of projects. One kind of projects is school trips where classes from for instance Belgium or the Netherlands come to Berlin for approximately a week. The other kind is vocational school classes that come to Berlin to do an internship or practical training in Berlin and stay for two to three weeks. The main target group of these programs are international pupils between the ages of 15 and 23.

In their projects Schoolclash combine specific aspirations of the school's curriculum with their own goals like stimulating the learning processes on a local scale about larger, more global problems and conflicts. The main contents of these programs are historical themes and their contemporary impact, urban themes like poverty, gentrification, alternative lifestyles, squatting initiatives and homelessness, cultural and sub-cultural themes, art, street art and active citizenship.

Over the years Schoolclash has built up a network of national and international schools they regularly collaborate with and thereby gained long-term experience in hosting and guiding student exchange programs. Besides the school programs

⁵ Translated by the author from the original name "Culturele en Maatschappelijke Vorming"

Schoolclash also runs projects that are funded by the European Union for instance the annual program “TRANSFORMERS!”. The two weeks program is described as follows:

“The international program brings together 24 participants from 6 different cities: Cairo, Amsterdam, Paris, Istanbul, Berlin and Rabat. [...] Inspired by the method of community organizing and different forms of creative activism, TRANSFORMERS! experiments with new forms of political participation and civic engagement to fight problems in the participants’ neighborhoods. [...] The TRANSFORMERS! participants – aged between 18 and 23 years old – all come from deprived neighborhoods and are migrants with roots in Islamic countries. [...] After the exchange, all participants will organize an activity in their own neighborhood, in which they will bring their newly trained skills into practice.” (Fraters, 2012)

3.2. Philosophy and working methods of Schoolclash

Schoolclash’s work with intercultural youth exchange programs are inspired by the approaches of intercultural learning, social inclusion, empowerment, community building and diversity management. Through a coming together of the international students and local juveniles from a Berlin class, Schoolclash wants to facilitate an intercultural exchange and enhance the intercultural learning processes. In these encounters young people with approximately the same age but from different cultural backgrounds and various countries meet and get to know each other.

Through the exchange programs Schoolclash on the one hand wants to offer international students that come to Berlin alternative ways to experience the city and give perspectives that go beyond the typical touristic views and the ordinary sightseeing. On the other hand Schoolclash wants to promote intercultural exchange between the international and local students.

Schoolclash intends to contribute to European integration with their work and aims at imparting the idea of pluralism amongst young people. Furthermore Schoolclash wants to foster active citizenship, participation and inclusion and arouse the curiosity of the participants about people from different cultures and counties.

3.3. Issues in the intercultural youth work of Schoolclash

In the international youth and student exchange programs of Schoolclash young people from different countries meet and work together on common tasks and topics. In these projects the team leaders of Schoolclash encounter a set of problems that is grounded on the differences in cultural imprints and norms of the participants. This diversity of cultural norms and imprints entails that the young individuals also bring along different stereotypes, prejudices and taboos.

The grounds of these stereotypes, prejudice and taboos can be categorised into the following five main dimensions: religion, sexual orientation, gender roles, political attitude and interpretation of the national and international history. Disagreements, tensions and in the worst-case even confrontations or conflicts within these five dimensions occur due to the diversity of imprints, norms and influences.

3.4. Dimensions of taboos, stereotypes and prejudice in intercultural youth work of Schoolclash

To give a more concrete idea about the appearing issues in the international youth work of Schoolclash the following section gives examples for and contexts of the dimensions of stereotypes, prejudice and taboos. The most important dimension of taboos, stereotypes and prejudice in Schoolclash's work with international youth is religion because it is highly interlinked with and influences the other dimensions of gender roles, sexuality, political attitude and the interpretation of national and international history.

Especially because the five main religions Christianity, Islam, Hinduism, Buddhism and Judaism have different rules and belief systems, issues through conflicting opinions emerge between the believers of the varying religions. But not only tensions between the believers of different religions occur, but also in the get-together of non-believers and believers difficulties appear. Besides that the various religions prescribe different behavioural codes and can also lay down rules for social behaviours, law as well as public and private life. Examples for such sets of rules are the Mitzwa in Judaism, the Ten Commandments in Christianity or the Sharia in Islam.

Concrete stereotypes about Muslims that Schoolclash found in the dimension of religion were that they all pray seven times per day, do not drink alcohol and reject to eat pork. Popular prejudice about Muslims that frequently occurred in the inter-religious encounters about Muslims were that women are generally suppressed by their men and that the women who wear headscarves are forced by their men or families to do so.

Regarding Judaism a common prejudice that frequently Muslim believers tended to have was that the Jews want to kill all Arabs. But the dimension of this particular prejudice is also interlinked with the dimension of political attitude and interpretation of the national and international history because it mainly refers to the history and politics of Israel. Another prejudice concerning Jewish people was that they are all rich and Schoolclash faced situations where they had to work with young individuals that believed in conspiracy theories that claimed that the Jews are ruling the world. Such prejudice the young individuals frequently explain with information they got from the Internet platform YouTube.

Taboos that appeared in the context of religion were for instance that deeply religious Muslims only accept the physical contact between men and women when they are either related or married. Devout Muslims also demand adherence to the prohibition of the pictorial representation of their prophet Mohammed and their god Allah.

The dimension of gender roles is generally very connected to the dimension of religion. Gender roles are behaviours that are regarded as suiting and acceptable for a representative of the male and female sex within a certain culture or society. All gender roles are already kinds of stereotypes because they determine how a person of a certain sex has to behave in order to appear normal. Frequently men are regarded as the heads and breadwinners of the families, which are strong, rational, militant and therefore independent from women, whereas women are considered to be dependent on a male protector because in the stereotypical gender conception they are weak, emotional and irrational (cf. Köth-Jahr, 2009: 9f).

Problems within this dimension usually arise when individuals of a certain sex act contrary to the standards of the gender role someone else takes for granted.

Especially because gender roles are usually culturally and socially constructed they vary from culture to culture and from religion to religion. A problem that Schoolclash faced was for instance that in the gender conception of some project participants women and men were not supposed to spend their leisure time together. Another problem was that Schoolclash planned a common cooking for the whole group but some boys did not participate because in their opinion it was the task of the girls.

Another dimension of taboos, stereotypes and prejudice in the projects of Schoolclash is sexual orientation. This dimension in intercultural youth work is a very difficult subject and usually connected to the feeling of shame and/or insecurity. Especially because youth work deals frequently with juveniles that are in their teenage years and discovering sexuality in general and their own sexuality in particular for the first time the topic is a very sensitive one.

Issues in this dimension that Schoolclash faced frequently had to do with homosexuality. In general the word gay and related words have become widespread swear word throughout various languages. Frequently words that are related to homosexuality are used to insult a person (mostly amongst boys), to deprecatingly speak about something or to describe that something is very stupid and is rejected. The taboo that stands behind the use of the word gay as an insult of course is being homosexual. Homosexuality and first of all homosexuality amongst men is a topic in youth work that is very hard to tackle because the rejection and aversion against it is highly emotionally charged. Quite often young individuals bring along very strong emotions like disgust, loathing and anxiety towards the topic of homosexuality. Frequently young boys are afraid a gay man could catch them up. Encompassing prejudices are frequently that gay men are no "real" men that talk with a ridiculous voice and behave awkward.

Another taboo of the dimension of sexuality that is interlinked with religion is the prohibition of having sexual intercourse before marriage. Christianity, Hinduism and Islam have this religious principle. Although many young Christians do not take this rule very seriously any more, which has to do with the general modernisation of the religion, the rule is still important for and taken serious by many young Muslims (cf. Becher et al. 2014: 6). An issue that results from this taboo is that young believers

that obey that rule tend to judge others that do not obey and this matter can be accompanied by insults and verbal attacks.

The dimensions of political attitude and the interpretation of national and international history entail various difficulties in intercultural youth work. First and foremost facets like radical right- or left-wing attitudes, nationalism or racism are part of this dimension and are very hard to deal with in reality. But also the particular reading and interpretation of history can vary from one culture or country to another. Problems also arise from historically grown enmities between certain cultures, nations or peoples.

An example for a historically grounded taboo and the difference of historical interpretation is the Armenian problem. 29 states have so far officially acknowledged that the mass killings of Armenians in World War I committed by the Ottoman Empire (predecessor of the present Turkish state) were genocide. Nevertheless, the Turkish state denies that the word 'genocide' is adequate to describe the happenings of 1915.

Another example for a taboo with a historical dimension in Germany is the denial of the Holocaust, which is in fact even an offence against the law. The origin of this taboo obviously has a historic reason although there is a cultural component to it at the same time. The cultural aspect in rejecting the denial of the Holocaust in Germany is that it is part of the so-called culture of remembrance.⁶

Other problems that Schoolclash faced in this dimension were based on historically grown enmities between cultures, nations or peoples. An example for it is the conflict between Kurdish and Turkish people or the Palestinians and Israelis, which are of permanent topicality. Another big problem Schoolclash repeatedly comes across is Islamic anti-Semitism. This is frequently linked to the problematic that young people often gain information through video platforms on the Internet such as YouTube that are taken for granted without critically questioning the given information. As a result prejudice that are linked to conspiracy theories emerge. An example for that is for instance a young Muslim boy who believed that the terror organisation named

⁶ Translated by the author from the German word "Erinnerungskultur".

Islamic State was founded by the Jewish people in order to harm the Muslims and Arabs because he has seen a video clip on YouTube that told him so.

3.5. Objectives of Schoolclash

As pointed out in the previous passages the team of Schoolclash in their role and position as team leaders and supervisors have to manage, guide, instruct and moderate problematic situations in their work within international youth exchange programs. A main objective is to improve the work with and the management of the presented issues and therefore the team of Schoolclash is looking for methods and theoretical approaches to help them react professionally and specifically on the problems in the concrete situations. Another big objective of Schoolclash is to reveal ethnocentrism in the exchange programs by playful means. That means Schoolclash wants their participants to overcome the first three steps of Bennett's model of intercultural sensitivity that was illustrated in paragraph 2.1 and get to the stage of acceptance in the intercultural learning process.

Furthermore Schoolclash aims at creating an atmosphere of trust and confidence where the participants can speak and learn in mutual respect and acceptance. Another objective is to foster and promote critical thinking as a base for the conscious handling of one's own taboos, stereotypes and prejudice as well as those of other people.

So on the one hand there is the need for a repertoire of methods and exercises that the team of Schoolclash can choose from to foster and to get to an anti-biased education. On the other hand the staff of Schoolclash is interested in a compilation of basic theoretical knowledge about the work with stereotypes, prejudice and taboos in intercultural contexts. This should help them to expand their own knowledge and skills but shall also be used as a catalogue for new project partners to gain knowledge about the management of intercultural issues and the associated methods.

It has to be considered though that time schedules of the intercultural youth exchange programs of Schoolclash are generally very tight and the temporal scope for concrete trainings on the named issues is limited. Therefore a main objective is that

the methodological approach towards the work with taboos, stereotypes and prejudice has to suite the limited framework of time. Besides this temporal limitation another requirement for the methods and strategies is that they should possibly be universal in order to use them for all different kinds of programs of the association. So another objective is to find methods and strategies to work with taboos, stereotypes and prejudice that are universal and do not take a long time in order to promote sensitivity and understanding for cultural differences.

4. Working with taboos, stereotypes and prejudice

The following paragraphs will introduce findings from research that are regarded as important for Schoolclash's work with taboos, stereotypes and prejudice. Subsequently concrete methods will be presented that Schoolclash can use to foster the intercultural learning process and the acceptance of cultural and religious differences. The methods are taken from the Anti-Bias approach and the "Toolbox Religion" because the Anti-Bias approach gives general means to deal with stereotypes and prejudice and the "Toolbox Religion" offers practices to deal with religious diversity. As emphasised in paragraph 3.4. religion is the dimension of taboos, stereotypes and prejudice that is interlinked with the other dimensions the most it was decided to present methods for the inter-religious youth work.

4.1. Recommendations from research for the work with issues in intercultural youth work

The "Breitenbach Studie"

The so-called "Breitenbach Studie" is a crucial study from the 1980s on international youth exchange programs and its findings led to a paradigm shift from international understanding towards intercultural learning (ct. Friesenhahn et al., 2008). Breitenbach et al. examined ten events of international youth work through the participant observation method. The primary goal was to find out to what extend language barriers hinder intercultural learning in international youth exchange. But soon the researchers found that the coherences in the context of intercultural

learning are more interlinked and more aspects than only the language barriers have to be taken into account to find out what hinders or promotes this learning process.

Important findings of the study regarding the circumstances that promote intercultural learning in international youth exchange programs were mainly connected to the learning situations, staff and communication.

In the operationalization the researchers categorised the situations they found in the events. The main situations the researchers found were lectures with following discussions, working situations, excursions, working in groups, meals, waiting situations and leisure time. The situations that showed the best successes and fostered the intercultural learning process most were the ones when the participants worked in groups or spent their leisure time together. Intercultural learning results in group work situations were above average when the social climate was relaxed, the situation was clearly structured or mainly determined by the interests of the participants and the linguistic communication barriers were reflected (cf. Breitenbach, 1982: 26). The situations with the highest amount of intercultural learning results though were the leisure times and it turned out that the organised program of the organisations sometimes even disturbed the most effective learning situations.

The “Breitenbach Studie” furthermore found that the staff in international youth education programs fill a key role to promote and enable intercultural learning processes. Although the staffs are crucial for the intercultural learning process, it was found that there were wide deficits of qualifications amongst the employees in international youth work. These main deficits were according to Breitenbach:

- foggy ideas about intercultural learning and vague objectives
- inadequately sensitive for chances and barriers in the intercultural learning process
- small repertory of behaviours and reactions (that is rapidly ritualised out of insecurity) to support intercultural learning processes and little didactic fantasy

- key skills like 'giving feedback', 'encouraging meta-communication' or 'supporting self-organisation' are very deficiently mastered (cf. Breitenbach, 1979: 23)

The findings regarding communication were that intercultural learning processes are stimulated when a meta-communication about the perceived differences takes place. Meta-communication can be regarded as the communication about communication and includes talking about the non-verbal aspects of the dialogue like the relationship of the communicators and the codes, metaphors and verbal imagery they use. This means that the participants and the teamers constantly have to step out of the situations in order to analyse and interpret what happens in the communication of all involved parties.

So a concrete recommendation that arises from the study is that the situations of group work and leisure time should be taken into account as an important part of the program because they show the best success for intercultural learning processes. The group work situation should be clearly structured and if possible mainly determined by the interests of the participants. Intercultural learning processes are fostered especially when the social climate in the encounters is relaxed and when a reflection about the linguistic communication barriers takes place. The recommendation concerning the staff of international youth exchange programs is that they get well trained to become clear about what intercultural learning is, how the process can be fostered and which barriers might occur. Furthermore they should be trained to get a big repertoire of strategies, behaviours and reactions to support intercultural learning processes like giving feedback or supporting self-organisation. Another recommendation is that meta-communication should be an integral part of all conversations and should be encouraged and promoted by the staff.

Reduction of stereotypes and prejudice

The approach towards working with stereotypes and prejudice with the target to overcome, dissolve or reduce them through showing that they are inappropriate is problematic. In attempts to do so it was shown that stereotypes and prejudice are very persistent and hard to change because of the role they play for the human orientations system as stressed in paragraph 2.4. In this section the individual's need

for an orientation system to deal with the complexity of the world was illustrated. Such an orientation system relates to the thoughts, actions, emotions and perception of an individual and is characterised by the cultural socialisation. It was outlined that stereotypes and prejudice in this context play an important role for relief and are hard to change even through input of new information or experiences. Because of that Friesenhahn recommends to help the affected individuals to understand where their stereotypes and prejudice come from and which function they have for themselves and the society instead of fighting them (cf. Friesenhahn, 2001: 118f). The contact hypothesis gives insights about promoting conditions for a reduction of prejudice though.

The contact hypothesis

The frequent assumption that the mere contact between members of different groups is enough to reduce stereotypes and prejudice is doubted in the contact hypothesis. The contact hypothesis was developed by Allport and says that only under appropriate circumstances the interaction between members of different groups leads to the reduction of stereotypes and prejudice. These conditions to overcome stereotypes and prejudice in contact situations can be categorised into four main requirements:

1. **Same status:** Not only the groups must have the same status in the contact situation but also the members of the groups should have the same or similar economical and social status.
2. **Common goals:** The group members that are in interaction should pursue common goals and the goals should only be achievable when both parties contribute with their skills and resources.
3. **Inter-group cooperation:** It is important that the groups work jointly and non-competing to pursue their mutual goal.
4. **Support through authorities:** The members of both groups must accept authorities that support the interaction and contact situation like for instance qualified personnel that act as guiding figures.

Research about the contact hypothesis showed though that negative inter-group contact can lead to intensification and strengthening of the prejudices (cf. Westhoff, 1981: 32ff). Such negative inter-group contact can result when Allport's condition of cooperation failed.

4.2. The Anti-Bias Approach

The Anti-Bias approach is a pedagogical concept that was developed by Louise Derman-Sparks and Carol Brunson-Phillips in the early 1980s at the Pacific Oak College in California, USA. Initially the approach was developed for the elementary and secondary sector of schools. But with the end of Apartheid in South Africa pedagogues picked up the approach to broach the effects of Apartheid on the attitudes and mindsets of the people. Joggerst describes that in order to come to terms with the injustice of the Apartheid regime various organisations in South Africa developed anti-bias training units for young persons and adults with the aim to meet the requirements of the multi-ethnic society. In the late 1990s the Anti-Bias approach found its way to Germany through the project Learning from the South⁷ of the Inkota e.V. Ever since, the approach has been adapted and theoretically, practically and methodologically further developed for the work in institutions, organisations and projects in Germany (cf. Joggerst, 2014: 9).

The pioneer of the Anti-Bias education Louise Derman-Sparks et al. define the term "bias" as an: „[...] attitude, belief, or feeling that results in, and helps to justify, unfair treatment of an individual because of his or her identity“ (Derman-Sparks et al., 1989: 3). Bias thus is subjective, emotional and based on beliefs instead of knowledge. The fundamental assumptions of the Anti-Bias approach are according to Herdel that it addresses all humans, reveals internalised types of dominance and oppression, involves all kinds and levels of discrimination (interpersonal, institutional, cultural, social) and regards it in the context of bias and power. The overall objective of the Anti-Bias work is to pave the way for a life long learning process in a society that is free of discrimination and conscious of its biases (ct. Herdel 2007). Trisch's gives a relevant summary of the central aspects of the Anti-Bias work:

⁷ Translated by the author from the original title „Vom Süden lernen“

“On a long scale the Anti-Bias approach aims at reducing discrimination and equilibrating (social) imbalance. Using the term ‘Bias’ (preoccupation, prejudice or imbalance) two central aspects of the approach can be clarified: On the one hand the approach addresses personal preoccupations on an individual level as well as social imbalances on a structural and discursive level. [...] On the other hand the choice of the term ‘Bias’ highlights that all forms of discrimination are taken into consideration, that is to say “the exclusion and belittlement of people is addressed not only regarding their ethnic or racial characteristics, but rather likewise concerning gender, sexual orientation, physical and mental health, or for instance the social class, etc. In this respect, the multi-layered entanglements and interdependences between these diverse dimensions are of particular importance. [...] [Trisch/Winkelmann 2007: 108 ; note from the author].” (Trisch, 2009: 30f)

This statement shows that in the Anti-Bias work the term ‘Bias’ is used to describe preoccupations and prejudice on an individual level but furthermore takes social and institutional imbalances into account. Besides that it becomes clear that the Anti-Bias approach considers the various dimensions of prejudice and discrimination, which is important for the work of Schoolclash as pointed out in paragraph 3.4. Therefore the approach is regarded as suitable for the handling of stereotypes and prejudice in the issues Schoolclash faces.

So the Anti-Bias education addresses various layers of discrimination, power structures and prejudice. The most important aspect for the work of Schoolclash though is the Anti-Bias approach towards prejudice. In this context especially the strategies and methods of the Anti-Bias work for dealing with prejudice on the individual level are of huge importance.

In the method book “Change of perspective. Theoretical impulses – Methodological excitation”⁸ of the Central Welfare Authority of the Jews in Germany⁹ several methods of the Anti-Bias work are presented and visualised. Out of this catalogue of methods three exercises were chosen to be suitable for the work of Schoolclash. First and foremost they were chosen because the methods specifically address the sensitisation for prejudices on an individual and structural level and aim at making the participants aware about their own prejudices and stereotypes they were chosen.

⁸ Translated by the author from the original title: “Perspektivwechsel. Theoretische Impulse – Methodische Anregungen”

⁹ Translated by the author from the original name: “Zentralwohlfahrtsstelle der Juden in Deutschland e.V.”

In the following sections an introduction and abstract of the methods will be given. In this description of the exercises the original version of the method book will be presented and subsequently suggestions and ideas will be added for the adaptation into the work of Schoolclash. A translated version of the original methods from the book is attached to this thesis and contains the detailed descriptions of the methods. This translated version can be found in section 8.1.

4.2.1. Method 1: Who do you think I am?

Chernivsky et al. frame that when foreigners meet each other the individuals usually generate an image of the other person based on the first impression. To evaluate a foreign person the main sources are often the outward appearance like for example ethnicity, height, style of clothing, sex, colour of skin or behaviour. Besides that also verbal and non-verbal signals are used to characterise the other person. This first impression we generate about a stranger is of crucial importance for our thoughts and feelings about the other person and therefore has an essential effect on how we treat him or her (cf. Chernivsky et al., 2010: 37).

The exercise “Who do you think I am?” aims at raising awareness about the mechanisms of stereotyping and wants to illuminate the processes of perception and interpretation. By reflecting on the individual presuppositions that accumulate in the first impression of the other person the participants of the exercise shall learn to critically question emerging prejudice and stereotypes.

The predetermined procedure of the exercises is divided into three main steps. In the first step the participants of the seminar assess a member of the team that they do not know yet. The individual assessment should be guided by a list of questions (e.g. “Did I grow up in a city or village?”, “Am I religious?” “What is my mother tongue?”). In the next step the participants are divided into small groups and exchange about their perceptions and assumptions. The groups are supposed to note their results on a card or flipchart to present them in the next step. Subsequently the whole group of the seminar gets back together and the small groups are asked to share their impressions and assumptions about the foreign team member. In a final plenum the processes of perception, interpretation and stereotyping shall be discussed.

A problem for the adaptation of the method for the work of Schoolclash could be that all team members are most of the times already known when it comes to the training sessions. Schoolclash would thus have to find a volunteer that could act as the foreigner the participants have to assess.

An idea of the author for a variation of the method would be to put the whole scenario into groups of two so that two young persons would have to assess each other. In the first step two young participants that do not know each other would sit together and assess the other person by using the list of questions. In the next step they would tell their partner in turns about their assumptions and exchange whether their assumption was right or wrong. In a final step the pairs would present their results in the plenum. The final discussion would stay as suggested in the original version of the exercise.

This illustrated idea for a variation of the method would first have to be carefully tested by the team members Schoolclash before it can be used without compunction. It is important to make clear before the exercises starts that the participants are free to decide if they want to participate in the exercise or not. Furthermore it has to be clarified beforehand that everyone is allowed to choose what she or he wants to reveal about her or his personal live and that they can refuse to answer a question at any time.

In a pilot project it has to be evaluated if the participants felt comfortable in the working situation of pairs. It might turn out that the young participating individuals do not feel comfortable about telling their true assumptions about the other. It might also be that the participants do not want to share such intimate information with a foreigner or that one gets offended by what the other person thinks about him or her. All these possible options have to be tested before the variation of the method can be applied.

4.2.2. Method 2: Who is allowed to come?

As stated by Chernivsky et al. all humans have prejudices that are stored as images in their heads. These images most of the time already emerge although very few

attributes about the other are known for sure. This entails that people ascribe attributes, skills, abilities, needs, behaviours and even intentions to a foreigner based on the sparse facts have. In many cases people are thus pigeonholed because of very few attributes. In selection procedures these images and ascriptions of persons are very important when it comes to assess if an individual is suitable or unsuitable for a specific role or function (cf. Chernivsky et al., 2010: 48).

In the exercise “Who is allowed to come?” the participants are asked to select ten individuals out of a list of twenty in order to put together a team that will go to an island to found a new city, society or community there. The list of applicants for the team contains for instance a Chinese doctor, a Polish cleaning lady, a gay web designer or an Afro-German singer. In the first step the participants shall choose ten individuals out of the list on their own. In the process of making a choice they are asked to become clear about their selection criteria and their valuation standard.

After the phase of individual work small groups are formed that get the task to agree on a list of 10 persons that are allowed to go the island. A further part of the task is to debate on which criteria the decisions are made and to find out what guides the selection process. In the next step the small groups present on which ten individuals they agreed on in the plenum. The guidance of the seminar is collecting the results and visualising them on the flip chart where all the 20 persons are listed to finally mark the persons with the most votes.

In the last step of the discussion the aim is to reflect on the selection criteria and the valuation standard that was used in the individual and group processes. It is important to discuss which images about the applicants on the list were conveyed by which attributes. A crucial aspect of the evaluation is to detect and deconstruct the assumptions about ‘the other’. A critical view to the adjectives of the persons on the list should show how they trigger an image about a group. The exercise has the goal to encourage the critical examination of these images, assumptions and convictions we attribute to individuals that we factually know very little about. The final discussion wants to furthermore encourage the questioning of the criteria and standards that individuals are measured by in society.

4.2.3. Method 3: Change of perspective

The aim of the exercise “Change of perspective” is to reveal internalised prejudices and to show how they entail processes of exclusion on an individual and structural level. Addressing categories of prejudices and discrimination that are usually stashed and not visible to persons that are not affected shall bring this about. A further objective is to promote consciousness for power structures and critical thinking about not only their own prejudices but also the structural prejudice and discrimination processes of society in general.

The participants of the exercise get a new attribute and are asked to include it into their own concept of identity. The team of the seminar should inform the participants that the takeover of the new role is only for the time of the exercise and that they are allowed to take off the role at any time if they feel too uncomfortable. Possible new roles can be for instance “I am gay”, “Me/ my parents live on social welfare” or “I come from Russia”.

To start the exercise the participating persons shall change their roles and in this process are asked to keep an eye on the accompanied emotions, thoughts and behaviour patterns. With the help of questions like: “How do you feel with the new attribute?”, “What would your family and friends say about it?” or “Do you think the attribute would change something in your environment?” the participants shall analyse and reflect on their own reactions and the potential reactions of their environment on the new attribute.

In the following step the participants exchange in small groups about their new roles and how they thought and felt about it and which changes were associated with it. After the groups presented their results in the plenum a deepening discussion is initiated by the use of questions like “Which associations come along with the attributes?”, “Which prejudices are triggered by the attributes?” and “Could you feel/ imagine changes in your everyday life?”.

4.3. “Toolbox Religion”

The “Toolbox Religion” is a publication that wants to support the development of inter-religious competence for international youth encounters and youth travels. It was published by the IJAB – Department for International Youth Work of the Federal Republic of Germany¹⁰ and the association transfer e.V.. Besides background information to help team leaders prepare for working with religion in the context of youth encounters, the “Toolbox Religion” offers practical advices and provides didactic methods and exercises for the work.

The following methods are based on the publication “Toolbox Religion” and a detailed translation and description can be found in the attachment in paragraph 9.2. The presented methods were chosen because they are regarded as suitable to foster intercultural and inter-religious acceptance and furthermore fit the limited time scope of Schoolclash. Besides that some of the methods can be combined quite easily. For instance method one, five and six can be combined because they all work with an imaginary line and the moderator calls on the participants to position themselves on it. Also the methods two and four have a similarity. They both work with small groups and can therefore be easily done one after the other.

4.3.1. Personal attitude towards religion

Method 1: How religious am I?

This exercise is regarded to be especially effective to get started with the topic of religion in international youth work by the authors of the “Toolbox Religion” (cf. Gisevius et al., 2009: 142). The objective of the exercise is to confront the participants with their own religiosity. By that it is intended to raise consciousness about the importance of religion in one’s own life and in the life of the other participants (ibid).

In the exercises the trainers work with a scale from zero to ten. Zero stands for the “The statement does not apply for me at all” and ten stands for “The statement

¹⁰ Translated by the author from the original name: “IJAB – Fachstelle für Internationale Jugendarbeit der Bundesrepublik Deutschland e.V.”

applies for me to 100%””. The scale can be either imaginary or represented by a tape on the floor in the middle of the room. The trainers read out three to four statements and ask the participants to position themselves according to their attitude on the line. After that the participants are asked about their reasons and motivations for their positioning. The trainers can choose if a discussion of the statements is intended or not.

Possible statements for the exercise are “I am religious!”, “Religion plays an important role in my life!” or “I obey to the rules that are given by my religion!”. Schoolclash can add additional statements as required.

Method 2: Small group discussion

The method of the small group discussion wants to give the participants of the exercise the possibility to find out more about their own attitude towards religion (cf. Gisevius et al., 2009: 143). The trainers divide the group into small sub groups that discuss topics like “What is religion?”, “What does religion mean to me?”, “How is my relation to religious people in general?”, “How do I define god?”, “Which influence does religion have on a society?”, “What leads to religious conflicts?” or “Which religious prejudice do you know and what do you think about it?”. The small groups are supposed to present their results in the whole group afterwards and further be discussed then.

Method 3: Four corners

The objective of the method “Four corners” is to confront the participants with their own stance on religion (cf. Gisevius et al., 2009: 145). The participants are asked to choose attitudes towards statements that are related to their own religiosity. For every given statement there are four different options or mindsets to decide for. Statements can be for instance “I am religious!” and the four attitudes the participants should choose from can be “Absolutely.”, “A little bit.”, “No, not at all.” or “I am not sure.”. Another statement could be “My religion influences my everyday live” and attitudes would be “A little bit”, “A lot”, “not at all” or “In some way”.

Every attitude is assigned to a certain corner in the room and the participants have to go to the corner that matches their attitude the most. When all the participants have positioned themselves the moderators ask them about their attitudes with an open microphone that is represented by a stick or pen. The moderators strive to gather as many voices and statements as possible with the open microphone but they do not force anyone to speak out.

4.3.2. Stereotypes and Prejudice

Method 4: Symbols

The method “Symbols” wants the participants to get familiar with specific knowledge about religions and their symbols and aims at creating consciousness for the religious diversity in the group. By analysing the attitudes towards particular religions stereotypes shall be exposed and questioned. This exercise can be a very interesting and constructive beginning for a discussion of inter-religious dialogue (cf. Gisevius et al., 2009: 147).

After the participants are split up in small groups the moderators draw symbols of the religions like a crucifix, a crescent or the Star of David on a big sheet of paper and ask the participants to name the two terms that first come to their minds when they see the symbols. The moderators write down twenty to twenty-five terms per symbol.

In the next step the small groups should try to reassign the terms to the symbols. In this process the reasons for the reassignment shall be discussed. The groups are also asked to elaborate which terms fit to more than one symbol in order to find out where similar aspects and differences between the religions are. After finishing the work in the small groups the results are presented and discussed in the whole group.

Method 5: Barometer for prejudices

The “Barometer for prejudice” method wants to sharpen the consciousness for prejudice and tries to widen the view of the individuals on the subjects by including all perspectives of the participants (cf. Gisevius et al., 2009: 148).

An imaginary or taped line divides the room. The one end of the line represents the attitude “I agree” and the other “I disagree”. The participants get suggestions for statements like “There are useful prejudices.”, “It is my right to have prejudices.”, “I do not have prejudices.” or “Prejudices lead to discrimination in general.”. In the next step they position themselves on the line according to their opinion. The alternative “I am not sure” is not an option. After the positioning the moderator asks some the participants for the reasons of their choice.

4.3.3. Common values

Method 6: Walk on the line of values

With the method “Walk on the line of values” the participants should be sensitised for the multiplicity of values that exist within the group (cf. Gisevius et al., 2009: 154). The exercises works again with a line on the floor that has the label “100%” on the one side and the label “Not at all” on the other side. The participants stand around the line whilst the trainers read out some questions like “The consumption of alcohol is a sin.”, “It is important for me to marry someone that has the same religion.” or “Religious rules are more important than the laws of a country.” Subsequently the participants are asked to position themselves between the attitudes “100%” and “Not at all” on the line. In the following the trainers enquire about comments and opinions of participants. All statements are welcome and no one is forced to speak out. Every moderator should evaluate individually though which questions are appropriate for the particular group. Provocative questions as mentioned above can be suitable but questions that could feel like exposing intimate subjects or offensive should definitely not be asked.

4.3.4. Basic knowledge about the particular religions

Method 7: The Quest – A quiz show about religious facts

“The Quest” wants to convey facts and information about religious aspects through the means of a quiz show (cf. Gisevius et al., 2009: 161). The trainers therefore take the roles of the show masters and the participants are the candidates. On a presentation board are the quiz cards with numbers on the back and a question on the front. The trainers should prepare the quiz cards in advance and they should make sure the questions refer to the particular religions of the participants and fit their potential state of knowledge. The cards are hung up on the board with the number visible to the participants and divided into several blocks. Every block is captioned with one of the religions like for instance Islam, Judaism or Christianity.

The candidates are split up into small groups of two to five members depending on the size of the whole group and every group gets a flag. After the participants are guided to their tables the show begins as the first question is read out loud. The group that starts the first round chooses a block and a number. The appropriate card is switched around and the show master reads out the question. Every group that knows the right answer raises its flag as soon as possible. The group that raises the flag first is allowed to give the answer. If the answer is correct the group gets one point that is noted on a second board. If the answer is not correct the question goes to the next group. When this group gives the right answer the card is hung back to the board with the question’s side up front. The game is over when all the questions are answered and all the cards hang on the board with the front side up.

5. Success factors for handling issues in the dimensions of taboos, stereotypes and prejudice

The following section aims at presenting suggestions that are regarded suitable and important for the successful work with taboos, stereotypes and prejudice in the international youth work of Schoolclash. The passage focuses on skills and methods the team of Schoolclash can use but it raises no claim to be a complete outline of requirements for the success. It rather wants to introduce concepts and techniques

with the intention to give assistance and inspiration for further professional training of the team.

5.1. Requirements for the team of Schoolclash regarding personal mindset and attitude

To successfully work with taboos, stereotypes and prejudice in international youth work it is important for the team members of Schoolclash to know about their own cultural imprints, taboos, stereotypes and prejudice. In the paragraph 2.4 it was pointed out that it is assumed that every individual has stereotypes and prejudice. So it is crucial for the staff of Schoolclash to become aware about their own biases in order to be able to work professionally with young persons on the topic.

To raise such awareness can be either accomplished by either self-organised trainings for and from the team members and working partners or it can be drawn on seminars of professional trainers and institutions. A good address for trainings in intercultural work is the institution IKUD® Seminare. They offer various seminars for intercultural trainers with stereotypes and prejudice as an integral part of their trainings (cf. IKUD® Seminare, n.d.). Another organisation that offers trainings for people that want to learn more about their own taboos, stereotypes and prejudice in order to work with the Anti-Bias approach in Berlin is the Anti-Bias-Werkstatt (cf. Anti-Bias-Werkstatt, n.d.).

Another requirement for the team members of Schoolclash is to be generally open for intercultural learning themselves. Gaining new knowledge about foreign cultures is a never-ending process and the openness to learn for a lifetime is regarded as very helpful for the work in international environments. Furthermore the consciousness for one's own privileges, advantages and disadvantages is of crucial importance. For instance Europeans usually can travel to almost any country in the world without big efforts but this is not the privilege of all humans. These structural inequalities have to be considered when working with issues in intercultural youth work.

5.2. Intercultural knowledge and competence

As the findings of the “Breitenbach Studie” showed a lot of teamers in the international youth work had no concrete ideas about intercultural learning. To promote and enhance intercultural learning specific knowledge about the intercultural learning processes is an indispensable condition. Therefore it is suggested that all the persons that work for Schoolclash (and especially new employees) get an introduction to the basic knowledge of intercultural learning.

Schramkowski defines intercultural competence as the ability to deal with situations of cultural overlap in a way that intercultural learning happens (cf. Schramkowski, 2001: 52). Intercultural competence includes also the capability to interact with individuals from different cultures in an appropriate way. A main aspect therefore is the competence for intercultural and cross-cultural communication. To give an adequate illustration of the both concepts would go beyond the scope of this thesis. It shall be emphasised though that the training of Schoolclash’s team in intercultural communication is highly recommended.

5.3. Conversation techniques

The following section wants to present an overview of conversation techniques that are regarded as useful for the work of Schoolclash. Its objective is not to give a complete presentation of the concepts but to summarise the crucial aspects for the work of Schoolclash.

5.3.1. Moderation, conflict prevention and mediation

To effectively organise intercultural group work it is necessary to have a person that is moderating the sessions in order to transfer information and tasks but also to guide the sessions into the intended directions that support the intercultural learning process. Bischof et al. define moderation as a systematic, texturing and open strategy to prepare, guide and evaluate working sessions such as workshops, discussions or meetings (cf. Bischof et al., 2012: 132).

In a trail of the methods that were introduced in paragraph 5.2. and 5.3. the team of Schoolclash agreed that besides moderation also meta-communication is a big factor for success. Therefore meta-communication should be encouraged throughout all the conversations, discussions and dialogues of their projects as the findings of the “Breitenbach Studie” also recommend. Asking questions about the ways of communication has the potential to bring the participants to a broader understanding of the coherences in general and the reasons for individual’s reactions in particular. As a means for meta-communication the Socratic method can operate as a technique to get to the core of the intentions of ones statement and should be encouraged by the moderator.

Especially because Schoolclash’s target is to create an atmosphere of respect and trust as pointed out in section 3.5 the moderation technique of making a group agreement is regarded as suitable. The “Seeds For Change Network” (SFCN) suggests this technique as a means for moderation and conflict prevention and a detailed description of the technique from the SFCN is to be found in attachment 8.3. The group agreement is made before the co-working process starts and everyone is allowed to contribute to its development process. In this mutual procedure the participants set up rules they all agree on for the further period of co-working. A possible rule of such an agreement could be for instance that people do not interrupt each other. It is intended that finally all participants agree on a list of rules that are written down on a big sheet of paper. The SFCN gives the following questions as an orientation to start the agreement process:

- “What things would make this group/workshop work well for you?”
- “What makes this a safe and respectful place for us to work in?”
- “What would make this group a good space for learning?”

(Seeds For Change, n.d.)

It is also possible for the team of Schoolclash to suggest rules in order to for instance shorten the agreement process or to implement rules that are not mentioned. The agreement can be used in case of an offence against the common rules in order to prevent bigger conflicts or an escalation of a discussion.

Although it is intended to prevent conflicts it is always possible that controversies or discussions turn into a serious conflict. In this case it is an option for the team of Schoolclash to mediate between the conflicting parties in order to deal with the problems. The person that takes the role of the mediator first and foremost has to be impartial and all the individuals that are involved into the conflict should be content with her or him.

Müller states that an important characteristic for the mediation process is that all the conflicting parties are present and included into the procedure by the mediator. The participation in the mediation process should be voluntarily and the solution of the conflict should be self-determined. That means no third party can decide for a solution but a binding result of the negotiation should be agreed on in consensus and in the best case it is a win-win-solution for all involved parties. (Müller, 2000: 1)

In the preparation of the mediation process the conflicting parties first have to be brought together in order to agree on a further procedure according to Müller. He divides the following mediation talk into the following steps:

1. Introduction
2. Perspectives of the particular conflict parties
3. Illumination of the conflict: hidden emotions, interests and backgrounds
4. Problem solution: collection and development of options for a solution
5. Agreement

(ibid)

Intercultural mediation as a process of handling conflicts requires well-marked intercultural competence and sensitivity. This includes the ability for intercultural communication as well as sensitivity for and knowledge about the cultural peculiarities. It is suggested to offer the team members of Schoolclash that are supposed to become future mediators special trainings and preparations for the challenges of handling intercultural conflict situations.

5.3.2. Dealing with language barriers

When people with no common language communicate difficulties can arise which are summarised in the term language barriers. Because this is the case in many situations of Schoolclash's intercultural youth exchange programs the team should bring along sensitivity for language barriers. When young individuals with different mother tongues participate and work together in projects usually English is chosen as the working language. It has to be kept in mind that this can entail that not everyone understands everything on the first instance and that participants with difficulties in speaking and/or understanding English can easily become excluded. So the opportunities to fully participate are linked with the ability to completely understand the context.

This is why the team of Schoolclash should continuously ask if everyone has understood the topics, tasks and contexts. Especially because individuals that are confronted with language barriers might feel ashamed to admit their difficulties in a big group the staff of Schoolclash should ask in the small groups again if everything is clear for all participants. As the circumstances require it the team of Schoolclash should find a way to translate the contexts to the individual's mother tongue. Therefore it is a big advantage to have a multilingual team. Also the intercultural knowledge about language taboos is an important requirement for the team of Schoolclash. In the various cultures there are different terms, notions or topics that are not allowed being said or it is only allowed to address them in a certain way (cf. paragraph 2.4.). These verbal taboos can cause language barriers that not all participants of Schoolclash's projects are aware of. The team of Schoolclash take the role of the intermediary in such cases that should be able to detect these barriers and help the interacting individuals understand the occurring taboos.

5.3.3. Socratic method

The Socratic method is a conversational means that is originated in philosophy and derives from the conversational techniques of Socrates in his dialogues with Platoon. Although it is primarily a philosophical method it has found its way to pedagogy and is used to promote critical thinking. Boghossian states that: "By seeing and

experiencing the Socratic process, students not only experience an example of what it means to think critically, but they can also come to an understanding of how to employ a mechanism that can be applied in inquiries outside of academia.” (Boghossian, 2003: 17).

The Socratic method is an interactive technique that aims at gaining insights and knowledge in a mutual process of asking questions and giving answers. According to Paul et al. the difference of Socratic questioning in comparison with questioning in general is that it is “systematic, disciplined and deep” (Paul et al. 2006: 15). The practitioner of the Socratic method guides the conversation and poses a question to begin the dialogue and the interlocutor(s) tries to answer it. By questioning the given answer the guide is asking its partner a new question. This new question to assess the reasoning of the answer can refer to its clarity, accuracy, precision, relevance, depth, breadth, logic, significance or fairness (cf. *ibid*: 40ff). Paul et al. provide assistance for the application of the Socratic method by purposing various categories with sample questions. This catalogue can be used as a guideline for Schoolclash to work with the Socratic method and therefore is attached to this thesis in paragraph 9.4. Furthermore a concrete example for a Socratic dialogue as an orientation for the usage of the technique and a checklist can be found in this paragraph of the attachment.

In the context of Schoolclash’s work the Socratic method can especially be used to question knowledge that is taken for granted and gives the possibility for a mutual process to define or redefine notions, terms or coherences. Especially in the work with taboos the Socratic method can be applied to foster the critical thinking and consciousness about them. Also in conflict situations the Socratic method can be used to get behind the surface of the problem in order to find out what the deeper reasons for the conflict are. Especially for the work with taboos, stereotypes and prejudice the process of questioning is of crucial importance.

6. Conclusion

The issues in intercultural youth work of Schoolclash that derive from taboos, stereotypes and prejudice occur within the dimensions of religion, sexual orientation, gender roles, political attitude and interpretation of the national and international history. So far Schoolclash's strategy to deal with these issues was trying to prevent the issues to turn into serious conflicts. Therefore it was frequently avoided to go into deep conversations about the issues in order to avoid an escalation. The theoretical knowledge and the presented methods of this thesis give Schoolclash the means to deal with the issues in a professional way.

The theoretical knowledge that is the base for the work with taboos, stereotypes and prejudice in international youth work will be summarised in the following sections. Usually taboos originate in culture, religion and history. It can be distinguished between verbal and non-verbal taboos, which are usually unspoken rules that are known by the members of a culture or religion. Therefore it is important to know about the taboos of a foreign culture and religion, which can be achieved through intercultural learning. The members of Schoolclash in this context can explain the appearing taboos and help the participants to understand where they come from in order to foster the knowledge about and understanding of foreign taboos.

Stereotypes are categorisations that help individuals to deal with the complexity of the social environment and are thus very important for relieving the perceptual process and defending against insecurity. Prejudice can be rated as emotionally charged stereotypes that are frequently used as a justification of unequal treatment of individuals. They are very persistent and hard to change even through opposing experiences. Especially because stereotypes and prejudice have this crucial role for the individuals orientation the recommendation for the work with them is to rather aim at revealing instead of eliminating them. Schoolclash should therefore focus on enabling their participants to become conscious about their own taboos, stereotypes and prejudice in order to set the base for a critical reflection of them.

Schoolclash focus throughout all the projects should be to foster intercultural learning because it aims at conveying intercultural competence, which is regarded as

the ability to successfully communicate and interact with members of different cultures. The intercultural learning process is a step-by-step process in which the learning individual has to overcome the ethnocentric stages of denial, defence and minimisation of cultural differences to get to the ethnorelative stages of acceptance, adaptation and integration of cultural differences. By showing up the cultural and religious differences thorough the methods of the Anti-Bias approach and the “Toolbox Religion” is the initial situation for helping the participants to get to the stage of acceptance of these differences. This sets the base for a further process of intercultural learning.

Although the contact hypothesis shows that the mere contact between members of different groups is not enough to reduce prejudice, contact under right conditions can lead to a reduction of prejudice. This means that Schoolclash’s projects indeed have the chance to reduce the prejudice of the participants if they succeed to create the right conditions. The risk is though that if they fail to do so it can come to a negative contact between members of different groups, which can entail an intensification and hardening of the prejudice.

As the finding of the “Breitenbach Studie” show especially the situations of small groups sessions and leisure time showed the best results of intercultural learning in international youth encounter. Therefore Schoolclash should consider group work sessions and leisure time as important in the development of the program of international youth exchange projects. The group work sessions should contain clearly structured tasks that are possibly determined by the interests of the participants. Other findings show that Schoolclash can encourage intercultural learning when they succeed to create a relaxed social climate, reflect on language barriers and work with meta-communication. Besides that the team of Schoolclash should have a clear idea about what intercultural learning is, what hinders it and how it can be promoted.

The Anti-Bias approach and the “Toolbox Religion” offer concrete methods Schoolclash can use to raise awareness for cultural and religious differences amongst the participants of their projects. The Anti-Bias approach works with the dimensions of taboos, stereotypes and prejudice in general and the “Toolbox Religion” offers

methods to work with the dimension of religion. The methods were selected because they reveal cultural and religious differences by playful means. Other selection criteria were that they are relatively short and can be used for all sorts of Schoolclash's projects. In a further study the effects of the methods on the stereotypes and prejudice of individual can be tested.

For the successful handling of issues in the dimensions of taboos, stereotypes and prejudice team leaders of Schoolclash play a crucial role. First and foremost their personal mindset and attitude are very important for the success of the work. They should be conscious about their own cultural imprints, taboos, stereotypes and prejudice as well as open to learn intercultural themselves. Intercultural knowledge and competences as well as intercultural communication are regarded as key success factors for the work of Schoolclash with taboos, stereotypes and prejudice.

Conversation techniques like moderating and mediating in case of an escalating conflict are methods that are important for the successful handling of issues in the dimensions of taboos, stereotypes and prejudice. The Socratic method can be used in combination with mediation to get to the core of intercultural conflicts and besides that fosters critical thinking. Schoolclash can use a group agreement to create an atmosphere of trust and respect because it gives rules for dealing with one another that all the participants agree on and can therefore help to prevent conflicts. The team members of Schoolclash should constantly reflect on language barriers amongst the participants and translate if necessary. Therefore it is a big advantage if the team of Schoolclash is multilingual.

Intercultural learning and the acceptance of cultural differences have the potential to prevent individuals from letting their own prejudice and stereotypes become a justification of discrimination. If Schoolclash manages to deal with the issues of taboos, stereotypes and prejudice in their various dimensions professionally they can make an important contribution to an anti-biased, anti-racist and anti-sexist education of the participants.

7. References

Movies

Im Nazidorf. Panorama – die Reporter. Executive Producer: Leonardo de Aranja. DE 2015. TC 00:18:18 – 00:18:21.

Literatur

Allport, G.W. (1954): The Nature of Prejudice. Reading.

Anti-Bias-Werkstatt (n.d.): Angebote. URL: <http://www.anti-bias-werkstatt.de/?q=de/content/angebote> [last call: 25.04.2016]

Aronson, Elliot/Wilson, Timothy D./Akert, Robin M. (2004): Sozialpsychologie. 4., aktualisierte Auflage. München, (4th revised version).

Auernheimer, G. (2005): Einführung in die Interkulturelle Pädagogik. 4. Unveränderte Auflage. Darmstadt.

Becher, I., El-Menouar, Y. (2014): Geschlechterrollen bei Deutschen und Zuwanderern christlicher und muslimischer Religionszugehörigkeit. Forschungsbericht 21. URL: https://www.bamf.de/SharedDocs/Anlagen/DE/Publikationen/Forschungsberichte/fb21-geschlechterrollen.pdf?__blob=publicationFile [last call: 08.05.2016]

Bennett, J.M., Bennett, M.J. (2004): Developing Intercultural Sensitivity. An Integrative Approach to Global and Domestic Diversity. In: Landis, D., Bennett, J.M., Bennett: M.J. (Eds.): Handbook of Intercultural Training. 3rd ed. Thousand Oaks.

Bischof, A., Bischof, K., Edmüller, A., Wilhelm, T., (2012): Meetings planen und moderieren. Freiburg.

Boghossian, P. (2003): How Socratic Pedagogy Works. In: Informal Logic Vol. 23, No.2. Windsor. URL: <http://richarddawkins.net/wp-content/uploads/2014/07/2170-4209-1-PB.pdf> [last call: 26.04.2016]

Bolten, J. (2007): Interkulturelle Kompetenz. Erfurt. URL: <http://www.db-thueringen.de/servlets/DerivateServlet/Derivate-20394/interkulturellekompetenz.pdf> [last call: 19.04.2016]

Breitenbach, D. (1979): Kommunikationsbarrieren in der Internationalen Jugendarbeit. Band 5: Ergebnisse und Empfehlungen. Saarbrücken/Fort Lauderdale.

Breitenbach, D. (1982): Interkulturelle Kommunikation – Beobachtungsergebnisse verschiedener Begegnungsprogramme. In: Studienkreis für Tourismus e.V. (Ed.): Jahrbuch für Jugendreisen und

internationalen Jugenaustausch 1982. Bonn.

- Chernivsky, M., Fügner, N., Chmielewska-Pape, M. (2010):** Perspektivwechsel. Theoretische Impulse – Methodische Anregungen. Frankfurt a. M. URL: <http://demokratiestark.de/wp-content/uploads/2013/09/pw-broschuere-methodenbuch-web.pdf> [last call: 26.04.2016]
- Derman-Sparks, L. and the A.B.C. Task Force (1989):** Anti-Bias-Curriculum. Tools for empowering young children. Washington DC.
- Fraters, D. (2012):** Transformers! About. URL: <http://transformers.schoolclash.eu/the-project/> [last call: 21.04.2016]
- Friesenhahn, G. J. (2001):** Stereotype und Vorurteile. In: Friesenhahn, G. J. (Ed.): Praxishandbuch internationale Jugendarbeit: Lern- und Handlungsfelder, rechtliche Grundlagen, Geschichte, Praxisbeispiele und Checklisten. Schwalbach/Ts.
- Friesenhahn, G. J., Thimmel, A. (2008):** Eröffnungsvortrag Zukunftskongress 23.-25. Juni 2008 in Bonn. Herausforderungen und Potentiale internationaler Jugendarbeit. URL: https://www.hs.koblenz.de/fileadmin/media/profiles/sozialwissenschaften/friesenhahn/Zukunftskongress_IJA_version_23.6.08.pdf [last call: 30.03.2016]
- Ganter, S. (1997):** Stereotype und Vorurteile: Konzeptualisierung, Operationalisierung und Messung. Mannheimer Zentrum für Europäische Sozialforschung (MZES). Mannheim, (revised version).
- Gisevius, A., Grünfeld, J., Müller, R., Becker, L., Plautz, U. (2009):** Toolbox Religion. Interreligiöse Kompetenz für internationale Jugendbegegnungen und Jugendreisen. URL: https://www.dija.de/fileadmin/medien/downloads/toolbox_religion/Download_Toolbox/Toolbox_Religion_online.pdf [last call: 04.05.2016]
- Herdel, S. (2007):** Was ist Anti-Bias? In: CD-Methodenbox: Demokratie-Lernen und Anti-Bias-Arbeit. URL: <http://www.anti-bias-werkstatt.de/sites/default/files/public/Downloads/3%2BWas%2Bist%2BAB.pdf> [last call: 01.04.2016]
- Hornby, A. S. (2003):** Oxford Advanced Learner's Dictionary of Current English. Sixth edition.
- IKUD® Seminare (n.d.):** Unser Ansatz. URL: <http://www.ikud-seminare.de/unser-ansatz.html> [last call: 25.04.2016]
- Joggerst, K. (2014):** Der Anti-Bias Ansatz in Freiburg. Ein Programm zum Abbau von Vorurteilsbildung und Diskriminierung. Vorurteilsbewusst arbeiten, lehren und lernen. URL: <http://anti-bias-freiburg.de/anbi/wp-content/uploads/2013/03/Anti-Bias-Broschuere-2014.pdf> [last call: 31.03.2016]

- Jussim, L., Cain T. R., Crawford J. T., Harber K., Cohen F. (2009):** The Unbearable Accuracy of Stereotypes. In: Nelson, T.D. (Ed.): Handbook of Prejudice, Stereotyping, and Discrimination. New York.
- Köth-Jahr, I. (2009):** Gender – die soziale und kulturelle Rolle von Männern und Frauen. Vortrag zum Land-Frauen-Forum in Oelde-Stromberg “In verschiedenen Schuhen unterwegs...”. URL: <http://www.wllv.de/fileadmin/dateien/aktuelles/Koeth-Jahr.pdf> [last call: 08.05.2016]
- Leyens, J.-P., Yzerbyt, V., Schadron G., (1994):** Stereotypes and Social Cognition. London.
- Lyamouri-Bajja, N. (2012):** Intercultural learning. In: Compendium of Council of Europe approaches to key youth policy and youth work issues. URL: https://www.coe.int/t/dg4/youth/Source/Resources/PR_material/2012_Compndium_Intercultural_Learning_text_en.pdf [last call: 07.04.2016]
- McGarty, C., Yzerbyt, V.Y., Spears, R. (2002):** Stereotypes as Explanations. The formation of meaningful beliefs about social groups. Cambridge.
- Müller, W. (2000):** (Interkulturelle) Mediation: zum Umgang mit Konflikten (nicht nur) in Begegnungen. URL: <https://www.dija.de/fileadmin/medien/downloads/Dokumente/Werner2Konflikte.pdf> [last call: 29.04.2016]
- Nieke, W. (2008):** Interkulturelle Erziehung und Bildung. Wertorientierungen im Alltag. Wiesbaden, (3. revised version).
- Paul, R., Elder, L. (2006):** The Thinker’s Guide to The Art of Socratic Questioning. Dillon Beach.
- Schramkowski, B. (2001):** Interkulturelle Mediation. Mediation als Methode des konstruktiven Umgangs mit interkulturellen Konflikten in Städten mit hohem multikulturellen Bevölkerungsanteil. Konstanz.
- Schröder, H. (1995):** Tabuforschung als Aufgabe interkultureller Germanistik. In: Jahrbuch Deutsch als Fremdsprache. Intercultural German Studies. Band 21 (p. 15-35). München.
- Schröder, H. (2003):** Tabu. In: Wierlacher, A., Bogner, A. (Eds.): Handbuch Interkulturelle Germanistik (p. 307ff). Stuttgart.
- Seeds For Change (n.d.):** Group Agreements for workshops and meetings URL: <http://www.seedsforchange.org.uk/groupagree> [last call: 25.04.2016]
- Stangor, C. (2009):** The Study of Stereotyping, Prejudice, and Discrimination

Within Social Psychology: A Quick History of Theory and Research. In: Nelson, T.D. (Ed.): Handbook of Prejudice, Stereotyping, and Discrimination. New York.

Sternecker, P., Treuheit, W. (1994): Ansätze interkulturellen Lernens. In: Otten, H., Treuheit, W. (Eds.): Interkulturelles Lernen in Theorie und Praxis. Bonn.

Thomas, A. (2006): Die Bedeutung von Vorurteil und Stereotyp im interkulturellen Handeln. In: Bolten, J., Rathje, S. (Eds.): Interculture Journal 2006. URL: www.interculture-journal.com/download/issues/2006_02.pdf [last call: 20.04.2016]

Trisch, O. (2009): An Introduction to the Anti-Bias Approach. In: RAA Brandenburg (Ed.): ANTI-BIAS. Intercultural Learning in context of youth and informal education. Potsdam. URL: http://www.raa-brandenburg.de/Portals/4/media/UserDocs/RAA-Broschuere_Anti-Bias_grau.pdf [last call: 31.03.2016]

Westhoff, K. (1981): Wirkung von Auslandsreisen in bezug auf Interaktionen und Übersicht zur „Kontakthypothese“ In: Studienkreis für Tourismus e.V. (Ed.): Jahrbuch für Jugendreisen und Internationalen Jugendaustausch 1981. Bonn.

Zick, A. (2009). Antisemitismus als Gruppenbezogene Menschenfeindlichkeit. Einfallstore und Schutzwälle. In: Zentrale Wohlfahrtsstelle der Juden in Deutschland (Ed.): Das Eigene und das Fremde: Antisemitismus und Fremdenfeindlichkeit als Formen gesellschaftlicher Ausgrenzung. Frankfurt a. Main.

8. Attachment

8.1. Attachment for the Anti-Bias approach

The base of the following three exercises is taken from the method book “Perspektivwechsel. Theoretische Impulse – Methodische Anregungen” of the association “Zentralwohlfahrtsstelle der Juden in Deutschland e.V.“. The author translated and adapted the exercises in order to make them suitable for the work of Schoolclash.

8.1.1. Method 1: Who do you think I am?

Goals:

1. Encourage the mutual process of getting to know each other
2. Reflection of prejudice and stereotyping
3. Sensitisation for the “traps of perception” in the context of inter-human encounter

Time scale: 30 minutes

Step 1: Introduction, moderation and single work

The exercise is going to be explained whilst taking into account the ambitions and themes of the seminar. The participants get the task to describe a person with the help of the following central questions. The condition is that the person was previously unknown .

Central questions:

- Did I grow up in a city or village?
- What is my mother tongue?
- What is my favourite travel destination?
- Am I religious? If so which religion do I have?
- Where do I stand politically?

Step 2: Plenum – work in small groups

The participants exchange about their perceptions and note the results on a card or flipchart.

Step 3: Plenum – presentation and evaluation

In the plenum the participants are asked to report about their impressions. The evaluation should be done considering the following aspects: What does the team want to know from the participants? What does the group want to know from the team? Which personal Information does the team want to give about themselves?

Further questions for the reflection:

- How did you feel during the exercise?
- What did you orientate on whilst answering the questions?
- What enabled you to answer the questions or to speculate?
- Which impressions and insights did you receive?

Discussion

In the course of the discussion the focus can for instance be on the conscious recognition of the own individual ways of perception and interpretation as well as the impact of stereotyping on the encounter with different people. It would be important to work out together with the group that the perception of 'the other' is dependent to the conditions of socialisation and current discourses. The reflection of the 'familiar' ideas of 'the other' could be supported by the following question:

- How do these images emerge?
- Which purpose does this image serve for me?
- Which norms and conventions shape the image?
- Which power structures stand behind it?
- Who is affected by it?
- Do I want to hold on to this image?

Further possible applications

It is possible to do the exercise in different versions. Instead of doing the exercise with the shown questions it can also be done without any questions and therefore without any terms of reference. The team of the seminar asks the participants to hypothesise about the team members and to give voice to them in the plenum. The statements should be noted on cards or a flip chart by the team of the seminar. Up

next presentations, discussions and an evaluations like described above should follow.

Another version of exercise is a deeper exchange between the participants in small groups. The team of the seminar is asking the participants to phrase sundry theses about the team. The participants collect the theses in the small groups and agree on a common catalogue of answers that they subsequently present in the plenum. At last the presentations, discussion and evaluation as described above follow.

8.1.2. Method 2: Who is allowed to come?

- Goals:
1. Raise awareness that we are all determined by images and prejudice and that they play an immense role in all decisions and encounters in our lives
 2. Encourage the questioning of criteria and standards that we get measured by in society
 3. Encourage the questioning of the context of our assumptions and convictions

Time scale: 60 to 120 minutes

Step 1: Instruction of the exercise

The participants of the exercise are informed about their new role as for instance a member of an interdisciplinary team of experts that helps the government to chose people for an island project. They can also be a team that is choosing applicants for a flat sharing community.

The following twenty characters are written on a board:

1. An asylum seeker from Iraq (male)
2. A German Koran teacher
3. A Muslim housewife
4. A Turkish student (female)
5. A Chinese doctor
6. A Polish cleaning lady
7. A Catholic priest

8. A political active employee (right-wing)
9. A Turkish owner of a snack bar
10. A gay web designer
11. A Protestant priest (female)
12. A salesman with HIV
13. An unemployed craftsman
14. An Afro-German singer (female)
15. A young Rabin from Germany
16. A Jewish real-estate manager
17. A lesbian professor
18. A foreign IT student
19. A German-Russian family
20. A political active student (left-wing)

Step 2: Individual work

The task of the participants is to choose 10 out of 20 applicants. The participants are asked to become clear about their selection criteria and their valuation standard.

Step 3: Exchange in small groups

After the phase of individual work small groups are clustered. The task of the group is to agree on a list of 10 persons that are sent to the island. At the same time the groups are asked to debate and state reason for their selection criteria and.

Step 4: Presentations of the results

In this phase the results of the work in small groups are presented. The guidance of the seminar is collecting the results and visualises them on the flip chart where all the 20 persons are listed. In the end the persons with the most votes are marked.

Step 5: Evaluation and discussion

- Which image of the persons is conveyed and activated by which attributes?
- Which attributes are ascribed to the individuals?
- Where does the 'knowledge' about the persons, their abilities and skills come from?
- By which criteria (age, gender, job, social status...) did the selection take place?

Reflection and discussion

- Which of your own images did you discover?
- Can you assign these images to a single person?
- How could you describe these images?
- How did the decision process go?
- By which criteria was the decision made?

A crucial aspect of the evaluation is to detect and deconstruct the assumption of 'the other'. A critical view to the adjectives – “a Muslim housewife” is opening a window into the world of the connected emotions and attributions. The impact of collective experiences on the emergence of theories about 'the other' can be discussed in the evaluation. Another crucial topic of the discussion is criteria of selection and frequently abilities and skills like survivability, capacity and professional expertise are named as such. This reveals how much a person is caught in the criteria and standards of our societies. The evaluation of the exercise can be closed by pointing out that it is important for the everyday life to keep the subjectivity of perception in mind, to reconsider the spontaneously made decisions and first impressions about individuals and especially to question the supposed knowledge about strangers.

8.1.3. Method 3: Change of perspective

- Goals:
1. Reflection of the societal aspect in prejudice
 2. Sensitisation for the internalisation of power
 3. Sensitisation for processes of exclusion and discrimination
 4. Promotion of critical thinking whilst dealing with prejudice and discrimination

Time scale: 90- 20 minutes

Step 1: Introduction and exercise

The team of the seminar gives the new roles to the participants and asks them to include the new attribute into their own concept of identity. The takeover of the strange role is temporally and spatially limited and the take off of the role is possible at any time.

List of new roles:

- I come from the Sudan.
- I am gay.
- I am Jewish.
- My parents came from Turkey as guest workers.
- I am HIV-positive.
- I live on social welfare.
- I am Muslim.
- My partner comes from Vietnam.
- I am anorexic.
- I am physically handicapped.
- I am transsexual.
- I come from Russia.
- I am Catholic.
- I am a pensioner.
- I have a baby of colour.

Step 2: Individual work

The task of the participants is to change the roles and to detect and record the thoughts, emotions and behaviour patterns that come along with the role change. The following questions can help the participants to realise and reflect the own reactions but also the potential reactions of their environment and the possible changes in school and other areas of life.

Supporting questions:

- How do you feel with the new attribute?
- What would your family/friends say about it?
- Do you think the attribute would change something in your environment (e.g. school, work, sport club etc.)
- Do you think your participation in the social life would change through it?

Step 3: Exchange in small groups

After the individual work small groups are formed. The task is to exchange in the group about the new given attributes and the thought, feelings and changes that come along with them.

Step 4: Presentation of the results and evaluation

In this step the new roles are taken down symbolically. Subsequently a discussion on the base of the following questions takes place:

- What kind of attributes are those?
- Which association are contained in them?
- How do these attributes feel like?
- Which prejudices come along with these attributes?
- In how far are these attributes connected to power structures?
- Could you feel/ imagine changes in your every day life?
- If not, what could be the reason for that?
- How would you deal with it?

The groups present their results in the plenum. A deepening discussion about the change of roles sensitise for internalised prejudices and promote the consciousness for power structures and processes of exclusion on an individual and structural level. The ambivalence of the participants in their roles and the difficulties to fill the roles with contents reflects the discrepancy between their images and the complex realities of the lives of certain groups. Thereby it should become clear that by answering the questions the participants get confronted with their own valuation standards.

8.2. Attachment for the “Toolbox Religion”

8.2.1. Personal attitude towards religion

Method 1: How religious am I?

- Goals:**
1. Mutual get to know each other
 2. Understand the own religiosity better
 3. Development of understanding for the individual definitions of religiosity

Time: 30 minutes

- Materials:**
- An “open microphone” (e.g. a stick or pen that symbolises the microphone)
 - Tape

Description of the exercise:

- The objective of the exercise is to confront the participants with the question “How religious am I?” and as a consequence to promote a respective consciousness
- The trainer works with a scale from 0 (does not apply for me at all) to 10 (applies for me to 100%). The scale can be either imaginary or represented with a tape on the floor in the middle of the room. On the one side is the 0 on the other the 10.
- In the next step the trainer are reading out loud 3 to 4 statements and ask the participants to position themselves according to their attitude on the line. When this happened the trainers ask some of the participants about their reasons and motivations for the positioning. A discussion of the statements can follow.

Examples for statements:

- I am religious!
- Religion plays an important role in my life!
- I obey to the rules that are given by my religion!

Additional statements can be added as required

Info: This exercises is especially effective to get started!

Method 2: Small group discussion

Goals: Finding out more about one's own attitude towards religion

Time: 1 hour per topic
(30 minutes in small groups, 30 minutes in the whole group)

Materials:

- Flip chart & pens
- Enough rooms for the small groups (if this is not possible, the space can also be divided by pin boards and flip charts)

Description of the exercise:

The following topics shall be discussed in the small groups:

- What is religion?
- What does religion mean to me?
- How is my relation to religious people in general?
- How do I define god?
- Which influence does religion have on a society?
- What leads to religious conflicts?
- Which religious prejudice do you know and what do you think about it?

Info: Additional questions can be added as required.

Method 3: Four corners

Goals: Confronting the participants with their own attitudes towards religion

Time: 30 minutes

Materials: A room with enough space for the participants to move about freely and four corners to position themselves in

Description of the exercise:

The moderator presents a number of interesting statements to the participants that are related to the one's own religiosity. Every statement can be answered with four different attitudes, which are read out loud. Every attitude will be assigned to a certain corner in the room and the participants have to go to the corner that matches their attitude the most. For instance the statement:

I am religious!

- Attitude 1: No, not at all. (Corner left of the window)
- Attitude 2: A little bit. (Corner right of the window)
- Attitude 3: Absolutely. (Corner left of the door)
- Attitude 4: I am not sure. (Corner right of the door)

After the moderators have read out the attitudes they show the appropriate corners. When all the participants have positioned themselves the moderators ask them about their attitudes with an open microphone (e.g. a stick or pen that symbolises the microphone). The moderators strive to gather as many voices and statements as possible but they do not force anyone to speak out. Sometimes participants position themselves in the middle of the room. They can also be asked about their attitudes.

Possible other questions and statements:

A temple is

- A place for meditation
- A place for religious service
- A historic scene
- Something completely different

I grew up as a

- Christian
- Jew
- Something else
- Muslim
- Buddhist

(Statements like this one can be answered with more than four options. The corners should be added by other places in the room then.)

Praying

- Is important for me
- Is something I do sometimes
- Is not important for me s
- Is something I am not sure about

My religion influences my everyday live

- a little bit
- a lot
- not at all
- in some way (here the moderation should ask in which ways this happens)

Info: Additional statements can be added as required.

8.2.2 Stereotypes and Prejudice

Method 4: Symbols

- Goals:**
- Getting familiar with specific knowledge and stereotypes about the particular religions of the participants
 - Analysis of attitudes towards the particular religions
 - Creating consciousness for religious diversity in the group
 - Increase of knowledge regarding the religions and their symbols
- Time:** 45 minutes
- Materials:**
- Flip chart paper
 - Coloured pencils

Description of the exercise:

1. The participants are split up in small groups
2. The moderators draw symbols of the religions (e.g. crucifix, crescent, Star of David) on a big sheet of paper and ask the participants to name the two terms that first come to their minds by the first sight of the symbols.
3. The moderators write down 20 to 25 terms per symbol.
4. The participants in their small groups now have to try to reassign the terms to the symbols. In this process the reasons for the reassignment should be discussed. Which terms fit to more than one symbol – so where are similar aspects between the religions and where are differences?
5. After finishing the work in the small groups the results are presented in the whole group.

Info: This exercise can be a very interesting and constructive beginning for a discussion of inter-religious dialog

Method 5: Barometer for prejudices

- Goals:** Sharpening of the consciousness for the question: What is a prejudice and what do others and I think about it?
- Time:** 40 minutes
- Materials:**
- Paper
 - Flip charts
 - Pencils

Description of the exercise:

An imaginary or taped line divides the room. In the right corner is a sign with the label "I agree" and in the left corner is a sign with the label "I disagree". The participants get suggestions for statements, which they should position to. The alternative "I am not sure" is not an option.

After the positioning the moderator asks some the participants for the reasons of their choice.

The following statements should be dealt with:

- There are useful prejudices.
- It is my right to have prejudices.
- I do not have prejudices.
- Prejudices lead to discrimination in general.

Info: The reasons the participants name for their positioning will not be discussed and only heard.

8.2.3 Common values

Method 6: Walk on the line of values

- Goals:** Sensitisation for the difference of values within the group
- Time:** 15-30 minutes (depending on the amount of questions)
- Materials:**
- 2 big boards with the labels: "100%" and "Not at all"

- Coloured tape (approximately 5 meters)

Description of the exercise:

Before the beginning of the exercise the trainers put the tape on the floor. By that they create a long, straight line. On the one end of the line is the board with the label “100%” and on the other end is the board with the label “Not at all”.

The participants stand around the line whilst the trainers read out some questions.

- Daily prayers are of big importance for me.

Subsequently to the questions the participants are asked to position themselves between the attitudes “100%” and “Not at all” on the line. In the following the trainers enquire with an “open microphone” about comments and opinions of participants. All statements are welcome and no one is forced to speak out.

Further questions can be:

- The consumption of alcohol is a sin.
- It is important for me to marry someone with that has the same religion.
- Religious rules are more important than the laws of a country.
- I would do everything to satisfy God’s expectations.

Please note: Every moderator should evaluate individually which questions are appropriate for the particular group. Provocative questions as stated above can be okay but definitely no questions that could feel like exposing intimate subjects should be asked.

8.2.4 Basic knowledge about the particular religions

Method 7: The Quest – A quiz show about religious facts

Goals: Conveyance of facts and information about religious aspects

Time: 45 minutes

- Materials:**
- 2 presentation boards
 - Prepared quiz cards
 - Six flags (can be made from a stick and a piece of cloth)
 - Tables for 2-5 persons (depending on the size of the group)

- Material for decoration

Description of the exercise:

This quiz show should try to build up an atmosphere like in a TV show and create a little bit of excitement in advance. The trainers are the show masters and the participants are the candidates.

On one of the presentation boards the trainers have prepared quiz cards with a number on the back and a question on the front. The questions should refer to the particular religions and should fit the potential state of knowledge of the participants. The cards are hung up on the board with the number up front and are divided into several blocks. Every block is captioned with one of the religions (e.g. Islam, Judaism, Christianity) as the following illustration shall show:

| Judaism | Islam | Christianity |
|---------|-------|--------------|
| 1 | 1 | 1 |
| 2 | 2 | 2 |
| 3 | 3 | 3 |
| 4 | 4 | 4 |
| 5 | 5 | 5 |

The candidates are divided into small groups of two to five members depending on the size of the whole group. After they were guided to their tables the show begins as the first question is read out loud:

“Which group has travelled the furthest to get here?”

The trainers decide in advance if either the group with the most or least amount of

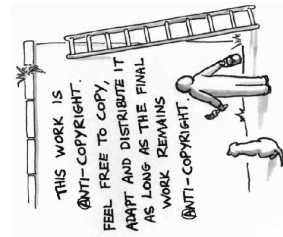
kilometres begins the quiz. The group that starts the first round chooses a block and a number (e.g. Islam 3). The appropriate card is switched around and the show master is reading out the question. Every group that knows the right answer is raising its flag as soon as possible. The group that raises the flag first is allowed to give its answer. If the answer is correct the group gets one point that is noted on the second board. If the answer is not correct the question goes to the next group. When the group gives the right answer the card is hung back to the board with the question's side up front. The game is over when all the questions are answered and all the cards hang on the board with the front side up.

8.3. Attachment for group agreement

A sample agreement

Proposed Group Agreement

1. Make sure everyone is able to contribute
 - more talkative people: show a little restraint
 - quieter people: your contributions are very welcome
2. Only one person speaks at a time
 - put up your hand if you want to speak and wait for your turn.
3. Respect each others' opinions even / especially if you don't agree with them
4. Participate!
5. Confidentiality – some things shouldn't be repeated outside of this meeting.
6. Be conscious of time – help stick to it, or negotiate for more
7. Mobile phones off to minimise disruptions
8. Regular breaks



For more briefings and training workshops see:
www.seedsforchange.org.uk

short guide



Group Agreements for workshops and meetings

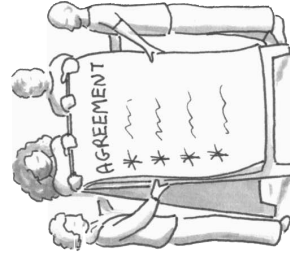
Group agreements are a useful tool for getting your event off to the right start and keeping it on track. They help a group to come to an agreement on how it will work together respectfully and effectively. This in turn enables people to interact more co-operatively and maintain respect for each other.

Making these decisions as a group is far more empowering than having a facilitator set out 'rules' for everyone to follow. Also, people are much more likely to respect and implement an agreement that they have had an input into. It will make your job as a facilitator much easier. When problems or conflicts arise you will be able to refer back to this agreement (e.g. "We all agreed at the beginning that it's best if only one person speaks at a time...").

How to create a group agreement

There are lots of ways to create group agreements. When deciding which to use you might consider some of the following: whether the group will be working together in the longer term, how controversial the topic of the meeting or workshop is, how much time you have and what level of trust the group have in you as a facilitator.

For groups that are working together over a longer period of time it may be worth spending a little more time to develop a longer term group agreement. You could use a process such as the one below. Although taking this much time over a group agreement may sometimes feel a little frustrating, you will save that time later on. As a result your event will run a lot more smoothly.



2009

www.seedsforchange.org.uk

More detailed group agreements

Allow a **minimum of 30 minutes** to come up with a group agreement.

Once everyone has arrived, **ask a question like:**

- “What things would make this group/workshop work well for you?”
- “What makes this a safe and respectful place for us to work in?” or
- “What would make this group a good space for learning?”

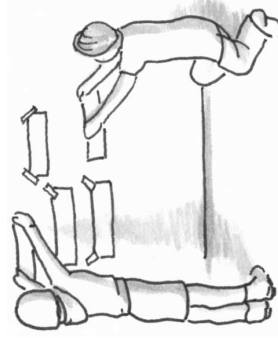
You can **ask people to respond in several ways**, eg:

- People call out points which are written up on flipchart paper for everyone to see.
- People write their comments on pieces of paper and group them together on the wall.
- People talk about the question in pairs or small groups and then feed this back to the whole group.

When you have drawn out people's ideas, **go through the list one by one** and check for clarification. Discuss how this can be turned into practical ways of working.

- Take for example “it's alright to disagree” - how would this work practically? You could add “... by challenging what a person says, not attacking the person themselves.”
- Another example is “Confidentiality”. This is also quite vague and you will need to discuss what people understand by it and what level of confidentiality they expect from the group.

Finally you need to **check for agreement** on all the points from the whole group.



Short group agreements

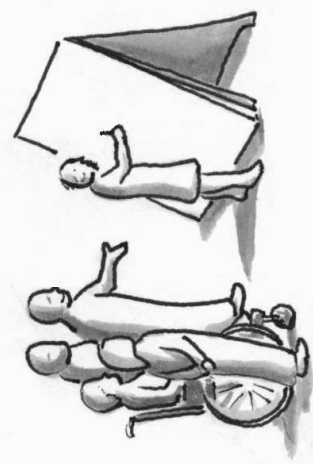
Other ways of creating group agreements may be more appropriate for shorter meetings or workshops, or for groups that don't tackle emotive or controversial topics. These include:

- proposing a group agreement then seeking additions, amendments and then agreement;
- having an ideastorm around the idea of 'respect' (“what would make me feel respected in this workshop”) and using that as basis for agreement. Other words that might be useful as well as, or instead of, 'respect' are 'safety' and 'co-operation'.

When you've agreed your group agreement, make sure it's on display for all to see – ideally have it written up on a whiteboard, flipchart paper or overhead projector.

Keep the agreement for use in future meetings or workshops with the same group, but check in each time to make sure that everyone is still happy with it. They may, for example, wish to add something to the agreement.

And don't forget that newcomers or latecomers haven't agreed anything, so take the time to explain it to them and ask for their endorsement of the agreement (you can always do this in a break). If they want to amend it, have a discussion with the full group until everyone agrees.



8.4. Attachment for the Socratic method

This catalogue of questions is taken from “The Thinker’s Guide to The Art of Socratic Questioning” by

8.4.1 Questions that Target The Quality of Reasoning

1. **Questioning Goals and Purposes.** All thought reflects an agenda or purpose. Assume that you do not fully understand someone’s thought (including your own) until you understand the agenda behind it. Some of the many questions that focus on purpose in thinking include:
 - What is your purpose right now?
 - What was your purpose when you made that comment?
 - Why are you writing this? Who is your audience? What do you want to persuade them of?
 - What is the purpose of this assignment?
 - What are we trying to accomplish here?
 - What is our central aim or task in this line of thought?
 - What is the purpose of this chapter, relationship, policy, law?
 - What is our central agenda? What other goals do we need to consider?

2. **Questioning Questions.** All thought is responsive to a question. Assume that you do not fully understand a thought until you understand the question that gives rise to it. Questions that focus on questions in thinking include:
 - I am not sure exactly what question you are raising. Could you explain it?
 - What are the main questions that guide the way you behave in this or that situation?
 - Is this question the best one to focus on at this point, or is there a more pressing question we need to address?
 - The question in my mind is this... Do you agree or do you see another question at issue?
 - Should we put the question (problem, issue) this way... or that...?

- From a conservative viewpoint the question is...; from a liberal viewpoint it is... Which is the most insightful way to put it, from your perspective?
 - What questions might we be failing to ask that we should be asking?
3. **Questioning *Information, Data, and Experience*.** All thoughts presuppose an information base. Assume that you do not fully understand the thought until you understand the background information (facts, data, experiences) that supports or informs it. Questions that focus on information in thinking include:
- On what information are you basing that comment?
 - What experience convinced you of this? Could your experience be distorted?
 - How do we know this information is accurate? How could we verify it?
 - Have we failed to consider any information or data we need to consider?
 - What are these data based on? How were they developed? Is our conclusion based on hard facts or soft data?
4. **Questioning *Inferences and Conclusions*.** All thought requires the making of inferences, the drawing of conclusions, the creation of meaning. Assume that you do not fully understand a thought until you understand the inferences that have shaped it. Questions that focus on inferences in thinking include:
- How did you reach that conclusion?
 - Could you explain your reasoning?
 - Is there an alternative plausible conclusion?
 - Given all the facts, what is the best possible conclusion?
5. **Questioning *Concepts and Ideas*.** All thought involves the application of concepts. Assume that you do not fully understand a thought until you understand the concepts that define and shape it. Questions that focus on concepts in thinking include:
- What is the main idea you are using in your reasoning? Could you explain that idea?
 - Are we using the appropriate concept, or do we need to reconceptualize the problem?

- Do we need more facts, or do we need to rethink how we are labeling the facts?
 - Is our question a legal, a theological, or an ethical one?
6. **Questioning Assumptions.** All thought rests upon assumptions. Assume that you do not fully understand a thought until you understand what it takes for granted. Questions that focus on assumptions in thinking include:
- What exactly are you taking for granted here?
 - Why are you assuming that? Shouldn't we rather assume that...?
 - What assumptions underlie our point of view? What alternative assumptions might we make?
7. **Questioning Implications and Consequences.** All thought is headed in a direction. It not only begins somewhere (resting on assumptions), it is also goes somewhere (has implications and consequences). Assume that you do not fully understand a thought unless you know the most important implications and consequences that follow from it. Questions that focus on implications in thinking include:
- What are you implying when you say...?
 - If we do this, what is likely to happen as a result?
 - Are you implying that...?
 - Have you considered the implications of this policy (or practice)?
8. **Questioning Viewpoints and Perspectives.** All thought takes place within a point of view or frame of reference. Assume that you do not fully understand a thought until you understand the point of view or frame of reference that places it on an intellectual map. Questions that focus on point of view in thinking include:
- From what point of view are you looking at this?
 - Is there another point of view we should consider?
 - Which of these possible viewpoints makes the most sense given the situation?

8.4.2 Further Questions for Socratic Dialogue

Questions of Clarification

- What do you mean by ____?
- What is your main point?
- How does ____ relate to ____?
- Could you put that another way?
- What do you think is the main issue here?
- Is your basic point ____ or ____?
- Could you give me an example?
- Would this be an example: ____?
- Could you explain that further?
- Would you say more about that?
- Why do you say that?
- Let me see if I understand you; do you mean ____ or ____?
- How does this relate to our discussion/problem/issue?
- What do you think John meant by his remark? What did you take John to mean?
- Jane, would you summarize in your own words what Richard has said? Richard, is that what you meant?

Questions that Probe Purpose

- What is the purpose of ____?
- What was your purpose when you said ____?
- How do the purposes of these two people vary?
- How do the purposes of these two groups vary?
- What is the purpose of the main character in this story?
- How did the purpose of this character change during the story?
- Was this purpose justifiable?
- What is the purpose of addressing this question at this time?

Questions that Probe Assumptions

- What are you assuming?
- What is Karen assuming?
- What could we assume instead?
- You seem to be assuming _____. Do I understand you correctly?
- All of your reasoning depends on the idea that _____. Why have you based your reasoning on _____ rather than _____?
- You seem to be assuming _____. How would you justify taking this for granted?
- Is it always the case? Why do you think the assumption holds here?

Questions that Probe Information, Reasons, Evidence, and Causes

- What would be an example?
- How do you know?
- What are your reasons for saying that?
- Why did you say that?
- What other information do we need to know before we can address this question?
- Why do you think that is true?
- Could you explain your reasons to us?
- What led you to that belief?
- Is this good evidence for believing that?
- Do you have any evidence to support your assertion?
- Are those reasons adequate?
- How does that information apply to this case?
- Is there reason to doubt that evidence?
- What difference does that make?
- Who is in a position to know if that is the case?
- What would convince you otherwise?
- What would you say to someone who said _____?
- What accounts for _____?

- What do you think is the cause?
- How did this come about?
- By what reasoning did you come to that conclusion?
- How could we go about finding out whether that is true?
- Can someone else give evidence to support that response?

Questions About Viewpoints or Perspectives

- You seem to be approaching this issue from ____ perspective. Why have you chosen this rather than that perspective?
- How would other groups/types of people respond? Why? What would influence them?
- How could you answer the objection that ____ would make?
- Can/did anyone see this another way?
- What would someone who disagrees say?
- What is an alternative?
- How are Ken's and Roxanne's ideas alike? Different?

Questions that Probe Implications and Consequences

- What are you implying by that?
- When you say ____, are you implying ____?
- But if that happened, what else would also happen as a result? Why?
- What effect would that have?
- Would that necessarily happen or only probably happen?
- What is an alternative?
- If this and this are the case, then what else must be true?

Questions About the Question

- How can we find out?
- Is this the same issue as ____?
- How could someone settle this question?
- Can we break this question down at all?
- Is the question clear? Do we understand it?
- How would ____ put the issue?

- Is this question easy or difficult to answer? Why?
- What does this question assume?
- Would ____ put the question differently?
- Why is this question important?
- Does this question ask us to evaluate something?
- Do we need facts to answer this?
- Do we all agree that this is the question?
- To answer this question, what other questions would we have to answer first?
- I'm not sure I understand how you are interpreting the main question at issue.

Questions that Probe Concepts

- What is the main idea we are dealing with?
- Why/how is this idea important?
- Do these two ideas conflict? If so, how?
- What was the main idea guiding the thinking of the character in this story?
- How is this idea guiding our thinking as we try to reason through this issue? Is this idea causing us problems?
- What main theories do we need to consider in figuring out ____?
- Are you using this term "____" in keeping with educated usage?
- What main distinctions should we draw in reasoning through this problem?
- What idea is this author using in her or his thinking? Is there a problem with it?

Questions that Probe Inferences and Interpretations

- What conclusions are we coming to about ____?
- On what information are we basing this conclusion?
- Is there a more logical inference we might make in this situation?
- How are you interpreting her behavior? Is there another possible interpretation?
- What do you think of ____?

- How did you reach that conclusion?
- Given all the facts, what is the best possible conclusion?
- How shall we interpret these data?

8.4.3 The Art of Socratic Questioning Checklist

The following list can be used to foster disciplined questioning on the part of students. Students might take turns leading Socratic discussions in groups. During the process, some students might be asked to observe the students leading the discussion, and then afterwards provide feedback using the following guidelines (which all students should have a copy of during the discussion).

1. Did the questioner respond to all answers with a further question? ____

Keeping Participants Focused on The Elements of Thought

1. Did the questioner make the *goal* of the discussion clear? ____

(What is the goal of this discussion? What are we trying to accomplish?)

2. Did the questioner pursue relevant *information*? ____

(What information are you basing that comment on? What experience convinced you of this?)

3. Did the questioner question *inferences, interpretations, and conclusions* where appropriate or significant? ____

(How did you reach that conclusion? Could you explain your reasoning? Is there another possible interpretation?)

4. Did the questioner focus on key ideas or *concepts*? ____

(What is the main idea you are putting forth? Could you explain that idea?)

5. Did the questioner note questionable *assumptions*? ____

(What exactly are you taking for granted here? Why are you assuming that?)

6. Did the questioner question *implications* and consequences? ____

(What are you implying when you say...? Are you implying that...? If people accepted your conclusion, and then acted upon it, what implications might follow?)

7. Did the questioner call attention to the *point of view* inherent in various answers? ____

(From what point of view are you looking at this? Is there another point of view we should consider?)

8. Did the questioner keep the central *question* in focus? ____

(I am not sure exactly what question you are raising. Could you explain it? Remember that the question we are dealing with is...)

9. Did the questioner call for a clarification of *context*, when necessary? ____

(Tell us more about the situation that has given rise to this problem. What was going on in this situation?)

8.4.4 Transcript of a Socratic dialogue

Helping Students Think Seriously about Complex Social Issues (High School)

In the following discussion, Rodger Halstad, Homestead High School Social Studies teacher, Socratically questions students about their views on the Middle East. He links up the issue with the holocaust during WWII and, ultimately, with the problem of how to correct one injustice without committing another.

T: I thought what we'd do now is to talk a little about the Middle East.

Remember we saw a film, "Let My People Go," which depicted some of the things that happened in the death-camps of Nazi Germany during World War II. Remember that? It's pretty hard to forget. Who do you hold responsible for what happened to the Jewish people during the holocaust, the Nazi holocaust of the 1940s and the late 1930s? Who do you hold responsible for that? (Seeking Logical Conclusions)

S: Everyone. Um...

T: What do you mean, “everyone?” (Questioning for Clarification)

S: It started in Germany. My first thought goes to Hitler; then it goes to the German people that allowed him to take control without seeing what he was doing before it was too late.

T: Would you punish all Germans? No? OK, then who would you punish?

S: Hitler.

T: OK. I think probably we’d all agree to that. Anyone else?

S: Probably his five top men. I...I’m not sure...there are a lot of Nazis out there.

T: Well, are you sure everyone was a member of the Nazi party? (Questioning Assumptions)

S: Well, not all Germans were...um...

T: Do you want to think about it?

S: Yeah.

T: How about somebody else? First of all, we all agree that somebody should have been punished, right? All right, these are not acts that should have gone unpunished. (Questioning for Clarification)

S: Well, it’d be kind of hard, but, like, I think that every soldier or whatever, whoever took a life, theirs should be taken.

T: Every Nazi soldier who was in the camps? (Questioning for Clarification)

S: Everyone who had something to do with what happened.

T: Everyone who had something to do with the killing of the people in the camps. The Jews, the gypsies, the opponents of Hitler, all those people. All the millions killed. Anybody that played a direct role. You would punish them. What if we had a corporal here, and the corporal said, “I only did this because I was ordered to do it. And if I didn’t do it, my family was going to be injured, or something bad was going to happen to my family.” Are you going to punish that corporal? (Exploring Ethical Implications)

S: Well, I guess...well, I mean they still took a life, you know, but they were just following the rules. But I mean, you know, if you take a life...

T: *What if they didn't take a life? What if they just tortured somebody?*

S: Then they, they should be tortured in the same way.

T: *So you say anybody who was directly responsible for any injury, torture, murder, whatever in the camps; they themselves should get a similar kind of punishment. What about the people who were in the bureaucracy of the German government who set up the trains and the time schedule of the trains? What about the engineer on the train?*

S: Well, yeah, I guess...

T: *All those people?*

S: Yeah, because if you think about it, if they hadn't of done that, they couldn't have gotten the people there.

T: *OK, and what about the people standing on the streets while the Jews got in the trucks?*

S: No, I think that's going a little too far.

T: *OK, so anybody who participates in any way in the arrest, the carrying out of all these activities, including even people who, ah...what about people who typed up the memos?*

S: Yeah, I guess

T: *No, says Manual. Why no?*

S: Like, for example, if they're put under a lot of pressure. Like, ah, we're going to kill your family, we're going to hurt your family, put them in a concentration camp too.

T: *Yes. Yes?*

S: It, it's just total...you just can't hold them responsible because their family... it's just like, ah...the next, the closest thing to them, and you can't just say you have to punish them because I don't think they did it on purpose. They didn't do it because they

wanted to see them suffer. They did it because they didn't want to see their family suffer.

T: So you're saying that anyone who enjoyed what they were doing needs to be punished, right? What if I do it, but I don't enjoy it? (Questioning for Clarification)

S: I don't think they should be punished.

T: OK, suppose we brought all those people in here and asked them if they did it because they wanted to and they all said no. They all did it because they were ordered to. What then? How do we know if they enjoyed it or not?

S: That's a good question.

S: Yeah.

S: Well, ah...that's why I think that it should maybe just be the leadership because they're the ones who made up the concentration camps, and they're the ones who tell the people to do it. And some people will want to do these things, and some people won't, and you can't determine who wants to do it and who doesn't.

T: OK, suppose I'm Hitler and you are one of my top men and I order you to kill someone or you will be killed and you do it even if you didn't want to. Should you be punished? (Questioning for Clarification and Exploring Ethical Responsibility)

S: Yeah, because you shouldn't be a Nazi in the first place.

T: So any body who is in the camp who does these deeds—even though they did not want to—they should also be held responsible and punished? (Questioning for Clarification)

S: You can't. There are too many of them. It's stooping to the Nazi's level by killing, by punishing all these people.

T: So will you let some of them go free because you can't punish all of them? (Probing Implications)

S: Right, you can't, you can't punish a whole entire group of people, that's like millions of people.

T: Why can't you do that? (Probing Reasons and Implications)

S: Because it's doing what they were doing to the Jewish people.

T: Will we get some disagreement here, Jeannette?

S: If you can't call a person responsible for making a decision, where does that leave society?

T: What kind of decision? (Question for Clarification)

S: They made a decision to follow the order.

T: But what if they did it under duress? (Exploring Reasons)

S: They could've...faced the responsibilities, you have to face responsibilities either way, you can't just do something.

T: Suppose...suppose I say to you, "Jeanette, I want you to pull Bill's eyeballs out of his head. (Laughter) And if you don't do that, I am going to kill you, Jeanette." (Exploring Implications)

S: I am responsible

T: Are you responsible? (Questioning for Clarification)

S: I'm responsible.

T: You're going to die!

S: I'm responsible!

T: So we should punish you because you do this deed even though you would have died if you hadn't done it? (Questioning for Clarification and Probing Implications)

S: No! It's still my decision.

S: But they, what if they were drafted into being in the Nazi camps and they were forced to do that—and they did not want to do that?

S: How did they force...

S: Just like we had American troops in Viet Nam, they were killing people.

S: And they were drafted.

S: A lot of people ran though.

T: Time out! Time out, we have a real important discussion and that is the issue of the people who did not willingly do it, who did it because of an order. Are they, or are they not, responsible? (Probing Ethical Responsibility)

S: I agree with Jeanette. They are responsible, they made the decision to do it—they have a choice, but some people I’m sure made the choice to die rather than to do this. I’m sure there were people that did that. And that was their decision because they could not go through with the order. You can’t live with that. They went through it and made that decision. They have to live with what they did and they have to be punished for it because they took the lives of other people.

T: Wait a minute. Do you know the story of Patty Hearst at all? I know it’s ancient history to you. When she was kidnapped by a group called the SLA, she was brainwashed and she was beaten. She was abused and eventually she joins the group and they rob a bank and she had a part in the bank robbery. After she was freed, she was put on trial, and she argued that during the bank robbery, they had a gun on her and she didn’t have any choice. Is she responsible for her acts in that bank robbery? Does she go free or do you punish her for the bank robbery? (Probing Reasons and Implications)

S: That’s a hard question. (Yeah, no fair) Was it proven that there was a gun on her?

T: Yes, they had videotape. It was not clear whether there were bullets in the gun or so forth. There is tape of a gun.

S: Well, if there’s proof, that’s different.

T: What do you mean, “that’s different?” (Questioning for Clarification)

S: Well, different than someone who was a Nazi.

T: No, no, let’s not get to Nazis yet. Imagine you’re on a jury, are you going to vote guilty or innocent? (Seeking Logical Inferences)

S: Innocent.

T: Why? (Probing Reasons)

S: Because there was proof that she was forced; it wasn’t a threat that something was going to happen. She was forced.

T: Did she do it under threat of her own life? (Questioning for Clarification and Probing Reasons)

S: Yes.

T: All right. Suppose you, Leslie, are a Nazi, and you, Gayle, are neutral. Leslie tells Gayle, If you don't kill Ariel the Jew, you will be punished. Gayle kills Ariel the Jew. She does it because Leslie threatened her to do it. Is Gayle guilty? (Probing Reasons and Implications)

S: No, I guess.

T: But look. Do you see the inconsistency with the previous position? On the one hand, you say that Patty Hearst was not guilty, because she was forced, but on the other hand, you say that a Nazi is guilty even if they were forced, too? (Questioning for Clarification and Reasons, Pointing Out Contradictions)

S: I think it's conditional.

T: What is conditional? (Questioning for Clarification)

S: Well, that, that the people are ultimately responsible for their actions because in the Patty Hearst case, she umm, it was a bank robbery, and that wasn't directly, I mean that was—are not supposed to steal people's money and that would affect people, but it's not physically, its not physical pain and it's not, you know, killing them, and so I think they should of um punish all the people who are in the Nazi camp because they were responsible for—physical pain and ah their deaths.

9. Eidesstattliche Erklärung

Ich erkläre hiermit an Eides Statt, dass ich die vorliegende Bachelorarbeit selbständig angefertigt habe. Die aus fremden Quellen direkt oder indirekt übernommenen Gedanken sind als solche kenntlich gemacht. Die Arbeit wurde bisher weder in gleicher noch in ähnlicher Form einer anderen Prüfungsbehörde vorgelegt und auch noch nicht veröffentlicht.

Ort, Datum, Unterschrift