Curriculum

CLIO

Challenging Hostile Views and Fostering Civic Competences

April 2022

Project information

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TABLE OF CONTENTS

WHAT IS IT ABOUT?

Clio is a project for the prevention and management of xenophobic attitudes at vocational schools. Teachers, as well as school administrators are to be enabled to recognize and understand such positions among their students and to stand up for democratic values without fear. For this purpose, interdisciplinary experts from Austria, Poland, Croatia and Germany are developing various materials in close cooperation with the target group, such as an app, a blended learning training and a podcast. The main focus of this project is to build synergetic networks with other actors in each country in order to strengthen schools and provide them with knowledge and professionally produced materials.

In this curriculum, you will receive all the tools that enable you to conduct a workshop or training based on the Clio materials. Of course, you can modify, shorten, or add to your own course. All Clio materials are available for your use and distribution.

www.clio-project.eu

1. STRUCTURE

The three-part advanced training consists of:

- Briefing of the participants

- 5-day face-to-face phase as well as

- online phase (follow up) with two webinars

2. CONTEXT AND CONTENT

The training is about..

- expanding the judgment and action competencies of the participants with regard to the topic of 'Ideologies of Inequality' (I. o. I.) in a process-oriented way that is appropriate to the situation.
    - accordingly, it is a question of perforating and differentiating the attitudes of teachers and trainers.
- enabling teachers, who often teach science or technical subjects, to develop democratic competencies in their students
- determining the participants' self-assessment of the reduction of prejudices and the gain in competence by means of a qualitative and a quantitative questionnaire.

Target Group of the Training

The target group of the training are school administrators, teachers in (vocational) schools, and trainers in companies. However, it can also be extended and made available for any other target group, for example in youth education or political adult education.

3. SUBJECTS OF THE TRAINING

Using the Clio products (brochure, podcast, app, scripted modules, webinars), the following items are integrated into the training:

- Getting to know or deepening of the knowledge on widespread I. o. I.

- Possibility conditions of I. o. I.

- Learning about strategies of xenophobic groups and organizations
a) with regard to the 'recruitment' of young people
b) with regard to the targeted influencing of discourses

 - Discussing of and reflecting on the supposed contrast of the "extremist fringes" vs. the "democratic center"

- Practicing options for taking action (reactions to statements/behavior of students)

- Implementing long-term infrastructure against the spread of I. o. I. (see Clio product "Instruments of democratic school culture")

4. RELEVANCE

Decisive action is needed at all levels of society to prevent more and more people from using simple explanations for complex problems. All European institutions see an urgent need for action in dealing with I. o. I. The CLIO concept tackles this issue on the structural and on the individual level.
The continuous task of the trainers is to create or maintain an openness for the topic among the participants. There is no 'one fits all' method for this - however the description of the different ways to achieve this will be the focus of the 'Open Educational Resource'. In designing the training, aspects of theme-centered interaction, forum theater, and paradoxical intervention will be incorporated.

The measurement of an actual reduction of misconceptions or prejudices is only possible with an elaborate research design (and still various other influencing factors remain unconsidered). Moreover, learning improvements and competence growth on the level of attitudes cannot be assessed from the outside: "Trainings are supposed to improve competencies, but any change in competencies can only be measured by observable improvements on the level of performance" (Mittag/Hager 1998, 17). Therefore, in the CLIO project, a qualitative and a quantitative questionnaire are used for participants' self-assessments before and after the trainings (see Appendix). This self-evaluation cannot accurately determine the actual improvement in competence, but it can provide insight into the participants' own assessment and, thus, offer a starting point for further treatment of the topic. Furthermore, in the course of the evaluation, the participants engage in a self-reflection on their own learning and competence gains, which can stimulate moments of insight and leave room for the formulation of feedback. This approach is also easy to implement for the target group of teachers and principals without having to familiarize oneself with a complex research design.

5. DESIRED RESULTS OF THE TRAINING

Overarching Results

The participants (teachers and trainers):

- are open to the topic of I. o. I. (instead of talking it down, ignoring it, etc.)

- are aware of possible problems in this regard at their school

- reconsider widespread explanations of deficits as the cause of exclusionary attitudes (e.g. difficult life situations, such as lack of prospects, problems at home)

- take the political culture of a region or a state into consideration when explaining exclusionary attitudes

- know different options for action in the context of I. o. I. and are able to apply/implement them, partly with the involvement of external actors

- rethink their understanding of their profession.[1]

Competence Gain of the Participants

The training aims to improve teachers' ability to act, to further develop their historical-political judgment and thus, their democratic attitude.

In the course, the didactic principle of conflict orientation is introduced and applied. In addition, the method of conflict analysis is employed. This means that democratic processes are practiced during the settlement of conflicts. A subsequent reflection, guided by the trainer (later by the teacher), connects the levels of democracy as a form of life, society and rule.

The following teacher competencies will be improved during the course (as well as through the other Clio products):[2]

- recognize political and social exclusion processes, analyze them and - in the direction of global justice - help to transform them (justice competence);

- recognize, assess and confront oversimplified, populist explanations and interpretations of societal challenges (differentiation competence);

- to oppose social and political processes that are characterized as "without alternatives" with "utopian thinking" - thinking and acting in terms of alternatives (utopian competence);

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[1] They recognize that the focus on a pedagogical attitude of support, care and acceptance can be problematic in the case of xenophobic statements, because the political dimension is ignored. A look at the social environment shows that it is not sufficient to see the need for action exclusively among teachers, who sometimes act in a non-professional manner. The interrelationships between the micro, meso and meta levels must be explained clearly by the trainers. This is also an important aspect in order to create openness for the above-mentioned phenomena. This includes, depending on the subject matter, specific critical analyses of the political and economic system. This means that the trainers must be professionally and didactically competent.

[2] Following the recommendations of the European Parliament and the Council on key competences for lifelong learning (2006/962/EC), which states:

„Civic competence is based on knowledge of the concepts of democracy, justice, equality, citizenship, and civil rights, including how they are expressed in the Charter of Fundamental Rights of the European Union and international declarations […]. Constructive participation also involves civic activities, support for social diversity and cohesion and sustainable development, and a readiness to respect the values and privacy of others."

- to help shape one's own social environment in the sense of " political and social involve-ment", taking into account the competence dimensions mentioned above (participation competence)

- to critically reflect on their own information, learning and educational processes (reflective competence)

6. THE CLIO PRODUCTS

Here, the Clio products are briefly presented individually, and their possibilities for use are explained. They can all be found at https://www.idd.uni-hannover.de/en/research/projekte/clio/ and in the Clio app.

MOBILE APP "DECIPHER CODES AND SYMBOLS"

Organisations and groups that use misanthropic ideologies use codes, symbols, music etc. to win young people over to their goals. With this app, teachers etc. get to know the above-mentioned in order to sharpen their attention and to classify the situation at their school. The app contains, among other material, contact data for advice centres in the partner countries and thus promotes the networking of democratic actors. The app can be found here: https://clio.keelearning.de
One part of the app consists of an index card game. Here, right-wing extremist symbols, codes, etc. are displayed as images and with one click, these cards can be flipped. Here, the players can choose between "known" and "not known". The cards that are not known are stored in card boxes according to Leitner's algorithm and can be repeated to ensure that they have all been memorized.
Furthermore, there is the Powerlearning with Quiz function, in which the knowledge of ideologies of inequality is trained. The questions from these quizzes are based on the modules. The app also contains a media library with various Clio materials and further articles. Users can also submit their own quiz questions. The app is available in Polish, Croatian, English and German and also contains country-specific content in these languages.

BROCHURE + PODCAST

Many teachers feel threatened by online reporting portals: The partners are developing a four-language brochure that refers to legal documents in the respective region and encourages teachers to intervene in certain situations. The brochure lists organizations that support teachers and presents procedures for dealing with specific conflicts and problems. The brochures are entitled "Fearless standing up for democracy and tolerance".
The podcast contains fictitious interviews (teacher + advisor) and thus illustrates various possible courses of action in critical situations in the school context. The podcasts complement

the brochures and are available for each country in their national language and deal with national focal points. Here, too, teachers are made aware that they are not alone in critical situations and that there are reliable organizations to support them.

MODULE

The overarching topic of the Module is 'Ideologies of inequality' and it is part of the Clio further education. There are a total of 8 modules, which are divided as follows:

1. Right-Wing-Extremism

2. Antisemitism

3. Racism

4. Antimuslim Racism

5. Sexism and Homophobia

6. Antiziganism

7. Right-Wing-Extremism, Hate Speech and Fake News

8. Strategies against I. o. I.

These documents, each about 20 pages long, not only explain the theoretical basics of the individual topics in a comprehensible way, but also contain exercises for practice. These units can be used by teachers in the classroom as well as in teacher training courses (such as the Clio Training) or in adult education.
The modules were created in teams of experts from the partner organizations of the Clio Consortium and supplemented and completed with the help of peer-to-peer reviews. They are available in German, English, Croatian and Polish and are mostly identical in content.

CURRICULUM FOR 5-DAY BLENDED LEARNING COURSE

The curriculum is the written methodology and didactics of the blended learning training, i.e. precisely this learning plan right in front of you. On the one hand, the Clio project includes an attendance part in the form of a learning-teaching-training-activity as a pilot course. In addition to the modules (Output 3), other Clio materials are presented and used extensively here. In the appendix, you will find the agenda that was applied for this pilot course.
Furthermore, there is the continuing online part of the training. For this, the webinars (next output) were created and online conferences were held with the participants from the face-to-face course. Also the exchange in the virtual meeting place (Padlet) is to be counted as part of the online part.

WEBINARS

Further webinars are held as part of the blended learning course. These serve the purpose of a more in-depth study of related topics and are activated after the classroom course. The webinars are PowerPoint presentations with audio dubbing. In terms of content, they deal

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10

with civic education, citizenship education and the so-called "whole school approach", an approach that maps the implementation of democratic instruments and favors networking with stakeholders. Both webinars also focus on presenting real-world examples from the respective partner countries. The webinars, like all other products of the project, can be accessed via the Clio homepage and are available in German, English, Polish and Croatian.

INSTRUMENTS OF DEMOCRATIC SCHOOL CULTURE INCL. BLOG

Students, together with their teachers and external actors, install instruments of democratic school culture at the participating vocational schools. For this purpose, the students, for example, organized interviews with politicians, founded working groups, carried out community service activities. In Croatia, a center for intercultural coexistence was even founded as part of the Clio project! This process was documented in a blog and thus presented to the public and made easily accessible to other interested parties.
The blog can be found here: https://clioproject727307695.wordpress.com

These products are freely available for use. Not all of them have to be part of your training, they rather serve as building elements and support.
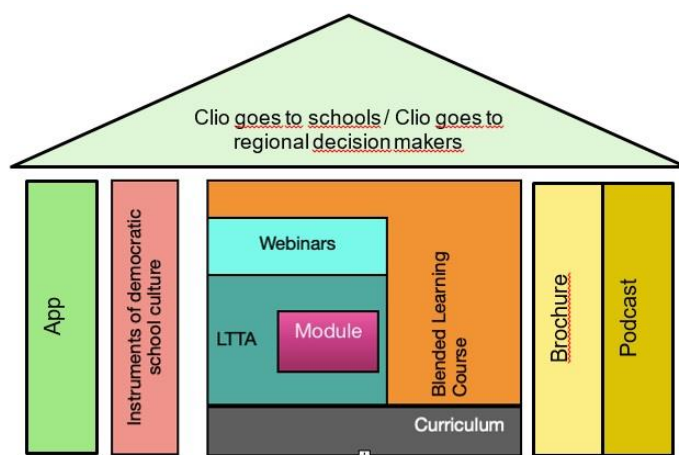
CLIO HOUSE

The Clio House graphically represents how the individual products interlock. The "LTTA" is the face-to-face course of the blended learning training.

7. STEP-BY-STEP PROCEDURE OF A CLIO BLENDED LEARNING TRAINING COURSE

Do you want to offer a Clio-supported blended learning training? Here is a list of steps to guide you.

Before the Meeting:

- Online-Briefing of the participants (e.g. through the Padlet tool)

- Provide materials (app, brochure, podcast, modules, blogs)

- Use communication channels and engage in mutual exchange

Attendance Phase:

Implementation of the in-person course (see agenda)

After the Meeting / Online Phase:

- Stay in contact trough Padlet

- Follow-up in terms of content (webinars and online conferences, if applicable)

Preparation

The preparation of the training already starts 3-4 months before the event: advertise the course, find a meeting venue, invite participants, plan the recreational program (optional) etc.

Padlet

It is a good idea to create a padlet or to use a similar tool in advance of the course, as this can provide an optimal meeting place for the participants. Documents can be uploaded and downloaded, the use and operation is very simple and, for example, profiles can be created and pinned. There are no limits to creativity, and Padlet can also be used to stay in touch after the event. Thus, tools like Padlet offer a sensible alternative to Facebook, for example, and serve as a social network in mini format without major data problems.

Tip: The exemplary Clio padlet we used for our blended learning training can be found under the following link:

https://de.padlet.com/ronjakummer/kkh7icdk3wc4ozra

You can use it for inspiration for your own padlet. The structure and the contents are self-explanatory. It is important that all information regarding the training is available or linked here and that the participants have space to comment on the padlet. Since the pilot training took place with an international group and the course language was English, the padlet is also written in English.

BRIEFING of the participants

Two months before the face-to-face course, participants will receive the relevant documents; in addition, they will be asked to register in the associated wiki or padlet. There, they can create short profiles and find out in advance which people are also participating and get in touch with them. The materials can (and at best should) be accessed and viewed. There may also be a two-hour online meeting where participants can ask live questions about organizational and content issues. The goal is to set the mood for the course as well as to reduce any uncertainties that may exist.

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12

Attendance Course (Learning, Teaching and Training Acitivity)

In the 5-day training course for teachers and trainers, two employees from each partner institution participate, the total number of participants is 12 persons. Of course, the number of participants can vary for further trainings, as well as the duration. If only 1-2 modules are used, it is of course not absolutely necessary to estimate a full 5 days (unless they are treated very profoundly and in detail).

Learning Contents

In order to encourage teachers not only to intervene in cases of anti-constitutional statements and actions, but also to intervene in cases of everyday racist statements (or everyday anti-Semitism, etc.), the curriculum contains an overview of the most important I. o. I. and short, precise and scientifically sound information and materials on various I. o. I. - in easy-to-understand language. The detailed learning modules are linked in this curriculum and serve the trainers as well as the participants for an in-depth examination of the topic and as a basis and reference book in the trainings themselves.
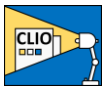
Exemplary Agenda

Day 1, Monday

Introduction on Clio Project, Group Focussed Enmity & challenging hostile views @school

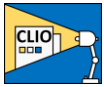| Time	Topic/ Activity	Description	Didactisation	Material
09:00	Establishing community rules	Disclaimer and Community Rules: How do we want to work with each other? How can everyone feel safe and comfortable? Does anything need to be changed?	Short presentation of community rules. Additions are made if necessary.	Prepared Flipchart
09:20	Meet & Greet	Round of introductions: Since sensitive topics are addressed during the curriculum, it makes sense to ensure a great group dynamic right from the start. Therefore, the course should be started with a fun round of introductions.	Exercise Presentation: Pictures on the subject of ideologies of inequality lie on the ground, the participants choose a picture, then each person introduces himself and says: 1. My name is... 2. I chose the picture because... 3. I expect the following from the Teachers Training...	Pictures, name cards, pens
10:00	Introducing to this Training & CLIO	What is Clio? What are the goals of the project? What are the outputs? What is the agenda of this curriculum?	Short presentation by the curriculum leader/presenter	PowerPoint
10:30	Coffee break			

10:45	Identity	Input on topic identity & stereotypes	15-20 min input on topic (based on Module 8)	PP, FlipChart, Pens
11:30	Group focussed enmity	Group activity on discrimination in general	Discuss the following questions in small groups: 1. Which groups are discriminated against? 2. Where does discrimination happen? Collect all your ideas on a flipchart and present it in the plenum afterwards	FlipChart & pens
12:00	Lunch break			
13:00	Sexism	The broad spectrum of sexism	Flash round: Every person says one word he*she associates with the term sexism. Are all words understood? If not, write them down to research them during the next exercise.	Pen & paper
13:05	Sex & Gender	Definition	Pair up and research the following terms: Sex & gender, heteronormativity, sexism, misogyny; Explain each term in one sentence	
13:25	Nurture or Nature	How we nurture gender roles in childcare	Group exercise: Watch the following BBC video: https://www.bbc.com/news/av/magazine-40936719/gender-specific-toys-do-you-stereotype-children Answer the following questions: o What struck you the most watching the clip? What disadvantages result from the stereotyping of children for girls and women and what for boys and men?	Notebook, smartphone, pen & paper

14.00	Misogyny, Homo- & Transphobia & Right-wing extremism		Watch the Guardian video: www.youtube.com/watch?app=desktop&v=w92V3CCIgpc
			And read the Spiegel article: www.spiegel.de/international/germany/from-digital-hate-to-analog-violence-the-dark-world-of-extremist-misogyny-a-832ed3cb-21d1-4e84-8c28-089365e91a83
			Answer the following questions for yourself, afterwards discuss them in the plenum:
			  o What was new for you?
			How are right wing extremist ideology and misogyny, transphobia & homophobia interlinked?
			
			Have you thought about this connection before?
			  o How is gender portrayed in right wing extremists' ideology? How femininity? How masculinity?
			  o What does toxic masculinity mean?
			Do you know the Incel-movement? What does this term mean?
				Notebook, smartphone, pen & paper

15:00	Coffee break			
15:15	Feedback round	Reflection, feedback & teaser for day 2	Short reflection round: What went well today, what didn't? What will be discussed tomorrow?	CLIO App, Internet
15:30	End of day 1			

Day 2, Tuesday

Right-wing-extremism

Time	Topic/ Activity	Description	Didactisation	Material
09:00	Welcome & Agenda	What was discussed yesterday? What is on the agenda today?		
09:15	What is Right wing extremism (RWE)?	Association ABC	Each person: Write the letters of the alphabet one below the other on a sheet of paper. Now enter terms that you associate with right-wing extremism in the list for each initial letter. This brainstorming method can help you to collect your ideas and to figure out your own level of knowledge; afterwards the words are collected and discussed in the group, module 1 is used to clarify specific definitions	Pen, paper, flip-chart, module 1
09:55	Coffee break			
10:00	Symbols & codes	Recognising right-wing extremism	Each person plays a round with the APP & tries to recognize symbols, then the presenter shows different symbols. The person who recognizes the most has won the contest.	App
10:30	RWE & democracy	Why & how is RWE dangerous for democracy?	Collect in small groups your ideas and examples how RWE is dangerous for democracy. Use module 1 if necessary.	Module 1, pen, flipchart
11:05	Coffee break			
11:15	RWE in schools	Experience with RWE	Form small groups and share how you personally experienced RWE. Is RWE a problem in your school? Are there any RWE symbols, thinking, ideas you witnessed in your school environment? Share your stories.	
11:50	Lunch break			

12:50	Strategies of RWE I	What strategies do RWE use?	Group exercise: Collect different strategies RWE use on a flipchart, use module 1 if necessary. Find examples from your country or different RWE groups. What methods do they use to influence other people? Afterwards share your results in the plenum.	Module 1, pen, flipchart
13:10	Strategies of RWE II	Hate speech	Group exercise: why is hate speech strategically used by RWE? Use module 7 if necessary. Use the internet to find examples, when RWE used hate speech to influence others.	Module 7, pen, flipchart
13:45	Coffee break			
13:55	Strategies of RWE III	Fake News & conspiracy theories	Group exercise: why are fake news & conspiracy theories strategically spread by RWE? Use module 7 if necessary. Do you know examples of popular conspiracy theories? Collect them on a flipchart & present them to the plenum afterwards	Module 7, pen, flipchart
14:40	Feedback round	Reflection, feedback & teaser for day 3	Short reflection round: What was discussed today? What went well today, what didn't? What will be discussed tomorrow?	
14:50	End of day 2			

Day 3, Wednesday

Antisemitism & Antigypsyism

Time	Topic/ Activity	Description	Didactisation	Material
09:00	Welcome & Agenda	What was discussed yesterday? What is on the agenda today?		
09:15	Antisemitism I	What is Antisemitism?	Watch the video "Antisemitism explained" by the Anne Frank House: www.youtube.com/watch?v=5BIwf72ynS8 Individually: collect on a piece of paper information that was new to you	Beamer, Youtube, pen & paper
09:40	Antisemitism II	Forms of Antisemitism	Group activity: collect different forms of Antisemitism (using module 2). Find current examples for each form of Antisemitism, present your findings in the plenum	Flipchart, pens, module 2
10:30	Coffee break,			
10:50	Antisemitism & RWE	How does Antisemitism relate to RWE?	Form small groups and answer the following question: How does antisemitism relate to RWE? What does Holocaust denial mean? Do you know politicians/famous people/influencers who deny the Holocaust? Present your findings in the plenum	Flipchart, pens
11:35	Antisemitism	Antisemitism in schools	Form small groups and reflect on the following questions: Are there forms of Antisemitism in my school environment? Is this topic discussed amongst peers/the staff? How is antisemitism discussed in schoolbooks?	Pen & paper
12:00	Lunch break			
13:00	Getting started	Association round to the topic of Antigypsyism	One person after the other says one word he*she associates with/know about the term antigypsyism. If one word is new/unknown, the group tries to explain it/research it.	Flipchart, markers

13:05	What does Antigypsyism mean?	Input on Antigypsyism	Input: What does antigypsyism mean? Since when does the term antigypsyism exist? What other terms are used to describe hate and prejudice against Roma? How does Antigypsism compare to other forms of racism?	A set of Preco-bias teaching materials, Internet
13:35	Coffee break			
13:45	Introduction to Antigypsyism	Introduction to Antigypsyism from Roma perspectice	Watch the following videos: www.opensocietyfoundations.org/voices/growing-roma https://www.youtube.com/watch?v=yNW-fNrpUqw Split up in groups of three and answer the following questions: What are your thoughts about these videos? Do you see these stories as positive achievements, or do you see it more as a main culture pressure and imposition of its norms and values?	Smartphone, notebook etc. beamer, the internet, pen and paper
14:15	Situation for Roma today	Situation in your country	In groups of two: Analyze how Roma are presented in media in your country. Explore if those depiction are different in traditional and social media. In your opinion, are these reportings and depiction fuelled by stereotypes and prejudice? Does it contribute more to spreading these stereotypes? What could change this? How are Roma presented in your school (schoolbooks, songs, everyday language, faculty etc.)? Afterwards present your findings to the group	Flipchart, smartphone, notebook etc.
14:40	Feedback round	Reflection, feedback & teaser for day 4	Short reflection round: What was discussed today? What went well today, what didn't? What will be discussed tomorrow?	

Day 4, Thursday

Racism & Anti-Muslim Racism

Time	Topic/ Activity	Description	Didactisation	Material
09:00	Welcome & Agenda	What was discussed yesterday? What is on the agenda today?		
09:15	Introduction to Racism	Introduction to Racism	Group exercise: Answer & discuss the following questions: *"'Races' are a product of racism and not the other way around. In other words, there are and were no 'races', racism creates them."* This quote is from the German social scientists Iman Attia and Ozan Z. Keskinkılıç. What does this quote mean? What do you think about it? Have you encountered racism in your daily life? Would you say it is an issue in our society? →Collect all your thoughts and discuss them in the plenum.	Flipchart, pen
09:50	Defining Racism	What is your definition of racism)	Groups of 2: W*hat is your definition of racism?* Try to write it down in 1-2 sentences, afterwards, present the definitions to the plenum. Look up at module 3 how Philomena Essed defines racism. →Method: Stream of consciousness in individual work (3 minutes) followed by exchange in pairs (5 minutes) and concluding discussion in plenary.	Pen & paper, module 3
10:10	Coffee break			
10:25	A single story	What is the danger of a single story?	Watch "The danger of a single story" by Chimamanda Adichie (Youtube) in individual work. Afterwards split up in small groups and discuss the TED talk with the following questions: What does Adichie mean when she talks about the danger of a single story? What single stories exist in your world/school/society?	Beamer, YouTube, flipchart, pens

			What has power to do with the single story? →Collect all your ideas on a flipchart & present it in the plenum afterwards.	
11_25	Coffee break			
11:35	Forms of racism	What does racism look like?	Split up in small groups and use module 3 to read up about different forms of racism. Collect them on a flipchart & find examples to each one.	Module 3, flipchart & pen
12:00	Lunch break			
13:00	Anti-Muslim racism	Definition of Anti-Muslim racism	Input by the presenter on the terms Anti-Muslim racism & islamophobia (module 4) Why does CLIO use the term Anti-Muslim racism?	PowerPoint, beamer
13:30	Forms of Anti-Muslim-racism	Finding examples of Anti-Muslim racism in everyday lives	Group exercise: collect examples of Anti-Muslim racism on a flipchart. How are muslims discriminated against structurally, directly or indirectly, intersectionally? Use module 4 or look up forms of discrimination on the internet to learn what structural or intersectional discrimination mean. Present your findings in the plenum.	Internet, flipchart
14:10	Coffee break			
14:20	Anti-muslim racism & democracy	Why is Anti-muslim racism dangerous for democracy?	Split up in small groups and discuss the following questions: Why is Anti-muslim racism dangerous for democracy? Why is Anti-muslim racism dangerous for the school environment? Have you noticed Anti-Muslim racism at your school?	Pen & paper
15:00	Racism	Empirical insight	Input on thematically suitable study	Flipchart, smartphone, notebook etc.

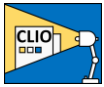| Time				
15:30	Feedback round	Reflection, feedback & teaser for day 5	Short reflection round: What was discussed today? What went well today, what didn't? What will be discussed tomorrow?	
16:00	End of day 4			

Day 5, Friday

Challenging Hostile Views @school + Wrapping Up

Time	Topic/ Activity	Description	Didactisation	Material
09:00	Review	Presentation of the contents learned so far	Short review of the topics: • (Clio Project) • Sexism & Homophobia • Right-Wing Extremism • Racism & Anti-Muslim Racism • Antisemitism Antigypsyism	
09:30	Group work	Analyse needs for action in group setting	• Groups sit together in national groups for 30 minutes and discuss: • Which of the topics covered are most relevant to your context? • What problems do you see in your personal/social/professional environment? How do they manifest ? If you could change something in the respective areas, what would it be?	
10:00	Listening to Podcasts	Podcast Session	Participants listen to Podcast (Episode 1) and read brochures in their language. After they answer the following questions:	Podcast 1, Brochures

			• What was the podcast all about? • What does the topic discussed in the podcast mean to me personally? Have I experienced something similar? How did I cope? • Time of discussion round: 20 minutes. Write down/Document results on a flipchart. The results will then be presented in a plenary session. Participants get the brochure.	
10:30	Coffee break			
10:45	Presentations Best Practice	ZSP and Niko present their school activites	Presentations by the project members about their Instruments of democratic school culture and their blog. Afterwards group discussion on ways to implement similar forms of participation and democratic school culture	Beamer, Presentations
12:00	Lunch break			
13:00	Identify possibilities for action: Planning and Discussing	Implementing new ideas, projects into your school environment	We want to get into action. We understand now that things must change and that we can be active to change our own environment for the better. Participants answer the following question: • What ideas are helpful for your own school environment? Why would some ideas be difficult to implement in your country/city? Afterwards they look up/do research on similar school projects in their country. They think about projects they can implement in their school/classroom. Afterwards they present the ideas to the group.	Flipcharts
14:00	Feedback round & Evaluation	Reflection, feedback, Evaluation by the participants	Short reflection round: What will you take with you from the training? Was it helpful? What did you like most?	Flipchart, smartphone, notebook etc., Evaluation Forms

			Participants fill out evaluation forms ("After Teachers Training")	
15:00	Summing up	Open questions & networking	Participants get the possibility to connect with each other, note important NGO's and organisations where they can turn to, exchange addresses and telephone numbers, collect materials, etc.	

Abstracts of the Learning Units

The short abstracts for the modules can be found in the appendix. The detailed units can be found on the homepage.

TIP: The modules contain additional exercises for teachers to do in their own classes/workgroups/courses with their own target groups..

After the attendance phase (follow-up)

After the face-to-face course, the participants try out aspects of the training in their everyday school life, e.g. interventions against xenophobic statements. The self-image as a teacher can be perceived, explicated and modified on the basis of concrete pedagogical situations. The participants in the training exchange information about their successes and problems in online conferences (adobe connect or similar), each of which is moderated by two project partners.

There are a total of 4 online conferences, each lasting two to three hours.

In addition, they participate in both webinars (also via adobe connect or similar). You can create your own webinars here or conduct them live; the original Clio webinars are available as recordings on the Internet (available on the Clio homepage https://www.idd.uni-hannover.de/en/research/projekte/clio/) and can easily be made available in a cloud or an equivalent format. You can also use them as samples and modify them appropriately to fit your goals. The webinars reinforce the course content and lead to sustained engagement with the training topics. This can subsequently be reflected at the school level, for example by introducing co-determination tools.

APPENDIX

Summary of the Theoretical Part / Teaching Modules

The following section provides a brief summary of the teaching modules. These handouts refer to the modules which can be found on the Clio homepage in full length. Corresponding references, and the bibliography as well as list of sources can also be found there.

Module 1 - Right-Wing Extremism

Module 1 refers to the phenomenon of right-wing extremism, for which there are many definitions with different emphases. Here, an overview of the most important characteristics of right-wing extremism will be given, which will also be referred to in the module (following the Austrian historian Willibald Holzer):

- **A strong sense of - and a desire to belong to - a Volksgemeinschaft**: The mythologically transfigured notion of "the people" and the "Volksgemeinschaft" is considered the most important form of social community. The purity of this "völkisch"-national identity, constructed as a supposedly "natural category," is perceived as threatened by a multicultural, open, and pluralistic society and the modern globalized world.

- **Ethnocentrism, ethnopluralism, nationalism, and the exclusion of the "other"**: The idea of the superiority of one's own "people" (ethnocentrism) creates a strong "we-feeling," which inevitably leads to the exclusion of "the others" and usually results in nationalism and racism. Even if ethnopluralism does not deny other peoples their right to exist, it is nevertheless racist, since it demands that the supposedly original state of "ethnic purity" be established by rejecting the "ethnic other." It is also a political slogan of the New Right.

- **Rejection of democratic principles (anti-liberalism, anti-pluralism, minority rights)**: The liberal, pluralistic concept of a democracy with minority protection and equal rights is constructed as a threat to a "natural" society characterized by a fundamental and "natural" inequality of people.

- **Anti-Socialism**: Socialist aspirations that ultimately promote the support and emancipation of the socially disadvantaged are strongly opposed because they undermine the "natural" inequality of people.

- **Authoritarianism**: Authoritarian concepts of power are called for as an alternative to liberal and pluralistic democratic rule, expressed in the demand for a strong state with a strong "leader" and the undermining of parliamentary control. Often, these authoritarian approaches are referred to as "true democracy." Direct democratic procedures such as referendums can be a popular and constitutionally legitimate political strategy because they reflect the will of "the people." They also disguise antidemocratic purposes (democratic mimicry).

- **Stereotypical construction of the "enemy" and scapegoats**: The strong "we-feeling" inevitably leads to demarcation from "the other" group, which serves as a basically interchangeable scapegoat and is portrayed as the cause of various social problems, e.g. Jewish people, asylum seekers, people of color, feminists etc. This results in the formation of conspiracy myths.

- **Recourse to tradition and a nationalizing approach to history**: The sense of belonging to an ethnically homogeneous "people" is constructed as historical continuity and serves as a model of orientation and identity. Selected parts of a national history are used to confirm this identity. Other parts are denied or reinterpreted to correspond to the "only true historical truth" (historical revisionism) (e.g. Holocaust denial and relativization).

It is crucial to understand that right-wing extremism is not a rigid and unchanging phenomenon. The key theoretical factors and political demands listed above may be more or less significant in reality. This means that not all seven aspects have to be fulfilled for there to be talk of right-wing extremism.

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27

The German extremism researchers Quent and Schulz speak of right-wing extremism as an organized phenomenon that describes various forms of action and organization based on ideologies of inequality. According to them, right-wing extremists pursue the goal of achieving supremacy in politics and culture. This goal is based on racism or nationalism. The subordination, suppression or even elimination of other ethnic, (sub-)cultural or political phenomena is included, intended or at least accepted.

Furthermore, the module addresses the historical components of the phenomenon of right-wing extremism and its particularities, such as symbolic worlds.

Module 2 - Antisemitism

In the 1870s, the term antisemitism was introduced to describe the "non-denominational" hatred of Jews and Judaism, which spread very quickly. This pseudo-scientific nonsense became respectable even among European intellectuals, leading to the general use of this illogical term, which never denoted hatred of "Semites" (e.g. Arabs) but only of Jews. However, the backlash against Jewish integration occurred much earlier. It began in the Hellenistic era, when the Jewish diaspora emerged as a distinct group and claimed intellectual supremacy over the polytheistic majority, arousing hostility in Greek and Latin literature. We can call this pre-Christian antisemitism, which provided fertile ground for the further negation of Judaism by Christians. The most obvious form of early antisemitism was the expulsion of the Jewish population from certain medieval European countries. Later, Martin Luther repeated all the medieval myths and made his Protestant followers even more suspicious of Jews than of Catholics. The Nazis later adopted all the negative anti-Jewish stereotypes, but there was still no way even fully assimilated or baptized Jews could escape the death sentence. Since 1965, Christianity no longer supports antisemitism, nor do most official state institutions, but antisemitism has not lost its power, nor did it disappear with the Holocaust. The legacy of hostility and prejudice against Jews remains a reality, especially given the increasing number and severe nature of attacks. The 2018 FRA survey found that 89% of Jews from 12 EU countries believe that antisemitism has increased in their country over the past decade, while 85% consider it a serious problem. Contemporary antisemitism often takes tacit and coded forms, making it a complex phenomenon that changes over time. Antisemitism is often treated as an isolated problem, implying that it is a problem of Jewish communities, when in fact it does not need a Jewish community to spread. Like all forms of ideologies of inequality, antisemitism has a profound impact on society as a whole and undermines democratic values and human rights. Social media and other digital tools provide platforms for the free and anonymous dissemination of anti-Semitic speech. These mechanisms and the lack of effective countermeasures leave room for like-minded individuals to promote and amplify their harmful messages. Right-wing extremism is based on the concept that there are different groups that occupy different, naturally given positions in a hierarchical world, e.g., non-Jews are higher in this hierarchy than Jews. Antisemitism is also adopted by a number of Western far-left activists, whose antisemitic ideas include Jewish bankers allegedly creating an unjust and manipulated economic system that targets the poor and disadvantaged.

Module 3 - Racism

Whether as a conception of power theory or as an analysis of inequality: as always in the social sciences, the term "racism" is subject to a wide variety of definitional approaches and attempts. While

one side tends to focus on the content, other approaches deal with the functioning of racism. Regardless of the approach, however, the responsibility of the scientific community to address the phenomenon remains great; its findings are highly relevant to policymakers, other decision-makers, and, of course, individuals.

While outdated concepts often focus on the belief in permanent and unchangeable differences between ethnic groups, modern conceptions of the phenomenon agree that racism must be viewed multidimensionally from a scientific perspective. In short, racism is a broad phenomenon that arises when the diversity of people, an inevitable side effect of the modern societies in which we live, is attributed to biological and cultural factors. However, even in science (for example, during the Enlightenment period, when science advanced to become the primate of human knowledge), there were beginnings of racial theories to justify the alleged superiority of the "white race" through scientism. Nevertheless, we have, of course, come a long way today. Different forms of racism can be categorized and the multidimensional approach to research has made it almost impossible to simply refer to biological differences between people. Scholars today largely agree that theories that focus only on these biological differences are no longer tenable.

One possible categorization takes into account the following forms of racism: biologistic racism, culturalistic racism (or neo-racism), everyday racism and institutional racism. Common to all of these categories is that racism is seen as a phenomenon that arises on the basis of the flawed assumption that people are unequal because of biologically or culturally immutable characteristics and that some people are superior or inferior. However, the reproduction and institutionalization of racism leads to one thing above all for those affected: discrimination. It does not matter how exactly racism is conceptualized; the construction of human "races" always leads to this discrimination, which makes racism a powerful category in our social reality.

Module 4 - Antimuslim Racism & Islamophobia

After the National Socialist era, a predominantly cultural understanding of racism emerged. Although this often no longer refers to biological „races", but to cultural attributions - which is why it is now called culturalist racism - the thought patterns are just as problematic. It ignores the fact that culture is highly dynamic and complex. Instead, it is portrayed as unchanging and cultural groups as homogeneous - that is, uniform - which does not correspond to reality. One such manifestation is anti-Muslim racism.

In the case of anti-Muslim racism, Muslims (or people perceived as such) are assigned "typical Islamic" characteristics. This also leads to a distinction between the "own" and the "Islamic"/"foreign" group.

In this context, anti-Muslim racism is often relativized, not recognized as racism, or even denied. In particular, the designation as "criticism of Islam" tends to obscure the reality. By labeling racist statements or views towards Muslims as "Islam criticism", the phenomenon is depoliticized and social problems are Islamized. Responsibility is thus shifted away from the majority society and towards Muslims. Acts of Muslims (or those perceived as such) are collectively projected onto all Muslims as "typical Muslim characteristics."

It is important to recognize that such prejudices, in terms of culture or an assumed "race," are learned. This means that these prejudices can also be re-learned and counter-learned.

Although the terms Islamophobia and anti-Muslim racism are often used as synonyms, the term "Islamophobia" is also problematic from a socio-critical perspective. First, this definition focuses too much on hostility on the individual level. Racist ways of thinking and acting are seen as a problem of individual people. However, the political, institutional and structural dimensions of racism are not included, in contrast to the definition of the term "anti-Muslim racism".

At this point, it should be mentioned that the hostility shown to Muslims goes beyond discrimination on the basis of religion. Rather, it is about the perception of certain people as Muslim, for example because of their outward appearance. Whether these people actually practice Islam is irrelevant. The German historian Yasemin Shooman speaks in this context of a racialization of religious affiliation. Second, the suffix "-phobia" in the term "Islamophobia" is problematic. Phobia comes from Latin and means fear. Thus, the term Islamophobia can literally be described as the fear of Islam. The criticism here is that the victim role is shifted. It is not the Muslim*s who experience racism and discrimination, but the Islamophobes, i.e. those who are supposedly afraid, who are in the victim role. In this way, a justification of the rejection of Islam and Muslims can be made and this rejection can even be described as a "natural" reaction to the increase or presence of Muslims in Western societies - a view that is widespread in right-wing populist discourse.

For these reasons, the term "anti-Muslim racism" will be used in this module.

Module 5 - Sexism and Homophobia

Module 5 combines topics that overlap in the categories of gender and sexuality. Thus, sexism, feminism, homophobia and transphobia are addressed. In addition, references are made to right-wing ideas and threats to democracy. Sexism and feminism are closely related in their theoretical origins. The term sexism was popularized primarily by the Western women's rights movements of the 1960s, which fought for equality and emancipation. In scholarly debate, there is broad consensus on the definition of sexism in the following terms: On the basis of genre or gender, there is devaluation, pre-judgement, or discrimination, especially against girls and women. At the same time, normative gender roles are constructed that uphold patriarchy and punish deviant behavior. As a result, women suffer social and political restrictions and disenfranchisement, as well as economic exploitation. On the other hand, men also suffer from conformity, albeit to a different degree, for example, through the suppression of healthy emotional processing that is condemned as "unmanly" (toxic masculinity). It should be emphasized, however, that most men benefit from patriarchy because they enjoy structural advantages such as rights, job opportunities, or social freedoms. The asymmetrical power relations also favor sexual violence against women and girls, such as sexual harassment or rape. Different forms of sexism can be distinguished: overt sexism (overt and intentional discrimination against women), covert sexism (intentional but deliberately hidden), and subtle sexism, which is difficult to detect because it is deeply rooted and normalized in society. Closely related to the phenomenon of sexism is the concept of homophobia and transphobia (as well as negative attitudes toward other members of the LGBTQ+ community). While homophobia manifests itself in culturally constructed attitudes and prejudices toward homosexuals, which can manifest themselves in legal restrictions, bullying, hate speech, or violence against homosexuals, the term transphobia describes the corresponding hostility toward transgender people. Right-wing extremism uses ideologies of inequality such as sexism, anti-feminism, or anti-LGBTQ+ attitudes to uphold reactionary and traditional gender roles. It can be stated that men in particular are susceptible to right-wing extremist ideas because, on

the one hand, they transport male hegemonic claims and, on the other hand, compensate for experiences of perceived exclusion. Anti-feminist and anti-LGBTQ+ rhetoric endangers the basic principles of democracy and holds the potential for anti-pluralistic violence.

Module 6 – Antiziganism

Module 6 deals with basic definitions of antiziganism and its historical origins. It attempts to identify the different forms of antiziganism and the possibilities of recognizing them, as well as different ways of preventing and combating antiziganism. "Antiziganism" refers to specific stereotypes and resentments against Sinti and Roma that have evolved historically. Antiziganism is a relatively new term used in various strategic documents, resolutions, and proposals to reduce discrimination against Roma in the European Union. It is used to express negative stereotypes and anti-Roma attitudes. It also includes discriminatory statements and practices: what is said, what is done or what is not done. Antiziganism represents a racist ideology and is intertwined with many other types of racism. It is a complex social phenomenon that manifests itself in its most obvious form through violence, hate speech, exploitation, and discrimination. Sinti and Roma have lived in Europe since the 14th century and represent the largest minority in Europe, but a majority of Europeans has not accepted them as "real" Europeans. The status of Roma in today's European countries varies from state to state, but most states try to provide them with a settled way of life and integrate them into society. The xenophobic attitude towards Roma is an undeniable obstacle to their acceptance and integration into most societies. The effects of constant discrimination and persecution throughout history continue to negatively impact Roma socially, economically, and psychologically. For example, the poverty of Roma in Romania is to some extent caused by the historical fact of Roma slavery and their permanent disadvantage in the ownership of land, wealth, and means of production. Segregation policies have affected their economic opportunities throughout Europe and continue to impact their lives. In many cases, the difficulties faced by the Roma are not discussed, but rather the "gypsy problem" is usually talked about, with a paternalistic attitude toward the Roma expressed in language and actions. Antigypsyism is persistent and structural, ranging from hate speech and violence to institutional and individual neglect, discrimination, inequality, stigmatization, extreme poverty, and social exclusion. The popularity of political parties expressing negative sentiments towards Roma is significantly increasing, while Roma are not given equal access to public institutions and services and are excluded from political decision-making and knowledge-building processes. Due to its complexity, antiziganism goes beyond mere discrimination, especially since the state plays an important role in generating and perpetuating antiziganism through politics, education, and the judiciary. Therefore, prevention requires a different set of tools, such as law enforcement, equality measures, awareness raising and recognition of the responsibility of duty bearers to respect, protect and fulfill human rights obligations binding under international law.

Module 7 – Right-Wing Extremism, Hate Speech, Fake News and Conspiracy Theories

Conspiracy theories, fake news and hate speech are closely connected, interdependent and build on each other. In particular, conspiracy theories (although some scientists prefer the term "conspiracy narratives" because the former suggests a non-existent scientific nature) are suitable for provoking

hate speech and generating fake news. As a general definition, the following can be used: "[conspiracy theories as] the assumption that an event of some magnitude is causally related to the secret plan of a few individuals who seek to profit from it at the expense of the public. "

These narratives can often be seen as a precondition for, for example, fake news (assumed to be misinformation or disinformation, where disinformation is the deliberate false construction and dissemination of information) and hate speech, which has now been almost unanimously criminalized in the EU.

The reasons for believing in conspiracy narratives are manifold: powerlessness, a perceived coping with threats, obtaining clear answers to complex phenomena, and taking a minority position in the "fight" against mainstream politics are just some of them. Psychologically, it is also interesting to note that people can sometimes feel "special" and that belief in conspiracy narratives is therefore driven by the person's need to be different and unique, as well as the desire to stand out from the crowd. There is a close connection between all these reasons and the individual factors arguably merge smoothly. As a result, it can be concluded that two main reasons for believing in conspiracy narratives are relevant: compensating for an experience of loss of control (personal, as in the loss of a job, and social, as in a political crisis) and satisfying a personal need to feel special and unique. While conspiracy narratives are not a purely extreme right-wing phenomenon (anti-Semitic conspiracy narratives in particular are deeply rooted in society), extreme right-wing groups in particular tend to use these very narratives for the purposes of their ideology. Conspiracy narratives offer clear demarcations, clear images of the enemy, and sometimes undermine democratic consensus; all of these are common strategies of extreme right-wing groups, which thus find a connection to people who feel very general insecurities with regard to a democratic system.

Module 8 – Strategies against Ideologies of Inequality

The last module combines and deepens the concepts developed in the other modules. It integrates the previous approaches to right-wing extremism, racism, antisemitism, sexism, homophobia, and antiziganism into an overarching pattern based on ideologies of inequality. Penetrating the concept of identity is particularly central to understanding ideologies of inequality. The latter consists of various innate and acquired characteristics such as gender, ethnicity, class and occupation, religious or political beliefs. The formation of our identity is strongly influenced by our social environment. The perception of ourselves results from our membership in different social groups and categories. This process is accompanied by behavioral norms and social roles. Social categorization creates ingroups and outgroups and is done according to corresponding identity shares between certain individuals. They help us navigate the social world by creating expectations through stereotypes and prejudices that simplify social reality and diversity (e.g., "men like soccer"). While stereotypes can be both positive and negative, prejudices are associated only with negative feelings towards people of a certain categorization. They are the underlying mechanisms of discrimination. Discrimination consists of actions, practices, or policies that place people at a relative disadvantage because of their membership in social groups. Discrimination is based on various components such as identity, gender, ethnicity, religion or political beliefs and takes different forms (direct, indirect, intersectional, institutional, structural). Human rights provide the legal and moral basis for the equality of all people. They are

rights and principles that are universal and equal, granting equal dignity to every human being, regardless of nationality, ethnicity, gender, class or other characteristics. Moreover, they are inalienable, as they cannot be surrendered by anyone. Modern democracies are based on a belief in human rights and are designed to protect them even from majority rule (e.g., minority rights that ensure equality for weaker segments of society). Because fighting discrimination, stereotypes, and prejudice to enforce human rights is particularly successful when done early in a person's development, the education system plays a key role in correcting primarily learned discriminatory behavior (e.g., through family, peers, or social media). There are several possible types of interventions, such as intergroup contact, multicultural and intercultural education, and training in social-cognitive skills and empathy.

The detailed version of the modules can be found on the Clio Homepage.

Evaluation of the Questionnaires

Before and after the training, the participants will each receive an evaluation form. The first one is intended to assess the knowledge and attitudes of the teachers regarding the topics of the training and to lead them to honestly reflect on themselves and to think in advance about their attitudes towards the topic of ideologies of inequality. After participation in the face-to-face course, another evaluation is due. Again, small qualitative and quantitative surveys will be conducted. This allows a quality control (before/after) and the possibility to adjust the training specifically.

CLIO - Evaluation for Participants BEFORE the Training

What school/organization do you work for?

_____

What age groups do you teach?

_____

Quantitative – please tick in the box

I have been working on the topics of extremism and group-based hostility previous to the CLIO-project.

Completely applies	Applies	Somewhat applies	Merely applies	Does not apply

I am very well informed about the theoretical approaches regarding the topics of extremism and group-based hostility.

Completely ap-plies	Applies	Somewhat applies	Merely applies	Does not apply

I also concern myself with topics such as extremism and group-related hostility in my personal life.

Completely ap-plies	Applies	Somewhat applies	Merely applies	Does not apply

In dealing with extremism and group-based hostility, I feel…

very confident	confident	somewhat confi-dent	insecure	very insecure

I am often confronted with extremism and group-based hostility.

Completely ap-plies	Applies	Somewhat applies	Merely applies	Does not apply

Qualitative

How did you become aware of the project?

_____

What do you expect/hope to gain from your participation in the training?

_____

What do you need in order to improve your knowledge about issues like extremism and group-based hostility? *(e.g., theoretical input, figures and charts, case studies, …)*

_____
_____

What do you need to better deal with extremism and group-based hostility?

_____
_____

CLIO - Evaluation for Participants AFTER the Training

Quantitative – please tick in the box

The project has encouraged me to look more into the issues of extremism and group-based hostility.

Completely ap-plies	Applies	Somewhat applies	Merely applies	Does not apply

Subsequently the training, I know more about the theoretical approaches regarding the topics of extremism and group-based hostility.

Completely ap-plies	Applies	Somewhat applies	Merely applies	Does not apply

I also concern myself with topics such as extremism and group-related hostility in my personal life.

Completely ap-plies	Applies	Somewhat applies	Merely applies	Does not apply

In dealing with extremism and group-based hostility, I feel…

very confident	confident	somewhat confi-dent	insecure	very insecure

Following the training and in regard to what I learned, I would like to deal differently with the issues of extremism and group-based hostility.

Completely ap-plies	Applies	Somewhat applies	Merely applies	Does not apply

Qualitative

My expectations of the training were…   O   exceeded.   O   met.   O   NOT met.

What did you particularly like about the training?

_____
_____

What did you like less about the training? Where do you see room for improvement?

_____
_____

What comments do you have regarding the organization of the training?

_____
_____

Do you have any comments on the accompanying/extra materials?

_____
_____

What do you need in order to improve your knowledge about issues like extremism and group-based hostility? *(e.g., theoretical input, figures and charts, case studies, …)*

_____
_____

What do you need to better deal with extremism and group-based hostility?

_____
_____

Padlet Guide
https://digitales-klassenzimmer.org/padlet-fuer-einsteiger/