

Prevention of violence

by promoting the social and emotional competence
of young people



methods manual

For persons from the school and extracurricular education,
youth and social work as well as civil servants of the open
and closed juvenile penal system.



International Institute
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RHIZOME AGAINST POLARISATION

Rhizome against Polarisation aims to prevent social polarisation and violent radicalisation in Europe, especially in Spain, Italy and Austria, through a human rights and community-based approach and the strengthening of civil society. Rhizome against Polarisation, whose name is to remind of the widely ramified and stabilising root plexuses of plants, is seen as a good basis against violent extremism. The current prejudices and definitions of „violent extremism“ are called into question by considering all forms of extremism and avoiding the risk of stigmatising a particular collective.



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International Institute
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1. Project Description

Rhizome against Polarization (abbreviated in this manual as RaP) aims to prevent polarization and radicalization in three European countries (Austria, Italy and Spain) through primary prevention measures such as the promotion of social and emotional competence.

In botany, the word „rhizome“ describes a root system growing just above the ground or below the surface. A participatory methodology provides expert practitioners, youth counselors, social workers, judicial officials, as well as public institutions and political parties are provided with tools to prevent polarization, radicalization, and subsequent extremism. The aim is to strengthen the ability of young people to resist extremist influences.

The relationship between polarization and radicalization is understood as a process. While polarization refers to the concept of rivals („we“ and „they“), radicalization refers to political, social, and religious issues. Both can lead to hostilities, alienation, and intolerance when radicalism becomes a form of extremism. Recently, increasingly violent extremism can be observed in Europe. Racism, Islamophobia or extreme-right ideologies have achieved institutionally representation. In light of this situation, proven approaches are collected within the framework of the RaP project in order to promote the creation and development of practical methods and their dissemination and application on a European level.

1.1 Handbook on Violence Prevention

short films

Furthermore, you can use the six short films that accompany the handbook, which you will find on the project website, as a visual introduction or supplement to the methods or as an impetus to discussion.

Südwind developed this handbook on methodology as part of the RaP Project for people who work in school-based and extracurricular educational, youth, and social work, as well as for officers of public and private juvenile corrections facilities. The methods presented are appropriate for teenagers and young adults between 12 and 24 years.

On the use of this Handbook:

On the one hand, the handbook gives insight into the pedagogical foundations of primary violence prevention, on the other hand, you will find additional elaborative methods and activities that encourage teenagers to develop social and emotional competence. The handbook is focused in particular on encouraging young people to recognize their needs and name their feelings, thereby cultivating competence in empathy, reflecting on themselves, nurturing their identity and self-worth, as well as creating space for exchange and critical discussion.

In the section “**Materials**”, you will find all of the templates that you will need for the implementation of these activities.

2. Introduction to Prevention Work

2.1. Approaches to Prevention

In a pedagogical context, a distinction is made between primary, secondary, and tertiary prevention.

PRIMARY PREVENTION

Primary prevention is based on the conveyance of norms and values. A central element of primary prevention is the cultivation of social competencies and standards of living that support positive societal development in the interest of democratically negotiated norms and in the interest of the common good. In primary prevention there are no special target groups. It serves to prevent people from engaging in behaviors that contradict societally negotiated norms.

SECONDARY PREVENTION

In secondary prevention, the aim is to work with groups of people that have already been identified and endangered so that they receive support in their, for the most part, difficult living situations, in order to prevent, or mitigate, problematic behaviors. In view of politically motivated actions or people with an affinity toward violence, secondary prevention focuses on youth with previous convictions.

TERTIARY PREVENTION

People who have already offended societal norms and values are supported in tertiary prevention, to the end that they find a way to integrate themselves into society again¹.

CRITICAL PERSPECTIVES ON PREVENTION

For Michaela Glaser, who is active in research on pedagogical approaches to prevention of extremism, prevention is an intervention in the life of the people concerned. That is why, she argues, this form of education requires particular justifications and legitimization. She sees prevention as problematic when no appropriately sharp distinction is made between expressions of political and societal criticism that are legally protected by the constitution and expressions that are either misanthropic or anti-constitutional².

This brings us to an important topic in the context of preventative work: the role of youth workers. The following sections are concerned with principles and best practice in the prevention of violence and extremism.

¹ cf. Kommission Rechtsextremismus“ o.J.: 64ff

² cf. Glaser 2011: 17

2.2 Principles of Prevention Work

WORKING WITH IDENTITY

A key challenge facing young people is the formation of their own identities, i. e. the development of an inner unity of the person experienced as the „self“. Following the most thorough disintegration of conventional concepts of life, people in the 21st century are fundamentally free to arrange their own lives entirely as they wish. In this social situation, which is further informed by profound economic upheavals, the demands are increasing on young people to create one's own identity and one's own „good life“ from all of the many possible building blocks are increasing. Especially those young people who have less economic, social, and cultural resources experience this pluralization not so much as a liberation, but as a loss of security and reliability, and thus, above all, as a burden. These young people feel overwhelmed by their shortcomings – be they real or merely perceived by others – and can succumb to the temptation to seek unshakable certainties and set moral guidelines. Extremist groups focus on young people's needs for support, orientation, and identity³.

Accompanying young people in this phase of their development is an important part of prevention work. This not only represents the prevention of violence and extremism, but also offers support in postmodern identity work, in which the needs for structure and security can be addressed.

ROOM FOR EXCHANGE

Society should provide a safe space for young people to discuss sensitive issues such as sexual orientation, racism, political views, cultural differences, religion and mental health. The taboos and controversies sometimes associated with these issues create a sense of insecurity among many parents and professionals, which often leads to such issues not being discussed in depth. But ignorance does not make the issues disappear and an extremist milieu can emerge that provides answers. Discussing taboos certainly means taking risks, but also taking responsibility for the psychological development of the next generation⁴.

³cf. Prinzjakowitsch, W. 2015

⁴cf. RAN Issue Paper 2018: 1

2.3 Twelve Practical Tips for Prevention Work

1

Encourage the participants to express their own opinions and ideas and to incorporate their experiences. Don't judge statements to be senseless, laughable, irrelevant or dumb!

2

Create a culture of mutual respect and an atmosphere in which the participants feel safe. That ensures an atmosphere in which youth are not afraid to bring up their opinions to the group. Make sure that the group does not exclude anybody, or ignores, judges, or treats them disrespectfully. Introduce the rules right at the beginning and make sure that they are observed.

3

Do not hold long lectures and avoid generalizing statements, the group will not be able to identify with the material and you will lose the interest of the participants! Pose open-ended questions and encourage the group to discuss and challenge. When uncertainties are addressed and thematized, it creates a connection to the everyday reality of the participants.

4

Get to know the world of young people: Explicit knowledge about the environment, the social, economic and cultural conditions of young people is a necessary precondition for work with them.

5

Acquire knowledge about topics that are important for young people: during discussion, youth workers may fear that they lack knowledge about a particular religion or ideology, and come to the false conclusion that these topics are to be avoided during conversation. Often, however, profound background knowledge is not necessary and it is enough to know a few keypoints in order to start discussions with young people and to get to know their perspective on things.

6

If you don't know something, don't pretend to. Encourage the participants to search for answers themselves or tell the group that you will find out the respective answer. Honesty in group leadership creates respect.

7

Discuss on equal terms with participants and enable them to find answers for themselves. Try not to force solutions on the group.

8

A group will engage when it is taken seriously and can participate actively. Don't just follow any program strictly, but rather engage in the interests of the group.

9

Empathy is a central component of preventative work. Ask participants how they feel, or how they would feel if XY happened. Be prepared for unexpected reactions and collect different perspectives from for the group for concrete examples.

10

Share your own positions on the topic beforehand and make it clear when you are presenting your own perspective. Encourage participants to question "accepted truths" and do so yourself. Don't use your position as group leader to strangle discussion.

11

Distinguish the behavior from the person: an enduring relationship can only work with mutual esteem for the people participating. When verbal or physical misdemeanors occur, the problematic behavior of the person should draw focus not the person him or herself, in particular with regard to violence, glorification of violence, or racism. Prävention braucht Zeit und Kontinuität: Erwarten Sie keine schnellen Lösungen. Nachhaltige Präventionsarbeit braucht viel Zeit und Geduld.

12

Prevention needs time and continuity: don't expect quick solutions. Sustainable preventative work requires time and patience.

3. Definitions

3.1. Violence

To approach the definition of violence, we use world-renowned peace researcher and sociologist Johan Galtung's „Violence Triangle“. The three types of violence are interdependent. Any form of violence can be transmitted to and influence the other forms. For example, when structural violence becomes institutionalized and cultural violence increases, there is a danger that actual violence will grow.

According to Johan Galtung, violence always occurs where people are influenced such that their physical and mental development is below their actual potential. Violence is therefore the cause of the difference between potential development and actual development.

Galtung differentiates between three types of violence:

DIRECT VIOLENCE:

Is directly committed by an agent. This violence is visible and of a physical or psychological nature. There is a perpetrator and a victim. Direct violence is what is usually understood by the term violence (torture, murder, physical or psychological abuse, humiliation, discrimination, mobbing ...)

STRUCTURAL VIOLENCE:

This type of violence is similar to social injustice and the structures that promote social injustice. It is a rather invisible form of violence that is generated by the structures that prevent the satisfaction of basic needs. It expresses itself mostly indirectly and has no directly visible agent. According to Galtung, this is always the case when people are influenced in such a way that they cannot realize what they are potentially capable of doing (apartheid, racial segregation laws, legal provisions that subjugate the civilian population, in the form of unfair social relationships, unequal access to education / vocational training, degrading living conditions, poverty, ...) ⁵

CULTURAL OR SYMBOLIC VIOLENCE:

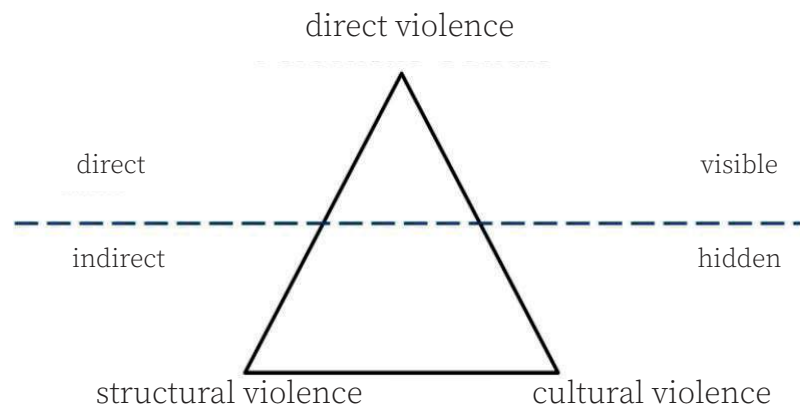
Aspects of a social culture that legitimizes the use of direct or structural violence. Cultural and symbolic violence are often manifest in attitudes and prejudices (racism, sexism, fascism, Islamophobia ...).



⁵<https://www.lebenshaus-alb.de/magazin/010544.html>

The invisible level refers to the fact that nobody appears in structural and cultural violence who could be held responsible. Structural violence is built into the system and manifests itself in unequal power relations and consequently in unequal life opportunities.

All three types of violence are interdependent. In order to prevent any one, the other two must also be dealt with and addressed with actions⁶.



The risk of becoming violent is reduced in children and adolescents by:

- parental caring and positive relationships with parents, as well as with other adults,
- stable ties,
- social competence,
- social support and a stable social environment,
- success and positive experiences in school,
- medium to high intelligence,
- prosocial development and maintaining a sense of social values
- problem-solving skills,
- high self-effectiveness expectations⁷.

⁶ cf. Galtung 1990: 291 ff

⁷ cf. MAHLE Natascha, SANDIKCI Murat: „Sung in der Schule - Unterrichtsmaterial zur Gewaltprävention“. 1. edition 2010//<http://www.selbstsicherschuetzen.com/downloads/Achtung%20in%20der%20Schule.pdf>

3.2 Polarisation

For the Dutch philosopher Bart Brandsma, no actual conflict is necessary, just an image of the enemy in order to foster polarization. He developed a scheme for describing polarization that identifies three commandments and five „roles“.

The three commandments:

- Polarization is a pure mindset, a thought construct
- It constantly needs new fuel, new boundaries
- It is a gut feeling that can not be explained rationally

The five roles:

There are always opinion leaders, the so-called „pushers“, who mobilize against the „others“. „Pushers“ are people who shake up their followers emotionally and thus provoke social divisions and counter movements. These „pushers“ are convinced that their view is the only true one, and their followers - the „joiners“ - allow themselves to be carried away by the „pushers“, but disavow any responsibility. The media reinforces this dynamic through a one-sided and sensationalistic coverage, so that the social center („the silent“), in which the actual daily life of society takes place, usually remains unheard. „Bridge builders“ position themselves visibly between the two groups, acting as mediators between the different „pushers“ and trying to maintain space for debates.

With increasing social polarization, the middle becomes smaller. Negotiation processes come to a halt and followers become more important. Those who do not want to belong to any side and wish to stay in the independent center run the risk of becoming the „scapegoat“ of the two polarized groups⁸.

When a situation threatens to polarize, it is important to remember that polarization is a communicative process. In the case of polarization, communication deteriorates, and as the conflict grows, communication becomes even more difficult. Emotions such as disappointment, despair, pain, and anger could gain the upper hand and cause actors to use their power and hurt others. Polarization occurs when one or both parties do not feel heard or understood or ignored. One possible method of intervention is to focus on the communication taking place at that moment and encourage both sides to express not only their positions but also their feelings, experiences and needs. This facilitates the creation of an atmosphere in which dialogue can slow down (polarization instead accelerates the situation!), in which one's own power and relative position can be understood and used for the benefit of the whole community and not just part of it. Polarization is a process of escalation of interactions in which one side of the conflict becomes more and more firmly in place and is unable to listen to the other. This can easily create even stronger emotions and an atmosphere where hatred prevails. How can we prevent this escalation of conflicts and instead enrich communication, not only with our opinions and views, but also with the emotions and experiences associated with them?

Polarization occurs when one or both parties do not feel heard or understood or ignored. Polarization is a process of escalation of interactions in which one side of the conflict becomes more and more firmly attached to its position and is unable to listen to the other.

One of the key factors in avoiding polarisation is the ability to create a sustainable dialogue in which listening is an active part of the process. A dialogue in which we not only listen to facts and positions, but are also open to the possibility of rethinking our prejudices, revising stereotypes, seeing diversity as a possibility rather than an obstacle.

TIPS FOR AVOIDING POLARISATION

- See the signs of an escalation of the conflict as they occur.
- Use power for the good of all; if you use it only for the good of one side, there is danger that it will become an abusive power.
- Train your communication skills, listen with interest, try to identify the emotions hidden behind opinions, explore the experiences that these emotions have produced.
- Be ready to re-quest, rethink prejudices, break through stereotypes, see diversity as an opportunity, not an obstacle.
- Promotion of internal and external dialogue.

It is very difficult to intervene when we are faced with a highly polarised situation in which the limits of violence have already been crossed. However, there are some practices that could be useful in trying to alleviate the conflict. If you are dealing with a situation where polarization has led to extreme violence and the two sides will not react, you can follow these instructions:

STEPS FOR DE-ESCALATION

- Establish rules to end the use of force.
- Identify members of both groups who are not satisfied with the intensity of the conflict and who are open to alternative ways and solutions.
- Building a minimum of relations between the two parties.
- Identify in both groups people who have some kind of connection or relationship with people of the other group. Two or more people, who, although in conflict with each other, have an interest in maintaining a relationship.
- Once you have identified these people, use your conflict resolution skills to facilitate.

As a moderator you can use power to say “No” to violence (psychological and physical) and “yes” to the person at the same time: “You’re strong and I want to support you. I will not, however, allow you to harm others. I want you to learn to use your power without hurting or harming anyone.”⁹

⁹ „Plan of Action“ von OPEV: Plan de acción de la sociedad Euromediterránea para prevenir todas las formas de Extremismo violento, 2017, del Observatorio para la Prevención del Extremismo Violento (OPEV): <http://opev.org/wp-content/uploads/2017/05/EuroMed-PVE-Plan-de-Accion-ESP.pdf> (February 2019)

3.3. Radicalism vs. Extremism

“Extremists tend to be unanimous rulers, while radicals usually prefer open and egalitarian visions”¹⁰.

„**RADICAL**“ can be understood as the position that people assume when they search for a pervasive transformation of the system in which they live in order to achieve an entirely different system. In that sense, radicalism does not necessarily intend to transform the system “at the cost of others”, and it is not inherently associated with violent methods¹⁰.

„**EXTREMISM**“ refers to a political agenda or a concept for a way of life that seeks transformation at the cost of the freedom of other social groups. Extremism implies a world view, to which these groups of “others” are subordinated / subjugated. From this perspective, extremism is concentrated on violence, while radicalism does not do this.

Often, the terms “radicalism” and “extremism” are used synonymously in everyday language. From the perspective of security agencies there is a clear definition: radicalism is the precursor to extremism and is not per se punishable. Security agencies draw the line at criminal behavior and speak of extremism when violence is seen as a legitimate means of executing one’s own political interests. Antifascist groups are classified in the same manner as right-extremist groups. Thus the differences between extremist groups and their goals (ideologies of inequality - ideologies of equality) are not perceived and complex social contexts are simplified.

DALGAARD-NIELSEN postulates the following definition of extremism and radicalism:

Radicalism means standing up for something alone or in a group – but one considers others in the process. That is in opposition to extremism, in which someone stands up for something at the cost of other people. Either particular societal groups are attacked directly or they suffer damage through the actions and methods of extremists. The form of extremism in which specific societal groups are attacked directly is defined as “willing to resort to violence”.

Extremism that is willing to resort to violence is present when one would like to dominate others together with the like-minded through an act of direct violence¹².

¹⁰ Corresponds with the spirit of the definition from Dalgaard-Nielsen (Anja Dalgaard-Nielsen, Director of the Institute for Strategy am Royal Danish Defence College, one of the experts for the private prevention of extremist violence. (2010: 798).

¹¹ Violent extremism and non-violent extremism, two sides of the same coin, is a reference to Manus I. Midlarsky, Origins of Political Extremism: Mass Violence in the Twentieth Century and Beyond, (Cambridge: University Press, 2011).

¹² cf. Dalgaard-Nielsen 2010: 798

3.4. Violent Extremism

“Violent extremism is an ideology that aims to gain political power through violent methods rather than persuasion. The ideologies of violent extremism are based on values of totalitarianism, fanaticism, intolerance, patriarchy, anti-democracy and anti-pluralism, and on extremist and violent groups, formations or states.¹³”

Violence exists on many different levels and in many forms, all of which should be prevented. In the case of violent extremism, the following elements are decisive:



- a fundamental vision of the future (extremism),
- which is not inclusive (excludes certain groups, the „dissenters“),
- and is supported by a group „peers“,
- that uses violent methods (including structural and cultural violence).

Although the definitions of violent extremism are becoming increasingly uniform, there is still no universal characterization. Often the words „radical“ and „extremist“ are falsely used as synonyms for „violent extremism“ and „terrorism“. Therefore, the meaning of the terms „radicalism“, „extremism“, and „violence“ must first be articulated in order to define what „violent extremism“ is and to understand the factors that foster it.

This equation can be used for the analysis of extremist violence:

VIOLENT EXTREMISM = (SUBDUING OTHER-DIFFERENT + WITH DIRECT VIOLENCE) X (WITH OTHERS-EQUALS)

There are two key elements in this equation. The idea of “other” and the idea of violence. On one hand, we have the Other-different whom someone seeks to submit (seen as an enemy, inferior or disposable obstacle) and on the other hand, the Other-Equal with whom someone identifies and with whom extremism is built.

WITH OTHER-EQUAL: Violent extremism is not an isolated expression of violence which is randomly exercised on an isolated individual. It is a kind of violence that responds to a shared identity, an ideology that identifies a common enemy and has a vision of the world it wants to reach. It is carried out by a group which wants to subdue the other-different in order to change the world. In the case of a solitary individual acting on his own in committing multiple murder, if his motivation is a common idea which he shares with other people or another group, then there is a “with others” even though the connection may simply exist through a shared identity as opposed to someone committing that same crime whose motivation is personal (revenge, hate, mental illness). Ideology is not the main reason for joining violent extremist movements or groups but rather the perception of suffering the same injustice as those groups (shared victim identity). In many cases ideology comes afterwards.

¹³ This Definition was made by Plan de acción de la sociedad Euromediterránea para prevenir todas las formas de Extremismo violento, 2017, del Observatorio para la Prevención del Extremismo Violento (OPEV): <http://opev.org/wp-content/uploads/2017/05/EuroMed-PVE-Plan-de-Accion-ESP.pdf> (February 2019)

SUBDUING THE OTHER-DIFFERENT, in order to reach their vision of the world. This violence is exercised on an Other-different who is seen as an enemy, an accomplice or collateral damage in the struggle to reach their vision of the world. Groups who exercise violent extremism often have a common enemy. The existence of the group is justified by the fight against that Other-different.

DIRECT VIOLENCE: Although, according to our definition of extremism, any form of extremism intrinsically implies cultural violence (since they are supremacist and excluding ideologies), we may add the fact that this extremism also exercises direct violence when they materialize their intention of imposing their vision of the world.

| | with other-equal | subduing other-differnt | direct violence | extremist violence |
|---------------------|---|---|---|---|
| Terrorism | Organised by a group or state (state terrorism) with whom it shares a supremacist, non egalitarian future | By definition, it implies domination through terror. | That terror is exercised through murder or other forms of direct violence such as torture of others (defined as direct enemies, accomplices or collateral damage) | It complies with all the elements of violent extremism. |
| Islamophobia | It can be the core idea in a group's activity. It would be an extremist ideology. | Muslims (from a supremacist point of view, a known enemy). | Islamophobia already includes the element of cultural violence. There are various groups who have acted violently under this principle. | Islamophobia would be an extremist ideology which implies cultural violence. The line between extremist violence and extremist ideology may be the existence of a group that exercises direct violence. |
| Apartheid | It is an organised system of discrimination and submission of some groups over other groups. | In South Africa, the black population. In Israel, the Palestine population. | It exists in various forms (as a way of imposing its defining structural violence). | Apartheid has its own identity and its own international measures but it can be considered a totalitarian regime with violent extremism in its core. |

| | with other-equal | subduing other-differnt | direct violence | extremist violence |
|---------------------|--|--|--|--|
| Fascism | An ideology constructed around a group and which differentiates different groups. | Fascism is based on identifying an Other who must be subdued (a scapegoat or an enemy who gives the group its identity). | Cultural violence is present in any of its expressions and direct violence is one of the ways it imposes itself or maintains power. | It complies with all the elements of violent extremism. |
| Ku-Klux-Klan | It is a well-defined group. | The black population. | It is one of their strategies and tactics. | It complies with all the elements of violent extremism. |
| Golden Dawn | It is a well-defined group with a neonazi and fascist ideology. | It is a specific example of fascism. The Other who must be subdued is the immigrant population and other races. | Although they deny it, they promote violence, they have been taken to court on several occasions and some of its members have been arrested accused of various degrees of direct violence. | It complies with all the elements of violent extremism. |
| wars | There is a group behind them (usually a state). | They are usually justified as defensive actions (preventive or reactive) and there is a common enemy. | It is based on direct violence. | Wars receive special treatment (both legally and intervention wise) and it is difficult to include them in violent extremism due to the definition of extremism in each case. |
| Sexismus | It is an extremist ideology that creates a common identity although in many cases it is an unconscious identity. | The female population | Abuse on women, murder, harassment... | Sexism is an extremist ideology which imbues all of society. Hence, it could be seen as extremism but not necessarily violent extremism. The moment a specific group uses it to subdue others by using violence, it becomes violent extremism. |

One way of achieving this goal is to satisfy basic human needs collectively and, above all, non-violently.

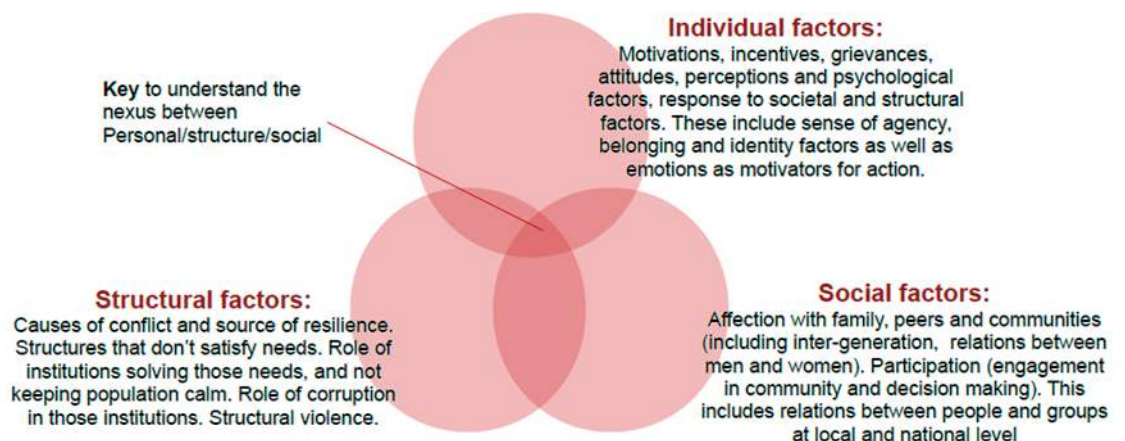
Submitting the definition to different practices and extremist ideologies shows that the line between what violent extremism is and what is not violent extremism is often vague although the line is clearer between which ideologies are extremist and which are not.

A key point is if there is a more defined group which wants to reach political power or subdue the Other in order to reach their vision of the world but analysis becomes complex when ideologies such as capitalism, islamophobia or sexism are widespread in various actors, actions and attitudes. This does not mean that we should not act on this violence or that there may be groups who, following those ideologies, exercise violent extremism. We are simply stating that classifying them as a whole as violent extremism becomes more complex.

In any case, what we strive for is to prevent the emergence of extremist ideologies which exercise violence in defined groups (identity and common goals) in order to dominate (reach power through submission). In order to do so, our focus on prevention is aimed at satisfying needs in a collective and nonviolent way.

3.5 Causes of violent Extremism

There are different ways of analysing the factors that may affect the appearance of violent extremism. Some are focused on analysing context (structural factors), others focus on the influence of social groups (social factors) and others concentrate on the evolution of individuals (individual factors). Some analysts focus on what pushes to violent extremism and what attracts people to violent extremism (push and pull factors) while others analyze conditions of vulnerability and resilience.



The main thesis is, that people who are exposed to violence (direct, structural, and cultural) are more likely to respond with violence. We must not forget that we understand structural violence as a situation in which “humans’ fundamental needs¹⁵” are not satisfied or are negatively satisfied. If people and their social environment are exposed to violence and this violence is exercised in a context of structural crisis, the chances of violent response increase.

According to the concept of Max-Neef, all needs are the same for everyone in the world, and the great goal is the satisfaction of all these needs, which are essential.

THERE ARE TWO KINDS OF SATISFIERS:

1. COLLECTIVE SYNERGIC SATISFIERS: Those that satisfy a need while favouring the satisfaction of other needs and the needs of others. These factors are contrary to dominating logics of competition or coercion.

2. NEGATIVE SATISFIERS: The way of satisfying the need prevents the satisfaction of other needs in the mid and long term and may even prevent the satisfaction of the need it is trying to satisfy. These satisfiers also imply others not being able to satisfy their needs.

The way in which needs are met, harms or prevents other needs from being satisfied in the medium and long term. This satisfaction also means that others cannot satisfy their needs. When it comes to satisfying needs, strategies of preventing violence and strategies of violent extremism function equally in people’s perceptions. Both forms offer satisfaction for the same needs in different ways. The satisfiers offered by violent extremist-supporting groups to satisfy needs are often negative satisfiers: “pull factors“. They pull people towards violent extremism. Negative pacifiers often serve as tools for violent extremism to create insecurity, frustration, disappointment, loss of individual identity, or lack of participation. If violence prevention chooses wrong methods/peacemakers and people feel repelled or threatened by it, it can also push people to violence-prone extremism – “push factors“.

How many needs must be unsatisfied simultaneously or at what level in order for a group or individual to become involved in violent extremism is unclear (this analysis must adapt to context) but there is no doubt that their interdependence (a high degree of insatisfaction of one of the needs will surely bring insatisfaction of other needs)¹⁶.

The following list shows the fundamental needs and some factors which harm the satisfaction of the needs.

¹⁵ vgl. MAX-NEEF, Manfred, 1991

¹⁶ Abstract of the “Plan of Action“ von OPEV – Observatory to prevent extremist violence

| types of violence | needs | harmful factors | Collective synergic satisfiers | Negative satisfiers |
|----------------------------|----------------------|--|---|--|
| direct violence | | Political repression, violation of human rights | | |
| | subsistence | Lack of economic opportunities and access to basic goods (housing, food, water...) | Self-managed production | Subsistence (mid term), identity, participation |
| structural violence | protection | Physical or psychological insecurity | Creation of networks, mutual support, trust, preventive medicine | Building walls, gathering weapons, isolating those who make you feel insecure. |
| | affection | Social fracture, individualism, isolation | Shared care within the community (support network in welfare) | Excluding bonds, affection through obedience, dependent relationships. |
| | understanding | Lack of critical skills, little research, faulty communication, low educational level. | Multi-perspectivity, empathy and ability to ask questions | one-sided media reporting; manipulation, mediation of only one „truth“ |
| | participation | Lack of democracy, hierarchical or authoritarian systems. | Participatory democracy (and some formats of representative sociocracy) | Actively taking part in a group that marginalises or excludes, taking part without knowing the people one participates with, giving opinion but opinion not altering the decision significantly. |
| | identity | Lack of self esteem, endangered customs, marginalised language. | Collectively built identity that harnesses diversity | Identity built based on a common enemy |
| | freedom | Inability to dissent or give one's opinion, autocracy. | Building respect, tolerance and mutual support | Create freedom spaces by "sending the different out of those spaces" (building walls, gathering weapons..) |
| | creation | Not open to new ideas, scarce curiosity for new things, limited expression | Democratic and participatory development of solutions | Participation only for selected groups; judging of proposals |
| | leisure | High stress levels, restlessness. | Flexibility during work | Participation only for selected groups; judging of proposals |
| cultural violence | | Marginalization and discrimination, justification of violence. | | |

4. Methodology - Prevention of Violence through the Encouragement of Social and Emotional Competence

The essential role of emotional and social learning in prevention work is demonstrated by Paul Downes and Carmel Cefai's NESET II Report „How to Prevent and Tackle Bullying and School Violence¹⁷“

The report confirms that the sooner social and emotional learning is enabled, the greater the impact on children and adolescents at the time of adolescence. In order to become sociable, it is necessary for children and adolescents to discover and trust themselves and their own abilities. Recognizing and naming one's own feelings, emotions, needs, and feelings also plays an essential role in building empathy with other people. The promotion of social and emotional competence enables strong relationships between individuals and groups of people, as well as a constructive attitude to work and a positive self-efficacy, a constructive approach to problems and emotional stress, as well as a socially beneficial behavior¹⁸.

In this chapter you will find methods and exercises for violence prevention that can be used to work with young adults and adolescents in various contexts. Both in open youth work and in education and school, these methods are applicable. The exercises are alterable and can be adapted to the needs and interests of the group.

4.1 Introductory Exercises

The introductory exercises are suitable as „ice breakers“ and for getting to know each other. Even if the group already knows each other, it is advisable to use the exercises to become familiar with the topics of identity, personality, violence, and communication.

¹⁷ cf. NESET II, 2016: „How to Prevent and Tackle Bullying and School Violence – Evidence and practices for strategies for Inclusive and Safe Schools“, DOWNES Paul, CEFAL Carmel

¹⁸ cf. WALLNER, Florian. „Mobbingprävention im Lebensraum Schule“, 2018, S. 45

4.1.1. What Makes Me Unique?

| | |
|---------------------|---|
| Group size | 10 or more people |
| Time: | 10-20 min |
| Material: | List with „All those who ...“ phrases # |
| Preparation: | Prepare chairs in a circle (for lower-stress variation) |

OBJECTIVES:

- The participants get to know each other better
- Commonalities and differences are made visible
- Introduction to the topic „Identity“

PROCEDURE:

„All those who...“ is a sociometric exercise or positioning game in which the participants come together in groups according to certain characteristics and interests. The exercise shows the similarities and differences in the group and makes the many different biographies and life worlds visible.

The exercise is also suitable as an introduction to a specific topic if the questions are changed in this respect. It can also be used as a group division game.

LIST OF EXAMPLES:

“All those who...”

- have the same eye color put themselves together
- have the same shirt color on put together themselves
- have the same hair color put themselves together
- are in this group, they stand up according to the length of their hair.
- have the same number of siblings put together
- are in this group position themselves according to their age
- live in the same country/city/neighborhood put themselves together
- have the same shoe size put themselves together
- own the same smartphone brand put themselves together
-

LOW-STRESS VARIATION:

Everyone is sitting in a circle - except for one person standing in the middle because there are not enough chairs in the circle. The person in the middle thinks of a sentence that begins with „all who ...“ to catch a new chair.

4.1.2 „Visions of the Future“¹⁹

| | |
|--------------------|---|
| Group Size: | 5 or more people |
| Time: | 15-30 min depending on the number of participants |
| Material: | Picture set ²⁰ with 20-30 pictures (photos of different situations, mountains, buildings, animals, industry, people, activities) |

OBJECTIVES:

- Introduction to radicalism
- Recognition of personal future visions

PROCEDURE:

The different pictures are placed in the middle of the room so that the participants can walk around them and choose a picture. The chosen picture should show the future that the participants want for themselves. Once a picture has been selected, they sit back in the circle. If a picture has been selected by two people, the two participants sit next to each other.

If everyone sits in a circle again, all participants present their chosen picture and their association with their vision of the future.

After the round of introductions, the following questions are asked as a transition to the theme of „radicalism and extremism“:

„Are we all radical when each of us wishes for a future that is totally different from the present time, from the current state? Are we all extremists?“

4.1.3. PoP - Pick one Pic

| | |
|--------------------|---|
| Group Size: | 5 or more people |
| Time: | 10- 20 min |
| Material: | Set of 20-30 pictures (important is to make sure that the pictures are positive and negative, photos of mountains, buildings, animals, industry, explosions, people, activities, blood) |

OBJECTIVES:

- Self-awareness and self-reflection
- Creating trust in the group through a „mutual opening“.
- Creating space for an exchange about personal sensitivities

PREPARATION:

- print images
- make space for the activity

¹⁹ Suitable pictures can be found in chapter 5. Materials

²⁰ The picture set can be put together individually with photos from your own archive or pictures from the Internet.

PROCEDURE:

The activity works similar to the exercise „Pictures of the Future“, but the participants should choose a picture that suits them personally to a given question, e.g. „How are you doing today?“, „What is on your mind at the moment?“, „How did your last year go?“, „What do you want for the future?“, etc.

The pictures are placed clearly visible in the middle of the room so that the participants can walk around to see all the pictures. If there are enough pictures, the participants can choose a picture and take it, otherwise they leave it lying around.

Now everyone in the group briefly explains what associations they have with the respective picture and the respective question.

4.1.4. Bingo!²¹

| | |
|--------------------|--|
| Group size: | 10-30 people |
| Time: | 30-45 minutes |
| Material: | 1 „Bingo“ template per person, pens, adhesive tape |

OBJECTIVES:

- Recognize personality traits
- Strengthen self-reflection
- Promote empathy and to „see and assess the other“

PROCEDURE:

Every participant gets a Bingo template to fill out anonymously. The completed bingo cards are then collected and distributed under cover. If someone has their own card, the person has to choose another one. Now all participants search for the person who owns the card. For example, you may be asked: „Are you the person who loves...“. Once you find the person who owns the card, you glue it to the wall.

²¹ The Bingo template can be found at the back in the material part of the manual.

4.1.5. Violence Barometer²²

| | |
|--------------------|------------------|
| Group Size: | 2 or more people |
| Time: | 15 Minutes |
| Material: | masking tape |

OBJECTIVES

- Make reference to the topic of „violence“
- Students realize that violence can be perceived differently

PREPARATION:

A strip of masking tape is attached to the bottom for identification.

Right = physical violence

Left = mental violence

middle = no violence

EXAMPLES:

The examples are read out and the students go to the respective side of the room they consider appropriate (right = physical violence, left = mental violence, middle = no violence).

- A father who pulls his child out from in front of a car and hurts him doing so.
- A driver with 215 km / h on the highway
- A mother who calls her son stupid.
- A girl who gives her boyfriend a hickey.
- A father who is never home.
- A professional boxer
- Stauffenberg, who wanted to kill Hitler.
- The boss of a company that sends toxic waste to developing countries.
- A butcher who processes a calf into sausage.
- A politician who stirs up hatred against foreigners.
- A police officer who fines you 15 Euro because of a missing bike light.
- A woman who forbids her husband to meet with friends.
- ...

²² Cf. Brinkmann/Frech/Posselt 2008, S.172/173

4.1.6. Statue Theater²³

| | |
|---------------------|--|
| Group Size: | 6 or more people |
| Time: | 45 minutes |
| Preparation: | Raum und Platz schaffen, damit sich die ganze Gruppe gut bewegen kann. |

OBJECTIVES

- creative engagement with topics around polarization, violence, peace, and extremism
- expressing emotions through creative processes

PROCEDURE:

The participants form teams. Within the team, it is determined who in the first round is a sculptor and who is a statue.

Now the sculptors are given a theme after having to sculpt their statue, e.g. „Extremist violence“, „peaceful future“, „social cohesion“, „mental violence“, „physical violence“, „moral courage“, etc.

The sculptors form the statue without words in such a way that it assumes a theme-specific attitude that represents a situation, a feeling, a concept. When the statue is sculpted, the sculptor in their statue whisper a sentence/statement that emphasizes the statue's pose and „brings the statue to life“. This sentence is whispered to the viewers in the following step, when the statues are looked into the eyes.

When the sculptors are done, they gather on the edge of the „Statues Exhibition“. Now all sculptors wander through the exhibition and inspect the statues. If you want to hear the statement of the statue, you have to look them in the eyes. Afterwards we will reflect together on how statues and sculptors fared and what impressions shaped them.

In the next round, the roles in the teams are changed.

4.2 Communication

Language changes rapidly and constantly, but one thing always stays the same: Communication plays a crucial role in interpersonal relationships. As Paul Watzlawick put it in 1985: „You can not not communicate.“ Whether verbal or non-verbal, communication can severely affect the well-being and dignity of the person in question, depending on the application. Exclusive, hurtful, and harmful messages can cause long-lasting pain, aggression, or emotional dulling. Well-intentioned, respectful, and appreciative messages, on the other hand, promote an open and social togetherness.

Especially in times when the world is opaque and global challenges seem insurmountable, populist language becomes particularly attractive. Simple black-and-white explanations for complex issues are suggested and guilty parties are presented. „We and the others“, „the personal and the alien“, „the good and the bad“, „the friend and the enemy“ are juxtapositions without which the practiced populists can not get along and polarize and alienate. It is also the language that extremists use for recruiting and mobilizing. They saddle up with what populists are preparing and supplement it with a metaphor of war and the demand for violence.

It becomes problematic when this usage creates (again) in the everyday language: „traitors of the people“, „rabble“, „unworthy life“ - in the social networks, this happens already abound, but also on schoolyards, at Stammtisch, even in the Politics. There are shifts in the limits of what can be said, at which even democratic principles are beginning to crumble: the equality of all people and the non-violence in interpersonal relations²⁴.

By legitimizing violent and polarizing language in public and political discourse, it is all the more understandable that this also has an impact on the language of the young and the tone of conversation among young people becomes rougher. Because the youth language has always tried through a certain hardness and rudeness to differentiate themselves from the adult world. Therefore, verbal abuse is not always understood as a warning signal nowadays. The conversational context also plays an essential role-young people certainly use a different language than authority figures²⁵.

Brain researcher and neurobiologist Joachim Bauer believes, however, that the language we use not only does something to others, but also determines our thinking and actions. Speech and action are closely linked in the brain; the neurological language area is embedded in the human network in which the actions are planned. A violent language thus paves the way for violent actions. Conversely, this means that non-violent language prepares fertile ground for peaceful coexistence.

It is also not to be ignored what makes violent language with the opposite. When a person experiences social rejection or repudiation through verbal or nonverbal language, the brain activates pain centers that promote aggression or depression. Even when talking in disagreement about a third person, these centers of pain become active in the brain.

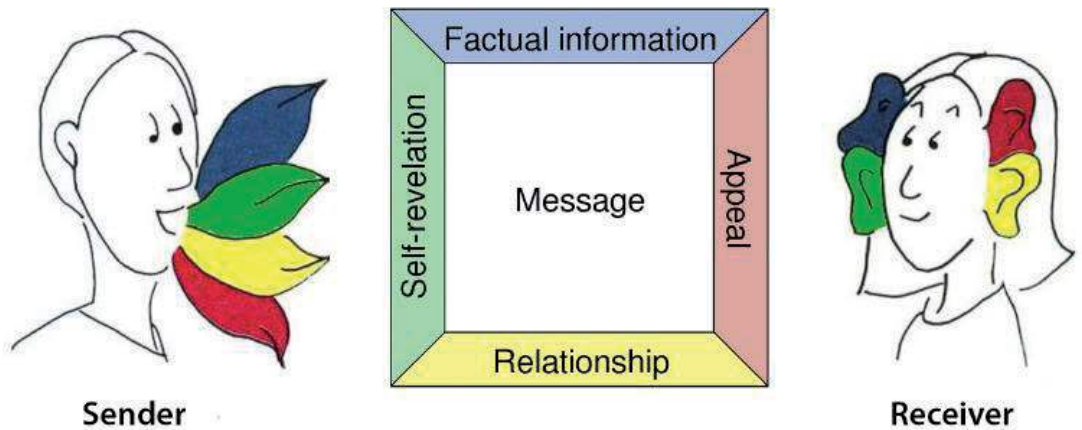
²⁴ <https://www.i-p-bm.com/blog/496-radikalisierung-der-sprache-wenn-das-extreme-in-unseren-alltag-dringt/>
von I:P:Bm Experte Nils Böckler

²⁵ <https://www1.wdr.de/wissen/mensch/hass-sprache-wissenschaft-100.html>

Whether and when a person perceives something as rejection depends on the type and, among other things, has to do with what „receiving ear“ is pronounced.

Each message consists of four aspects, together they form the so-called „communication square“²⁶:

- Factual content (What I inform others on)
- Relationship Content (What I think about you and how we relate to each other)
- Self-disclosure content (What I announce to myself)
- Appeal Content (What I want to make you do)



Source: Martin Zurmühle: <http://4eyes-model.com>

Each message contains not only information about the communicated subject matter, but also information about the person who communicates the subject matter. Furthermore, a message shows how the sender is to the recipient, what they think about him/her. This often shows in the chosen formulation, in the tone and other nonverbal accompanying signals such as posture. Almost all messages also have the function of influencing the recipient, which manifests itself in the appellate aspect. The message also serves to induce the recipient to do or refrain from doing, thinking, or feeling certain things. This attempt to influence can be more or less open or hidden.

But not every message can consist of several levels on which it can be understood. In principle, the recipient also has a choice on which of the four ears he/she receives the message: on the ear, the ear of the ear, the self-disclosure ear, or the appellate ear.

4.2.1. Self Test: In which ear do you receive messages?

SITUATION 1

You're standing in line at the bakery waiting for a while. Finally it's your turn to say quickly what you want. The salesgirl frowns and mumbles very slowly: „It's a bit hectic today.“

- A.** You agree with her that there's a lot going on today.
- B.** You're annoyed that the shop girl treats you so unkindly instead of hurrying.
- C.** You tell the salesgirl that you're not in such a hurry.
- D.** You tell the salesgirl that you're not in such a hurry.

SITUATION 2

On the street you meet an old school friend. He/she does not greet you.

- A.** You suspect that he/she is probably somewhere else in thoughts.
- B.** You think it's normal that you can't remember each other after a while.
- C.** You find it unfriendly that your classmate ignores you.
- D.** You suspect that he/she wants to be left alone.

SITUATION 3

Your friend Stefan invited you to a party. A person of the other gender, unknown to you and about the same age, asks you: „And where do you know Stefan from?“

- A.** You suspect that he/she is a sociable person and likes to approach others.
- B.** You have the impression that he/she is interested in you and would like to get to know you.
- C.** You suspect that he/she knows few people here and consciously take time for him/her.
- D.** You think about how long you've known Stefan, answer the question and don't think anything about it.

SITUATION 4

A classmate, with whom you have a rather distanced relationship, comes to your home for group work and says: „Ui, it's pretty stuffy here.“

- A.** You realize: „That can be good. I haven't had the window open yet.“
- B.** You think: The school colleague obviously wants me to open the window.
- C.** You have the impression that your classmate attaches great importance to fresh air.
- D.** You think he can walk again if he doesn't like it here.

SITUATION 5

You come home on a warm summer evening tired after a long day. Your mother/father asks you: „Well, do you want to take a shower first?“ He/she wants to say, ...

- A.** that you smell bad.
- B.** that he/she cares about your well-being and hopes that the shower will do you good.
- C.** that a shower is refreshing after a hard day.
- D.** that you should take a shower.

SITUATION 6

You get a call from your mother/father. He/she says with unmistakable irony: „It's unbelievable that I can still talk to you today. All morning I tried to reach you and it was always busy.“ You answer:

- A.** Internally irritated: „What is it about?“
- B.** With sincere sympathy: „That's annoying that so often it was occupied“.
- C.** With an attempt to make up for the annoyance: „I'm sorry. What did you want, can I do something for you?“
- D.** Neutral: „What is it about?“

SITUATION 7

You're seeing a friend in a coffee shop because you want to tell her something that's bothering you. When you arrive, your friend is typing on her cell phone. Your friend says „Go ahead. I'm listening.“ - and continues typing on the mobile phone.

- A.** You wait until your friend is finished, because you don't want to interrupt her writing a text.
- B.** You have the impression that your friend seems to be stressed and is trying to do two things at once.
- C.** You find it tactless that your friend keeps writing while you want to talk to her.
- D.** You start talking and barely notice that she's still typing.

SITUATION 8

During a committed discussion in a circle of friends, a friend says to you in a sharp tone: „Now you've interrupted me for the third time.“

- A.** You can understand that your friend is angry because he was interrupted.
- B.** You think about whether it is true that you have already interrupted him three times.
- C.** You are trying not to interrupt him now.
- D.** You feel attacked and exposed.

SITUATION 9

You sit at the breakfast table at home and are absorbed in your new favorite book. After some time your mother asks the question: „Tell me, what's so interesting to read?“

YOU REPLY:

- A.** „It bothers you that I read, doesn't it?“
- B.** You explain to her what's happening in the book right now.
- C.** „I'll probably still be allowed to read books!“

SITUATION 10

At a meeting about planning the long-awaited weekend trip with your friends, you suggest riding your bike wherever you want. You enjoy cycling, spending time in nature and saving on travel costs. A good friend is totally against your idea and says: „I won't go along with that“.

- A.** You're angry that your friend is shuts down your suggestion and thinks, „Well, don't go with me.“
- B.** You try to change the suggestion so that your friend agrees with you and finds a compromise.
- C.** You explain the advantages of your suggestion to your friend once again.
- D.** You notice that your friend feels insecure about where to ride the bike and try to understand her concerns

EVALUATION TABLE

Please transfer your answers to the following table. Then add the number of crosses in each row. The higher the number, the more pronounced is the respective „communication ear“ with you. Often it can also be two ears, which are equally pronounced.

| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | communication ear | number |
|---|---|---|---|---|---|---|---|---|----|--------------------|--------|
| A | B | D | A | C | D | D | B | B | C | proper ear | |
| B | C | B | D | A | A | C | D | C | A | relationship ear | |
| C | D | C | B | B | C | A | C | D | B | appeal ear | |
| D | A | A | C | D | B | B | A | A | D | self revealing ear | |

DESCRIPTION OF THE FOUR EARS MODEL²⁷

PROPER EAR

The factual information of a conversation, a statement or a text is important to you and you like to pay attention to its correctness, exactness and completeness. You are interested in clarifying a fact. You always stick to the matter at hand, without any great emotions. That can be quite pleasant, also for your conversation partner.

However, feelings also play an important role in a message, but you find it difficult to hear them. You don't get along so well with people who react very emotionally, because you find it difficult to understand the message. Relationship problems are difficult for you to solve, but you can clarify the situation well.

However, some situations cannot be solved with factual arguments. Especially in interpersonal relationships it can lead to problems if you only argue with factual arguments and ignore the meta-level. The fronts could strengthen and the conversation could lead to a strong confrontation.

If you hear mainly with the Proper ear, it becomes fatal if the actual problem lies in the interpersonal area. Often situations arise in which both partners fight out a relationship problem at the factual level, e.g. when it is no longer about the matter itself but about which of them is right.

RELATIONSHIP EAR:

You often ask yourself what the other person thinks about you and are often a bit too critical to yourself. Being part of a group is very important to you, and everything is in balance between people. Atmospheric disturbances or interpersonal tensions are not well tolerated and you want to clear them up as quickly as possible. You are very open to what others think about you and what kind of relationship you have with each other. Mindful communication is very important to you because you take a lot to heart. Often you also react very emotionally.

You take great care that everyone is happy with you and that people like you. Your strength is also that you can question yourself and you can talk openly about personal problems.

However, you are also always a little insecure and alert, which quickly leads to you feeling attacked. If someone is angry, you ask yourself quickly: Is the other person mad at me? When someone laughs, you ask yourself: Is he/she laughing at me? If you don't get enough feedback from the outside, the „referring to yourself“ becomes so big that you can't calm down at all. You then question yourself always and everywhere. You often hear from others that you are exhausting, although you would actually like to hear that you are all right.

Remember, sometimes messages are meant as self-revelation and have nothing to do with you!

²⁷ The evaluation was created by Dr. Thomas Hilsenbeck with the help of the elaboration „The 4 ears introduce themselves“. http://www.thomas-hilsenbeck.de/wp-content/uploads/Dr-Th-Hilsenbeck-Schulz-von-Tun-Die-4-Ohren-stellen-sich-vor-Vers-6_0.pdf

SELF REVEALING EAR:

You can put yourself in other people's shoes and get involved with the feelings of your counterpart. You constantly ask or feel how your fellow human beings are and what they are so preoccupied with. It is not difficult for you to build relationships and be close to others. You like to listen to others, you are understanding and empathetic. You can also think your way into situations and understand how others are doing without them saying much. Empathy is a great strength of yours, it can help many people because they feel understood.

However, if the way you receive is too one-sided, you may not be able to get information that concerns you. In such situations you do not take your interlocutor seriously, but consider him as an object to be diagnosed and the factual side of the message is not sufficiently appreciated. Here the method of „active listening“ can help. Active listening is an attempt not to place oneself in the feelings and thoughts of the sender in a judgmental way.

Often you are a bit too much with the others than with yourself. Because of empathy you sometimes forget yourself. You don't feel whether something is annoying you, whether you are unsure, whether someone has just insulted or offended you. This also means that if someone is really annoyed by you, you see that the other person is not doing well, but you don't see that it has something to do with you. Sometimes you interpret the people around you too much and get too close to them.

APPEAL EAR:

You hear above all the requests in the messages of your fellow people. You scan the messages for what you should do. You like clear messages that tell you exactly what to do. Then you can clearly decide whether or not to follow the invitation. You always try to please everyone and listen to the wishes of others in everything that is said. If it becomes too much for you, you react stubbornly and closed up and want to have your peace. Sometimes you don't even know exactly what YOU want anymore, because you are so busy with the wishes of others.

Because you listen very carefully to requests, this is a great opportunity for working together with other people. You can also take the wind out of the sails of other people who are angry or offended, because it is not difficult for you to ask about their wishes. It is very nice for you to hear that you are important and indispensable, because you like it when you are seen in your efforts.

In order to continue working with the 4-ear model, the following reflection questions can be used for post-processing:

- *Through which ear can I hear particularly well?*
- *Which ear is very small in my case? Would I like this ear to be larger?*
- *How could the small ear help me in my everyday life? How could I make it bigger?*

Studies show that people who can name their needs, perceptions and feelings for themselves and also communicate them to others are better able to deal with their feelings and emotions²⁸. Thanks to the contact to the own needs and feelings, it is also possible for people to build up empathy towards others.

With the following exercise you can practice the mindful and accurate sending of a message. The sender gets a feeling for how the difference can be between what he/she wants to communicate and what is received by the other person.

Since misunderstandings can also cause frustration during this exercise, it is essential that the exercise is followed by a reflection in which participants can practice naming their feelings and needs.

²⁸ Cf Joachim Bauer, <https://www.deutschlandfunknova.de/beitrag/hasserfuellte-sprache-wie-du-sprichst-so-handelst-du-auch>

4.2.2. Drawing Pictures

| | |
|--------------------|---|
| Group Size: | 2 or more people |
| Time: | 60 minutes |
| Material: | 2 different image templates, paper, pens, duct tape |

OBJECTIVES

- Promotion of precise listening and concrete description
- Promotion of Empathy Competence
- Introduction to the topic „Communication“
- Awareness of the „Sender“ and „Receiver“ roles in two-way communication

PREPARATION:

- Create enough space for working in teams

PROCEDURE:

The group is divided into teams. In the teams, the participants agree who will be the „sender“ and who the „receiver“. The sender receives a picture template which the receiver should not see. The recipient receives a pen and a sheet of paper. The sender begins to describe the picture as precisely as possible and the recipient tries to draw the picture based on the description they receive. After 20 minutes the first round ends and the roles are switched. The new sender receives a new template and begins to describe it to the recipient.

DIFFICULTY LEVEL:

The recipient is not allowed to speak.

At the end, the reflection takes place together:

- In which role did you feel more comfortable?
- Were there any difficulties, if so, where?
- What else would you have wished for?
- What feelings did you have during the exercise and when did they occur?

In the following exercise, participants learn how well (or poorly) non- and paraverbal communication works. People do not only communicate through words, on the contrary, much information is transported through tone of voice, facial expressions and gestures. The listener perceives the message as follows:

Communication Channels

non-verbal communication (appearance, movement, facial expressions, gestures) 55%



verbal communication (content) 7-9%

paraverbal communication (tone of voice, emphasis, articulation) 38%

4.2.3. Rope Artwork

| | |
|--------------------|------------------------------|
| Group Size: | 8 or more people |
| Time: | 30-45 minutes |
| Materials: | 5-10 meter rope, pens, paper |

OBJECTIVES

- Learning how communication works without language
- Observation of group dynamics and processes
- Self-reflection „How do I deal with unfamiliar situations?“
- Observation of one's own behaviour in the group
- Recognition of differences in self-perception and external perception

PROCEDURE

The group is divided into two parts - one half are the observers, the other half are the rope artists.

The observers sit in the back of the room where they can observe the rope artists. They write down what they can observe about the rope artists: Who actively brings in ideas and how, who is more likely to keep out and let others decide, who is critical, how they perceive the group mood,...

The rope artists stand in a line. They get a piece of the rope in their hands. The rope artists are given a concrete form, which they have to „create“ in 10 minutes without speaking. E.G. : A star, a heart, a circle, an egg, an octagon, the skyline of Vienna,...

The workshop leader announces when half of the time is up and when there is only one minute left to finish. If all group members are satisfied with the result before the end of the time, the group can stop the time.

First, it should be reflected on how the rope artists were doing.

GOOD FEEDBACK...

...describes and evaluates the actual awareness instead of the situation

...is clear and precisely formulated in order to be comprehensible

...is without moral judgement. The recipient should not have the feeling that they need to defend themselves.

...is concrete and relates to the situation

...is purely from observation and not from assumption or interpretation.

- is best to be given immediately after the situation.

The following reflection questions can be used:

- How did the exercise go?
- In what role did you perceive yourself?
- What feelings have come up in you?
- How did the teamwork work?
- How did you understand what other group members were trying to tell you?



Then the observers share what they have noticed, without any judgement.



The roles of the rope artists and the observers are then exchanged.

4.2.4. Cool Down Exercise: Peace Alphabet

| | |
|--------------------|--------------------|
| Group Size: | 10 or more people |
| Time: | 15 minutes |
| Material: | 2 flipcharts, pens |

OBJECTIVES

- Loosening exercise / Energizer
- Stimulating creativity
- Promoting problem-solving competence
- Promoting team building skills

PREPARATION

- Write the alphabet on flipcharts (one alphabet per group)

PROCEDURE

The group is split into two or more groups. The groups line up in rows on one side of the room. On the other side, several flipcharts (one flipchart per group or one alphabet per group) are attached to the walls, on which the whole alphabet is written vertically:

| | |
|--------|--------|
| A_____ | O_____ |
| B_____ | P_____ |
| C_____ | Q_____ |
| D_____ | R_____ |
| E_____ | S_____ |
| F_____ | T_____ |
| G_____ | U_____ |
| H_____ | V_____ |
| I_____ | W_____ |
| J_____ | X_____ |
| K_____ | Y_____ |
| L_____ | Z_____ |
| M_____ | |
| N_____ | |

The groups compete and need to write down a word matching each topic as soon as possible.

Only one person per group can run forward and write something down. Once the person has run back, the next person in the row is allowed to start.

This method can be carried out with different topic specifications. To place the exercise in the context of preventing violence, the following topics are chosen:

Peace, justice, cohesion, equality, gender equality, friends and family, community, fairness, strengths of the group, wishes for the future of humanity, what is needed for a good life for all, etc.

4.2.5. Loosening exercise: 45 seconds

| | |
|--------------------|------------------|
| Group Size: | 5 or more people |
| Time: | 5-10 minutes |
| Material: | ball, stopwatch |

OBJECTIVES:

- Activation exercise to clear the head

PROCEDURE

The group is in a circle. A participant throws someone the ball and gives the person a term. This term must be from a previously defined category. For example, the category „countries“ can be chosen - so you can proverbially throw the word „Italy“ to a person. The person who gets thrown the ball with the word now has 45 seconds nonstop to tell something that connects them to the term. (For „Italy“ maybe a story about the last vacation there.)

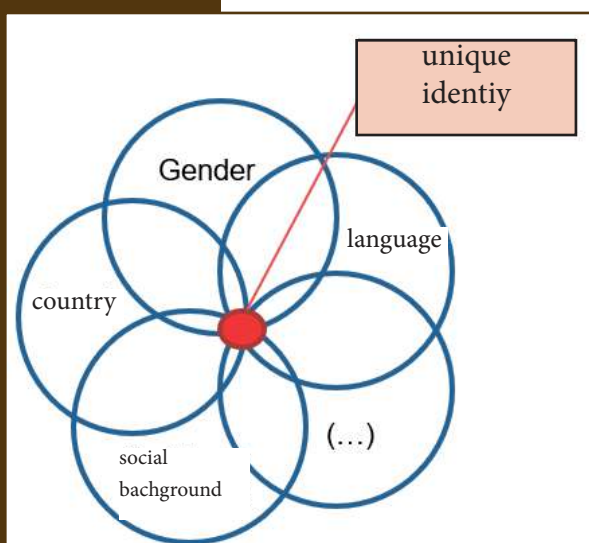
In a group that has already dealt with the topic of „extremism“, you can also specify extremism as a category or change the category depending on the topic of the workshop.

4.3 Identity & Personality

In order to understand what it means when the need for identity is not satisfied, it first requires an understanding of what shapes a person's identity and what key points the building of identity needs.

IDENTITY CONCEPT

Identity can be defined as a combination of socio-cultural characteristics that some individuals share and that distinguish them from other individuals. A person's identity is based on a multitude of infinite elements with which that person identifies. These elements can be of different kinds: language or language groups, religious beliefs, country of birth or residence, cultural identity, ethnic group, skin color, gender identity, sexual orientation, political ideology, occupation, socioeconomic status, age, etc. Identification with these elements allows us to share something with many people, even though each person is likely the only one who shares all these elements simultaneously²⁹. This is what gives us our unique identity (which we experience as a whole).



²⁹ MAALOUF, Amin: „Mörderische Identität“

Identity is built and changed over time. The patterns and habits with which a person identifies vary. Identity is therefore a contextual and localized experience (depending on the specific situation the person is in).

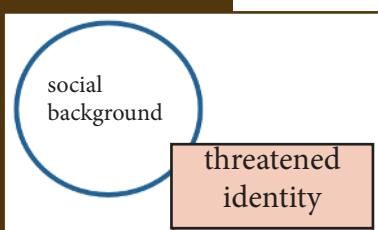
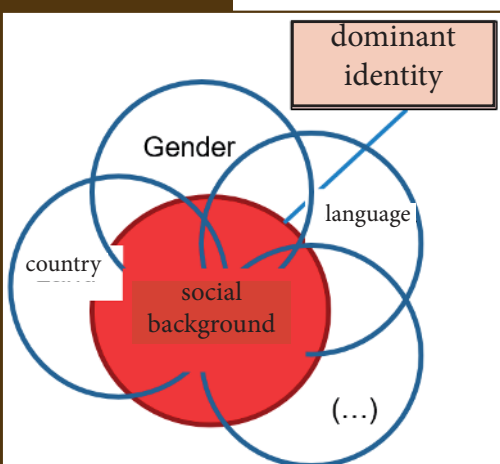
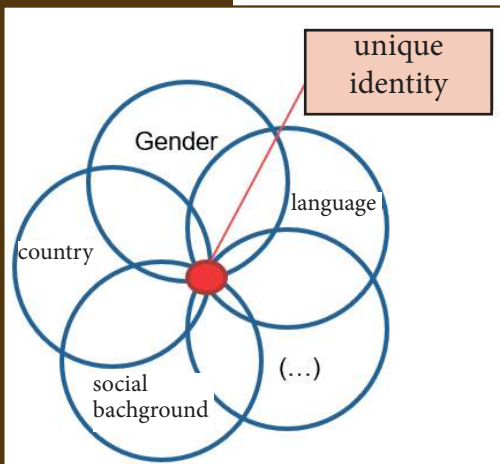
The people around us influence our being, regardless of whether we identify with one group or another. Although there are several elements that build our identity, individual things can often be given more priority. There are different points of view on which points can be seen as priorities: those that go along with more constant elements such as language (though this does not guarantee a sense of unity among the speakers of the same language), religion (especially if the believer subjects all his actions to this central category), and sometimes the most important things in our identity are „accidents“ or one-time events.

THE THREAT OF IDENTITY

When we feel that one of the elements of our identity is threatened, we tend to summarize our entire identity in this single aspect. We recognize in ourselves the sense of belonging that we believe is attacked, and try to protect it by transcending all other aspects of identity.

The feeling that identity is at risk can lead to fear or insecurity. The greater we perceive threat, the greater the chances of adopting a strong stance, becoming polarised and developing extremist positions. We tend to create imaginary boundaries of belonging to those we perceive as a threat to us (often seen as a homogeneous whole). The greater the polarization, the greater the distance between the „like-minded“ and the „dissident“. Sometimes we even build our identity contrary to what the „rival“ represents; we see ourselves as „what the rival is not“³⁰.

In the heart of any community that feels threatened, there is a need to respond to that threat. From the logic of violent extremism, those people or groups who are united under the same flag of a community identity can meet the need for a strong community identity by using extreme expressions and „healing the wounds of the people in the group“. They help quench the thirst for revenge and promote the idea that „they deserve it“³¹.



³⁰ extract from "Plan of Action" von OPEV – Observatory to prevent extremist violence

³¹ MAALOUF, Amin: „Mörderische Identität“

METHODS FOR PERSONALITY STRENGTHENING, IDENTITY FORMATION & SELF-REFLECTION

4.3.1. „Who are you?“

Group Size: 5 or more people
Time: 15 minutes

OBJECTIVES:

- The participants understand the concept of „identity“.
- Self-reflection and self-knowledge
- Making diversity visible
- Recognize the different roles that each has

PROCEDURE:

For this exercise the available space is divided into two halves. One half means „Yes“, the other half „No“. The entire space between the two poles can be used (you can imagine a scale of 0-100%) to place yourself where the following statements are most likely to apply to you personally:

„I see myself as a man/woman/nonbinary“
„I see myself as funny/unfunny“
„I see myself as religious, esoteric, spiritual/not“
„I see myself as part of the working class/not“
„I see myself as privileged/not“
„I see myself as introverted/extroverted“
„I see myself as a confident person/insecure person“
„I see myself as a critical/tolerant person“
etc.

FOR REFLECTION:

We are all comprised of all our different identities - the center of all these identities is our common group identity.

When an identity or parts of it are threatened (even if it is only subjective), that part begins to become dominant and extreme.

If only one of two identities gets legitimacy, the other identity will feel threatened.

Instability: One tries to gain power over the other = insecurity. When I feel instability, I look for people who are similar to my identity, e.g. relationship between Austrian nationalists and the Netherlands.

The key to radicalization is = simple, clear, and simplified messages for complex problems.

4.3.2 Powerflower³²

| | | |
|--------------------|---|--|
| Group Size: | 1 | 2-30 people, small groups: 4-6 people |
| Time: | | 60 minutes |
| Material: | | a copy of the „PowerFlower“ worksheet for all participants, pens |

OBJECTIVES:

- Reflection on one's own positioning in society
- Dealing with one's own position of (powerless) power and (de)privileging
- Addressing social power asymmetries
- Developing a responsible and constructive approach to one's own power and privileges

PREPARATION:

- Write reflection questions on a flipchart

PROCEDURE

The „Power Flower“ worksheet presents various socially effective differentiation categories (religion, language, skin colour, etc). The differentiation categories mentioned in the Power Flower are to be understood as socially constructed categories that are nevertheless effective in real terms.

Together as whole group, different categories for the differentiation categories are defined - e.g. for skin colour: white / non-white, or for language: German as mother tongue / other language as mother tongue, etc.

In the middle circle (smaller of the two petals) the category is inserted that is considered privileged in the social context. In the outer petals, those categories are inserted that are considered less privileged in society.

Now the participants paint the petals that they belong to.

The flowers are then discussed and reflected upon in the plenum. It should become clear that the PowerFlower scheme refers to categorizations that are constructed and, in their simplification, do not adequately reflect the complex reality - nevertheless, in this form they are socially effective and closely linked to the distribution of privileges and access to resources.

What is important here is that we are often forced to position ourselves or be positioned in this dualistic system. It is also important to recognize that all individuals are positioned at the intersection of different differentiation categories and are thus in the privileged position at one point and in the non-privileged position at another.

VARIATION:

Another variation is that the participants work out the „Privileged/Less Privileged“ categories individually, colour in the petals that apply to them, and discuss the results in small groups.

³² The Powerflower template can be found in Chapter 5. Materials

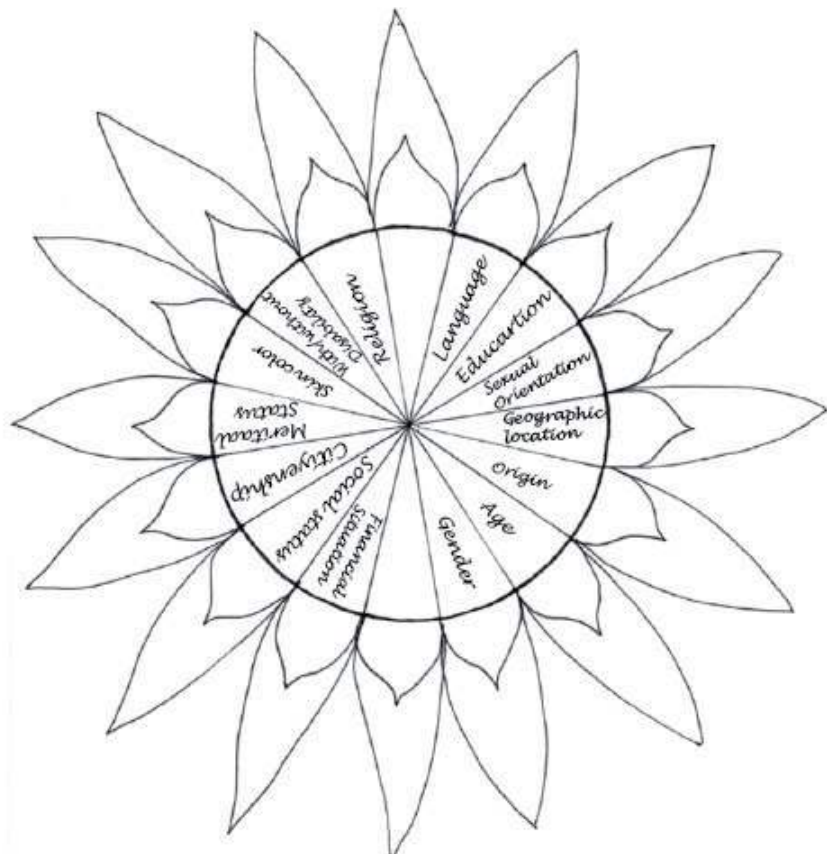
SMALL GROUPS

When all participants have finished marking their worksheets, get into small groups (4-6 people) to discuss the Power Flower. The following questions, which should be visible to everyone on a poster, can serve as orientation:

- Which social groups have I chosen? Why?
- What is the relationship between inner (privileged) and outer (non-privileged) flowers on my Power Flower?
- How does it feel to be in the inner/outer group?

FURTHER REFLECTION QUESTIONS:

- Is belonging to the categories in the petals your own voluntary decision or has this belonging been assigned from ,outside'? What are the consequences?
- Is the affiliation to the petals changeable?
- Can privileged/non-privileged affiliations lead to other affiliations?
- How and when can we be powerful even in marginalized positions?
- How do you feel with your power or powerlessness and what can we do with this analysis now? ³³



³³ <https://www.mangoes-and-bullets.org/wp-content/uploads/2015/02/8i-Power-Flower.pdf>

4.3.3. Privilege Test³⁴

| | |
|--------------------|---|
| Group Size: | 8-30 people |
| Time: | 20-30 minutes |
| Material: | Question list, a sign with “YES” and a sign with “NO” |

OBJECTIVES:

- Promotion of Empathy
- Self-reflection of privileges and distribution of opportunities

PROCEDURE:

An imaginary line is drawn in the room. At one end the „YES“ sign is placed, at the other end the „NO“ sign.

Now statements are read to the participants, and depending on how they can answer the statement for themselves, they place themselves along this line.

Between the statements, individual participants can be asked again and again why they have placed themselves in this way.

1. *You have never been in serious financial difficulties.*
2. *You live in a house or apartment with running water, electricity, and a toilet.*
3. *You feel that your language, religion, and culture are respected in the society in which you live.*
4. *You feel that your opinion on social and political issues is important and that you are being listened to.*
5. *Other people seek your advice on various problems.*
6. *You are not afraid to be pulled over by the police.*
7. *You never had the feeling that you were discriminated against because of your origin.*
8. *Your social and medical needs are adequately covered.*
9. *You can go on vacation once a year.*
10. *You can invite friends home for dinner.*
11. *You have been encouraged by your parents that you can ultimately achieve and become whatever you want.*
12. *You have an interesting life and are confident about your future.*
13. *You have the feeling that you can study and fulfil your career aspirations.*
14. *You are not afraid of being harassed or attacked on the street or in the media.*
15. *You can vote in all elections.*
16. *You can go to the movies or a club at least once a week.*
17. *You are not afraid for the future of your children.*
18. *You can fall in love with whomever you want.*
19. *You have the feeling that your abilities will be recognized in the society in which you live.*
20. *As a child you regularly visited museums, exhibitions, or the theatre with your parents.*
21. *You have access to the internet.*
22. *You have never had the feeling of being excluded.*

In this exercise, the participants reveal a lot about themselves. It is important to let those who want to tell something about themselves have their say, because mutual openness contributes to mutual trust!

REFLEXION:

Often one does not consciously perceive one's own privileges in everyday life. Only those who remain behind perceive that others have more chances in life. It is possible to discuss with the participants how social coexistence should be structured so that those with fewer or no privileges also have opportunities in life.

4.3.4 Past, Present, Future

| | |
|--------------------|---|
| Group Size: | 2-100, individual and team work |
| Time: | 60 minutes |
| Material: | pins, paper, Flipchart with questions about past, present, future |

OBJECTIVES

- Promotion of self-reflection
- Creation of positive future visions
- (Recognising) one's own strengths, weaknesses, wishes and needs
- Strengthening the sense of self-worth

PREPARATION:

- Write down questions on flipchart

PROCEDURE:

First, the participants work out the following questions for themselves personally, then they are reflected on in a one-on-one discussion. The questions are to be answered one after the other: Past - present - future.

PAST / CHILDHOOD

What did you want to be when you were a kid?
What were you afraid of?
What could you do well?
Who was your role model; who did you look up to?
Where did you feel particularly well?
What was your favourite thing to do?
Who influenced you in your childhood?
Which experiences or memories have remained with you until today?

PRESENT

What makes you happy at the moment?/ What are you satisfied with at the moment?
What worries you, what distresses you?
If you had a wish, what would you want to change?
What should remain forever as it is now?
Which people accompany you on your way, who strengthen and support you?
What is your place of power where can you „refuel“ again?
Are you currently where you want to be? If so, where is that? If not, where would you like to be?
What do you see as your strengths?
What do others see as your strengths?
What would you like to be able to do better?

FUTURE

What is your wish for the next 5-10 years?
What is your wish for the next 10-20 years?
What do you wish for all people and the planet?
What does it take to achieve the future you wish for yourself and all people?
If you imagine yourself in the future - how would you like to be?
What do you want to achieve?

REWORK:

This method can be used to allow participants to connect with themselves, to make them aware of how unique they are with their history, desires, goals, dreams and hopes - and at the same time, because everyone has desires and dreams.

It serves to create a positive vision of the future with the participants, in which they become aware of their dreams and desires, strengths and weaknesses, and accept them as part of themselves. In addition, a short story can be told at the end of the method:

THE CRACK IN THE BOWL

Once upon a time there was an old woman who had two large bowls hanging from the ends of a pole she carried over her shoulders.

One of the bowls had a crack, while the other was flawless and always held a full portion of water even though the other bowl was still half full.

For two years this happened daily: the old woman only brought home one and a half bowls of water at a time. The flawless bowl was, of course, very proud of its achievement, but the poor bowl with the crack was ashamed of its blemish and saddened that it could only do half of what it had been made for.

After two years which seemed like an endless failure, the bowl spoke to the old woman:

„I am so ashamed of my crack, from which water runs all the way to your house.“

The old woman smiled.

„Did you notice that flowers bloom on your side of the path, but not on the side of the other bowl? I sowed flower seeds on your side of the path because I was aware of your flaw. Now you water them every day when we walk home. For two years I was able to pick these beautiful flowers and decorate the table with them. If you weren't as you are, this beauty wouldn't exist and honour our house.“

Each one of us has his or her own unique characteristics, but it is precisely those uniqueness that make our lives so interesting and rewarding.

You should just take each person as they are and see the good in them.

4.3.5. Treasure Matchbox

| | |
|--------------------|---|
| Group Size: | 5 people or more |
| Time: | 60-120 Minutes |
| Material: | 1 empty box of matches per person, Materials to cut (Magazines, newspapers, postcards, etc.), Decorating material (Glitterglue, Stickers, etc.), Scissors , Glue, Pens, Colored Paper, Glue, Crafting mat |

OBJECTIVES:

- Strengthening of self-worth
- Promotion of community-feeling
- Promotion of the capability of empathy
- Recognize how others perceive

PREPARATION:

- Prepare decoration materials
- Either ask the participants to bring an empty box of matches or provide the boxes yourself.

PROCEDURE:

The participants have 30-60 minutes to decorate their match boxes as possible so that it speaks to their personalities, and so they serve as a small treasure chest. Every group might need different amounts of time – some will make this activity personal and therefore take a long time; others will be done in 10 minutes. Here it depends on the activity's leader to estimate how long they will need. There should be the name of the participant somewhere on the decorated treasure chest/match box.

4.3.6. Closing Method: Encouragement

| | |
|--------------------|--------------------------------|
| Group Size: | 10-100 people |
| Time: | 20 minutes |
| Materials: | felt pens, paper, masking tape |

OBJECTIVES:

- Strengthening the personality through the group
- Promotion of a positive self-image
- Recognition of the differences between self-perception and external perception

PROCEDURE:

All participants will receive a sheet of paper and a felt-tip pen. Each participant writes his or her name on the sheet of paper and then attaches it to his or her back with masking tape.

The participants now have 20 minutes to write on each other's back what they appreciate about each person, what strengths they recognize in the person, a short anecdote about a beautiful/connecting shared experience, a wish they have for the other person,... Only nice and appreciative things may be written on the backs of others!

If you, in your capacity as group leader, want to make sure that the exercise works without „vulgarity“, you can say that the name must always be written under the respective message.

4.4. Group Dynamics & Group Processes

Group dynamic exercises aim to accompany and moderate group processes specifically. Thus, they are an important tool in preventative work. Traditional role models that have been self-imposed and ascribed by the group can be broken up, prejudices reduced, and the „we“ feeling sustainably strengthened through shared experiences of success. A positive group / community in which everyone feels comfortable, well-integrated, feels seen and heard and therefore „safe“, prevents radical acts, bullying and any kind of violence.

4.4.1. Flowers on Flowers

Group Size: 10 or more people
Time: 20 minutes
Materials: pens and paper

OBJECTIVE

Promotion of understanding of diversity as a strengthening element of a community.

PROCEDURE:

Participants are given paper and a pen and asked to draw a flower. No further instructions should be given and participants should concentrate only on their flower.

As soon as everyone is finished, they move through the room with their drawing to show their flower to others and examine the drawings of others.

After participants have showed their flowers to each other, the workshop leader forms two categories in the room, and asks the participants to place themselves where their drawings fit.

WHAT DOES YOUR FLOWER LOOK LIKE?:

1. with stem / without stem
2. painted / not painted
3. growing out of the earth / without earth
4. with one flowerpot / without flowerpot
5. with symmetrical petals / with chaotic petals
6. with leaves / without leaves“.

After the exercise there will be a reflection round, the following points can be helpful:

- There are many small and large differences and variations, but everything is the same: every flower is a flower, every leaf is a leaf even if they look different,...
- Some flowers differ in some points, in other points they are the same
- There are always aspects you have in common with others
- If it is not possible for someone to draw a flower (e.g. as a result of an impairment), this is called „exclusion“!
- In one regard you may belong to a minority, but in another regard, you may belong to the majority or average.
- When you belong to the majority, it is often difficult to see the minority.
- Minorities may feel ashamed, proud, sad, ... - how have the participants felt in their respective roles?
- Minorities usually have less power/status
- Minority + Majority = Diversity!!! Not exclusion and problem

4.4.2. Swamp crossing

| | |
|--------------------|--|
| Group Size: | 10-15 people |
| Time: | 30-50 minutes |
| Materials: | number of PVC tiles corresponding to the group size (A4 size), 2 marking lines (rope, sticks or crepe tape), some blindfolds |

OBJECTIVES

- Acquisition of social skills
- Cooperation and teamwork competence
- Reflection on one's own role in a group
- Strengthening of the group through group-dynamic problem-solving process

PREPARATION:

- make space
- mark the playing field

PROCEDURE:

This method can be performed in a large classroom, in the gym or preferably outdoors.

First, a playing field of at least 10 meters in length is marked with two lines using the sticks / crepe tape. It is possible to make up a game story for this.

The whole group is outside the playing field of the 1st line, each one gets an A4 large PVC tile.

The following rules are then explained:

- The entire group must cross the swamp (the playing field) together
- The participants may enter the inside of the playing field exclusively with the tiles, since otherwise the swamp terrain would „swallow“ them.
- If the first false step happens and one foot steps into the swamp, the person is marked with masking tape, if the second false step occurs, the person loses either a shoe or „blinds“ and must wear a blindfold from now on. In case of a 3rd wrong step of the same person, the whole group has to go back to the start and the exercise starts all over again.
- As soon as someone steps into the swamp with both feet, the whole group has to go back to the start and the exercise starts all over again.
- As soon as a tile touches the swamp floor, it must always be in contact with a part of the body. If a tile lies carelessly around the swamp area, it is quickly taken away by the game management. Once a tile is lost, it will not be returned, not even after a restart. (The exercise becomes really exciting and cooperative as soon as a few tiles are less.)
- The exercise is only finished when all players AND all tiles have been moved over the second mark.
- The group only has 5 minutes to think about a common strategy.



GROUP REFLEXION

A detailed group reflection after the exercise is essential!

Reflection questions can be:

- Which people had decisive roles?(Of course ALL group members are necessary for this exercise, this insight is very important for a positive group feeling).
- Where were the difficulties and how were they solved?
- What was important in the process? (Planning, discussion, someone who has taken over the leadership or moderation, etc.)
- What would you have done differently?
- How are you now?

If the exercise was not done it could happen that players are blamed for the failure - in this case it is very important to intervene and point out that this exercise can ONLY be done as a group and nobody alone is responsible for the failure. At this point a good handling of failures and a positive culture of failure can be introduced. Everyone will experience situations in life that do not run smoothly, but what is important is the correct handling of failures and the competence to learn from your mistakes. Mistakes are our most important teachers. In order to leave the exercise with positive feelings, a further attempt can be started after the reflection, if the group would like.

4.4.3. Exclusion

Group Size: 10 people or more
Time: 30 minutes

OBJECTIVES

- Self-awareness & Self-perception
- Recognition of personal strategies in difficult situations
- Reflection and personal experience of exclusion dynamics
- Promotion of competence in empathy

PREPARATION:

- Consideration of tasks to be solved

PROCEDURE

In this exercise, „being excluded“ is simulated and the related feelings of all parties are subsequently reflected upon.

Three volunteers leave the room temporarily so that they do not hear anything from the rest of the group. The remaining participants, however, are given a special task. The three volunteers are called back into the room one after the other and try to solve the task they have been assigned.

The tasks can be, for example, the following:

„To look as mean as possible“ and to occupy all „strategically important“ places in the room. The volunteers who have been excluded and now join you should now find a place in the room where he or she feels comfortable. An unsolvable task! Here the emotional life of the excluded person can be „re-enacted“ and evaluated together.

Or a typical subway situation can be recreated: 8 people pretend to be „trellises“, one wants to go through, how does he/she solve the problem?

Or the group should walk through the room and greet each other warmly with a handshake. Everyone greets everyone, only the volunteer is shunned. What does she do to cope with exclusion? Resignation? Forcing a greeting? Charming persuasion? Looking for a partner in solidarity?

Also in this exercise a detailed reflection is very important!

1. How did the volunteers feel?
2. How did it go for the group that excluded?
3. What strategies did the volunteers use to solve the situation?
4. What feelings were involved?
5. Have other volunteers experienced similar situations/feelings in everyday life?
6. Did anyone from the exclusion group feel the need to act against the given role and to cooperate with the volunteers?

4.4.4. Egg Flyers

Group Size: 4-40 people, small groups of 4-5 people each

Time: 45-60 minutes

Materials per small group:

- one raw egg
- 3 A4 sheets of paper
- 1 A3 sheet of paper
- scissors
- 2m of masking tape
- 2m string or wool
- pen
- an empty roll of toilet paper
- some cotton wool

The list can be supplemented as required or materials can be exchanged. The fewer the materials, the more difficult the exercise.

OBJECTIVES:

- Promotion of cooperation and teamwork competence.
- Self-reflection through experience of the personal role in the group
- Self-awareness through communication and creative expression
- Learning to deal positively with mistakes through group experience

PREPARATION:

- One set of materials per group
- Tables or rooms are arranged for small group work
- For the flying egg to be tested, it must be possible for it to „take off“ from a height of 7-10m - e.g. from a window on the third floor.

PROCEDURE:

At the beginning one set of material is handed out to each small group. Now the participants have 20 to 30 minutes to build a flying object for the raw egg from the materials available, so that the egg „survives“ a flight from a height of 7 to 10 meters.

As soon as all groups are finished and have given their raw egg a name, the small groups are divided in half - one half of each small group lets their egg fly from the 3rd floor, the other half of each of the small groups waits downstairs to see if the egg has survived. (If all of the eggs survive, the groups had too many materials at their disposal.)

Before an egg begins its flight, the entire group counts down from 10 and cheers for the raw egg by calling its name.

AT THE END OF THE FLIGHT, THE PARTICIPANTS REFLECT TOGETHER:

1. What went well during the construction of the flying objects?
2. What didn't work out so well?
3. Were you able to bring in all your ideas?
4. How did the teamwork work?

5. Materials

Here you will find the necessary materials for the implementation of some of the activities described:

Method 4.1.4 „Bingo“

Bingo!

| | | |
|-------------------------------------|--------------------------------------|------------------------------------|
| Who am I? (Will be added later!) | My Highlight of the last year was... | My favourite kind of music is... |
| My favorite food is.... | What I've always wanted to... | I speak the following languages... |
| the most beautiful place is... | If I won €10,000, I would... | I admire this person... |
| Othes appreciate me because ... | I'm afraid that... | In ten years, I see myself... |

Method 4.1.2. „Visions of the Future“-proposals



Grüne Zukunftsstadt: <https://www.n-tv.de/wissen/Gruene-Hochhaeuser-spriessen-in-den-Staedten-article16195471.html>



Drohne: <http://www.drohnen-kaufen.com/>

Method 4.1.2. „Visions of the Future“-proposals



Freizeit:<https://www.impulse.de/leben/die-generation-y-machen-sie-keine-ueberstunden-mehr/2012250.html>



Computerhand:<https://www.br.de/mediathek/podcast/nachtstudio/mythos-festanstellung-weniger-arbeit-fuer-alle/1301464>

Method 4.1.2. „Visions of the Future“-proposals



Bäume pflanzen: www.rp-online.at



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Method 4.1.2. „Visions of the Future“-proposals

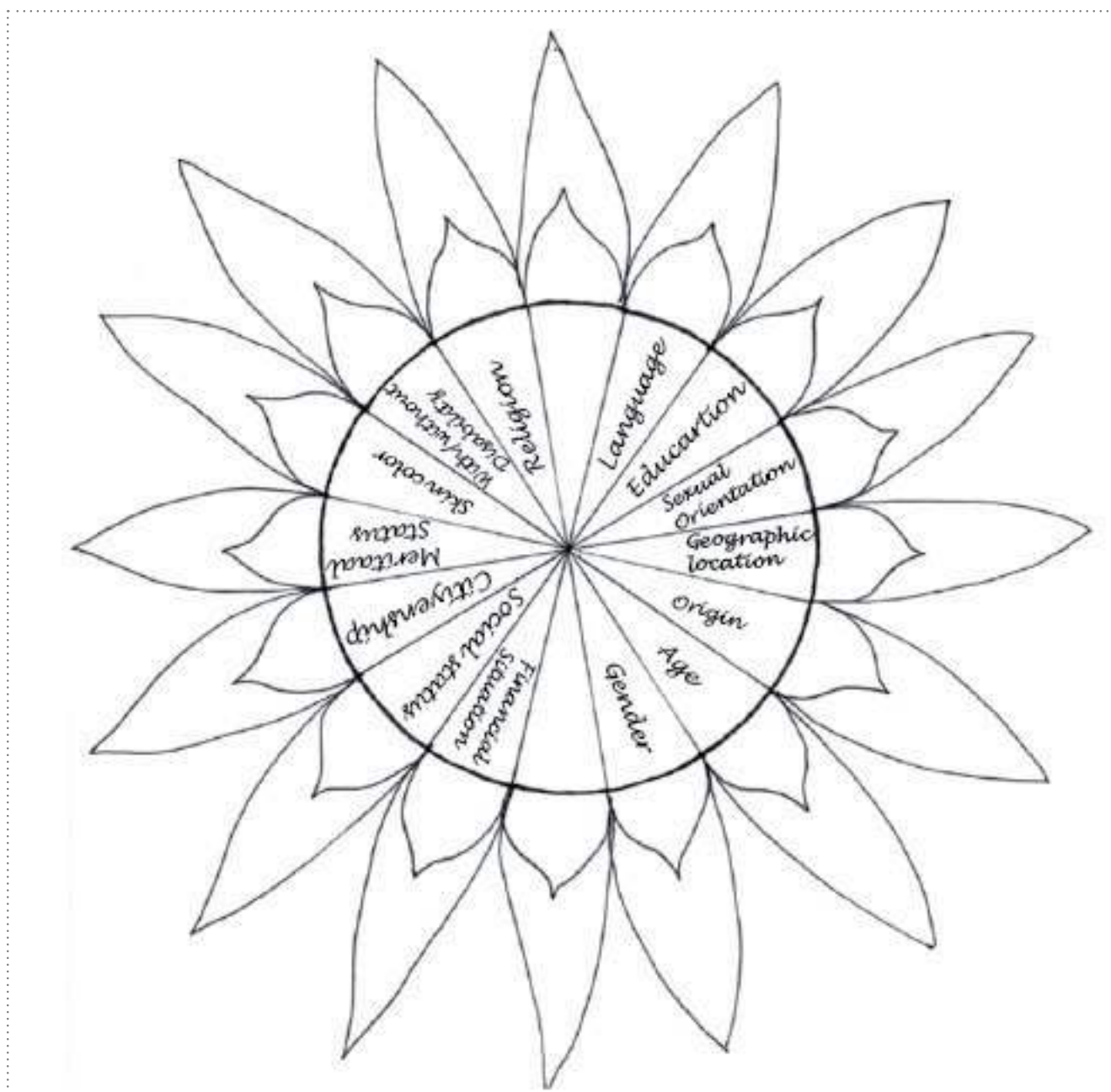


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Close-up of trees torching during the Manning Creek stand replacement fire“ by [usfs_pnwrs](https://www.usfs.gov/) is licensed under CC PDM 1.0

Method 4.3.2. „Powerflower“



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