

# ■ (Precious) values

## Tool kit

### for intercultural youth education



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Akademie  
Otzenhausen

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mit-  
einander-  
einander

Solidarisch in der einen Welt.

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## **This project – why?**

Over the past few years, Europe has faced a massive influx of people from Africa and the Middle East in search of protection. The inherent challenges of their integration and the fear of terrorism increasingly test European societies' capacities to shape a peaceful coexistence.

Many people consider the "foreign" other cultures, other points of view and other languages incompatible with their way of life in Europe, leading to frequent conflicts.

The authors of this tool kit are of the opinion that, among other factors, a different system of values is one of the conflict triggers. However, this does not apply exclusively to conflicts among people of different origins, but also to every interpersonal disagreement. Every conflict can therefore also be a conflict of values.

Especially at a time when European countries are facing increased migration dynamics, it is necessary to promote awareness of people's own values and differences in values. This is because only after having become aware of one's own position, it is possible to appropriately deal with other people's values and reflect on conflicts.

Value formation should be an integral element of education, particularly for young people. This tool kit provides methods for youth education, which aim to raise their awareness.

Discussions on values with young people should focus on the following questions:

- What are my – your – our – "other people's" values?
- How do they influence our actions?
- What conflicts of values arise from these differences?
- What approach can be taken to solve these conflicts of values?
- Which values are currently indispensable for the cohesion within and among our societies?

The authors themselves have experienced that conflicts and difficulties resulting from conflicts of values frequently arise at youth seminars. In practical youth education, however, this problem is often not addressed.

Youth education has many facets, covers a wide range of fields and therefore sets varying thematic priorities. Accordingly, the applied methods sometimes differ very much from one another in line with the situation. In some areas, such as intercultural or civic education, the issue of values is already part of the work, whereas in others it does not play a major role at first glance and is, therefore, hardly discussed, if at all.

Precisely because youth education has so many facets, the project "Vivre ensemble, vivre en paix" (Living together, living in peace) has assembled representatives from institutions active in different areas of youth education in order to more deliberately address values in all fields of youth education and to help others benefit from the wide-ranging expertise in methodology.

## Origin of the tool kit

The tool kit is directed at educators, information disseminators and group leaders who work with adolescents and young adults between the ages of 10 and 20 years.

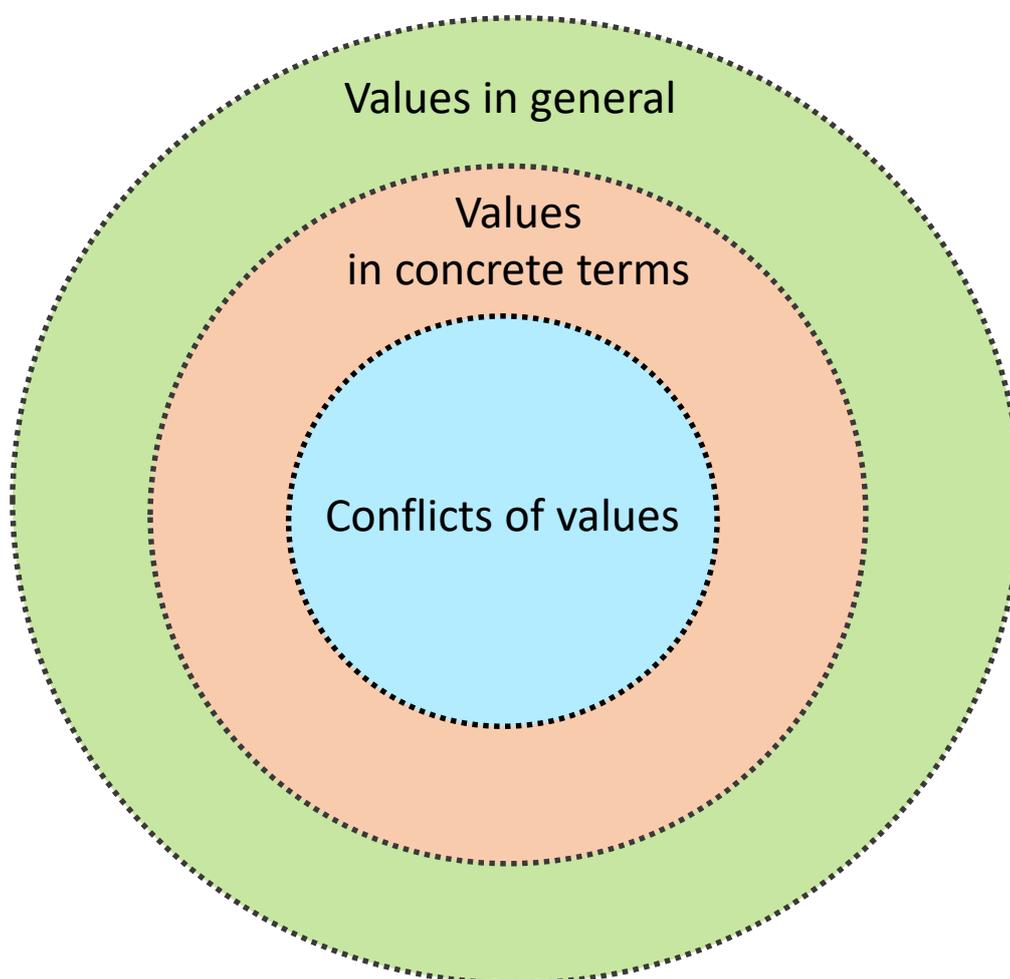
Methods from different disciplines were collaboratively compiled and adapted to the needs of youth education and the issue of values. The methods come from the fields of experiential education, civic education, intercultural education, education for sustainable development and from the educational and leisure programmes offered by sports. They can be used in all these contexts. Values are the basis of our thoughts, actions and decisions. It is therefore important to deal with values not only in domains like intercultural education, but also in the context of sports, clubs, youth camps and other events for young people.

The methods are not intended to be a magic formula for solving all conflicts of values, but offer a starting point for raising awareness of values and, in the best case, strengthen the competence to deal with conflicts in a peaceful way.

During this project, the authors realised that they first needed to be aware of their own values in order to work efficiently on the tool kit. Only afterwards were they able to deal with the concrete meaning behind the values. In a third step, they identified differences in values as a trigger for conflicts and worked systematically on compiling methods of handling these topics. This resulted in the structure of the tool kit, which is described below.

## Structure of the tool kit

The tool kit includes a theoretical introduction to the theme of values and a collection of methods. This collection is divided into three interrelated thematic areas.



The outer circle comprises methods for general value formation. They are intended to introduce the topic, give an overview of possible systems of values and clarify the question of what values actually are. The methods furthermore raise young people's awareness of their own values. Differences to other people's values can be identified.

The second circle deals with concrete values, which can be systematically discovered, reflected on and transferred. The methods presented in this document give young people the opportunity to experience values, for example solidarity and egoism. Afterwards, they talk about their thoughts and feelings, increase their capacity for empathy and react better to unknown situations and the resulting conflicts in daily life.

The inner circle covers methods which deal with social tensions resulting from conflicts of values. Examples could be racism, sexism and marginalisation.

If the participants in a youth seminar do not know each other, it is advisable to start the programme with an icebreaker, which gives the group time to get to know each other and creates a more relaxed atmosphere. Since "values" is a very personal topic, this phase should, if possible, not be dropped, even if the group members already know each other. A small selection of these warm-up games can be found in this collection of methods. Just like the icebreakers, some "easier" exercises – in particular the ones from the two outer circles – encourage the group members to be more open-minded before the work on the actual topic can begin.

In order to bring all group members together for the end of the event, this document also presents a few methods for evaluating the seminar together or bidding one another farewell.

So that young people gain maximum benefit in terms of emotional aspects and content even at short seminars or workshops, the selected exercises should build on one another and add to the content of the previous one. Suggestions for a possible structure of half-day workshops or a two-day seminar can be found in the last chapter of this tool kit.

## Values and norms

Although values are omnipresent in our daily life and a regular subject of discussion, it is not easy to formulate an exact definition. Before working with young people on this issue, group leaders should deal briefly with the terms "value" and "norm".

In literature one can find many attempts to define the term "values". Many authors often describe values by means of metaphors such as "compass" or "coordinates" in order to express that values give orientation for our thoughts and action. They are determined by our values, so to speak.

*"A society asks for values only if its framework conditions change, and if disorientation in various areas makes the question of new coordinates indispensable." (Greiffenhagen and Greiffenhagen 2000).*

Values can be shared by society or a group, but always need to be individually accepted or rejected. They do not necessarily always guide our actions in a way which is positive for the individual (i.e. the one who adheres to the values), but also in a manner which is desirable for the social group or society.

Values are furthermore not static, i.e. they can change according to the situation and undergo constant development.

In order to provide a more exact definition of values, we distinguish this term from two others which are often mentioned in the context of values, i.e. norms and desires.

Every norm is based on a value. The value indicates an objective or a philosophy of life, so to speak, and the related norm defines how to act in order to accomplish our objective. The value of honesty should be protected by the norm "Thou shalt not lie", for example. Norms therefore restrict our behaviour, since they forbid certain actions from a moral or legal perspective, whilst our attachment to values makes certain behaviour patterns possible in the first place. Values thus broaden our scope of action and make certain activities actually possible.

Furthermore, it is easy to confuse values with desires. Desires are, of course, also something that motivates us. It would, however, be wrong to say that values are simply long-term desires and perhaps superior to our current desires. Desires are what we actually wish for, while values express our ideas of what is desirable. Our values "evaluate" our wishes, so to speak.

## Values

- ➔ guide our thinking and actions
- ➔ provide orientation
- ➔ are situational
- ➔ are collective or individual

## Norms

- ➔ are based on values
- ➔ are concrete guidelines for action

## Positioning of the group leaders

Before starting to work with a group of young people, group leaders should be aware of their role. In principle, they do not stipulate what is right or wrong, but always show the young people a variety of possible perspectives in which cultural and individual values overlap. Their task is therefore never to give instructions, but to initiate and accompany a process of raising awareness.

The objective is to create spaces where young people can discover for themselves what is important by facing reality and gain new personal experiences. This includes guiding the group dynamic processes and recognising and examining delicate situations. In this context, the group leaders play the central role of intermediary and mediator.

They should also be aware that they are not only accompanying a learning process, but that they are also, as individuals, serving as role models with strong influence.

Social skills are therefore essential prerequisites for group leaders:

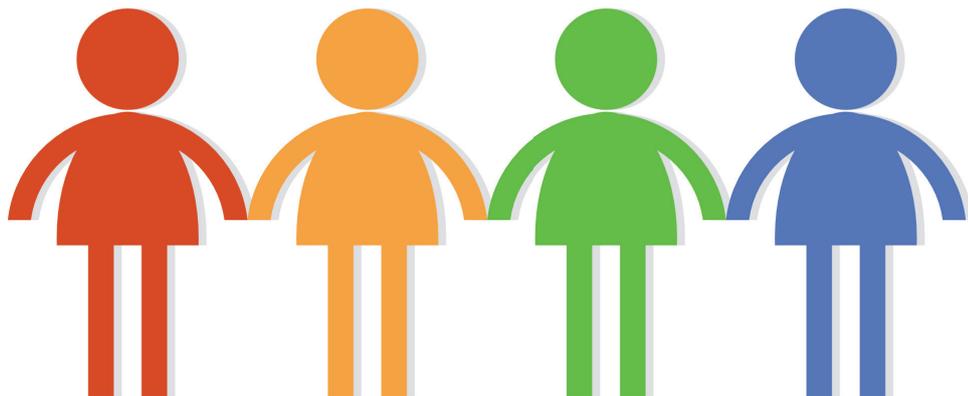
- the ability to communicate
- the ability to identify and resolve conflicts
- the ability to motivate others
- empathy
- ambiguity tolerance

Please remember: The fostering of the above-mentioned characteristics which every group leader needs to possess must at the same time be the objectives of his or her educational activities.



## ATTENTION!

Working on values can potentially cause conflicts. It is not uncommon for young people to resist value education, particularly when their participation is obligatory. Refusal may occur if personal issues are discussed and emotions are articulated. It is therefore useful if the group leaders can identify conflicts at an early stage, make them transparent and work on them together with the young people. In this context, conflicts should not be considered a disturbance, preventing the continuation of the thematic work, but an opportunity to deepen the issue. It is important to provide a safe space and create a climate of trust, which gives all participants the opportunity to articulate themselves freely.



## List of values

The following values are particularly relevant for young people and can be discussed at a youth event. This list serves as inspiration for the group leader; other terms may be added as needed.

**Adaptability**

**Ambition**

**Charity**

**Civic courage**

**Co-determination**

**Democracy**

**Dignity**

**Environmental awareness**

**Equality**

**Family**

**Freedom**

**Friendship**

**Helpfulness**

**Honesty**

**Human rights**

**Humanity**

**Independence**

**Individualism**

**Obedience**

**Openness**

**Patriotism/national pride**

**Prosperity**

**Regard**

**Reliability**

**Religion**

**Respect**

**Rule of law**

**Secularism**

**Security**

**Self-realisation**

**Self-reliance**

**Sense of duty**

**Social justice**

**Solidarity**

**Tolerance**

**Truth**

## Icebreakers



### Tik Tok

**Group size**

At least 8 participants

**Age of participants**

10 and above

**Time frame**

5 minutes

**Material**

2 objects (for example two different sticks or stones)

**Implementation**

The participants stand in a circle. The group leader passes the first object to his/her neighbour to the left and says, "This is a tik." The neighbour asks for confirmation, "What is it?" The group leader answers, "This is a tik." His/her neighbour to the left, in turn, passes the object to his/her neighbour to the left and says, "This is a tik." That neighbour in turn asks, "What is it?" The first neighbour turns back to the group leader and repeats the question. The group leader answers, "This is a tik." The first neighbour repeats this statement, and only then can the second neighbour accept the object. The game is continued this way. Nobody may answer the question without asking his/her predecessor for confirmation, which means that every question goes back to the group leader.

As soon as the group understands and systematically applies the system, the group leader starts passing the second object, this time to his/her right. The second object is a tok. From then on, the tik and the tok circulate among the participants at the same time.

**Source**

AST-WERK



## Icebreakers



### Exchange of numbers

**Group size**

At least 8 participants

**Age of participants**

10 and above

**Time frame**

5 minutes

**Implementation**

The participants stand in a circle; everyone is assigned a number (for example one to eight for groups of eight participants), and then the group starts to run around. When two participants cross paths, they greet one another, exchange their numbers and start the following dialogue (example): "Hello, I give you my two." – "Good morning, I give you my five." The participants keep their new numbers and exchange them the next time they encounter another participant.

A few minutes later, the group leader stops the game, and the group gets again together in a circle. Everyone says his/her last number. Going around the circle, the group counts up from one and ideally is standing in the initially assigned sequence of numbers (for example one to eight). If this is not the case, the game starts from the beginning.

**Source**

Created by the authors

**Particular feature**

Can be played repeatedly until the objective is accomplished.





### Three balls

**Group size**

At least 8 participants

**Age of participants**

10 and above

**Time frame**

Approximately 10-15 minutes

**Room/equipment/setting**

Outdoors or in a large room

**Materials**

Several balls or objects which can be thrown or passed on. It should be easy to distinguish them; for example, they should be different colours or sizes.

**Description**

This exercise aims to make the participants quickly learn or repeat names in a playful way.

**Implementation**

The participants form a large circle. First, everyone states his/her name. The participants were previously asked to remember to whom they throw the ball and from whom they receive it. Afterwards, the group leader brings the balls into the game, one at a time. Everyone who passes his/her ball to someone else must first call the recipient's name.

**First ball**

The group leader calls a participant by his/her name and throws him/her the first ball. This participant calls out the name of another participant and passes him/her the ball. This goes on until everyone has received the ball once; then the game starts again from the beginning.

Important: The sequence as created randomly in the first round must be exactly followed in the second round.

**Second ball**

Afterwards a second ball is brought into play and thrown from one participant to another in exactly the opposite order (compared to the first ball).

**Third ball**

A third ball is brought into play and passed to the right. Therefore, the participant must state the name of the neighbour to the right before handing over the ball.

**Fourth ball**

The participants pass a fourth ball to their neighbour to the left.

**Fifth ball**

A fifth ball is thrown at random to any of the participants.

The number of balls can be increased at will.

**Source**

AST-WERK

**Particular feature**

The number of balls can be freely chosen, depending on the group size. However, at least three balls should be used (even for small groups of 8–10 people).



## Icebreakers



### I am your fan

**Group size**

At least 10 participants

**Age of participants**

10 and above

**Time frame**

Approximately 5-10 minutes

**Room/equipment/setting**

Outdoors or in a large room

**Implementation**

The exercise is based on the simple game Rock/Paper/Scissors. The participants run around, and when they cross another one's path, they start playing Rock/Paper/Scissors. The rules are as follows: Scissors beat paper, but lose against rock. Paper beats rock. A simple victory is sufficient. The winner goes on and looks for a new opponent. The loser follows the winner from then on and becomes his/her fan. This means that the previous loser supports the winner by cheering, clapping hands, rejoicing etc. If the winner loses his/her next game, he/she and his fans follow the new winner. The game continues until in the end the last two participants play against one another, each of them supported by a big fan group.

**Source**

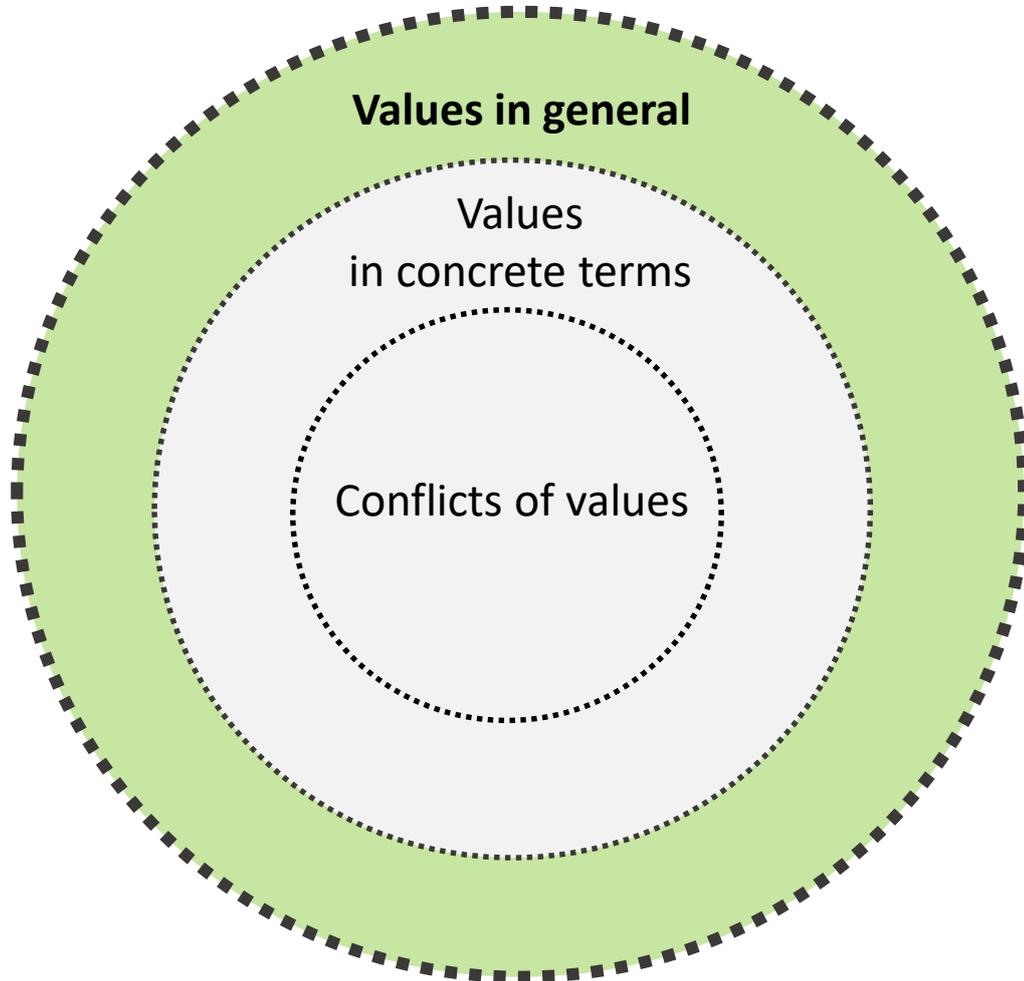
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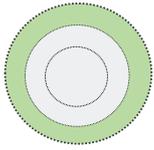
## Values in general

This chapter includes methods which deal with the topic of values in general. These methods primarily aim to raise the participants' awareness of their own values and foster a better understanding of other people's values (including the group members' values).

The methods compiled in the outer circle are the basis for in-depth, concrete study of specific values.



## Values in general



### Finding values

**Themes**

Learning the term "value", identifying and compiling values

**Group size**

Any

**Age of participants**

15 and above

**Time frame**

20 minutes

**Room/equipment/setting**

Circle of chairs

**Materials**

Moderation cards, tape, pens

**Description**

This exercise aims to provide an overview of what values actually are and what kind of values exist.

**Implementation**

The participants sit in a circle and consider what values they know. Each value is written on a moderation card, which is placed on the floor in the middle of the circle.

If the participants do not mention many values, the group leader may add some.

The next step is to sort the terms according to themes, and afterwards all cards are taped to the wall as a source of inspiration for the rest of the event. New elements can and should be added over the course of the event.

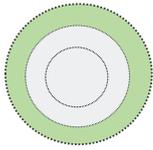
**Source**

Created by the authors

**Particular feature**

This exercise is well-suited as an introduction to the topic.





### Value island – the foundation of the society we want

#### Themes

Self-reflection, raising awareness of different value conceptions, living together in society, encouraging dialogue

#### Group size

At least 10, at most 30 participants

#### Age of participants

10 and above

#### Time frame

45-70 minutes, depending on the participants' ages

#### Materials

20 pictures representing different value orientations

Relevant values for this exercise can be selected from the list of values, see p. 8. Pictures can easily be found online via a Google search.

#### Description

This method is a general introduction to the topic of "values" and encourages the participants to reflect on their personal values and discuss them afterwards with the others. The participants realize that different value orientations coexist.

#### Preparation

The 20 value pictures are put in highly visible places all over the room.

#### Introduction

The participants are put in the following fictional situation: You are not satisfied with your society. You do not feel understood and believe that community life is not functioning well. You are given the opportunity to found a new society on a deserted island. Here you are allowed to decide what is really important (or less so).

#### Implementation

1) Initially, everyone chooses a picture which represents a value of particular importance to him/her.

Helpful questions:

- What does the picture mean to me?
- Why is it important to me?
- What would happen if this value did not exist?

2) In the second step, the participants discuss their choice in groups of six and agree on three pictures which are most important to them as a group. These values will play a central role in the new society on the island.

3) Afterwards, all selected pictures are hung up on one side of the room, the eliminated pictures on the other side.

#### Evaluation

The evaluation takes place with the entire group.

Helpful questions:

- What do the pictures symbolise for you?
- What will it mean to your new society if these values play a role?
- Why did you choose these values?
- How did you take your decision?
- What made it difficult to choose the values?
- Why did you not choose some values?
- What will happen if nobody lives by the selected values in your society?

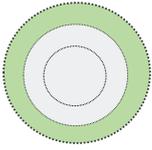
#### Source

Created by the authors

#### Particular feature

This exercise is suitable as an introduction to the topic of "values".





### Group change

#### Themes

Group dynamics, nonverbal communication

#### Group size

At least 6 participants

#### Age of participants

10 and above

#### Time frame

10 to 15 minutes

#### Room/equipment/setting

Open space

#### Description

A game on the topic of rules: adapting and submitting oneself, letting oneself be led, leading

#### Preparation

The exercise is performed in silence and without a prior strategy development phase. The group is divided into two groups, group A and group B. The participants run around in the room, independently of their group membership.

#### Implementation

The exercise consists of four phases:

1. Group B stands still, group A runs around in the room. When the group leader claps his/her hands, the groups change: Group A stands still and B starts running around.
2. The group leader gives no more signals. As soon as all members of group B stand still, group A starts running and vice versa.
3. The standing group signals the next change by starting to run; in this case the other group has to stop and stand still.
4. It is no longer defined who gives the signal for change - either the standing group by starting to run or the running group by stopping and standing still.

#### Evaluation

Afterwards the participants discuss as a group their thoughts and feelings in the individual phases. Helpful questions:

- In which situation did you feel uncomfortable? Why?
- What was difficult?
- How could you communicate?
- When did you find it easiest to change groups without a signal?

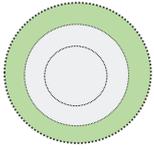
#### Source

Inspired by  
Uwe Benker, Große Übungssammlung für erlebnis- und handlungsorientierte Outdoor-Seminare, Ziel-Verlag.

#### Particular feature

This exercise is suitable as an introduction to the topic.





### Sun, moon and earth

#### Themes

Frustration tolerance, nonverbal communication, willingness to change

#### Group size

At least 6 participants

#### Age of participants

10 and above

#### Time frame

10-15 minutes

#### Room/equipment/setting

Open space, indoors or outdoors

#### Description

The game aims to demonstrate the self-regulation of a system.

It shows that everyone is always part of a system and must to adapt to its changes.

#### Implementation

The participants stand in a circle. Everyone imagines that he/she is the earth and secretly chooses two other participants, who stand for a moon and a sun.

When everyone has made his/her choice, the START command is given. Now all the participants position themselves in such a way that they – as the earth – stand between the sun and the moon they had previously chosen. This results in a wild muddle, because everybody runs around to find his or her position in the middle.

#### Evaluation

This experience is discussed afterwards as a group.

Helpful questions:

- What happened?
- How did you cope with having to react continuously?

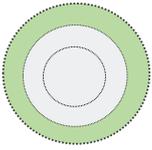
#### Source

Inspired by

Uwe Benker, Große Übungssammlung für erlebnis- und handlungsorientierte Outdoor-Seminare, Ziel-Verlag



## Values in general



### The core of things

#### Themes

Becoming aware of one's own values

#### Group size

At least 4 participants

#### Age of participants

14 and above

#### Time frame

15 minutes of individual work followed by discussion

#### Materials

Flip chart, flip chart markers

#### Description

The group leader asks two very simple questions:

- In which situations do you feel comfortable?
- When do you feel absolutely uncomfortable?

#### Preparation

The group leader prepares a flip chart with the two questions.

#### Implementation

The group leader gives the participants some time to think individually about the two key questions. If necessary, they can take notes. The group leader then guides a discussion of the participants' answers, which provides the opportunity to identify contradictions and to initiate change. The participants' answers also define unspoken values. Example: "I feel comfortable when people do not shout." This statement refers to the value of peaceful coexistence.

#### Evaluation

The evaluation examines the extent to which the participants live up to their answers and the inherent values in their daily lives.

Helpful questions:

Are these values consistent with the following:

- the values lived out daily at school, in the family, in sports clubs?
- in interactions with their parents, teachers, friends?

These questions help identify differences between the participants' value orientations and make conflicts of values apparent.

#### Attention! Stumbling blocks

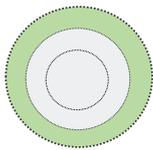
Do not use this method when there is a conflict in the group.

#### Source

Inspired by

Uwe Benker: Große Übungssammlung für erlebnis- und handlungsorientierte Outdoor-Seminare, Ziel-Verlag





### Photos of values

#### Themes

Raising awareness, diversity of value conceptions

#### Group size

8-30 participants

#### Age of participants

10 and above

#### Time frame

15-30 minutes according to the group size

#### Room/equipment/setting

Large room, sufficient space; also suitable for outdoors

#### Description

The exercise serves to exchange ideas on different value concepts and their meaning. It makes clear that everyone can have a different understanding of the same values.

#### Implementation

The participants are divided into small groups of four to six. The groups are given the task to portray different values through freeze frames. For this purpose, the members of a group exchange their thoughts of what the value means to them and try to portray it by means of a freeze frame. Freeze frame means that the actors are neither allowed to talk nor to move.

Examples of values to be portrayed:

- freedom
- tolerance
- fair play/fairness
- solidarity
- environmental awareness
- security

Values can be added to this list or replaced as desired.

The groups are given approximately five minutes to prepare their respective value. Afterwards they meet again in a circle and present their results in succession.

#### Evaluation

During the presentation, the other participants guess what the performing group represents, and compare the individual freeze frames with each other after this phase.

Helpful questions:

- How did you manage to agree on the portrayal within your small group?
- What do you notice?
- How do you explain the different ways of portraying values?

#### Source

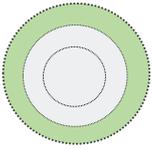
Created by the authors

#### Particular feature

The exercise is suitable as an introduction to the topic.



## Values in general



### Value tree

#### Themes

Self-reflection, raising awareness, discovering things in common

#### Group size

Any

#### Age of participants

15 and above

#### Time frame

30 minutes of individual work followed by discussion

#### Materials

Markers to write and draw  
Copies of the tree for each participant

#### Description

The exercise provides an opportunity to reflect on one's own values and their origin.

#### Implementation

Each participant receives a copy of the value tree and fills it out individually. The roots represent those who can impart values: parents, grandparents, schools, associations, friends, etc. The branches symbolize the individual values which the participants got from their "roots".

#### Evaluation

The participants are given the opportunity to present their value tree to the group and to compare it with others. Another possibility for reflection is to communicate one's feelings during the process without showing the value tree to others.

#### Attention! Stumbling blocks

Nobody is obliged to present his/her value tree. Interpretations are to be avoided during the evaluation.

#### Source

Created by the authors

#### Particular feature

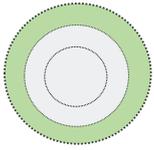
If the participants have not yet dealt with the topic of values, the group leader should briefly introduce it. If necessary the exercise Finding values, page 14, can be carried out in advance.



# My Value tree



## Values in general



### Who else?

#### Themes

Getting to know each other, raising awareness, own values

#### Group size

At least 8 participants

#### Age of participants

10 and above

#### Time frame

10-25 minutes

#### Materialien

Circle of chairs

#### Implementation

The participants sit in a circle. There is one chair too few, so one of them stands in the middle. The participant in the middle asks the group a question on value-related themes, for example: "When I think of freedom, I think of riding a bicycle. Who else?" "Justice means sharing to me." Every thought ends with the question "Who else?"

All participants who agree with the statement must stand up and switch chairs. The participant in the middle tries to sit on a vacant chair. So another participant ends up in the middle and asks a new question. The game starts all over again.

#### Recommendations/Particular feature

The game can also be played as an icebreaker and address group-related topics (such as sports, Europe...).

#### Source

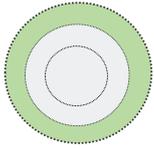
Created by the authors

#### Particular feature

If the participants have not yet dealt with the topic of values, the group leader should give a short introduction. If necessary the exercise Finding values, page 14, can be carried out in advance.



## Values in general



### My values – your values?

#### Themes

Values, awareness of values, exchange of ideas, icebreaker

#### Group size

At least 6 participants

A big group is divided into groups of 3 or 4.

#### Age of participants

15 and above

#### Time frame

At least 30 minutes

(20 minutes in a small group,  
10 minutes presentation to the entire group)

#### Room/equipment/setting

Seminar room (with tables)

#### Materials

Flip chart sheets, markers

#### Implementation

Groups of three or four stand around a sheet of flip chart paper with a rectangle drawn in the middle. The participants discuss common values which they consider particularly important, and note them in the middle of the rectangle. In contrast, values which are particularly important to only a few participants are written down outside of the rectangle.

After an intensive exchange of thoughts among the participants, a summary of the results is presented to the entire group. The groups point out the values that they share and, as appropriate, why.

#### Evaluation

After the presentations, the group leader selects two or three key values of the group as a whole and discusses with the participants their individual understanding of the values. (Example: "You all noted freedom as a common value. What does freedom mean to you?")

#### Source

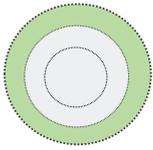
Inspired by

Netzwerk Entwicklungspolitik im Saarland e.V.: Methodensammlung Globales Lernen

#### Particular feature

The group members do not necessarily need to know each other in advance. A successful game requires that the group has already dealt with the subject matter.





### The happiness exercise – what makes me happy?

#### Themes

Universal values, learning more about oneself, perceiving differences/similarities in the group

#### Group size

At least 5 participants

#### Age of participants

10 years and above

#### Time frame

30-60 minutes, depending on the group size

#### Room/equipment/setting

Chairs, enough room for several small groups and a circle of chairs

#### Materials

Moderation cards, tape, a marker for each participant

#### Description

The happiness exercise aims to make the participants focus on themselves in the first phase, and then share their individual results with the group and compare them to others. It is an initial approach to the participants' own values.

#### Preparation

The participants spread out in the room and everybody is given moderation cards and a marker.

#### Implementation

The group leader announces the title of the exercise: the happiness exercise – what makes you happy? In the first phase, all participants are given time to silently note three to ten points which make him/her happy. One statement per card. This phase takes approximately five minutes.

In the second phase, the participants form small groups of up to five. Each group agrees on five to seven aspects and prioritizes them. The number of aspects can also be freely chosen and/or two values can be given the same ranking. The participants tape the moderation cards in a vertical row. The second phase takes approximately 15 minutes.

In the third phase, the groups assemble in an open circle of chairs, and every group tapes its row of moderation cards to the wall, initially without making comments.

#### Evaluation

In the evaluation as a group, the participants first discuss the results, then the creation process.

Helpful questions:

- What did you notice? Where do you see things in common/differences?
- How did you feel in the first phase?
- How did you feel in the small group phase?

#### Attention! Stumbling blocks

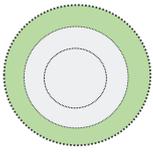
The group leader must not allow any assessments or judgements.

#### Source

Unknown



## Values in general



### The wisdom of peoples

#### Themes

Intercultural learning, perceiving norms and values, becoming aware of own values, perceiving other conceptions of man and life philosophies

#### Group size

Any

#### Age of participants

12 and above

#### Time frame

40 minutes

#### Room/equipment/setting

Tables and chairs for small groups, circle of chairs for the entire group

#### Materials

One worksheet per group with proverbs from other countries

#### Description

In this exercise, the participants become more familiar with the values of other cultures.

#### Introduction

The participants form groups of three; each group is given a copy of the worksheet.

#### Implementation

The participants are asked to work out the meaning of the proverbs, note it in the centre column and highlight the values to which the proverbs refer. Afterwards, the group thinks of proverbs with similar themes or values in their native language and writes them in the third column.

#### Evaluation

After the presentation of the group work, the participants discuss similarities or differences, give relevant examples and state their own values.

The group leader encourages the participants to have another look at the first and third columns.

Helpful questions:

- Did you find proverbs with similar themes?
- Do they refer to the same values?

#### Source

Engagement Global gGmbH Service für Entwicklungsinitiativen:  
GLOBALES LERNEN Methoden für die entwicklungspolitische Bildungsarbeit

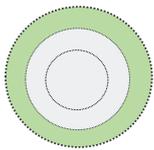
#### Particular feature

If the participants have not yet dealt with the topic of values, the group leader should give a short introduction. If necessary the exercise Finding values, page 14, can be carried out in advance.



Proverb	What is the meaning of the proverb? To which value does this proverb refer?	Do you know a similar proverb in your language?
Work is good, provided you don't forget to live. (Africa)		
Only one person digs the well, but many people come to drink from it. (Africa)		
For the hungry, there is no hard bread. (Latin America)		
The devil knows a lot because he's old, not because he's the devil. (Latin America)		
One hair hides the entire mountain. (Asia)		
A fool who works is better than a wise man who sleeps. (Asia)		
Educate a man and you help a man; educate a woman and you help the whole nation. (Africa)		
The tongue is sharper than a sword. (Asia)		

## Values in general



### Proverbs and inherent values

#### Themes

Norms and values, becoming aware of one's own values, recognizing values which have shaped one's own character which were not freely chosen, but predominate in society

#### Group size

Any

#### Age of participants

18 and above

#### Time frame

40 minutes

#### Materials

Flip chart sheets, markers

#### Description

In this exercise, the participants deal with proverbs and identify the values to which they refer.

#### Implementation

Depending on the group size, the participants are divided into groups of three to five. Each group receives a flip chart sheet and markers. The participants think together about the proverbs they know and note them on the paper. Afterwards the groups are asked to work out the values inherent to the proverbs and note them on the same sheet. In the third step, the small groups present their results to the entire group.

#### Evaluation

Helpful questions:

- To what extent do the language and sayings we use in daily life express our values?
- Who shapes our identity and imparts values to us?
- Imparting values – is this a conscious or an unconscious process?

#### Attention/Stumbling blocks

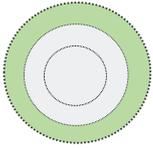
The group leader may need to give some examples in order to make the objective of this exercise understood. The following page contains a list of proverbs and the inherent values.

#### Source

Engagement Global gGmbH Service für Entwicklungsinitiativen: GLOBALES LERNEN Methoden für die entwicklungspolitische Bildungsarbeit.



Proverb	Values
It's not over yet.	Quietness, patience, attentiveness
Don't count your chickens before they hatch.	Quietness, attentiveness
Strike while the iron's hot.	Diligence
Business before pleasure.	Sense of duty, discipline
Good things come to those who wait.	Patience
Don't look a gift horse in the mouth.	Gratitude
A penny saved is a penny earned.	Frugality
You cannot shift an old tree without it dying.	Tradition, age
Beauty knows no pain.	Perseverance
A lie has no legs.	Honesty
Brevity is the soul of wit.	Efficiency
When two people quarrel, a third rejoices.	Harmony
Modesty is a virtue, but you get further without it. (literally, from German)	Recognition
Harm set, harm get.	Trust, honesty, harmony
Never put off until tomorrow what you can do today.	Discipline
Do unto others as you would have them do unto you.	Friendliness, peace, respect
Too many cooks spoil the broth.	Individualism, egoism, status
A new broom sweeps clean, but an old broom knows the corners.	Prestige, wisdom, age
Never torment an animal just for fun, because it feels the pain just like you. (literally, from German)	Esteem, respect
You snooze, you loose.	Punctuality
The early bird catches the worm.	Discipline, diligence
All that glitters is not gold.	Cautiousness
He who laughs last, laughs loudest.	Perseverance, spitefulness



### A trip to the Albatross

#### Themes

Self-reflection, living together in a society, prejudices, cultural glasses

#### Group size

10-30 participants

#### Age of participants

13 and above

#### Time frame

Approximately 45-60 minutes

#### Room/equipment/setting

Circle of chairs

#### Materials

Semicircle of chairs, a small bowl of peanuts, copies of the description of cultures for every participant

#### Description

The method clarifies the difference between a description and an interpretation against a cultural backdrop. The participants realize that foreign behaviours and habits are often a source of misunderstanding. Furthermore, they become aware of their own "cultural glasses" (cultural socialisation), through which we regard and judge other cultures without knowing them.

#### Preparation

The participants sit in a semicircle. Two chairs are placed in the middle of the open side of the semicircle, and a bowl of peanuts is placed beneath the two chairs.

#### Introduction

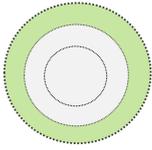
The group leader introduces the participants to their role: They are visiting Albatross Island as tourists, and two locals have invited them as guests to their home. They are asked to observe the scene and find out how the Albatross people live. Particularly with younger participants, a worksheet with the following questions can be helpful:

- What are the rites, customs and habits of the Albatross people?
- How do the Albatross communicate?
- How do men and women behave on Albatross Island?
- What is a man's / a woman's position on the island?
- Could you imagine living on Albatross Island for a longer time?

#### Implementation

The group leaders (a man and a woman) leave the room and return shortly afterwards, humming quietly and monotonously. The woman is not wearing shoes. She follows the man a few steps behind. The couple pause briefly in the semicircle and look at the group in a friendly way. Both go to the participants one by one and gently but firmly put the legs of those whose legs are crossed in a parallel position with their feet on the floor. This can be repeated several times if some participants recross their legs. The Albatross representatives hiss when they get angry. By means of humming, hissing or gestures, female participants are requested to take off their shoes. The woman communicates with and touches only women, the man only male participants.





Afterwards the man takes a seat on one chair in the middle in front of the participants; the woman kneels next to him on the floor. Under the chair, there is a bowl of peanuts, which the woman offers him. He eats a few of them and smacks with pleasure. Then he hands the bowl to the woman, who also eats and loudly smacks her lips.

After having eaten, the man puts his hand on the woman's shoulder; she bows close to the floor three times. The couple then get up and, as a farewell, walk past the row of participants and leave the room. Again, the woman follows the man.

### **Evaluation**

#### Evaluation – phase 1: description and interpretation of the simulation

The participants are asked to describe, but not to judge, the observed situation based on their notes. As a rule, this is very difficult for them, since people are not used to describing observations neutrally, but allow interpretation to slip in during their reflections. The group leader draws the participants' attention to judgements and interpretations, and they look together for possibilities to describe situations neutrally. Once this phase is complete, the participants are asked to interpret what they have seen. Some will interpret the role of a woman in the Albatross culture as disadvantaged and state the following observations as evidence: her position in the room (on the floor, behind the man), the sequence of actions (he arrives first, then she arrives; he eats first, then she eats), her posture (bowing, kneeling) and the tactile body language (the man touches her).

After the interpretation of the couple's behaviour, the participants receive information about the Albatross culture (see clarification sheet "The culture on Albatross Island").

#### Evaluation – phase 2: discussion "Our cultural glasses"

The final discussion aims to identify the sources of "misinterpretations". "At the top – at the bottom" and "in front – behind" are not only spatial descriptions, but also social metaphors. Touching other people's feet is interpreted as a gesture of humility known through the (Christian) washing of the feet, whereas touching other people's shoulder (even without the seemingly forced bow) is associated with dominance. The group leader should allow plenty of time for the evaluation so that the participants can effectively compare and contrast perception and interpretation. However, the evaluation must not suggest that discrimination and oppression must be accepted as cultural facts. The objective is to learn to make a distinction between perception and interpretation.

### **Attention! Stumbling blocks**

It is essential that a male and a female group leader act out the short scene. If one gender is not represented in the leadership team, one of the participants can be prepared in advance to assume this role.

### **Source**

Inspired by Ulrich, Susanne. Achtung (+) Toleranz - Wege demokratischer Konfliktregelung. Praxishandbuch für die politische Bildung. Verlag Bertelsmann Stiftung, 3rd revised and extended edition: Gütersloh, 2006.

## **The culture of the inhabitants of Albatross Island**

The people on Albatross Island are very peaceful. When they are happy, they hum quietly. They hiss when they are furious or angry – which is rarely the case. The Goddess of the Earth is the supreme deity on Albatross. She is worshipped and highly respected. The Albatross people therefore seek to be in touch with the Earth. Large feet are a sign of privilege, because they allow for an intensified contact with the Earth Goddess. Everything related to the Earth is of great importance to the Albatross people. For this reason, peanuts are the favourite and ritual food in this culture.

The local people pay special homage to visitors by making sure that they establish the greatest possible contact with the Earth, so that they can absorb as much of its energy as possible. It is therefore important, for example, to sit with both feet on the floor instead of sitting cross-legged.

On Albatross Island, women are held in high esteem, because they give birth, like Mother Earth. They have therefore special privileges:

- In order to protect them from any attacks or dangers, men must always walk a few steps ahead of them.
- Men have the duty of pre-tasting food before women eat of it.
- Women are closer to the Goddess of the Earth than men – they have therefore the right of sitting on the floor, whereas men have to take a seat on a chair, which is at a bigger distance from the Earth.
- A ritual is the only permitted way for men to get in closer contact with the Goddess of the Earth. A man may put his hand on the neck of a woman sitting on the floor next to him, while she absorbs the cosmic energy of the Earth by placing her belly on the floor. By touching the woman, a man takes in a part of this energy. This ritual is considered a particular honour.
- Apart from this ritual, men on Albatross Island are not allowed to touch other women without their prior consent.

## **Visit to Albatross Island**

You pay a visit to Albatross Island. Two local people act a short scene for you, which shall help you to find out how the Albatross people live.

Follow the scene closely, try to describe what you have seen and take notes!

The following questions are helpful:

**What are the rituals, customs and habits of the Albatross people?**

**How do the Albatross people communicate?**

**How do men/women behave on Albatross Island?**

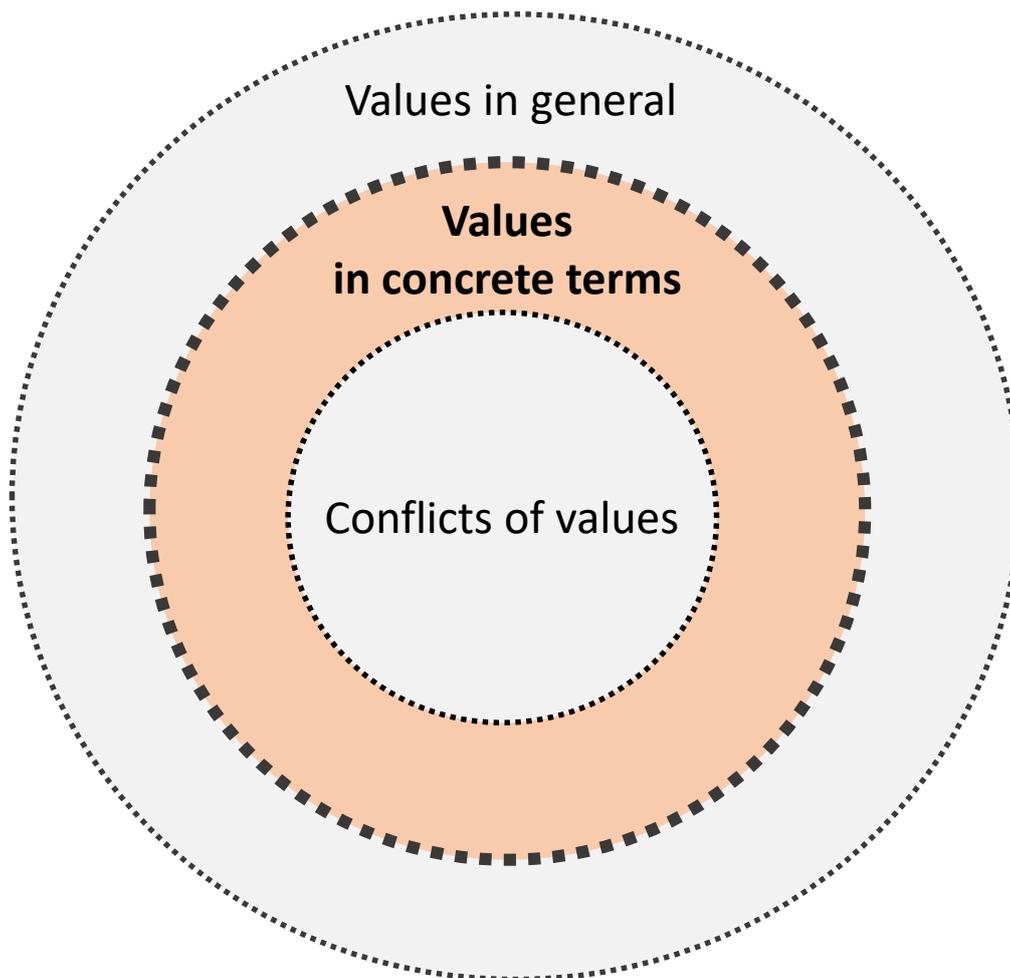
**What is the position of men/women on the Island?**

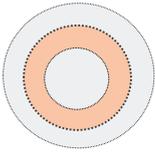
**Could you imagine living on Albatross Island for a longer time?**

## Values in concrete terms

The methods presented in this chapter refer to the circle just inside the outermost circle. They enable young people to consciously experience individual values, and confront them with situations which reflect one or more values.

Afterwards, the participants reflect together on their mutual discoveries and experiences during the exercise. The third phase is to transfer their experiences and reflections to possible real-life situations.





### Ball of compliments

#### Themes

Open-mindedness, integration, against social exclusion

#### Group size

At least 5 participants

#### Age of participants

10 and above

#### Time frame

10-20 minutes

#### Materials

At least one ball of wool

#### Description

This game aims to praise or thank someone else, deliberately show and receive appreciation.

#### Implementation

The participants stand or sit in a circle. The first person holds the end of the ball of wool in his/her hand and throws the ball to another participant while thanking him/her for his/her kindness during the day or praising him/her for a certain behaviour. The praised participant keeps hold of the string and throws the ball to the next group member while, for example, complimenting him/her. The game is continued until a spider web has been created.

#### Recommendations/particular feature

Smaller groups produce a smaller web, which can subsequently be hung on the wall as an illustration and reminder.

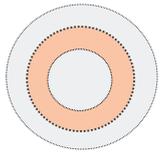
The exercise is particularly suitable for the end of a day to reflect on the interpersonal interaction and to strengthen the sense of belonging together.

It can also be used as an icebreaker. In this case, no praise is expressed, but the next participant is called by his/her name when the ball is thrown. The string of wool connects all group members and integrates each one into the group.

#### Source

Inspired by: Gabriele Koné, Isabela Zarebska, Janika Hartwig: Alle Kinder sind gleich?! Der Diversity-Ansatz in der Kinder- und Jugendarbeit, EPIZ e.V. (Hg.), Berlin, 2014.





### Beams of cooperation

#### Themes

Taking on responsibility, team spirit, cooperation

#### Group size

At least 5 participants

#### Age of participants

10 and above

#### Time frame

60-120 minutes

#### Room/equipment/setting

Big open space, outdoors

#### Materials

2 long beams (3 m each) and 1 shorter beam (2 m)  
Some short pieces of rope and four long ropes (10 m) to cordon off an area

#### Description

Beams of cooperation is a team game with a focus on understanding and joint coordinated action. This cooperation game shows the participants that only by taking on responsibility and developing a common group strategy can they achieve positive results.

#### Preparation

The group leader marks out an area of 10x10 m and provides the materials. Players and observers are chosen depending on the group size (no more than 10 participants at a time).

#### Introduction

One of the participants is asked to cross the area with the support of the group. Only the available materials may be used, and nobody may touch the ground.

#### Implementation

The group leader allows the participants to find a strategy. It is important to initially refrain from commenting on the suggested solutions and to let the participants try the solutions. There is no time limit. After several failed attempts, the group leader can give hints to help the participants find a solution. The solution is to make the beams form a capital A. The long beams help provide front and rear stabilisation; the participant walks forward on the crossbeam.

#### Evaluation

After successfully crossing the area, the players and observers evaluate the exercise.

Helpful questions for the observers:

- What did you observe?
- How did the group communicate?
- How was a solution found?
- How did the group choose the person who would walk on the A?

Helpful questions for the players:

- How did you make the decision on who would walk on the beam and who would provide support?
- Where were there difficulties? How did they arise?
- How did you cope with the failure of a strategy?

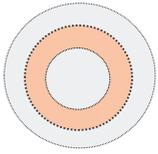
#### Attention! Stumbling blocks

Experience in the field of experiential pedagogy is advantageous. Make sure to eliminate any danger of injury.

#### Source

Inspired by: Uwe Benker: Große Übungssammlung für erlebnis- und handlungsorientierte Outdoor-Seminare, Ziel-Verlag





### Safecrackers

#### Themen

Communication, cooperation, strategy, competition

#### Group size

10 to 20 participants

#### Age of participants

12 and above

#### Time frame

Approximately 20 to 30 minutes

#### Room/equipment/setting

Large room or outdoors on a level surface

#### Materials

Cards or lids (of screw-cap jars, for example) or small wooden tablets, each with a letter of the alphabet (26 pieces), rope

#### Description

In the exercise, the participants must try to crack a code through teamwork and a group strategy.

#### Preparation

The group leader forms a circle on the floor/ground with a rope. He/she puts the cards (or similar items) with the letters clearly visible in the circle, in random order and with the letters facing upward (A –Z, one letter per card). The circle and the cards symbolise the combination lock of a safe.

#### Introduction

The participants are asked to put themselves in the role of safecrackers. Their objective is to decipher a numerical code within a specified time (for example one or two minutes, depending on the group size).

#### Implementation

##### Step 1:

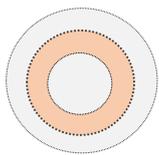
The group leader explains the rules, the objective and the flow of the game. The participants are standing a certain distance away from the combination lock so that they cannot see the letters, i.e. the code.

The objective is to memorize the position of the letters in the combination lock within a specified time so that they can later turn over the cards in alphabetical order, again within a specified time. The following rules apply:

- Participants must not talk while standing near the "combination code" of the safe. If anybody does, the specified time is reduced by 5 seconds (adapt if necessary).
- Only one participant at a time is allowed to stand and take action within the circle. If this is not the case, the specified time is reduced by 10 seconds (adapt if necessary).
- The cards must be turned over in alphabetical order. Any letter which is mistakenly revealed in the wrong order must be immediately corrected by turning the card back over again.



## Values in concrete terms



### Step 2:

The participants are now asked to develop a strategy for remembering the positions of the respective letters in the circle and should bear the rules in mind to do so. As soon as the group has agreed on a strategy, the participants are allowed to enter the combination lock and try to memorize the positions of the cards.

The group is given five minutes to find a strategy and to memorize the positions. The participants must leave the combination lock when this time is up and return to their starting position. The group leader turns the cards over.

### Step 3:

On command of the group leader the participants may move from their starting position to the combination lock (the circle) and crack the code of the safe within the given time by turning over the cards in alphabetical order (A, B, C...) according to their chosen strategy. An important rule is that only one person at a time is allowed to take action within the circle. The other members of the group stand outside the circle. If several participants simultaneously attempt to turn over cards with the letters, the game leader imposes a time penalty.

If the group succeeds in revealing the cards in alphabetical order and returning to their starting position within the given time, the numerical code of the safe is cracked. If the group fails, it is given further opportunities (no more than five attempts).

Depending on the group size, cards with numbers (for example from 1 to 100) can be added to the letters of the alphabet.

The time limit should vary according to the group size. Groups of ten participants should be able to find a solution within 45 seconds.

### **Evaluation**

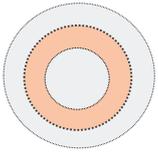
During the evaluation, the group leader should focus in particular on the strategy development phase and the group communication.

Helpful questions:

- What strategy did you choose?
- Was there a leader?
- Why were you successful or unsuccessful in cracking the code?
- What was easy/difficult for you?
- How did communication work in the group?

### **Source**

Inspired by: Rüdiger Gilsdorf/ Günter Kistner: Kooperative Abenteuerspiele, volume 2, Kallmeyer, Seelze, 2001.



### Sheep and shepherd

#### Themes

Trust, trying new things, guiding and letting oneself be guided, planning, verbal and nonverbal communication, following rules and framework conditions

#### Group size

8 to 20 participants

#### Age of participants

10 and above

#### Time frame

Approximately 75 minutes (planning time 20 minutes, implementation time no more than 30 minutes, evaluation/reflection approximately 15 minutes)

#### Room/equipment/setting

Large meadow or gym/hall

#### Materials

Blindfold for each participant, rope (or similar object) to mark out the sheepfold

#### Description

This exercise focuses on encounters and following rules.

#### Implementation

The group leader explains the task:

The blindfolded participants must let a selected shepherd guide them to the sheepfold. The shepherd must not speak nor leave his/her position. Neither are the participants/sheep allowed to use human language.

The group is given 20 minutes to plan. When this time is up, all participants are blindfolded. The group leader marks out a space in the area which represents the sheepfold, for example by placing a rope on the ground or tying it between trees.

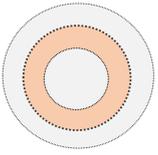
The group leader now declares all participants sheep. The sheep are blind and must not speak (sounds such as animal sounds, clapping hands, etc. are allowed). The group leader now spreads the sheep out in the area (within calling distance of each other). One of the sheep becomes a shepherd once the group leader removes its blindfold. The group leader decides which sheep will become a shepherd only after having spread out the blind sheep. The other sheep do not know who the shepherd is. The shepherd must now guide all sheep to the sheepfold using the previously agreed signals without talking or leaving his/her position. The task is accomplished as soon as all sheep have arrived in the fold.

#### Particular feature

Divide big groups (more than 20 participants) in two smaller ones ("flocks of sheep").



## Values in concrete terms



### **Evaluation**

After a brief evaluation of the chosen strategy, it is useful to discuss the following themes with the participants:

- Following rules
- Guiding and letting oneself be guided
- Trust
- Communication (verbal/nonverbal)
- Responsibilities
- Roles within the group

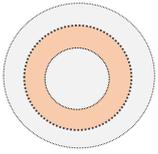
### **Attention! Stumbling blocks**

Depending on the solution, several participants may start moving at the same time: Keep an eye on critical places in the playing area.

### **Source**

Inspired by:

Annette Reiners: Praktische Erlebnispädagogik. Neue Sammlung handlungsorientierter Übungen für Seminar und Training, volume no. 2, Ziel-Verlag, Augsburg, 2005.



### The three peoples

#### Themes

Reflection on one's own cultural glasses, cooperation beyond one's own group, shaping encounters

#### Group size

9 to 15 participants

#### Age of participants

12 and above

#### Time frame

90 minutes

#### Room/equipment/setting

An even surface (at least 20 m<sup>2</sup>), any kind of ground

#### Materials

- 3 play ropes to mark out the three islands
- 3 wooden plates or carpet tiles (at least 30 cm x 30 cm)
- 1 bucket
- 3 balls
- 10 blindfolds
- Flipchart
- Paper and markers
- Various brainteasers or games (such as a jigsaw puzzle)
- Slips of paper with the rules for the individual groups

#### Description

The participants are divided into three teams: the Blind, the Mutes and the Nondisabled. Each team gets its own tasks, which it can solve only with the help of the other teams.

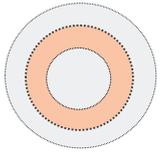
#### Preparation

The group leader needs approximately 15 minutes to prepare the game.

First he/she forms three circles with the ropes, which symbolise the islands (1<sup>st</sup> island: Island of the Nondisabled, 2<sup>nd</sup> island: Island of the Mutes, 3<sup>rd</sup> island: Island of the Blind). The distance between the circles is approximately two meters. Wooden plates are put on the island in the middle, and a bucket is placed at a distance of approximately 1-1.5 meters from the Island of the Blind. The tasks and the games for the group are put on the Island of the Nondisabled. The point is to give the Nondisabled as many additional tasks as possible. There is no limit to the group leader's imagination.

#### Particular feature

The exercise must be thoroughly prepared (the group leader must have put all materials in place).



### **Introduction**

The group leader divides the participants into three teams: the Nondisabled, the Mutes, the Blind. The group leader reads the task to each team individually. To make sure that the task has been understood, he/she should read it at least twice and wait a little bit each time for any questions from the participants. The teams must not overhear the tasks of the other teams.

Afterwards the group leader places each team on its island, starting with the Blind, then the Mutes and last the Nondisabled.

After reading the task, the group leader blindfolds the Blind and puts the balls into their hands.

The Nondisabled receive their tasks after they have been read.

The rules of the game must be followed as soon as the participants set foot on their island. As of now, nobody must touch the ground outside the islands.

### **Implementation**

As soon as each team has been placed on its island, the participants must try to solve their respective tasks. The rules and tasks of the individual groups for implementation of the game are on the following pages. The group leader makes sure that all rules are followed.

It will very soon become obvious that the individual teams need the support of the others in order to solve their own tasks. The necessity to communicate with the other teams turns out to be difficult due to the limitations of the Blind and the Mutes.

### **Evaluation**

After the tasks have been successfully accomplished, the group leader discusses the following issues with the participants:

- Following/disregarding the rules
- Identifying with one's own "people"
- Conveying information
- Roles within the team
- Communication
- Facing challenges
- Shaping encounters
- Taking steps towards each other/opening up

### **Source**

AST-WERK

## The unhindered people

### The Nondisabled people

The objective is to assemble all members of your team in your circle and

1. find a suitable motto for the day
2. compose a short song verse or a promotional jingle
3. design a team poster
4. develop a scene of a play (theatre) on an topic selected by the group
5. solve the brainteasers
6. put together a jigsaw puzzle

Tackle as many tasks as possible.

In order to complete the tasks, the entire group must present the marketing concept (song verse, promotional jingle, poster) to the group leader.

Framework conditions/rules:

The "islands" cannot be displaced. Only the available tools may touch the ground outside the islands. In this context make sure that at least one person continuously touches the tools. If this contact is broken, the tools are returned to the Island of the Blind. If someone touches the ground outside the island, he/she must immediately go to the Island of the Blind. It is prohibited to jump from one island to another.

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### The Mute people

Your objective is to support the "Blinds" in completing their task and to accomplish the objective of your group, i.e. to assemble all members of your team in the same place.

**Framework conditions/rules:**

You must not use your voice to produce a sound. You must not touch the tools until the "Blinds" have accomplished their first task. The "islands" cannot be displaced. It is prohibited to jump from one island to another. Only your tools may touch the ground outside the islands. If someone touches the space between the islands, he/she must go immediately to the "Island of the Blind" and is blindfolded.

Materials: wooden plates

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### The Blind people

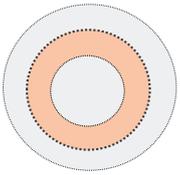
Your first objective is to place three balls in a bucket. Furthermore, the objective of your group must be accomplished, i.e. to assemble all members of your team in the same place.

**Framework conditions/rules:**

You must not touch the ground until you are at your common gathering point. If you do, you return immediately to your starting point. You are blindfolded until you have reached the gathering point. It is prohibited to jump from one island to another. The islands cannot be displaced.

Materials: three balls

## Values in concrete terms



### **Barnga**

#### **Themes**

Interculturality, raising awareness, nonverbal communication, facing unknown situations

#### **Group size**

At least 20 participants (sitting at 4 group tables with 5 people each); up to 6 group tables can be used if the group is larger

#### **Age of participants**

15 and above

#### **Time frame**

Approximately 60 minutes

#### **Room/equipment/setting**

1 large room, at least 4 tables, chairs

#### **Materials**

At least four decks of cards, rules for the individual groups (see the following page), paper, markers

#### **Description**

Small groups of participants play cards. Conflicts will arise as soon as they switch groups, since the different groups were given different rules (without knowing this!). Barnga simulates intercultural situations. The participants experience a "mini culture shock". They are encouraged to find a possibility to communicate with each other and to learn to deal with differences.

#### **Preparation**

Print the rules according to the group size.

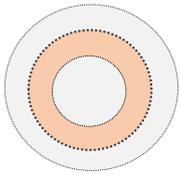
#### **Implementation**

Depending on the group size, the participants form four to six teams, each with five to six members. Each group takes seats at a table and receives a deck of cards and the rules of the game. Each table is given slightly modified rules; the participants must not know this. All groups are given five minutes to familiarize themselves with the rules and to try out the game. As soon as everybody has understood the game, the group leader collects the rules. From that point on, the participants must no longer talk nor write. They may, however, draw or gesture.

The groups begin to play. After the first round, the group leader asks the respective winner and loser of each group to switch tables (winners switch in a clockwise direction, losers in the opposite direction, so that every group gets two new players from two different groups). Afterwards the game starts again with the newly created teams. This procedure is repeated several times.

Due to the different rules, conflicts will arise as soon as new players join the table. The group leader should make sure that the participants continue to follow the rule "Do not speak".





### Evaluation

The game is evaluated as a group.

Helpful questions:

- How did you feel during the game? Why?
- What provoked your (sometimes aggressive/frustrated) reactions?

→ Possible answers:

- “The others did not learn the rules properly”, “I have never been good at playing cards”, “He/she cheated”, “I think each table got different rules.”
- How did you react to the new rules? What solutions were there? Were they successful?
- Would it have been easier for you to deal with the situation if you could have talked to each other?
- Have you already experienced situations in your daily life which evoked similar feelings (for example experiences abroad, communication with people of a different native language, etc.)?

### Attention! Stumbling blocks

At the beginning of the game, make sure that the tables are set up far enough from each other and that the rules are not read aloud (the groups should be unable to overhear the others' discussions).

### Source

Inspired by:

Sivasailam Thiagarajan: Barnga: A Simulation Game on Cultural Clashes – 25<sup>th</sup> Anniversary Edition, Intercultural Press, 2006.

## **BARNGA – general rules**

The rules: Depending on the number of players and tables, rule sheets can be altered or sorted out.

Some samples of rules are as follows:

- Table 1: Ace high, no trump
- Table 2: Ace low, diamonds trump
- Table 3: Ace low, clubs trump
- Table 4: Ace high, hearts trump
- Table 5: Ace high, spades trump
- Table 6: Ace low, no trump

All other cards are worth their respective face value, with 10 high and 2 low.

### **All tables share the following rules:**

Players are dealt 5 cards each.

Whoever wins the most tricks will move clockwise to the next table.

Whoever wins the least tricks will move counterclockwise to the next table.

Everyone else stays at the same table.

Ties are resolved by playing rock paper scissors.

Each round will last about 5 minutes (longer if time allows) and each round will consist of as many games as possible.

After the initial round, players will not be allowed to see the rules or speak to each other. Gestures and pictures are allowed, but players are not allowed to use words.

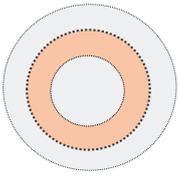
The winner is the person who has won the most tricks in total. (Of course, once the second round starts, winning will likely take a back seat to trying to figure out what everyone else is doing, as they are playing by different rules.)

Players can keep track of scores with a tally sheet (one line per trick won).

The dealer can be anyone at the table, the person to the right of the dealer plays first.

The first player for each trick may play ANY suit. All other players must follow suit (play a card of the same suit). For each trick, each player plays one card.

If a player does not have that suit, any other card may be played. The trick is won by the person with the HIGHEST card of the ORIGINAL suit (players will begin to become confused when some players believe their card is trump, and others disagree or contradict this).



### Pluricultural game

#### Themes

Interculturality, group dynamics, communication

#### Group size

At least 15 participants

#### Age of participants

14 and above

#### Time frame

120 minutes

#### Room/equipment/setting

Three rooms (one room per group)

#### Materials

Coloured pencils, construction paper, 4 pairs of scissors, several objects to make a creative and chaotic home, big scraps of paper, 3 flip charts, flip chart markers, 3 door labels

#### Description

In the Pluricultural game the participants simulate three different cultures and experience an artificial clash of cultures when they come together.

#### Preparation

A room is prepared for each fictional culture and equipped with the respective materials; the respective door labels are put into place.

Mavericks: 1 flip chart, flip chart markers, scraps of paper, 2 pairs of scissors, construction paper (dark colours)

Smoothies: 1 flip chart, flip chart markers, several objects to make a creative and chaotic home

Squeaks: 1 flip chart, flip chart markers, 2 pairs of scissors, construction paper (bright/pastel colours), coloured pencils

#### Introduction

The group leader divides the participants into three groups and assigns a room to each of them. Each group receives the task sheets for the cultures and ambassadors (see next page). In addition, the group leader briefly explains the process of the game to the groups.

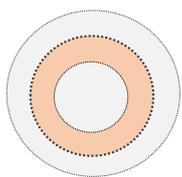
#### Implementation

Phase 1: Each group familiarizes itself with its new culture, decorates its "cultural space" according to the information and practices behaviours. In this phase, the group leader should encourage each group to really put its culture into practice instead of just reading the instructions. Each group selects three ambassadors, who will subsequently visit one of the other cultures.

This phase lasts approximately 30 minutes.



## Values in concrete terms



**Phase 2:** In this phase each culture sends out its ambassador in order to learn about life in the other cultures.

The first ambassador is sent out and spends five minutes in the other "cultural space". He/she tries to remember as many characteristics and behaviours as possible in order to be able to explain the other culture to his/her group. He/she of course remains in his/her "cultural role" and acts accordingly. When he/she returns to his/her own culture, he/she is given five minutes to inform his/her group about his/her experiences. The group notes the most important characteristics of the other culture on a flip chart. Afterwards the second ambassador is sent out to the same culture; he/she is again given five minutes for observation and another five for the evaluation in the group. If the group needs even more information, it can send a third ambassador.

The ambassadors are sent to the following cultures:

Mavericks → Smoothies

Smoothies → Squeaks

Squeaks → Mavericks

**Phase 3:** The three groups assemble together and present their flip charts with their ambassadors' experiences in the respective analysed culture.

Helpful questions:

- What did you observe?

- What did you experience/how did you feel in the other culture?

The observed culture may add or correct certain aspects if the observation does not correspond to reality.

### **Evaluation**

The participants evaluate the game as a group.

Helpful questions:

- How did you feel in your culture?

- Was it difficult to assume the role?

- Did your feelings change over time (due to the repetition of the performances)?

- What was it like in the other culture?

Questions for the ambassadors:

- How did you feel before your first visit?

- How did you feel during your visit?

- How did the members of the other culture behave? (also towards you)

- How did you behave towards them?

- What impression did others' behaviour make on you?

- How did you feel after you returned to your culture?

Questions for the others:

- How did you feel about the ambassadors' visits?

- What was it like to be unable/prohibited to visit the other culture? (question for those who remained in the original group)

### **Source**

Created by the authors

## **Task sheet for the ambassadors of the cultures**

You are the ambassadors of your group and will now get the chance to discover another culture.

Your task will be to find out the following aspects about the foreign culture:

- How do they communicate?
- How do they behave?
- What do they attach great importance to?
- What do they disapprove of?

You have three minutes for this visit.

You will then return to your group and tell them what you observed and discovered. Please write the results on a poster. You have another five minutes for this phase.

.....

### **Additional tasks for the ambassadors – 2<sup>nd</sup> turn of observation**

For the Mavericks:

Written words are of great importance in your culture. Therefore, you also want others to join in and enrich your culture by their contributions.

During your visit to their culture, your task will be to get as many written items as possible from the strangers.

Bring paper and something to write with you!

.....

### **For the Squeaks:**

Round things are of great importance in your culture. You are open towards strangers and want to share your culture with them.

Therefore, your task will be to take back with you as many cut out circles as possible from the foreign culture you are going to visit.

Bring coloured paper and scissors with you!

.....

### **For the Smoothies:**

You are a deeply relaxed people and you attach great importance to an open communication – also with strangers. Politeness and an adequate greeting are of great importance to you.

You therefore want to extend a warm welcome to the members of the foreign culture you are going to visit by giving everybody a back massage.

## **Mavericks**

### **Your culture**

You live in the Mavericks' culture.

You are a culture of loners. You frown upon body contact. Each of you has therefore his or her own space, which you always keep very tidy. You disapprove of body contact. This is why you spend the whole day arranging everything neatly and accurately. Among other things, you cut nice and accurate squares out of messy paper scraps and hang them up within your space.

Talking is completely overrated. You communicate via signs! You neither like being directly talked to nor being approached too closely. You love script instead and consider a sheet of paper with something written on it a piece of art. And it is a great honour being asked to write something on a sheet of paper. You should not decline this honour since this is regarded as impolite.

You are very open to new experiences and happy about visitors from outside your culture. Of course, you want to be polite and friendly towards strangers. Therefore you say hello by shaking their hands with an outstretched arm. Actually, this is already an extremely close body contact!

### **The other cultures**

A short time ago, you found out that there are other cultures in your vicinity: the Smoothies and the Squeaks. You are quite curious what these cultures are about. Hence you decide to send ambassadors in order to explore the other cultures. You are a small people and can only send one ambassador per culture at a time. Thus, the ambassadors have to discover the new cultures one after the other.

### **Your aim**

Your aim is to find out as much as possible about the Squeaks and the Smoothies.

- What do they like in particular?
- What don't they like at all?
- How do they communicate?
- Which are their "cultural" characteristics?

And, who knows, maybe there's also another task waiting for you...

## **Procedure**

### Phase I (30 minutes)

- Become familiar with your own culture. Practise your behaviour. Arrange your room according to the habits of your culture. It is important to be well prepared since, if visitors are coming, you want to show them your culture!
- Name the persons who will visit the Squeaks and those who will visit the Smoothies.

### Phase II

- Your first ambassador may stay with the new cultures for three minutes.
- After his/her return, you have five minutes to write down all the information he/she gathered about the new cultures on a poster.
- Your second ambassador may stay with the new cultures for three minutes.
- After his/her return, you have five minutes to add all the new information he/she gathered about the new cultures to the poster.
- Your third ambassador may stay with the new cultures for three minutes.  
After his/her return, you have five minutes to add all the new information he/she gathered about the new cultures to the poster before the game is concluded.

# Smoothies

## Your culture

You live in the Smoothies' culture.

The Smoothies have a very calm and relaxed culture. You don't like stress and noise at all. You are at your most comfortable when everything is a bit chaotic and calm. Only then it is really cosy.

You love to spend your day decorating your house creatively and chaotically – everything very slowly and quietly, of course. No stress! What you don't like at all are pencils and script. You have banned all the pencils from your home and in no circumstances shall any pencil find its way back into your territory. In case a pencil happens to find its way to you, it will immediately be carried outside. What would you need these things for? You can't write anyway.

You communicate via low humming sounds. Loud sounds are interpreted as aggressive behaviour. This is something nobody wants here!

Moreover you are very sociable. You express mutual affection by occasional back massages. You stay relaxed all the time!

You are very open to new experiences and happy about visitors from outside your culture. Of course, you want to be polite and friendly towards strangers. You therefore extend a warm welcome to new arrivals by giving them a long back massage. There must be enough time for this!

## The other cultures

A short time ago, you found out that there are other cultures in your vicinity: the Mavericks and the Squeaks. You are quite curious what these cultures are about. Hence you decide to send ambassadors in order to explore the other cultures. You are a small people and can only send one ambassador per culture at a time. Thus, the ambassadors have to discover the new cultures one after the other.

## Your aim

Your aim is to find out as much as possible about the Squeaks and the Mavericks.

- What do they like in particular?
- What don't they like at all?
- How do they communicate?
- Which are their "cultural" characteristics?

And, who knows, maybe there's also another task waiting for you...

## Procedure

### Phase I (30 minutes)

- Become familiar with your own culture. Practise your behaviour. Arrange your room according to the habits of your culture. It is important to be well prepared since, if visitors are coming, you want to show them your culture!
- Name the persons who will visit the Squeaks and those who will visit the Mavericks.

### Phase II (30 minutes)

- Your first ambassador may stay with the new cultures for three minutes.
- After his/her return, you have five minutes to write down all the information he/she gathered about the new cultures on a poster.
- Your second ambassador may stay with the new cultures for three minutes.
- After his/her return, you have five minutes to add all the new information he/she gathered about the new cultures to the poster.
- Your third ambassador may stay with the new cultures for three minutes.
- After his/her return, you have five minutes to add all the new information he/she gathered about the new cultures to the poster before the game is concluded.

# Squeaks

## Your culture

You live in the Squeaks' culture.

The Squeaks have a very cheerful and bright culture. You are hopping and leaping around all day long. Sitting still and being calm are not really your cup of tea. If you cannot leap around for longer than a few seconds you will immediately get bored.

Moreover, you love colourful things as well as everything that is round and bright. Dark and square things look suspicious to you because they spread a bad mood. You love to spend your time making your home look nicer. True to your motto: circles and colours look beautiful. While decorating your home you like to keep moving.

You behave very familiarly towards other people. By hugging and touching them you show the others in your group that you feel good and that you like them.

Your language consists in squeaking sounds. The more you "communicate" the better the others know that you are fine. If someone is very silent, you regard this as impolite and try to cheer that person up by hugging and "talking" to him or her.

You are very open to new experiences and happy about visitors from outside your culture. Of course, you want to be polite and friendly towards strangers. You therefore extend a warm welcome to new arrivals by giving them a big hug, "talking" to them and sticking round labels on them.

## The other cultures

A short time ago, you found out that there are other cultures in your vicinity: the Mavericks and the Smoothies. You are quite curious what these cultures are about. Hence you decide to send ambassadors in order to explore the other cultures. You are a small people and can send only one ambassador per culture at a time. Thus, the ambassadors have to discover the new cultures one after the other.

## Your aim

Your aim is to find out as much as possible about the Smoothies and the Mavericks.

- What do they like in particular?
- What don't they like at all?
- How do they communicate?
- Which are their "cultural" characteristics?

And, who knows, maybe there's also another task waiting for you...

## Procedure

### Phase I (30 minutes)

- Become familiar with your own culture. Practise your behaviour. Arrange your room according to the habits of your culture. It is important to be well prepared since, if visitors are coming, you want to show them your culture!
- Name the persons who will visit the Smoothies and those who will visit the Mavericks.

### Phase II

- Your first two ambassadors may stay with the new cultures for three minutes.
- After their return, you have five minutes to write down all the information he/she gathered about the new cultures on a poster.
- Your second ambassadors may stay with the new cultures for three minutes.
- After his/her return, you have five minutes to add all the new information he/she gathered about the new cultures to the poster.
- Your third ambassadors may stay with the new cultures for three minutes.
- After his/her return, you have five minutes to add all the new information he/she gathered about the new cultures to the poster before the game is concluded.

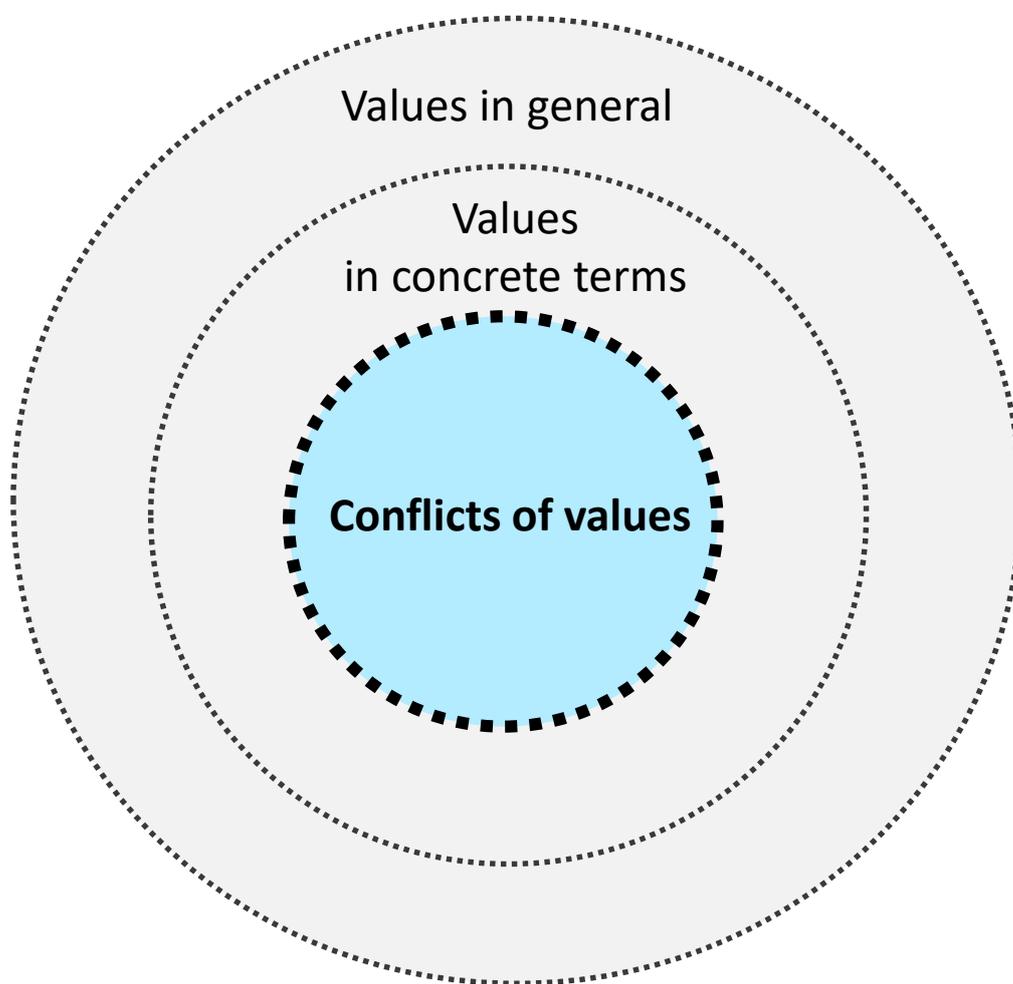
## Conflicts of values

This chapter takes current societal conflicts as an opportunity to raise (greater) awareness of the role of values in these conflicts. These methods can be used either to prevent the occurrence of these conflicts in youth groups or to respond to them. They are, however, not an “emergency remedy” to end conflict situations. The methods compiled in this chapter aim to impart more in-depth knowledge and, ideally, to improve conflict management over the long term.

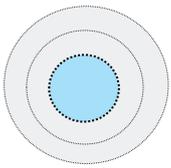
Working with the methods of this chapter may be useful in the following situations:

Example 1: It is expected that young people from Eritrea will attend a youth event in a few weeks. The organisers should communicate with the other people involved in advance to raise awareness of diversity and ways of dealing with foreign cultures.

Example 2: A group of young men will encounter young women at a training camp. Methods on the issue of sexism could be useful to raise their awareness.



## Conflicts of values



### Privilege test

#### Themes

Structural exclusion, equal opportunities, discrimination, identifying power and powerlessness of the individual in our society

#### Group size

8-30 participants

#### Age of participants

14 and above

#### Time frame

40 minutes

#### Room/equipment/setting

Large empty room, also possible outdoors

#### Materials

Role cards (one role can also be assigned to two people)

List of questions (only for the group leader)

#### Description

This exercise permits participants to discover unequal living conditions and opportunities in society.

#### Introduction

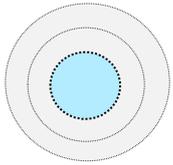
Each participant is given a role card and some time to familiarize himself/herself with the role. The participants must not talk with each other about their roles.

#### Implementation

The participants line up in a row. The group leader reads the statements one after the other (see following page, the list can be extended and adapted according to the group priorities or thematic focus). If the participants' role allows them to answer "yes" to the questions, they go a step forward. If they answer "no", they remain stationary.



## Conflicts of values



### **Evaluation**

The participants openly communicate their roles and compare their positions. As a summary and comparison, it is useful to quote perceptions of injustice and to think about how a position (= role) determines people's attitude to life and their opportunities to participate in society. How can greater justice and solidarity be achieved?

### **Recommendations/particular feature**

If one role is assumed by two people, the participants additionally realise that subjective feelings can play an important role.

It is of course possible to add further role cards to the game.

### **Source**

Inspired by:

Frauke Büttner, Carina Weber: Bausteine zur nicht-rassistischen Bildungsarbeit im Sport. In: Deutsche Sportjugend im DOSB e.V. (Hg.): Sport mit Courage. Vereine und Verbände stark machen - zum Umgang mit Rechtsextremismus im Sport, Frankfurt a.M., 2014.

and

Handicap international: Einen Schritt nach vorn. Rollenspiel zum Themenbereich ungleiche Chancen, Behinderung und Armut. Abzurufen unter: [https://www.handicap-international.de/sites/de/files/pdf/s10\\_ein-schritt-nach-vorn\\_lk.pdf](https://www.handicap-international.de/sites/de/files/pdf/s10_ein-schritt-nach-vorn_lk.pdf)

## Role cards

You are an unemployed single mother in Germany.

You are a 21-year-old man in a wheelchair.

You are a 19-year-old refugee from Afghanistan and have recently arrived in Germany.

You are a 19-year-old soldier in the German army.

You are the 12-year-old daughter of a Vietnamese immigrant who runs a flourishing fast food restaurant in Germany.

You are middle-aged, live in Germany and are HIV positive.

You are a 19-year-old German man doing community service in Mexico.

You are a 19-year-old Spanish woman who has completed your A-levels and are looking for an apprenticeship in Germany/France due to the economic crisis. This turns out to be difficult because of language problems. You have a job at H&M to make ends meet.

You are the 19-year-old son of a farmer in a remote village in the mountains.

You are a 27-year-old woman of Senegalese origin. In Senegal, you studied law; now you clean an office building in the evenings.

You are a 26-year-old young woman from Turkey and are a doctoral student at the University of Kiel.

You are a 75-year-old pensioner who is still fit enough to go on long cruises.

You are a homeless 27-year-old man.

You are the son of the German ambassador to Indonesia.

You are a German construction worker; you lost an arm at work and are now on permanent disability.

You are a 16-year-old blind girl from Pakistan who should be married. Your parents cannot find a groom for you because the other families will not accept you.

You are a 17-year-old trainee in the field of communication electronics, of Kurdish origin, unmarried, gay.

You are a 19-year-old female punk working in a pub.

You are a 38-year-old lesbian mother of two. You work as a shop assistant and live in Germany.

You are a 40-year-old skilled worker and have a fixed-term employment contract.

You are a 23-year-old Libyan who has been living in the German city of Kiel for two weeks. You have no work permit and speak very little German.

You are a 16-year-old secondary student. Your mother is German, your father of Sudanese origin.

You are a 25-year-old female student who will soon graduate. You have already concluded an employment contract.

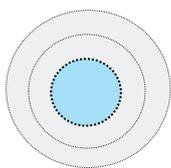
You are a 19-year-old woman from Sudan who was given a certificate of suspension of deportation and lives in a remote village in Schleswig-Holstein.

You are the daughter of the American ambassador to the country where you currently live.

You are a 32-year-old teacher at a secondary school in northern Kiel. You are married and the father of two daughters.

## Statements

1. You have never had serious financial problems.
  2. You are not afraid of being stopped by the police.
  3. You can go on holiday once a year.
  4. You can choose the profession you want to learn.
  5. You take an optimistic view of the future.
  6. You have no difficulties in moving independently in your city.
  7. You have never had the feeling of being excluded by other people.
  8. You can go to the cinema or buy ice cream at least once a week.
  9. You have no difficulties in getting into any disco you want.
  10. You can freely choose your place of residence.
  11. You can get a bank loan for renovating your rented flat.
  12. You can plan five years in advance.
  13. You can obtain life insurance.
  14. You can kiss your partner in the street without people looking strangely at you.
  15. You have the impression that your knowledge and your skills are acknowledged by society.
- ...



### Secret messages

#### Themes

Sexism, homophobia

#### Group size

5-30 participants

#### Age of participants

14 and above

#### Time frame

45 minutes

#### Room/equipment/setting

4 groups of tables

#### Materialis

Copies of the expressions (see next page) for each participant, pens

#### Description

This exercise raises the participants' awareness of the many sexist or discriminatory messages hidden in our everyday language, which we use unconsciously.

#### Implementation

The group leader hands a sheet with phrases and everyday expressions to each participant. First, everybody reflects individually on the phrases and tries to identify and note the "secret messages". He/she furthermore tries to think of a neutral way to formulate the given phrases. Afterwards the participants compare their results in small groups.

#### Evaluation

The exercise is evaluated as a group.

Helpful questions:

- What are the consequences of the terms for the lives of the people labelled that way?
- What existing images or prejudices do these terms reinforce?
- What could be the origin of these "secret messages"?

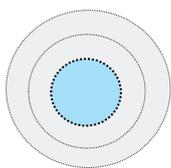
#### Source

Inspired by:

Frauke Büttner, Carina Weber: Bausteine zur nicht-rassistischen Bildungsarbeit im Sport. In: Deutsche Sportjugend im DOSB e.V. (Hg.): Sport mit Courage. Vereine und Verbände stark machen - zum Umgang mit Rechtsextremismus im Sport, Frankfurt a.M., 2014.



<b>Expression</b>	<b>Hidden message</b>
<b>Women's work</b>	
<b>Wimp</b>	
<b>Softie</b>	
<b>Old granny</b>	
<b>Mothering</b>	
<b>Mummy's boy</b>	
<b>Weaker sex</b>	
<b>You must be gay!</b>	
<b>You throw like a girl.</b>	
<b>Butch</b>	
<b>Pansy</b>	
<b>Real man!</b>	



### Agree, disagree

#### Themen

Sexism, homophobia

#### Group size

No more than 30 participants

#### Age of participants

14 and above

#### Time frame

20-40 minutes

#### Materials

- A "0%" sign
- A "100%" sign
- Statements for the atmospheric picture (can be adapted to the theme)

#### Preparation

The group leader tapes the "0%" sign on one side of the room and the "100%" sign on the other side.

#### Introduction

The group leader asks the participants to position themselves between the two signs according to their degree of approval of certain statements. Intermediate positions are welcome, i.e. the participants can also express 80% agreement.

#### Implementation

The group leader reads the first statement aloud (for statements for the atmospheric image see next page) and asks the participants to position themselves. When everyone has taken position, participants may give reasons for their choice. The group leader asks some of them without – important! – obliging anyone to give reasons. The statements often spark a brief discussion. Those who are convinced by others' arguments and then wish to change their position can reasonably do so.

The group leader then reads the next statement and positioning starts all over again.

#### Evaluation

The exercise is evaluated as a group.

Helpful questions:

- What surprised you?
- Was positioning easy for you? Which statements caused difficulties? Why?

In terms of content, the exercise is evaluated each time the participants position themselves for a statement.

#### Source

Inspired by:

Frauke Büttner, Carina Weber: Bausteine zur nicht-rassistischen Bildungsarbeit im Sport. In: Deutsche Sportjugend im DOSB e.V. (Hg.): Sport mit Courage. Vereine und Verbände stark machen - zum Umgang mit Rechtsextremismus im Sport, Frankfurt a.M., 2014.



## **Statements for the atmospheric picture**

(can be adapted to any issue and any target group)

A national soccer player has no need to be afraid to reveal his homosexuality.

A female soccer player today has no need to be afraid to admit her homosexuality in public.

Our sports club would have no problem if a man simply turns up in women's clothing.

It is just natural that men's soccer is faster, more dynamic and therefore more exciting than women's soccer.

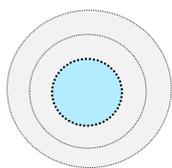
It is indispensable to test the gender of particular female athletes to find out whether their chromosome composition or their hormone release is more male than female. This helps avoid unfair competitive conditions.

It is discriminatory to make intersexual and transsexual athletes undergo a gender verification test.

It is necessary to implement gender quotas for the composition of boards, for example at banks, companies or sports clubs.

Martial arts are not for women.

The fact that many more men than women have been actively playing soccer from early childhood is just a matter of socialisation and sports promotion in society.



### **Solving conflicts of values – a role-playing game**

#### **Themes**

Communication skills, active listening, consensus method

#### **Particular feature**

This method requires thorough preparation by the group leader.

#### **Group size**

10-16 participants

#### **Age of participants**

16 and above

#### **Time frame**

At least 150 minutes

#### **Room/equipment/setting**

Chairs, circle of chairs, space for small groups

#### **Materials**

Chairs, slips of paper with role descriptions

#### **Description**

This exercise aims to present a way of communication with the objective of finding a solution using the consensus method and to allow the participants to practice this method by role-playing.

#### **Preparation**

The group leader must thoroughly familiarize himself/herself with the theory of communication models and the consensus method.

#### **Introduction**

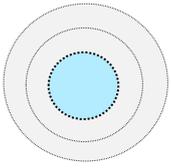
The group leader asks the participants to propose solutions to the following problem:

There is one orange. Peter and Paul both want it. Who gets it?

The solutions put forward by the group are usually direct, such as "Be quicker", "Throw dice", "Pass it up and let the other have it", "Judge's decision", "Share fairly fifty-fifty". Mediation may be mentioned as well. While mediation is communication, it does not take place among the conflict parties, but via a third party, the mediator.

The group leader then suggests that Peter and Paul also discuss their respective interests and find perhaps out that Peter wants to make juice. Paul wishes to use the peel for baking. Both get the part of the orange they need.

## Conflicts of values



After this "solution through communication", basic and specific communication methods are explained as preparation for the following role-playing game.

### **Basic communication methods**

#### **Active listening**

##### Mirroring

"I just want to make sure that I understood you right."

##### Pause

A break can be requested any time if the atmosphere becomes too heated or strained. "Clear your mind", "Ground yourself"

##### Hand signals

Approval: hold your hands up and shake them

Disapproval: cross your hands

Repetition/too long: roll your hands horizontally around each other

### **Special communication methods**

#### Range of opinions

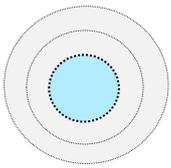
Everyone takes a turn expressing his/her opinion on the matter. The others try not to evaluate it, neither verbally nor nonverbally. The point is not yet to suggest solutions, but just to express different opinions.

#### Fish bowl

A group sits in the middle and is the only one to discuss. The other participants stand around the seated group and may comment by means of hand signals. If someone from the inner circle vacates his/her seat, someone on the outside may take it.

#### Two, four, eight

Pairs of participants look for solutions. Then two pairs come together to form a quartet and afterwards two quartets form an octet. Spokespersons have previously been chosen and explain the group's solution to the other group.



**Bernd Sahler's consensus model** is presented afterwards.

### Consensus method

#### 1. Clarify the matter

The actual problem is clarified. The moderator formulates the conflict.

#### 2. Voice opinions

By means of one of the above-mentioned communication methods, all participants voice their opinions on the matter (for example range of opinions without any evaluation or comment).

##### 2.1 State interests, desires, needs

The next step is to have every participant give reasons for his/her opinion by explaining his/her interests, desires and needs. The previously presented communication methods should also be used in this context (such as fish bowl method with hand signals).

#### 3. Collect proposed solutions

By means of the Two, four, eight method (example), the participants can propose solutions. All proposals are collected.

#### 4. Develop a consensus

The group tries to find a consensus; to this end, the group leader can poll the degree of consensus.

### Degrees of consensus

#### 1. Full approval

"I approve of the proposed solution."

#### 2. Slight concerns

"I approve, but have slight concerns."

#### 3. Abstention

"I leave the decision to you, but will help implement it."

#### 4. Stand aside

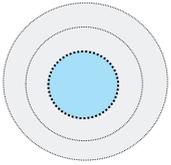
"I cannot support the proposal, but do not oppose it (and do not participate in its implementation)."

#### 5. Grave concerns

"I have grave concerns and wish for a different decision."

#### 6. Veto

"The proposal fundamentally contradicts my beliefs. It must not be decided nor implemented."



The objective of building a consensus must be to reach the highest possible degree of approval of a proposal from all participants. A proposal which elicits a 3 or 4 rating from many participants can formally be understood as a consensus, but it has too little active support and approval. If this is the case, it would be better to continue discussions and start again at stage 2 or 3 of the consensus method.

### **Implementation**

The actual role-playing does not start until after this detailed introduction to the theory of communication methods and of the consensus method has been completed.

The group leader has the participants imagine the following situation: We are on a faraway planet. We are supposed to decide whether or not the inhabitants will be granted authorisation to travel to planet Earth. The issue is highly controversial and has been under discussion for a long time. The highest decision-making body is now trying to build a consensus. The prevailing culture of speech and decision-making of this body differs from that of parliaments on Earth.

The group leader divides the participants into four small groups (A-D), whose members have different views on travel authorisation. Each participant receives a role description (see next page). It is possible to assign the same role to two participants.

The participants form the highest decision-making body of the faraway planet and try to build a consensus by means of the consensus method.

### **Evaluation**

The participants sit in a circle and reflect on their feelings in the decision-making process.

Helpful questions:

- What was your experience with the consensus method in comparison with traditional decision-making processes?
- Are you satisfied with the results?
- To which real conflicts do you think this procedure can be applied?

### **Source**

Bernd Sahler et al: Konsens – Handbuch zur gewaltfreien Entscheidungsfindung, Verlag Gewaltfrei Leben Lernen, 2004.

Rollenspiel in Anlehnung an ein Seminar von Isabel Marie Popescu an der Stiftung Demokratie Saar (SDS) im Jahr 2016.

## **Role descriptions**

### **Group A:**

A1: I've heard terrible things about Earth and am very worried that dangers there will threaten my children. If they were simply allowed to go there, anything could happen to them on this dangerous planet!

A2: I think it is irresponsible to want to go to Earth! What if travellers return with serious diseases which we would not even detect in quarantine?

A3: I've heard so many atrocious things about humans! Their wars and violence against each other! Just imagine, humans would come to our planet, if they knew about our existence, and declare war on us!

### **Group B:**

B1: Earth is much too far away. We would have to work so hard to produce the energy necessary to travel there. We could put this time to better use to do something good for our own planet.

B2: Just think of what a waste of energy it would be to fly so far! Our society would be unable to afford this unless there is compensation!

B3: I think we do not need Earth! What is more, there are still enough things here we can look after. My home planet is more important to me!

B4: Well, I do not really see the benefits. Such a long journey? Haven't we got anything better to do? It is important to me to expend our efforts in a sensible way.

### **Group C:**

C1: I want to take my decisions freely and do not want others telling me what I should and should not do. For this reason, leaving our planet should be authorised on principle! Everyone should decide for himself/herself whether he/she wants to travel to Earth or not.

C2: I have never understood the travel ban to Earth! I can understand that so many people on our planet wish to renew their travel authorisation. The conditions can still be discussed...

C3: We have never created anything good with prohibitions. Let's permit it! If someone has good reasons to refrain from flying, he/she will not do it. But I cannot go on living with a general prohibition.

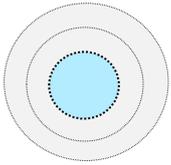
C4: If someone dreams of travelling to Earth, I do not want to prevent him/her! And if I don't, no laws should do either. Freedom is such an important value in our society!

### **Group D:**

D1: There is nothing better for me than inspiration and exchange, and I have heard such wonderful things about Earth! We should really be allowed again to travel there and return with new ideas. Humans may have made enormous progress over the last centuries. In any case, they have always been inventive! For me, new ideas are the most important thing to lead a fulfilled life!

D2: I am an architect and have always dreamt of travelling once to Earth and seeing the Cologne Cathedral! I am sure that they have succeeded in building it! The records we have of its planning still inspire me! I could certainly learn a lot there!

D3: I am an artist – there is nothing more powerful for me than mutual inspiration! Just think of all the statues, paintings and ancient theatre! Who knows what humans have created since then! I must go to Earth!



### Further information for the group leader

#### Why consensus?

##### 10 reasons for Bernd Sahler's consensus model

#### **1. Activating**

The opportunity to state his/her opinion encourages every participant to think, form an opinion and adopt a position.

#### **2. Synergistic**

Competences and qualities act together and reinforce each other. The richness of the group comes into play.

#### **3. Creative**

The processes of reaching a consensus fosters creative reflection on possibilities nobody has yet thought of.

#### **4. Productive**

Energies are not used to fight other points of view, but to find or invent better and new ones.

#### **5. Qualitative**

Consensus decisions are more mature and better conceived. The consideration of the arguments of all parties fosters a more in-depth understanding of the problem.

#### **6. Motivating**

A good consensus decision motivates the people involved to commit themselves to achieving an objective (among other reasons because all join in).

#### **7. Strengthening cohesion**

A consensus decision includes interpersonal elements. Consensus has a unifying effect (instead of polarizing). It reinforces the team spirit.

#### **8. Sustainable**

A consensus decision which everybody can agree to will continue into the future and is not as easily questioned.

#### **9. Feasible**

When a decision is reached by consensus, the people involved feel much more responsible and identify with it. Therefore, everybody participates actively in its implementation – not just the majority.

#### **10. Preventing conflicts**

Consensus prevents resentment over decisions from fuelling conflicts within the group.

## Evaluation and farewell

After a youth event, it is important for both the group leader and the participants to review and evaluate the event together. The participants must be given the opportunity to find closure from the content and emotions of the event. Their honest feedback enables the group leader to adapt further events and to improve concepts. This chapter presents a few methods for closing a session together.





### The five fingers of my hand

#### Age of participants

10 and above

#### Time frame

15-20 minutes

#### Materials

Paper (A4 size)

Pens

#### Implementation

The group leader gives every participant a blank sheet of paper and a pen and asks him/her to draw his/her hand. Afterwards everyone notes his/her thoughts and feelings with regard to the event. The hand is symbolically used to structure the ideas.

The participants note the thing/s which were great on the thumb.

They formulate the thing/s they wish to draw special attention to on the index finger.

The middle finger symbolises the thing/s which did not go well.

People wear a ring symbolizing the relationship with loved ones on their ring finger. The participants note the thing/s which they will take home on the ring finger. These things can be ideas, knowledge or experiences and feelings.

The little finger stands for the thing/s which were neglected.

They use the palm to give the group leader feedback on organisation and implementation.

Following this, everyone comments on his/her hand, i.e. on all or only individual aspects, according to the group size. Nobody is obliged to speak. The hand evaluations remain anonymous and are collected by the group leader.

#### Source

Inspired by: Bundeszentrale für politische Bildung: rICHTig wICHTig. Ein Empowerment-Workshop über Fremd- und Eigenzuschreibungen, S. 56 - [https://www.bpb.de/system/files/dokument\\_pdf/bpb-Netzwerk%20Verst%C3%A4rker%20-%20Bildungskonzept%20rICHTig-wICHTig\\_19.05.2014.pdf](https://www.bpb.de/system/files/dokument_pdf/bpb-Netzwerk%20Verst%C3%A4rker%20-%20Bildungskonzept%20rICHTig-wICHTig_19.05.2014.pdf). (Stand: 06.12.2017)



### Flashlight

#### Age of participants

10 and above

#### Time frame

5-15 minutes

#### Implementation

The "Flashlight" provides all participants with the opportunity to express their opinion in a few sentences. The group leader asks simple questions, which they answer one after another.

The only rule are: No contribution is longer than two to three sentences. Nobody is obliged to speak. Statements are neither commented on, criticised nor evaluated.

Helpful questions:

- What did I learn?
- How do I feel now?
- What was not going well?

This exercise allows participants to provide for quick and simple feedback and does not require much preparation.

#### Source

Inspired by:

Bundeszentrale für politische Bildung: Methodendatenbank, Blitzlicht <http://www.bpb.de/lernen/formate/methoden/62269/methodenkoffer-detailansicht?mid=115> (Stand: 06.12.2017)

## Evaluation and farewell



### Target

#### Age of participants

10 and above

#### Time frame

10-15 minutes

#### Materials

Flip chart

Marker

#### Implementation

The group leader draws a large target on a flip chart. The participants then give general feedback on the event with a marker. Those who think that the event was a “real hit” and are satisfied with everything draw a dot at the centre of the target. Those who are less satisfied will move closer to the edge. If the group leader wants more specific feedback on certain issues, he/she can either draw several targets (one for the content, one for the leadership team, one for organisation, etc.) or divide one target into several sections.

The participants’ evaluation should be anonymous. For this purpose, the target can, for example, be attached to the back of a presentation board.

Those who wish to comment on where he/she drew a dot the target may explain their answer.

#### Source

Inspired by:

Bundeszentrale für politische Bildung: Methodendatenbank, Evaluationszielscheibe: <http://www.bpb.de/lernen/formate/methoden/62269/methodenkoffer-detailansicht?mid=3> (Stand: 06.12.2017)



### Backpack and dustbin

#### Age of participants

10 and above

#### Time frame

15-20 minutes

#### Materials

Two posters

Moderation cards

Markers

#### Implementation

The group leader draws a dustbin on a big poster and a backpack on another. He/she invites the participants to review the time spent together and to note on moderation cards the thing/s which they found positive and helpful and will take home, as well as the aspects which they found less useful and want to leave behind. The positive cards are pinned on the backpack, the negative ones on the dustbin. Everyone has the right to comment on his/her thoughts as he/she pins them on the posters.

The exercise can also be varied as follows: The participants write on small pieces of paper. They put the papers with the aspects they want to take home into their trouser pockets, and directly dispose of the ones with the negative points in a real dustbin.

#### Source

Inspired by: Bundeszentrale für politische Bildung: rICHTig wICHTig. Ein Empowerment-Workshop über Fremd- und Eigenzuschreibungen, S. 56 - [https://www.bpb.de/system/files/dokument\\_pdf/bpb-Netzwerk%20Verst%C3%A4rker%20-%20Bildungskonzept%20rICHTig-wICHTig\\_19.05.2014.pdf](https://www.bpb.de/system/files/dokument_pdf/bpb-Netzwerk%20Verst%C3%A4rker%20-%20Bildungskonzept%20rICHTig-wICHTig_19.05.2014.pdf). (Stand: 06.12.2017)



## Evaluation and farewell



### Well done

#### Age of participants

10 and above

#### Time frame

5 minutes

#### Implementation

The participants form a circle. The group leader asks them to turn right and put their right hand on the right shoulder of the person standing in front of them. As soon as everyone touches his/her neighbour, he/she pats him/her and says, "Well done!"

This closing ritual brings the youth event to a conclusion for everyone and values each person's participation.

#### Source

AST-WERK





### You always meet people twice in life

#### Age of participants

10 and above

#### Time frame

5-10 minutes according to the group size

#### Implementation

The participants stand in a line. The first participant on the left end then stands facing the next person in the line and bids him/her farewell with a few personal words. Then he/she goes to the next person and again says a personal goodbye. The second participant now has nobody on his/her left. So he/she follows the first participant and says goodbye to every single person. This procedure continues in this manner. As soon as a participant has nobody on his/her left, he/she joins the queue and says a personal goodbye to everyone. It is important that only the people who are moving are allowed to speak. As soon as the first participant has said goodbye to everyone, he/she stands next to the last participant at the end of the line and waits until the queue of participants who are moving and saying goodbye comes to him. He/she has of course already met and said goodbye to the participants while moving in the queue as they were standing still. Now it is his/her turn to accept a farewell greeting. Because you always meet people twice in life.

#### Particular feature

This game can also be used as a welcoming game or to learn the participants' names. In this case, the participants greet each other by name when they meet. Another possibility would be to carry out this exercise as a recurrent ritual during an event, for example to wish everyone bon appétit, to say a word of praise at the end of the day, to say good morning, etc.

#### Source

AST-WERK



## Workshops



### Youth events and workshops

Youth education has many facets, and every area faces certain challenges, which leaders need to take into account when conducting workshops or youth events. One factor which always plays a major role is the available time. The exercises must be carefully selected so that participants can gain the greatest possible benefit from the event in terms of content and emotion even within a short period of time. Exercises that strengthen group dynamics must not be neglected even when little time is available. The content and methodology of the exercises should build on and complement each other.

This chapter presents examples of possible flows of youth events and workshops of different durations. They are of course just some of many possibilities, and the group leader can select the exercises from the tool kit in line with the target group and the content he/she wishes to deepen.

#### **Duration of the workshop: 4 hours**

Please note: This proposal is suitable for participants of different age groups (between ages 10 and 20).

If the group leader has only four hours, he/she will be unable to take the time necessary to deepen the issue of values with young people. Nevertheless, this is sufficient time to raise the participants' awareness of the issue and trigger thinking.

The following games and exercises are suitable for this purpose:

Regardless of whether the group members know each other or not, the event should always begin with an icebreaker to prepare the group for the emotional issue of values.

#### **Choice of icebreakers >> see pages 9-12**

The Happiness exercise is suitable as an introduction to the actual topic. It provides young people with an initial approach and allows them to become aware of their own values. They understand that their values also influence their feelings or judgements of certain situations.

#### **The happiness exercise – What makes me happy? >> see page 24**

It is advisable to run a more dynamic exercise thereafter, which enables participants to experience certain values in a given situation. The exercise Sheep and shepherd allows the participants to learn how communication can work and what it feels like if you have to trust others and let them guide you.

#### **Sheep and shepherd >> see page 38**

The exercise Sun, moon and earth can be a thematic conclusion. This short and dynamic game makes the participants realize that they are always part of a system and need to adapt their opinions and values to any change.

#### **Sun, moon and earth >> see page 17**

In order to end the workshop jointly and to get feedback from the participants, the group leader can run an evaluation exercise.

#### **Choice of exercises "Evaluation and farewell" >> see pages 68-73**

## Workshops



### **Duration of the event: 1 day**

Regardless of whether the group members know each other or not, the event should always begin with an icebreaker to prepare the group for the emotional issue of values.

**Choice of icebreakers >> see pages 9-12**

As an introduction to the topic, an event can begin with the Happiness exercise and the Island of values (suitable for participants between the ages of 10 and 20). These exercises encourage them to deal with and reflect on their own values and find out that other people may have different value orientations or a different understanding of values.

**The happiness exercise – What makes me happy? >> see page 24**

**Island of values >> see page 15**

If the participants are a bit older, say 15 and over, the same objectives can be achieved with the exercises Finding values, Photos of values and Who else?, which in combination lend themselves well as an introduction.

**Finding values >> see page 14**

**Photos of values >> see page 19**

**Who else? >> see page 22**

After this introduction, it makes sense to incorporate experience-oriented methods (suitable for younger participants aged 10 and over). The exercises Sheep and shepherd and Safecrackers allow participants to experience group processes and communication in a playful way.

**Sheep and shepherd >> see page 38**

**Code crackers >> see page 36**

The simulation game Pluricultural game allows the group leader to deepen the issue with older participants and give them the opportunity to learn what happens and what it feels like when different values clash.

**Pluricultural game >> see page 46**

The Privilege test enables the group leader to transfer the issue to a societal level. It becomes clear that many problems and conflicts in our societies are caused by different value orientations, which have a strong impact on many people's lives.

**Privilege test >> see page 53**

In order to end the workshop jointly and to get feedback from the participants, the group leader can run an evaluation exercise.

**Choice of exercises "Evaluation and farewell" >> see pages 68-73**

## Workshops



### **Duration of the event: 2 days**

Regardless of whether the group members know each other or not, the event should always begin with an icebreaker to prepare the group for the emotional issue of values.

**Choice of icebreakers >> see pages 9-12**

As an introduction to the topic, an event can start with the Happiness exercise and the Island of values for participants between the ages of 10 and 20. These exercises encourage them to deal with and reflect on their own values and find out that other people may have different value orientations or a different understanding of values.

**The happiness exercise – What makes me happy? >> see page 23**

**Island of values >> see page 15**

If the participants are a bit older, say 15 and over, the same objectives can be achieved with the exercises Finding values, Photos of values and Who else?, which in combination lend themselves well as an introduction.

**Finding values >> see page 14**

**Photos of values >> see page 19**

**Who else? >> see page 22**

After this introduction, it makes sense to incorporate experience-oriented methods. The exercises Sheep and shepherd and Safecrackers allow participants to experience group processes and communication in a playful way.

**Sheep and shepherd >> see page 38**

**Code crackers >> see page 36**

After this practical experience of values, the group leader can run a less dynamic exercise. The Value tree provides the participants with the opportunity to reflect on their own values and their values' origins.

**Value tree >> see page 20**

The exercise Barnga provides the participants with the opportunity to learn what happens if different values and norms clash with each other and that this clashing can be a source of misunderstanding and conflicts.

**Barnga >> see page 43**

After having introduced the issue of values in detail, the group leader can transfer it to a societal level. The exercise Privilege test illustrates that many problems and conflicts in our societies are caused by different value orientations, which have a strong impact on many people's lives.

**Privilege test >> see page 53**

The group leader can use the method Solving conflicts of values – a role-playing game to introduce some communication methods and the consensus method. The role-playing game permits the participants to practice ways of reaching a consensus and, as a consequence, suggesting a solution to conflicts of values. However, this exercise is suitable only for older participants (16 and above).

**Solving conflicts of values – a role-playing game >> see page 61**

In order to end the workshop jointly and to get feedback from the participants, the group leader can run an evaluation exercise.

**Choice of exercises "Evaluation and farewell" >> see pages 68-73**

Please note: If the youth event lasts longer, icebreakers can be run between the units. This relaxes the atmosphere and improves the participants' concentration.

## Partner organisations



### Europäische Akademie Otzenhausen

The Europäische Akademie Otzenhausen (European Academy of Otzenhausen – EAO) is an independent provider of extracurricular youth and adult education. It is nonpartisan and nondominational and directs its information and education offerings on European politics towards people of all social groups (from age 16 years on).

#### Contact

Europäische Akademie Otzenhausen gGmbH  
Europahausstrasse 35  
D - 66620 Nonnweiler  
Tel.: +49 6873 662-0  
[www.eao-otzenhausen.de](http://www.eao-otzenhausen.de)  
[info@eao-otzenhausen.de](mailto:info@eao-otzenhausen.de)



### AST-WERK

AST-WERK has been offering a wide range of services in different locations in Germany and its neighbouring countries since 2007. The team implements many different activities and consists of skilled professional trainers and advisors. The guiding principle of AST-WERK is to support teams going through development and change and to professionally implement training sessions and experience-oriented projects in order to impart social and intercultural skills.

#### Contact

AST-WERK  
Owner: Knut Lauer  
Hirtenstrasse 35  
D - 56073 Koblenz  
Tel.: +49 2606 979 03 97 / +49 178 537 45 65  
[www.ast-werk.de](http://www.ast-werk.de)  
[info@ast-werk.de](mailto:info@ast-werk.de) / [k.lauer@ast-werk.de](mailto:k.lauer@ast-werk.de)  
Facebook: [www.facebook.com/atswerkcoaching/](https://www.facebook.com/atswerkcoaching/)



**The Landessportbund Rheinland-Pfalz (State Sports Association of Rhineland-Palatinate – LSB)**, based in Mainz, is the umbrella association of sports in Rhineland-Palatinate and, with over 6,200 affiliated clubs and more than 1.5 million members, the State's biggest association of persons. Its manifold tasks include representing sports interests vis-à-vis politics and the state, supporting its members, promoting competitive sports, cooperating with international partners in the field of sports, developing new concepts in the field of popular sports, promoting youth activities and much more.

#### Contact

Landessportbund Rheinland-Pfalz  
Rheinallee 1  
D - 55116 Mainz  
Tel.: +49 6131 2814-191  
[www.lsb-rlp.de](http://www.lsb-rlp.de)



The Ecole Nationale de l'Éducation Physique et des Sports (National School for Physical Education and Sports – ENEPS) is an educational institute affiliated with the Ministère des Sports in the Grand Duchy of Luxembourg. Its tasks include initial and further education of trainers, referees and senior administrative staff. ENEPS cooperates with about a dozen sports associations recognized by the Comité Olympique et Sportif Luxembourgeois (Luxembourgian Olympic and Sporting Committee – COSL), is a founding member of the Eurosportpool and affiliated with the Réseau européen des académies du sport (European Network of Sports Academies – EndAS).

#### Contact

LE GOUVERNEMENT DU GRAND-DUCHÉ DE LUXEMBOURG  
Ministère des Sports  
Ecole nationale de l'Éducation physique et des Sports (ENEPS)  
66, rue de Trèves  
L - 2630 Luxembourg  
Tel.: +352 247 83400  
[www.sports.lu](http://www.sports.lu)  
[www.eneps.lu](http://www.eneps.lu)



**ENEPS and LSB** are co-founders of the Europäischer interregionaler Pool des Sports (European Inter-regional Sports Pool – Eurosportpool). This pool represents some sports at the heart of Europe. The organisation aims to cooperate on a transnational level (Luxembourg, Saarland, Lorraine, the Belgian province of Luxembourg and the German-speaking community of Belgium) in all relevant fields of sports. This includes the exchange of experiences and practical sports offerings to make a contribution to the unification of Europe. The various fields of activities of Eurosportpool include supporting interregional sports affairs, developing joint educational concepts, mutually recognizing licenses and exchanging trainers in the field of competitive sports.

#### **Europe Direct Saarbrücken**

The Europe Direct Informationszentrum Saarbrücken is one of more than 500 European contact points for questions with regard to the European Union. The local information centre provides information about European issues in Saarland. Information brochures and other materials are available free of charge. A programme of events and activities, both open and designed for specific target groups, locally promotes the discussion about European issues.

#### Contact

Europe Direct Saarbrücken  
Gerberstrasse 4  
D - 66111 Saarbrücken  
Tel.: +49 681 905-1220  
[www.eiz-sb.de](http://www.eiz-sb.de)  
[europe-direct@saarbruecken.de](mailto:europe-direct@saarbruecken.de)  
Facebook: [www.facebook.com/EuropeDirectSaarbruecken](https://www.facebook.com/EuropeDirectSaarbruecken)



## Young European Federalists Strasbourg

The Young European Federalists (YEF) are a pro-European, non-partisan association which since 1992 has been bringing young people together who wish to dedicate themselves to the creation of Europe. They are part of YEF Europe, a European network of federalist youth associations which has 30,000 members all over Europe. The association Jeunes Européens – France includes 26 local sections in France's biggest cities. The founding section of Jeunes Européens – Strasbourg is one of them.

We regularly organise conferences, pedagogic activities at youth education organisations ("Europe par les jeunes"), thematic evenings, etc. in Strasbourg in order to raise all peoples' awareness of Europe and Union citizenship.

### Contact

[www.jeunes-europeens-strasbourg.eu](http://www.jeunes-europeens-strasbourg.eu)  
[strasbourg@jeunes-europeens.org](mailto:strasbourg@jeunes-europeens.org)



## Miteinander Leben Lernen

Miteinander Leben Lernen (Learning to live together), Saarbrücken office and member of the Saarland Sports Federation, champions the interests of disadvantaged children and young people. Freizeit Inklusive (FI), the special department for experience-based inclusive leisure activities, brings together people with and without disabilities who are interested in sports. FI coordinates sports opportunities in various areas close to the people's homes and contributes in this way to maintaining sports offerings with a focus on mass sports and health-related fitness.

Our objective is to bring all interested children and young people closer to sports and to allow them to participate in sport activities regardless of income, origin or disabilities. We furthermore aim to help make sports more open and inclusive and raise awareness of cultural diversity. We therefore support other associations with a broad range of activities with a focus on our priorities climbing, canoeing and dancing. In addition, our action days and weekend tours offer experience-oriented educational activities, such as Nature experience days including the construction of shelters from greenery, cooperation games and rock climbing.

### Contact

Miteinander Leben Lernen  
Eschberger Weg 40  
D - 66121 Saarbrücken  
Tel.: +49 681 68797-0  
[www.mll-saar.de](http://www.mll-saar.de)



## miteinander-füreinander e.V.

The association miteinander-füreinander e.V. (with each other – for each other) has been running the Homburg "One-World-Store" and, in this context, has been committed to promoting fairer world trade for 25 years. A team of volunteers offers fair trade products at Saarbrücker Str. 9 in Homburg. Since April 2016, the association has been supporting the workplace of the One-World regional promoter Saarland Ost. The promoter has the task of initiating discourse and of supporting initiatives, associations, communities and actors from the fields of education and the economy in their commitment to One-World activities, by means of content-related inspiration, advisory services, networking, qualifications, actions, campaigns and educational offers.

### Contact

Axel Stirn, Regionalpromotor  
[axel.stirn@posteo.de](mailto:axel.stirn@posteo.de)



## **The following persons contributed to the creation of the tool kit**

Stéphanie Bruel, Europäische Akademie Otzenhausen  
Louisa Frenzel, freelancer with Europäische Akademie Otzenhausen  
Frank Fried, Europe Direct Saarbrücken  
Joachim Fries, Miteinander Leben Lernen  
Nisrine Hamouni, ENEPS Luxembourg  
Oliver Kalb, Landessportbund Rheinland-Pfalz  
Roger Königs, ENEPS Luxembourg  
Knut Lauer, AST-WERK  
Sophia Rickert, freelancer with Europäische Akademie Otzenhausen  
Sabine Rudatsikira, JEF Strasbourg  
Axel Stirn, Eine Welt Regionalpromotor, Miteinander-füreinander  
Bernd Unger, AST-WERK  
Nedia Zouari, Landessportbund Rheinland-Pfalz

Andrea Becker, Miteinander Leben Lernen  
Aude Evrard, JEF Strasbourg  
Johanna Waterböhr, Europe Direct Saarbrücken

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